

Birth of Classical Pentecostalism



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In a Victorian mansion in Topeka, Kansas, a group of hardy souls braved zero weather in the waning hours of 1900 to pray in a new year and a new century. The meeting lasted well into New Year's Day, and on that evening, January 1, 1901, hands were laid on a woman, Agnes Ozman, and she began to speak in tongues. What made this occurrence of tongues different from that of the Bryant-Spurling instances or a growing host of others was that it was an answer to her request for the baptism of the Spirit or a baptism in the Holy Ghost.

J. Roswell Flower, in his book *The History of the Assemblies of God*, says to us, "The idea of seeking the baptism of the Holy Spirit with the expectation of speaking in tongues made the Pentecostal movement of the twentieth century."

John Nichols, in his *History of the Pentecostal Movement*, says this:

The importance of these events in Topeka is that for the first time the concept of being baptized or filled with the Holy Spirit was linked to an outward sign, speaking in tongues. Hence, for the Pentecostals the evidence that one was filled with the Holy Spirit is that he will have spoken in tongues.

With that as a brief introduction, we begin the story of the Pentecostal movements today or charismatic movements today with an emphasis on the birth of classical Pentecostalism, and that story involves Topeka, Kansas, it involves Charles Fox Parham, it involves Agnes Ozman, and the birth of a third work of grace with an evidence following of the miraculous gift of speaking in tongues.

Briefly, let me rehearse where we have come in the lineal story. We began by saying that to understand the charismatic movements today you must begin with two important people: John Wesley

and Charles Finney. Out of Dr. Wesley's movement was born Methodism. Within Methodism in America was born a Holiness Movement in Phoebe Palmer and others that eventually became the National Holiness Movement. We said in our last lecture that that National Holiness Movement for a variety of reasons, and we isolated several, increasingly felt uncomfortable, restrained, or restricted within Methodism in the late nineteenth century.

Many of the holiness proponents with their two works of grace, salvation and sanctification, two marvelous experiences of God's mercy, began to experience a "come out-ism" tendency and separated in the 1880s and 1890s, founding several holiness denominations or holiness groups or holiness missions, various kinds of two-step sanctifying methodologies that would bring one to victory and power in the Christian life. The Nazarene Church was born in 1895, which is a grand illustration of what I'm saying, as well as the Pilgrim Holiness Church later that today is the Wesleyan Church, and we added to that a few illustrations of denominations that separated to become holiness denominations but later will adopt a third work of grace and become classical Pentecostal denominations.

With all of that as a background, we can now begin to tell the story of the birth of the charismatic movement in the twentieth century. I am well aware that for some telling the story, they would say that the birth of modern charismatic movements is not Topeka, but it's in the Spurling-Bryant revivals that we alluded to in the last lecture. So some would say that the birth of modern charismatic movements is Burger Mountain in the Carolinas and Tennessee, whereas those that I have read more intensely of scholars within the movement point to Charles Fox Parham and Topeka, Kansas. I am going with that insight from scholars such as Vinson Synan, though I am aware that others would point to the Bryant-Spurling revivals.

I will nuance it a bit more later when we get to another story within this movement. So what I'd like to do in this lecture is to think about Kansas, the birth of classical Pentecostalism, Charles Fox Parham.

Charles Fox Parham is the father of the modern Pentecostal movement, and so it is wise to begin there, for it's out of his ministry and at Topeka and the Bethel Institute that the movement is born. And what's unique about it is not so much that tongues are spoken, but that tongues are the evidential sign

of one's request and reception of a postconversion baptism or, we would say, a third work of grace. That makes it what we would call classical Pentecostalism, and as I said in the first lecture, please remember that there's a great variety of charismatics today. The focus though, today, is upon the life of Charles Fox Parham as it relates to the beginnings of classical Pentecostalism, so I'd like for us to begin by saying a few things about his life and then the birth of classical Pentecostalism at the Bethel Institute.

Charles Fox Parham was born in Muscatine, Iowa, on June 4, 1873, into a little-known family of Methodist heritage. He says in his life, "The earliest recollection I have of a call to the ministry is when I was about nine years old and though unconverted, I realized as certainly as did Samuel that God had laid His hand on me and for many years endured the feeling of Paul. Woe is me if I preach not the gospel."

His conversion came at the age of thirteen in a Congregational church in 1886, and subsequently he enjoyed as a late teenager some success as a lay Bible teacher. The next milestone in Parham's life was his rather miraculous healing, and this would be a stepping stone to his own faith-healing ministry. What is to be seen, I think, as we rehearse the life of Charles Fox Parham is to understand a weaving of a tapestry, of healing, of the baptism of the Holy Spirit, of the coming of the Lord, the premillennial coming of the Lord all bound together.

He says in his life,

At six months of age, I was taken with a fever that left me an invalid. For five years, I suffered from dreadful spasms, enlargement of the head, until my forehead became abnormally large. At nine years of age, I was stricken with a first case of inflammatory rheumitis virtually tied up in a knot and with other complications I suffered much until when the affliction left I could count the bones in my hand by holding it up to the light. About this time, I took medicines of various kinds to destroy a tapeworm. One concoction was of such a nature it destroyed the lining of my stomach and dwarfed me so that I did not grow any for three years. Being very sick and weakly, my early days were spent at light tasks, when well enough at herding the cattle.

He did attend for a brief time Southwestern College in Kansas City, Missouri, but at the age of sixteen, he made a covenant with God and launched out in 1889 in his own faith-healing ministry. Parham was then attracted to the National Holiness Movement and became deeply involved in what was then the holiness revolution that was sweeping Methodism. He eventually became an independent holiness healer traveling throughout much of the Midwest. In that connection of his travels, he came into contact apparently with the Fire-Baptized Holiness Church that flourished in Kansas and Oklahoma and Texas.

Synan indicates in his history that Parham was taught a third work of grace of fire by Benjamin Irwin. In a sense, Irwin's church was a direct precursor of modern Pentecostalism with its fire an experience marked by shouting, screaming, speaking in other tongues, trances, and jerks. In that context, Charles Parham came into Topeka in 1898.

The city had already its year of holiness healers as well like James Thoms, a Scottish Baptist who operated the nonsectarian chapel and Divine Healing Mission and preached in the Saving Health Healing Home and Training college. Parham arrived from Ottawa, Kansas, in the spring of 1898. He started the Divine Healing Mission and by 1899, that fall, had ordained fourteen elders and deaconesses. The work was renamed the Bethel Divine Healing Home and Mission, and Mrs. Parham was listed as a co-pastor. In March of 1900, they adopted the name The Apostolic Congregation and Divine Healing Home. That spring, Parham joined Frank W. Sanford, who visited Kansas City as part of a nationwide recruitment tour and labored with him for some time.

However, when he returned from laboring with Sanford, his work had been pirated, and he saw a new place in Topeka to begin over again. His choice was what is called the Stone Mansion or Stone's Folly, a very elaborate mansion-like building that was finished on the exterior but not on the interior. Through Topeka agents of the American Bible Society he was able to lease the building, so he started a second church in Topeka and then about the same time he opened the Bethel Bible and Missionary Training School. It was dedicated with one teacher, forty students in October of 1900. Now, with that as a context, we can then talk about Parham and the baptism of the Spirit which occurs in his school. Parham then is the patriarch of modern Pentecostalism.

In this school called the Bethel Institute he gathered about forty students. The school was not intended to be a permanent school but a brief function to provide a brief period of intensive training in the Word in prayer and evangelism. Frodsham in his very good book *With Signs Following* says this of the school, “No textbook but the Bible was used in this school.” The method of study was to take a subject and look up every reference with a view to seeing exactly what the Scriptures taught on all fundamental doctrines of the faith. One subject they studied was the baptism of the Holy Ghost. The students were given time for an exhaustive searching of the Scriptures and then were asked, “What is the Bible evidence of the baptism of the Holy Ghost?” They were unanimous in their answer: “Speaking in other tongues as the spirit gives utterance.” One room in this Bible school was dedicated to the Lord as a prayer tower. The students resorted to this room for three-hour watches, and at times students would ask for the privilege of spending the whole night in the prayer tower and this was granted to them. Day and night, ceaseless prayers ascended to God. One godly man when praying for the blessing of the Lord upon the institution was given a vision of a vast lake of fresh water about to overflow just above the building, and he stated he saw enough water in this lake “to satisfy every thirsty soul.” The ministry of evangelism was not neglected, and meetings were held every night in the city of Topeka.

Lillian Thistlewaite, a sister of Mrs. Parham, attended the school and has left us this description of it: “The room on the roof was used for round-the-clock prayer chain. Classroom work consisted of a careful examination of a Bible subject, turning up the references and a recitation to the class, praying for the anointing of the Holy Spirit to be upon the message in such a way as to bring conviction.”

Just prior to Christmas, Parham took up the study of the Holy Spirit, but before he left to conduct meetings in Kansas City, he left the following instructions, and again I quote from Lillian Thistlewaite:

It was just before Christmas holidays that we took up the study of the Holy Ghost. Mr. Parham was going to Kansas City to conduct meetings. He said, “Students, as I have studied the teachings of the various Bible schools and full gospel movements, conviction, conversion, healing and sanctification are taught virtually the same, but on the baptism there is a difference among them. Some accept

Stephen Merritt's teaching of baptism at sanctification while others say that that is only the anointing and there is a baptism received through the laying on of hands or the gift of the Holy Ghost, yet they agree on no definite evidence. Some claim this fulfillment of promise by faith without any special witness while others because of wonderful blessings or demonstrations such as shouting or jumping. Though I honor the Holy Ghost in anointing power both in conversion and in sanctification yet I believe there is a greater revelation of His power. The gifts are in the Holy Spirit and with the baptism of the Holy Spirit the gifts as well as the graces should be manifested. Now students, while I am gone, see if there is not some evidence given of the baptism so there may be no doubt on the subject."

That quotation is crucial for our story. Charles Fox Parham recognizes two works of grace from his holiness Methodist history or heritage, salvation and sanctification, but he is suggesting that there is an additional work of grace, a baptism with a specific evidence of a miraculous gift. That's what makes it very important to us to understand.

J. Roswell Flower wrote, and I'm quoting from Brumback's book *Suddenly from Heaven*: "This was a most momentous decision. There had been recorded many instances of persons speaking in tongues prior to the year 1900 but in each case the speaking in tongues was considered to be a spiritual phenomena or at most a gift of the Spirit with the result that no particular emphasis had been given which could cause those seeking for the fullness of the Spirit to expect that they should speak in other tongues but these students, that is, Parham's students, had deduced from God's Word that in apostolic times the speaking in tongues was considered to be the initial physical evidence of a person's having received the baptism of the Holy Spirit. It was this decision which has made the Pentecostal movement of the twentieth century."

Let me summarize: Gathering a small coterie of students to study the Bible at Bethel, Parham recognizes from his Methodist holiness background two works of grace, but he ponders if there's not a third, a baptism of the Holy Spirit. He recognizes the orthodoxy of salvation and a second work called sanctification usually derived from Romans 12:1-2, but he believes that there is a third, and he challenges the students on that score. J. Roswell Flower, I think correctly, says that it's that decision to seek the third work with a sign evidence that marks the birth of the twentieth-century

Pentecostal later charismatic movements.

Let me reflect before we pass on about the experience of tongues at the Bethel Institute. I would say that at this important juncture, Parham's question, the students and Parham had discovered the biblical evidence of baptism but none had yet experienced it. They knew it was Acts 2 baptism and tongues, but they had not experienced it. With this information the faithful met on New Year's Day with some 115 in attendance, Parham's family, the Bethel students, the apostolic congregation, to pray.

That evening, January 1, 1901, Agnes Ozman spoke in tongues, and Parham records it this way:

I laid my hands upon her and prayed. I had scarcely repeated three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face and she began speaking in the Chinese language and was unable to speak English for three days. When she tried to write in English to tell of her experience, she wrote the Chinese copies of which we still have in newspapers printed at that time.

That's the birth of the modern Pentecostal movement according to her scholars. On January 3, Parham addressed the Free Methodist Church and reported the occurrences of January 1 at the Stone Mansion telling them that what had already happened and that he expected upon returning that the entire school would be baptized in the Spirit.

When he returned to the school, he left us this description:

We ascended to the second floor and passing down along the corridor in the upper room, I heard most wonderful sounds. The door was slightly ajar and the room was lit with only cold lamps. As I pushed open the door I found the room filled with a sheen of white light above the brightness of the lamps. Twelve ministers who were in the school of different denominations were filled with the Holy Ghost and spoke with other tongues. Some were sitting, some were kneeling. Others were standing with raised up hands. There was no violent physical manifestation though some trembled under the power of the glory that filled them. Sister Stanley, an elderly lady, came across the room as I entered telling me that just before I entered tongues of fire were sitting upon their heads. When I beheld the evidence of the

restoration of Pentecostal power, my heart was melted in gratitude to God for what my eyes had seen. For years I had suffered terrible persecution for preaching holiness and healing and the soon coming of the Lord. I fell to my knees behind a table unnoticed by those upon whom the power of Pentecost had fallen to pour out my heart to God in thanksgiving. All at once they began to sing, "Jesus, Lover of my Soul," in at least six different languages carrying the different parts but with a more angelic voice than I had ever heard in my life.'

That marks the beginning of the modern charismatic Pentecostal movement. The patriarch of modern Pentecostalism is of course Charles Fox Parham at his Bethel Institute in Topeka, Kansas, as this century began its history, Agnes Ozman, as a response to her requests for a third work of grace, saved, sanctified, and now baptized, was given that gift and spoke in the miraculous evidence of having received it, and that of course is an unlearned tongue. In her case, it was Chinese and perhaps Zulu.

I would like to devote the remainder of our time to a description of the outbirth of this movement from January 1901. It's born in 1901 and then it skips through the holiness missions as the century progressed, eventually making its way to Azusa, where it will become an international movement in the great Azusa revivals of 1906 to 1909. The Topeka event is the national beginning of the Pentecostal charismatic movements. The Azusa event and another important figure that we will come upon in the second lecture or the next lecture is the key to the international beginnings.

A general summary of the early spirit of the movement is stated in the *Pentecostal Evangel* of July 13, 1948. It says, "On January 1, 1901, the Latter Rain had fallen at Topeka, Kansas. In the five intervening years since that date it had spread to many parts of Kansas, Oklahoma, Arkansas, and Texas."

The same periodical noted in August of 1948, the fire spread throughout the Midwest, then leaped to California, where it broke out in multiple measure in Bonnie Brae Street and in Azusa Street in April 1906. What I'd like to do is describe that spreading background that will get us on the brink of describing the international awakening that occurs in California at Azusa Street.

On January 21, 1901, Parham and a group of Bethel students, including his wife, Lillian Thistlewaite, Agnes Ozman, opened a series of meetings that would commence a missionary tour of the US and Canada, that is, they began in Kansas City with what they call the Kansas City revival. At the first meeting, Parham linked physical health to the exercise of signed gifts by saying to the hundred or so gathered, "Let your bodies be cleansed. You cannot receive the gifts unless you are clean. Cataract, consumption, all diseases are as offensive in the sight of God as the lust of the flesh so divine healing, healing in the atonement, baptism, evidential sign, the soon coming of the Lord are all bound together."

In that meeting in Kansas City, W. V. Nichols, a student at a Methodist college, reported that he spoke in Assyrian. He said in the newspaper, *The Kansas City Times*, "I began speaking and talked so fast I could not stop. I could not articulate at all. My words went faster than I could understand. I do not know what language I spoke, but I know and believe it was the Pentecostal blessing. I am being led by God."

Testimonies of the proliferation of baptism with evidential sign are many. Parham used Nichols's testimony to elaborate on the use of tongues, again writing in *The Kansas City Times*,

This afternoon at our prayer service, Brother Nichols received the gift of tongues and immediately translated the English language into the tongue he had received. I do not believe in securing an education in any foreign language when the Bible plainly says that we can be blessed with tongues of fire. The religion which will heal the sick, raise from a bed of suffering the afflicted and give sight to the blind is the religion that will bring millions of heathens into our fold. Healing is an introduction to the Great Spirit of the inner man.

First the awakening begins in Topeka, then in the same year he holds revival meetings in Kansas City. From there he went to Lawrence. Later in the same year, he returned to Kansas City for another campaign, so he's campaigning in mid-America and the teachings of a second baptism and tongues and healing is going out in broader concentric circles.

Although he was not successful as he thought he wanted to be in Kansas City, he moved on to Lawrence, Kansas, and so on. He came to Nevada, Missouri, which was a turning point for Parham

as a Wesleyan minister. Mrs. Parham notes, “Here, the Lord blessed us and we learned some needful lessons. As we saw some fleshly manifestations in the giving out of messages we had not witnessed before.”

Apparently he had some difficulty in Nevada, Missouri, and El Dorado Springs, a very very important event occurred in the early history of the outgoing of the classical Pentecostal movement, and that’s the miraculous healing of Mary Arthur. There were several key important healings in this early history. Her healing is described by Frodsham in his book *With Signs Following*. She says,

I was afflicted with dyspepsia for fourteen years, also prolapses, hemorrhoids, paralysis of the bowels, but my greatest distress was in my eyes. The optical nerves were affected in a way which might culminate at any time in sudden blindness. My right eye was virtually blind from birth. I could only see bright colors and with it for a few moments at a time. Then all would turn dark. All my seeing depended on my left eye. I sought help of many prominent occultists, tried homeopathy, hygiene, osteopathy, and Christian Science. In the summer of 1898, a Kansas City doctor operated for a second time on my eyes after which they grew worse. To reduce the inflammation and nerve damage he prescribed the blistering of my temples, back of my ears, and back of my neck constantly for six months. This was done. I spent two months in a dark room and could neither read, write, or sew for the pain and fear of sudden blindness. Five years passed in which I knew no moment apart from pain and everything I tried for relief only ended in new disappointment.

When Parham came to El Dorado Springs, a healing spring town, Mrs. Arthur met him, and she was miraculously healed. She recounts the story of her healing in a rather large testimony that is quoted by Frodsham in the book *With Signs Following*. *With Signs Following* is really a marvelous little book that will give you anecdotal stories of the healings of the early Pentecostal movement.

A day or two later, she says, I was again in this cottage meeting and told them how the Lord had led me to believe that He would heal my eyes. I asked them to pray for me according to James 5:14 to 15. They did so and I asked them what I should do with my glasses. I was wearing

two pairs, one over the other. The minister said, "Sister, if you take the Lord for your healer, you will get on faster without the crutches." I thanked him, stepped outside the door wondering how I could get to my room. I folded my handkerchief and held it over my eyes and took the hand of my little four-year-old daughter. She led me on to the main street where she asked me for tomatoes and cookies. We went two blocks to get them and returned. She let go of my hand to eat the cookies. I spoke to her later but got no answer. I spoke again and yet there was no answer. Then, alarmed for her, I lifted the handkerchief off one eye and saw her half a block behind me. I could open my eyes in the light and had no pain and oh, it was so wonderful to me.

Mary Arthur was miraculously healed, and she becomes a key figure in the early dissemination of Parham's ministry. In 1903, he came to Galina, Kansas, a burgeoning miner town where he had been invited by Mrs. Arthur, and there the ministry again proliferates to the towns of Missouri and Kansas. Parham and Mrs. Arthur, however, had a falling out over the issue of "holy rolling," which Parham rejected and Mrs. Arthur tolerated.

Parham's congregation moved into what was then the Pearl Theater, but there's a disjunction between the two. I should say, probably, tangentially on the side that Parham doesn't figure dominantly into the movement after the first couple of years. Pentecostal scholars and charismatic scholars have various interpretations over the decline of the influence of Parham, and you can read those in the literature, but the point is though he drops out of the movement for cause or non-cause very early, the point is Charles Fox Parham is the key person as far as the scholars say in the birth of the modern Pentecostal movement and should be recognized for that. So what I'm saying is this: that under this Methodist holiness man's teaching, as he organizes a group of students at the Bethel Institute, as January 1, 1901, approached, you have the context for the birth of the modern Pentecostal charismatic movements. Parham recognizes a work of grace at salvation and one at sanctification in the holiness tradition, and he wonders about perhaps a third work of grace which I understand he likely was led to embrace through Benjamin Irwin in the Fire-Baptized Holiness Church. He challenged his students to search the Scriptures and find the sign of the third work of grace, and the students in their searching of the Bible found the truth of Acts 2.

With that truth in mind, on January 1, 1901, Agnes Ozman spoke in tongues having requested the baptism of the Spirit as a third work of grace and spoke in tongues in Chinese as the evidential sign. That became the spark of a movement led by Parham into the towns of Kansas and Missouri and ever-widening concentric circles. In this early phase, the conversion of Mary Arthur is central. Now there's another focus, and that is in Houston, Texas. Mrs. Arthur noted in her narrative "that the revival extended to Baxter Springs, Columbus, Joplin, and after a short while a company left Galina for Texas to carry the fire there."

In the winter of 1903–1904, T. Walker Oyer and his wife left Texas to spend their final years in Cartersville, Missouri. Brombeck notes in his work that Oyer was miraculously healed in Parham's Joplin meetings, while Kendrick in his history stated that they were baptized in the Holy Ghost in the Galina meetings, but apparently the Oyer family becomes very much attached to Parham.

The Oyer's then returned to their farm in Orchard, Texas, which was about 45 miles west of Houston, and invited one of Parham's workers, Mrs. Anna Hall, to come and conduct meetings there. Parham preached his first sermon in Orchard on Easter Day 1905. From the Orchard meetings came meetings in Houston, Texas, itself. Among those in attendance at the Orchard meetings was a Mrs. John C. Calhoun who came from Houston to satisfy her curiosity about the new message.

Frodsham quoted an original source accredited to Mrs. Calhoun that goes as follows:

In the early spring of 1904, report reached the writer in the city of Houston that the Latter Rain was falling in the prairie town named Orchard 45 miles west. [Now please remember that the early movement is sometimes called the Pentecostal movement but usually in derision. It's more correct title is Latter Rain Movement, a phrase adopted from Joel's prophecy, or in the west it's called the Apostolic Faith Movement obviously highlighting its bibliocentricity. Now to return to the quote, she was greatly interested in this report and searched the Word diligently to see if what was reported was scriptural and decided to visit the scene. Attending the community church one Sunday morning, she realized a supernatural power in the songs, prayers, testimonies, the like of which she had never seen before, and her heart was strangely warmed within

her. (That's a Methodist phrase.)] A blessed matronly lady, whom she afterwards learned to be Mrs. Anna Hall, gave from the pulpit a soul-stirring message, the Spirit of the Lord was present in marked power, speaking for Himself from time to time in a strange language through the lips of His handmaiden. In the evening meeting, Mrs. Hall again preached. It was a never to be forgotten occasion. In that hour, she heard the call and received the promise of the Father and today the blessed Holy Spirit still abides.

After a return to Kansas in May and June, Parham came again to Texas and with a group of twenty-five, commenced a series of meetings in Houston, Texas. Parham then characteristically organized several bands of workers that went out into the nearby towns. Meetings were held by his associates in places like Richmond, Katy, Alvin, Angleton, Needville, and Crosby.

Oscar Jones, a former Baptist preacher, and some other workers went to Alvin, held meetings in the opera house where 200 were converted and 134 baptized in the Spirit. In 1905, a large revival occurred in Galveston. Parham estimated in the periodical *Apostolic Faith* that some 25,000 Pentecostal believers had come from his labors by 1905. But other sources report only a thousand by April 1906.

Parham then started a Bible institute much like the one he had started in Kansas, and that Bible institute becomes terribly terribly important for the ongoing story. Accordingly, Parham rented a large house in Houston, 503 Russ Street, in December, for a training school patterned after the Topeka model.

Since it was considered a faith venture, no tuition or fees were charged and the only text was the Scriptures.

Parham wrote, "They took the subjects of conviction, repentance, conversion, consecration, sanctification, healing, Holy Spirit in His different operations, prophecies, the book of Revelation, and other practical subjects coming in for careful study in their due order." Everything that could be found in the Bible by the school on these subjects was searched out, written down and discussed, and Mr. Parham gave a lecture each day.

Into this school came a very important, probably the most important person in the early history beside the beginner, Charles Fox Parham, and that's William J. Seymour. William J. Seymour,

one of Parham's students in Houston, was to outdistance his influential teacher. Seymour, a black born in Louisiana, had moved to Texas early in his years and had become a Baptist minister in the Houston area. He first contacted the Holiness Movement and then accepted the idea of a second blessing. Hearing of Parham's new school, he determined to move to improve his religious training. He accepted Parham's teaching that the Holiness Movement was wrong in equating sanctification and baptism.

Seymour learned a third work was necessary: sanctification for cleansing but the Holy Spirit baptism for power and service. The proof of the latter was the same as revealed to the saints in Acts 2, tongues. In that context of events, a Negro lady by the name of Neely Terry arrived at the school from Los Angeles; Seymour befriended her, and she experienced tongues as well. Miss Terry returned to her family in Los Angeles, and when she returned, she found out that they had been put out of the Second Baptist Church for professing holiness.

Subsequently, they organized a small Negro holiness mission and associated with Bracey's Church of the Nazarene. In 1906, Miss Terry persuaded the Little Holiness Mission to extend to William J. Seymour an invitation to come to Los Angeles to pastor that flock. Seymour accepted that invitation, and the stage was set for the great Azusa revival of 1906 to 1909. It's to that story, the international beginnings, that we turn in our next lecture.