

**The role and importance of
Charles Fox Parham
in the dissemination of
Pentecostal Doctrine and Practice
in the early decades of
the Twentieth Century**

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Introduction.

Pentecostals adhere to the basic concept of a “full gospel” which is mostly organised into “four foundational teachings – salvation, healing, the baptism in the Holy Spirit and the second coming of Christ,”¹ though some also include another category of holiness or “entire sanctification.”² Although other denominations used the phrase “Baptism of the Holy Spirit”, their interpretation made Pentecostals unique. In this essay I will show how Charles Fox Parham’s influence helped define this “Pentecostal baptism”. Pentecostalism did not drop out of heaven in a vacuum but evolved (and is actually still evolving) through Christians’ desire to obey God within the remit of Scripture. Faupel in his book “The Everlasting Gospel” comments on the parentage of Pentecostalism: “The Pentecostal message had developed in the womb of Perfectionism for sixty years before it burst forth as a movement with its own identity.”³

I will trace the development of the Holiness teaching (Perfectionism), through to the Keswick teaching with their emphasis on evangelism and healing at the end of the C19th, into the development of Pentecostalism at the beginning of the C20th. The distinctiveness of the Pentecostal teaching separated its followers from other Christians especially over supernatural experiences. Unfortunately this segregation failed to unite the Pentecostals and they made bitter enemies among themselves. I will show that Parham made the major contribution to Pentecostalism, which now is the fastest growing section of the Christian faith and was estimated in the year 2000 to include

¹ Deyton, D., *The Theological Roots of Pentecostalism*, Metuchen N.J., Hendrickson, 1987, p.21.

² Gilpin, G.W., “*The Place of Pentecostal Movements Today*” (ed Brewster, P.S.), *Pentecostal Doctrine*, ?, Brewster, 1976, p.115.

³ Faupel, D. W., *The Everlasting Gospel*, Sheffield, Sheffield Academic Press, 1996, p.19.

523,767,000 people throughout the world.⁴

A The Emergence of Pentecostalism.

Christianity formulated its traditions and creeds through the boldness of people who were not afraid to think radically and hold to their convictions. Towards the end of the C19th, in response to the moral and spiritual decay of the Western world,⁵ there grew a hunger for the reality of true religion.

1 The Holiness Movement.

In the C18th J.Wesley among others, felt the emptiness of religion without God. After meeting with some Moravians⁶ who stirred him to know God personally, he rigorously pursued a holy lifestyle, eventually experiencing peace with God.⁷ This protracted search for God affected Wesley who began to teach an experience of personal holiness and his teachings developed into the “Holiness Movement”. An emphasis of this movement is a cleansing experience called “Sanctification” or “the Second Blessing”,⁸ after which Christians are said to be free from the ability to sin. However Sangster says that Wesley did not teach that Christians cannot sin but that pure love expels sin.⁹

2 The Keswick Movement.

The Keswick Movement was formalised in 1875, being named after the annual Bible Week held at Keswick in the English Lake District. Here the Wesleyan Holiness teaching was adapted to mean that the sinful nature is not eradicated as a result of an act of consecration or “Second Blessing” but rather the “sinful nature is rendered inoperative as the believer yields to the power

⁴ “*International Bulletin of Missionary Research*”, Vol. 24, No. 1, January 2000 as cited by <http://www.pri.pingst.se/english/statisticsworldwide.htm>, (30/09/01).

⁵ Allen, D., *The Unfailing Stream – Charismatic Church History in Outline*, Sovereign World, 1994, p.67.

⁶ Moravians were a Christian community based in Moravia (modern-day Slovakia) led by Count Von Zinzendorf (1710-1760) who emphasised a personal relationship with God.

⁷ Ibid p.69.

⁸ Sangster, W. E., *The Path to Perfection*, Hodder and Stoughton, 1943, p.77.

⁹ Ibid p.83.

of the Spirit.”¹⁰ D.L.Moody introduced this teaching to the States where it was widely accepted especially in the Northeast. J.N.Darby of Plymouth Brethren; Congregationalists R.A.Torrey and C.I.Scofield; Baptists A.J.Gordon and W.B.Riley; Presbyterians A.T.Pierson and A.B.Simpson were some of Moody’s associates and conference speakers.¹¹ Keswick’s emphasis on evangelism and holiness led to many Bible schools and conferences springing up and the interaction between different denominational leaders helped consolidate the Keswick’s teaching.

3 The Healing Movement.

Towards the end of the C19th there was a great stirring across the world. Great changes were afoot including Darwin’s theory of evolution, the Boer War, China’s Boxer Rebellion, Russia’s Revolution and of course the approaching new millennium. In America the pioneer spirit was prevalent as the “wild west” lived up to its name. In the midst of lawlessness, low morals and anti-Christian philosophy, evangelism prospered. Some of the Holiness and Keswick preachers began to experience dramatic healings and miracles in their meetings and so the “Healing Movement” began as “God confirmed his word by the signs that accompanied it.”¹² M.B.Woodworth-Etter, J.A.Dowie, F.W.Sanford, A.B.Simpson and C.F.Parham were among these Healing Evangelists.

4 The Pentecostal Movement.

Although many healing crusades were held, some with amazing results, many people still felt a spiritual hunger. The expectation of the imminent return of Jesus Christ to establish his millennium reign increased at the turn of the century, motivating many Christians to accelerate their missionary

¹⁰ Faupel, D.W., op. cit. p.69.

¹¹ Ibid p.69.

¹² Mark 16:20

endeavours in preparation. As people earnestly studied the Bible and sought God in prayer, they began to experience God's power in a new way and events similar to those recorded in the book of Acts began to happen. The power and gifts of the Holy Spirit were experienced, including the gift of "tongues", and the "Pentecostal Movement" began. People from all types of church background received this new "Pentecostal" experience. Mistakes and excesses were common but in a very short time a Pentecostal doctrine became recognisable and with it came the inevitable divisions.

B Charles Fox Parham.

1 Parham's background.

Charles Fox Parham was born on the fourth of June 1873 in Muscatine, Iowa. Suffering from rheumatic fever and other illnesses, his childhood was not easy. The medicine for his ailments left Parham with stomach disorders and stunted growth.¹³ Goff suggests that these illnesses gave him psychological problems that affected him for the rest of his life.¹⁴

Parham's first religious experience came when he was nine years old. During his struggle with rheumatic fever, he concluded that God had called him to be a minister.¹⁵ Three years later, just after moving west to Kansas,¹⁶ Parham's mother died. Although he had little formal religious teaching, her death made a big impact on Parham and he "vowed that he would see his mother again in heaven."¹⁷ At thirteen years of age he responded to an appeal for salvation and two years later Parham was preaching. At eighteen he enrolled as a student to become a Methodist

¹³ Ibid p.159.

¹⁴ Goff, J.R., *Fields White unto Harvest*, Fayetteville, University of Arkansas Press 1988, p.24.

¹⁵ Ibid p.25.

¹⁶ Blumhofer, E.L., *Restoring the Faith - the Assemblies of God*, Pentecostalism and American Culture, Springfield, GPH, 1961, p.44.

¹⁷ Goff, J.R., op. cit. p.26.

Minister,¹⁸ at Southwest Kansas College but quickly re-charted his studies, intending to become a Doctor. When his rheumatic fever returned and the pain became unbearable, Parham remembered his call to preach some eight years previously. He decided to obey his call, promising to leave college if God so desired. At this moment of re-dedication, Parham felt “a mighty electric current run through [his] body and [his] ankles were made whole.”¹⁹

For the next four years Parham worked as an independent evangelist and was greatly influenced by a Quaker by the name of David Baker. In 1896 he married Sarah Thistlewaite who was Baker’s granddaughter and their son Claude was born the next year.²⁰ Another health crisis occurred when Parham’s health failed and Claude became sick. When no medicines availed, Parham saw this as judgement from God for not preaching divine healing. Vowing not to consult doctors again but to proclaim God’s healing power, both he and his son recovered.²¹ Parham’s emphasis on healing soon gathered crowds and testimonies of the miraculous were common in his meetings.²²

2 Parham’s ministry.

In 1898 the Parham family moved to Topeka, the Kansas state capital and founded “Beth-el Healing Home”.²³ Parham published a biweekly magazine named “Apostolic Faith”, a phrase that he continued to use for his ministry and later publications. The poor standard of some doctors together with ineffective lotions and drugs, left people very sceptical of the medical profession. This provided an ideal environment for Parham’s message of divine healing and constant testimonials

¹⁸ Blumhofer, E.L., op. cit. p.44.

¹⁹ Faupel, D.W., op. cit. p.161.

²⁰ Blumhofer, E.L., op. cit. p.45.

²¹ Goff, J.R., op. cit. p.39.

²² Faupel, D.W., op. cit. p.161.

²³ Blumhofer, E.L., op. cit. p.46.

sustained the momentum of his work. However not all healings were supernatural as Parham estimated half of all diseases were psychosomatic and once people “threw back their shoulders and faced the world with a smile and cheerful disposition... the afflictions would disappear.”²⁴ The work expanded to include a rescue mission for the city’s estimated 500 prostitutes, an orphanage (which was more of a adoption agency) and an employment bureau.²⁵ Parham found the work exhausting as he ministered to the unchurched. With little help and the added burden of his third child, Parham suffered a nervous and physical breakdown in January 1899.²⁶

While recovering, Parham met two of F.W.Sandford’s students from Shiloh, Maine. Sandford had been a successful minister with the Free Will Baptist Church but left as he felt they restricted his message and missionary vision.²⁷ In 1896 he started “The Holy Ghost and Us” bible school on the principle of faith, expecting God to provide for their needs. Within eight years Shiloh boasted:

a seven storey Tabernacle and Bible school, a three storey brick healing hospice, a three storey children’s home and a U-shaped dormitory consisting of over 500 rooms. The construction which had cost \$100,000 in addition to donated labor was debt free.²⁸

Parham was so impressed with this faith teaching, that when Sandford arrived at Topeka in June 1900, Parham went to Shiloh for six weeks. Sandford’s teaching that the Holy Spirit baptism was empowerment for service reinforced Parham’s

²⁴ Goff, J.R., op. cit. p.43.

²⁵ Faupel, D.W., op. cit. p.165.

²⁶ Ibid p.164.

²⁷ Ibid p.142.

²⁸ Ibid p.148.

emerging belief.²⁹ At Shiloh, Parham was first introduced to “tongues”.³⁰

Parham not only studied under Sandford, but was witness to tongues being spoken during that summer of 1900. Parham indicated... that he first heard tongues being spoken by two male students as they emerged from one of the prayer towers. This chronology would indicate tongues “breaking out” at least six months prior to Agnes Ozman's experience.³¹

Parham then accompanied Sandford for a month-long campaign³² and also visited A.B.Simpson's healing school in New York and J.A.Dowie' healing homes in Chicago.³³

On return to Topeka, Parham discovered that his new emphasis on Holy Spirit power was not welcome at the Beth-el Healing Home. Undaunted, he rented “Stone's Folly” a large, ornate mansion in the west of the city and in November 1900 he started Beth-el Bible School. This was modelled on Sandford's school at Shiloh, teaching a similar curriculum. By Christmas, Parham encouraged his students to discover the reality of the Holy Spirit power he had witnessed with Sandford:

Urging his students to study the Scriptures for the evidence of the baptism in the Holy Spirit, Parham left on a preaching trip to Kansas City. When he returned, the students were convinced that speaking in tongues is the initial physical evidence of the experience, citing Acts 2 as the authority. One of the

²⁹ McGee, G.B., “Tongues, The Bible Evidence (Part One)”

http://enrichmentjournal.ag.org/enrichmentjournal/199903/068_tongues_1.cfm, (10/09/01).

³⁰ “Tongues” - The gift of tongues is the power of speaking in unknown languages, regarded as one of the gifts of the Holy Spirit

Allen, R..E., (ed.) *Concise Oxford Dictionary*, Oxford, Clarendon, 1990.

³¹ Parker, R. (ed.), “Charles Fox Parham”, <http://www.fwselijah.com/parham.htm>, (10/09/01).

³² Goff, J.R., op. cit. p.60.

³³ Faupel, D.W., op. cit. p.164.

students, Agnes Ozman, asked Parham to lay hands on her and pray that she would receive the Acts 2 experience. She later wrote, “As hands were laid upon my head, the Holy Spirit fell upon me, and I began to speak in tongues, glorifying God. I talked several languages.”... Within a few days more than a dozen, including Parham, had spoken in tongues. The conclusion was that they had been baptized in the Holy Spirit, just as the 120 experienced on the Day of Pentecost.³⁴

The exact timing of that event is unclear. Blumhofer says that Ozman had already spoken in tongues during prayer with two other women.³⁵ A.Bills, Director of the Charles Fox Parham Centre, says that Ozman spoke in tongues just after midnight at the end of the New Year eve prayer meeting³⁶ and Goff says that Ozman dates the event at “precisely 11.00pm on January 1, 1901.”³⁷ However what is clear is that at the beginning of January 1901, when Parham concluded that tongues was the biblical evidence for the baptism in the Holy Spirit,³⁸ it set the foundation for Pentecostal Doctrine.

Parham, along with many early Pentecostals believed that the gift of “tongues” - *glossolalia* - was speaking actual languages that were unknown to the speaker - *xenoglossa*³⁹ as on the first Day of Pentecost.⁴⁰ McGee says that Parham himself spoke in several languages:

After the revival commenced on New Year's Day, he announced that the students had spoken many

³⁴ Warner, W., “The Birthplace of the Pentecostal Movement”, http://ag.org/top/2001counciltoday/20010807_01b_birthplace.cfm, (12/09/01).

³⁵ Blumhofer, E.L., op. cit. p.51.

³⁶ Bills, V.A., “The Houston Connection”, http://stbi.edu/cfp_houston_conn.html, (10/09/01).

³⁷ Goff, J.R., op. cit. p.71.

³⁸ Blumhofer, E.L., op. cit. p.51.

³⁹ Goff, J.R., op. cit. p.72.

⁴⁰ Acts 2:7-12.

languages. He himself had received the capability of preaching in German and Swedish, Agnes Ozman in “Chinese,” and others in a variety of languages including Japanese, Hungarian, Syrian, Hindi, and Spanish. Parham noted that “cloven tongues of fire” appeared over the heads of speakers. Sometimes interpretations followed such as “God is love,” “Jesus is mighty to save,” and “Jesus is ready to hear.”⁴¹

He further comments that although there was great emphasis on this “missionary gift”, there is no record of missionaries being sent overseas from Topeka.⁴² Other sources verify the use of *xenoglossa* – the “missionary gift of tongues” to enable the Gospel to be preached:

[She] would go into the Chinese laundries of Los Angeles and speak to the Chinese about God in their own language. They understood and would answer her... the Spirit gave her the correct words to say.⁴³

The press and local churches soon ridiculed Parham’s claims that God was restoring New Testament gifts and experiences, branding the group as “fanatical, crazy over religion and even demon possessed.”⁴⁴ By July “Stone’s Folly” was sold⁴⁵ and the bible school closed, so Parham itinerated throughout Kansas, founding the “Apostolic Faith” Movement.⁴⁶ He saw spectacular results and during one three-month crusade there were “over 800 conversions, 1,000 testimonies of physical healing, and several hundred receiving the baptism in the Holy

⁴¹ McGee, G.B., “Tongues, The Bible Evidence (Part Two)”

http://enrichmentjournal.ag.org/enrichmentjournal/199903/068_tongues_2.cfm, (10/09/01).

⁴² Ibid.

⁴³ Ward-Heflin, E., *I Serve the God of Miracles*, Shippensburg, Destiny Image, 1991, pp.6-7.

⁴⁴ Warner, W., op. cit.

⁴⁵ Goff, J.R., op. cit. p.85.

⁴⁶ Faupel, D.W., op. cit. p.196.

Spirit with speaking in tongues.”⁴⁷

In 1905 Parham moved west to Houston, Texas where he started another bible school. It was here that William Seymour, a black evangelist from Louisiana, met Parham. Lucy Farrow, a pastor of a black Holiness church in Houston asked Seymour to oversee her church while she travelled with the Parham family to Kansas as their governess.⁴⁸ Upon her return to Houston, Farrow encouraged Seymour to attend the “Apostolic Faith School” under Parham. Apparently because of the “Jim Crow Laws”,⁴⁹ Seymour sat outside of the classroom,⁵⁰ which Hollenweger calls a “great concession” of Parham⁵¹. However Parham regularly held joint services with Seymour and other black ministers in his movement.⁵²

After only five weeks of “Apostolic Faith” theology, Seymour moved to Los Angeles to pastor a black Mission church sponsored by the Church of the Nazarene.⁵³ Farrow and Watson, two of Parham’s black students joined Seymour in March.⁵⁴ Although Seymour had not yet been baptised with the Holy Spirit as evidenced with the gift of tongues,⁵⁵ he believed and preached Parham’s “Apostolic Faith” doctrine. Unfortunately this teaching on Holy Spirit baptism with tongues was poorly received and Seymour was locked out of the

⁴⁷ McGee, G.B., “Tongues, The Bible Evidence (Part Two)” op. cit.

⁴⁸ Faupel, D.W., op. cit. p.196.

⁴⁹ “Jim Crow laws were late-19th-century statutes passed by the legislatures of the Southern states [of America] that created a racial caste system in the American South. Although slavery had been abolished, many whites at this time believed that nonwhites were inherently inferior and to support this belief sought rationalizations through religion and science.”

Lewis, R., “Jim Crow Laws” *The 1999 Grolier Encyclopedia*, (DVD Rom Edition 11.00a).

⁵⁰ Faupel, D.W., op. cit. p.197.

⁵¹ Hollenweger, W., *Pentecostalism*, Peabody, Hendrickson, 1997, p.22.

⁵² Goff, J.R., op. cit. p.108.

⁵³ Faupel, D.W., op. cit. p.197.

⁵⁴ Goff, J.R., op. cit. p.112.

⁵⁵ Liardon, R., *God’s Generals*, Tulsa, Albury Publishing, 1996, p.145.

church.⁵⁶ Bartleman explains that this was:

offensive and revolutionary teaching, since practically all Christians claimed to be baptized in the Spirit - evangelicals at the time of conversion and holiness people at the time of their 'second blessing' or 'entire sanctification'.⁵⁷

In April 1906 Seymour hired 312 Azusa Street, a redundant Methodist Church that was being used for a builders store⁵⁸ and the famous Azusa Street revival began.

As a student, Seymour naturally kept in touch with Parham, looking to his teacher for advice and assistance. In July 1906, Seymour wrote requesting ordination credentials (which gave him special rates for the railways) and 100 buttons for his street workers to wear.⁵⁹ When the revival meetings began to attract great numbers of people, Seymour invited Parham to "come and set the work in order."⁶⁰ Parham replied that he would join Seymour later⁶¹ and sent Anna Hall together with four other workers to assist Seymour.⁶²

Instead of going to assist Seymour, Parham went to Zion, a "Christian City" just north of Chicago. Established by J.A.Dowie in 1901, Zion was bankrupt by 1906 and now in turmoil. Dowie had suffered a stroke and his deputy Voliva, had removed him as Overseer of Zion.⁶³ Voliva saw Parham as a threat to his leadership and the friction between them increased, support for Parham's "Apostolic Faith" teaching grew. In

⁵⁶ McGee, G.B., "William J Seymour and the Azusa Street Revival (Part Two)", http://enrichmentjournal.org/enrichmentjournal/199904/026_azusa2.cfm, (10/09/01).

⁵⁷ Synan, V., "Azusa Street and Frank Bartleman", <http://dunamai.com/azusa/extra/bartleman.htm>, (12/09/01).

⁵⁸ Faupel, D.W., op. cit. p.202.

⁵⁹ Ibid p.205.

⁶⁰ Ibid p.206.

⁶¹ Ibid p.206.

⁶² Goff, J.R., op. cit. p.112.

⁶³ Lindsey, G., *J.A.Dowie*, Dallas, Christ for all Nations, 1986, p.246.

October, Parham joined Seymour, leaving Caruthers in charge of his “Apostolic Faith” group in Zion.⁶⁴ When he arrived in Los Angeles, Parham was very critical of the meetings in Azusa Street commenting, “Two thirds of the people professing Pentecost are either hypnotised or spook driven”⁶⁵ and “God is sick in his stomach”.⁶⁶ The total blurring of racial distinction revolted Parham:

Men and women, whites and blacks, knelt together or fell across one another; frequently a white woman... could be seen thrown back in the arms of a big “buck nigger,” and held tightly as she shivered and shook in freak imitation of Pentecost. Horrible, awful shame!⁶⁷

After a few days Parham was rejected as the “overseer” of the work in Azusa Street, and he started a rival mission nearby.⁶⁸ Seymour’s work attracted much publicity (not all positive) but in just a few months Azusa Street became a pilgrimage centre influencing the whole world. However, Goff suggests that Seymour’s figure of thirteen thousand followers by September 1906, as reported in the inaugural issue of the Los Angeles Journal was “inflated”.⁶⁹

In December 1906 Parham went back to Zion and also visited the Northeast. Sandford had just left for a three-year round-the-world prayer voyage and Faupel suggests that Parham’s plan was to take over Shiloh in the same way he had tried at Zion.⁷⁰ Sandford’s supporters remained loyal so Parham made little impact there. Meanwhile rumours had begun circulate about

⁶⁴ Goff, J.R., op. cit. p.124.

⁶⁵ Ibid p.130.

⁶⁶ Ibid p.131.

⁶⁷ Baxter, *Apostolic Faith*, December 1912, pp.4-5 as cited in: Goff, J.R., op. cit. p.132.

⁶⁸ Goff, J.R., op. cit. p.133.

⁶⁹ Ibid p.170.

⁷⁰ Faupel, D.W., op. cit. p.183.

Parham's morality. In July 1907 Parham was arrested in San Antonio, Texas on a charge of sodomy. The charge was denied and he was released on bail. The case was dropped but Parham was convinced that Voliva had framed him.⁷¹ Noting that Parham confided to a friend that he had no "mutual relations" with his wife after 1906, Goff is not sure whether Parham's wife believed in his innocence. However, Parham's daughter apparently was unaware of the arrest until the early 1970's!⁷² Goff concludes:

In the final analysis the Parham scandal remains a mystery. There is neither enough hard evidence to condemn him nor enough doubt to sufficiently explain the preponderance of rumour which circulated during his lifetime.⁷³

Whatever the truth, Voliva used this episode to his advantage dashing any hope Parham had of leading Zion. Caruthers, who had been one of Parham's strongest supporters, withdrew his support and the Apostolic Faith movement splintered.

Parham continued to hold the dwindling movement together and in 1909 he moved his family back to Kansas. Here he continued his evangelical ministry in relative insignificance until his death in 1929 although in 1927 J.G.Lake invited Parham to join with E.W.Kenyon and others to discuss the future of the Pentecostal movement.⁷⁴

3 Parham's influence on the Pentecostal Belief in the early C20th.

Parham emphasised divine healing, the crisis view of sanctification, belief in the imminent return of Christ and the

⁷¹ Ibid p.184.

⁷² Goff, J.R., op. cit. p.227-228.

⁷³ Ibid p.140.

⁷⁴ McIntyre, J., *E.W.Kenyon and his message of faith – The True Story*, Orlando, Creation House, 1997, p145.

baptism in the Holy Spirit.⁷⁵ His three main parts of Holy Spirit baptism were “Tongues as initial evidence of Holy Spirit baptism, Spirit-filled believers as the “sealed” bride of Christ⁷⁶ and xenoglossic tongues as a tool for revival.”⁷⁷ Gradually other Pentecostals rejected these emphases though some, including Assemblies of God still adhere to tongues as initial evidence.⁷⁸ Some of Parham’s beliefs evolved throughout his ministry. Water baptism of believers was not initially important to him but later on he considered it important.⁷⁹ His pacifists views changed when a close friend was killed in the Great War.⁸⁰ Some of Parham’s other views such as “conditional immortality” where the wicked are said to be destroyed⁸¹ and “British-Israelism” theory where the Anglo-Saxon race is thought to be the ten “lost” tribes of Israel⁸² did not change. After his arrest in 1907 Parham openly supported the Ku Klux Klan but considered their efforts “fruitless since they lacked a spiritual agenda”.⁸³ Goff says that Parham’s racial ideology did not “exclude any racial group from God’s grace” but was an explanation “of the historical development of civilisation.”⁸⁴ The Pentecostal doctrine that Parham taught spread rapidly. T.B.Barratt from Norway went to America, bringing the Pentecost message to England via Scandinavia, J.G.Lake went to South Africa and others to India and Chile. Participants in the revival were not welcomed back into their former churches

⁷⁵ McGee, G.B., “Tongues, The Bible Evidence (Part One)” op. cit.

⁷⁶ A legacy from his “Holiness” view of sanctification where the “Second Blessing” seals the Christian’s eternal security.

⁷⁷ Goff, J.R., op. cit. p.173.

⁷⁸ Assemblies of God Statement of Faith includes: “We believe in the baptism in the Holy Spirit, the initial evidence of which is the speaking with other tongues as the Spirit gives utterance.”

<http://www.aog.org.uk/about/fumdamental.htm>, (04/10/01).

⁷⁹ Goff, J.R., op. cit. p.35.

⁸⁰ Ibid p.157.

⁸¹ Blumhofer, E.L., op. cit. p.45.

⁸² Faupel, D.W., op. cit. p.150.

⁸³ Goff, J.R., op. cit. p.157.

⁸⁴ Ibid p.107.

and as a result, many broke from their denominations⁸⁵ bringing a plethora of doctrines with them. An American “all Pentecostal Convention” was convened in 1914 at Hotsprings, Arkansas to try to regulate Pentecostal belief. It was from here that the United States Assemblies of God was formed.⁸⁶

Conclusion.

Parham was a very charismatic person who was able to attract and motivate large crowds. Goff mentions that an un-named statistician calculated that by the 1920’s, Parham and his associates, “had produced a full two million converts to Christianity”.⁸⁷ Before Topeka in 1907 tongues were seen as incidental to the Christian faith⁸⁸ rather than a doctrine of the fullness of the Holy Spirit,⁸⁹ but by formulating the doctrine of “Holy Spirit baptism with tongues as evidence”, Parham established himself as the Father of Pentecost. Although his life was littered with difficulties and controversies, Parham brought a new dimension to the Christian faith that has influenced the whole world. McGee tersely summarises Parham by quoting: “We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.”⁹⁰ He then concludes by saying:

Students of history should neither glorify Parham beyond his actual achievements nor dismiss his memory. In God's mercy, He uses frail human beings. But then...that's the point about “jars of clay.”⁹¹

⁸⁵ “History of the Assemblies of God Movement” <http://www.calvarychristiancenterag.org/history2.html>, (12/09/01).

⁸⁶ Flower, J.R., “The Genesis of the Pentecostal Movement (Part Two)”, http://enrichmentjournal.ag.org/enrichmentjournal/199904/016_genesis_2.cfm, (10/09/01).

⁸⁷ Goff, J.R., op. cit. p.150.

⁸⁸ Tongues were experienced as early as 1888 in Woodworth-Etter’s meetings.

Woodworth-Etter, M.B., *Signs & Wonders*, New Kensington, Whitaker House, 1997, p.471.

⁸⁹ Warner, W., op. cit.

⁹⁰ 2Cor.4:7.

⁹¹ McGee, G.B., op. cit. “Tongues, The Bible Evidence (Part Two)”.

Parham's greatest impact was as a teacher as Block-Hoell notes: "the first Pentecostal witnesses who went out preaching were his pupils."⁹² While the name "Parham" is not well known, the "Pentecostal experience" he formulated is.

Pentecostalism has influenced almost every Christian denomination including Roman Catholic and Orthodox churches, bringing a unity where doctrine and structure had previously divided. And it is still evolving from Parham's beginnings, as Hollenwager says: "Pentecostalism has not yet come to full maturity... (and) is more than Parham's narrow ideology."⁹³

In conclusion, although Parham failed to achieve leadership of the Pentecostal movement he certainly paved the way for other spiritual giants to follow. When Cox draws parallels between Pentecostals and jazz players by highlighting the free spirited, strong emotions and the tragedies encountered by both⁹⁴ he highlights a sad but accurate fact. However, Parham remains one of those people who were not afraid to think radically and hold fast to their convictions.

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⁹² Block-Hoell, N., *The Pentecostal Movement*, London, Allen and Unwin, 1964, p.20.

⁹³ Hollenweger, W., *Pentecostalism*, Peabody, Hendrickson, 1997, p.23.

⁹⁴ Cox, H., *Fire from Heaven*, Cassell, 1996, p.146.

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THE APOSTOLIC FAITH

"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

Vol. 1, No. 1
Los Angeles, Cal., September, 1906
Subscription Free

Pentecost Has Come

Los Angeles Being Visited by a Revival of Bible Salvation and Pentecost as Recorded in the Book of Acts

Introduction **LA Times Story**

Preface **A Typical Day**

Story Behind Revival **Agnes Ozman**

Azusa's Founding **Nazarene Leader**

Confession of Faith **Azusa's Newspaper**

Azusa Pictures **Newspaper Reprints**

1906 Earthquake **Editor's Comments**

Suggested Readings

Jesus was too large for the synagogue. He preached outside because there was not room for him inside. This Pentecostal movement is too large to be confined in any denomination or sect. It works outside, drawing all together in one bond of love, one Atonement, one body of Christ.

THE OLD-TIME PENTECOST.

This work began about five years ago last January, when a company of people under the leadership of Chas. Parham, who were studying God's word, turned for Pentecost to Topeka, Kan. After searching through the country everywhere, they had been unable to find any Christians that had the true Baptism.

A little girl who walked with crutches and had tuberculosis of the bones, as the doctors declared, was healed and dropped her crutches and began to skip about the yard.


All over this city, God has been setting homes on fire and coming down and melting and saving and sanctifying and baptizing with the Holy Ghost.

comes on me and coming down and melting and saving and sanctifying and baptizing with the Holy Ghost.

Many shirkers have been praying for Pentecost, and Pentecost has come. The question is now, will they accept it? God has answered in a way they did not look for.

In the meetings, it is noticeable that while some in the rear are opposing and arguing, others are at the altar falling down under the power of God and feasting on the good things of God. The two spirits are always manifest, but no opposition can kill, no power in earth or hell can stop God's work, while He has consecrated instruments through which to work.

Many have received the gift of singing as well as speaking in the inspiration of the Spirit. The Lord is giving new voices, he translates old songs into new tongues, he gives the music that is being sung by the angels and has a heavenly choir all singing the same heavenly song in harmony. It is beautiful music, no instruments are needed.



Los Angeles Daily Times

WEDNESDAY MORNING, APRIL 18, 1906.

Part II

WEIRD BABEL OF TONGUES.

New Sect of Fanatics Is Breaking Loose.

Wild Scene Last Night on Main Street.

Gurgles of Wordless Talk by a Sister.

Breathless utterances and moaning a crowd which it would seem no sane mortal could understand, the newest religious sect has started in Los Angeles. Meetings are held in a

for his church, head down, eyes absent-ly fixed on his ceiling sermon. Suddenly his book went flying one way, his hat another. His two arms widely stretched the empty air. With a furious spawl, he measured his length about the gravel walk.

From behind a neighboring hedge came very suspicious snickers. Mr. Gould brushed himself off as best he could and proceeded successfully to church.

He had just started in on his "dwell-ly" when here came an unexpect-thing and a startling one—bang on the roof; everyone in the congregation jumped with a start; then settled and resumed attention to the sermon.

Another thing sounding like Ver-eyriae getting busy! One of the deacons ran outside. Booms of laughter, but the thumping ceased.

But just as the congregation was getting rapt in attention to the ser-mon, there came a most diabolical sound, seemingly from the regions under the earth. It was a most loudly, piercing and doleful howl!

The sermon came to a dead stop.

Out from under out of the pews crawled the most revolting-looking crea-ture that ever existed. It was not happy and it decided the world to know of its state of mind. Bleated by

AMAZING SUIT FOR DIVORCE.

Pretty White Wife Weary of Black Husband.

Friendless Girl's Story of Sorry Match.

Claims She Loved Negro When Married.

The wife a dainty little pink-and-white dressed china girl.

The husband a big, forty-dressed negro.

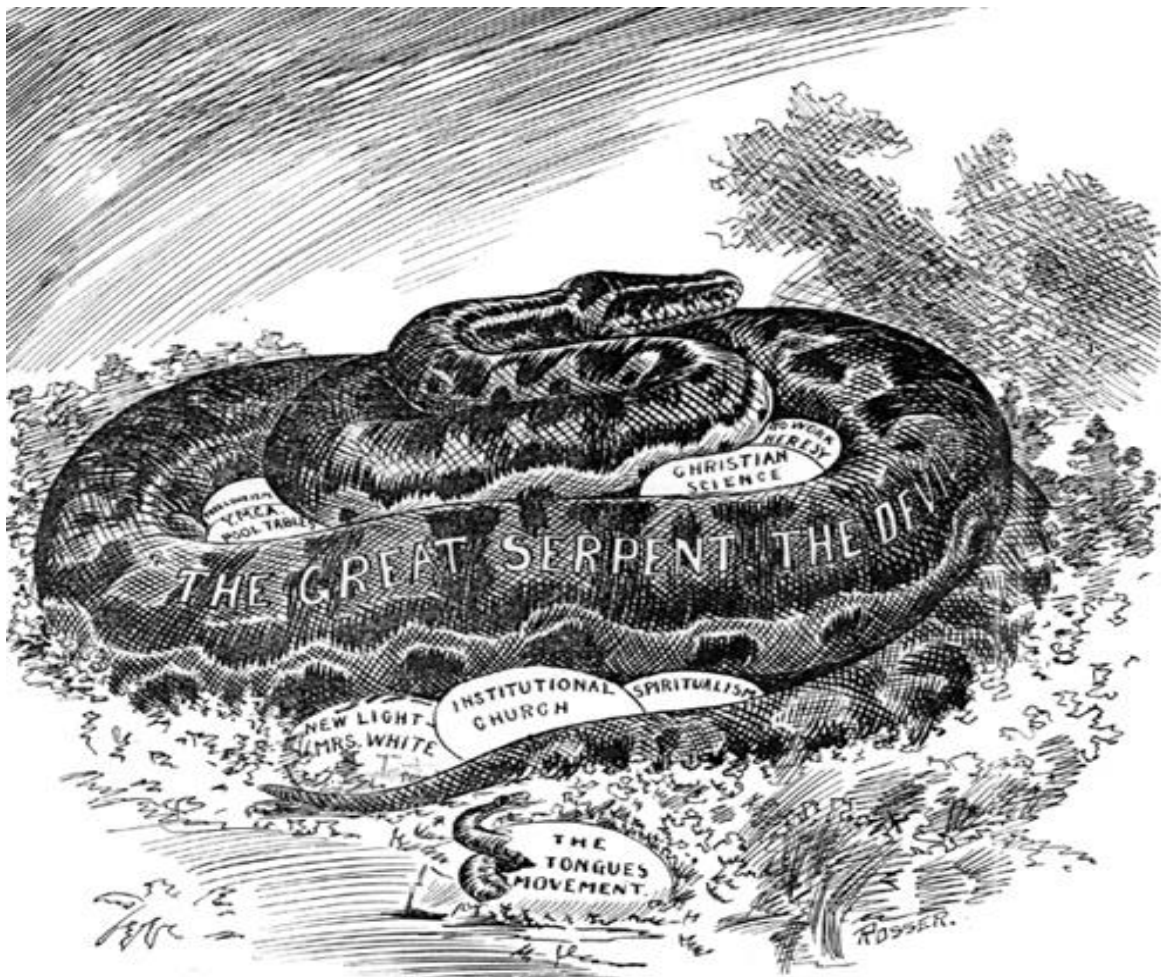
These are the characters in an amaz-

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These cartoons show the reaction to the Pentecostal doctrine





"THAT OLD SERPENT, CALLED THE DEVIL, AND SATAN, WHICH DECEIVETH THE WHOLE WORLD." REV. 12:9.
 (See Editorial Page)