



History of Pentecost

International Alpha Bible Course
by Ralph Vincent Reynolds

HISTORY OF PENTECOST

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INTERNATIONAL ALPHA BIBLE COURSE

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Sponsor's Page: The Sanctuary

Bismarck, North Dakota • Michael Chuppe, Pastor

In honor of:

Robert "Bob" Magelky and Reverend and Mrs. David O. Walters

The Sanctuary of Bismarck, North Dakota, dedicates this GATS textbook to the evangelism of the world. We are excited about the laborers who will be trained through the GATS program to reach the world with the message of Bible salvation.

Robert "Bob" Magelky

January 30, 1967 -
March 21, 2010



The Bob Magelky Family

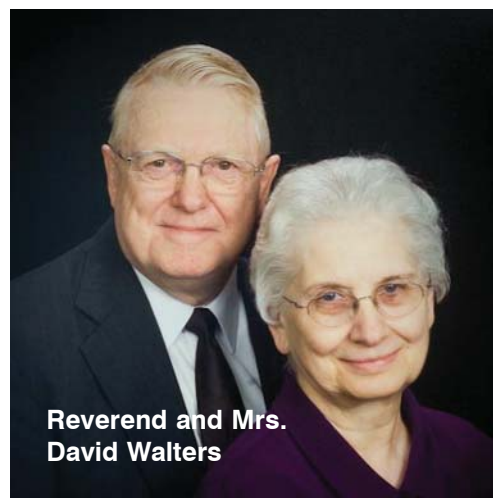
We honor Robert "Bob" Magelky, 43, of Bismarck, North Dakota. Bob had a great love for his best friend, Jesus. Because of this love, he worked many

hours running the bus ministry at the Sanctuary. Through this ministry he affected the lives of many children. He also operated the computer systems, was involved in the grounds keeping at the church and taught Bible studies. The evidence of this godly man was his generos-

ity, kindness, and faithfulness. His faith in Jesus carried him through this battle. He is greatly missed by his family, friends, and church. Bob is survived by his loving wife, Ann; and his four sons, Daniel, Michael, Samuel, and Nathaniel.

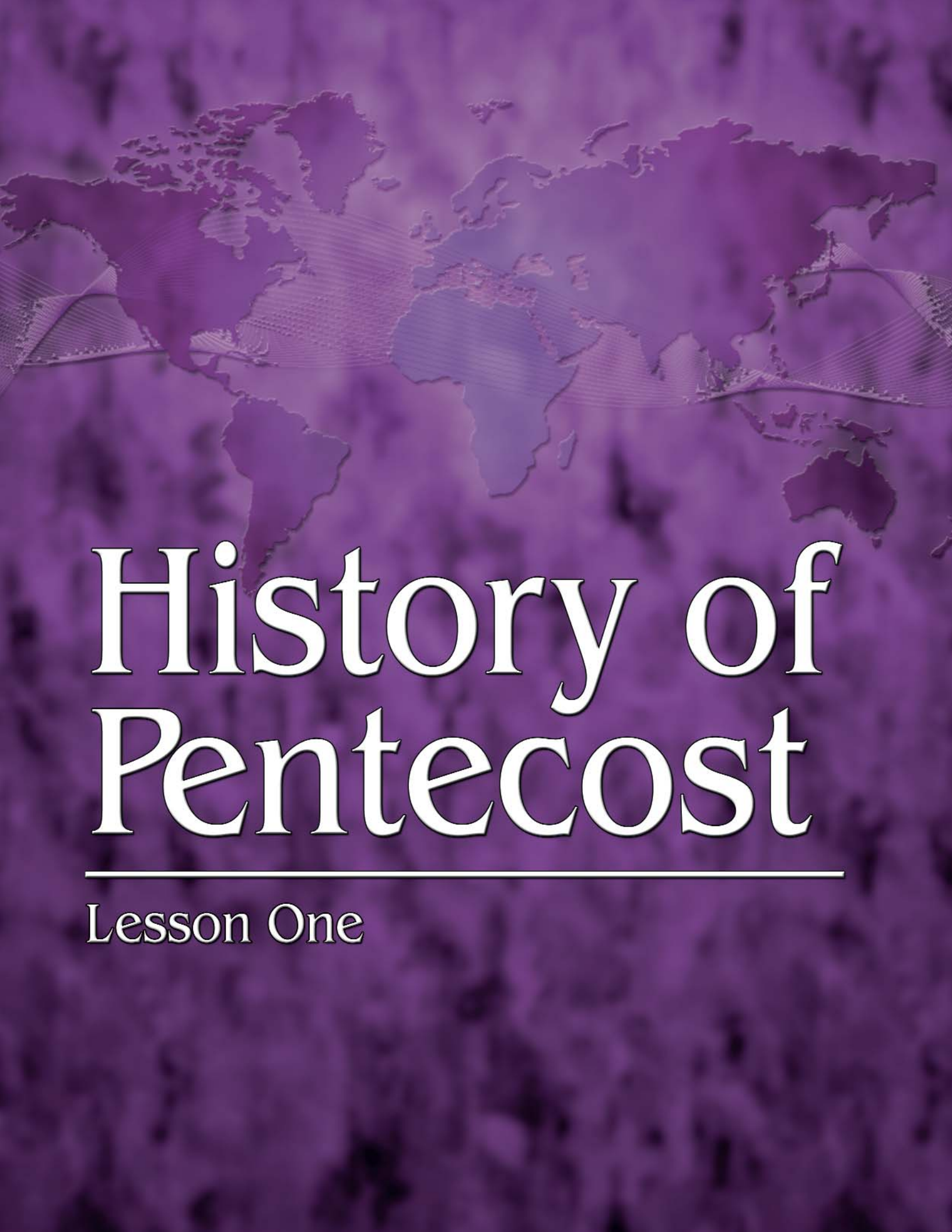
Reverend and Mrs. David O. Walters

We also honor Reverend David O. Walters and his wife, Atha, the founders of



Reverend and Mrs. David Walters

the Sanctuary, formerly known as the First United Pentecostal Church. He was a driving force in the establishing of the North Dakota District of the United Pentecostal Church International (UPCI). He served approximately twenty-seven years as the superintendent of the North Dakota District, UPCI, and he has served on the General Board, UPCI, as an honorary board member for approximately seven years.



History of Pentecost

Lesson One

THE SCRIPTURAL RECORD

A. IS THE PENTECOSTAL EXPERIENCE SCRIPTURAL?

In this unit we are studying the Pentecostal revival of the twentieth century. It is the natural and logical place to begin with the Word of God. Is the Pentecostal experience scriptural? Is this great Pentecostal revival according to the Word of God?

Both of these questions can be answered with an emphatic affirmative.

Two elements are present in any true God-given revival: Spirit and truth. The twentieth century Pentecostal revival came about because men desired the fullness of the presence of the Holy Spirit in their lives, and they earnestly sought for an experience that was built wholly upon Bible truth. The Scriptures given in this lesson prove beyond the shadow of a doubt that the Pentecostal experience is scriptural.

B. THE PENTECOSTAL EXPERIENCE PROPHESED IN THE OLD TESTAMENT

Scripture References:

“For with stammering lips and another tongue will he speak to this people” (Isaiah 28:11).

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit” (Joel 2:28, 29).

Here in Old Testament prophecy we have two Scriptures that clearly describe the Pentecostal phenomenon.

In the prophecy of Isaiah 28:11, we read that “He” will speak with stammering lips and another tongue. Who is this one referred to as “He”? The apostle Paul gives us the answer in his epistle to the Corinthian church: “In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord” (I Corinthians 14:21).

This Scripture shows us that it is the Lord Himself who is using this means of speaking with other tongues and other lips. This Scripture also states the value of stammering lips and other tongues by means of which the Lord declared He will speak. “This is the rest . . . this is the refreshing” (Isaiah 28:12). It is the rest that the Lord promised to give to the weary and heavy laden.

In the second chapter of Joel there is the prophecy of a great outpouring of the Spirit of God. When the 120 on the Day of Pentecost were filled with the Holy Ghost and began to speak in other tongues as the Spirit gave them utterance, Peter declared, "But this is that which was spoken by the prophet Joel" (Acts 2:16).

C. JOHN THE BAPTIST PROPHESED REGARDING THE PENTECOSTAL EXPERIENCE

Scripture Reference:

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

Although this statement spoken by John the Baptist did not mention speaking in tongues, it does speak of a baptism of fire, a supernatural phenomenon which was manifested on the Day of Pentecost in the upper room.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:3).

D. JESUS SAID THAT TONGUES WOULD BE A SIGN THAT FOLLOWED BELIEVERS

Scripture Reference:

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues" (Mark 16:17).

Here Jesus declared that speaking in tongues is a sign that will follow believers. Some have challenged the inspiration of this passage of Scripture, but early in the twentieth century ancient Greek manuscripts were discovered which have proven without question the inspiration of the sixteenth chapter of Mark.

E. IN THE APOSTOLIC CHURCH THEY ALL SPOKE IN TONGUES

In the record given in the historical Book of Acts, we read where those who were baptized with the Holy Ghost spoke in tongues. We have the following instances recorded:

1. Jews on the Day of Pentecost

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

Let us note the word *all*. They were all filled with the Holy Ghost and began to speak with other tongues.

2. Gentiles in Caesarea

“For they heard them speak with tongues, and magnify God” (Acts 10:46).

In the record given here we read that the Jews who accompanied Peter to Caesarea were astonished that the gift of the Holy Ghost was also poured out on the Gentiles. How did they know that the Holy Ghost had been poured out on the Gentiles? Here is given the answer: “For they heard them speak with tongues and magnify God.” The speaking with tongues was conclusive proof that the Holy Ghost had been poured out on the Gentiles.

3. The Ephesians

“And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied” (Acts 19:6).

The apostle Paul asked the Ephesian disciples, “Have ye received the Holy Ghost since ye believed?” When they replied that they had not heard about the Holy Ghost, Paul gave them instructions, and they were baptized in the name of the Lord Jesus. Paul then laid his hands upon them and they spoke with tongues and prophesied. This was all the evidence the apostle needed that the Holy Ghost had come to these Ephesians.

4. The Apostle Paul

“That thou mightest receive thy sight, and be filled with the Holy Ghost” (Acts 9:17).

“I thank my God, I speak with tongues more than ye all” (I Corinthians 14:18).

Paul himself testified that he spoke in tongues. This certainly proves the fact that tongues was evidence that Paul had been filled with the Holy Ghost.

F. THE APOSTLE PAUL TAUGHT CONCERNING SPEAKING WITH TONGUES

The apostle Paul gave the Corinthian church some very clear instructions concerning the phenomenon of speaking in tongues. Here are a few things taught by the apostle Paul:

1. I Corinthians 12:28: “Diversities of tongues” is one of the things set in the church. If we were to remove this, then we would be obliged to also eliminate teachers, miracles, governments, and so on.

2. I Corinthians 12:10: "Divers kinds of tongues" is one of the nine gifts of the Spirit.
3. I Corinthians 14:5, 37: The apostle, speaking at the commandment of the Lord, wrote, "I would that ye all spake with tongues."
4. I Corinthians 14:39: The apostle gave the instruction, "Forbid not to speak with tongues."



Self Help Test: History of Pentecost

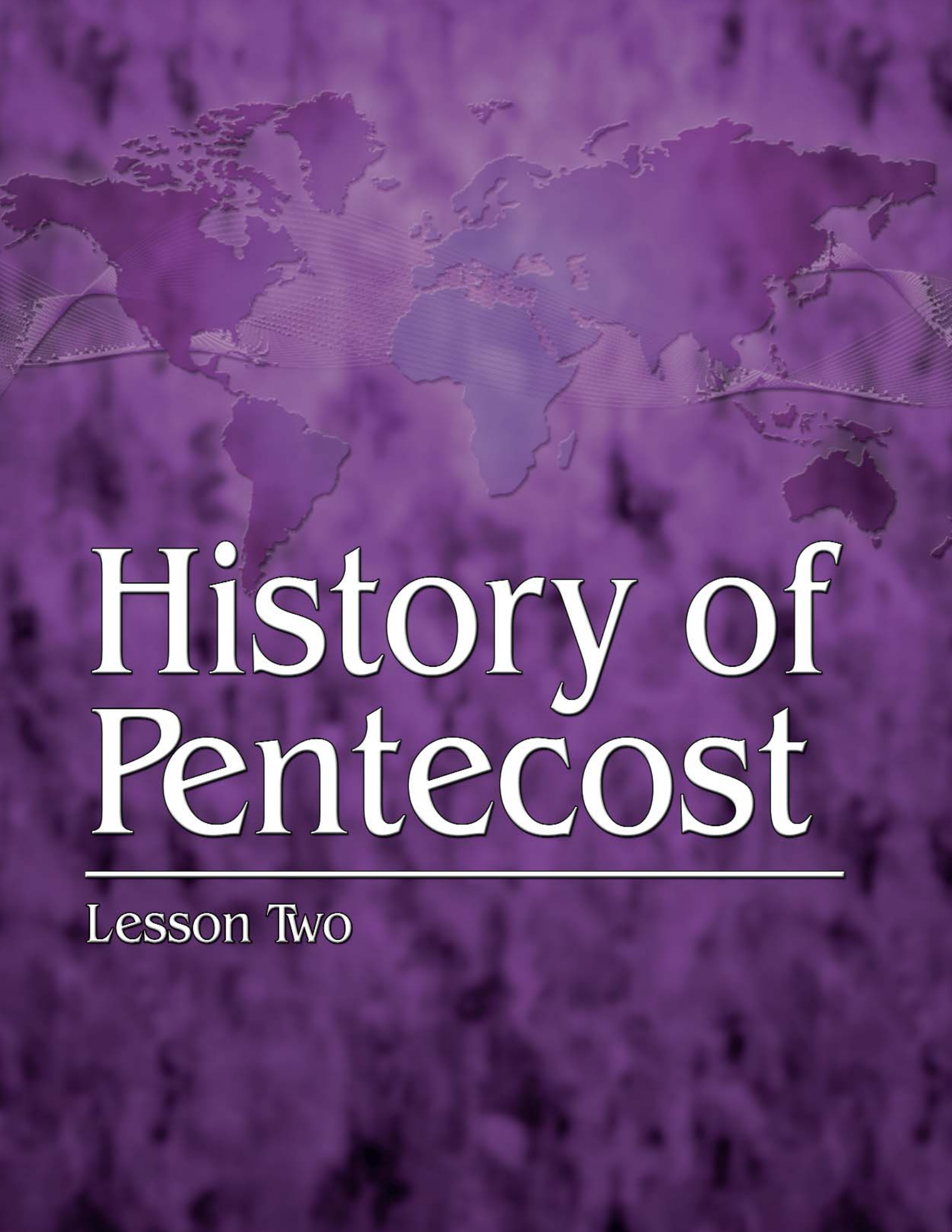
The Scriptural Record

1. Give two Scriptures in the Old Testament that prophesy of the baptism of the Holy Ghost.

2. Give one Scripture in the Gospels that prophesies of the baptism of the Holy Ghost.

3. State four examples in the New Testament when men received the Pentecostal experience with the evidence of speaking in tongues.
 - a.
 - b.
 - c.
 - d.

4. Who is "He" in Isaiah 28:11? Prove your answer by referring to Scripture.



History of Pentecost

Lesson Two

THE HISTORICAL RECORD

A. HISTORY OF THE CHURCH STILL NOT COMPLETED

Although this unit of study is mainly concerned with the history of the twentieth century Pentecostal revival, we must remember that it had its beginning in the upper room on the Day of Pentecost. The Book of Acts is the one historical book of the New Testament that gives us the record of the early church. The Book of Acts contains only twenty-eight chapters and simply gives the introduction to the history of the Pentecostal movement.

Students might be inclined to believe that between the closing of the Bible record and the beginning of the twentieth century God did not baptize anyone with the Holy Ghost and that there were no people who enjoyed the Pentecostal experience with the initial evidence of speaking in tongues. However, this is certainly not the case. Throughout church history God has had His Spirit-filled people and a true church that experienced “God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will?” (Hebrews 2:4).

It is true that the outpouring of the Holy Ghost during the first century may be called the early rain and the outpouring of the Holy Ghost during this twentieth century may be called the latter rain. “Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain” (James 5:7). Although the showers of blessing were outpoured in the first and last centuries of church history, yet throughout all the other centuries the mercy drops have fallen upon hungry hearts.

In this lesson we are studying a few examples from history to show that there was a small stream of Pentecostal blessing even in the darkest hours of church history, and which swelled into a tremendous flood of Pentecostal power in this Latter Rain Outpouring.

B. PENTECOSTAL REVIVALS THROUGHOUT HISTORY

1. Irenaeus

Irenaeus lived in the second century and wrote, “We hear many brethren in the church having prophetic gifts, and speaking in all sorts of languages through the Spirit.” He was a pupil of Polycarp, who was a disciple of the apostle John.

2. Tertullian

Tertullian also lived in the second century. He left the record that spiritual gifts, including the speaking with tongues, were manifested in the church.

3. Justin Martyr

Justin Martyr also lived in the second century. He wrote that spiritual gifts were active in the church.

4. Chrysostom

Chrysostom lived in the latter part of the fourth century and early part of the fifth century. He wrote, "Whoever was baptized in Apostolic days, he straightway spoke with tongues . . . and one straightway spake in the Persian language, another in the Roman, another in some other tongue."

5. Augustine

Augustine lived in the fourth century. He wrote: "We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them in the laying on of hands. It is expected that converts should speak with new tongues."

6. The Encyclopedia Britannica

The *Encyclopedia Britannica* states that glossolalia (speaking with tongues) "recurs in Christian revivals of every age, e.g. among the mendicant friars of the thirteenth century, among the Jansenists and early Quakers, the converts of Wesley and Whitefield, the persecuted Protestants of Cevennes, and the Irvingites" (Vol. 27, pages 9-10, 11th edition).

7. The Waldenses

The Waldenses were a religious people who were persecuted by the Roman church. Both healing and speaking with tongues were experienced in their midst during the twelfth and thirteenth centuries.

8. The Huguenots

In 1685 Louis XIV revoked the Edict of Nantes that had given religious freedom. He attempted to force all Protestants into the Roman church. The Huguenots were led by John Cavalier into inaccessible mountains. There are records both by friends and enemies that these persecuted people spoke in tongues.

9. Sauer's Church History

In Theodor Sauer's *History of the Christian Church*, he wrote: "Doctor Martin Luther was a prophet, evangelist, speaker in tongues, interpreter, and in one person, endowed with all the gifts of the Spirit."

10. Schaff's Church History

In Philip Schaff's *History of the Christian Church* (1882 edition, page 237), he wrote that speaking in tongues took place from time to time in seasons of special religious revivals among the early Quakers and Methodists.

11. Thomas Walsh

Thomas Walsh was one of Wesley's prominent preachers. He wrote in his diary of March 8, 1750: "This morning the Lord gave me language I knew not of, raising my soul to Him in a wonderful manner."

C. PENTECOST IN THE NINETEENTH CENTURY

1. The Irvingites

Edward Irving was a young Scottish minister who was an eloquent and scholarly preacher. He pastored in London and became quite famous.

In Scotland there lived twin brothers, James and George MacDonald. Their sister lay in bed in a dying condition. She prayed that James might be endowed with the power of the Holy Ghost. In 1830 James was filled with the Holy Ghost and commanded his sister to rise from the bed. She was instantly healed. Shortly after this, Miss Mary Campbell received a marvelous healing with an outpouring of the Holy Spirit upon her. Thus a Pentecostal revival broke out in Scotland in 1830.

In 1831 Mary Campbell married W. R. Caird, planning to go to the foreign mission field. In London they visited Edward Irving's church. Through their testimony an increased emphasis was placed upon the ministry of the Holy Spirit. Prophecy, the gift of tongues, and the interpretation of tongues were manifested in the services.

Through persecution, Irving was forced to withdraw and form a church organization, "Catholic and Apostolic Church." At that time there were thirty congregations and six thousand followers.

In 1834 Edward Irving died and the movement gradually fell apart. Within thirty years the gift of tongues ceased to be heard and ritualism took the place of the power of God.

This movement died mainly because they failed to realize that there was an experience of the baptism of the Holy Ghost and that the initial evidence was speaking in tongues.

2. The Finney Revivals

In the Charles G. Finney revivals people were slain under the power of God. Prayer meetings sometimes ran all night. Many people were healed. Others saw visions of Heaven or of Hell. Occasionally people spoke in tongues.

3. The Moody Revivals

Under the ministry of D. L. Moody, thousands were converted. In proof that sometimes the Pentecostal outpouring was experienced, we quote from a book written by Dr. Robert Boyd in 1876: "On the following Sunday night, when I got to the rooms of Y.M.C.A., I found the meeting on fire. The young men were speaking with tongues and prophesying. What did it all mean? Only that Moody had been addressing them that afternoon."

D. NINETEENTH CENTURY REVIVALS THAT PREPARED THE WAY FOR THE PENTECOSTAL REVIVAL

1. The Holiness Revivals

In the latter part of the nineteenth century, higher criticism had entered the ranks of the formal, historical churches. As a result, personal piety was becoming a thing of the past.

During this time God raised up the Salvation Army under General Booth and other groups such as the Free Methodists, who were reaching out after deeper spiritual experiences. This was followed by Holiness revivals in England, United States, and Canada. At the close of the nineteenth century some twenty-five separate Holiness denominations came into existence.

These Holiness revivals certainly did much to prepare the way for the Pentecostal revival of the twentieth century. It was chiefly among these Holiness groups that the Holy Ghost was outpoured.

2. Revival of Divine Healing:

Dr. A. B. Simpson, the founder of the Christian and Missionary Alliance, preached divine healing for the body.

Another minister who did much to help restore the ministry of divine healing to the church was Alexander Dowie. In 1900 he established a new city called Zion not

Lesson Two

far from Chicago. He was arrested one hundred times for praying for the sick. Thousands were healed under his ministry.

He published a magazine called *Leaves of Healing* which carried the message of healing to distant points.

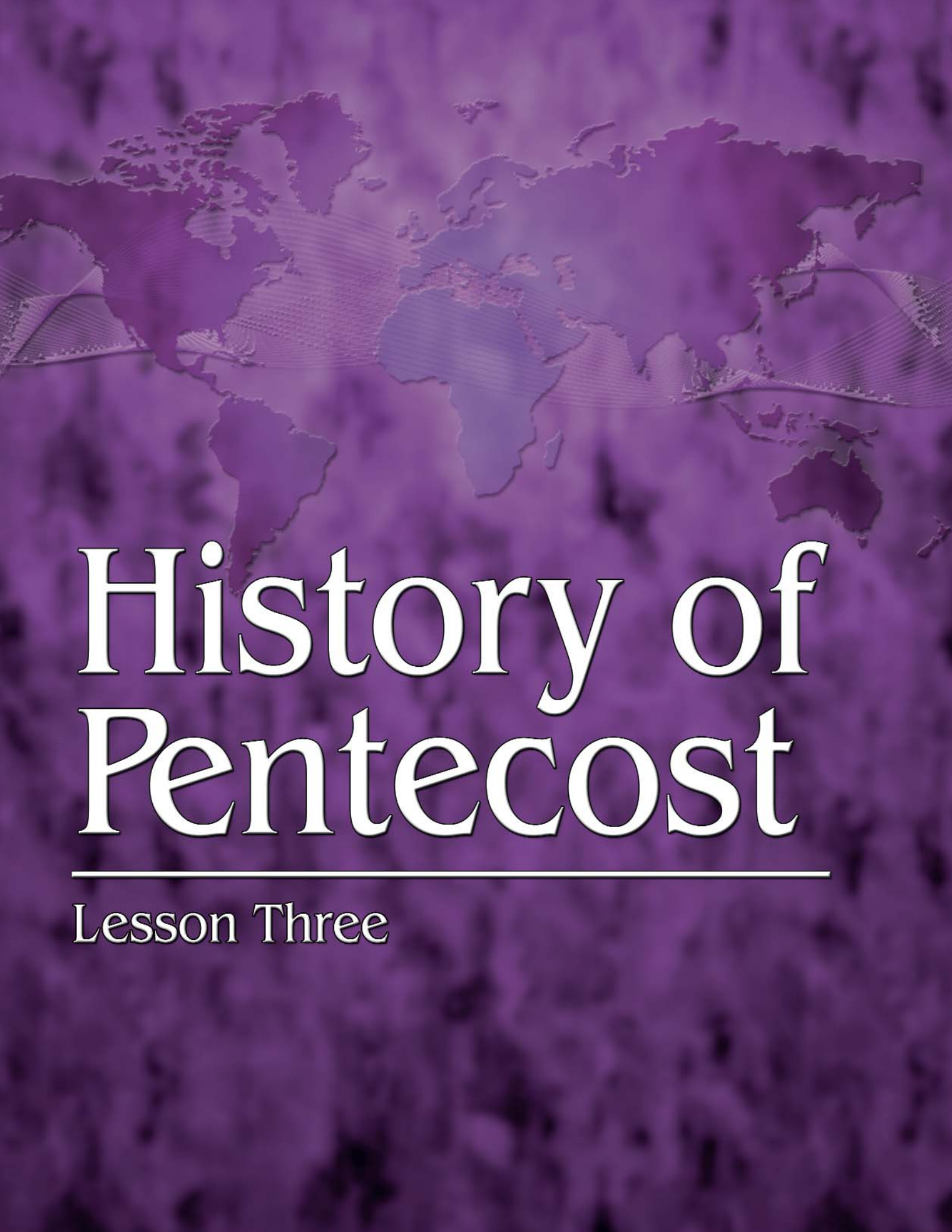


Self Help Test: History of Pentecost

The Historical Record

Mark the following statements as being true or false.

1. _____ Thomas Walsh assisted Finney in his revivals.
2. _____ In 1831 Mary Campbell married Edward Irving.
3. _____ Augustine lived in the fourth century.
4. _____ Edward Irving died in 1834.
5. _____ Irenaeus was a pupil of Polycarp.
6. _____ Dr. A. B. Simpson established the city of Zion.
7. _____ The Holiness revival helped to prepare the way for the Latter Rain outpouring.
8. _____ The Huguenots were led by Martin Luther.
9. _____ In the Finney revivals, people were heard to speak with tongues.
10. _____ A Pentecostal revival broke out in Scotland in 1830.
11. _____ Louis XIV attempted to force all Protestants into the Roman church.
12. _____ Dr. Simpson published a magazine called *Leaves of Healing*.
13. _____ Tertullian lived in the fourth century.
14. _____ There was a small stream of Pentecostal blessing in the darkest hours of church history.
15. _____ Irving's church was called the "Catholic and Apostolic Church."



History of Pentecost

Lesson Three

TOPEKA, KANSAS

A. BETHEL COLLEGE

In 1898 in Topeka, Kansas, a young Holiness preacher, Charles F. Parham, established the Bethel Divine Healing Home. Parham was only twenty-five years old at that time.

Parham also published a paper, *The Apostolic Faith*. He published this paper twice each month and for subscription he had "See Isaiah 55:1."

In the fall of 1900 Parham opened a Bible school known as Bethel College. He was able to secure a large, elaborate mansion known as "Stone's Folly." This building had three stories and thirty rooms. It had an observatory tower which became the prayer room.

There were forty students enrolled. The school was a faith school with all needs supplied in answer to prayer. There was no textbook except the Bible. The method of studying was simply a certain subject was chosen. Then the Scriptures were searched to find out everything that the Bible had to say on the matter.

Finally the subject was reached regarding the Holy Spirit. The question was given: "What is the Bible evidence of the baptism of the Holy Ghost?"

Parham had left the school for a few days, arriving back on the last day of 1900. About ten o'clock in the morning, he called the students into the chapel to receive their report of what the Bible evidence was for the baptism of the Holy Ghost. To his surprise, they all had the same conclusion to the subject under discussion. The Bible taught that the proof of the baptism of the Holy Ghost was "They spake with other tongues."

This meant that no one at Bethel College had been baptized with the Holy Ghost.

B. WATCH NIGHT SERVICE, DECEMBER 31, 1900

In the watch night service about seventy-five people besides the students had gathered, making about 115 people in all. The watch night service was especially blessed. A mighty spiritual power filled the entire school. Each heart was filled with hunger for the will of God to be done.

C. NEW YEARS, 1901

Around eleven o'clock in the evening of January 1, one of the students, Sister Agnes N. Ozman, requested that hands be laid on her that she might receive the Holy Spirit since she was planning to go the foreign field. Brother Parham hesitated, since he had not received the Holy Ghost himself. Finally, in the name of Jesus, he laid his hand on her head and prayed. He had prayed only a few sentences when a glory fell upon her. She lost her English, and with floods of joy and laughter she praised God in other languages. In her own testimony she wrote, "It was as though rivers of living water were proceeding from my innermost being."

D. THE BEGINNING OF THE TWENTIETH-CENTURY PENTECOSTAL REVIVAL

On the evening of January 3, Brother Parham preached in the Free Methodist Church in Topeka. Some of the students had remained at the Bible school to pray. God answered their prayers by pouring out His Spirit. One after another began speaking in tongues, and on this occasion some were able to understand what was being said.

When Brother Parham returned, he found the room filled with a sheen of white light. Twelve ministers from different denominations were filled with the Holy Spirit and spoke with other tongues. All at once they began to sing "Jesus Lover of My Soul" in at least six different languages in beautiful harmony.

Brother Parham began to praise the Lord. God made it plain to him that he would have to stand for this great truth even through persecutions. A slight twist came to his throat, and he began to worship God in the Swedish tongue, which later changed to other languages.

Newspapers carried the news far and wide, and the Pentecostal revival of the twentieth century had begun. The special significance of this outpouring at Topeka was that this was the first known time of people seeking for the Holy Spirit with the expectation of speaking in tongues. The speaking in tongues became the battleground. Is it the initial evidence of the baptism in the Holy Ghost? The number who claimed it was the scriptural evidence rapidly grew and they became known as Pentecostals.

E. THE REVIVAL SPREADS TO GALENA, KANSAS

Galena, Kansas, was a lead and zinc mining town. Here lived a prominent lady, Mrs. Mary Arthur, who was very ill. In 1903 she went to El Dorado Springs, Missouri, where she heard the message of divine healing. She was prayed for and received marvelous healing. Shortly afterward she received the Holy Spirit.

In October, 1903, a meeting was started in her home, but soon the crowds were so great that they moved to the Leader Building on Main Street. This building seated a thousand but could not take care of the crowds. The doors stood wide open, since the crowds overflowed into the street.

In this revival hundreds were converted, baptized, and healed. Many signs, wonders, and miracles took place in this revival. The meetings continued into the winter of 1904.

Among those converted in this revival was Howard A. Goss. On one of the coldest days of the winter Brother Parham baptized one hundred converts in Spring River. Brother Goss was in that number.

F. THE REVIVAL SPREADS TO TEXAS

A group from Galena carried the Pentecostal truth to Texas where a Pentecostal revival broke out in Orchard. Orchard was a small town about forty-five miles from Houston. In this revival nearly everyone in the entire town was converted.

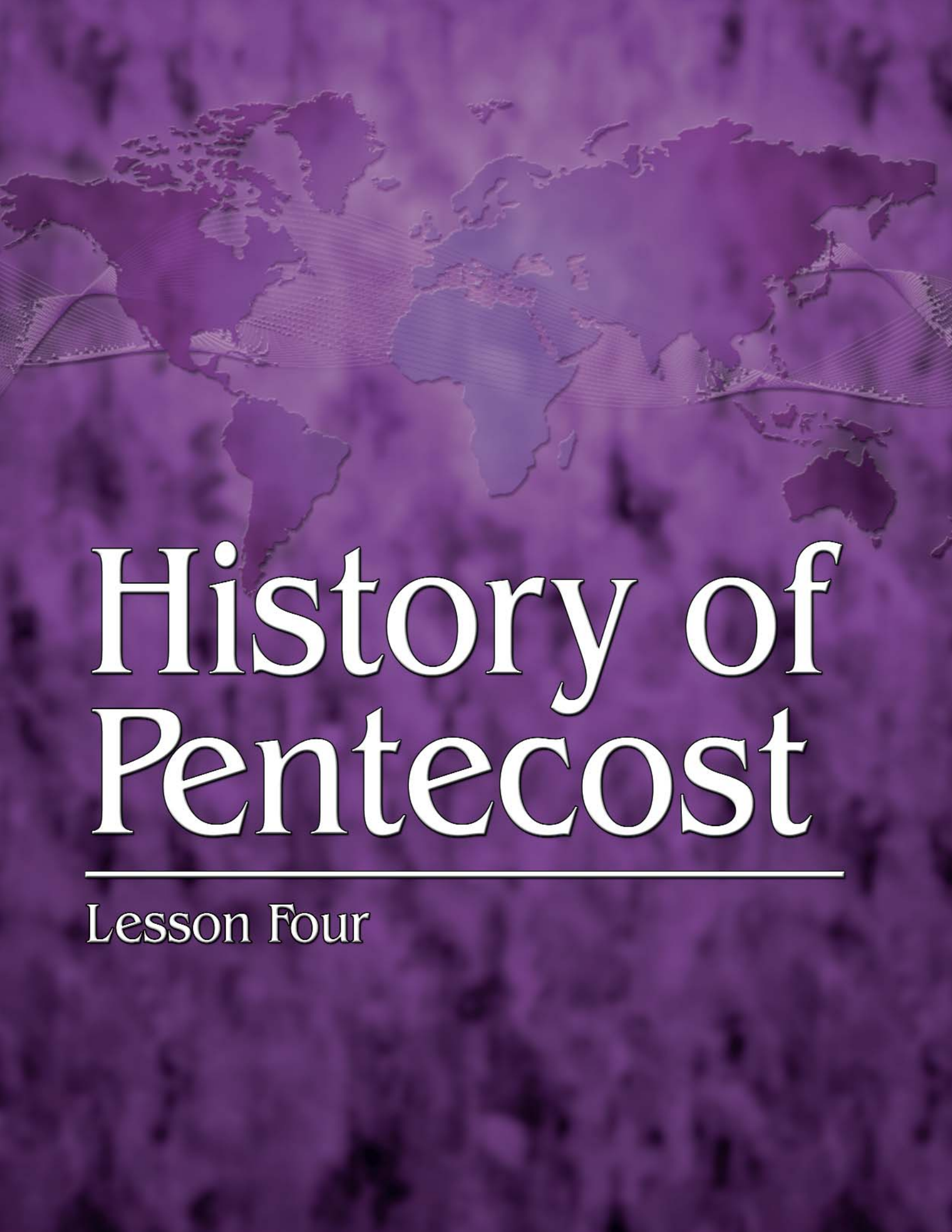
At the close of a convention held in April 1906, a number traveled home on the same train. They were singing and praising God when in about an hour God had filled twelve people with the Holy Spirit. One of the twelve was Howard Goss, who later became a leader in the Oneness Pentecostal movement.



Self Help Test: History of Pentecost

Topeka, Kansas

1. Write an account of Bethel College, Topeka, Kansas, and the events that took place there on New Years, 1901.
2. Write an account of the Pentecostal revival that took place in Galena, Kansas, 1903-04.



History of Pentecost

Lesson Four

AZUSA STREET, LOS ANGELES

A. W. J. SEYMOUR

In December 1905, Brother Parham rented a large residence at 503 Rusk Street in Houston, Texas, in order to open a Bible school. Classes began after the New Year of 1906. Among the students was a black Holiness preacher, W. J. Seymour. He had not yet received the Holy Ghost but was convinced that the experience was scriptural.

A sister from a black Nazarene Church in Los Angeles visited Houston and met Brother Seymour. On her return to Los Angeles she told the church about Brother Seymour and an invitation was sent to him to hold a meeting in their church. He accepted the invitation and took a train to Los Angeles.

On the first Sunday morning he took for his text Acts 2:4. He told the Nazarene Church about the baptism of the Holy Ghost with the initial evidence of speaking in tongues. When he returned for the afternoon service, he found the church door locked. They had decided that the new doctrine was heresy. A man by the name of Lee invited him to his home where Brother Seymour gave himself to prayer.

B. BONNIE BRAE STREET

A Baptist couple, Richard and Ruth Asberry, lived at 214 Bonnie Brae Street. They invited Brother Seymour to conduct prayer meetings in their home. Each night a group of hungry souls met for prayer in this home.

On April 9, 1906, the power of God fell upon these praying believers. Seven were gloriously filled with the Holy Spirit. Among them was Brother Lee. For three days and three nights the service continued with people coming from everywhere. Hundreds of all races tried to crowd into the house. The whole city was stirred. People fell under the power of God. Sinners were converted and sick bodies were healed. On April 12, 1906, W. J. Seymour, who had brought the message to Los Angeles, was baptized with the Holy Ghost.

C. AZUSA STREET

A building was needed to accommodate the crowds. An old discarded building that had been used for a Methodist church was found at 312 Azusa Street. It had been vacant for years. It was a two-story frame building, and the upstairs had been used as a tenement house. On the lower floor was a large unplastered room. In the neighborhood were a tombstone shop, some stables, and a lumberyard.

The revival that began here lasted for three years, day and night without a break. Services continued every day from ten o'clock in the morning until midnight. The meetings were not advertised. No church organization was sponsoring the meetings. No instruments of music were used; there was no choir. No offerings were received.

Brother Seymour generally sat behind two empty shoe boxes. During the services, he kept his head in the top box in prayer. No subjects or sermons were announced in advance. Everything was done in a spontaneous manner wholly led by the Spirit. There was no place for pride here. Everyone was equal, black and white, rich and poor, educated and illiterate.

People came from everywhere by the hundreds and thousands. They came from all parts of the globe. People of all religious faiths and denominations were represented. They were of every class, race, and culture. There, in the Azusa Mission, God baptized them with the Holy Ghost and fire. They returned home preaching Pentecostal truth. In a very short period of time the glorious truth of the Pentecostal experience had encircled the globe and was reaching hungry hearts everywhere.

D. WHY WAS THE AZUSA STREET REVIVAL SO IMPORTANT?

Many factors entered into this revival and gave it such prominence in the early days of this century. We might name a few of these factors:

- 1. The Location of Los Angeles:** Los Angeles was located at the cross-roads of a nation where missionaries were constantly coming and going. Evangelists and other gospel workers were constantly visiting or passing through Los Angeles.
- 2. The Publicity It Received:** Newspapers gave it wide coverage. The revival received nationwide publicity and was brought to the attention of thousands.
- 3. The Foundation of Scriptural Truth:** The revival was built upon scriptural truth. Emphasis was placed upon the Pentecostal experience and the Bible evidence of speaking in tongues was declared.
- 4. Persecution That Followed:** This revival brought great opposition and persecution. Generally those who received the Pentecostal experience were expelled from their churches. This drove Pentecostal people together and gradually caused the Pentecostal movement to be launched.

E. THE RESULT OF THE AZUSA STREET REVIVAL

Holiness churches split over the Pentecostal experience and doctrine. Some churches, such as Church of the Nazarene and Missionary Alliance, took a stand

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against the Pentecostal revival. Some other Holiness churches, such as the Pentecostal Holiness Church and the Church of God, accepted the new teaching.

Some of the most godly men of other denominations were attracted to the revival.

The Pentecostal revival received from the Holiness churches certain characteristics which continued—the open altar, the tarrying services, the camp meetings, and so on.

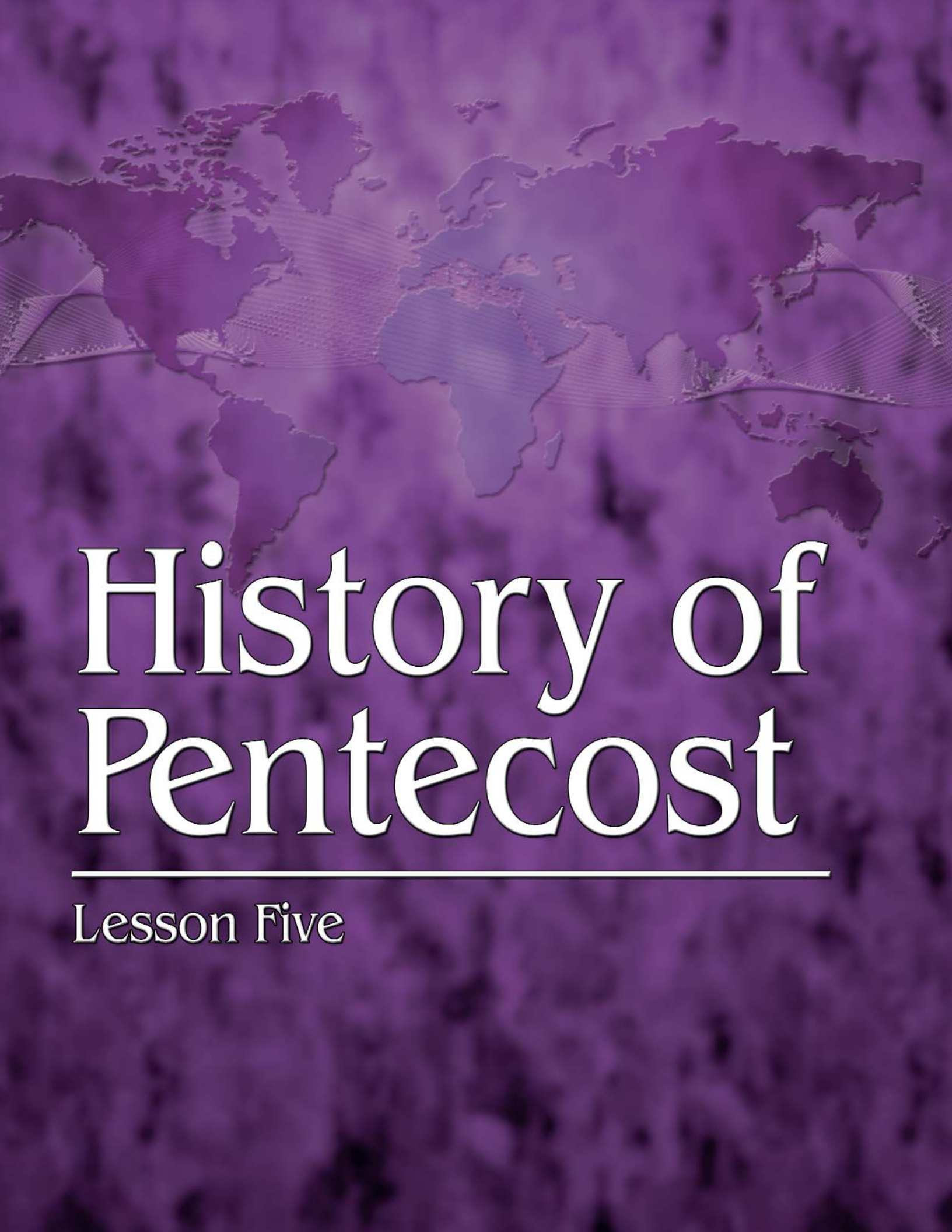
In the beginning the revival went by various names. The most common was the “Apostolic Faith.” However, soon other names were given, the most common of which was simply “Pentecostal.”



Self Help Test: History of Pentecost

Azusa Street, Los Angeles

1. State the four factors that made the Azusa Street Revival so important.
 - a.
 - b.
 - c.
 - d.
2. Describe the building used at 312 Azusa Street.
3. Describe the services that took place there.
4. What happened at 214 Bonnie Brae Street?
5. When did W. J. Seymour receive the Holy Ghost?



History of Pentecost

Lesson Five

THE PENTECOSTAL REVIVAL

The Pentecostal revival traveled with tremendous speed across United States, Canada, and around the world. It seemed that everywhere the Holy Spirit was poured out and the speed in which the Pentecostal fire spread was a phenomenon in itself. It would be impossible to deal with a complete study of this in one unit of study. However, we shall mention briefly a few places upon the North American continent.

A. CHICAGO, ILLINOIS

In the summer of 1906 a group from Azusa Street came to Chicago with the Pentecostal truth. Crowds assembled in both Chicago and Zion City to hear the Pentecostal message, and many were filled with the Holy Spirit.

Pastor W. H. Durham of the North Avenue Mission went to Azusa Street, Los Angeles, and on March 2, 1907, received the baptism of the Holy Ghost. Following this, the Pentecostal revival spread throughout the entire area.

In the North Avenue Mission two men who became prominent in the Pentecostal movement received the Holy Ghost: E. N. Bell, a Baptist minister from Fort Worth, Texas, who became the first chairman of the Assemblies of God, and A. H. Argue, of Winnipeg, Manitoba, Canada.

In 1910 Andrew D. Urshan received the baptism of the Holy Ghost. He had come to America from Iran in 1902 when he was eighteen years of age. He had been attending Moody Church and had been given a room to hold services with some Assyrian converts. Here the Pentecostal power fell, and they were compelled to leave the Moody Church.

B. PORTLAND, OREGON

Another person who received the Holy Ghost at Azusa Street was Florence L. Crawford. She came to Portland in 1907 and established a strong work. This movement established in the Northwest was known as "The Apostolic Faith." This was the same name as that used at Topeka, Kansas, and Azusa Street, but there was no connection from an organizational basis.

C. AKRON, OHIO

One of the first to receive the Holy Ghost at Azusa Street was Miss Iva Campbell from Akron, Ohio. She returned home and testified to C. A. McKinney,

pastor of the Christian and Missionary Alliance church. The pastor and a great many of the congregation were filled with the Holy Ghost.

From here the Pentecostal revival spread to Pittsburgh, Pennsylvania, and to Cleveland, Ohio. Conventions and camp meetings spread the Pentecostal truth everywhere. One who witnessed these scenes reported that upon one occasion in 1908 he saw from fifty to seventy-five people slain under the power of God at one time.

D. NEW YORK

In Rochester, New York, there was a small Bible school known as the Rochester Bible Training School. In June 1907, God sent a mighty visitation of Pentecostal power. Many were filled with the Spirit, and many were healed. There was speaking and singing in tongues and prophesying. Singing in the Spirit was one of the thrilling experiences of those days of Pentecostal revival.

E. TORONTO, ONTARIO, CANADA

At 651 Queen Street East, Toronto, there was an independent mission under the leadership of Pastor and Mrs. A. Hebden. They had not met anyone who had received the Pentecostal baptism, but in their hunger for revival, they gave themselves to prayer. In November 1906, Mrs. Hebden was filled with the Holy Ghost. In the matter of a few months their mission had become a Pentecostal center.

The revival continued night and day. People of all religious denominations came to the mission and were filled with the Spirit. It was in the Hebden Mission that many prominent leaders and pioneers in the Pentecostal revival received their personal Pentecostal experience.

F. WINNIPEG, MANITOBA

In Winnipeg there lived a young businessman, A. H. Argue. He heard about the Pentecostal revival and went to Chicago to tarry for the baptism. In Pastor Durham's North Avenue Mission, Brother Argue received what he had traveled to Chicago for. He took the next train for home.

People heard about his experience and began to come to his home to tarry for the Pentecostal experience. In May 1907, the power fell and a revival broke out. A hall was secured and crowds gathered. People spoke in tongues and were understood by foreign nationalities. During 1907, hundreds were baptized with the Holy Ghost, and the revival spread throughout western Canada.

Among those who were filled with the Holy Ghost in this revival were A. G. Ward and Frank Small. In 1921 Frank Small founded the Apostolic Church of Pentecost.

G. EASTERN ONTARIO

R. E. McAlister was a young Holiness preacher who heard about the Pentecostal revival in Los Angeles. He traveled to Azusa Street where he was baptized in the Holy Spirit in 1906. He returned to Ontario and preached the Pentecostal truth everywhere. He published a Pentecostal paper called the *Good Report*. He established a Pentecostal church at Ottawa and later in Kinburn where one of the first Pentecostal church buildings was erected.

About this time the Pentecostal revival spread to Athens, Lynhurst, and Lansdowne. It was near Lansdowne where the oldest Pentecostal campgrounds on the North American continent was established, Outlet Camp. One who received the baptism during this period of time was Clarence L. Cross, who pioneered the Outlet Camp Meeting.

H. HAMILTON, ONTARIO

Before a Pentecostal preacher brought the message to Hamilton, God had already poured out the Holy Ghost upon hungry hearts.

A group of Holiness people were conducting prayer services in a home. One of the brethren attended a church service in the Methodist church, and there God filled him with the Holy Ghost with the initial evidence of speaking in tongues. The Methodist people put him out, but he carried the testimony of the experience back to the prayer services. Soon a revival broke out and many received the Pentecostal experience.

Later, when a Pentecostal preacher brought the message to Hamilton, a Pentecostal assembly was already waiting. When they heard the preacher tell about Pentecost, they were able to say, "This is what we have already received."

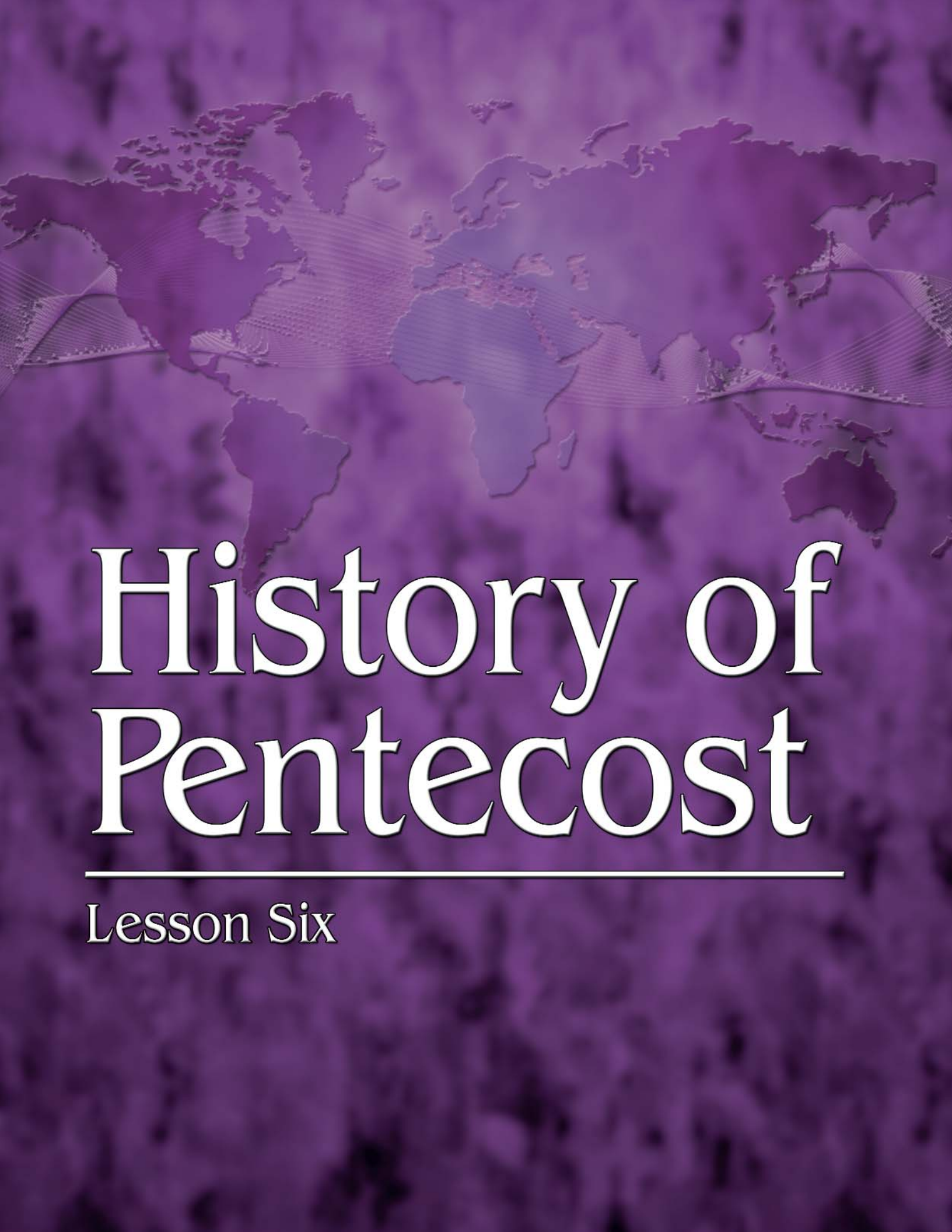
Self Help Test: History of Pentecost

The Pentecostal Revival

Fill in the blanks with the correct word listed below.

R. E. McAlister	Florence Crawford	W. H. Durham
Frank Small	Hebden Mission	E. N. Bell
A. H. Argue	Andrew Urshan	Miss Iva Campbell
Mrs. Hebden	C. A. McKinney	Apostolic Faith
eighteen	Clarence Cross	W. H. Durham

1. _____ testified to C. A. McKinney.
2. _____ was pastor of North Avenue Mission.
3. _____ established a strong work in Portland, Oregon.
4. _____ received the Holy Ghost in 1910.
5. _____ received the Holy Ghost in Chicago.
6. _____ received the Holy Ghost at Azusa Street.
7. _____ received the Holy Ghost in the Hebden Mission.
8. _____ pioneered the Outlet Camp Meeting.
9. _____ was a Baptist minister from Fort Worth, Texas.
10. _____ was a Christian/Missionary Alliance minister.
11. A. D. Urshan came to America when he was _____ years old.
12. The _____ was located at 615 Queen Street East, Toronto.
13. _____ founded the Apostolic Church of Pentecost in 1921.
14. Florence Crawford used the name _____.



History of Pentecost

Lesson Six

THE FINISHED WORK OF CALVARY

A. THE SECOND WORK OF GRACE

Many who received the baptism of the Holy Spirit in the beginning of the twentieth century belonged to the Holiness or Methodist churches. As a result, they brought into the Pentecostal movement many of the doctrines of their former churches. One of these doctrines was known as the Second Work of Grace.

This doctrine taught that after conversion there was another work of grace known as being “sanctified wholly.” This experience was to be sought for, and when received, the seeker would be completely free from temptation and “the old man would become dead to sin.”

When the Holiness people received the Holy Ghost, they just added a third experience. They would repent of their sins, seek and tarry for sanctification, and then do the same for the baptism of the Holy Ghost.

This doctrine began to offer some problems and raise some questions that could not be answered. One of these was what happened when a person received the Holy Ghost and spoke in tongues the first time he came to the altar or sought God.

B. WILLIAM H. DURHAM

William H. Durham was the pastor of the North Avenue Mission in Chicago. In the early part of 1907 he traveled to Los Angeles and there, after several weeks of tarrying, he received the baptism in the Holy Spirit. He spoke fluently in other languages and received the gift of interpretation. When Pastor Seymour saw Durham receiving the Holy Ghost, he prophesied that wherever this man would preach, the power of God would fall on the people.

After he had received the Holy Ghost, Pastor Durham never preached another sermon on the second work of grace. He testified that he preached Jesus Christ and holiness in a greater way than ever before, but never as a second work of grace. He held on to it for some time before forsaking it, but he never preached it after receiving the Holy Ghost.

C. THE FINISHED WORK OF CALVARY

Durham studied deeply into the subject of the Second Work of Grace doctrine, and began to teach what he called, “The Finished Work of Calvary.” He taught that sanctification is a continual process received in our initial experience, with a continued

setting apart of the believer by the work of the Holy Spirit. It was at a convention in 1910 that he declared himself and came out strongly for the Finished Work of Calvary. Here is a statement given by Durham taken from *The Pentecostal Testimony*, June 1911, and quoted in *Think It Not Strange* by Brother Fred Foster:

I began to write against the doctrine that it takes two works of grace to save and cleanse a man. I denied, and still deny, that God does not deal with the nature of sin at conversion. I deny that a man who is converted or born again is outwardly washed and cleansed but that his heart is left unclean, with enmity against God in it. This would not be salvation. Salvation is an inward work. It means a change of heart. It means a change of nature. It means that old things pass away and that all things become new. It means that all condemnation and guilt is removed. It means that all the old man, or old nature, which is sinful and depraved, and which was the very thing in us that was condemned, was crucified in Christ.

D. THE CONTROVERSY OVER THE DOCTRINE

In the beginning there was much confusion and bitterness over the doctrine. Many held to the doctrine of the Second Work of Grace. In 1911 Durham returned to Los Angeles, but found many churches now closed to him. He then went to the old Azusa Street Mission where the Lord began to anoint and bless his message.

Thousands began to gather from everywhere. Hundreds were turned away. People would not leave their seats between meetings for fear of losing them.

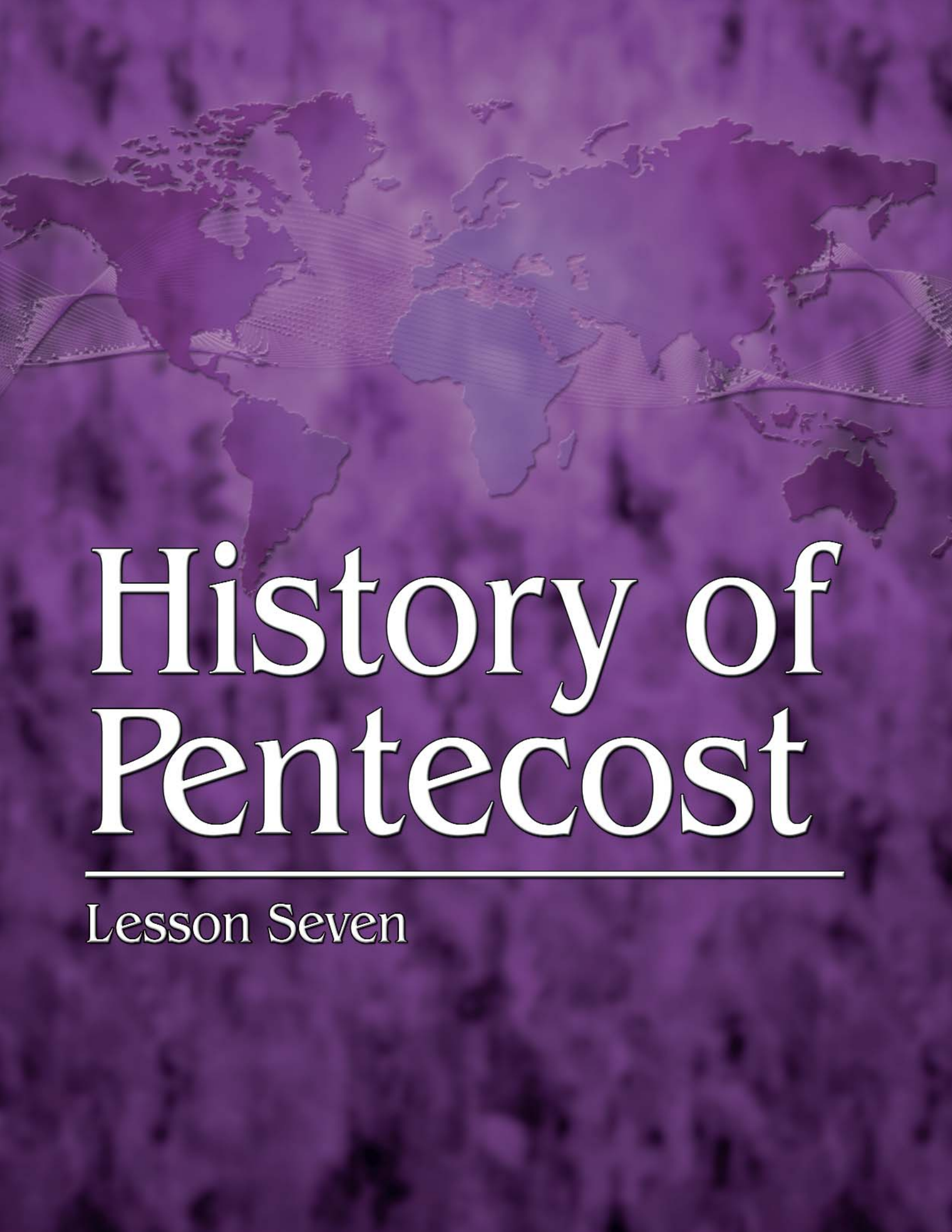
At the beginning of these meetings, Brother Seymour had been in the east. When he heard about the new doctrine being preached, he hurried back. On May 2, 1911, he locked the door with a chain and padlock.

Brother Durham now rented a large building on the corner of Seventh and Los Angeles Streets. About four hundred people attended each weeknight and about a thousand people attended on Sundays. The blessing of the Lord rested upon the services and Azusa Street Mission became deserted. The truth of the Finished Work of Calvary spread everywhere, and the majority of Pentecostal groups accepted it. It brought great division in many places. The original Apostolic Faith Associations of Kansas, Los Angeles, and Portland turned it down, but most Pentecostal fellowships accepted it.

Self Help Test: History of Pentecost

The Finished Work of Calvary

1. Explain clearly the difference between the doctrines of the Second Work of Grace and the Finished Work of Calvary.
2. Write an account of the controversy that resulted because of these two doctrines.



History of Pentecost

Lesson Seven

THE ONENESS TRUTH

A. WATER BAPTISM IN JESUS' NAME PREACHED

In 1913 there was a camp meeting held in Los Angeles that became very important in Pentecostal history. In this camp meeting there were 364 who were baptized with the Holy Ghost. However, this was not the most important thing that took place in this camp meeting.

At a water baptismal service, Evangelist R. E. McAlister from eastern Canada was asked to preach. In his message he stated that the titles Father, Son, and Holy Ghost were never used during the first century, and that the apostles always used the name of Jesus Christ when baptizing converts.

This message was like a great explosion. One man ran to the platform and requested this doctrine to be kept silent. Brother McAlister made an attempt to quiet the consternation, but the truth had been spoken and left its mark.

Among those who heard the statement of truth were Frank J. Ewart and G. T. Haywood. These men became leaders in the Oneness movement.

In this same camp meeting John Scheppe, after a night of prayer, received a revelation of the power of the name of Jesus. Early in the morning he ran through the camp shouting and proclaiming what the Lord had shown him. This left a deep impression upon all.

B. THE TRUTH REVEALED

After the camp meeting Frank Ewart, R. E. McAlister, and Glenn A. Cook opened a revival on Main Street. This permitted them to have many discussions on doctrine. Later they preached for another pastor in Los Angeles. A great revival broke out and continued for many months. Also ministering in this revival was G. T. Haywood of Indianapolis, Indiana.

Brother Ewart noticed that whenever he exalted the name of Jesus, the Holy Spirit would bless and the power of God would be manifested. In 1914 he felt that he had received the revelation of the Oneness truth and was ready to step out with the message. He was the editor of a paper, *Meat in Due Season*, which helped to promote the Oneness truth.

C. THE TRUTH IS ESTABLISHED

Brother Ewart pitched a tent in Belvedere near Los Angeles on East First Street. On April 15, 1914, he preached his first sermon on Acts 2:38. That started a revival and crowds began coming to the tent. Brother Glenn Cook joined Brother Ewart in this tent revival. They set up a tank in the tent and baptized each other in the name of Jesus. In this revival many who were baptized in Jesus' name were baptized with the Holy Ghost in the water. There were many healings and some of them were healed in the water.

From Los Angeles this truth spread like fire across the nation. The city of Indianapolis became a strong center for the Apostolic truth. G. T. Haywood accepted the truth and was baptized in the name of Jesus. Many of his people, 465 in number, followed him and were baptized in Jesus' name.

D. OPPOSITION TO THE TRUTH

As could be expected, great opposition arose against the Oneness revelation. This new revelation was called the "New Issue." H. A. Goss called a local conference in Hot Springs, Arkansas, in 1915, to warn young ministers against this teaching. E. N. Bell called another conference at Little Rock to warn preachers against the message. He attacked the message in his paper, *The Word and Witness*.

E. THE TRUTH OF JESUS NAME BAPTISM IS VICTORIOUS

In 1915 there was a camp meeting at Jackson, Tennessee. The evangelist was L. V. Roberts, a Oneness preacher who had been baptized by Glenn Cook. His first sermon was taken from Acts 2:38 and both E. N. Bell and the host pastor, H. G. Rogers, requested water baptism in Jesus' name. This was the beginning of a tremendous revival and it was estimated that the crowds reached four thousand in attendance.

During the same summer there was a camp meeting at Little Rock. The evangelist was L. C. Hall who had recently been baptized in Jesus' name. The minister who did the baptizing was E. N. Bell, and one of the most prominent preachers to be baptized was Howard A. Goss.

F. THE TRUTH ESTABLISHED IN CANADA

The Oneness truth soon came to Canada. Franklin Small accepted the truth in Winnipeg. In eastern Ontario, Brothers Clarence Cross and Howard Goss helped to establish the Jesus Name message.

At the first baptismal service at Outlet Camp Meeting when the name of Jesus was used, there was a great move of the Holy Spirit. Many Pentecostal saints witnessed this move of the Holy Spirit and immediately presented themselves for baptism.

Self Help Test: History of Pentecost

The Oneness Truth

State briefly the part each of the following took in the revelation of the Jesus Name truth.

1. G. T. Haywood

2. Frank Ewart

3. R. E. McAlister

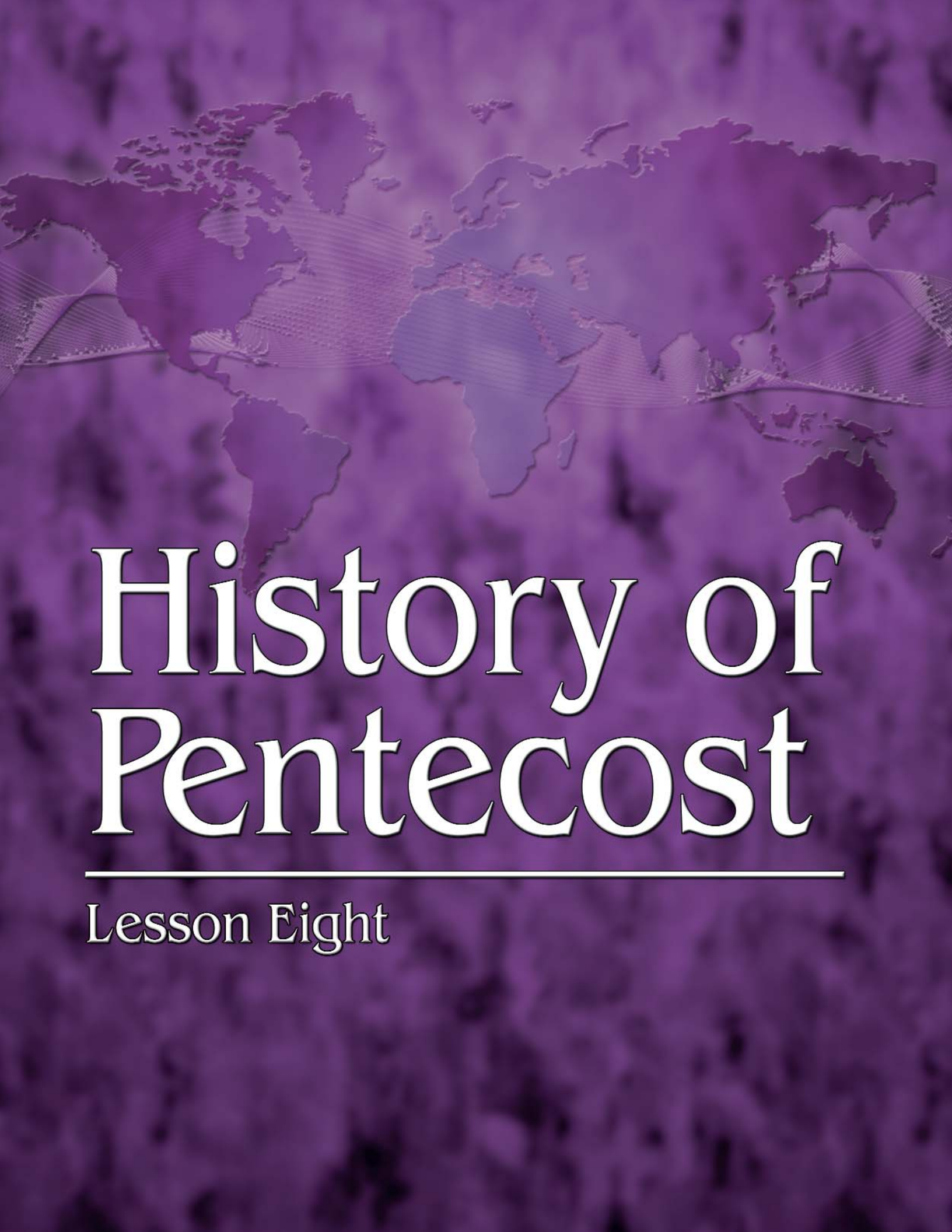
4. Glenn Cook

5. Howard Goss

6. E. N. Bell

7. Who baptized the following men:

- | | | |
|----|-----------------|-------|
| a. | Howard Goss | _____ |
| b. | E. N. Bell | _____ |
| c. | R. E. McAlister | _____ |
| d. | Glenn Cook | _____ |
| e. | Frank Ewart | _____ |



History of Pentecost

Lesson Eight

ORGANIZATION

A. THE NEED FOR PROPER ORGANIZATION

During the early years of the Pentecostal revival of the twentieth century, there were many missions and assemblies scattered around in various towns and cities. There was no accepted basis of organizational structure, and each minister administered the affairs of the church as he felt the Holy Spirit directed. The need for an accepted form of organization soon became apparent.

In his book, *Their Story: 20th Century Pentecostals*, Brother Fred Foster has given several reasons why organization became necessary. We give some of those reasons here:

1. Funds were sometimes misused.
2. Congregations were sometimes divided by ministers not having proper ministerial ethics and principles.
3. Such ministers often took advantage of churches trusting them.
4. For Bible schools and the training of young ministers, it was necessary to have organization.
5. Missionary effort needed the support of many congregations.
6. Missionaries went to the foreign field as independent missionaries, but governments required a recognized means for support before entering their countries and purchasing of property, and so on.
7. It was soon apparent that there was a need for a statement of doctrinal belief.

B. EARLY HOLINESS ORGANIZATIONS

In the early years there were several small organizations, mainly among the Holiness groups. We shall content ourselves with just the mention of a few:

1. **The Apostolic Faith:** This was the name of the groups led by Brother Parham in the south, Brother Seymour in Los Angeles, and Sister Crawford in Portland, although there was little or no organizational connection.
2. **The Church of God in Christ:** This group was founded in 1897 and became Pentecostal in 1907 under the leadership of C. H. Mason. This was a black church, and it grew under the strong leadership of Brother Mason.

3. **The Church of God:** This body was started in 1886 under the leadership of Richard Spurling. In 1908 this church group became Pentecostal under A. J. Tomlinson.
4. **The Fire Baptized Holiness Church:** This church group had its beginning in 1880. They believed in an experience beyond salvation and sanctification which they called the baptism of fire. In 1907 they became Pentecostal under the leadership of J. H. King.
5. **The Pentecostal Holiness Church:** It was founded in 1898 and accepted the Pentecostal doctrine and experience in 1908. They merged with the Fire Baptized Holiness Church in 1911 in a convention in North Carolina.

C. THE ASSEMBLIES OF GOD

Because of the need of organization, Howard Goss and E. N. Bell called together a conference of ministers and laymen which convened in Hot Springs, Arkansas, in April 1914. About 120 ministers registered as delegates.

Here the Assemblies of God was founded with E. N. Bell as the first general chairman. It was a very loose type of organization with the sovereignty of the local church maintained, and the doctrinal position was simply stated that the Holy Ghost inspired Scriptures were the all sufficient rule for faith and practice.

D. THE NEED FOR A ONENESS ORGANIZATION

The Assemblies of God was started as a Trinitarian church. However, with the revelation of the Oneness truth, many of the leaders (including E. N. Bell) had been baptized in Jesus' name. This created much discussion and division of thought.

In 1915 there was a General Council of the Assemblies of God in St. Louis, Missouri, to deal with the matter. Two speakers were chosen to present each side of the issue. A. C. Collins and Jacob Miller defended the Trinity tradition, and Bell and Haywood were chosen to present the new revelation. After the preaching, the decision was to wait one year.

During this year the Oneness truth was attacked bitterly. In the General Council that assembled in St. Louis in October 1916, a Statement of Fundamental Truths was drawn up which came out strongly for the Trinity doctrine. Because of this, there was a parting of the ways and 156 ministers and many assemblies were expelled from the Assemblies of God. This division brought about the beginning of several Oneness churches, a few of which we shall name here:

1. **General Assembly of the Apostolic Assemblies:** This church was founded at Eureka Springs, Arkansas, during the Christmas holidays of 1916. Daniel Opperman was chosen chairman and Howard Goss was chosen the secretary.
2. **The Pentecostal Assemblies of the World:** In the beginning this was a small group of Oneness people in Portland, Oregon, who organized in 1914. They had proper government recognition for military exemption for their ministers. Because of this, the General Assembly of the Apostolic Assemblies merged with them in 1917.
3. **The Pentecostal Ministerial Alliance:** This was started in Chicago in 1924 at the invitation of Pastor A. D. Urshan. Actually, this church was not founded until 1925 in St. Louis. L. C. Hall was chosen as general chairman and Howard Goss was chosen secretary-treasurer. This was actually a ministerial alliance which continued for several years.
4. **The Pentecostal Assemblies of Jesus Christ:** In 1931 a merger took place between the Apostolic Churches of Jesus Christ and the Pentecostal Assemblies of the World. This did not prove successful due to many internal problems. Some of the brethren revived the old charter and went back to the Pentecostal Assemblies of the World.
In 1938 a convention of the Pentecostal Assemblies of Jesus Christ was held in Columbus, Ohio. W. T. Witherspoon was selected to be general chairman and S. R. Hanby was chosen to be secretary-treasurer.
5. **The Pentecostal Church Incorporated:** In 1932 the Pentecostal Ministerial Alliance felt they needed a stronger organization in order to propagate the gospel. In Little Rock they formed the Pentecostal Church, Incorporated. B. H. Hite was chosen to be chairman and W. E. Kidson was chosen to be secretary-treasurer.

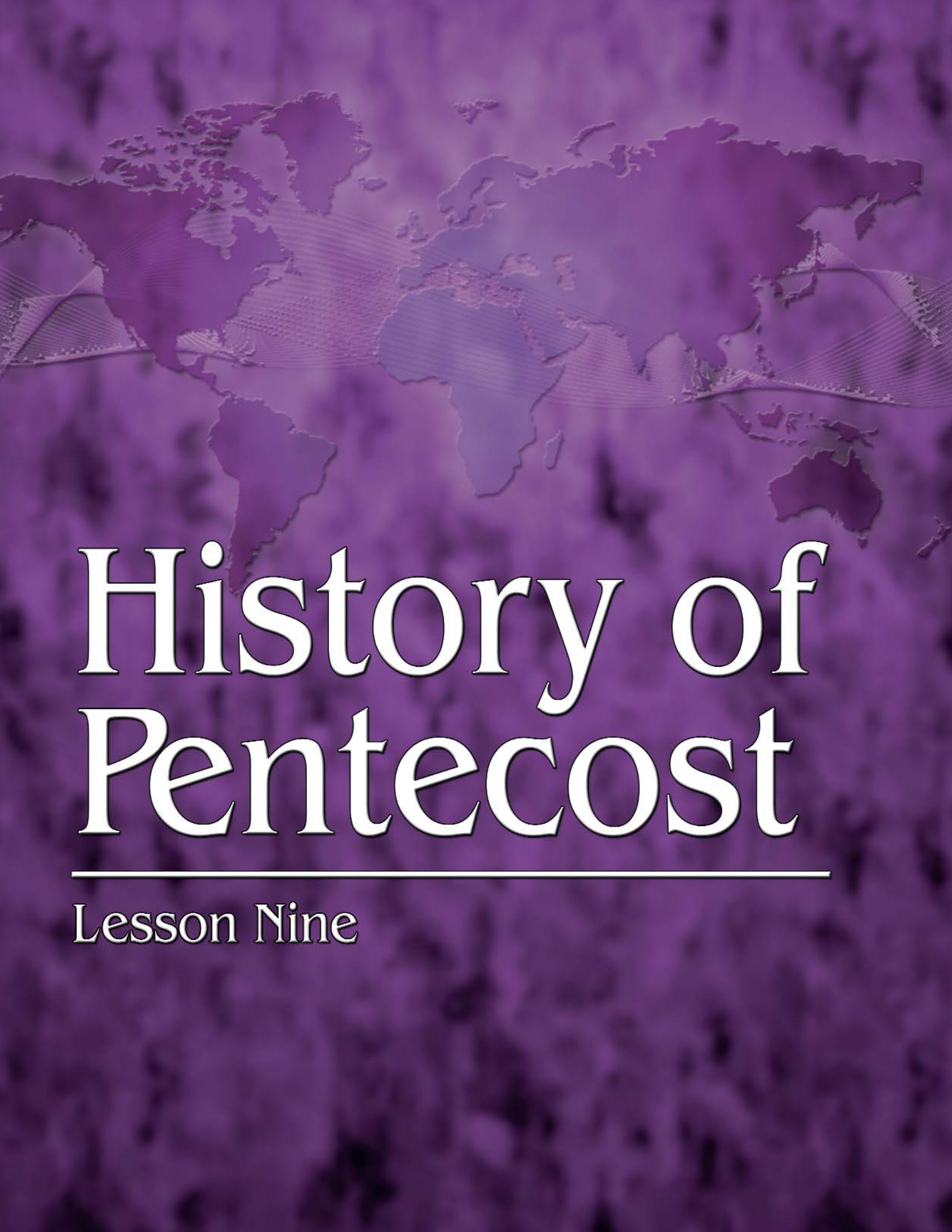
E. THE UNITED PENTECOSTAL CHURCH

In September 1945, in St. Louis, the United Pentecostal Church was founded. It came about by a merger of the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church Incorporated. Much preliminary work had gone into the preparation for this merger. The three men chosen to lead this new body were Howard A. Goss, superintendent; W. T. Witherspoon, assistant superintendent; and Stanley Chambers, secretary-treasurer.

At the time of the merger, there were 1,800 ministers and 900 churches. At the present time (August 2010) there are 8,827 ministers and 4,246 churches. This merger was certainly ordained of God, and the United Pentecostal Church International has experienced great growth.

Self Help Test: History of Pentecost Organization

1. Give the date of founding and the first chairman of each:
 - a. Assemblies of God
 - b. Pentecostal Assemblies of the World
 - c. Pentecostal Assemblies of Jesus Christ
 - d. Pentecostal Church Incorporated
 - e. Church of God in Christ
 - f. Pentecostal Holiness Church
 - g. United Pentecostal Church
2. In what year was the United Pentecostal Church established?
3. Compare the size of the UPC at the merger and now.



History of Pentecost

Lesson Nine

PENTECOSTAL PIONEERS

Part I

Any history of the twentieth-century Pentecostal revival would not be complete without some knowledge of the men whom God used in the early days of this Holy Ghost outpouring. Therefore, we are giving brief sketches of the lives of some of these men who were prominent in the early days of the Pentecostal revival in North America.

A. CHARLES F. PARHAM

Charles F. Parham was born in 1873 and died in 1929. He first was a Methodist minister, then became a Holiness minister. He founded Bethel Bible College in Topeka, Kansas. It was here that the Holy Spirit was outpoured over the New Year of 1901.

It was under his leadership that the doctrinal position was taken that speaking in tongues is the initial evidence of being filled with the Holy Ghost. He conducted short-term Bible schools and sent workers through Texas. He published a magazine called *The Apostolic Faith*.

B. W. J. SEYMOUR

W. J. Seymour was a black, Holiness minister. He attended a Bible school in Houston, Texas, conducted by Charles Parham. He received an invitation to preach a meeting in a Nazarene church in Los Angeles. After he preached a message from Acts 2:4, the door of the church was locked. He began prayer services at 214 Bonnie Brae Street, where the Holy Spirit fell. It was here that Seymour received the Holy Ghost.

He rented an empty building at 312 Azusa Street and here the revival continued for three years. He took a stand against the doctrine of the Finished Work of Calvary and locked the door of the Azusa Street Mission against William Durham.

C. BISHOP MASON

Bishop C. H. Mason founded the Church of God in Christ in Mississippi in 1887. He led his entire church into the Pentecostal experience in 1906-7. His church has branches in fifty states and twelve foreign countries.

He died in 1961 at the age of ninety-eight. A crowd of twelve thousand attended his funeral.

D. HOWARD A. GOSS

Howard A. Goss was born in Missouri in 1883 and died in 1964 in Ontario, Canada. When still a young man, his father moved to Galena, Kansas, where there were lead and zinc mines. His early youth was devoted to the cause of atheism. He was converted in 1902 under the ministry of Charles Parham. In 1906 Brother Goss received the Holy Ghost on a train along with eleven others.

In 1912 he established a church in Hot Springs, Arkansas. Brother Goss and E. N. Bell called the first gathering of Pentecostal preachers at Hot Springs, April 2-12, 1914. Here the Assemblies of God was organized, and Brother Goss was elected secretary.

Brother Goss accepted the Oneness truth. In 1919 he moved to Canada where he helped to organize the Pentecostal Assemblies of Canada. In 1920 he established a church in Toronto. In 1939 he was elected general superintendent of the Pentecostal Church Incorporated. In 1945 he was elected the first superintendent of the United Pentecostal Church.

E. WILLIAM H. DURHAM

William H. Durham was the pastor of the North Avenue Mission in Chicago. He received the Holy Ghost at Azusa Street in 1907. His mission became a Pentecostal center, and it was in his mission that E. N. Bell and A. H. Argue were baptized in the Holy Ghost.

He took a strong stand against the Second Work of Grace teaching and took the lead for the Finished Work of Calvary. He conducted a meeting in Los Angeles which was especially blessed by God and where the Finished Work teaching was firmly established. He died in 1912.

F. ROBERT E. MCALISTER

Robert E. McAlister was a young Holiness preacher who received the Holy Ghost in the Azusa Street Mission in 1906. He established some of the first Pentecostal churches in eastern Ontario.

Brother McAlister preached the first message on water baptism in Jesus' name in a worldwide camp meeting in Los Angeles in 1913. Brother McAlister was a great writer. He founded the *Pentecostal Testimony* and was the editor for several years. He died in 1953.

G. FRANK J. EWART

Frank J. Ewart was one of the pioneers in the Oneness truth. He had been associated with William Durham's church in Los Angeles and had conducted Brother Durham's funeral.

He heard Brother McAlister's message on water baptism in Jesus' name and discussed the Scriptures with Brother McAlister. He received a revelation of the Oneness truth. Brother Ewart and Brother Glenn A. Cook baptized each other in April 1914. Brother Ewart wrote several books and published a paper called *Meat in Due Season*.

H. GLENN A. COOK

Glenn A. Cook was a well-known Pentecostal evangelist. Following the camp meeting in Los Angeles where the first message on water baptism in Jesus' name was preached, he assisted Brother Ewart and Brother McAlister in a revival. He and Brother Ewart baptized one another in Belvedere, California, in 1914. Brother Cook preached the Oneness message in Missouri and Indiana and baptized many prominent Pentecostal ministers.

I. GLADSTONE T. HAYWOOD

Bishop G. T. Haywood received the Holy Ghost in Indianapolis, Indiana, in 1908. In 1909 he started his first mission in Indianapolis. In 1924 he built Christ Temple in Indianapolis.

He preached for Brother Ewart and Brother Cook in their revival on Main Street, Los Angeles. He received the Oneness truth and was baptized in Jesus' name. His followers accepted the message and 465 were baptized in Jesus' name. Later he preached for Brother McAlister in Ottawa and 112 were baptized. Brother Haywood baptized Brother McAlister in Jesus' name.

Bishop Haywood was general secretary of the Pentecostal Assemblies of the World. He was the editor of the *Christian Outlook* and published his own paper called *Voice in the Wilderness*. He died at the age of fifty-one years in 1931.

Self Help Test: History of Pentecost Pentecostal Pioneers, Part I

1. Without referring to the notes, write a brief biography of each:

- a. Robert E. McAlister

- b. Frank Ewart

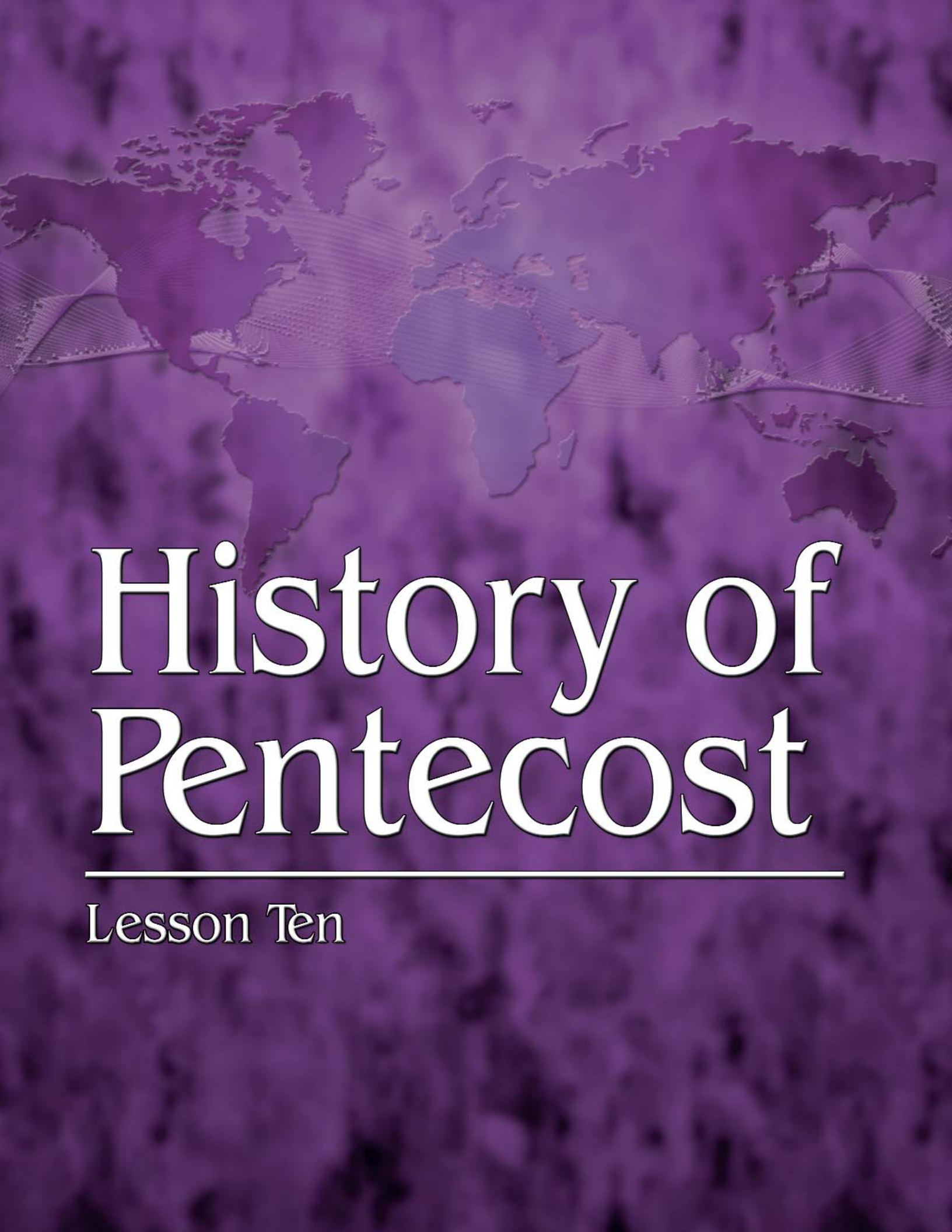
- c. Gladstone T. Haywood

- d. Howard A. Goss

- e. W. J. Seymour

2. Give the name of the paper that each published:

- a. Haywood _____
- b. Parham _____
- c. Ewart _____
- d. McAlister _____



History of Pentecost

Lesson Ten

PENTECOSTAL PIONEERS

Part II

A. E. N. BELL

E. N. Bell was born in 1866 and surrendered his life to God early in life. He became a Baptist minister for seventeen years. He received the baptism of the Holy Ghost in 1907 in the North Avenue Mission in Chicago.

Along with Howard Goss, he called a gathering of ministers in Arkansas where the Assemblies of God was organized. He became the first Chairman of the Assemblies of God. He published a magazine called *Word and Witness*. He founded and for a short time edited the *Pentecostal Evangel*.

In 1915, at a camp meeting at Jackson, Tennessee, Bell was baptized by L. V. Roberts, who in turn had been baptized by Cook. A great revival broke out and eleven preachers were baptized in Jesus' name. E. N. Bell died in 1923.

B. OLIVER F. FAUSS

Oliver Fauss was born in 1898 in Oklahoma. While he was still young, his family moved to Texas where he was converted. He received the baptism of the Holy Ghost in 1911. He was baptized in Jesus' name in 1915 and entered the ministry.

He spent the early years of his life on the evangelistic field. In 1929 he founded Bethel Gospel Tabernacle in Houston, which he pastored for forty years. He served as chairman of the Apostolic Church of Jesus Christ for two years and was elected assistant general superintendent of the United Pentecostal Church in 1947, a position he held until 1971.

C. WILLIAM T. WITHERSPOON

W. T. Witherspoon was born in Pennsylvania in 1880. He died in 1947. He received the baptism of the Holy Ghost in 1912. In 1915 he was baptized in Jesus' name and received the Oneness truth. In 1917 he established the Apostolic Gospel Church in Columbus, Ohio, which grew to be one of the largest Oneness churches in the world.

He was chairman of the Pentecostal Assemblies of Jesus Christ from 1938 to 1945. He was elected assistant general superintendent of the United Pentecostal Church in 1945, a position he held until his death.

D. ANDREW URSHAN

Andrew D. Urshan was born in Iran in 1884. In 1900 he was converted and came to the United States in 1902. He began preaching the gospel in 1904. In Chicago he had won some Assyrian converts and held services with them in a room in the Moody Church. There the Holy Spirit fell upon these Assyrian Christians. Brother Urshan received the Holy Ghost on July 4, 1908. They were obliged to leave the Moody Church and worship elsewhere.

He was ordained by William Durham in 1910. In 1917 he began the publication of a paper called *Witness of God*, which he continued until his death. He wrote many songs and books. He evangelized throughout the world and spent many years as a conference speaker. He was a strong Oneness and holiness preacher. He died in 1967.

E. L. C. HALL

L. C. Hall was a prominent Pentecostal preacher who became well known because of his extensive contribution to Pentecostal hymnology. He was a very talented pastor and evangelist. He published a number of fine hymn books and wrote many songs including "Jesus" and "Deeper in Thy Love, O Jesus." He believed and preached the Oneness truth. He was the first chairman of the Pentecostal Ministerial Alliance in 1925.

F. SAMUEL MCCLAIN

Samuel McClain was born in Georgia in 1889. When he was fourteen years of age his family moved to Arkansas where he was converted and began teaching a Bible class at sixteen. He became a schoolteacher and received the Holy Spirit in 1912 in the same school building where Pentecostal services were conducted. He was ordained in 1914 and was baptized in the name of Jesus Christ in 1916. He became a pioneer preacher and established many Pentecostal churches. For a few years he was the editor of the *Apostolic Herald*. He died in 1969.

G. A. H. ARGUE

A. H. Argue was born in Ontario, the son of a Methodist preacher. He became a successful businessman in Winnipeg. In 1907 he went to Chicago and received the Holy Spirit in the North Avenue Mission. When he returned home, he conducted tarrying services in his own home and a great revival broke out. He devoted his life to an active evangelistic ministry and thousands were converted under his ministry. For some years he published a paper, *The Apostolic Messenger*. He died in 1959 in his ninety-first year.

H. A. G. WARD

A. G. Ward was one of the pioneer preachers in Canada in the Trinity Pentecostal organization. He began his ministry as a Methodist minister on the Canadian prairies. He received the Holy Spirit in Winnipeg, and for a number of years was secretary of the Pentecostal Assemblies of Canada. He died at the age of seventy-eight in 1960.

I. FRANKLIN SMALL

Franklin Small was one of the Pentecostal pioneers in Canada. He was one of the first to receive the baptism of the Holy Spirit in Winnipeg in 1907. He became the assistant pastor to A. H. Argue in the first Pentecostal Assembly in Winnipeg. He led in the formation of the Apostolic Church of Pentecost of Canada.

He was a strong preacher of the Oneness truth and water baptism in Jesus' name. Unfortunately, he accepted the Calvinistic theory and promoted this doctrine throughout his fellowship. He pastored Zion Apostolic Church in Winnipeg for twenty-nine years. He died in 1961.

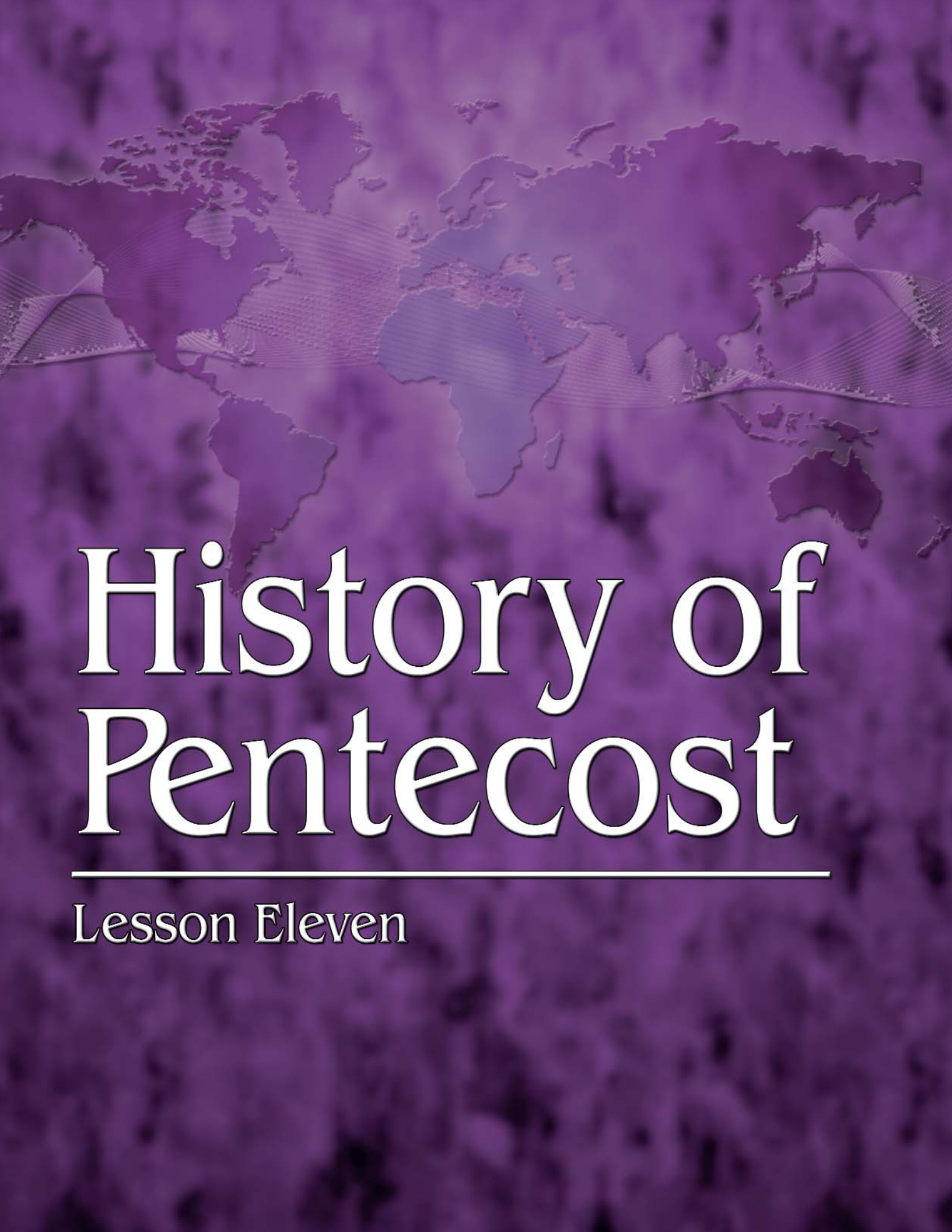
J. CLARENCE L. CROSS

One of the earliest pioneer Pentecostal preachers in Canada was Clarence Cross. He began his ministry as a young Holiness preacher with his uncle, Alexander McCready. In 1907 he attended a convention in Watertown, New York, where he heard about the Pentecostal experience. In 1908 he attended his first Pentecostal service in a home in Athens. Later that same year many from the area received the Holy Ghost.

In 1911 a division came in the work over the Finished Work of Calvary. The responsibility of pastoring those who stood for this truth was laid upon Brother Cross, then twenty-two years of age. He founded the Outlet Camp Meeting at Lansdowne, Ontario, and evangelized and pastored in eastern Ontario for over fifty years. The Outlet Camp Meeting is the oldest Pentecostal Camp in North America.

Self Help Test: History of Pentecost Pentecostal Pioneers, Part II

1. Without referring to notes, write a brief biography of each:
 - a. Oliver Fauss
 - b. William T. Witherspoon
 - c. L. C. Hall
 - d. Andrew Urshan
 - e. Franklin Small
2. Who was the pastor of the following churches?
 - a. Zion Apostolic Church, Winnipeg _____
 - b. Apostolic Gospel Church, Columbus _____
 - c. Bethel Gospel Tabernacle, Houston _____
3. Who found the Outlet Camp Meeting, Lansdowne, Canada?



History of Pentecost

Lesson Eleven

WITH SIGNS FOLLOWING

A. WITH SIGNS FOLLOWING

“And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen” (Mark 16:17-20).

When Jesus gave His disciples the commission of going into all the world and preaching the gospel to every creature, He plainly stated that certain signs would follow the preaching. In this passage He mentioned five of these signs:

1. They shall cast out devils.
2. They shall speak with new tongues.
3. They shall take up serpents.
4. If they drink any deadly thing, it shall not hurt them.
5. They shall lay hands on the sick, and they shall recover.

After the Lord’s ascension, the disciples preached everywhere just as they were instructed to do, and the Lord fulfilled His promise by working with them, confirming the word with signs following.

There is a vast difference between following signs and having signs follow. Powerless church members like the Jews in Christ’s day seek after signs to follow. However, the true church will not be following signs but rather will have signs following.

Have there been signs following the twentieth-century Pentecostal revival? The answer to this question will largely determine whether or not this Pentecostal revival has been ordained by God. Thank God, we need not even hesitate in answering this question with a positive affirmative.

Signs and wonders have been following the preaching of the Word of God. The Pentecostal revival has restored miracles and the power of God to the church. Because of this Pentecostal revival, the gifts of the Spirit have become a vital part of the true church. Because of this, the church has been rejuvenated, altars have been filled, sinners have been converted, and the sick have been healed. Because of these signs, wonders, and miracles, the name of Jesus has been glorified, and it has become evident to all that this mighty latter rain outpouring has truly been sent from God.

B. THE SIGN OF SPEAKING IN TONGUES

The distinguishing sign following this twentieth-century revival is speaking in tongues. Pentecostal saints who hear people speaking in tongues may become familiar with this phenomenon and forget that it is a miraculous sign that follows them who believe. Speaking in tongues is a supernatural sign and is a miracle within itself.

We might further comment on this sign by noting the following:

1. It is one of the five signs the Lord said would follow them that believe (Mark 16:16-18).
2. The apostles, the women, and all who were in the upper room spoke in tongues on the Day of Pentecost (Acts 2:4).
3. The Gentiles in Caesarea and Ephesus spoke in tongues when they received the Holy Ghost (Acts 10:46; 19:6).
4. The apostle Paul was commanded by the Lord to write, "I would that ye all spake with tongues" (I Corinthians 14:5).
5. The apostle Paul wrote, "Forbid not to speak with tongues" (I Corinthians 14:39).
6. Speaking in tongues is one of the nine gifts of the Spirit.
7. Speaking in tongues is a sign to them that believe not (I Corinthians 14:21).

C. THE SIGN OF HEALING

Next to that of speaking with tongues, the sign that has been most prominent is that of healing. This twentieth-century Pentecostal revival has continuously been accompanied by miraculous healings. Every disease known to man has been healed in answer to prayer. Blind eyes have been opened, deaf ears unstopped, goiters disappeared, cancers vanished, and demons cast out in the name of Jesus.

This has been true from the very beginning of this revival. In 1903 when the Holy Ghost was outpoured at Galena, Kansas, it was partly due to the miraculous healing of Mrs. Mary Arthur, who had been sick for fourteen years and was nearly blind. When she was prayed for and anointed with oil on August 17, 1903, she was perfectly healed. A great Pentecostal revival in Galena was the result. What happened here near the beginning of the century has been repeated literally thousands of times around the world.

It has been recorded upon a few occasions that the dead were raised up in Jesus' name.

Certainly the Pentecostal revival has not lacked for signs certifying the fact that the revival was truly sent by God.

D. THE GIFTS OF THE SPIRIT

One of the great signs following this revival has been the restoration to the church of the nine gifts of the Spirit. Without the baptism of the Holy Ghost, this would have been absolutely impossible. With the outpouring of the latter rain came the manifestation and operation of the gifts of the Spirit. This, of course, could be expected, but it was another sign that followed the Pentecostal revival.

Since we have studied the gifts of the Spirit elsewhere in the International Alpha Bible Course, we shall not discuss them here.

With the operation of these gifts has come the discerning of spirits. Spirit-filled Christians have been able to detect the working of Satan in bringing in wrong doctrine or a counterfeit experience. Demon powers have been discerned and cast out as a direct result of the baptism of the Holy Spirit.

E. HOLINESS

Speaking in tongues and miracles would be useless if sinners were not delivered and their lives completely changed.

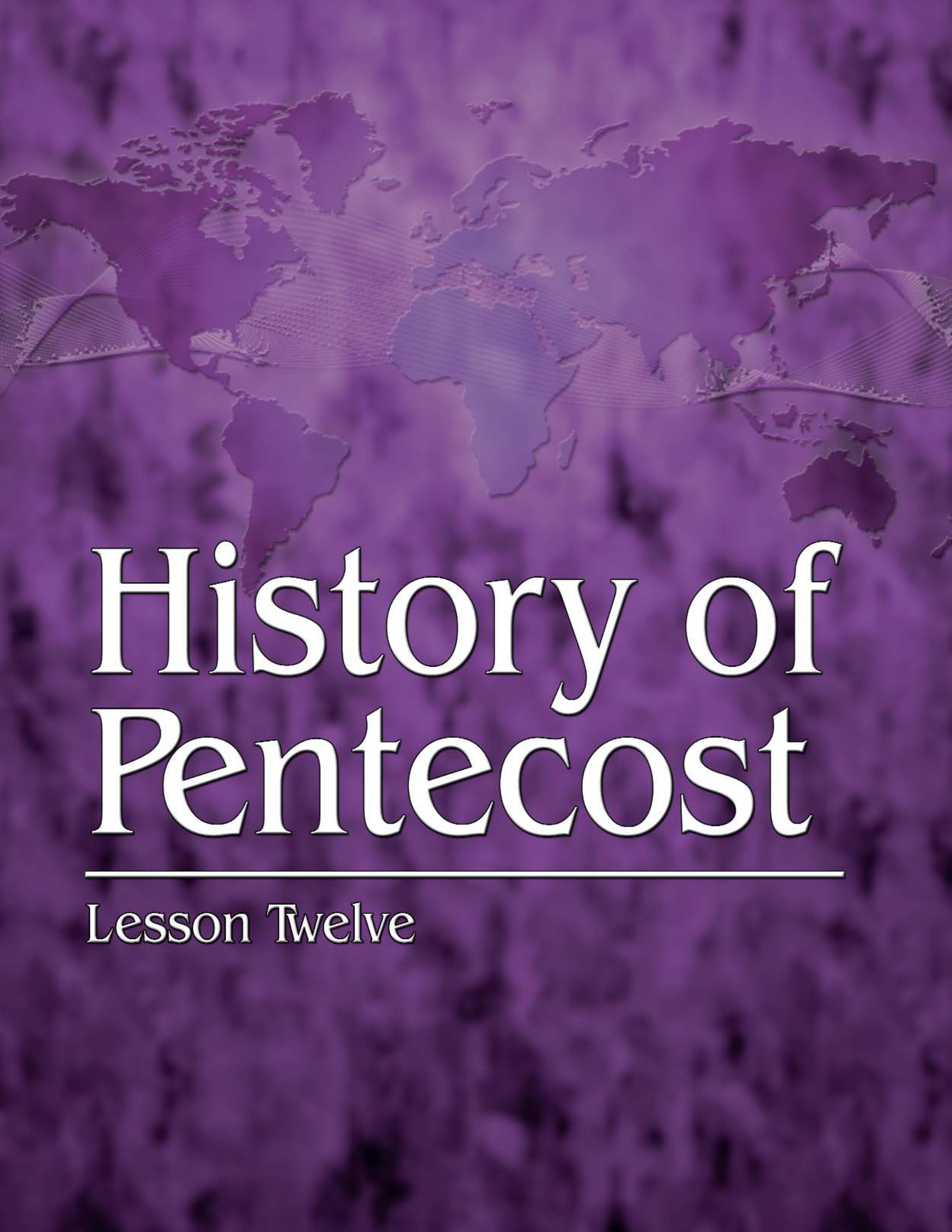
The fact that sinners bound with all kinds of habits—drunkards, harlots, dope addicts—have been saved and delivered, makes possible the greatest of all signs following this revival. The experience of salvation is the greatest miracle of all, and full proof that the words of Mark 16:20 have been fulfilled: “The Lord working with them, and confirming the word with signs following.”

Self Help Test: History of Pentecost With Signs Following

1. List five signs that have followed this revival.
 - a.
 - b.
 - c.
 - d.
 - e.

2. List the nine gifts of the Spirit
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.

3. Why is holiness one of the essential signs following the Pentecostal revival?



History of Pentecost

Lesson Twelve

TO THE UTTERMOST PART

A. UNTO THE UTTERMOST PART OF THE EARTH

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

Jesus instructed His disciples to tarry in Jerusalem until they be endued with power from on high. He told them that after they receive this power they would be witnesses among all nations beginning at Jerusalem. History has recorded that this was true. The early church went everywhere preaching the Word (Acts 8:4).

The complete and absolute obedience to the Great Commission is just as much a direct evidence of the baptism of the Holy Ghost as speaking in tongues. We have every right to expect that the Pentecostal saint filled with the Holy Ghost will be a soulwinner and a witness everywhere he goes. Therefore, we have every right to expect that the twentieth-century Pentecostal revival would be followed by great missionary and evangelistic effort.

Did this happen? Yes, twentieth-century Pentecostals went everywhere preaching the Word. This has been one of the most convincing proofs that this Pentecostal revival is genuine and sent from God.

The Pentecostal churches have broken all records in missionary giving and evangelistic outreach. There are more young people offering their lives to foreign missions than the home churches can send. Everywhere around the world there are Bible schools established, teaching and training national ministers to reach their own nations with the gospel.

In a little over seventy years this Pentecostal revival reached into the whole world with the Pentecostal message. It would indeed be difficult to find an area where there are not some who have not received the baptism of the Holy Spirit.

B. THE CHARISMATIC MOVEMENT

The growth of the Pentecostal denominations in the twentieth century was phenomenal, but it has not ended here. During the last thirty to forty years a charismatic movement that has penetrated all the mainline historical denominations has arisen. In these denominational circles they use the term *glossolalia* for speaking in tongues. It would be difficult to find a church group that either has some who have

not spoken in tongues, or is not confronting in some way the experience of speaking in tongues.

C. PENTECOST AROUND THE WORLD

Let's consider some statistics and facts concerning the growth and strength of the Pentecostal movement around the world.

In his article "Pentecostals Celebrate World's Fastest-Growing Religion" at *theledger.com*, Cary McMullen stated that the worldwide number of Pentecostals and charismatics was 588,501,776 in 2005. Fourteen percent of American Christians say they are Pentecostal. More than one in three say they are "Spirit-filled." Twenty-five percent of Christians around the world say they are Pentecostal or charismatic. He also states that according to the World Christian Database, Pentecostals and charismatics now form the second largest and fastest-growing Christian group in the world, behind the Catholic Church, with about 580 million followers (cary.mcmullen@theledger.com).

At least two-thirds of Pentecostals are in the developing world, and some believe Pentecostalism is emerging as the de facto Southern way of being Christian. Sociologist Paul Freston says the major global centers for Pentecostalism are in Chile, Guatemala, Nigeria, Ghana, South Africa, Korea, the Philippines, and China. The largest single Christian congregation in the world is the Yoido Full Gospel Church, a Pentecostal church founded in 1958 and located on an island within Seoul, South Korea. Every Sunday, 250,000 worshippers show up for nine services simultaneously translated into 16 languages (John L. Allen, Jr., *National Catholic Reporter*, January 28, 2008, <http://ncronline.org/node/11567>).

According to the World Christian Database, there are nearly 80 million renewalists in the United States, including pentecostals, charismatics and neo-charismatics. However, the majority of pentecostals reside in the developing world. The World Christian Database estimates that there are 84 million renewalists in Brazil—the highest of any country in the world—72 million in China, 41 million in Nigeria, 38 million in India and 25 million in the Philippines ("The New Face of Global Christianity: The Emergence of 'Progressive Pentecostalism,'" <http://pewforum.org/events/?EventID=101>).

D. THEN SHALL THE END COME

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

We do not know whether this verse has been fulfilled. Certainly it is the only verse that we know that we would question concerning its fulfillment relative to the return of our Lord.

It is our firm conviction that the “gospel of the kingdom” is not just the Pentecostal message but also the Apostolic message of water baptism in the name of Jesus. Just as the Pentecostal message has gone to the uttermost parts of the earth, even so the Jesus Name message must penetrate to every part of the globe.

Thank God, there are several sound Oneness organizations dedicated to this very purpose. Undoubtedly the largest and foremost of these is the United Pentecostal Church International. The growth of this church is quite phenomenal with more than one new UPC church established somewhere in the world for each day in the year.

The responsibility of carrying the “gospel of the kingdom” to the uttermost parts will largely fall upon this fine and dedicated group of Apostolic ministers. Because of their dedication and faithfulness, we can look forward with joyful expectation to our Lord’s soon return.



1. In your opinion, why has the charismatic movement taken place?
2. What is the connection between the return of Jesus and the twentieth-century Pentecostal revival?

Missionary Spotlight:

Lewis and Sallie Morley

Lewis H. Morley, a witty Englishman, was born in April 1915. At the age of eighteen, he was converted and received the baptism of the Holy Spirit. As a youth he felt a tug toward missionary work. Although physically weak and handicapped, he worked in high priority aircraft construction during World War II.

In March 1948 Morley emigrated to Canada. In Toronto, he received the revelation of the name of Jesus. Later he was ordained to the ministry and later still offered himself as a missionary candidate for Colombia. Since his visa to Colombia was delayed, he accepted an appointment to Venezuela, with the condition that he could

still go to Colombia when the door opened.

In February 1956 he left for Venezuela as the first United Pentecostal Church missionary to that country. On the way, he stopped in Jamaica for the annual convention. The secretary of Foreign Missions Wynn Stairs was there and took him to the Colombian consulate to get a tourist visa. The fifteen-day tourist visa allowed Brother Morley to visit the Verner Larsens and other missionaries in Colombia, which included Sallie Lemons, a very quiet, serious-minded American. In *Now It Can Be Told*, Lewis Morley revealed that unknown to others, he had met Sallie

Lemons at the Lansdowne Camp Meeting in Ontario, Canada, and they had been writing each other for some time.¹ She had gone to Colombia in 1948.



Lewis Morley arrived in Venezuela entirely on his own, unable to speak the language. Loneliness overwhelmed him when he landed in Maracaibo. He had sent two trunks of personal things ahead by boat and did not even know where or how to proceed to find them. Eventually, he gathered his things and flew to Valera, where four believers who had been baptized in Jesus' name but not filled with the Holy Ghost lived.

Brother Morley did the only thing he knew to do; he prayed, fasted, and studied the language. As his language skills improved, he began to conduct services. Through prayer and fasting, he broke the spiritual bondage that bound the nation and established a powerful, evangelistic church.

On Thanksgiving Day 1956, Lewis Morley and Sallie Lemons were married in Kingston, Jamaica, by A. D. Varnado. The newlyweds returned to Valera. Morley wrote, "Deeply ashamed, I introduced my new wife to my poor kitchen, with its two-ringed grill, no oven, few utensils, and no refrigerator. My

four bleached and worn canvas chairs perched about with a forlorn and neglected air. Yet Sallie did not complain.”² Together they lived frugally and gladly sacrificed to proclaim the gospel.

Late in 1957, the door finally opened to Colombia, and the Morleys moved there to take over the work that missionary Bill Drost had. For almost twenty years, from 1958 to 1977, they labored in southern Colombia, working in cities, villages, and jungle areas, opening works, and supervising the national ministers.

Revival fires brought thousands of souls into the kingdom of God. But opposition also came. In the July 1961 *Pentecostal Herald*, Lewis Morley wrote:

The violence had grown until it seemed beyond all control—over 300 church members were murdered in one month . . . one brother was killed in a most horrible way. They cut pieces off his body while he was still alive, and then finally cut his throat. They left him with the open Bible on his chest. . . . I was there last Saturday night and the place was packed to the doors. . . . A total of 43 were baptized and 40 have received the Holy Ghost.³

In spite of intense persecution, the work spread and became one of the most productive mission works in UPCI history.

In 1977, the Morleys found it necessary to leave foreign missions because of his failing health. They worked with C. L. Dees in the Irvington Pentecostal Church in Houston, Texas, for four years, ministering to Spanish-speaking people. In June 1981, they moved to Miami, Florida, to help establish three Spanish works. Two of the groups were ninety percent Colombian, including the pastors. Some of these people had formerly worked

with the Morleys or Bill and Mollie Thompson in Colombia.

By earthly standards, Sallie Lemons Morley was neither famous nor impressive. Yet she moved Heaven. Simply put, Sallie Morley was a soulwinner. Her passion was door-to-door evangelism, street meetings, and winning the lost. She was animated and enthused about reaching people with the truth. Sallie was a “Woman of the Word.” She would be thrilled to know that one of her Bible studies, “More to Life Bible Study Series” was being published in Spanish as “Mas a la Vida.” Ladies Ministries designated funds to translate the series.

After the death of her husband on Friday, March 28, 1997, Sallie Morley returned to Colombia with her adopted Colombian son, Arley. Arley had promised Brother Morley that he would care for his mother. Alzheimer’s disease had robbed her of the ability to live independently, but not of her zeal for soulwinning. Arley arranged for someone to escort her every day to one of her beloved Colombian parks where she passed out tracts and invited people to church. So ingrained on her soul was the mandate to win the lost that as other mental abilities faded, evangelism remained as natural to her as breathing.⁴

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1. Lewis H. Morley, *Now It Can Be Told* (Hazelwood, MO: Word Aflame Press, 1983), 40.
 2. Ibid, 71.
 3. Lewis H. Morley, “Persecution in Colombia,” *Pentecostal Herald* (July 1961), 8.
 4. Daniel L. Scott, *The Evolving World of Foreign Missions* (Hazelwood, MO: Foreign Missions Division, 2009), 412.