


50+ers & Culture:
Terms of Engagement


Who Are We?
The History of Pentecostalism

June 13, 2008



The Historical Roots of
Pentecostalism

- Pentecostals have traditionally been poor at recognizing their historical and theological roots.
- As restorationists, we often suggested that our roots are found only in Acts; the intervening 1900 years were irrelevant.
- Speaking of the bulk of Church History, early Pentecostal B.F. Lawrence stated:



- “The Pentecostal movement has no ... history; it leaps the intervening years crying, “*Back to Pentecost*’this work of God is immediately connected with the work of God in the New Testament days. [Pentecostals] do not recognize a doctrine or custom as authoritative unless it can be traced to that primal source of church instruction, the Lord and His Apostles.”



A. An Outline of Church History

- In fact, Pentecostals owe a great deal to the years of history between Christ and Azusa Street.
- God has used many groups and individuals to determine correct doctrine, preserve the Scriptures, and pave the way for the Azusa Street revival of 1906.



The Apostolic Church: 30-100AD

- This period covers the beginning of the Church, following Jesus' death in 30 AD.
- All of the NT was written during this period, from 1 Corinthians (early '50s) to Revelation (mid '90s).
- Acts covers the history of this period up to 60AD.
- Little or no doctrine was formulated by the Church in this era.



The Church Fathers: 100-500AD

- This was a period of strong theological reflection and doctrinal development, spurred on by various heresies.
- This period began with many intense persecutions of believers by Roman Emperors
- From 50 – 305AD, scholars estimate upwards of 5 million Christians were martyred for the faith.



Constantine's Conversion

- The Emperor Constantine was converted in 313, making Christianity the state religion
- Money from Rome poured into the Church, and persecution was stopped.
- From 313 to 600 the Church became less Christian and more Roman in its practices, though remaining pure in its doctrine.
- While the Council of Nicea (AD325) confirmed the deity of Christ, the adoration of Mary also began during this time, in practice, though not in doctrine.



Key Doctrinal Developments

- From 313 until c.481, many councils were called to deal with Church Doctrine.
- Many important issues were settled during this period, such as the Canon of the NT, the Person of Christ, and Nature of the Trinity.
- We still follow many of the doctrines as set out by these Church Fathers today.



The Canon of the NT

- **“Since some have taken in hand to set in order for themselves the so-called apocrypha and to mingle them with the God-inspired scripture, concerning which we have attained to a sure persuasion, according to what the original eye-witness and ministers of the word have delivered unto our fathers...**



- ...I also, having been urged by true brethren and having investigated the matter from the beginning, have decided to set forth in order the writings that have been put in the canon, that have been handed down and confirmed as divine, in order that every one who has been led astray may condemn his seducers, and that every one who has remained stainless may rejoice, being again reminded of that...



- Continuing, I must without hesitation mention the scriptures of the New Testament; they are the following: the four Gospels according to Matthew, Mark, Luke, and John, after them the Acts of the Apostles and the seven so-called catholic epistles of the apostles -- namely, one of James, two of Peter, then three of John and after these one of Jude.



- In addition there are fourteen epistles of the apostle Paul written in the following order: the first to the Romans, then two to the Corinthians and then after these the one to the Galatians, following it the one to the Ephesians, thereafter the one to the Philippians and the one to the Colossians and two to the Thessalonians and the epistle to the Hebrews and then immediately two to Timothy , one to Titus and lastly the one to Philemon. Yet further the Revelation of John.

- These are the springs of salvation..."
- St. Athanasius, Christmas letter, 367 AD.



The Person of Christ

- “Therefore, following the Holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time...



- ...of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized IN TWO NATURES, WITHOUT CONFUSION, WITHOUT CHANGE, WITHOUT DIVISION, WITHOUT SEPARATION...



- ...the division of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and only-begotten God the Word, Lord Jesus Christ...”

- Council of Chalcedon, 451 AD.



The Trinity

- “In this connection, I may naturally proceed to attack those who divide and cut up and destroy the most revered doctrine of the Church of God, the Monarchy, reducing it to three powers and separated substances and three deities. For I learn there are some who...in a manner preach three Gods, dividing the sacred Monad into three substances foreign to each other and utterly separate...



- For the Divine Word must of necessity be united to the God of the Universe, and the Holy Spirit must have his habitation and abode with God; thus it is absolutely necessary that the Divine Triad be summed up and gathered into a unity...and by that Unity I mean the all sovereign God of the Universe.”

- Dionysius, Bishop of Rome, c.260 AD



400-600: More Roman, less Christian

- AD 300: Prayer for the dead
- AD 375: Worship of Saints and angels
- AD 394: Mass first celebrated
- AD 431: Adoration of Mary begun
- AD 500: Vestments first worn
- AD 593: Doctrine of Purgatory
- AD 600: Worship services conducted in Latin
- AD 600: Prayers directed toward Mary
- Postmillennialism introduced in this era



600-1400AD: The Downward Slide

- AD 607: Boniface III made first Pope
- AD 709: kissing the Pope's foot
- AD 786: worshipping images and relics
- AD 850: use of Holy Water begun
- AD 995: Canonization of dead saints
- AD 998: Fasting on Fridays and Lent
- AD 1054: Split with Eastern Orthodox believers
- AD 1079: Celibacy of the priesthood
- AD 1090: Prayer beads
- AD 1190: Sale of Indulgences
- AD 1215: Transubstantiation
- AD 1229: Bible forbidden to lay people



- AD 1414: Cup forbidden to people at Communion
- AD 1439: Doctrine of Purgatory
- AD 1545: Tradition granted equal authority with Scripture
- AD 1854: Immaculate Conception of Mary
- AD 1870: Infallibility of Pope declared
- AD 1950: Assumption of the Virgin Mary
- Since 1960, and the Council of Vatican II, the Roman church has turned back towards its Evangelical Roots.



1500 – Present: The Protestant Era

- On October 31, 1517, Martin Luther nailed a list of 95 questions to the door of his church that he was prepared to discuss with his students
- Many of these issues directly challenged the teaching of the Roman church
- The Protestant Reformation had begun
- Luther, John Calvin, Martin Zwingli and others brought a renewed focus on Scripture alone, Grace alone, Christ alone.



Children of the Reformation

- Reformed: 1520
- Lutheran: 1530
- Anglican: 1534
- Puritans: 1540
- Presbyterian: 1560
- Baptist: c.1610



Reaction to Rationalism

- The Enlightenment (1700's) elevated the role of man and reason; that which could not be scientifically proven was not valid
- Through interaction with the Enlightenment, the earliest Protestant denominations drifted back into religion without power, and rationalism drained the Church of belief in the Holy Spirit and His supernatural workings
- In God's providence, other groups arose to challenge rationalism, and to live for holiness and spiritual power.
- Methodism: 1787
- Salvation Army: 1865



B. Theological Roots of Pentecostalism

- The Pentecostal movement finds its roots in the holiness movement out of Britain
- **John Wesley and the Methodist movement** in the 18th century – “second blessing” – heart purity/ holiness
- **Edward Irving and the Catholic Apostolic movement** in the late 18th and early 19th century
- British **Keswick “Higher Life” movement** in the late 19th century - from heart purity to “endowment of spiritual power for service”-



The Holiness Movement

- The Holiness movement began within Methodism in the U.S., among those who thought the church had lost the zeal and emphasis on personal holiness of Wesley's day.
- In the latter part of the 19th century revival meetings were held, attended by thousands.
- Some adherents to the movement remained within their denominations; others founded new denominations, such as the *Free Methodists*, *Church of the Nazarene*, and *The Church of God (Anderson)*.



- Dwight L. Moody and Reuben A. Torrey were also influential in early Pentecostalism
- Torrey taught that "*the baptism with the Holy Spirit is a definite experience of which one may and ought to know whether he has received it or not,*" and "*it is evident that the baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and additional to His regenerating work.*"



- "The purpose of the baptism with the Holy Spirit is not primarily to make believers individually holy. . . *the primary purpose of the baptism with the Holy Spirit is efficiency in testimony and service.*"

R.A. Torrey



C. Azusa Street Revival

- By the late 1800's, many were seeking God for the Pentecostal baptism of the Holy Spirit, for renewed power for witness and service.
- Many denominations used "Pentecostal" in their name in the decades before Azusa, such as the "Pentecostal Holiness Church" of 1898.
- By the time the Spirit of God was poured out in Los Angeles in 1906, the world was ready to receive.



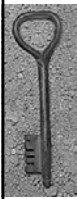
Background

- Charles Fox Parham invited the students at his Bible School in Topeka Kansas, to study the scriptures to determine if there was an identifiable evidence of Spirit-baptism
- Agnes Ozman received the baptism in the Holy Spirit with the initial evidence in speaking in tongues at a night long service on Dec. 31, 1900.
- William J. Seymour – was mentored under Charles Fox Parham - by listening to lectures from the hallway



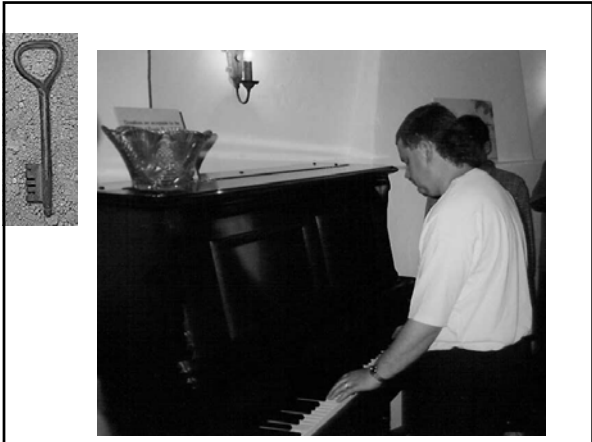


- William Seymour accepted an invitation from **Sister Julia Hutchins** to come speak in Los Angeles.
- He accepted the invitation of **Richard and Ruth Asberry** to hold the meetings at their home on **North Bonnie Brae Street**.
- The **word began to spread** about this African-American preacher and his message and the **numbers began to grow** at the Bonnie Brae Street home, but Seymour still hadn't seen success.






- April 9, 1906 – Owen Lee became **first to receive the Baptism in the Holy Spirit** followed later that night by eight others including Seymour himself.
- **A young girl**, terrified, ran outside and began to tell others what was happening which **drew a large crowd** to the home on Bonnie Brae Street and those attending meeting went out and preached to them. *One girl named Jennie Moore began playing the piano and singing in Hebrew, she had never played before and continued to do so after that evening – she later became Seymour's wife.*



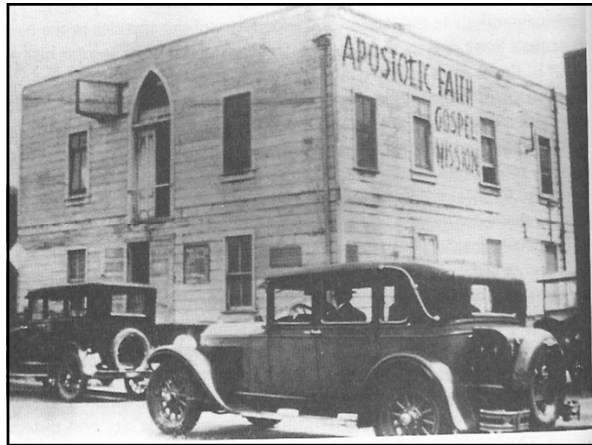




- The meetings happened **night and day for at least three days** and the crowds continued to grow, outgrowing the Asberry's little home on Bonnie Brae Street. **People received the baptism in the Holy Spirit evidenced by speaking in tongues, falling under the power of the Holy Spirit.** Finally, because of the amount of people present, the porch actually collapsed (no one was hurt). They needed to find another place.




- They **found a place** at 312 Azusa Street – **run down, two story, African Methodist Episcopal Church**. They cleaned the place as best as they could and continued to hold meetings with the second floor, the “upper room”, used for people to pray and wait for the Lord’s empowerment.
- Began with **mostly working class individuals at the start**, but grew with all kinds of people coming from all different walks of life. People from different denominations came, all people of every racial background were welcome, and both men and women worshipped together and took on leadership roles. This caused **great problems** in the future for the Pentecostals as this came right at the time when **segregation** was at its height. The Pentecostals were **heavily persecuted** by other churches for their **egalitarian views**.






- The Spirit of God was moving mightily in their midst and **many people were receiving the baptism in the Holy Spirit**. The whole city was hearing of what was happening and many people came from many different churches to participate. Some churches lost so many members that they closed their doors and attached themselves to the revival.
- **Meetings were not typically planned**; instead they relied on the leading of the Holy Spirit. Great times of praise and worship with much time given for prayer. Preaching was as the Spirit led and wasn’t reserved for clergy alone, anyone who was led could speak.





- The press was not very encouraging:
- *“Meetings are held in a tumble-down shack on Azusa Street, near San Pedro Street, and the devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories and work themselves into a state of mad excitement in their peculiar zeal. Coloured people and a sprinkling of whites compose the congregation, and night is made hideous in the neighbourhood by the howlings of the worshippers, who spend hours swaying forth and back in a nervous racking attitude of prayer and supplication. They claim to have the “gift of tongues” and to be able to understand the babel”* L.A. Times



The Azusa St. Mission: A description from 1906

- The center of this work is an old wooden Methodist church, marked for sale, partly burned out, recovered by a flat roof and made into two flats by a floor. It is unplastered, simply white-washed on the rough boarding. Upstairs is a long room, furnished with chairs and three Redwood planks, laid end to end on backless chairs. This is the Pentecostal “upper room”, where sanctified souls seek Pentecostal fullness, and go out speaking in new tongues and calling for the old-time references to “new wine”.



- There are smaller rooms where hands are laid on the sick and they recover, as of old. Below is a room 40x60 feet, filled with odds and ends of chairs, benches, and backless seats, where the curious and eager sit for hours listening to strange sounds and songs and exhortations from the skies. In the centre of the big room is a box on end, covered with cotton, which a junk man would value at about 15 cents. This is the pulpit from which is sounded forth what the leader, Brother Seymour, calls old-time repentance, old-time pardon, old-time sanctification, old-time power over devils and diseases, and the old-time Baptism with the Holy Ghost and fire.



- Meetings begin at 10 o'clock every morning and are continued until near midnight. There are three altar services daily. The altar is a plank on two chairs in the center of the room, and here the Holy Ghost falls on men and women and children in old Pentecostal fashion as soon as they have a clear experience of heart purity. Proud preachers and laymen with great heads, filled and inflated with all kinds of theories and beliefs, have come here from all parts, have humbled themselves and got down on the straw matting, and have thrown away their notions, and have wept in conscious emptiness before God and begged to be "endued with power from on high", and every honest believer has received the wonderful in coming of the Holy Spirit to fill and thrill and melt and energize his physical frame and faculties, and the Spirit has witnessed to his presence by using the vocal organs in the speaking forth of a "new tongue."

Article in "Way of Faith", October 11, 1906



- The **congregation continued to grow**, both in size and in variety of people, and God did many great and wonderful things in the lives of those attending; **healings, prophesies, and people speaking in tongues were very regular occurrences.**
- The **word began to spread far and wide** of what was happening at this little mission. Word began to even spread to other countries and part of the service on Azusa Street was kept for **reading letters** of what had happened after churches began to pray and seek for their own baptism of the Holy Spirit.



- The Azusa Street Mission had **two great growth spurts** – 1906 – 1909 under the leadership of **William J. Seymour** and again from 1911 – 1912 under the new leadership of **William F. Durham**.
- Out of the Azusa Street Mission came **many leaders empowered for ministry** by the Holy Spirit who founded Pentecostal churches of their own across America as well as many leaders of other denominations who took the Pentecostal message back to their own church and led them into the Pentecostal revival as well.
- Alice Bell Garrigus was one of those who felt called to travel with this new Pentecostal message





A Brief History of the PAONL

- In 1910, a small American woman of 52 years left Bridgeport, Conn. for Newfoundland.
- When asked by a Customs official why a woman of her age was making this sort of journey, she replied “To preach the Gospel”.



- “One morning a sister came in for prayer, breakfast was on the stove. She went down before the Lord and did not rise till six o'clock that night, when we had our first meal. The sister received her baptism and went away to help others to enter in. After supper a sister, Maud Griffith by name, came toward me filled with the Spirit. I knew God had a message for me, possibly a call, and my mind flew to China. The first words she said were: "You are looking too far." Then followed a message in tongues and the word. "NEWFOUNDLAND" came forth. At that word I bounded from my chair and went leaping and dancing and praising God.”

- Alice B. Garrigus



- Garrigus opened the Bethesda Mission on Easter Sunday, 1911.
- The Pentecostal Movement in Nfld remained in St. John's for the next decade, from 1911-1921, not reaching its first rural towns, (Clarke's Beach, North Harbour and Georgetown) until 1922.
- In 1923, the Pentecostal message was proclaimed in Swift Current.
- Eugene Vaters, a Methodist minister from Victoria, had studied at Moody Bible Institute in Chicago, and the Pentecostal Rochester Bible Training School in New York, before returning home in 1924 to preach the Pentecostal message in Victoria.
- In 1924, Flat Island and Port de Grave were reached



- In 1925, the Mission spread to Western NL, through the efforts of C.L. March and H.L. Eddy.
- “The Ark” in Corner Brook East (Humbermouth) was officially opened on September 6, 1925.
- A second mission was established in C. Brook West in 1926.
- In 1926, individuals such as William Gillett, Arthur Windsor, and Thomas Mitchell left the Humbermouth mission for other communities, such as Deer Lake, Grand Falls, Bishop's Falls, Springdale, Twillingate and Botwood.



- "The saints at Bethesda gathered for a day of fasting and prayer. A sister was prostrate under a great burden. It seemed more than she could bear and we joined in asking God to strengthen her. After some time these words came through her lips: "Notre Dame Bay!" Instantly she was on her feet shouting and praising God.
- At that time we had no work in Notre Dame Bay, but as the rejoicing went on, we were made to feel God was going to do mighty things in Notre Dame Bay.
- Some time after this, the saints at Humbermouth were waiting on the Lord when a brother had a great burden. After a time he rose and drew the outline of the place for which he was burdened. Examining it, a brother said: "I know that place, it is Hall's Bay." Now Hall's Bay is an outlet of Notre Dame Bay.
- The outcome was, that three brothers started for Hall's Bay walking about thirty miles. The brother who had been so burdened had been given a sign. "He would see a broken jug in the window." Arriving in Springdale, while walking down the street, he cried out: "There's the jug!" and sure enough it was so." A.B. Garrigus



Labrador

- "One incident was more stamped on my mind than others. At an evening service a brother became greatly burdened for Labrador. It was brought forth so forcibly that God would require the blood of their souls from us. I never felt the weight of my responsibility for such as at that time and could only say to the question, "Who will go?" "Who will go quickly?" "Lord, if you want me, I will go."
- God did not require that, but later sent those who were better fitted for pioneer work.
- In due time, a little boat called "Gospel Messenger" was built at Springdale and in charge of Bro. Wm. Gillett, coasted down the French shore and finally found its way to Labrador."
- A.B. Garrigus





- Wm. Gillett, Thomas Mitchell, Eli Burton, and E.R. Pelley took the Gospel Messenger on her maiden voyage, summer 1932.
- The preachers visited various places to and from Labrador: Rigolet, Ship Cove, Hooping Harbour. The Horse Islands were a stopping point, as was Griquet in late 1932, when the ship ran out of fuel and put to shore at Griquet Point.
- Each summer from 1933 to 1936, and 1939, Claude Young went with Wm. Gillett to the coast of Labrador.
- Summer trips to the coast of Labrador aboard various vessels, continued yearly for many years.



- The first Pentecostal assembly in Labrador was established in 1936, in Port Hope Simpson.
- The Pentecostal message first came to Cartwright in 1932, with a church building erected in 1942.
- During the summer of 1934, Pastors Gillett and Young began an assembly at Ailik, later relocated to Postville.
- The Gilletts also made contact with Hopedale in the summer of 1936.
- Happy-Valley/Goose Bay received their first Pentecostal Pastor in 1953; Labrador City, in 1960.
