

BY JAMES S. TINNEY

William J. Seymour: Father of Modern-Day Pentecostalism

Pentecostalism, that radical expression of Christianity which emphasizes ecstatic speech in an unknown tongue as a proof of the presence of the Holy Ghost, has attracted the attention of the world. It has become, some say, the fastest-growing religion both in the United States and the world, causing it to become to some the most respected, and to others the most feared, religious development.

At the turn of the century there was not a single American Pentecostal church denomination anywhere, although Pentecostalism was represented in several "prophetic movements" on the continent of Africa. Today, however, there are more than 6 million Pentecostals, both Black and white, in the U.S. Worldwide there are approximately 30 million Pentecostals, most of these belonging to Third World countries. What is not so well known is the fact that this new world religion, which now embraces every nationality, began in a small Black church in Los Angeles, under the leadership of a Black American minister, William J. Seymour. Even the white Pentecostals trace their beginnings *as distinctively Pentecostal organizations* back to the church and that minister.¹ Unheralded and often recognized, or at least unpromoted, by those who are contemptible of his race, William J. Seymour is nevertheless the "father of modern-day Pentecostalism."

It is, of course, true that the Pentecostal experience of tongue-speaking was itself not an entirely new phenomenon. It was first mentioned directly in Scripture in Acts 2:4, having been manifested a few days after the ascension of Jesus Christ. Some scholars have even asserted that there are evidences of the manifestation, or a similar form

¹ While some predate Azusa as formerly non-Pentecostal, Holiness groups, these invariably experienced defections and/or official reorganizations at the times they embraced this additional experience, doctrinal change, and new designation. Thus even the Church of God—Cleveland, and the Pentecostal Holiness Church, with beginnings in the 19th Century, owe their distinctly Pentecostal designations to Azusa. The COG's first general overseer, A. J. Tomlinson, received his tongues experience during a meeting conducted in his own church in 1908 by a white minister, G. B. Cashwell, who had just returned from Azusa. Cashwell is also the link to three other bodies which reorganized and became the Pentecostal Holiness Church. Florence Crawford left Azusa to found the Apostolic Faith Movement. William H. Durham returned to Chicago after Azusa, and there communicated the Pentecostal message and experience to the founder of the Pentecostal Assemblies of Canada, and to E. N. Bell, who would later become the first general chairman of the Assemblies of God in 1914. Kelsey states: "Not only the Assemblies... but the Foursquare church and a dozen others spring from this original prayer meeting in 1906. In all there are 26 church bodies which trace their experience with tongues and their Pentecostal doctrine to Azusa." Cf., Morton T. Kelsey, *Tongue Speaking* (New York: Doubleday, 1961), pp. 64-65; John T. Nichol, *The Pentecostals* (Plainfield: Logos, 1966), pp. 34-37; Klaude Kendrick, *The Promise Fulfilled* (Springfield: Gospel Publishing House, 1971), pp. 68-70; and Charles W. Conn, *Like A Mighty Army* (Cleveland: Pathway, 1955), pp. 84-85.

of ecstatic speech, in both Jewish and other world religions prior to the Christian day of Pentecost.² Students of African religion have long been familiar with the speech-event.³ Throughout Christian history, tongue-speaking never completely died out as an observable event. Although it became infrequent, its practice was preserved in the more mystical branches and sects of Protestantism, Catholicism, and Orthodoxy; or at least the phenomenon reappeared throughout the ages in times of spiritual revival.⁴ Even in the U. S., speaking in *unknown*⁵ tongues was sometimes witnessed in connection with shouting, jerking, shaking, dancing, jumping, falling prostrate, and other motor phenomena during unsupervised Black worship, the New England Great Awakening, and the Holiness campmeetings of the Nineteenth Century. Again, however, these were isolated occurrences.

Tongue-speaking as experienced and promoted by William J. Seymour and his modern heirs was the beginning of an unprecedented religious development. In the following ways this was true: (1) For the first time, this manifestation was regarded as unique and superior to all other physical motor phenomena. (2) For the first time it was offered and sought for its own value, and given theological importance as a special sign and gift of God. (3) Seymour taught that tongues was the first evidence, the inevitable accompaniment, of possession by the Holy Ghost. (4) For the first time generally, a whole doctrinal framework called the Baptism or Filling of the Holy Ghost was attached inseparably to tongues. Previously this framework had been descriptive of either conversion or entire sanctification in Protestantism. (5) All other tongues-speaking occurrences were short-ended, limited to sporadic manifestations. For the first time, tongues were preached and practiced as a continuous and normal experience lasting until the present day. (6) Other events of the phenomenon were local in scope and isolated in circumference of influence. This Los Angeles event immediately became publicized and was given worldwide attention, drawing

² One of the clearest expositions on non-Christian instances of tongues is found in Donald S. Metz, *Speaking in Tongues: An Analysis* (Kansas City: Nazarene Publishing House, 1964), pp. 18-26. Also see Kelsey, p. 139; John P. Kildahl, *The Psychology of Speaking in Tongues* (New York: Harper, 1972), p. 11; and H. J. Stolee, *Speaking in Tongues* (Minneapolis: Augsburg, 1963), pp. 11-20.

³ Strange speech connected with spirit possession is identified with African traditional religious practices by Melville Herskovits, *The Myth of the Negro Past* (Boston: Beacon, 1941), pp. 211, 216-217; John S. Mbiti, *African Religions and Philosophy* (New York: Praeger, 1969), p. 82; Leonard E. Barrett, *Soul Force* (New York: Doubleday, 1974), p. 85; and Stolee, pp. 15, 68.

⁴ F. L. Cross' article on "Glossolalia" in *The Oxford Dictionary of the Christian Church* (London: Oxford, 1958), states, "Similar phenomena are constantly met with in religious revivals." One of the most extensive tracings of this exercise throughout church history is found in Wade H. Horton, *The Glossolalia Phenomenon* (Cleveland: Pathway, 1966), pp. 69-139.

⁵ For our purposes, the terms "other" and "unknown" tongues are herein used interchangeably, since in either case the words or language is unknown to the speaker (although perhaps not to the listener), because it is both unlearned, in the sense of not being a studied foreign language, and unintelligible to him, unless the "gift of interpretation" is also subsequently bestowed. The use of the terms in this sense (since it does not disallow divine reception of a genuine language in this speech-event) is acceptable both to those Pentecostals who distinguish between the terms, and those who do not.

observers from every part of the U.S. and several foreign countries.⁶ (7) Other ministers, under whose ministries tongue-speaking had occurred, were identified often as eccentrics, quacks, or moral indigents, thereby discrediting the phenomenon itself. (Such was the case with Charles F. Parham, a white man some newcomers have tried to project as the founder of Pentecostalism.) Seymour had an impeccable reputation which gave credence to the phenomenon. (8) This was the first time every race was represented among those who received the experience in a single meeting. (9) This was possibly the first time the tongue-speaking was recognized by foreigners or immigrants as including words and messages in actual, discernible foreign languages. (10) Not only is there historical succession between this revival and every other Pentecostal organization, but key leaders and founders of every major U.S. Pentecostal denomination which developed attended the Seymour meeting and received the experience at his hands. (11) Historiographers of every major U.S. Pentecostal group have acknowledged the Los Angeles revival as the birthplace of the entire movement known as Pentecostalism. (12) Without exception, all recognize Seymour as the acknowledged leader and pastor of the Los Angeles revival.⁷

Despite the fact that William J. Seymour occupies the distinctive position as founder/leader/father of modern Pentecostalism, little information has been made available to the public about his life. Whereas other religious movements have preserved and promoted records of their origins, Pentecostals generally know very little about the Los Angeles birthplace of their faith, and even less about the man who directed it. It appears that this "silent treatment" about Pentecostal origins by the leaders of the movement today is more than the result of neglect. It amounts to a veritable conspiracy on their part to keep the facts below surface, or at least subordinate to later historical developments within each denomination. Probably this has been done because (1) Pentecostals prefer to think of the movement as a wholly divine, supernatural occurrence which happened spontaneously without human intervention; and (2) most of the available historical materials have been published by white Pentecostals to whom recognition of the movement's Black origins would be of obvious embarrassment, given the present status of race relations in this country.

⁶ Several authors have compiled lists of states and countries represented at the Azusa meeting. Cf., Vinson Synan, *The Holiness-Pentecostal Movement* (Grand Rapids: Eerdmans, 1971), p. 114. Nichol says while "it is hard to explain its magnetism," the Azusa mission "became a veritable Pentecostal mecca to which pilgrims from all over the world came." (p. 34). Kendrick says, "During the course of the three years persons from every continent visited the revival. For this reason Azusa Mission is generally considered the center from which Pentecostal influence spread not only to many places in the United States, but also to a number of other nations." (p. 68).

⁷ Because of Seymour's role, the United Pentecostal Association at Howard University, an ecumenical campus ministry embracing Pentecostals of many denominations, was re-named during the fall of 1975 during its tenth anniversary celebrations. Led by Chaplain Steve Short, the student group chose to become known as the William J. Seymour Pentecostal Fellowship of Howard University — probably the first organization of any type in the U.S. to bear the name of the "father of the modern-day Pentecostalism."

This article does not presume to offer all possible information about Seymour. The author has neither the available time nor money required to gather the research documents which could contribute to a comprehensive study of this great Black church father. What it will attempt to do is consolidate what information has become available to this researcher into a unified article — the first of its kind in any periodical — about the man and his mission. Completion of this historical task will necessarily await opportunity. In the meantime, may the following information bring due recognition, at least partially, to one who has long deserved it.

William J. Seymour, the man whom God would use to usher in the Twentieth Century gospel of Pentecostalism, was of humble origins. The exact date of his birth is unknown, but it is supposed that he was born in the 1850's, possibly about 1855. This would make him at least 51 years old at the time of the Los Angeles inauguration of the movement. Historians are sure that Seymour was born in Louisiana, and some have described him as "poverty stricken." It may be assumed that he was born in a rural setting, and that both he and his parents were slaves. Emancipation came to the family, perhaps, while Seymour was a lad, perhaps 10 or 12 years old.

White historians have typically pictured Seymour as "a very untidy person," "dirty and collarless," with no pleasing physical dimensions.⁸ A photograph reprinted by the Institute for the Study of the Negro Church, however, puts the lie to such negative descriptions.⁹ Instead, this photograph taken in his adult life, at the time of the famed revival, depicts him as a well-groomed man with a pleasing countenance. He was neither the stereotyped example of poverty in dress, nor the harsh taskmaster some have imagined him to be. Short and stocky, he probably weighed 200 pounds or more, although he was well-proportioned. He had a high forehead, a wide nose, and wore his hair naturale with a part near the center of his forehead. A full complement of sideburns and joining beard give him the distinguished look of a scholar and gentleman. He was fully suited, and a bow-type tie was barely distinguishable beneath his modest beard. It was hardly noticeable, but he was blind in his left eye, and wore a glass eye there.

Very early in his life, Seymour moved to Texas, whether with or without his parents. And his avid interest in the Bible caused him to early affiliate with the churches and seek to become a minister. There is some discrepancy about his church attachment however. Generally he is noted as a Baptist, although at least one of his contemporary acquaintances says he was a member of the African Methodist Episcopal Church (AME). It is possible that he was first a Baptist, and then later a member of the AME Church. In either case, he was a

⁸ Cf., Synan, p. 105.

⁹ The original photograph has not been located. Franklin C. Showell is director of the Institute, located at 5806 Royal Oak Avenue, Baltimore, Md. 21207.

church member who was not genuinely converted, by his own admission, in those years.

Then he came into contact with a small group of Black Christians known as the "Evening Light Saints." This body was one of hundreds which participated in what was then known as the Holiness Movement, an offshoot of the Methodists who sought to preserve original emphases of John Wesley. The Evening Light Saints taught the necessity of a born-again experience or conversion, evidenced by a holy life. They also taught that there was a second experience necessary for final salvation, known as holiness or entire sanctification, which freed the Christian from all sinfulness of the heart and inner man. When Seymour heard the testimonies of these saints, he could not resist. He went to the altar and "prayed through" to salvation. Then he went back a second time and prayed until he testified to being wholly sanctified, he tells us. From that point on (although no precise dates are available for these experiences), he became a preacher for the Evening Light Saints. The name of his new religious affiliation was taken from Zechariah 14:8, where it says, "It shall come to pass that at evening time it shall be light." The symbolism was clear to Seymour: his life had become a light in a time of fast-approaching doomsday, a holy example in a time of great evil. From this time forward, he was installed as the pastor of a small Holiness church in Houston, Texas.

In the fall months of 1905, another dramatic development took place in Seymour's life. He met another Black saint by the name of Lucy Farrar (or Farrow) who told him of seemingly strange wonders, including the possibility of a third religious experience which would give him added spiritual power and enable him to speak in languages he had never learned. Ms. Farrar had attended a short-lived, small Bible school in Topeka, Kansas, where tongue-speaking had, in fact, happened four years prior.¹⁰ She told Seymour how she had spoken in tongues. But Seymour's greatest difficulty was her insistence that sanctification and the fulness of the Holy Ghost were separate experiences. He had believed until this time that he had been filled and baptized with the Holy Ghost when he was sanctified wholly. Eventually he accepted the idea Ms. Farrar presented, although he did not at that time speak in tongues himself or profess the new experience.

The Evening Light Saints did not approve of Seymour's new doctrinal interest, since they did not accept tongue-speaking. So Seymour left his pastorate. Partially because of Ms. Farrar's insistence, and partially because of his own interest, he began attending a small Bible school led by a minister named Charles Parham, a white man, and a few others from Topeka, Kansas. Like the school which had earlier existed for a short while in Topeka, this was really a communal-type living arrangement in one house, where students and their instructor spent days and nights together praying and studying the Bible in in-

¹⁰"How Pentecost Came to Los Angeles," *The Pentecostal Evangel* (April 8, 1956), p. 4.

formal fashion. Because of this, there is some question as to whether or not Seymour, Ms. Farrar, and the other Black saints were only daytime students, or whether they also lived in the same house fulltime. At any rate, Seymour gradually developed his new interest in tongue-speaking, and formulated his own Pentecostal theology.

There are some who would like to imply that Seymour simply adopted the views of Parham and the other students on this and similar subjects. But the facts are otherwise. Instead, Seymour disagreed violently with Parham and some of the others on several issues.¹¹ Parham, for instance, did not believe in entire sanctification as a second, definite work of grace; Seymour did. Parham also had very liberal thoughts about permitting Christians to divorce and remarry. Seymour did not believe in remarriage of divorced persons for any cause. He was also in disagreement with Parham about other sexual liberties which the white minister/teacher permitted. (There are some who trace the entire "free love" movement within Pentecostalism — which flourished in the early 1900's in the Midwest — to Parham.) Further, Parham disliked much physical demonstration in worship services, and he ridiculed Seymour for encouraging "holy roller-isms." But the thing that broke Seymour's heart most, and caused him to rebel against these whites, was their prejudice and discrimination. We do not know the specific incidents Seymour suffered from his experiences at the "integrated" Bible school, but they were sufficient for Seymour to feel the need to condemn the racism he encountered. "If some of our white brethren have prejudices and discriminations, we can't do it," he wrote.¹² Eventually Seymour was to become so disenchanted with the possibilities for whites to overcome their racial prejudices that he demanded that all officers in the church should be "people of color," although whites could be members. Parham retaliated by accusing Seymour of being "possessed with a spirit of leadership." But if Parham couldn't get ready for Black leadership, God could. The Lord, in fact, exonerated Seymour by sending Parham back to Kansas and obscurity, while leading Seymour to Los Angeles for the real founding of what would be the Pentecostal movement.

The chain of events which brought Seymour to Los Angeles developed rapidly. Early in 1906, Seymour was making plans to begin a new church in Houston's Black community, where he could preach and further develop his new "Pentecostal" doctrine. Unexpectedly, he received a letter from Ms. Neely Terry, another Black former student at the Bible school who had since returned to her home in California, but had not forgotten her dear friend and fellow-student Seymour, asking him to come pastor a Black congregation in Los Angeles which

¹¹ Eventually the disagreements between Parham and Seymour on doctrinal issues led Seymour to bar him from attending or preaching at Azusa. This break between the two ministers was never healed. Cf., Synan, p. 112.

¹² William J. Seymour, *Doctrine and Discipline of the Azusa Street Apostolic Faith Mission of Los Angeles* (Published by the author, 1915), p. 2.

was affiliated with the predominantly-white Church of the Nazarene. Believing the letter to indicate the will of God for him, Seymour packed his belongings and arrived early in April of 1906. He later wrote:

It was the divine call that brought me from Houston, Texas to Los Angeles. The Lord put it on the heart of one of the saints in Los Angeles to write to me that she felt the Lord would have me come there, and I felt it was the leading of the Lord. The Lord provided the means and I came to take charge of a mission on Santa Fe Street.¹³

Arriving at the small Nazarene church or mission, Seymour preached his first sermon on Acts 2:4. He told the congregants that they were mistaken in thinking they had received the Holy Ghost, since they had not spoken in tongues. "You are only sanctified," he said. Most of the members listened eagerly to this new gospel Seymour had brought with him. But when he returned for the afternoon service, he found that the doors of the church had been padlocked against him.

After a debate with a delegation of Nazarene ministers, and others associated with the local Holiness Association, Seymour was barred from further activities at the church. However, he accepted an invitation from one of the sympathetic Nazarene members to stay and conduct prayer meetings in his home. There was really little else he could have done, since he knew no other persons in town and didn't have the money to get back to Houston. He stayed with a Brother and Sister Lee at 312 Bonnie Brae Street. His popularity was quickly evident, and scores of persons began attending these prayer services and tarrying for the Pentecostal experience of speaking in tongues which Seymour promulgated. Realizing that he needed support in his ministry, especially the assistance of a knowledgeable woman who could assist the female seekers, Seymour collected donations from the prayer group to purchase a train ticket for his friend, Sister Farrar, and another saint in Houston to come to Los Angeles. Soon they arrived.

Finally on April 9, 1906, the experience Seymour had been proclaiming arrived. Seymour and Sister Farrar were eating dinner in the Lee Home, when,

Sister Farrar rose from her seat, walked over to Brother Lee, and said, "The Lord tells me to lay hands on you for the Holy Ghost." And when she laid her hands on him, he fell out of his chair as though dead, and began to speak in other tongues. Then they went over to the prayer meeting at Sister Asbury's house. When Brother Lee walked into the house, six people were already on their knees praying. As he walked through the door, he lifted his hands and began to speak in tongues. The power fell on the others, and all six began to speak in tongues.¹⁴

The same eyewitness records that they "shouted three days and nights. The people came from everywhere. By the next morning there was no way of getting near the house. As the people came in they would

¹³Robert C. Dalton, *Tongues Like As Of Fire* (Springfield: Gospel Publishing House, 1945), p. 38.

¹⁴"How Pentecost Came to Los Angeles: An Eyewitness Account of the Momentous Events of the Year 1906," *Pentecostal Evangel* (April 8, 1956), p. 5.

fall under God's power. And the whole city was stirred." Not only did the whole house become filled, but the newly Spirit-baptized saints moved the piano and other accessories to the front porch of the Asbury house, and began preaching to the hundreds that had gathered, filled the yard and spilling out into the street. At one point, as Seymour preached from a makeshift pulpit on the front porch, the weight caused the beams to give way and the floor to cave in. Fortunately no one was hurt; and sometime during that same evening, on April 12, 1906, Seymour himself experienced a mighty feeling of God's power and found himself speaking in tongues too. The long-awaited gift had finally come to the man whose preaching had caused others to obtain the blessing even before he did.

Aware that the house would no longer accommodate the gathering crowds, and harrassed by the police who deplored the "public disturbance," Seymour set out to find a larger shelter. He discovered an old, abandoned Methodist church in the business section of Los Angeles. The building, long out of use, had recently been converted into a part-tenement and part-livery stable. It was a two-story structure with five windows on each side, both above and below, and a double door on the front side set between two front windows. There were few glass panes left in any window opening, and the place was a general mess, but the saints believed its location — far from a residential area — would not attract further police attention. Little did they realize that the old Azusa Street Mission, at 312 Azusa Street, would soon become the most talked-about spot in the city, and the launching point for a world-wide movement.

The first floor was a large barn-like room which was unplastered. The upstairs was used by Seymour for lodging; and it also contained a room for prayer sessions where seekers could travail and cry out to God 24-hours a day, without stopping. On the outside, the mission was surrounded by only lumberyards, stables, and a tombstone shop. But the forlorn location did not discourage the attendance. By the literal hundreds, they came. Whites began coming also in response to the newspaper accounts. The *Los Angeles Times* spoke of the scene as "wild," "a new sect of fanatics," and described Seymour as "an old colored exhorter" whose glass eye was believed to hypnotize believers. The *Times* also ridiculed a prophecy one of the saints had given after claiming a vision of "awful destruction" in which people were "flocking in a mighty stream to perdition." But the following week the historic San Francisco earthquake occurred, adding to the validity of the prophecy, and no doubt frightening thousands more to seek out the revival at Azusa Street.

The power of God could be felt around the outside of the building, it was claimed. Scores of people were seen dropping in prostration in the streets, "slain by the power of God" before they could even get to the mission. Most would rise speaking in tongues, converted without

any assistance from the saints. By summer time, the crowds had reached staggering numbers, often into the literal thousands, and the scene had become an international gathering. Although Blacks still predominated, there were whites, Mexicans, Jews, Chinese, Germans, and Russians noted in attendance.¹⁵ One description said, "Every day trains unloaded numbers of visitors who came from all over the continent. News accounts of the meeting spread over the nation in both the secular and religious press." One critic stressed that "there was much kissing between the sexes and races."

Everyone within hearing distance was affected by the continuous roar of shouting, weeping, dancing, falling into trances, and speaking and singing in tongues. An observer at one of the services wrote these words:

No instruments of music are used. None are needed. No choir — the angels have been heard by some in the spirit. No collections are taken. No bills have been posted to advertise the meetings. No church organization is back of it. All who are in touch with God realize as soon as they enter the meetings that the Holy Ghost is the leader.¹⁶

With the Spirit as the leader, Seymour was the head man-in-charge, the pastor, and sponsor. It was his humble ministry which seemed to attract all, and which caused even the critics to esteem him personally, regardless of how much criticism they offered about the general tenor of the services and the usual manifestations. Although Seymour was stationed at the front of the church, he had erected no platform for the pulpit. He remained on the same level as the congregants. Both he and they sat on backless benches — a custom dating from slavery times when Blacks often removed the back rails of chapel seats in order to have "room to pray." The seats were simply hewn planks nailed onto barrels. In front of Seymour's seat were two boxes or crates end-on-end, one on top of the other. Most of the time, while the Spirit moved, the "father of the movement" kept his head stuck inside the top box and prayed. No record exists of anyone else preaching at the mission, other than Seymour.

At times he would be seen walking through the crowds with five and ten-dollar bills sticking out of his hip pockets which people had crammed there unnoticed by him. At other times he would preach by hurling defiance at anyone who did not accept his views, or by encouraging seekers at the woodplank altars to "let the tongues come forth." To others, he would exclaim: "Be emphatic! Ask for salvation, sanctification, the baptism with the Holy Ghost, or divine healing."¹⁷

When he concluded preaching a message, he would invite seekers to the altar or simply begin intercession himself. The whole congregation would follow suit, with hundreds dropping to their knees. Another written account described it in this manner:

¹⁵ See Dalton, p. 41; Nichol, p. 36.

¹⁶ Dalton, p. 40.

¹⁷ Synan, pp. 108-109.

As soon as it is announced that the altar is open for seekers... the people arise and flock to the altar. There is no urging. What kind of preaching is it that brings them? Why, the simple declaring of the Word of God. There is such power in the preaching of the Word in the Spirit, that people are shaken on their benches. Coming to the altar, many fall prostrate under the power of God, and often come out speaking in tongues.¹⁸

No one could record all the miracles that happened. Blind persons sometimes instantly received their sight for the first time. All manners of diseases were cured instantly. (Although Seymour himself remained blinded in one eye.) Immigrants speaking in German, Yiddish, and Spanish were interpreted by uneducated Black saints, who translated these languages into English by supernatural ability.

Missionaries were called from the Carribean, India, and Africa to come home to witness the new phenomenon. Many came, and then returned to these countries with the new gospel. Within a year, Pentecostalism had already spread to several states and foreign nations. Aiding in this propagation was a periodical Seymour began to publish almost singlehandedly, called "The Apostolic Faith." Begun in September 1906, the circulation had increased to 20,000 within three months. In it, Seymour announced his intention to restore "the faith once delivered unto the saints" by means of "old time religion, camp meetings, revivals, missions, street and prison work."

During the course of the three years, persons from every continent visited the revival. Many of them were "baptized in the Holy Spirit" and returned home to propagate the new doctrine in their own localities. For this reason, Azusa Mission is generally considered the center from which Pentecostal influence spread... to the nations of the world.¹⁹

When the daily meetings and the revival were finally concluded in 1909, the whites soon withdrew to form their own church in another section of the city. The Azusa Street Mission (which some months earlier had been officially named the Apostolic Faith Gospel Mission by Seymour) continued with Seymour as its pastor for many years afterwards. And even though the Los Angeles church had been the Pentecostal launching-point for the founders or key leaders of several new Pentecostal denominations begun while Seymour still lived, the "father of the faith" refused to affiliate the mission with any one of them. He was fearful of "prejudicing the work of God," and did not want to show favoritism to any of the groups, hinder their expansion, or thwart other individual leaders by his affiliation.

Soon after the revival closed, he took Jennie Moon, one of the first six to receive the tongues of the Holy Ghost in Los Angeles, as his wife. In 1915, he wrote a "Doctrine and Discipline of the Azusa Street Apostolic Faith Mission of Los Angeles, California, with Scripture

¹⁸ Dalton, p. 41.

¹⁹ Kendrick, p. 68.

Readings by W. J. Seymour, Its Founder and General Overseer." The manual, which was more than 100 printed pages in length, served as the guidebook for a loose network of Black churches which bore the stamp of his approval. It was, except for the distinctive Pentecostal tenets and the racial requirements for officers, practically a word-for-word duplicate of the Discipline of the Methodist Episcopal Church at that time.

He also traveled extensively as an evangelist in his later years, helping to confirm the newly-attached Pentecostal believers in faith, all across the nation. Little is known of the facts surrounding his death, sometime around 1920. In 1928, the Azusa Street Mission was torn down, after a white Pentecostal denomination refused to buy it for a historic memorial. "We are not interested," they said, "in relics."

BIBLIOGRAPHY

- Barrett, Leonard E. *Soul Force: African Heritage in Afro-American Religion*. New York: Doubleday, 1974.
- Bartleman, Frank. *What Really Happened at Azusa Street*. Published by the author, 1925.
- Conn, Charles W. *Like A Mighty Army Moves the Church of God*. Cleveland: Pathway, 1955.
- Dalton, Robert Chandler. *Tongues Like As Of Fire: A Critical Study of the Modern Tongues Movements*. Springfield: Gospel Publishing House, 1945.
- Dyer, Luther B. *Tongues*. Jefferson City: LeRoi, 1971.
- Herskovits, Melville J. *The Myth of the Negro Past*. Boston: Beacon, 1941.
- Horton, Wade H., ed. *The Glossolalia Phenomenon*. Cleveland: Pathway, 1966.
- "How Pentecost Came to Los Angeles," *Pentecostal Evangel* (April 8, 1956).
- Kelsey, Morton T. *Tongue Speaking: An Experiment in Spiritual Experience*. New York: Doubleday, 1961.
- Kendrick, Klaude. *The Promise Fulfilled: A History of the Modern Pentecostal Movement*. Springfield: Gospel Publishing House, 1961.
- Kildahl, John P. *The Psychology of Speaking in Tongues*. New York: Harper, 1972.
- Mbiti, John S. *African Religions and Philosophy*. New York: Praeger, 1969.
- Menzies, William W. *Anointed to Serve: The Story of the Assemblies of God*. Springfield: Gospel Publishing House, 1971.
- Metz, Donald S. *Speaking in Tongues*. Kansas City: Beacon Hill, 1964.
- Nichol, John Thomas. *The Pentecostals*. Plainfield: Logos, 1966.
- Seymour, William J. *The Doctrine and Discipline of the Azusa Street Apostolic Faith Mission of Los Angeles, California*. Published by the author, 1915.
- Sherrill, John L. *They Speak With Other Tongues*. New York: McGraw Hill, 1964.
- Stagg, Frank, et. al. *Glossolalia: Tongue Speaking in Biblical, Historical and Psychological Perspective*. Nashville: Abingdon, 1967.
- Stolee, H. J. *Speaking in Tongues*. Minneapolis: Augsburg, 1963.
- Synan, Vinson. *The Holiness Pentecostal Movement*. Grand Rapids: Eerdmans, 1971.
- Tinney, James S. "Black Origins of the Pentecostal Movement," *Christianity Today* (October 8, 1971).
- Tomlinson, A. J. *Diary*. New York: Church of God World Headquarters, 1949.
- Williams, Ernest S. "Memories of Azusa Street Mission," *Pentecostal Evangel* (April 24, 1966).

