

Adult Sunday School Class “Our Christian Heritage” - Lesson 14

Azusa Street Revival is Cradle of Pentecost in the 20th Century

We have studied that the modern-day experience and teaching of the baptism of the Holy Spirit, evidenced by speaking in other tongues, began at Topeka, Kansas, in 1901, and then continued in earnest at the Azusa Street revival in Los Angeles, California from 1906-1909.

As we read Christian history down through the centuries, we see examples of people receiving the Holy Ghost and speaking in other tongues. However, this was the first time since the first few centuries of Christendom that the baptism of the Holy Ghost was preached and experienced with the *expectation* of speaking in other tongues as the biblical evidence. The news of the Azusa Street revival spread around North America and then all over the world. Ministers and laymen alike made the trip to Los Angeles to receive this wonderful experience: then they took it back to their home churches or missions.

Along with Holy Spirit baptism came miracles and healings at Azusa Street. God confirmed His Word with signs following. The three year revival in a humble setting would change the course of Christianity in the 20th century.

The Oneness Movement Forms

The Worldwide Apostolic Faith Camp Meeting in Arroyo Seco, California, in 1913, was a month-long meeting with about 2000 people in attendance. The main speaker was Maria Woodworth-Etter (1844-1924), a well-known Holiness evangelist who had embraced the Pentecostal message. Over 360 people received the Holy Spirit and many miracles of healing took place as Woodworth-Etter prayed “in the name of Jesus.”

Robert McAlister, a Canadian preacher who had received the Holy Ghost at Azusa Street in 1906 preached that single immersion (not triple immersion) was the proper mode for baptism. He also stated that the apostles baptized in the name of the Lord Jesus Christ and never used the words, “Father, Son and Holy Ghost,” as triple immersion requires.

At this, “an inaudible shudder” swept over the congregation, and McAlister fell silent. A missionary to China pulled him aside and asked him not to preach this doctrine. McAlister then explained to the conference that it was not wrong to baptize using the words of Matthew 28:19.

However, McAlister’s words planted a seed in the minds of several people that day. One man, John Schaepe, was so inspired by this thought that he spent the night in prayer. Early the next morning he began running through the camp shouting that he had received a revelation of the power of the name of Jesus.

Another man who was deeply impressed by McAlister’s message was Frank J. Ewart (1876-1947). A Baptist bush missionary in Australia, he immigrated to

Canada in 1903 and became a pastor there. He received the Holy Ghost in 1908. Ewart was the man who took over William Durham's work in Los Angeles, after Durham went back to Chicago (Durham was the one who had brought the "finished work" doctrine to the forefront).

Ewart had been studying the name and oneness of God for some time, so McAlister's words were of special interest to him. Ewart and McAlister met and discussed the implications of using the name of Jesus in water baptism. In his travels in America and Canada, Ewart would discuss the matter with other ministers and preach on the power of the name of Jesus. Another important minister who studied these things with Ewart was Glenn Cook, former business manager for Seymour's mission at Azusa Street. Ewart finally decided to take a clear stand for water baptism in the name of Jesus Christ. Moreover, he concluded that this practice had great significance regarding the doctrine of God. The reason why there is such power when believers preach, pray, and baptize in Jesus' name, is that the fullness of the Godhead dwells in Jesus. Exactly one year after the Arroyo Seco Camp Meeting, Ewart preached his first message on Acts 2:38. He proclaimed that the full message of salvation consists of repentance, water baptism in the name of Jesus Christ, and the baptism of the Holy Ghost, and he associated baptism in Jesus' name with the oneness of God in Christ.

Ewart then baptized Glenn Cook in Jesus' name, and then Cook baptized Ewart in the name of Jesus. This action - these re-baptisms in the name of Jesus Christ - was the decisive step in starting the Oneness movement.

A great revival broke out under Cook and Ewart in the Los Angeles area. Ewart wrote:

All kinds of incurable diseases were healed in the Name of Jesus, and people were filled with the Holy Ghost, speaking in other tongues. One of the greatest, most startling characteristics of that great revival was that the vast majority of the new converts were filled with the Holy Ghost after coming up out of the water. They would leave the tank speaking in other tongues. Many were healed when they were baptized.

Many missionaries and preachers came to the meetings and were re-baptized in Jesus' name. Ewart produced a periodical called *Meat in Due Season* that carried the Jesus' name message and reports of the revival far and wide. Many more people were touched and converted by the newspaper than by the revival itself. Soon, missionaries to Japan, China, and India were baptizing in Jesus' name.

During the revival, Ewart endured much opposition from local church people as well as from a gang of hoodlums. The persecution from the hoodlums ended when the gang leader was converted. However, Ewart had to go to court several times when the church people filed charges of disturbing the peace.

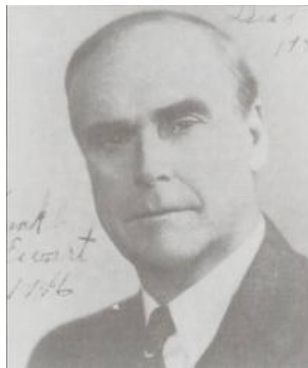
Cook traveled to the Midwest and brought the Jesus' name message to St. Louis and Indianapolis. He baptized two influential ministers, L.V. Roberts and G.T. Haywood, and they baptized their congregations. The baptism of Haywood was

particularly significant. He was a black pastor of a large interracial congregation in Indianapolis, an extremely influential teacher, and the publisher of a widely read periodical, *Voice in the Wilderness*.

Haywood had obtained ministerial credentials with a small organization called the Pentecostal Assemblies of the World that began in 1906 in Los Angeles. Haywood influenced Ewart, Cook, and McAlister to associate with this group. He was also in close fellowship with the Assemblies of God. Haywood would become the presiding bishop of the PAW from 1925 to 1931. He was a talented songwriter and wrote, *Jesus the Son of God*, and *I See A Crimson Stream of Blood*.



William Durham (right)



Frank Ewart



Garfield T. Haywood

Controversy over Jesus' Name Splits the Assemblies of God

The third general council of the Assemblies of God convened in October 1915 in St. Louis. This was a newly formed Pentecostal organization of ministers who believed in the baptism of the Holy Spirit evidenced by speaking in other tongues. These ministers were not welcomed by their own denominations after having received the Holy Spirit, so the Assemblies of God was formed as a Spirit filled, "finished work" group.

Some of the ministers attended with the purpose in mind to debate the "New Issue" of water baptism in Jesus' name and the Oneness of God. About 100 ministers attended (of which about one fourth had been rebaptized in Jesus' name) and a debate was organized. E.N. Bell and G.T. Haywood presented the case for baptism in Jesus' name. Bell was the first General Superintendent of the A of G.

The conference voted that either baptism in Jesus' name or in the titles Father, Son and Holy Ghost was acceptable, but that more time was needed to pray about and study the issue. A compromise formula was recommended and it was stated: "The substitution of the name of 'Jesus Christ' for the word 'Son' (Matt. 28:19) would better harmonize Matthew 28:19 with the book of Acts (Acts 2:38; 8:16; 10:48; 19:5) and, as a formula, would be preferable to the use of any one passage to the exclusion of the other." The conference then elected staunch trinitarians to every position and removed everyone who had accepted baptism in Jesus' name or who supported it.

Over the next year the new leadership of the Assemblies of God fought strongly against the Oneness message. Points were raised that the tradition of Christianity has been the teaching of God as a trinity, and the mainstream of Christianity since the fourth century has been trinitarian. It was also stated that the fourth century church deemed Oneness teaching as heresy.

Those who adhered to Oneness teaching appealed to Scripture. For many people, the ultimate test was the verdict of tradition. Even Bell switched sides and endorsed trinitarian baptism once again. He never denied baptism in Jesus' name but for the sake of unity continued fellowship with the Assemblies of God. Later, he eventually denounced Oneness doctrine.

In 1916, the fourth General Council met to decide the issue. After much debate, the conference adopted a trinitarian statement and voted to require the words of Matthew 28:19 be incorporated in the baptismal formula. The Oneness ministers had no alternative but to leave the organization. As they left the conference floor to discuss their options, they heard the assembly sing, "Holy, holy, holy, Lord God Almighty, God in three persons, blessed trinity."

As a result, 156 out of 585 ministers dropped out of the Assemblies of God. There were some ministers who had baptized in Jesus' name in obedience to Scripture, not understanding the implications of Jesus as the Mighty God in Christ. But most connected water baptism in the name of Jesus Christ with the doctrine of God - that the fulness of God (Father, Son, and Holy Spirit) dwells in Jesus Christ.

Deuteronomy 6:4 "Hear, O Israel: The Lord our God, the Lord is one! **5** You shall love the Lord your God with all your heart, with all your soul, and with all your strength.

Isaiah 9:6 For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
7 Of the increase of *His* government and peace
There will be no end...

Mark 12:28 Then one of the scribes came, and...asked Him, "Which is the first commandment of all?"

29 Jesus answered him, "The first of all the commandments *is*: 'Hear, O Israel, the Lord our God, the Lord is one. **30** And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' This *is* the first commandment.

John 8:58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

John 12:44 Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me. **45** And he who sees Me sees Him who sent Me.

John 14:6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

7 "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."

8 Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? **10** Do you not believe that I am in the Father, and the Father in Me?"

John 14:15 "If you love Me, keep My commandments. **16** And I will pray the Father, and He will give you another Helper, that He may abide with you forever— **17** the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. **18** I will not leave you orphans [KJV: comfortless]; I will come to you.

John 10:24 Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."

25 Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me. **26** But you do not believe, because you are not of My sheep, as I said to you. **27** My sheep hear My voice, and I know them, and they follow Me. **28** And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. **29** My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. **30** I and My Father are one."

31 Then the Jews took up stones again to stone Him. **32** Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

33 The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

Matthew 28:18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. **19** Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20** teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen.

Romans 9:5 ...according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

Ephesians 4:4 *There is one body and one Spirit, just as you were called in one hope of your calling; 5 one Lord, one faith, one baptism; 6 one God and Father of all, who is above all, and through all, and in you all.*

1 Timothy 2:1 Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men...**3** For this *is* good and acceptable in the sight of God our Savior, **4** who desires all men to be saved and to come to the knowledge of the truth. **5** For there is one God and one Mediator between God and men, the Man Christ Jesus, **6** who gave Himself a ransom for all

1 Timothy 3:16 And without controversy great is the mystery of godliness:

God was manifested in the flesh,
Justified in the Spirit,
Seen by angels,
Preached among the Gentiles,
Believed on in the world,
Received up in glory.

Colossians 1:15 (NKJV) He is the image of the invisible God, the firstborn over all creation. **16** For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. **17** And He is before all things, and in Him all things consist. **18** And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

19 For it pleased the Father that in Him all the fullness should dwell, **20** and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled **22** in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight— **23** if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard...

Colossians 2:6 As you therefore have received Christ Jesus the Lord, so walk in Him, **7** rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.

8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. **9** For in Him dwells all the fullness of the Godhead bodily; **10** and you are complete in Him, who is the head of all principality and power.

2 Corinthians 5:18 Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, **19** that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God.

Hebrews 1:1 God, who at various times and in various ways spoke in time past to the fathers by the prophets, **2** has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; **3** who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high

Titus 2:13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, **14** who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

Revelation 1:8 "I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty."

Revelation 22:13 I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last."...

16 "...I am the Root and the Offspring of David, the Bright and Morning Star."

Conclusion

The Oneness doctrine was a logical, Scriptural development as Christianity was restored to its Apostolic roots. It was established by the willingness of men and women to abandon tradition and cling to Scripture.

Preachers of the Oneness message came from the front ranks of Pentecostal leaders. Howard Goss was one of Parham's first converts and a close associate. Glenn Cook was William Seymour's business manager. Frank Ewart was William Durham's assistant pastor and successor. The first general superintendents of four major Pentecostal organizations were baptized in Jesus name:

E.N. Bell - the Assemblies of God

George Chambers - the Pentecostal Assemblies of Canada

Aimee Semple McPherson - the International Church of the Foursquare Gospel

C.H. Mason - the Church of God in Christ

All of these organizations later identified themselves as trinitarian Pentecostal organizations. However, it is clear that Oneness Pentecostals were the classic Pentecostals coming out of Azusa Street and not later offshoots.

When the Assemblies of God adopted its trinitarian statement of faith in 1916, the Oneness ministers were left without a home organization. Some Pentecostals questioned the need and value of organization, and many independent Oneness Pentecostal churches exist to this day. However, the majority saw the need for organization. A small organization called the Pentecostal Assemblies of the World, founded in 1906 in Los Angeles, had become a Oneness Pentecostal organization and was greatly influenced by G. T. Haywood, a member since 1911. When World War I came along, the PAW was able to obtain noncombatant status for its ministers, so in early 1918 many Oneness Pentecostals joined the PAW. The organization was interracial with blacks and whites together serving on the general board. Most Oneness groups today have originated directly or indirectly from the PAW.

The earliest known list of PAW ministers (1919-1920) includes Chambers, Ewart, Fauss, Goss, Haywood, Schaepe and many others whom we have not mentioned in our study but were extremely influential in their ministries. One of them is William Booth-Clibborn, the grandson of "General Booth," the founder of the Salvation Army in England. The total number of ministers was 704 of which 203 were women (most were the wives of ministers). The ministers lived in 36 states (out of 48), the district of Columbia, four Canadian provinces (17 ministers), and four other countries (30 ministers). About one fourth of the ministers were blacks; three ministers were Hispanics.

In the United States, the segregation laws of the South put tremendous pressure on the PAW. Most of the black ministers lived in the North, and all conferences had to be held in the North due to segregated accommodations in the

South. Most Southern ministers, however, could not afford the cost of travel to the North and so could not attend. When a conference was arranged in Little Rock, Arkansas, it was well attended and had a great out-pouring of the Spirit, however, the Southern black ministers felt they were left out.

Because of the complex problems brought about by the laws and customs of the South of that day and perhaps some racial prejudice, many of the white ministers withdrew from the PAW, while a few stayed in an effort to preserve the ideal of integration.

Eventually, predominantly white organizations were formed including:

The Pentecostal Ministerial Alliance (later called the Pentecostal Church Inc.)

The Apostolic Churches of Jesus Christ

The PAW continued on and eventually became a mostly black organization. It is unfortunate that a better solution could not have been found - one that would have confronted the culture of the day with the radical claims of the gospel. Being only two generations removed from slavery, it was not to be.