

Origins of Pentecostalism and the Charismatic Movement



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Preface

With the rapid spread of extreme Charismatic practices seeming to swamp churches throughout the world; with the claim of God's power being directly experienced in Charismatic groups; with condemnation (sometimes in violent language) being spoken against ordinary Christians who oppose the 'strange fire' of exotic manifestations; it is time to thoroughly evaluate the root and basis of these phenomena to see where they come from. Charismaticism clearly originates from Pentecostal sources, but where did the Pentecostal experiences come from?

Charismatics see their origins with David Wilkerson and Dennis Bennett in the 1960's, but this is simply Pentecostalism breaking out into other denominations, as Smith Wigglesworth foresaw. The emphasis in all groups is: a baptism in the Holy Spirit which leads to charismatic gifts, especially that of tongues. The only real difference is that the early Pentecostals believed tongues to be the initial evidence of the experience and also held perfectionist ideas; charismatics see tongues as a gift that usually evidences the baptism in the Spirit, but may not always be present at the first. Few would hold to perfectionist ideas. Recent developments in the Charismatic Movement, like an emphasis upon a baptism of fire, an acceptance of extreme manifestations like being slain in the Spirit, laughing, shaking etc., reveal how close it has come to the early Pentecostals.

The main theological foundations of Pentecostalism were laid in the Holiness Movement which itself grew from a Wesleyan, Arminian base. Other, less well known, precursors however, are Edward Irving's Apostolic Church, in Victorian England, which had all the extravagances of tongues, prophecy, wild behaviour and so on; and the earlier supposedly Christian, but in fact occultic sect, the Shakers. The key figures in the movement's twentieth century beginnings were: William Seymour and Charles Parham. It will be necessary to evaluate all of these men and movements to come to a proper conclusion about the origins of the modern experience. But there is a further source to be examined.

It is not pleasant for believers to consider this but it is a fact. The phenomena experienced in Pentecostal and Charismatic meetings throughout the world today have been around longer than Christianity itself. The world has not copied true religious manifestations, rather the reverse is the case. The sort of extremes found in modern Charismatic worship are found in occult sects like Wicca, pagan rites, kundalini yoga, false religions, Greek mystery cults and so on. These extremes have been practised, since the fall, by many groups. They occur when a person gives themselves over to deep, but base, emotions, manipulated by demonic forces which can then appear to have religious significance. Sometimes, they can give rise to miracle powers, as seen in South American animistic worshippers today, who heal via totemistic spirits. Tongues, chanting, shouting, laughing, barking, falling in a spiritual ecstasy and so on, are all known to these groups. If there is any possibility that this root has influenced the Pentecostal experience, it must be evaluated.

Part One

The 'Christian' Origins of the Pentecostal Experience

Ancient outbreaks

The incursion of a false religious spirit, which promoted ecstasies, has been around since the beginning. In fact, the biggest threat to God's people in ancient Israel was syncretism¹ not warfare. Dangers posed by neighbouring Canaanite worship was signally expressed in warnings to Israel when God established her in the land of promise (Ex 23:23-25). This was because God had called Israel out from the typical religion of the surrounding nations, just as the church is called out from the world, she was to have no contact with false worship, which is spiritual harlotry (Jer 3:1-2; Ezek 16:15-59).²

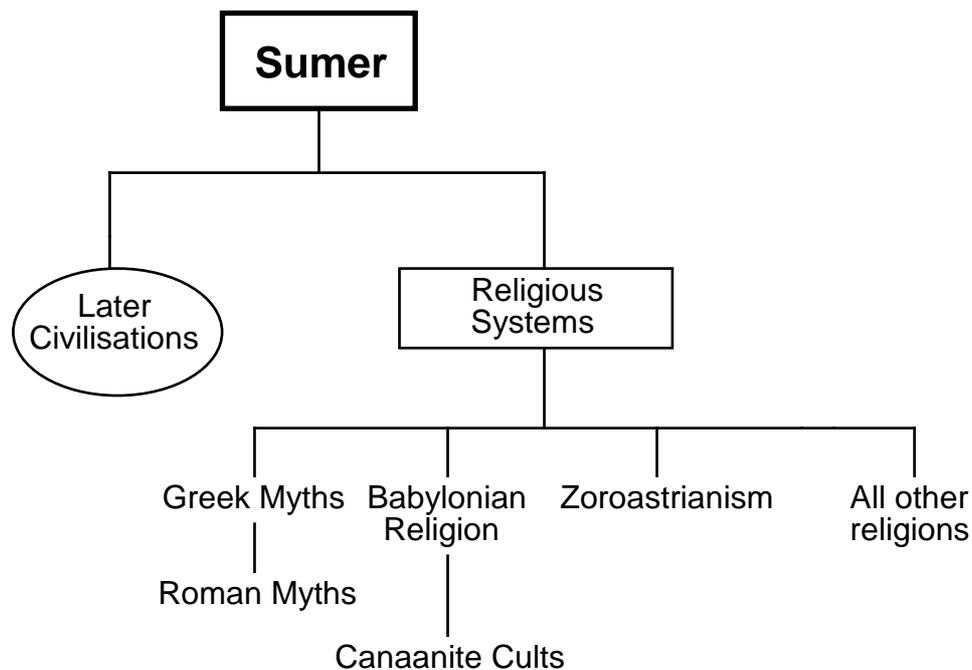
Sumeria

This conflict between true and false religion is important and forms the keynote of the thesis proposed in this paper. After the flood, the progeny of Noah gradually settled in the Sumer region (later Babylonia) and it is now accepted that Sumeria was the cradle of all civilisations. It is from the original settlements in the Sumer area that travellers later established equally great civilisations elsewhere in: Egypt, Assyria, Persia, Greece and so on. Sumer is the fountainhead of race.

It is not surprising, therefore, that the original Sumerian mythology formed the basis of the myths found in later cultures. Scholars have, for instance, established the close connection between Sumerian and Greek or even Oceanic mythology. As we will discover in the second part of this book, the ancient occultic false religion seen in Sumer, epitomised by the rebellion of Nimrod against the creator God (Yahweh), is the foundation of all later occultic religion, in all its assorted forms. As each society developed its own distinctive brand of religion, so varieties grew up built upon earlier liturgies, myths and cultus. Just as man's physiognomy gradually changed as he settled in different climates (red, yellow, black, white skin), so his myths about creation and his worship systems altered, but it was all equally occult and ungodly. As we see later, these systems all incorporated varieties of passivity, ecstasy, wild behaviour, tongues and so on.

¹ Syncretism is the mixture of true and false religion into a perverted hybrid.

² The Greek word for church is *ekklesia*, the 'called out ones'.



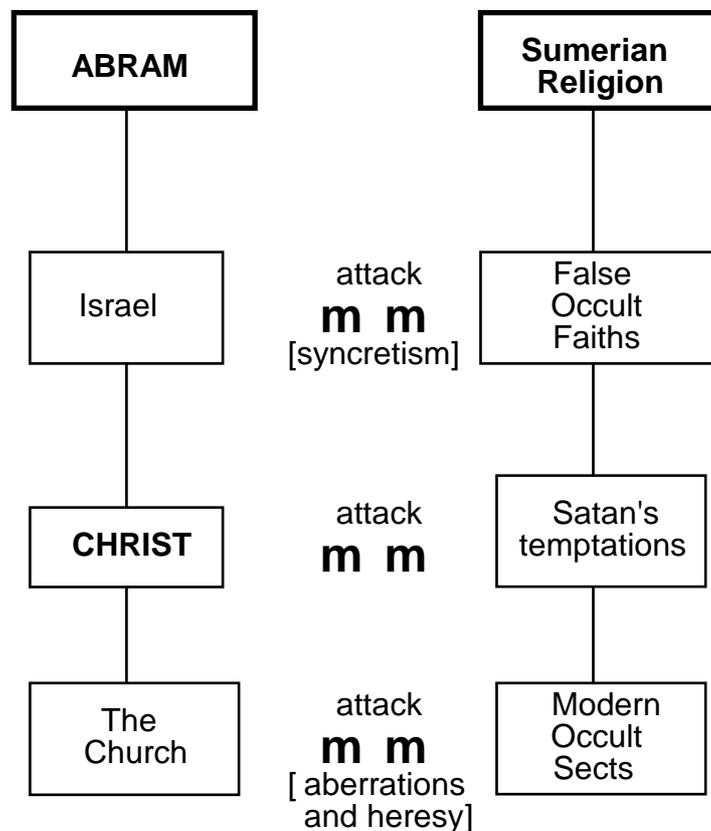
The call of Abram

In the very heart of Sumerian society, God does something special, he calls out a specific person from the great city of Ur and leads him away to form a new nation. Abram is not just called out to initiate a new culture, he called to obey God and avoid all contact with the false religious system he grew up with. The worship of Yahweh, the God of the Old Testament, is incompatible with the worship of Sumerian deities, and the practices of the Mesopotamian cults are to be vigorously avoided. These practices include ecstatic rites, mesmerism, exotic actions, immoral fertility rites, dancing, shaking, animal noises, tongues, self-mutilation, human sacrifice etc. Religion, for newly named Abraham, was an emphasis upon faith in a substitutionary sacrifice, prayer and sober worship without outlandish behaviour. Jacob could worship as he simply leaned on his bed (Gen 47:31) and worship was frequently just outwardly expressed in bowing (Gen 24:26; Ex 4:31).

Abraham's religion grows into the faith of the nation Israel and she is called to be distinct from the surrounding nations. Throughout her history, she failed to obey this command. Time after time the nation went after other gods. King after king introduced false religions, into Israel and Judah, and was judged. One pivotal Old Testament moment was Elijah's fearless stand for Yahweh on Mount Carmel. Why is he one of Israel's greatest heroes? Because he defeated the priests of Baal, the chief Canaanite god of storms and nature. Elijah's faith in Yahweh epitomises the distinctiveness and superiority of God over the false occult religions of the Ancient Near East. Throughout the history of Israel, false spirituality attacks the true faith time after time by syncretistic activity - mixture. Israel's repeated failure to avoid this is called harlotry by God and leads to judgment. There has never been a time when occult religion did not seek to gain an entrance into a partnership with true faith.

The faith embraced by Abraham and the covenant he had with God is focused upon his seed, which Galatians explains is Christ himself (Gal 3:16). The church which Christ founded and is building today, is a society called out from the occult religions surrounding it. This was as true for 1st century believers who resisted the madness of Roman Emperor worship, and died for it, as it was for the second century's resistance of occult Gnosticism, re-appearing today as New Age beliefs. Even in the New Testament we find the apostles

warning believers to shun the false religious inroads into Christianity before 100 AD (Jude 4,11-13; 1 Jn 4:1ff, 2:18-19). True Christianity is a fight against a spiritual enemy, whose subtlety is to camouflage his appearance so that he is sometimes welcomed in (2 Cor 10:3-6, 11:14-15)!



The history of Israel is thus a picture and a warning to us to avoid syncretism with occult religion. We will see that, as time progresses in church history, individuals and groups have ignored this warning and the incursions of the occult into church life have increased more and more, up to modern times, where the occult invasion is now in the ascendancy. It is interesting that Jude's warnings about apostasy in the church mentions two Sumerians, one as a warning, one an example: Cain and Enoch. Ungodliness and apostasy is walking in the way of Cain. Holiness and true fellowship with God is walking as Enoch walked. We do well to heed Jude's warnings of an end time apostasy which will include: ungodliness, perversion of grace, denial of Christ, immorality, rejection of authority, defiling of flesh, reviling (cursing) of angels, abandonment to gain, rebellion, carousing, self-interest, shame, speaking harshly to God, grumbling, malcontentment, boasting, flattering people to gain advantage, following passion, division, worldliness and false spirituality. The job of the true believer in this time is to be built up in faith, pray in the Spirit, be kept in God's love, wait for God's mercy and convince others about the truth. This book seeks to convince others about the truth of occult syncretism leading to apostasy, throughout church history.

Post Apostolic Outbreaks

Montanism

The key aberrant group which many writers point to in identifying precursors of Pentecostalism is the Montanists of the second and third centuries. The problem has always been that they did not seem to be worthy of the heretical labels constantly thrown

at them. Furthermore, the great church Father, Tertullian, must have seen something of value in the movement to join them later in life. It is foolish to simply label Tertullian a heretic as a result; he continued to be highly respected by other Fathers, like Cyprian, Jerome and Lactantius. He was also a great Christian apologist, evangelist, opponent of Gnosticism, and Christian educator. In fact it was when he was well into his Montanist phase (c210 AD) that Tertullian defined the formula that became the orthodox doctrine of the Trinity. Scholars see him as being of '*considerable importance in modern theological discussion [in various matters of faith] ... he is germane as well to any reflection on the traditional Christological and Trinitarian formulations.*'³ First rank Reformed theologian, W. G. T. Shedd states that '*the thoroughness with which men like Tertullian ... investigated the Scriptures, in order to exhibit Judaism and Christianity in the true light ... is worthy of all admiration*'.⁴ Tertullian cannot be written off. Furthermore, Irenaeus refused to condemn the movement and the heresy hunter Epiphanius could find no fault with it either. The condemnation of historian Eusebius, who called the prophecies '*bastard utterances*', rests upon an anonymous source. Great care needs to be taken in examining Montanism if we are to be judicious.

There is no doubt that Montanism later contained excesses and weaknesses. It is also clear that the leadership of the two women, Prisca and Maximilla (after the death of Montanus in 170 AD) was a mistake. However, as with later groups, the persecutors of the Montanists destroyed their writings and drove out the adherents so that we are only left with what their enemies wrote of them.⁵ Modern research now suggests that, like Nestorius, history has been too quick to condemn outright.⁶

Montanism was essentially a prophetic movement in the church of Asia Minor; these prophetic utterances were usually delivered in an unconscious ecstasy, unlike contemporary prophecies. Remember that this is very soon after the death of the last apostle (c170 AD), when other church Fathers are still saying that genuine gifts continued; and the canon of scripture will not yet be ratified for over 100 years. Furthermore, the outbreak arose as a healthy reaction to the growing formalism and staleness of the contemporary church in Phrygia. The reason for the resultant controversy was not that prophecy had occurred, but that it took a different form (ecstatic) to the church norm. Generally, it seems that Montanists led holy lives, if a little over-regulated, and conducted meetings with order, at least at the first.

This is not to defend Montanism, but simply suggesting that great care is needed in assessing the value or errors of this movement, because we do not have all the facts. Perhaps it is safer to say that Montanism was a mixed movement. Cessationists who insist that supernatural gifts died out with the apostles must view all Montanists as heretics. If, as the Fathers testify, the spiritual gifts continued for a period after the death of the last apostle (John at the turn of the first century), then the best part of Montanism could be a genuine move of God that was later diverted into error and malpractice. The historical evidence is insufficient and the decision rests upon one's theological standpoint. What is certain is that aberrations occurred, at least, when two women became the principal leaders of the movement and scripture became subordinated to the inner voice of the

³ Article: '*Tertullian*', *Encyclopedia of Early Christianity*, Ed. Everett Ferguson, St James Press (1990).

⁴ Shedd, Vol 1, p117.

⁵ For instance it is now clear that the witness of Jerome and Eusebius regarding Tertullian's life is not dependable. It is even uncertain if Tertullian ever formally separated from his church at Carthage after his adoption of Montanist ideas after about 205 AD.

⁶ '*Charges that they were doctrinal heretics are unfounded.*' Article: '*Montanism*', *Encyclopedia of Early Christianity*, Ed. Everett Ferguson, St James Press (1990).

Spirit. This is a key error which undergirds all ecstatic (Pentecostal) movements in history right up to the present time. Ministry resulting from passivity, subjectivity and ecstasy is dangerous.

It was always elitist, ascetic and millennial (having similarities with enthusiast Reformation sects) and the leadership of Montanus, who was a recent convert, was foolhardy. After Montanus died his women prophetesses continued the movement, prophesying in a pagan ecstatic (uncontrolled, passive) manner. Asceticism grew so that fasting was protracted and intensified while marriages were disrupted. In time the movement died when their prophecies of the Second Coming failed to materialise.

After the Montanists there are various references in theological writings about different gifts being manifested (like healing) at different times. Some individuals are stated to have exhibited considerable power (see Appendix One) but it is hard to fully evaluate these experiences. Without doubt, most seem to be of very dubious orthodoxy. What is clear is that charismatic experiences are denied to the general Christian population. This situation continued up to the Reformation, with outbreaks of one gift or another in certain 'pious' individuals (like Hildegard). There is no widespread charismatic experience. Most of the experiences are based in mystical groups with a heretical base.

Medieval Mysticism

Mysticism had been around for centuries and forms the basis of some religions (like Hinduism, Buddhism) or branches of others (like Sufism, the mystical aspect of Islam). Mysticism is a generic term somewhat analogous to modern New Age ideas; it was not isolated to any one religion, ethnic group or scripture base, rather it permeates any suitably open minded person or group like dry rot infects timber that is wet enough. The basis of mysticism is to become aware of the god within and seek union with that god by discipline of the inner senses. The divine spark within is the true self and the end of mystical discipline is total absorption into the fulness (*pleroma*, God, 'Being'). The important feature for us is the development, initially from within Roman Catholicism in the 6th century, of a Christian mysticism which puts a focus upon subjective experiences and revelations apart from the Bible. The starting point in receiving these experiences was the adoption of a passive state of mind, leading to the abandonment of sense perception and reason - or to us moderns, an altered state of consciousness, in contradiction to the Biblical injunction to be self controlled. Preparation for this may be fasting, asceticism, harsh discipline to purge sin, meditation, long contemplative prayer, ritual singing etc. depending upon the particular path followed. The idea is to get out of yourself and be lost in God, without control. This paved the way for the charismatic experiences which would appear later, all of which would arise from a similar mystical foundation: passivity, subjectivity, ignorance of Biblical controls, altered state of consciousness, ecstasy and so on. Much of mysticism bears great similarity to the essential features of Gnosticism.⁷

Many individuals and groups arose in the Catholic church that became completely mystical in doctrine and practice, originating with Pseudo Dionysus the Areopagite, who sought to effect a syncretism of ascetic Neoplatonism⁸ with Christianity and greatly influenced

⁷ Gnosticism is a term covering various Greek systems of religious experience (mystery religions) which plagued the early church. It is ascetic in discipline, originally dualistic in its conception of God (there's a good one and a bad one who struggle for supremacy), mystical in practice, proposes a series of emanations from God instead of Christ as the mediator between God and man and is elitist in demanding that only initiates to its system have the necessary secret knowledge (Gk. *gnosis*) about God.

⁸ Neoplatonism was a Greek philosophy which flourished between the 2nd-6th centuries (similar to the heyday of Gnosticism 1st-5thc). The founder was Plotinus (205-270) who developed a metaphysical system,

Medieval church ideas. Union with God was achieved by climbing rung after rung of the mystical ladder in an effort of salvation by works (viewed as climbing upward to God, or inward to one's true self depending whom you are reading).

Contribution to charismatic history:

- Ecstatic prophecy.
- Ecstatic speech.
- Emphasis upon subjective feelings.
- Mystical spirituality and experiences induced by passivity.

Specific Examples

- *Hildegard of Bingen* (1098-1179), abbess and mystic who experienced visions, tears, contrition, wisdom knowledge and prophecy. Performed miracles, sang concerts in the Spirit and wrote books in unknown languages.
- *Simon the New Theologian* (949-1022), ascetic Greek theologian; was a mystic who experienced a BIS accompanied by contrition, tears, and awareness of the Trinity as a light within.
- *Gregory Palamas* (1296-1359), emphasised laying on of hands for reception of the gifts of healing, miracles, prophecy, wisdom, tongues and interpretation.
- Meister Eckhart (1260-1327), German mystic, Dominican monk. Combined Thomism with Neoplatonism. Man has divine spark, differentiated between God and the Godhead.
- *John Tauler* (1300-1361) practical German mystic, Dominican monk. Little reference to the Bible but emphasis upon spiritual health.
- The Hesychasm (Gk. *Hesychia* 'silence') Movement (14th century). A Byzantine Church group practising unity with God through silent meditation. Pursuing the 'divine light' through complete isolation from the world.

Reformation outbreaks

After the Reformation had begun to shake up the religious world, conflicting groups found it easier to break away from the established norm. Luther had set a precedent of going against the grain as a result of deeply held principles, in his case, Biblical principles. It was not long before other groups ploughed their own new furrows, but following deeply held *subjective* principles that were not founded in the Bible but in some inspired emotional experience. Religious life in Europe became complicated as all sorts of sects arose and the reformed church fragmented. Superficial historians lump the non-reformed Protestant groups together as 'Anabaptists' (re-baptisers who did not practice infant baptism) or the 'radical reformers'. The problem is that this term covers many types of people, from saintly Christians seeking to follow the New Testament pattern of church life, to out and out head cases who thought they were the new messiah bringing the world to it's end.

It is among the latter type of person that a radical new wave arose. As millennial fever hit some areas with the radical preaching of certain heretics, along with it came the restoration of the role of the prophet. This was more than just the use of encouraging 'prophetic' ministry, but was the adoption of Elijah type characteristics by certain men, seeking to dominate people, churches or even whole towns in the case of Munster. The tools of such quacks were: visions, dreams, revelations, prophecies, pronouncements and predictions, which all helped to tailor their authoritarianism. Not all people were as wild as

from various sources, demanding special revelation and asceticism, seeking mystical union with God.

Thomas Muntzer and the Zwickau Prophets, proposing war against the opposition, but many became 'inspirationists' who followed a subjective spiritual feeling which gave them assurances and emotional tingles. The false exuberance, despotic leadership and erroneous doctrine of these extremists caused both reformers and Roman Catholics to fear and persecute all Anabaptists, tarring all with the same brush. Godly men and women suffered persecution as a result of the extravagances of the prophetic heretics.

To give but one example of exuberant behaviour manifested in these groups, at a meeting in Amsterdam in 1535, one member fell into a trance then prayed and preached for four hours. After this he stripped and threw his clothes into the fire, commanding all present to do the same. Everyone obeyed him immediately. He then ordered them to follow him into the street, which they did, howling and preaching. After being arrested, they refused clothes from the magistrates stating that they were the 'naked truth'.⁹

History proves that these folk were deluded. Their works came to nothing or caused deep pain, heartache and suffering to their followers in the end. What is significant, however, is that there is a widespread outbreak of 'inspirationist', millennial, prophetic groups appearing in many different lands. We also see a pattern emerge which will be repeated time and again in history:

- a dominant, but personable, leader preaches a novel message with power;
- a movement develops around this man's personality;
- millennial fever is added to the concoction;
- often communism of goods is demanded of his followers who give him total allegiance and may be abused;
- the leader later assumes the title of prophet, apostle, David or Elijah;
- charismatic exuberance occurs in the meetings, this may include: tongues, prophecy, or visions, which are seen as special gifts;
- the movement becomes wilder and more exotic, often involving powerful physical manifestations such as shaking, trembling, screaming, laughing and falling down;
- the influence of the group results in either: persecution, a scandal involving the leader, the death of the leader, or behaviour which goes seriously over the top causing the removal of the leader in some way;
- no leader emerges with the same charisma and the group fragments as more and more individuals are demoralised;
- a small minority continue the basic principles of the group.

This sort of scenario will be repeated many times amongst the precursors of the Pentecostal movement (see especially the Shakers and Frank Sandford).

As well as the inspirationists (or 'enthusiasts' or 'spiritualists'), the 16th century saw a surge of mystical proponents blending mystical principles with Christianity, like: Ignatius Loyola, Francis de Sales, Theresa of Avila, John of the Cross; and a renewed interest in older mystical writings by: John Tauler, Meister Eckhart and many others. The Pietist movement of the 17th century also gave rise to many mystical works. That this has a direct effect on later charismatics is proved by repeated quotes from these authors by Catholic sympathisers like: John Wimber, Agnes Sanford, Francis McNutt, Edward O' Connor and New Covenant (Catholic charismatic magazine) etc. Indeed, Tauler is identified by some as having, and producing in others, the experience of being slain in the Spirit after hearing

⁹ Rev William Hamilton, *An Enquiry into the Scriptural Character of the Revival of 1859*, Alexander Mayne, Belfast, (1866), p14-15.

a voice in his head.

Mystical 'give-aways' are talk of: 'the divine spark', 'the inner light', 'the inner word', 'Christ consciousness', 'the ground of the soul', 'the Christ within', 'the dark night of the soul', 'hidden darkness', 'being lost in God' 'absorption into God' etc. Secular mystics apply these to all mankind, and then teach the need for various disciplines to achieve passivity and union. Christian mystics apply them specifically to believers, but then adopt the same unbiblical techniques, seeking the same mystical experiences as the secular adepts. Typical mystical tendencies were found in the Quakers. It is recorded, by the historian Mosheim, that some Eastern Christian mystics were so enraptured that they lived among wild beasts and ran naked through deserts in a frenzy, defending these actions as true piety.

Contribution to charismatic history:

- Growing influence of mystical ideas.
- Growing numbers of 'inspirationists' or 'enthusiasts' in evangelical groups.
- Early instances of being slain in the Spirit.
- Prophetic extremists lead to social anarchy and despotism.
- Visions and exuberant experiences can be whipped up by the right teaching and leadership.

The Society of Friends (Quakers, 1652+)¹⁰

Founded by George Fox (1642-91) who had a profound experience of the Spirit in 1652 during a vision. From this time he concentrated on the notion that God speaks directly to individuals. The term Quaker was applied to him and his followers due to the trembling that came upon them when in the Spirit. It was their church practice to wait in silence for the Spirit to move upon a person, who often 'quaked' before speaking under the power. Fox was said to have exercised a significant healing ministry and his reputation for praying over the sick preceded his evangelistic travels to the States in 1672. In his journal and *Book of Miracles* he reported that many were healed through the laying on of his hands.¹¹

Though Quakers were people that lived austere, 'holy' lives, Quaker teaching is riddled with error: their final authority is not the Bible, but resides in the individual (the inner light), women are encouraged to be ministers (as they are in Pentecostalism), they believe in the universal brotherhood of all people, there is no creed or confession of faith, they are universalistic as regards redemption, and modern Quakers have become completely liberal in doctrine.

Quaker William Penn founded Pennsylvania as a holy experiment and by 1700 there were Quaker assemblies in all the 13 colonies. In 1827 the movement split; one group followed Elias Hick who believed that people should follow the inner light, the other group were more evangelical. Early Quaker literature records visions, healings, prophecies and a power from God similar to Acts 2. Some Quakers also spoke in tongues, but Fox suppressed this and the experience died out. From the very beginning, a more radical group developed whose following of the inner light resulted in the experiences of tongues and shaking in worship; they originally met to enthusiastically express mourning for their sins. These were called the *Shaking Quakers* whose first leaders were Jane and James

¹⁰ Dates are for the effective beginnings of the movements associated with the name.

¹¹ Burgess & McGee, art. *Healing Movements*, p353.

Wardley. Shaking Quakers often cried out warnings about Christ's imminent return and cosmic catastrophes to fall on sinners. Shaker populariser, Ann Lee, became involved with the Shaking Quakers when she was 22 years old. The Shaking Quakers were very influenced by the French Prophets. Pentecostal historians are keen to look to the Quakers for encouragement and use some of their arguments regarding 'life in the Spirit'.

Contribution to charismatic history:

- Visions, healings, tongues, prophecies and a pentecostal experience.
- Healing by the laying on of hands under Fox.

The French Prophets (Camisards, Cevenols, 1688+)

After the revocation of the Edict of Nantes in 1685 by Louis XIV, Protestantism was outlawed in France. As many as half a million Huguenots (French Protestants) emigrated, but great numbers were caught escaping and enslaved. Nearly half of the Huguenot population lived in southern France and thousands continued to worship in rural woods and fields; this time being known as *The Church in the Desert*. With many of the pastors martyred or escaped, the French prophets emerged - individuals (mostly young illiterate women) began to prophesy as a spiritual power came upon them, giving messages to the people. Most had no knowledge of the Bible at all. These prophecies would follow trembling, crying, visions or falling over in ecstasy. One woman, Marie Boîteuse, was supposed to have wept tears of blood. They also claimed to speak in tongues during trances. By 1700 the numbers of these prophets had swelled into thousands.

When the messages encouraged violence, war developed in 1702 after the 'spirit' told Abraham Mazel to free imprisoned Protestants by killing the Roman Catholic abbot who had jailed them. Unsurprisingly, after two years, the Protestants were defeated. The Protestant cause was only rescued by the raising up in 1713, of a young Biblical preacher, Antoine Court, who, despite his youth, called for repentance and reformation. A synod in 1715 re-established the foundation of the authority of the Bible, condemned the prophets, formalised church reforms (including forbidding women preachers) and condemned violence. The prophets, as usual, declared all sorts of judgments would fall on their opposers. In fact, Court ministered in southern France until leaving for Lausanne in order to train French ministers to carry on the cause.

The source of the spiritual power inspiring this rise of prophetic ministry shows itself in familiar historical forms:

- it was focused upon women leaders;
- it did not rely upon the Bible and in fact replaced it with words from the 'spirit';
- it caused a subjective approach to the Christian life;
- it resulted in several forms of charismatic experiences - visions, crying, falling over etc.
- it led to violence in speech, attitudes and actions;
- it caused breakdown in the church;
- it required the preaching of a true Biblical message to effect repair to God's work.

These features are also found in several later charismatic movements. Despite the clear occult source of this aberration, the French prophets were to have a significant influence upon later charismatic sects like: the radical Quakers and the Shakers. By the end of 1707 there were about 400 French Prophets in London but the movement dissipated after the failed prophecy of the bodily resurrection of one of their members, Thomas Emes in 1708. Those that fled to England had a particularly notable effect upon Jane and James Wardley

who had a powerful experience from the hands of the French Prophets in 1747, resulting in their separation from the Quakers.

Contribution to charismatic history:

- Prominence of women's ministry.
- Prophecies.
- Visions, trembling, tongues, crying etc.
- Slain in the Spirit experiences.
- Many prophecies about imminent end of the world.

The Methodists (1730+)

There is no doubt that the 19th century Holiness Movement was the prime immediate causal factor in the rise of Pentecostalism; but this itself had arisen from Wesleyan (Arminian) Methodism. Most Classical Pentecostals admit that Wesley is the prime historical precursor for their denomination. It was Wesley's novel idea of a second blessing, following a crisis experience which laid the groundwork for the idea of a 'baptism in the Spirit'. The Methodist second blessing was called various names relating to the idea of an experience which perfectly sanctified the believer: 'entire sanctification', 'perfect love', 'Christian perfection' and 'heart purity'.¹² It was the Methodist, John Fletcher, who was the first to call this experience a 'baptism in the Holy Spirit' which brought power as well as cleansing.¹³ Wesley's own notions of this are: very confused, poorly thought through, unbiblical and twisted by many writers to mean different things than he did. His primary concern was to live in the abiding, perfect love of God which did not necessarily mean moral perfection and he did not claim to be sinless, though he did teach it.

John Wesley is held up as one of the greatest saints of all, but he was a complex and contradictory man who did both good and bad service in the kingdom of God. Few authors today write about the many serious criticisms, even condemnations, of Wesley's character and ministry by saintly Christian leaders of the time. While we can commend his arduous work in the service of evangelism, we ought to be aware of the serious faults in his theology and character; to take but a few examples:

- His Arminian Gospel presentation has led to generations of Christians espousing a weakened conversion experience, where man is elevated and God's glory is diminished in redemption.
- He believed in baptismal regeneration: *By water, then, as a means, the water of baptism, we are regenerated or born again, (Works Vol 10, p229).*¹⁴ *What are the benefits we receive by baptism ... the first of these is, the washing away the guilt of original sin. (Works, Vol 10, p227)*
- Wesley attributed Calvinism to Satan and called it a *deadly poison and the most deadly and successful enemy. (Works, Vol 13, p193, p243, 285)*
- He published many articles savagely attacking the concept of God's sovereignty.
- He attacked the doctrine of God's predestination: *the doctrine of predestination is not a doctrine of God. (Works, Vol 7, p418) ... it is a doctrine full of blasphemy; of such blasphemy as I should dread to mention. (Works, Vol 7, p424)*
- He believed in sinless perfection: *All real Christians, or believers in Christ, are made free from outward sin. (Works, Vol 6, p19) By sin I mean a voluntary transgression of a*

¹² See Wesley's tract: *A Plain Account of Christian Perfection* (1766).

¹³ John Fletcher, *Checks to Antinomianism*, (1771).

¹⁴ Quotes are from the AGES CD version 5.

known law. (*Works*, Vol 6, p468) *A Christian is so far perfect, as not to commit sin.* (*Works*, Vol 6, p28)

- He believed in salvation by works (and admitted this, though sometimes he contradicted it) and confused justification with sanctification: *Is not this salvation by works? Not by the merit of works, but by works as a condition. ... As to merit itself, of which we have been so dreadfully afraid: We are rewarded according to our works, yea, because of our works. How does this differ from, "for the sake of our works?" ... Can you split this hair? I doubt I cannot.* (*Works*, Vol 8, p397)] *I do hold salvation by works.* (*Works*, Vol 11, p579) *We have received it as a maxim, that "a man is to do nothing in order to justification." Nothing can be more false. Whoever desires to find favour with God, should "cease from evil, and learn to do well."* (*Works*, Vol 8, p396-7) Wesley denied imputed righteousness. (*Works*, Vol 10, p381)
- He believed in prayers for the dead: *In this kind of general prayer, therefore, "for the faithful departed," I conceive myself to be clearly justified,* (*Works*, Vol 9 p68)
- He believed that sincere pagans would inherit heaven: they will be saved during their unbelief... on the footing of honest Heathens, upon the plea of invincible ignorance. (*Works*, Vol 6, p233)
- He believed in the Roman Catholic idea of prevenient grace, followed by justifying grace (an unbiblical term by which he really meant regeneration).
- He drew lots for divination.
- He was ecumenical with regard to Rome. (*Works*, Vol 10 p80-6)
- He supported women preachers.
- He supported gambling.
- He was a plagiarist.
- He illegally published fraudulent writings; e.g. an amended version of Zanchius' Absolute Predestination which he then ascribed it to be from Augustus Toplady, with whom he was in dispute.

Wesley was also steeped in mystical works, especially early on in life, and these influenced his later perfectionist ideas. Instead of finding assurance in the finished work of Christ granting justification to believers, mystics look for felt experiences arising from an emotional union with God. Wesley built on this mystical base. In fact the writings of Tauler and Molinos nearly made him shipwreck his faith, he admitted in 1736. Despite criticising mystical writers, he also published and commended their works until the end of his life!¹⁵ Wesley was also criticised by Bishop Butler of Bristol for '*pretending to extraordinary revelations and gifts of the Holy Ghost*'.¹⁶ Unlike Whitefield, Wesley was no cessationist, he called this doctrine a '*miserable misconception*'; although he also warned of the dangers of '*pure enthusiasm*' and was no proto-pentecostal.¹⁷ Yet despite criticising healers, visionaries and miracle workers, he endorsed George Bell, a Methodist leader who was involved in the healing of a woman from lumps in the breast in 1761. Another example of Wesley's contradictory positions. Wesley later disowned Bell when he predicted the end of the world to occur in 1763.

Wesley also saw people slain in the Spirit, convulsed and screaming under his ministry. Despite warnings from friends like George Whitefield and John Cennick that this was not of God, Wesley encouraged the phenomenon, equating the agitated bodies with the power

¹⁵ So stated by J. Brazier Green, quoted by Alan Morrison in *Sword and the Trowel Magazine* 1997/2, p25.

¹⁶ G W McHale & Michael Haykin, *The Toronto Blessing, A Renewal from God? Vol 1*, Canadian Christian Publications, (1995), p137.

¹⁷ G W McHale & Michael Haykin, *The Toronto Blessing, A Renewal from God? Vol 1*, Canadian Christian Publications, (1995), p140-142, see note on p140.

of God in a meeting. Interestingly, Cennick noted even then that those affected subsequently did so repeatedly, and despite Wesley praying with them for hours on end, they grew worse. In the end Wesley grew to agree with Cennick and stated that it was the work of the Devil.¹⁸ Such manifestations, however, continued to dog the Methodist revival wherever it went. Daniel Rowland (Wales) and John Berridge (Cambridgeshire) are particularly noteworthy for powerful effects following evangelistic ministry. Whitefield's position (like Jonathan Edwards') was that God could send such manifestations in convicting sinners, but they should never be sought, neither should they become a focus of ministry or expectation in the people.

Because of his mystical and perfectionist ideas, as well as the manifestations surrounding his ministry, Pentecostals readily lay claim to Wesley as the key Pre-pentecostal. Vinson Synan states that, '*John Wesley ... was also the spiritual and intellectual father of the modern holiness and pentecostal movements which have issued from Methodism within the last century*'.¹⁹

Contribution to charismatic history:

- Formulation of initial ideas of the baptism of the Spirit, for power and cleansing.
- Emphasis on perfectionist ideas.
- Revival fervour.
- Manifestations of some supernatural gifts in the revival.
- Falling under the power of the Spirit.
- Arminianism.
- Favouring of mysticism.

The Jansenists / Convulsionnaires (1726-1790)

This group was a French ecstatic sect which claimed miracles, and was originally formed in opposition to the Catholic revival known as Ultramontanism. It was rejected by Roman Catholicism and hated by the French court. Upon the death of one of their deacons, Francois de Paris, in 1727 the miracles intensified through prayer meetings at his grave. Invalids from all over France began to be brought seeking cures while women went into ecstasies.

Four years later followers who touched his tomb, in the cemetery of St. Medard, received his experiences and were apparently healed of blindness, paralysis and cancers and many started to have convulsions (tetanic spasms) and violent contortions. It is said that they fell like epileptics, groaned, shrieked, whistled, spoke in tongues and prophesied.

These convulsionnaires spread so that whole streets were full of convulsing men and women and while in this state they appeared to be invulnerable to their many tortures with metal rods, chains, timbers, hammers, knives, swords and hatchets (administered to shake them out of the state). It is recorded that some Convulsionnaires had received from six to eight thousand blows daily without danger. At one point there were large numbers of people involved as volunteer medics in helping over 800 convulsionnaires in Paris. Some were even able to levitate while witnesses tried to hold them to the ground while other women were clairvoyant (similar to the word of knowledge). Others would become rigid and during this state they could be hit with sledgehammers or be used to hammer nails

¹⁸ Arnold Dallimore, *George Whitefield*, Vol1, Banner of Truth, (1970), p326-330.

¹⁹ Vinson Synan, p13, *The Holiness Pentecostal Mvt. in the Unites States*, (1971).

into wood

A famous example is that of a woman bent backwards over the sharp point of a peg. A fifty pound stone was dropped from a great height on to her over and over again. Just the falling stone would have usually crushed a person, but she left without a mark on her! These events were seen by thousands of witnesses.

However, all the experiences are explained by medical science as the results of shock, convulsions, nervous disorders and fits communicated through imitation, consequent to a subjection of the will to passivity, causing impressionability. Similar scenes have arisen from non-religious causes.²⁰ [The Methodist Jumpers in Cornwall in 1760, the Medieval St Vitus' Dance and the Methodist Camp Meetings come under the same bracket.] In the end the movement indulged in the grossest immorality in their secret meetings and moderate Jansenists condemned the Convulsionnaires. The French Revolution finally 'shook the structure of this pernicious mysticism'.

All this degenerated at length into decided insanity. A certain Convulsionnaire, at Vernon, who had formerly led rather a loose course of life, employed herself in confessing the other sex; in other places women of this sect were seen imposing exercises of penance on priests, during which these were compelled to kneel before them. Others played with children's rattles, or drew about small carts, and gave to these childish acts symbolical significations. One Convulsionnaire even made believe to shave her chin, and gave religious instruction at the same time, in order to imitate Paris, the worker of miracles, who, during this operation, and whilst at table, was in the habit of preaching. Some had a board placed across their bodies, upon which a whole row of men stood; and as, in this unnatural state of mind, a kind of pleasure is derived from excruciating pain, some too were seen who caused their bosoms to be pinched with tongs, while others, with gowns closed at the feet, stood upon their heads, and remained in that position longer than would have been possible had they been in health. Pinault, the advocate, who belonged to this sect, barked like a dog some hours every day, and even this found imitation among the believers.²¹

A thorn in the side of the hierarchy, they were formally condemned by the Pope in 1864 and the King of France, Louis XV, had the tomb of the leader walled up to prevent people reaching it.

Contribution to charismatic history:

- Exotic behaviour.
- Miracles and healing.
- Tongues.
- Slain in the Spirit experiences.

The New Light Prophets (1742+)

This group operated in New England at the time of Jonathan Edwards under the leadership of James Davenport (1716-1757). Originally a Congregationalist minister, he

²⁰ At a cotton manufactory at Hodden Bridge (Lancashire) on 15 February, 1787, corporate convulsions and similar fearsome antics were caused by the fright of one girl which continued until 20 February when a doctor administered electric shock therapy. On 13 January 1801, in Berlin, female patients mimicked the convulsions of another girl until relieved by opium. There are many examples in religious history.

²¹ JFC. Hecker, *The Black Death and The Dancing Mania*, from Chapter 4.

had gathered a big following in the revival and preached to large crowds in the open air like Whitefield. However, Davenport also led the crowds in singing praise, sometimes for hours. Yet Edwards considered that Davenport was an 'enthusiast' who had opened the door to Satan to obstruct true revival. This was because in 1742 Davenport began to hear inner voices, and then became a leader in what became familiar as the New Light Prophets.

This group believed that a 'second Reformation' had begun which included the restoration of the supernatural gifts. In time other manifestations occurred as members began to fall to the ground, shake and see visions. These actions were seen as evidence of the Spirit's power, especially in conversion and Edwards had to write against this notion. Davenport himself went to extremes when he claimed the gift of discernment as the ability to see who was truly elect. Churches were split as he pronounced leaders were not really believers.²²

A seminary was started which did not use the Bible, in favour of subjective 'spiritual' revelation to train prophets. Music was used to enhance the atmosphere of meetings and preaching became theatrical and dramatic as fresh revelations interrupted meetings. Some of his hymns celebrated the lack of self control in God's service, much like modern charismatic choruses of the Toronto school. In 1743 a bonfire was organised to burn Puritan books. At a second bonfire, led by the 'spirit', Davenport began removing his clothes and burning them. When an observer condemned Davenport of having the Devil in him, Davenport came to his senses and accepted the charge. Gradually the movement dissipated as Davenport now declared the work to be evil and sought forgiveness for corrupt actions.

Davenport was a pattern for so many who followed. His problem began when he implicitly followed subjective impressions rather than the Word of God. He led great worship times, preached powerfully, gathered a large following, worked in the midst of great revival, enchanted great crowds, wrote hymns, started a Bible School, disciplined prophets - and yet he later claimed that it was all Satanic, '*misguided zeal*' provoked by '*the false spirit*'.

*I have been much led astray by following impulses or impressions ... without a text of scripture; and my neglecting also duly to observe the analogy of scripture [the general, unified, doctrinal content of the Bible] ... this ... corrupted my experiences.*²³

Contribution to charismatic history:

- Emphasis upon the subjective.
- Falling under the power of the Spirit.
- Shaking, tremors, visions.
- 'Enthusiasm' leading to immoral behaviour.

The Shakers (1770+)

The Shakers are usually seen to be the followers of Ann Lee (1736-1781), the wife of a blacksmith in Manchester, but the movement really started amongst the Radical Quakers. Becoming a Shaking Quaker at 22, she married at 25 and had four children. After losing all her children in infancy, Lee's distress was funnelled into religious enthusiasm. She

²² See G W McHale & Michael Haykin, *The Toronto Blessing, A Renewal from God? Vol 1*, Canadian Christian Publications, (1995), p82+.

²³ James Davenport's Retractions from John Gillies, *Historical Collections of Accounts of Revival*, Banner of Truth, (1981), p357-358.

agonised over her sinfulness and resented her marriage, subjecting herself to rigorous penance. As a result of these exercises, in 1770 she was overcome by divine 'revelation' and received a new gospel, which was based upon a hatred of sex: human depravity was caused by the sex act. Eventually, she saw herself as the messiah, a second version of Christ and was known as Ann the Word or Mother Ann. This, and other doctrinal heresies accompanied her teaching on the restoration of end time spiritual gifts including tongues and healing, the most serious deviation being the rejection of the inspiration of the Bible.

In 1774, upon 'divine' command, she immigrated from England to New York State, near Albany, with 8 followers, and in 1787 her growing followers, many from Baptist churches, were organised into the *United Society of Believers in Christ's Second Appearing*, a millennialist, perfectionist sect. As well as basic Quaker beliefs of simplicity, frugal living, equality, honesty and charity, they believed that the source of evil was sex, pride and greed. Salvation was by good conduct. God was a duality of the masculine and feminine, with Lee as the counterpart to Christ, commissioned to complete his work. Christ's physical resurrection was denied. Celibacy was enforced along with communal property and strict regulation of ethics, including diet. Their worship was a wild and exuberant spontaneity which included the shaking off of sin and vigorous dancing (hence the name 'Shaker'). Visions, tongues, healings, revelations for guidance, prophecies, signs and other gifts attracted attention, many being convinced by Lee's end-time restorationist message. One source states that they danced together naked, whilst speaking in tongues, in order to mortify the flesh and learn how to control sexual temptation.²⁴ They were the original Pentecostals in the States.

The dancing later became more ritualistic, and tongue speaking was reduced after Lee's death as Joseph Meacham brought order to the wild worship. Numbers dwindled, but the movement later prospered in the wake of various religious revivals in America, especially in the West, particularly the Cane Ridge Revival. Lucy Wright had taken over from Meacham in 1796 and reinvigorated the movement, provoking missionary expansion on the Western frontier and re-introducing previous excesses like: singing, added dancing, hand motions and worship marches.²⁵ Mother Lucy's reforms prospered the Shakers so that by her death in 1821 numbers had grown. In 1825 there were 6000 members, but by 1837 they had become steeped in occult spiritualism. As religious fervour faded, their numbers declined and only one active Shaker community remains today but the effect of their teaching and church life impacted many other groups and paved the way for the future pentecostal experience.

Even a short look at their doctrine and practice is sufficient to show that it was blasphemous and Christ-dishonouring. Their prophetic words were given under 'compulsion' by a spirit (demon): *'Those instruments who spoke by Inspiration would be suddenly seized by that mysterious power of influence, ... severely disciplined, apparently to compel them to yield and to speak what was given by the spirit'*.²⁶ This contradicts 1 Cor 14:32. The occult ministry of Rebecca Jackson manifested all the revelation gifts practised by modern Charismatics and modelled by William Branham, including: the word of knowledge, word of wisdom and prophecy.²⁷ Both claimed to be instructed by spirit beings, not Jesus!

²⁴ John MacArthur, *The Charismatics*, Lamp Press, (1979), p170.

²⁵ *Christian History*, 45, p28. This is the origin for the fad of marching in worship seen in various Charismatic/Restorationist groups in the 1980's brought to the fore by Dave and Dale Garrett.

²⁶ E. D. Andrews, *The People Called Shakers*, Dover Pub. (1963), p153.

²⁷ Liichow, p38.

What is more, the Shakers openly practised spiritualism. Messages were regularly received from the dead Mother Ann, and other deceased Shakers, who conversed with the recipients who were called (by themselves) 'mediums' or 'instruments'. Furthermore, they willingly accepted the entrance of indigenous tribal spirits into their bodies (i.e. demonic counterfeits). In a willingness to embrace different peoples, they took on spirits of Eskimaux, Negroes, Chinese, Red Indians etc. in order to receive 'light' from their religious cultures. *'The elders then urged upon the members the duty of "taking them in", whereupon eight or nine of the Sisters became possessed of the Spirits of Indian Squaws and about six of the Brothers became Indians: then ensued a regular "Pow Wow" with whooping, yelling, and strange antics'*.²⁸ The results of such demonic manifestations and direction were the adoption of native songs, dances and visionary effects. These people cannot be considered to be Christians in any sense but their contribution to revivalism and the holiness movement is very significant. They were considered to be heretical in their own day, and should be seen so now. In fact, one writer declares that the Shakers were the forerunners of modern spiritualism.²⁹

Contribution to charismatic history:

What is worrying is that all the manifestations of modern day Pentecostal/Charismatic extremism were found among them 200 years ago, viz.:³⁰

- tongue speaking and interpretation
- shaking, extended arms
- prophecy
- exuberant worship with singing and dancing
- rolling, the jerks, barking, twitching
- behaviour which could not be suppressed
- staggering, bouncing (pogoing), hopping
- 'treeing the devil' (i.e. adopting the form of a dog and on all fours, growl and snap the teeth at the foot of a tree; something also done by early Pentecostals)
- visions, signs, 'operations'
- shouting, screaming, groaning, laughing, singing like birds
- being slain in the Spirit
- exorcism
- 'spiritual' communication with the dead
- spiritual warfare strategies
- wild preaching
- healings
- the laying on of hands to impart gifts.

The key problem then, as now, was the prioritisation of subjective revelation over the importance of accepting the Bible as absolute truth and sufficiency for life. In the late 1800's, Shaker prophets declared that soon similar manifestations would break forth all over the world. Within 30 years the 'revival' at Azusa Street took place.

²⁸ Paw Creek Ministries Newsletter, July-August 1997, quoted in Liichow p42. Note that this experience is almost identical to the results of the Pioneer Conference, when those present opened themselves up to the 'spirit of peregrinati', and other Celtic spiritualities. See my booklet, *Modern Celtic Spirituality*.

²⁹ E. D. Andrews, *The People Called Shakers*, Dover Pub. (1963), p175.

³⁰ Taken from E. D. Andrews, *The People Called Shakers*, in passim, and Rebecca Jackson, *Gifts of Power, the Writings of Rebecca Jackson, Black Visionary, Shaker Eldress*, Univ. of Massachusetts Press, (1981); quoted from Robert Liichow, *The Two Roots of Today's Revival*, Truth Matters Pub. (1997) p27ff.

Joanna Southcott 1792

Born in Devon in 1750, Joanna Southcott (or Southcote) was always known as an eccentric religious person. She became a Methodist in 1791 and began to write down prophecies the next year. Sixty prophetic publications would come from her pen, all equally incoherent. In 1802 she sold 'seals' to the 'faithful', including an infamous murderess. By 1805 she had a chapel in London and later announced that she would have a mystical child called 'Shiloh', despite being unmarried, but she died mysteriously in 1814. She left a box only to be opened in the presence of 24 bishops. In 1927 it was opened to reveal trivia.

Contribution to charismatic history:

- An early English appearance of 'prophecy' which gained a notable following.

The Cane Ridge Revival (1801) & Camp Meetings (early 1800's)

Camp meetings were American rural gatherings of large numbers of believers, originally focused upon breaking bread together (communion) and were similar to the modern Charismatic Bible Weeks. Meetings would last from four to nine days, most commonly beginning on Friday and ending on Monday, and grew out of Methodist annual or quarterly church sessions. Methodist circuit riders (itinerant preachers on horseback covering a several hundred mile circuit of isolated groups) would oversee the preparations and the meetings, which at one point involved a third of the population who travelled up to fifty miles to attend. Famous circuit riders include Francis Asbury (1745-1816) and Peter Cartwright. Men like these took a struggling denomination from less than 1000 in 1775 to 250,000 by 1812 through diligent pioneer work. By 1845 there were 1.5 million Methodists in the States.

These preachers were usually poorly educated, but zealous men who took Asbury's advice to '*Feel for the power; feel for the power brother*', and spoke with passion. Many thus majored on emotionalism rather than teaching, having no time to study anyway. John Granade was a revivalist example, converted at a camp meeting, he said: '*I would sing a song or pray or exhort a few minutes and the fire would break out among the people and the slain of the Lord everywhere were many*'. Methodism became noted for uneducated but 'boiling-hot religion'. A new thing was emerging - influenced by Shaker experiences, evangelicals were beginning to accept emotionalism as God working. An example is Lorenzo Dow preaching in the Chesapeake region when a woman starts to scream. A Presbyterian or a Congregationalist minister would have considered her deranged and removed her, but instead Dow shouts, '*God is here. He is here with that woman*'.³¹ Physical, observable, excitable manifestations are now being seen as evidence of the Spirit of God, whatever may be the actual spiritual condition of the person involved.

Though the intentions of the leaders were admirable, camp meetings eventually became known for scandalous behaviour. It was said that more people were begot than saved and sometimes watchmen patrolled the grounds with long white sticks to stop sexual misbehaviour. It was not unknown for women to get so excited during the religious manifestations, that they ripped open their blouses and exposed their breasts.³² Drinking became such a problem that some states prohibited sales of liquor within two miles of the

³¹ *Christian History*, 45, p45.

³² C.A. Johnson, *The Frontier Camp Meeting*, Southern Meth. Univ. Press, 1955, p57.

site. By the 1830's camp meetings had become formalised, having lost the revival fire of Cane Ridge.

The sort of phenomena which accompanied the early camp meetings included: people slain in the Spirit for hours at a time, compulsive laughter, twitching, jerking (hopping with head, limbs and trunk shaking), rolling, barking and dancing.³³ The fruit of these exercises was not always helpful and usually resulted in exhaustion, Sometimes the outcome was sin. [It is noteworthy that women who were prone to the 'falling exercise' (slain in the Spirit) were also those who became prone to sexual indiscretion resulting in illegitimate pregnancies. Something overtook these normally pious ladies (hypnosis) and as they succumbed to it, it bore evil fruit.] Interestingly, when these actions were questioned and leaders tested the spirits, the manifestations began to die out.

The Cane Ridge revival itself started as a typical camp meeting on Friday 6 August 1801. Eventually there were up to 20,000 people swirling, swaying, watching, praying, weeping, moaning, preaching and falling. It was described as the most important religious gathering in American History.³⁴ Earlier, Presbyterian James McGready's preaching had been stirring Kentucky congregations since his arrival in 1798. In one of his churches 'communion' (annual assembly) in June 1800, a woman began shouting and singing. Presbyterian minister William McGee began to weep while his Methodist brother John exhorted the people. The congregation broke into tears and shouting while the original lady started to scream. John shouted exhortations, walking through the (Presbyterian) church, as the floor was filled with 'slain' people in ecstasy. The outcome of this 'move of God' was that McGready arranged another meeting at Gasper River church in July. As news had spread about the former meeting, too many arrived to be accommodated and people began to camp outside. Outdoor meetings had been common, but this was the first real 'camp meeting', a term coined two years later. Again extraordinary events occurred. Sinners were prostrated all over the church, crying for mercy. The Sunday sermon produced cries, groans and great distress.

Camp meetings then spread throughout Kentucky and Tennessee, gathering momentum and people began comparing the events with Pentecost. The large numbers of people falling to the floor and staying there for hours was new, even to Methodists. Though it does seem that most of these were sinners under conviction. Presbyterian Barton Stone, leader of the Cane Ridge and Concord churches was convinced it was God, and at this point the revival was not unlike many previous revivals, apart from the large numbers slain. News of the revivals even produced powerful effects in Stone's Concord church and so he decided to hold a communion at Cane Ridge.³⁵

The 500 seat church was not big enough so a tent was erected, but by 6 August numbers were overwhelming local hospitality. Friday's meeting was unspectacular and Saturday was usually given over to fasting and preparation for Sunday's communion. Instead, preachers were exhorting continually in the tent and the church. One wild preacher spoke in an ecstasy about a new Gospel which stirred the thousands present but disconcerted the ministers. In the claustrophobic surroundings, amidst the smoke and sweat, excitement began to erupt in cries, shouts and even children shrieking. At this point people began to fall, some of them into what appeared to be a deep coma or severe epilepsy. Whilst they

³³ T.W. Caskey quoted in Liichow, p166-7. *Christian History*, 45, p2. See also C.A. Johnson.

³⁴ *Christian History*, 45, p10. This section is indebted to much from this issue.

³⁵ Perhaps it should be noted that Stone held heretical views including a denial of the Trinity and the eternity of Christ.

were being looked after, people began to jerk, heads would be thrust back causing them to yelp or shout, sometimes the head would violently shake. Women affected were said to have hair that cracked like a whip. Stone states that the head would jerk so swiftly that the features of the face could not be distinguished. When the whole body was affected, a person would be rooted to the spot but jerk forward and back in quick succession nearly touching the floor behind and in front. This often caused a noise like barking. Eventually exhaustion would set in and dancers and jerkers would collapse. [This has to be supernatural but cannot emanate from the God of the Bible. Many occult religions involve similar phenomena.] Into the night preachers shouted sermons, people exhorted from the ground, some sang hymns or shouted praise amidst wailing for sin so that the noise was described as like the roar of Niagara. In all this, the convening ministers were troubled at the emotionalism worked up by some. Some were bewildered that Stone did nothing to restrain this.

On the Sunday a variety of separate communion services developed amidst a plethora of prayer groups. Hordes of different people were preaching and exhorting. Even a seven year old girl preached from a man's shoulders, to powerful effect, until she was exhausted. The moaning intensified, hymns got louder and confusion began to reign again. Shrieking, groaning, crying, fainting, laughing, hugging and kissing etc. occurred all at once. This continued into the night as some failed to sleep for a second time. This continued for four more days, ending on Thursday.

Estimates of the slain and the converted were between 1,000-3,000. But the main effect was that ecstatic religion gripped the heart of the nation. It became the talking point everywhere. Cane Ridge also split denominations and created new sects. Part of the cause of these events lies in the powerful contemporary social and cultural forces; but another factor was at work.

One thing we must be clear about is that the manifestations at Cane Ridge appear to have a basis in the influence of the Shakers who were welcomed warmly to the meetings by Stone.³⁶ This is even admitted by Pentecostal historians like Richard Riss, who states that their influence upon the Kentucky revival was 'unmistakable'.³⁷ If the Shakers were a completely heretical sect, and if they were the key inspiration to the Cane Ridge charismatic experiences, how can these manifestations be the outpouring of the Spirit of God that nearly everyone claims them to be?

As with other groups to be examined, a noteworthy factor is the neglect of reliance upon the Bible for life, in preference of subjective stirrings, and a diminishing of preaching the truth in gatherings. An account by circuit rider James B. Finley provides an example:

*'the excitement of the multitude engaged in prayer, as indicated by the tears and groans and shouts, was a sign that the Great Spirit [mainly converted Red Indians here] was at work ... the whole encampment was in a flame of religious excitement. There seemed to be no need of preaching or exhortation ... all that the preachers and the people had to do was to follow the leadings of the Spirit.'*³⁸

We should remember that the original Pentecostal outpouring led to inspired preaching and genuine conviction of sin followed by rational decisions of repentance and baptisms.

Contribution to charismatic history:

³⁶ Liichow, p34.

³⁷ Richard Riss web site.

³⁸ *Christian History*, 45, p41.

- Influence of the Shakers in this link to Pentecostalism.
- Wild, uncontrolled public behaviour.
- Slaying in the Spirit.
- Raising of expectation for a movement based upon feelings, passions and power.

Charles Finney (1824+)

Finney is included here for several reasons, though not usually associated with charismata. Firstly, his development of the techniques of 'revivalism' (as opposed to true revival) paved the way for future camp meetings, 'holy rollers' and the emotionalism commonly featured in Pentecostal gatherings.

Secondly, Finney's extreme Arminianism (even Pelagianism) led to an emphasis upon man's actions in evangelism so that decisionism, and easy believism, became standard, particularly in American Gospel presentations. This theology underlies much that became foundational in Pentecostal dogma and is opposed to historic Christianity as found, for instance, in the Reformers. It is a small step from this to the idea that man can sanctify himself by efforts in preparation for divine blessing, particularly full sanctification. It also led to the idea that a man can fulfil the right conditions and go anywhere and start a revival with power. This supported the frequent Pentecostal maverick conventions, missions and camp meetings.

Finally, Finney was one of the first and most important, after Fletcher, to talk about the 'baptism in the Spirit'. Although the results for him are not the same as the later Pentecostals, his writings again laid a foundation in Pentecostal thinking. He particularly emphasised the baptism as an instantaneous experience of God's supernatural power; thus leading away from Wesley's view who (though confused) saw it as a definite experience but remaining part of a gradual process of growth. We can summarise Finney's ideas on this subject as follows:

- ◇ Baptism in the Spirit is subsequent to conversion and distinct from regeneration.
- ◇ It leads to entire sanctification. Perfection, by this means, is attainable in this life. Sanctification is '*entire obedience to the moral law*'.³⁹
- ◇ Holy Spirit baptism leads to power in ministry (preaching & prayer).
- ◇ It is the means of union with God.
- ◇ Receiving the Spirit required an absolute yielding and a subjective openness to his influences (passivity) as well as focused prayer.⁴⁰

These views distinguished Finney from historic, mainstream Christian thought but set the precedent for the later Holiness and Pentecostal views.

Contribution to charismatic history:

- Popularised teaching on an instantaneous baptism in the Holy Spirit.
- Introduced revivalism: man made spiritual fervour.
- Extreme Arminianism becomes popular American norm.

Edward Irving (1827+)

Pentecostal historians, like Vinson Synan, are happy to point to Edward Irving as a forerunner of their movement. Indeed it was while he was a respected Church of Scotland

³⁹ Finney, *Systematic Theology*, p595.

⁴⁰ Finney, *Lectures on Revival*, p134.

(Presbyterian) minister that he first suggested that the church could experience charismatic gifts including tongues and prophecy. They are pleased to inform us that he was a widely popular preacher, a real celebrity of his time, in fact. When he came to London, tongues and prophecies were experienced in his Regents Square Presbyterian Church in 1831 along with the development of Dispensational premillennial teaching.

What they are less likely to tell readers is that Irving was expelled from the Presbyterian church for heresy.⁴¹ A sect emerged from his teachings (The Catholic Apostolic Church) which became scandalised in London for its wild extravagant behaviour and erroneous teaching. He himself died young, a broken and disappointed man, dominated by authoritarian, false apostles who took over his ministry leaving him a mere deacon.

The Catholic Apostolic Church was noted for the restoration of the supernatural gifts and quickly became famous. Tongues, prophecies and healings abounded followed by the re-appearance of apostles and prophets. Many of the gifts contained great power and were not merely psychological. Often people's thoughts were correctly discerned, even at a distance.

However, the prophecies that ensued contained revelations which contradicted scripture and predictions which went unfulfilled. Healings were also followed by the death of the individuals concerned [a common factor throughout Pentecostalism from the beginning, through Kathryn Kuhlman to present day Benny Hinn]. One of Irving's trusted prophets was a man called Robert Baxter. He was a Parliamentary lawyer noted for his soundness of judgment. Baxter came to realise the movement was a delusion as the gifts increasingly contradicted the Bible and he left, writing his *Narrative of Facts* in 1833 explaining why. The problems he describes and the attitude exhibited by the leaders, who refused to listen to valid questions, are typical of many in the Pentecostal and Charismatic realms today. A reading of this book would be very instructive to modern believers.

Baxter noted what I call the 'trickle down effect'. Irving's Christology was patently false and could be demonstrated as heretical from scripture. This meant that the utterances which supported him were also false; yet these were 'accredited' gifts of the most eminent people in the movement. What of their other utterances? The church had been promised, by the prophetic word, that God would guard the utterance of his prophets and they would never be allowed to speak by Satan's power. As prophets had supported previous prophetic words time and again, this must lead to the conclusion that the whole work was Satanic, despite any other positive fruit, a conclusion which Baxter found difficult to accept, at first. Many modern charismatics are faced with similar problems in the wake of clearly unbiblical practices emanating from Toronto. 'Apostles', 'Prophets' and even the writer of the Alpha Course have supported the manifestly ungodly behaviour of Toronto. Where does this put their other statements?

Irving and the other leaders refused to consider this argument and continued set in their ways, but in the end the evil source of the gifts became blatantly obvious to all as even Irving himself fell foul of it. The problems in this movement encapsulate so many others since: subjection of the understanding to subjective feelings,⁴² refusal to allow questions;

⁴¹ Irving taught false ideas about the nature of Christ's humanity, viz. he had a proclivity to the world and Satan and was no different to our nature. These ideas were supported by tongues and false prophecies.

⁴² In fact Baxter noted that the 'power' they experienced (the 'spirit' operating in them) always sought to put aside the understanding. This was then, and is still now, one of the first warning signs of spiritual delusion; e.g. the current, 'Don't think, only drink!' One lady prophet stated that if she attempted to exercise her understanding upon what she uttered, she would stumble and lose the gift. *Narrative of Facts*, serialised in

refusal to bring experiences and utterances to the bar of God's Word; and condemnation of the scriptural judging process.

For students of history, Irvingism reveals, in sobering clarity, the danger of spiritual delusion combined with deep, heartfelt, and sincere love of the truth. Sincerity does not save. For Pentecostals, however, the important feature of his work is that Irving first pointed to tongues as the evidence (the 'standing sign') of the baptism of the Spirit.

Contribution to charismatic history:

- First mainstream, 'evangelical' church to experience the gifts of the Spirit, including tongues as initial evidence of baptism in the Spirit.
- Taught that tongues would be foreign languages to assist global evangelisation. Predating Parham by 70 years.
- Early evidence of occult roots to visions etc. Baxter identified the examples of telepathic discernment to be a spirit of divination working amongst groups of people equally given over to this power.
- Key in the development of Dispensational premillennialism.
- Prophetic statements re: imminence of parousia.
- First mainstream church to exhibit the prominence of Apostolic and Prophetic ministry.
- The movement collapsed in failure, scandal and heresy.
- Pentecostal pioneer John Alexander Dowie considered Irving to be the most influential man in his life.

Phoebe Palmer 1830's

Palmer was a significant leader in the Holiness Movement, and is especially important for her teaching on the baptism in the Spirit in the 1830's. Along with Finney, she stressed the instantaneous and supernatural aspect of this experience.

Contribution to charismatic history:

- Instrumental in producing modern ideas about the baptism in the Spirit.

The Mormons (1830+)

Formally known as the *Church of Latter Day Saints*, Mormonism originated with the claim of Joseph Smith to have received golden plates containing ancient scriptures. He translated these in 1830 as the *Book of Mormon*. Smith also claimed to have met Jesus Christ and to continually receive messages from him. These further revelations are found in *The Doctrine and the Covenants*, while the story behind his encounter with Jesus was written up as *The Pearl of Great Price*. These documents form the basis of Mormon theology. It's wild teachings include that God has a body, that man evolves into god and the practice of baptism on behalf of the dead. Peter Cartwright said of Smith: '*I found him to be a very illiterate and impudent desperado in morals, but at the same time, he had a vast fund of low cunning*'.⁴³

It is little known that the founders of Mormonism were charismatics. Both original founder, Joseph Smith, and organiser, Brigham Young, spoke in tongues and many Mormons are

Peace and Truth Magazine, 1990.2, p11.

⁴³ *Christian History*, 45, p20.

said to have practised the gift. It is interesting that in conversation with Methodist Peter Cartwright, Joseph Smith said that the Methodists were the nearest right, but failed by stopping short of tongues, prophecy and miracles.⁴⁴ Charismatic gifts were originally a critical article of faith for them. The Mormon *Articles of Belief* (no.7) states: '*We believe in the gift of tongues, prophecy, vision, healings, and interpretation of tongues*'. Joseph Smith trained Mormons to speak in tongues using similar instructions to today's Charismatics: *Arise on your feet, continue to make sounds of some kind, and the Lord will make a tongue or language of it*'. Joseph Smith also claimed to have healing power, laying hands on, and even sending out anointed handkerchiefs to the sick. There are also Mormon accounts of the wild behaviour typical of camp meetings: falling down, crawling like dogs, apish gestures, rolling around, etc. What is even more surprising is that Pentecostals include Mormons in their historical surveys and class them as Pre-pentecostals (Category 2) who were '*antecedents of the 20th century renewal*'.⁴⁵ Peter Cartwright, on the other hand, always prohibited the utterance of tongues in camp meetings and describes one occasion when he dismissed a couple of Mormons who were attracting attention by using tongue speaking in order to proselytise.

Mormonism is a cult that has nothing to do with Christianity. How is it then that supposedly Christian spiritual experiences, which only result from a gift of the Holy Spirit, is accepted as resting upon them? Any glossolalia in this group must clearly be from occult sources and yet Pentecostals are happy to claim this as their own!

Contribution to charismatic history:

- Statement of faith incorporates belief in tongues, visions etc.
- Leaders assisted members to receive tongues.
- Healings, including via handkerchiefs.
- Wild exotic behaviour including slaying in the Spirit.
- Identified by Pentecostals as an antecedent to Pentecostalism, despite being an unbiblical cult.

The Oneida Community

This was one of the more famous of the 120 community experiments in early-mid 1800's America.⁴⁶ Founded by John Humphrey Noyes in New York, the residents expected healing and supernatural signs as they were based upon the pattern of the early church. Noyes taught that sickness was due to personal sin and demonic agency.

Contribution to charismatic history:

- Healing and signs expected on basis of early church pattern.

The Seventh Day Adventists (1840's)

This 'Christian' sect was founded by William Miller (hence 'Millerites') who died in 1849 after prophesying that the world would end in 1843. Despite this setback, a general apocalyptic fervour enabled the movement to grow to 100,000. Ellen Gould White became it's most famous teacher who was considered to be a prophet. As such she regularly laid

⁴⁴ Ibid.

⁴⁵ See: Burgess and McGee, p821.

⁴⁶ Others included: *Zoar* in Ohio, *Brook Farm* in Massachusetts, *Amana* community in Iowa, the Rappite community *Harmony* in Pennsylvania and the black utopia *Nashoba* in Tennessee, as well as the Shakers in Kentucky and the Mormons in Salt Lake.

hands on the sick. It is recorded that throughout her travels in New York and New England people were healed.

Contribution to charismatic history:

- Prophecy and healing.

The Skye Revival of 1841-2

Almost all revivals have contained a measure of physical disturbance amongst the crowds responding to the Gospel. Some (like the Irish 1859 or Welsh 1904 revivals) are mainly notable for the intensity of extreme phenomena, which provoke serious questions, but revivals are not respectable, modest affairs by definition. One either questions the validity of revivals (not just revivalism) or is forced to accept that, in a time of awakening, there will inevitably be supernatural activity and unusual phenomena present. Some areas, like the Scottish Highlands and rural Wales, have much experience of extreme physical activity.

The Skye revival, which began in 1841, saw communion services with up to 15,000 in attendance and hundreds of people *'fell down as if they were dead. This usually commences with violent shaking and crying out, with clapping of hands. Those affected were mostly women and children'*.⁴⁷ One Baptist preacher was unable to continue his sermon in Uig because the noise of supernatural manifestations drowned him out.⁴⁸ Presbyterian reports confirm similar experiences in their stations.

It is noteworthy, however, that the cries of the people were of two kinds: one being due to conviction of sin, the other being release into joy after repentance. It is also curious that the local Roman Catholics, who had the most sway amongst the people, demonised the work and ridiculed it because folk came into an Evangelical faith. As the tide spread to the Outer Hebrides, particularly Uist, the manifestations mainly seemed to affect the young, between eight and fourteen years old, who would be frequently carried out of meetings exhausted and overpowered.

Despite many beneficial effects, like the abandonment of sinful pursuits and an interest in religion, many leaders still feared that the majority of converts would fall away. There is no doubt that human emotions, triggered by the imminent departure of the major authority figure in the first phase of the revival, contributed much to the hysteria. It was also noted that the excitement, when it appeared, was mainly confined to women and young people (a feature we will see repeated in this study) and that more moderate behaviour prevailed over time. Surprisingly, the Baptists were initially much more cautious than the Presbyterians. Some felt that the extreme manifestations were a necessary part of shaking people out of their long held papacy. Generally, the Presbyterians felt that, though flawed in part, the movement was of heavenly origin and took a view similar to that of Jonathan Edwards. Later accounts often ignored the physical phenomena⁴⁹ and concentrated upon the significant benefits to the church as the Evangelical cause was strengthened by the movement.

⁴⁷ Revd. James MacQueen, *Reports of the Baptist Home Missionary Society for Scotland, chiefly for the Highlands and Islands*, (Edinburgh 1829-46) 1843, p8-9. Quoted in *Scottish Bulletin of Evangelical Theology*, 13.2, p118.

⁴⁸ Ibid.

⁴⁹ For example that of Revd. Alexander MacRae, *Revivals in the Highlands and Islands in the 19th Century*, (1905), p75-7.

Overall, it seems that a genuine work was initially marred by extreme phenomena amongst emotionally affected women and children, which gradually dissipated as the word of God gained a stronger hold under sound preaching. What is clear from the contemporary accounts is that such behaviour was not unheard of in the Highlands.

Contribution to charismatic history:

- Slaying in the Spirit.
- Shaking, crying etc. Both mainly affecting women and children.

Johann Christoph Blumhardt 1843+

In 1843, this Lutheran pastor became famous when he prayed for a dying girl, in a Black Forest village, and saw her recover. Creating a sensation and a revival, churches were besieged by seekers after God. Newspaper reports spread the story throughout Europe and America. When his denomination forbade Blumhardt praying for the sick, he formed a faith home in 1852 at Bad Boll where invalids were given Biblical instruction in an environment conducive to faith. This concept led to thirty similar centres in America in 1887.

His theology of sickness reverted to that of Origen, Augustine and Cyprian, viz. sickness resulted from sin and the devil (a theme of many charismatic groups as we have seen, and one which ignores many scriptures stressing God's sovereignty over sickness). Healing is in the atonement and, therefore, requires forgiveness of known sin first and thus necessitates a prior true conversion. This idea later attracted no less than Karl Barth. Unlike later Pentecostals, he saw no value in the laying on of hands. Simple prayer was more important to him.

Contribution to charismatic history:

- A theology of healing in the atonement.
- Widespread publicity to healing by faith, prayer and confession.

Dorothea Trudel 1851

In the Swiss village of Mannedorf, several of Trudel's colleagues fell ill and resisted all medication. Simply acting on the promise in James 5:14-15, she anointed them with oil and prayed for them - they recovered instantly, initiating her healing ministry. Becoming famous throughout Europe, she opened up a number of faith homes with Samuel Zeller. In 1856 Trudel was charged with healing without a license and tried in Zurich. Her trial and acquittal led to massive publicity and her homes were besieged by crowds unable to be admitted. To help such folk, she started praying for healing via correspondence, establishing a precedent which became normative in America.

Contribution to charismatic history:

- Healing.
- Prayer for healing via letters.
- The first person recorded as being tried for healing.

Otto Stockmeyer 1867+

Stockmeyer was healed after Samuel Zeller laid hands on him in 1867. He later started his own healing ministry and set up a faith home in Switzerland. His book, *Sickness and the Gospel*, and his frequent speeches at the Keswick conventions made him famous to Britain's and Americans. A. J. Gordon referred to him as the leading theologian of healing by faith. He articulated healing as part of the atonement stating that it cannot be God's will for people to suffer physically if Christ has borne all sicknesses on the cross for all humanity. People must grasp this by faith to secure healing. This notion established standard Pentecostal teaching on the subject, yet it ignores: Isa 45:7; Lam 3:32-33, Job; Jn 9:3 etc. Stockmeyer differed from charismatics in that he did not direct people to those with healings ministries, but to the church in fellowship, emphasising prior dealing with sin in the patient, and the prayers of righteous saints.

Contribution to charismatic history:

- A theology of healing.
- Populariser of healing prayer.

The Irish Revival of 1859

This revival, that is not without serious criticism from Christian leaders, is notable for many of the manifestations considered here. Doctors had to get involved as the phenomena were frequently injurious. The expressions included lengthy convulsions, foaming at the mouth, rolling of eyeballs, raving, and hysteria. More cases of insanity occurred in Ulster in two months during the revival than had arisen in any year.⁵⁰

In a written examination by a minister at the time, the leading features of this revival are stated to be: people are 'stricken' (i.e. falling prostrate or screaming in varying degrees of intensity); which is followed by excitement or distress, and then joy and witnessing.⁵¹ There are also stories of people struck blind or dumb, visions and references to Pentecost. As is often the case, towns and meetings were in a high level of excitement prior to the revival hitting, as a result of news creating great expectation. People were already worked up before being visited by someone who had partaken of the revival. The meetings themselves appear to have been much influenced by American revivalism and camp meetings, being generated by excitement, emotionalism, stirring words from inexperienced speakers and very frequent meetings to 'keep the kettle boiling', often continuing well into the night. Meetings were frequently in such disorder as to be described as total chaos. Sometimes 'monster meetings' (their term) were established and widely advertised drawing up to 40,000 attendees.

An example of being stricken is shown by the report of a woman who fell to the floor, fully stretched out, with her hands clasped and raised. Her body then curved upwards so that she was resting on her head and her heels. After being silent for a while, she uttered a loud scream, tearing handfuls of hair from her uncovered head (in those days just having the head uncovered was considered shameful). Her hands seemed to repel a fearful horror and she expressed terror of hell and desire for Jesus as saviour. During her paroxysm, three strong men could not restrain her. She grasped at the ground and shuddered with terror before she eventually fainted. When she recovered, she knew great joy and was 'converted' to Christ.⁵² Hamilton tells of 'stricken' people, examined by him

⁵⁰ Patrick Dixon, *Signs of Revival*, Kingsway, (1994), p151-152.

⁵¹ Rev William Hamilton, *An Enquiry into the Scriptural Character of the Revival of 1859*, Alexander Mayne, Belfast, (1866), p8-9.

⁵² *Ibid*, p33.

afterwards, who did not come to true belief as a result of their experiences.⁵³

It should be noted that the majority of the people affected, then as now, were women. The difference between then and now is that most of those affected in Ireland were sinners, today most people affected are believers. Problems arising from displays like this are: would God cause a woman to tear out her hair (such masochism is common in occult religions); does God cause a person to suffer such physical extremities in order to save them; does God drive a woman to act so indecently and why do we not see examples of this in the New Testament?⁵⁴

Contribution to charismatic history:

- Extraordinary emotional and physical phenomena in 'conversion'.
- Slaying in the Spirit. Hamilton observes that the prostrations were always face up (i.e. people fell backward) but in scripture prostrations are face down (falling forward), the response of human frailty seeing God's glory. Even so, saints were told to stand up and given grace to obey.⁵⁵ This falling backwards, or face up, is a common feature in charismatic emotionalism.

The Holiness Movement (1867+)

Pentecostalism proper grew out of American 'Holiness' churches, camp meetings or individuals. Many of the first Pentecostals were second blessing, perfectionist, Arminian Methodists who had grown impatient with what they saw as a church in a rut. Non Methodist early Pentecostal leaders like: C. H. Mason (Baptist), A. J. Tomlinson (Quaker), B. H. Irwin (Baptist), N. J. Holmes (Presbyterian), fully accepted the 'Holiness' doctrines like second blessing holiness. Along with their Holiness Methodist colleagues (like Parham and Seymour) they testify to the 'Holiness' origins of Pentecostalism.

The Holiness Movement had grown out of revival. For nearly forty years, various Eastern revivals had contributed some exotic experiences to American church life. The 'National Holiness Camp Meeting Association', originated in 1867 by Eastern Methodists to promote holiness and camp meetings in a revivalist fashion, was led by Phoebe Palmer, John Inskip and others. Crowds of up to 20,000 attended and claimed to receive sanctification as a second blessing. The Methodist Church, as well as other denominations, supported this work ardently; many desiring their church meetings to be rebuilt according to the camp meeting styles. As times went on, converts from this group became more concerned with healing, eschatology and church matters, issues which were prohibited from discussion by the National leaders. It was the latter party which formed the basis for Pentecostalism. The institutional Holiness leaders, labelled radicals by outsiders, considered this group to be too radical, controversial or heretical, and insisted that meetings be conducted in decent order.

After 1875 the meetings began to be influenced by Keswick teaching. The 'pentecostal power' of the second blessing began to be emphasised. Sanctification thus led to power for service, not heart perfection; suppression not eradication of sinful desire. It was but a short step from the baptism of the Spirit resulting in power, to tongues being the initial

⁵³ Ibid, p163-4.

⁵⁴ Paul's blindness was an isolated and singular judgment deemed by God to be necessary in the conversion of the foremost persecutor of the church at the time. Such action was necessary in humbling this proud Pharisee. Even Paul, however, did not lose control of his rational faculties, or succumb to wild behaviour.

⁵⁵ Hamilton, op. cit. p60-61.

evidence of this. By the 1890's both Keswick in England and the Holiness Methodists in America were identifying the second blessing with Pentecost or 'the upper room', with the appearance of long 'tarrying' meetings for those wanting 'sanctification'. Many hymns arose stressing the second blessing as, not just a cleansing, but also an reception of power. (Most of the early Pentecostal hymns were from 'Holiness' writers.) A new worship style developed which helped to ingrain new teachings on people's minds, providing an identity and common doctrinal standard.

The various denominations supported the movement until about 1880 when some leaders, in the rising independent party, began to found their own churches and 'sheep steal'. People began to lose the vision that the Holiness Movement would radically change the existing denominations for the better. The Methodist Holiness leaders could no longer control the way the movement was flowing and three new denominations arose. At this time other ideas emerged like a sinless perfection (different to Wesley's idea of perfect love), in fact the Holiness Church of California stated that the church was solely composed of entirely sanctified people. Some Church of God 'anti-ordinance' extremists discounted the Bible as the foundation of authority, disrupting lives as subjective impulses were trusted as the Spirit's guidance; scandals arose as marriages were contracted and abandoned upon a whim. B. H. Irwin taught a third blessing baptism of fire, to distinguish the baptism of the Spirit from the second blessing of entire sanctification. Demonstrations of shouting and ecstatic behaviour attended Irwin's meetings and his Fire Baptised Holiness Association grew rapidly until Irwin's moral failures in 1900. Unbiblical ethical prohibitions (like dress style) arose, especially in the Church of God groups. The dangers of a reliance upon emotional subjectivity in the belief that these feelings were the Spirit's guidance became plain, but the lessons were ignored and repeated in Pentecostalism a few years later.

The black factor

In terms of general movements, we can summarise three of particular significance for black churches which coalesced into Pentecostalism: the black Holiness Movement, the black Restorationist Movement and the healing movement. The first formal black Holiness church arose in 1869 - 'The Reformed Zion Union Apostolic Church', though black groups had been around since the beginning of the Holiness Movement before the Civil War. William Christian led the black Restorationist Movement founding the 'Church of the Living God' in 1888. He followed Alexander Campbell's teachings, rejecting denominationalism and seeking simple congregations. Elizabeth Mix led the newer form of the 19th century healing movement being the first black woman full-time evangelist. These three streams joined with the white renewal groups to link up with the Azusa Street revival.

It is axiomatic that the Holiness Movement is the immediate foundation for Pentecostalism, but what was this foundation? Although relatively sound teachers were part of the movement (like A. B. Simpson, founder of the Christian Missionary Alliance), these were not the norm. The extreme Arminianism of Wesleyan Methodism mixed with the revivalism of Finney produced all sorts of aberrations in theory and practice. Camp meetings included wild exuberances and exotic behaviour. Ethical issues were tinged with legalism that bordered on the ascetic. The testimony of many leaders leaves a lot to be desired and the unbiblical ideas about sanctification formed a critical basis for early Pentecostal teaching. This mish-mash is a poor foundation for any house to be built upon. In fact, it was an ideal compost for strong characters to develop abusive, domineering, heretical groups. This is what happened with people like Frank Sandford.

Contribution to charismatic history:

- Hugely important in the development of Pentecostal churches and ideas.
- Preparation for a new church culture.
- Model for large gatherings and celebrations.
- Widespread practice of various gifts.
- Restorationist expectations.
- Perfectionism.
- Baptism in the Spirit for power, sanctification and fire.
- Slaying in the Spirit.

Keswick (and other Higher Life) Teaching (1875+)

This British based movement was involved in the more American *Holiness Movement*, the first Keswick conference taking place in 1875 as a result of the Moody-Sankey campaign in 1873-4. American Holiness teachers like: A. B. Simpson, A. J. Gordon, Hannah Whitall Smith (nee Pearsall Smith) and William Boardman were influential at the start of the movement in the late 19th century. Other teachers included D. L. Moody, A. J. Gordon, Andrew Murray and later would include H. C. G. Moule, F. B. Meyer, Hudson Taylor, Watchman Nee and A. W. Tozer. The movement had a high devotional content, and the purpose of the conference was to deepen the spiritual life as well as impart teaching. Though not focused on tongues at all, and not emphasising the baptism in the Spirit, they did lead people to consider a reception of spiritual power for Christian service arising from a crisis experience with God. Some called this a 'second blessing', some also used 'baptism' terminology (like R. A. Torrey). Other writers also taught an emphasis on 'divine healing'. The movement was largely Arminian (though not completely) and premillennial.

Though not directly tied to Pentecostalism, the early days of the movement added to the spiritual flavour of the time, focusing upon felt needs and power from God to deal with them, resulting from a special experience of the Holy Spirit.

Contribution to charismatic history:

- Raised the 'spiritual temperature' world-wide.
- Focus, by some prominent teachers, on the baptism in the Spirit.
- General focus on being given over to the power of the Spirit for sanctification according to Rm 6.

Maria Beulah Woodworth-Etter (1885)

Maria (1844-1924) was a famous holiness preacher who embraced the Pentecostal bandwagon as it emerged after 1912. Unusual manifestations began to attend her meetings before the events at Azusa Street in about 1885. Her powerful spiritual experiences date from a Quaker meeting in 1879 when she renewed her commitment to God. Her experiences on stage were so unusual that she was once nearly put into an asylum by doctors present at a meeting in St Louis. Often she would go into trances, remaining motionless with hands raised while the meeting continued without her. People were supposed to have been converted while approaching her in this sublime state. If she laid hands on people she was able to pass on the trance like experience; she also ministered healing and prophecy operated in her meetings. It was with Maria that the manifestation of being slain in the Spirit became more widely known in denominational meetings.

Up to 25,000 people at a time would flock to her camp meetings and she became known as the 'trance evangelist' because of her power to cause people to be slain in the Spirit. She was so famous that secular newspapers continually reported her exploits as one of the biggest news stories of the time. Her life was not without incident, however, as she was charged, at one time, with obtaining money under false pretences, and at another with practising medicine without a licence. In fact she was derisively called, 'the voodoo priestess'. Some prophecies associated with her was outlandishly false, like the claim that San Francisco would be destroyed in 1890 which caused thousands to flee to the hills.⁵⁶

She taught a post conversion experience called, 'the power', which was likely to involve a trance (altered state) and a vision; although tongues was not a major feature of her type of second blessing.

Contribution to charismatic history:

- Another link between Quakers and Pentecostalism.
- Strange phenomenon exhibited in her meetings.
- Model for large celebrations and popular preacher.
- Slaying in the spirit and trances.
- Healing and prophecy.
- Second blessing terminology.
- Accusations of scandal

Frank W. Sandford (1893+)

Frank Sandford (1862-1948) was a 'Holiness' teacher who established a healing community at 'Shiloh' in Durham, Maine. This is now understood to be a cult and Sanford was eventually arrested and imprisoned. He was initially impressed by Hannah Whitall Smith's, *The Christian's Secret of a Happy Life* as a Baptist pastor; inspired by this his ministry resulted in rapid growth. In 1890 he accepted 'Holiness' teaching on sanctification during a series of Methodist meetings in Maine. From the Christian Alliance he accepted the concept of divine healing. After being trained by D. L. Moody, he travelled the world as an evangelist but was depressed with the general poor results of missionary activity. This led to an eschatological appreciation of the need for signs and wonders to effectively evangelise.

Eventually settling in Maine with his new wife, he wrote about his recapturing of apostolic faith, between 1893-99, in his book, *Seven Years with God*. In this period he founded the *Holy Ghost and Us* Bible School, held evangelistic crusades and published a journal *Tongues of Fire*, which stimulated attention with its reports of healings, signs and wonders. Under a supposed direct instruction from God, he built (with student help) a large white house on a hill in Durham with towers, flags and turrets called *Shiloh*. This was to train students in faith and healing to go forth and evangelise the world. Many moved to the area to follow him, so that by 1904 there were 600 residents who had given Sandford all they had.

⁵⁶ Some things don't change. A very similar false prophecy was uttered more recently by Gerald Coates in New Zealand to the great embarrassment of the local church.

Stories began to emerge of Sandford's authoritarianism and abusive discipline. On one occasion he slapped his wife's face on the platform; on another, he threw his assistants off the platform, shouting angry judgments on them and then throwing their chairs after them. Sandford's anger, pride, control, greed, intolerance against questioners, demands for loyalty, exclusivity etc. were dominating the community. It became '*a historical microcosm of aberrant Christianity*' with Sandford at the apex of an authoritarian pyramid structure.⁵⁷ God's authority proceeded from the Father, to Christ and then to Sandford, Christ's authority on earth. Sandford then delegated authority to various levels of leader, and to disobey any of these was to rebel against God.

As early as 1903 many people (including former leader Nathan Harriman) were becoming disillusioned and leaving, despite the fact that they were now penniless. Sandford, who had first called himself 'the representative of God', a prophet, an apostle, 'the shepherd David' now called himself the 'Elijah' sent to prepare the world for Christ's coming reign. With his partner, C. E. Holland, they were the two witnesses of Revelation 11. His growing greed even led him to teach that giving away money was necessary to remain saved and failing to give up all remaining valuables, even stamps, was robbing God.⁵⁸ The money was used to buy luxuries for Sandford including separate accommodation, two full sized golden harps (for 'David, the sweet singer of Israel') and two large boats⁵⁹, purchased in 1905 for evangelism. Despite this, the members of the commune suffered hunger. Even men who had laboured hard building all day only had a light breakfast, while Sandford had his own cook, even on the boats.

As the commune became more exclusive, it became isolated as well as elitist and Sandford prohibited members from reading newspapers and magazines; no outside influence would be allowed to corrupt his work. This prohibition was received as a direction from God! As Sandford listened increasingly to his inner voice, his doctrine became more erroneous. He taught baptismal regeneration and his followers had to be re-baptised by him. He taught British-Israelism. He taught an intense form of divine healing which required abstention from all forms of medication, hospitals, nurses and doctors which resulted in deaths; including, in 1906, Flora the daughter of former leader, Nathan Harriman. Sandford's work as a prophet also left much to be desired as his predictions frequently failed. These included: an earthquake and tidal wave in Maine, meteorites that would destroy whole villages and Shiloh becoming the greatest city in the world.

Things turned ugly. Firstly, Sandford deprived a teenager (Leander Bartlett) of medical attention, or even prayer, when he contracted diphtheria because he had tried to run away. Eight days later the boy died. Incredibly, most of the community accepted this because they treated Sandford's words as from God and considered the matter a judgment on rebellion. Then in 1911, on an 'evangelistic' voyage that was really an attempt to avoid litigation by a former member, one of the boats (the brigantine named 'The Kingdom') was wrecked by foolishness in Africa. Everyone was placed onto the smaller vessel ('The Coronet'); but Sandford made a number of critically bad decisions (after waiting on God!) and 9 died by the time they got home, two more days later, mainly of scurvy and hunger. The full story of this tragedy is appalling reading and Sandford's actions inspire feelings of anger.

This disaster led to renewed publicity about his methods at Shiloh and Sandford was

⁵⁷ Agnes C. Lawless, p187.

⁵⁸ *ibid*, p188.

⁵⁹ Various described in different sources as: yachts, schooners, brigantines and berquentines.

arrested and charged with kidnapping and manslaughter.⁶⁰ His testimony at the trial, where he conducted his own defence, appears to show that he was totally convinced of the divine origin of his instructions and the rightness of his behaviour. Deception, untreated, gives birth to complete delusion. He was later convicted and sentenced to 10 years in an Atlanta prison, despite continuing to state that God directed him in all the decisions that he made. In his final address at Shiloh, which lasted ten hours, he declared that he was the chosen one of God and the whole world would fall at his feet.

Even Bartleman accused Sandford, along with John A. Dowie (founder of Zion city), as a charlatan who '*severely abused and fleeced the flock of God ... who came to a most disreputable and execrable end*'. After an early release (seven years), Sandford more or less retired until his death, 28 years of it in hiding, but his movement still continues. The *Kingdom Press* publish Sandford's sermons for the followers that still believe he was God's prophet.

Contribution to charismatic history:

- Major influence upon Parham.
- Focus upon false sanctification ideas.
- Isolationist and elitist.
- Authoritarian control over disciples.
- Self styled Prophet to the world.
- Claims of healings and sign & wonders.
- Financial impropriety.

Parham - the Topeka 'revival' (1901+)

Charles Fox Parham (1873-1929) is considered to be the founder of Pentecostalism in that its basic theology was formulated by him in Topeka in 1901, especially the idea of tongues being the 'initial evidence' of baptism in the Spirit. Parham's early life was sickly, and his severe illnesses interrupted his education. Much of his early life was, therefore, spent doing light farm chores with his mother. Later in *Southwest Kansas College* he struggled with his studies and abandoned them in 1893 to pastor a Methodist church.

Like other Methodists, he believed that sanctification was a second (and the final) work of grace, separate from salvation to be experienced at once after a crisis of faith. He also embraced the *Holiness Movement*, which concentrated on divine healing, 'the baptism with the Holy Ghost and fire' and the possibility of the gift of tongues. As early as 1891 Parham was saying that tongues followed the baptism in the Holy Spirit as the initial evidence of the experience. In 1900, he left the Methodist church to form his own ministry, the *Beth-el Healing Home* in Topeka and started a journal - *Apostolic Faith*. A small group accepted Parham as an Elijah type prophet.

Parham was impressed by Frank W. Sandford's *Latter Rain* teaching experienced at Sandford's commune at Shiloh in Maine. Parham sought this outpouring and tongues,

⁶⁰ He was initially arrested for the charge of forcible detention, served in a writ by Florence Whittaker, and released on bail. Then, as the deaths became known, the local Marshall arrested him for the death of Charles Hughey. The other deaths were not mentioned in the warrant. The bail of \$10,000 was paid by two old ladies. The gullibility of sincere Christians is shown in their statement. Eighty seven year old Mrs. C.A. Hallett stated, '*I have absolute faith in Mr. Sandford ... I have learned that there is one perfect man. Mr. Sandford is perfect; he is honest and absolutely sincere in his life*'. (Lawless p194-5)

which he took to be known international languages.⁶¹ He expected global revival to follow these experiences as missionary work was speeded up, and taught that this revival would end the church age. This arose from a common desire for more simplicity and power in the church. After the Civil War the denominations had become cold and formal, isolating the lower class and often being tainted by Higher Criticism.

Adopting a building for teaching these things (especially tongues and a *Latter Rain* millennialism) in Topeka, he challenged students to seek this outpouring of the Spirit and tongues. On 1st January 1901, one of his students, 30 year old evangelist, Agnes Ozman, experienced them first. During the Watchnight Service on New Years Eve, she asked Parham to lay hands on her to receive the Spirit as she hoped to be a missionary. As Parham prayed, a glory fell upon her and a halo seemed to surround her head. She was said to speak Chinese, in fact, she was so stricken by the experience that she could speak and write nothing else for three days [it was later proved not to be Chinese]. It must surely be worrying that this instance of the Pentecostal power led to the recipient being incapacitated in an unbiblical manner (lack of self control) for three days!⁶²

Only later did Parham receive the gift, with half of his 34 students (he taught it before he caught it, as did Seymour). This followed ‘*Tarrying*’ which became a familiar Pentecostal practice. The student would pray and wait, ‘tarrying before the Lord’ until the experience was received. One can see that such action will lead to loss of self control and susceptibility to outside spiritual influence. Some students began to laugh uncontrollably as a result, interpreting this as the baptism of the Spirit, Parham then gave himself to spreading the message of this ‘apostolic Christianity’. The press gave Parham front page coverage helping him popularise his teaching, though audiences were small and several of his students left, convinced this was not of God.

This period is sometimes called ‘the Topeka revival’, though it was no awakening in the real sense of the term. One also must question why all the 115 students, in the prayer meeting with Agnes Ozman, did not receive tongues, as per Biblical precedents. Gradually one then another in the following days received the gift as they were susceptible. There are also problems with Parham’s teaching that tongues were known languages which supposedly would solve the missionary problem. Resulting from this, some students did later speak in tongues with foreigners (e.g. Mable Smith); however, the Bible makes clear that tongues are uttering mysteries *to God in the Spirit and are not for speaking to men* (1 Cor 14:2).⁶³ The stories of those who went out to foreign fields are tragedies in themselves. These missionaries of Parham were unprepared and unsuccessful. Some had harrowing experiences and later said that the ‘*whole affair was prompted by Satanic influence*’.⁶⁴ Despite these debacles, Parham never ceased to believe this aberrant

⁶¹ Most Pentecostals and Charismatics believe tongues to be angelic in origin (*glossolalia*) but the early Pentecostals thought that they were earthly foreign languages unknown to the speaker (*xenolalia*).

⁶² Ozman was not the first to speak in tongues. This gift was first manifested in 1886 (some sources say 1896) in meetings led by W.F. Bryant in what would become ‘The Church of God’, a Holiness denomination.

⁶³ This is what Rodney Howard-Browne and Kenneth Copeland also did at the start of the Toronto Blessing, as widely seen on video footage. Such blasphemous actions show that Toronto flows directly from the early Pentecostals, not from later accretions by heretics like Branham perverting ‘genuine’ Pentecostalism. Other early Pentecostal behaviour like: uncontrolled laughter, falling over, shaking etc. also show the direct link to Toronto, and indeed to earlier discredited movements in history like those of Irving and Muntzer. Many modern, non-Christian movements in both pseudo-spirituality, false religions and modern art also include similar behaviour. Some performance art body painters and mutilators use terms like: ‘speaking in tongues’, the ‘gifts of the Spirit’ to describe their actions as having religious, not just artistic, significance.

⁶⁴ Mikhael, p242. A.. G. Garr was the first white man to speak in tongues at Azusa Street and went to India expecting to speak Hindi by the power of the Spirit. When this did not happen, he went to Hong Kong and

doctrine.

Parham was surprised that no one was really interested in his movement, and he kept only a small group of followers for the next few years. His *Apostolic Faith Movement* was revitalised when a revival occurred in Galena, Kansas in 1903. The message of Pentecostal baptism gathered newspaper publicity and this time thousands flocked to Parham, enabling him to plant a number of churches near Houston in Texas in 1905. He also established a Bible school there which black holiness preacher, William J. Seymour attended. In 1906 Parham attained the height of his success having 8-10 thousand followers linked in an organisation with him leading as '*Projector*'. Never dull, he often dressed in Palestinian costume to preach, warning people that God would judge them if they did not join his movement.

His assurance that he was the only one that knew and practised the truth led to power play tactics and physical casualties. Threatened by Dowie's establishment of a Pentecostal centre in '*Zion City*', Illinois, Parham went to 'correct' him. Local press reports instances of cruelty when his followers engaged in spiritual warfare against demons, but physically damaged people with their twisting, punching and pummelling. One woman died as a result. [Other instances of similar activity, and results, continued, right up to today including: Smith Wigglesworth (he punched someone. in the stomach, who then died) and proponents in the Charismatic Movement.]

Failing to control *Zion City*, Parham also missed early involvement in the Azusa Street revival and was forced to set up a rival organisation, driven by the desire to establish his own authority. The then leader of *Zion City*, Wilbur Voliva, stifled Parham's influence as the focus for Pentecostalism. Parham's standing was further damaged by his arrest for sodomy in Texas in 1907. He was then virtually alienated from the Pentecostal movement and died, largely ignored, in 1929, four years after the date when the Lord would return, according to his own teaching.

Evaluation of ideas

As the forerunner, Parham formulated the foundational doctrines and practices which characterise the Pentecostal movement. Most of these are clearly unbiblical.

- Tongues is the initial evidence of the Baptism of the Holy Spirit.
- This baptism only occurs when a person has been sanctified.
- Tongues will enable missionaries to spread the Gospel rapidly by speaking mysteriously in foreign languages thus ensuring the imminent world-wide revival.
- The coming of Christ was premillennial and imminent following the expected revival.
- The adoption of tarrying meetings, especially long into the night was (and is) dangerous, leading to passivity and lack of self control followed by an altered state of consciousness and openness to demonic activity. Any experience received after this was more likely to be evil than good but was accepted subjectively as being from God.
- Parham also denied many central doctrines of Christianity including: water baptism and eternal punishment.

Contribution to charismatic history:

- Though not the first group to experience tongues, Parham it seen as the originator of the modern experience of it.
- Doctrine of initial evidence and xenolalia.

- Development of tarrying meetings.
- Populariser of imminent, premillennial, world revival and end of the current world.
- Catalyst for Seymour.
- Accusations of scandal.

The Welsh Revival (1903-4)

When revival broke out in Cardigan Bay in November 1903, few would have thought that the impact would be so dramatic, world-wide and long lasting. The reports of it were to have especial significance for the beginning of the Pentecostal movement. In fact Jessie Penn-Lewis even postulated that *“the Revival in Wales may be the beginning of the “latter rain” which shall prepare the Church of God for the Lord’s appearing”*.⁶⁵ Prayer for a world-wide revival was a major feature of international evangelicalism from about 1898; many meetings being solely committed to this purpose. Even one of the contributory factors leading to the revival was a 1902 booklet called, *Back to Pentecost*, and expectations of an awakening were linked with thoughts of a modern Pentecostal experience. The Welsh Revival was, therefore, seen to be the beginning of an international move of God. The key factor in Wales was the outpouring of the Holy Spirit leading to conversions and an empowered church; but the overwhelming exported influence was an ‘outpouring’ leading to experiences and manifestations within a church meeting. Many of the later practices and extremes present in this revival flowered in Pentecostal groups, which, at first, also called themselves the Apostolic or Latter Rain Movement. Revival did not break outside from Wales, Pentecostalism did.

Although the Welsh Revival was, originally, old fashioned in it’s evangelical impact upon sinners, who were often powerfully and soundly converted,⁶⁶ the revival contained some new elements which became of great interest to the Holiness groups, especially emphatic teaching upon the baptism with the Holy Spirit. Novelties included, hour long singing, praying in unison, interruptions by worshippers,⁶⁷ accounts of healings, deliverance from drink, and the ‘hwyl’ (lit. ‘sail’; pron. ‘hoo-weel’, a half spoken, half sung hymn of penitence/thanks; but also associated with enthusiasm in preaching). The use of the term, ‘hywl’, meant that preacher and congregation were being carried along in religious fervour and thus it described the effect of emotionalism in the meeting. This ‘sailing’ on an emotional high would suddenly impact a meeting, in the middle of an otherwise dead sermon, by the preacher adopting a raised voice, a fearsome expression, or various gestures, which would excite and impassion an audience. As the congregation were ‘overwhelmed’ they would cry, sit on the floor or break out into spontaneous songs.⁶⁸ This tradition in Wales was brought to a head in the 1904 revival which became the most popular and well known of all the 16 or so revivals to hit this principality between 1785 and 1904.

⁶⁵ Penn-Lewis, *The Awakening in Wales*, Overcomer Lit. Trust, (n.d.) p17.

⁶⁶ The powerful effects of this revival should not be minimised. Shops were cleared of Bibles quickly sold, prayer meetings were held everywhere - in collieries, trams, trains etc., long standing debts were paid, stolen goods returned, magistrates had no cases to hear, public-houses were forsaken, swearing vanished so that pit ponies could not understand their drivers, managers testified that output increased, political meetings were postponed, theatre companies relocated due to lack of audiences, football teams were disbanded because the players had better interests and so on. In the beginning, it was common that many conversions would follow the preaching in stillness without any excitement (see Penn-Lewis p48 for an example).

⁶⁷ Singing would often stop the preaching, sometimes from people (principally women, especially Evan Robert’s wife Annie) on the platform.

⁶⁸ For a description of this in action see: Alan Spencer, *Revivalist Propaganda & the Cause of Truth in Wales* in *British Reformed Journal*, 22, Ap-Ju 1998, p29.

There was also a de-emphasis upon preaching in the awakening. Oftentimes 26 year old Evan Roberts, the accredited key figure in the revival, would simply pray at the beginning of the meeting ('bend me Lord') and conviction would fall upon hardened miners.⁶⁹ At other times he locked the doors, requested prayer for the Spirit and refused to let people leave until signs of the Spirit's presence were obvious - like crying or distress.⁷⁰ However, what may have begun well later degenerated into many extremes and an over emphasis upon mystical or even demonic matters following this introspective approach. Revival historian Eifion Evans says:

*'a ministry of the Word was often absent ... This gave rise to some excesses of emotionalism, and placed the converts' experience at the mercy of individual idiosyncrasies and the psychological fashions of the day. The later repercussions were even ,more serious, for it led to a rapid decline in the spiritual discernment and vigour of many whose love ... grew sadly cold.'*⁷¹

Meetings began to show the exuberance associated with later Pentecostal services. This, no doubt arose from the over concentration upon subjective experiences, instead of truth, to bring effect. A leader would consider the gathering to be a failure if there were not visible effects of the Spirit touching the people. It was not uncommon to describe meetings as being like 'a boiling cauldron' or such-like. As this excitement was not properly controlled, the revival began to wane and the flesh took over. Evan Roberts himself had a major breakdown and withdrew from further ministry. It is also significant that, like later Pentecostalism, the revival boasted many prominent women leaders and speakers.

The impact upon Pentecostal leaders (like Anglican, A. A. Boddy), and churches (like Azusa Street) was enormous. In the UK the three main Pentecostal bodies (Elim, AOG, the Apostolic Church) credit the Welsh Revival for it's early leaders and patterns of worship/organisation. The Jeffreys brothers (Elim) and Donald Gee (AOG) were direct products of it. In 1905 Frank Bartleman heard about the Welsh Revival from F. B. Meyer's description, and then distributed accounts of it written by Campbell Morgan and S. B. Shaw, whose 1905 book (*The Great Revival in Wales*) stirred the world. He even exchanged letters with Evan Roberts. Bartleman did much to propagate news of the awakening in America. The world-wide church was stirred and a new expectancy for power from on high was kindled in every heart.

Contribution to charismatic history:

- Raised 'spiritual temperature' world wide and created expectancy for global revival.
- Demonstrated exuberance in meetings, crying, spontaneous singing interrupting the speaker, prostration.
- Subjective emphasis regarding personal ministry, fleshly emotionalism.
- Visible emphasis regarding spiritual ministry.
- Healings, deliverance.
- De-emphasis on preaching.
- Emphasis upon baptism in the Spirit.

⁶⁹ Not all preachers encouraged emotionalism. R.B. Jones was very careful to avoid any emotionalism diminishing Word-centred preaching. However, Martyn Lloyd-Jones could condemn, *'the lamentable failure of the preachers to continue preaching and teaching during the revival'*. (Eifion Evans, *The Welsh Revival of 1904*, Evan. Press of Wales, p6.)

⁷⁰ Brynmor Jones, *Voices From the Welsh Revival 1904-1905*, quoted in Graham Hind, *Pentecostal Experience in the Welsh Revival of 1904*, CRN Journal, Summer 1998, p10.

⁷¹ Evans, p163-4.

- Focus upon demonology later on.
- Wearing out of key leader,

Seymour - the Azusa Street 'revival' (1906+)

William Seymour (1870-1922)

Probably the most famous focus for the rise of the movement was the 'Revival' at Azusa Street in Los Angeles at the turn of the century. The pastor of this mission was William Seymour. He was raised as a Baptist by his parents who were former slaves. As a boy he had frequent dreams and visions. Later (1905) he became a holiness preacher, despite being a poor speaker and blind in one eye, accepting the Wesleyan error of entire sanctification and the expectation of a great outpouring of the Holy Spirit before the rapture. This shows him to be a typical Arminian Dispensationalist of the time.

His previous pastor, a woman, had received tongues under Parham in Kansas. When Parham moved to Houston, Seymour enrolled in Parham's 'college' and accepted that tongues were the initial evidence of baptism in the Spirit. Pentecostal historian, Vinson Synan says that: *'Although he was not present at the beginning of the Azusa Street revival, Parham was in many ways the theological father of the event.'*⁷²

In the spring of 1906, 35 year old Seymour accepted an invitation to preach at a black Nazarene church in Los Angeles, led by Mrs Julia Hutchins, expelled from their original Baptist denomination for teaching Holiness ideas. This city was feeling the effects of the Welsh Revival, news of which sparked off a revival in the First Baptist Church, led by Joseph Smale.⁷³ Although Smale dominated the LA religious scene, Phineas Bresee was also influential. He had founded the *Pentecostal*⁷⁴ *Church of the Nazarene* in 1895, seeking to preserve holiness teaching which was dying out of Methodist churches.

Seymour in Los Angeles

On moving to Los Angeles, Seymour preached on the necessity of tongues for the 'initial evidence' of the baptism in the Spirit, (though he had not experienced it himself) and was subsequently expelled from the church he visited on Santa Fe Street. The people received his message but Hutchins did not. This was revolutionary and offensive teaching to most believers at the time.⁷⁵ Stranded, he was invited to stay with Edward Lee, who had a revival prayer meeting at his home. As the participants grew under Seymour, Richard and Ruth Asbury (or Asberry) hosted the meetings at their home on 214 Bonnie Brae Street. On 9 April 1906, Seymour's landlord asked Seymour to pray for him to receive tongues; Lee spoke in tongues as a result. Rushing to the meeting in Bonnie Brae Street, Seymour related the experience and preached on Acts 2:4. During the study his closest co-worker, Jennie E. Moore, and others, broke out in tongues also. It was here that Seymour experienced tongues after several weeks of prayer on 12 April. The first white man was also gifted and the front porch crumbled under the weight of the crowds.

The home meetings grew further and Seymour began conducting meetings in the street.

⁷² Synan in: Frank Bartleman, *Azusa St*, Introduction.

⁷³ Frank Bartleman also kept up a correspondence with Evan Roberts showing that the link between early Pentecostalism and the Welsh Revival was not tenuous.

⁷⁴ Many small *Holiness* churches used the title 'Pentecostal' as a reference to the gift ('second blessing') of sanctification after the 'baptism in the Spirit'. Bresee later dropped the word 'Pentecostal' from the title.

⁷⁵ All Evangelicals (then) taught that baptism in the Spirit occurred at the time of conversion and holiness teachers claimed it took place at the time of their "second blessing" or "entire sanctification."

312 Azusa Street was later secured for meetings (previously a stable, a warehouse and a Methodist Episcopal church) with the first service taking place on 14 April 1906. Within days the newspapers were reporting 'a weird babble of tongues' and 'wild scenes' (LA Times), many folk being excited by the earthquake which killed 10,000 people on 19 April. By May, over 1000 people were trying to enter the small 40 by 60 foot building. By September 13,000 people had received the message.

At first the meetings were mainly composed of blacks, but at the height of fame whites predominated. As these organised their own meetings after 1906, the meetings again assumed a black majority. Azusa Street meetings were wild and exotic. They were held three times a day and continued for hours, sometimes all day and night producing hypnotic altered states in those attending. One foot washing service lasted till daybreak. Seymour rarely preached. When he did, he only read one or two words from the Bible at a time before walking round the room challenging folk and shouting at people to '*let the tongues come forth*'.

All the symptoms later associated with the Toronto experience were present in Azusa Street: shaking, slaying in the Spirit, tongues, various physical gestures, babbling and jabbering gibberish, contortions, sexual impropriety, jerking, shrieking, barking, hooting, crawling etc. Although tongues was the central focus, it was claimed that all the supernatural gifts had been restored to them. It was not uncommon for women to lie prostrate on the floor for hours on end surrounded by weeping crowds and preachers running around the room shouting.⁷⁶ Men would jump and shout while women danced and sang. People often sang together but singing different words, melodies and rhythms while people lay on the dirty floor, slain in the 'spirit'. While all this was going on, there were frequent arguments at the back from people opposing the proceedings. Truly this was chaos.

The leaders on the 'platform' were also a poor example to follow. Seymour would sit behind empty shoe boxes, keeping his head inside one to pray! Bartleman said that greetings and human contact was avoided in order to concentrate on God first. To aid this the leaders put their heads under benches in the corner in order to pray!⁷⁷ At other times Bartleman simply lay on the makeshift platform while 'God' controlled the meetings.⁷⁸ Sometimes the preachers on the platform fell and tangled their feet up in their chairs or collapsed on the piano.⁷⁹

Occult invasion at Azusa Street

As we have seen, the teaching at Azusa Street was basic 'Holiness' doctrine with the additions formulated by Parham, but the meetings had a worship style that was based on the African-American tradition which developed out of the slavery experience of the South. This included Black music styles and very expressive praise, with shouting and dancing (only previously seen in whites in Appalachia). To this fervour was added tongues, prophecy and other gifts. All of this especially attracted poor working class people. Black people, mainly women, would cry out in tongues, often with wails, cries and screams, and then faint in a paroxysm of ecstasy, sufficient to appear to onlookers as bedlam (see L.A. Times article). Men would fall *en masse* like dead trees or alternatively, rush in crowds to the front. This behaviour attracted those interested in the occult and Voodoo.

⁷⁶ Bartleman, *How Pentecost Came to Los Angeles*, (1925) p61.

⁷⁷ Lang, p20.

⁷⁸ Bartleman, *How Pentecost Came to Los Angeles*, (1925) p69.

⁷⁹ This occurred in Indianapolis in 1908; Bartleman, *How Pentecost Came to Los Angeles*, (1925) p122.

Seymour later admitted that the exuberance of tongue speaking had provided an open door for witches, spiritualists and free love to enter meetings. Parham was so incensed by what he described as '*animalism*' and '*all kinds of spells*' that he said, '*God is sick at His stomach*'.⁸⁰ Spiritualists and mediums from all over Los Angeles began to attend the meetings and even contributed their seances and trances to the meetings. Although this disturbed Seymour, he could not control it. The big question is - how can a genuine move of God attract the denizens of Satan. Answer - it cannot, it must have a root in Satan himself, or at the very least, be a mixture and be undisciplined so that evil can operate freely. If it was a powerful move of God, witches would have been unable to get anywhere near the meeting. Frank Bartleman said that there were so many spiritualists and hypnotists and crooks involved in the meetings that people were afraid that the devil would get them, and Bartleman was a Pentecostal supporter, not a critic.

Seymour spoke of Parham as his spiritual father and pleaded with Parham to come and sort the mess out. When Parham arrived and preached he had no impact at all upon the evils in the meetings. Parham was repelled by the noisy demonstrations and the influence of spiritualists in the church. His attempts at correction alienated Seymour and led to the rejection of his in October 1906; he was later asked by an elder to leave and so he set up another meeting to deliver the casualties from Azusa Street, from their demons. [Why he should have power then, when he had none at Azusa Street was ignored.]

Parham continued to discredit Azusa Street throughout his life. He called it a seduction of the Devil, a deceptive counterfeit, magic and an error. He said that the manifestations in Seymour's work were down to hypnotists and familiar Spirits:

*'I sat on the platform in Azusa Street Mission, and saw the manifestations of the flesh, spiritualistic controls, saw people practising hypnotism at the altar over candidates seeking the baptism ... one [of the elders] was a hypnotist.'*⁸¹

Seymour, however, felt that Parham's theology of tongues as the initial evidence of baptism in the Spirit provided an open door for witches and spiritualists.⁸² Both the founders of Pentecostalism criticised each other and blamed each other for what they saw clearly as a demonic work. There was no question that they believed that this was the effect, their disagreement was - whose fault was it?

The spread of Azusa Street's influence

Seymour organised his ministry as the *Apostolic Faith Movement* (in deference to Parham) and started a journal, *The Apostolic Faith*, garnering 50,000 subscribers. In this Seymour was aided by several women, the journal being edited by a white woman, Florence Crawford. Like Toronto, people gathered from all over the world to partake of this 'blessing'. For three and a half years the meetings continued unabated (21 a week) but missionaries failed in their expectation to preach to foreigners in tongues. It is said that people of every race and culture had attended his meetings.

The pilgrims to Azusa Street took the experience back with them to other states, countries and denominations. Originally, it was expected that Pentecostalism would overwhelm the denominations, ridding the churches of formalism, modernism and dullness. This never occurred; in fact, the Pentecostal Movement became the object of scandal and derision amongst Evangelical churches and was vigorously opposed. Pastors were dismissed,

⁸⁰ Mikhael p218, 221.

⁸¹ S.E. Parham, *The Life of Charles Parham*, p165-167.

⁸² *Dict. of Pent. & Char. Mvts.*, p36

missionaries had their finances terminated and Pentecostal members were removed from membership roles. This forced the 'apostles' of the new faith to open up churches wherever they could in storefront missions, lofts, upper rooms in poor areas and modest church buildings. These new centres became springboards for further expansion themselves:

- Gaston Sarnabus Cashwell of the Pentecostal Holiness Church came from North Carolina. After being prayed for in Azusa Street he led a preaching tour in the South and took several southern Holiness denominations into Pentecostalism (the Pentecostal Holiness Church, the Fire-Baptised Holiness Church, The Church of God, the United Holy Church of America, and The Pentecostal Free Will Baptist Church).
- Future leaders in the Assemblies of God, M.M. Pinson and H.G. Rodgers, were baptised in the Spirit under Cashwell in Birmingham, Alabama.
- C.H. Mason of Memphis, led most of The Church of God in Christ into Pentecostalism.
- R.E. McAlister and A.H. Argue took Pentecostalism to Canada.
- T. B. Barratt didn't get to Azusa Street, being baptised in the Spirit in New York before he could get there. He then took Pentecostalism to Norway. From Oslo the work continued into Sweden, Denmark, England, Germany and France.
- Chile was impacted by the Methodist, Dr. W. C. Hoevr and Brazil by Daniel Berg and Gunnar Vingren.
- The first Pentecostal manifestations in England took place in All Saints church, Monkwearmouth, Sunderland, under the leadership of vicar A.A. Boddy in September 1907. Boddy had seen the results at Los Angeles, India and Norway.
- Russia and the Slavic Countries were broken open by Ivan Voronaeff, a Russian Baptist from New York.

The disintegration

The history of Pentecostalism is one of breakdown and schism. Jessie Penn-Lewis could say that everywhere in the world, Pentecostals inflicted division and separation among Christians.⁸³ Pentecostalism is the most fragmented grouping of all religious movements, having at least 177 denominations at 1989, although Synan states there are 11,000.⁸⁴ Fragmentation started early on with the split of Parham and Seymour. It is frequently stated that the 'colour line' was washed away in the blood at Azusa Street and mixed race meeting formed a part of the early meetings. It did not last long, however, some whites left claiming that the blacks controlled the leadership. Seymour himself asked the Hispanics to leave and later wrote laws refusing office to anyone not of African-American stock.

Even Seymour's closest colleagues did not remain united. Two of Seymour's female aids (Lum and Crawford) crippled his ministry when they took his mailing list and journal to Portland, Oregon in opposition to Seymour's marriage in 1908. When Florence Crawford arrived, she started a new denomination named after the journal, 'Apostolic Faith'. In 1911 another co-worker (William Durham) attacked Seymour's position on sanctification. Durham denounced the idea of a second blessing sanctification as unbiblical; there is only one work of grace, he claimed. [Pentecostals usually taught that there was one work of grace to save and another to cleanse; conversion cleanses outwardly but does not deal with the heart.] He called this his 'finished work' doctrine and sanctification was progressive. After preaching while Seymour was on tour, Durham's finished work teaching sparked a fresh revival. Seymour quickly returned and had to padlock the doors to prevent

⁸³ *Christian History*, No. 58, p30.

⁸⁴ J. Gordon Melton, Ed, *The Encyclopedia of American Religions: A Comprehensive Study of the Major Religious Groups in the United States and Canada*, Triumph Books, New York, NY, (1989). Vinson Synan, *History of Pentecostalism*.

a take over by Durham and his supporters. Durham preached elsewhere and his followers went on to found the *Assemblies of God* in 1914. Seymour later revised the church constitution so that he could call himself a bishop. With the outbreak of the first world war in 1914, Azusa Street had degenerated into just another local black mission in LA, and after Seymour's death, in 1922, the pastorate passed to his wife. When she died, the mission was sold to compensate for non-payment of taxes.

Regarding the Christian churches generally, opinion became bitterly divided about the Pentecostal claims. Perhaps the majority of the Holiness Movement accepted Azusa Street dogma, but the great majority of churches rejected Pentecostalism, many considering it's teachings as heresy. Fundamentalists even expelled all Pentecostals from their churches by 1928. Even as early as December 1906, local pastors raised warning cries. Dr. Phineas Bresee, founder of the Church of the Nazarene (known at that time as the Pentecostal Church of the Nazarene) wrote an editorial in the Nazarene Messenger about the Azusa services (see later).

Evaluation

Obviously, many of Parham's errors were repeated by Seymour. Although Seymour left few written records, we can see a sample of Azusa Street teaching from the 'Apostolic Faith' journals which survive.⁸⁵ Like many Pentecostal meetings, it is dominated by unsubstantiated testimonies and no teaching at all. (The picture given by Bresee's report shows that the Bible was hardly even read, let alone expounded.) There is no focus upon the truth or even upon Christ himself. It concentrates upon the experience and the local goings on. It includes many false prophecies e.g. that an earthquake was soon to hit Los Angeles, the second coming was imminent (in 1906) etc. Furthermore it states that prophecies were given as tongues (presumably then interpreted) whereas scripture shows that tongues are prayers, mysteries uttered to God in the Spirit (1 Cor 14:2).

The idea that tongues would enable missionaries to evangelise the world rapidly was not only foolish and unscriptural, but led to massive disappointment and heartbreak. Another worrying feature is the focus which believers placed upon the experience of receiving tongues. This is seen in many writings, conversations and in meetings still today. When giving a testimony (which they do often), concentration is placed upon the day they first spoke in tongues, even to the exclusion of talking about Christ or the forgiveness of sins when they were converted. Rachel Sizelove, a co-worker at Azusa even says that people would look at the logo of the Apostolic Faith journal and go into an ecstatic experience again: '*For, when so many just saw the top of the letter, conviction would seize them for their baptism, and the power of God would fall upon them, Hallelujah!*'⁸⁶ This is very similar to what happens with occult fetishes. Though the lady appears to be a dear and sincere believer who was devoted to God, it is the experience of being baptised in the Spirit which dominates her memories. Would the Holy Spirit lead people to place the focus of their lives somewhere other than Christ? Furthermore, it was not unknown for workers to command the Holy Spirit, in the manner of current Word Faith leaders, when praying for people to be baptised in the Spirit.⁸⁷

The fact that witches, mediums and other Spiritists could feel at home, secure and contribute in the meetings is a most devastating indictment of the source of the manifestations. Sin flees from the presence of God or is consumed. The Spirit behind

⁸⁵ Only 13 were issued, part of issue one is at Appendix three

⁸⁶ Rachel Sizelove, Preface from: *Like As of Fire*, reprint of the *Apostolic Faith* journals.

⁸⁷ Alma White, *Demons & Tongues*, Pillar of Fire Pub., (1949), p77.

Azusa Street could not be from God. If even Parham could see that Satan was behind the activities in the mission, something must have been seriously wrong.

The poor testimony of the behaviour expressed reveals bad fruit which was condemned by secular and religious commentators. At the very least, Seymour disobeyed the scriptural injunction to conduct meetings decently and in order.

The fruit of this movement was contention, division, fragmentation, separation and castigation by other church groups. Many members became afflicted by the devil in one form or another and required help from outside. Even Bartleman would admit that by 1925 the 'tarrying' rooms were too often full of fleshly enthusiasm, blowing off steam and full of mental intoxication. He called them a '*lethal chamber, with very little of the pure Spirit of God*'.⁸⁸ In the years to come, many serious errors would grow out of this fertile ground like: *Latter Rain* teaching, *The Healing Movement* (Branhamism) *Restorationism*, *Ecumenism* right up to Toronto type aberrations.

Contribution to charismatic history:

- Births modern Pentecostalism.
- Models all the gifts.
- Models baptism in the Spirit preaching.
- Models chaos in meetings and wild uncontrolled behaviour of all sorts: slaying in the Spirit, crying, howling, running, shouting, jerking etc..
- Reveals a root containing distinct occult influences, condemned for this by local leaders and by other Pentecostal preachers.
- Even its own leaders document the fleshly extravagances.
- Shows no sign of being a genuine revival under the control of the Holy Spirit.
- Quickly fragmented with internal bitter divisions.
- Doctrinal poverty and paucity of preaching, or even scripture reading by Seymour.
- False prophecies given.

Frank Bartleman (1906+)

Without doubt, it is Frank Bartleman who is responsible for widely publicising the events that happened in Los Angeles. It was his reporting which appeared in many newspapers and magazines which led to many seeking the new experience and flocking to Azusa Street. Synan states: '*It is probable that without his reporting, the pentecostal movement would not have spread so quickly and so far as it did. His journalism not only informed the world about the pentecostal movement, but in a large measure also helped to form it.*'⁸⁹ His reports and articles were later gathered into a book called: '*How Pentecost Came to Los Angeles*' and enables us to read, first hand, eyewitness accounts.

Born in 1871, Bartleman was a sickly person all his life who described himself as always living '*with death looking over my shoulder*'. Converted in 1893, he showed a desire to evangelise the poor and needy in the slums, '*The Gospel was a fire in my bones that roared all the day*'. He also developed a lifelong devotion to the idea of divine healing, and sought it for his invalid body. This led to him leaving the Baptists and joining the Holiness Movement in 1897 after a short time in the Salvation Army and studying for a while at the Moody bible Institute.

⁸⁸ Bartleman, *How Pentecost Came to Los Angeles*, (1925) p81.

⁸⁹ Synan in: Frank Bartleman, *Azusa St*, Introduction.

He toured the South, befriending the blacks to white animosity. He became so depressed at one point that he contemplated suicide. However, in 1900 he married a matron of a school for fallen girls in Pittsburgh and at the same time experienced shouting and jumping in meetings. Ordained in what he terms as 'a pentecostal connection', meaning presumably a Holiness church, he was given a pastorate in Pennsylvania, but this failed due to being 'a *backslidden holiness charge*'. But Bartleman experienced further phenomena like 'electric shocks' and being slain in the Spirit after preaching. He also talks of some healing, especially of his horse, in answer to prayer.

He grew concerned that the Methodist church was becoming stale at a time where he was becoming more exuberant, and decided to go West with his wife and new daughter. In Denver he worked with Alma White, leader of the 'Pillar of Fire Church', a small holiness group which practised 'holy dancing'. By now, Bartleman was opposed to all forms of quiet worship. As well as writing tracts, he got into trouble for painting scripture graffiti on bridges, rocks and public places, being arrested several times.

Reaching California in 1904, he led a Peniel Mission in Sacramento but this also failed due to 'incompetent workers' and opposing missions. Attempts to gain pastorates with the Methodists and Bresee's Nazarene's failed and Bartleman was forced to take odd jobs. His second child was born in a rescue home where he could not stay and his wife was reduced to taking food from dustbins and they had shabby clothes. Bartleman himself stated that his nerves were worn threadbare by this time; and his habits of prayer are a cause for concern since they led to breaking his health completely, from stress and mental collapse. Despite his weakness, he would fast as well as praying for days on end. One has to question whether his exhaustion, illnesses and mental debility enabled him to be a sound judge of what he would soon experience and report.

Leaving Sacramento for Los Angeles, they arrived in December 1904 where Bartleman went to the Peniel mission. Here tragedy awaited him as poverty, sickness and the death of his oldest child caused great grief. But Bartleman continued to work with various holiness missions, despite their coldness to the winds of revival beginning to blow. He began to write articles for the Holiness press, primarily in the 'Way of Faith' in Columbia, South Carolina, and 'God's Revivalist' published in Cincinnati, but syndicated to others. By 1906 he had a reputation as a reputable reporter in Holiness circles.

Bartleman joined up with Seymour at the time of the meetings in Asbury's house and began to write up the revival. His claims for the great power of 'the revival' did not go unopposed by local pastors. Articles appeared in the 'Way of Faith', 'God's Revivalist', and 'Christian Harvester' gaining a wide circulation. As controversy raged around the work, Bartleman continued to support Seymour and the experiences, despite recognising that Spiritists and witches had invaded the meetings. The excitements of reports about the spread of the movement continued to foster the idea that they were on the brink of a massive world wide revival. Like today, the religious enthusiasm disconnected their ability to rationalise objectively. Bartleman said that the revival let loose in Azusa Street would be '*a world-wide one without a doubt*'.

Evaluation

How do we assess such a sincere evangelist as Bartleman? His troubled life led to great zeal, but was that zeal enlightened? His determination to find a pastorate led to wanderings and a family life without the foundations of settled existence and financial

security. If this had resulted in evangelistic success, or new churches planted, perhaps it may have been a worthy aim. In fact, it led to spiritual failure after failure with severe repercussions to his family. Can we condone a man's actions which resulted in his wife and child scrounging for food from garbage cans, all alone?

What about Bartleman's understanding of truth? Firstly, he had no problem accepting Parham's thesis of tongues being the initial evidence of the baptism in the Spirit. When William Durham preached a 'finished work' of sanctification Bartleman stood next to him and accepted his ideas. When the 'Oneness' Pentecostal movement started, he joined with Glenn Cook and Frank Ewart, and was re-baptised in Jesus' name alone, despite losing many Trinitarian friends in the process. In fact, joining the Oneness Pentecostal Movement led to his isolation and the termination of his writing influence; although he did write about later mission work in Europe, for instance, mainly for his Oneness colleagues.

In the end Bartleman avoided all Pentecostal denominations and continued his mission work in Los Angeles as an independent. He died in 1935. It is clear that his theological assessments cannot be trusted as he was weak, even on Trinitarian doctrines. His acceptance of wild and exuberant phenomena, even before Azusa Street, also make him unreliable as an assessor of religious experiences. Such is the man who is credited as the major catalyst in spreading the news of the Pentecostal experience of Azusa Street

Contribution to charismatic history:

- Main publicist of Azusa distinctives and history.
- His personal history reveals that his judgment is not trustworthy.
- Doctrinally confused and adopted heresies.
- Did not adequately care for himself or his family.

What the Newspapers wrote about Azusa Street

While we should be wary of simply accepting the testimony of the secular world to confirm or deny church matters, the evidence of contemporary records should be weighed. Previous revivals had been written up by newspapers with sensitivity and approval in many cases. This was a different age to today, in those days godliness was encouraged and applauded; religion was accepted and there was a general belief in God and the basics of the Christian faith. With all this in mind, we should at least be aware of what the *Los Angeles Times* wrote in April 1906.⁹⁰

WEIRD BABEL OF TONGUES

*New Sect of Fanatics is Breaking Loose
Wild Scene Last Night on Azusa Street
Gurgle of Wordless Talk by a Sister*

Breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand, the newest religious sect has started in Los Angeles. Meetings are held in a tumble-down shack on Azusa Street, near San Pedro Street, and 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. Colored people and a sprinkling of whites compose the congregation,

⁹⁰ Reprinted from the Los Angeles Times, April 18, 1906, page 1

and night is made hideous in the neighbourhood by the howlings of the worshippers who spend hours swaying forth and back in a nerve-racking [sic] attitude of prayer and supplication. They claim to have "the gift of tongues;" and to be able to comprehend the babel.

Such a startling claim has never yet been made by any company of fanatics, even in Los Angeles, the home of almost numberless creeds. Sacred tenets, reverently mentioned by the orthodox believer, are dealt with in a familiar, if nor irreverent, manner by these latest religionists.

Stony Optic Defies

An old colored exhort, blind in one eye, is the major-domo of the company. With his stony optic fixed on some luckless unbeliever, the old man yells his defiance and challenges an answer. Anathemas are heaped upon him who shall dare to gainsay the utterances of the preacher.

Clasped in his big fist the colored brother holds a miniature Bible from which he reads at intervals one or two words-never more. After an hour spent in exhortation the brethren [sic] present are invited to join in a "meeting of prayer, song and testimony." Then it is that pandemonium breaks loose, and the bounds of reason are passed by those who are "filled with the Spirit," whatever that may be.

"You-oo-oo gou-loo-loo come under the bloo-oo-oo boo-loo;" shouts an old colored "mammy;" in a frenzy of religious zeal. Swinging her arms wildly about her, she continues with the strangest harangue ever uttered. Few of her words are intelligible, and for the most part her testimony contains the most outrageous jumble of syllables, which are listened to with awe by the company.

Let Tongues Come Forth

One of the wildest of the meetings was held last night, and the highest pitch of excitement was reached by the gathering, which continued to "worship" until nearly midnight. The old exhorter urged the "sisters" to let the "tongues come forth" and the women gave themselves over to a riot of religious fervor. As a result a buxom dame was overcome with excitement and almost fainted.

Undismayed by the fearful attitude of the colored worshipper, another black women [sic] jumped to the floor and began a wild gesticulation, which ended in a gurgle of wordless prayers which were nothing less than shocking.

"She's speaking in unknown tongues;" announced the leader, in ah [sic] awed whisper, "keep on sister." The sister continued until it was necessary to assist her to a seat because of her bodily fatigue.

Notice some important salient points to emerge from this report, none of which is dissimilar to modern Charismatic extremes:

- Although familiar with strange cults, the newspaper labels Azusa as extreme, weird, wild, fanatical and madly excited.
- The local area is given a 'hideous' testimony of 'howlings of the worshippers who spend hours swaying forth and back'.

- The general religious demeanour is called 'irreverent'.
- Seymour is apparently treated in an authoritarian manner, anathemas are heaped on his opposers.
- Although Seymour exhorts the people for an hour, he only ever reads one or two words from the Bible at a time.
- The bounds of reason are surpassed in a frenzy of religious zeal which follows.
- The behaviour of women, who are mainly described, is shocking and includes 'wild gesticulation' which overcomes people to the point of fainting.

None of these points is at variance with what we know of later Pentecostalism, and there is no reason to suggest the report is less than honest. Contrary to the statements of Pentecostal apologists, the report is critical of unseemly behaviour, and not simply focused against tongue speaking. At the very least, the Azusa Street meetings were guilty of being conducted in an indecent manner in disobedience to 1 Cor 14:40.

Neither was this the only criticism at the time. Phineas Bresee, founder of the Nazarene Church, wrote a stinging attack on Azusa Street doctrine and practice (see Appendix Two). In summary he: questions the veracity of the successes claimed; accuses the leaders of heresy and fanaticism; and states that there was little direct influence in the true religious life of Los Angeles. [This is similar to the experiences at Toronto and Brownsville, Pensacola which have created world-wide interest to those seeking experiences but have made little impact at home.]

The Pentecostal Experience Exported

It is important for us to realise that what was passed on in Pentecostal missions was not a doctrine, even a doctrine about an experience; it was the experience itself, passed on by the laying on of hands. The same excesses which Azusa Street gained from the Shakers via the Holiness Movement were passed on to centres world-wide. It was the spiritual power called 'the anointing' which was transmitted from one person to another which led to the international spread of Pentecostalism, not truth or ecclesiastical distinctives.

We will look at only one (others are mentioned later). By 1933 the Pentecostal experience was spreading in China and in this year a 'revival' broke out. Dr. Paul Abbot wrote about one Pentecostal missionary centre in the *China Christian Year Book*; it describes confession, jerks, dancing, rolling on the floor, tongues, trances, visions, audible spiritual voices and revelations. All classic Shaker and Pentecostal manifestations. He calls it a '*ritual of chaos and a liturgy of disorder. Dancing, jumping and unrestrained actions in the church are practised without check. The meetings are pandemonium. ... the gatherings glorify noise; cacophonous praying splits the ear; wild wailing and tears, worked up in similar fashion to wailing at the graves, rob the services of all reverence. Carried on often until the small hours of the morning, they degenerate into exhibitions of emotional debauchery as the devotees abandon themselves to the floods of emotion. ... Hysterical laughter makes the gathering uncanny. many go into religious swoons and remain in such for long periods ... Not a few have lost their reason.*'⁹¹ The excesses of Azusa Street were not only a recapturing of earlier occult behaviour, but its missionaries transmitted the experience and its fruit to the whole world.

Key doctrinal basis of early and later Pentecostalism

⁹¹ Quoted from Dr. Patrick Dixon, *Signs of Revival, Kingsway*, (1994), p184.

Synan admits that, '*many "winds of doctrine" blew at Azusa Street*' but identifies five major teachings of Azusa Street:

- Justification by faith.
- Sanctification as a definite work of grace; (a second work, the imparting of a new life to the believer).
- The baptism in the Holy Spirit evidenced by speaking in other tongues; (a third work).⁹²
- Divine healing 'as in the atonement'; (i.e. automatically available at any time for a saved person).
- The personal premillennial rapture of the saints at the second coming of Christ.

This basis formed a standard for the first wave of Pentecostals, but would also apply to several current denominations e.g: the *Church of God* (Cleveland, TN) and the *Church of God in Christ*. Furthermore, Pentecostalism continued in the Arminianism of the Holiness Movement thus abandoning the historically sound theology of the Reformers. All the criticisms of Arminianism apply also to Pentecostalism.⁹³

Many other Pentecostals, especially those who originally came from a Baptist background, believe that the baptism of the Holy Spirit can happen to any believer, without a special prior sanctification experience. Examples would be the *Assemblies of God* and *Elim* (UK). World-wide, the AOG has recently followed the Toronto experience and fallen into many deviations so that, in Australia, whole congregations have withdrawn from the denomination. The Elim church has also endorsed Toronto and *Word Faith* teachers like Morris Cerullo. Some Elim churches are now becoming virtual *Word Faith* centres (like Kensington Temple), adopting stranger and stranger practices, experiences and teaching.

The third main grouping is the anti-Trinitarian *Oneness Pentecostals* (also known as '*Jesus Only*' or '*Apostolic Pentecostals*'). These believe that in the early Christian church, baptism was in the name of Jesus Christ only. They do not accept the doctrine of the Trinity. When this group arose in 1916, a crisis developed in the Assemblies of God over these new beliefs. The AOG remained Trinitarian, both in its baptismal formula and its concept of deity, but almost 200 pastors left as a result. The *United Pentecostal Church* and the *Pentecostal Assemblies of The World* are the main Oneness Pentecostal denominations.

A further group is *The United Pentecostal Church International* who teach that tongues is a vital sign of true conversion and anyone not able to perform this gift cannot be saved. Furthermore, if one is not baptised in the name of Jesus only he will not be saved either! They are not Trinitarians, but modalists who believe that God expressed himself first as Father, then as Jesus the Son, and finally in this age as the Holy Spirit. With other Pentecostals they practice foot washing in their services and apply strict rules of behaviour (e.g. women can only wear certain types of clothes, TV is prohibited etc.). One would think that such an aberrant group would be a small sect but this denomination numbers about 2.3 million members world-wide, including about 600,000 members in their 3,764 North American churches. They publish two periodicals: *The Pentecostal Herald*, and *The Global Witness*.

⁹² Interestingly, despite Pentecostal churches insisting that members practice speaking in tongues, their own reference works state that only 35% of all members have done so, initially or regularly. See Burgess and McGee, p820).

⁹³ For further information on this subject see my paper: *Introduction to Arminianism and Calvinism*.

Some denominations are congregational in structure; the individual congregations are self governing. Others have a connectional structure, in which regional and national organisations decide matters of doctrine and organisation (e.g. the *Elim* church in the UK).

One can see that Azusa Street not only prompted a divisive Spirit, but also led to doctrinal and ethical aberrations which continue today. The failure to identify with any historic Christian standards (like the *Westminster Confession* for instance) is one reason for this. There is no sound doctrinal root to the entire system, so all the shoots will be deviant.

The importance of the laying on of hands in Pentecostalism

It is of critical importance to understand what happens when Pentecostals and Charismatics lay hands on people. It is not for no reason that the New Testament commands that this is not done hastily. It is so serious an action that it requires great care and wisdom before considering doing this to someone. We should also realise that it is common in occult religions and sects as a means of transmitting power and a demonic presence (more of this in Part 2). Paul was familiar with its operation in the cultic groups of the first century as well as in historic Judaism, hence the warning (which is not simply about ordination in 1 Tim 5:22). At the very least we should remember that the action is an elementary factor, a foundational element along with baptism, and should not be given prominence in discipleship (Heb 6:1-4).

In the New Testament, the laying on of hands is associated with healing (Mk 16:18), miracles (Acts 5:12), receiving the Holy Spirit (Acts 8:17-19), ordination to ministry (Acts 6:6) and as an expression of fellowship (Acts 13:3). In any of these matters we should proceed with extreme caution. This is an apostolic imperative. Furthermore, nowhere in the Bible do we see an 'anointing' being transferred by the laying on of hands. The anointing only applies to Christ and, by implication, what we share by being in him. The laying on of hands is to do with identifying a person with the community; or in the Old Testament, identifying a sacrificial offering with the sin of the offerer. It is not a Biblical technique for transferring power.

It is not untrue to say that, in Pentecostal/Charismatic circles, people have felt free to lay on hands at the drop of a hat. The idea of passing on the anointing by the laying on of hands has been around since the beginning of the movement but came to the fore, in modern times, with William Branham, Franklin Hall and a book by J.E. Stile (*The Gift of the Holy Spirit*). A typical example follows from the first appearance of Pentecostalism in England in 1907:

*'A Christian woman told me that, kneeling in a waiting meeting, someone passed by and put a hand upon her shoulder; immediately her whole body thrilled with powerful emotions. ... Speaking in tongues followed, and she too had the seizure of the jaws and the forced and uncontrollable utterance that rushed forth.'*⁹⁴

The example of Dennis Bennett, who kick-started the Charismatic Movement, is apposite here; it is also common. Bennett heard about a couple who had been baptised in the Spirit from a ministerial colleague. Together they investigated the claims of 'John and Joan' and were provoked to consider the implications. Bennett engaged in serious Bible study about the person and ministry of the Holy Spirit and realised he had not given enough attention to this subject. But despite his seeking God and studying the Bible, he received no

⁹⁴ Lang, p31.

experience. It was only when an outsider called Bud prayed for him, followed by John and Joan laying hands upon him that he had an experience and spoke in tongues.⁹⁵ He subjected himself to ministry from people he hardly knew, whose antecedents he was unfamiliar with in order to have a special experience which he could not receive by prayer, Bible study or the ministrations of other church leaders.

This is very important. The Bible, as the word of God, is sufficient for all our needs. God promises, in it, to supply grace to help in time of need (Heb 4:16). If there is anything we require, our requests will be granted by God under his sovereignty (2 Cor 9:8-12). The Holy Spirit is sent by God, not men. Is God restricted by needing a man to lay hands on a person before they can be filled? Why is it that seeking God commonly fails to provide the 'goods', but simple contact with an experienced person enables the Pentecostal experience to be transmitted easily?

If the laying on of hands is a common occult technique to pass on a power or demonic force from an adept to a disciple (which it is), and if there is an occult historical root manifesting the Pentecostal experience (in fact there are several), then it is logical to infer that false charismatic experiences could have been passed on through a long line of devotees throughout history. Pentecostals would gladly accept that there is an historic transmission of experience, but would limit the historic line to 'sound' groups only - but how can they be sure who was sound? Pentecostal historians accept that Azusa Street, Cane Ridge or even the Shakers are historical forebears. If any of these contained occult contamination, of any sort, it will have been passed on, hand to head, as it were.

The laying on of hands has ensured that an experience has continued throughout history from one group to another which does not arise from intellectual acceptance of a teaching, but from passive acceptance of a spiritual power. The source of this power is critical - is it from God or is it from Satan, there's no other source for spiritual power, not even the flesh of man. The flesh can work up an experience and mimic a power but cannot produce real spiritual power. The only way to be certain is to see where the experience originates from and what the fruit of it originally was when it was in full flower. All the roots we have examined show that there was a definite demonic influence which was manifested in aberrational practices and heretical teachings.

Effects of Early Pentecostalism

A poor testimony

- Pentecostals in America scandalised local communities by their exuberant behaviour. One Azusa Street leader was arrested and tried before a lunacy commission; but the judge stated that if he committed the man, he would have to also commit half the Azusa Street community to an asylum also. Known as the 'Voodoo Priestess', two doctors tried to have Maria Woodworth-Etter committed, as insane, to a mental asylum after her behaviour in a meeting in St Louis.
- Many leaders, especially women, have been entangled in various scandals involving sex and money. Several have been charged with criminal acts. Others have left and divorced spouses to liaise with others (see later). Some of these stories led to massive news reportage and even films (in the case of Aimee Semple McPherson).
- There are repeated instances of the extreme emotional feelings resulting in men and women tearing off their clothes. Women slain in the Spirit often had to be covered by

⁹⁵ See: Dennis J. Bennett, *Nine O'Clock in the Morning*, Kingsway, (1979), p35ff.

blankets having exposed themselves by accident.

- There is much evidence of an extreme gullibility which led to a tarnishing of God's testimony. Acceptance of occult practices (seen as exotic even by the world), unbridled emotionalism, huckstering and so on led to antagonistic newspaper reports, books (sometimes written by Christians), documentaries and even films (like *Elmer Gantry*) which dramatised this feature. The cases of those who went to the mission field expecting to preach in foreign languages by speaking in tongues is a sad tragedy.
- There are many cases of public disturbances resulting from boisterous meetings. Petitions and complaints abounded and sometimes policemen loitered outside meetings expecting to be called in to quell a major commotion.

Readiness to accept novel ideas

Once the idea of a second blessing was received, despite having no scriptural basis of any kind, people would embrace whatever fruits they were told accompanied this experience. They were first told that it resulted in sanctification, a perfect love and joy, by Methodists. Many embraced the message and felt it. Next Holiness teachers developed this further and insisted that it resulted in entire sanctification, an actual purity and ceasing from sin with accompanying ecstasy. Soon thousands are testifying to experiencing an instant sanctification and spiritual blessing. Some were people from the first group. Then they are told by Keswick teachers that it rather, led to power for Christian service. Many claimed that this power was now their experience, some were the same people from the second group. Then Pentecostal preachers stated that the second blessing led to tongues; before long millions testified to receiving this, including people who had previously experienced both the former manifestations. What does this tell us?

People will experience whatever they are told and believe to be true. This is why a small American group of serpent handlers still exists in the Appalachians. They believe that handling snakes, drinking poison and holding fire, without harm, is a result of being baptised in the Spirit. They practice these things and the majority are not hurt. This is no different from the 'faith' of fakirs who lie on beds of nails or insert skewers through their cheeks. In the right atmosphere with the right conditioning, a person will experience anything they are told. Modern charismatics, for instance, are told that they will fall down are the climax of a meeting, catchers are placed behind them, and then lo and behold they are 'slain in the Spirit'. The experience is proof of nothing but the unquestioning acceptance of the recipient.

Predominance of women leaders

- From the first, women had a prominent place in Pentecostal ministry. The first Pentecostal tongues speaker was Agnes Ozman. The first person in Los Angeles to speak in tongues was a woman, Jennie Moore (who separated from her husband after her Pentecostal experience). The first Pentecostal journal editor was Clara E. Lum (who stole Seymour's *Apostolic Faith* mailing list to establish a separate organisation in Oregon with Crawford).
- Many women went out alone and founded new churches and mission centres, like Rachel Sizelove, Ivey Campbell, Florence Crawford. Parham often left women in charge of missions when he moved on to new ground. Half of the 12 member credentials committee of Azusa Street were women. Most Pentecostal denominations ordained women ministers (i.e. preachers: Church of God in 1909 - by 1913, 23% were women, AOG in 1914 - by 1936 25% of AOG ministers were women). Some denominations ordained women bishops (e.g. 'Church of the Living God, Pillar and Ground of Truth'). Fewer women acted as ruling pastors. The reduction in women's

ministry occurred after the second World War when middle class motherhood was emphasised, especially in the USA.

- Some of the most famous Pentecostal leaders were women like Carrie Judd Montgomery. Most of them were controversial women: Maria B. Woodworth-Etter (arrested for obtaining money under false pretences and other offences, divorced first husband, went into trances); Aimee Semple McPherson (divorced from second husband, had an (alleged) highly publicised affair, was charged with perjury, disastrous third marriage lasted only two years etc.); Kathryn Kuhlman (married, then left, a man who divorced his wife to marry her, loved expensive luxuries like jewels).
- It is noteworthy that women have also occupied a major place in the movements which pre-dated Pentecostalism: Prisca and Maximilla of the Montanists, Hildegard, Anne Lee of the Shakers. The French Prophets were mainly women. The first colleague of Irving to speak in tongues was Mary Campbell in 1830; the first one to prophesy was her sister, Mrs. Cardale, in 1831.
- Modern charismatic front-runners include many women leaders: Marilyn Hickey, Annette Capps, Gloria Copeland, Frances Hunter etc.

Confusion of experiences

- Many had testified to powerful operations of the Spirit resulting from Holiness meetings, but since they had not spoken in tongues, refused to call these a 'baptism of the Spirit'. This led to a multitude of names like; 'the power', 'sanctified', 'anointed' 'baptised by fire' as well as 'baptised in the Spirit'. Irwin differentiated several baptism experiences, after being firstly sanctified and then baptised in the Holy Spirit and fire. These were delineated under various explosive names: 'dynamite', 'lyddite', and 'oxidite'.

Antinomianism (abandonment of God's moral law)

- Even Pentecostals agree that: *'most Pentecostals view of the moral issues surrounding the fulfilment of latter-day prophecies may be characterised as antinomian'*.⁹⁶
- The character of many individuals as well as famous leaders, especially in the early days, reveals an appalling lack of obedience to God's moral standards. The movement was also lax in properly dealing with failures, even when it recognised them.

Doctrinal weakness

- Even a superficial reading of Pentecostal history and documents reveals a hopeless confusion of theology and an embracing of wild ideas. There are no formal ties with sound doctrinal standards of the past, mainly due to the Arminian base of the theology which would avoid confessions like that of Westminster or the London Baptists.
- The Pentecostal Movement rotated around winsome personalities and a subjective experience. The theological weakness of the key personalities is significant. The most popular early leader was Aimee Semple McPherson whose Angelus temple held 5300 worshippers; 150,000 people lined the route of her return from a supposed kidnapping in 1926; her appearance at train stations attracted bigger crowds than film stars. But even Pentecostals complained that her teaching was not Pentecostal enough and was very ecumenical. Her status was due to her eloquent preaching and the continuation of phenomena like slaying in the Spirit in her meetings.
- By 1912, Maria Woodworth-Etter was Pentecostalism's most popular evangelist. Her description of her call to preach is instructive. Apparently, she spoke to Jesus face to face and complained that she did not know what to say in preaching the Gospel, neither did she understand the Bible properly. The Lord is supposed to have told her

⁹⁶ Burgess and McGee, article: *Eschatology*.

that he would be with her and the answers would come, then a glorious vision of a large open Bible appeared on the wall, and suddenly she could understand it all. This was the preparation of a major Pentecostal leader.⁹⁷

- Leading Pentecostal historian, Walter J. Hollenweger, could say that, '*American Pentecostals don't seek education as much as an experience of the supernatural*'.⁹⁸ This focus upon an experience in church life explains why doctrine has such little importance in the movement. The experience determines all. In answer to the question: '*Isn't it fair to say that when you convert to Pentecostalism, you are converting not to a certain theology but to an experience of faith*', Hollenweger states: 'Yes'. A Pentecostal isn't interested in gaining an understanding of teachings like the Lord's Supper or baptism, he says, but a Pentecostal talks about '*how you've been healed*' or how one's life has changed. '*The rationalist needs the Toronto Blessing and has to be slain in the Spirit*'.⁹⁹

The Healing and Latter Rain Movements

Franklin Hall - fasting emphasis

Hall came from a Methodist background and travelled as an independent evangelist in the Depression and World War II. In 1946 he published the influential *Atomic Power with God Through Prayer and Fasting*. For him, fasting was the key to spiritual restoration, healing, and success; even pagans get answers to prayer if they fast, and if Christians don't fast, their prayers will not be answered, he claimed. This makes fasting an occult work of man. Later works taught that men can become immortal by ascending mystical degrees of growth. This paved the way for more extreme perfectionist doctrines. He even claimed that people could hover in the air, be free from accidents and fly in space.¹⁰⁰ In 1965 he began a magazine *Miracle Word* which reached 24,000 people, but his extreme views were unacceptable to many. His elitism even distanced him from other healing evangelists.

Hall promoted what he called *body-felt salvation* where the fire of the Holy Spirit would fall upon a person over 30 days, eliminating sickness, tiredness and even body odour. This, and the disciplines he insisted on, curtailed his following. His many zany ideas included: that closing eyes in prayer destroys faith; that a coloured 'immortal substance' from Christ can rest upon those with faith; that raising the left hand could enable believers to smell the fragrance of Jesus, causing insects to evacuate their houses due to this smell. He and followers wore clothes for months/years without cleaning them claiming that they did not smell. [Did this reduce numbers?] He also believed in a sort of 'Christian' astrology.

Hall can be dismissed as a fanatic but his importance lies in the teachings and practices which influenced later practitioners in the Latter Rain movement and beyond. One of his emphases was the importance of the laying on of hands to¹⁰¹ impart the anointing. He felt that even faith itself could be transmitted from one person to another by this method. This is now a major feature of Pentecostalism.

William Branham (1909-65) - healing emphasis

Branham initiated the post WWII healing revival in 1947, being greatly influenced by Hall and Kenyon. The *Dictionary of Pentecostal and Charismatic Movements* also credits him

⁹⁷ *Dictionary of Signs and Wonders*.

⁹⁸ Interview in *Christian History*, 58, p42.

⁹⁹ *Ibid*.

¹⁰⁰ Hall, *The Return of Immortality*, Hall Deliverance Foundation, (1976), p2-3.

¹⁰¹ Burgess & McGee, p372.

with giving birth to the Charismatic Movement. From a very early age he was affected by occultism and had been directed by voices, feeling set apart by their instructions. In 1946 this voice was declared to be an angel who instructed him that, *'if you will be sincere and can get the people to believe you. Nothing shall stand before your prayer, not even cancer'*.¹⁰² This was no angel as it is not a Christian message. Branham was also compelled by this angel to whom he was in bondage and whom he greatly feared all his life.

Branham was very successful, starting his own church in Jeffersonville but also preaching in Pentecostal churches (mostly Oneness Pentecostals). He is supposed to have raised the dead and supernatural lights were seen (and photographed) hovering above his head. Branham was held in great esteem by leaders such as Oral Roberts, A. A. Allen, George Warnock, Demos Shakarian, most Pentecostals and latterly, Paul Cain. For a while Ern Baxter was his secretary, travelling with him, until Branham's aberrant teaching and corruption forced Baxter to quit. Though a maverick in Pentecostal circles, it was Shakarian that he was closest to:

*'Rev. Branham often made the statement that the only Fellowship to which he belonged was FGBMFI. ... His spirit of service was an inspiration.'*¹⁰³

His doctrines became more and more exotic: he taught a modalist, not Trinitarian, view of God; insisted on rebaptism in the name of Jesus only; the Zodiac and the Pyramids were equal to the Bible as the word of God; Satan is supposed to have seduced Eve in Eden producing Cain, the *Serpent's seed* (despite Gen 4:1), all of whose descendants are destined for hell (though this is not an eternal punishment). Those who accepted Branham, however, were the 'seed of God'. He went so far as to proclaim himself as the angel of Revelation 3:14 and 10:7 and that the world would end in 1977. Eventually he even baptised people in his own name.

Branham's practices were equally bizarre. He completely depended upon his 'angel' to effect the word of knowledge and healing. In fact, he stated that he only did what his 'angel' told him to do, including in his private life. If he failed, there was judgment on him. He once declared that the power to heal did not arise from the Holy Spirit but only from his 'angel'. On one occasion, Branham met an occultist, not knowing this, he declared that he looked exactly like his 'angel'.¹⁰⁴ He was also a misogynist, stating that he hated women, who *'were not worth a good clean bullet to kill them with'*.¹⁰⁵ These feelings, no doubt, originated his 'serpent's seed' doctrine which blamed women for evil.

Branham's influence continues today in Pentecostal/charismatic circles. His ideas on healing permeate Pentecostalism and his practices of laying on hands and the word of knowledge set the standard for those who followed. His popularity has been increased through the recent disclosures of the Kansas City Prophets and particularly Paul Cain and Kenneth Hagin who declare him to be a great prophet, or even the greatest prophet in history.¹⁰⁶ His ministry is obviously occultic and by no means can be construed as Christian. For this reason he was the accused of heresy and barred from many Pentecostal groups, especially in Canada. It is known that he inflated his success rates and was involved in sufficient 'corruption' to make Baxter withdraw. Power in healing is not

¹⁰² Gordon Lindsay, *William Branham: A Man Sent from God*, quoted in DE Harrell Jr. *All Things Are Possible: The Healing and Charismatic Revivals in America*, Indiana Univ. Press, p28.

¹⁰³ David E. Harrell, Jr., *All Things Are Possible*, Indiana Univ. Press, (1976), p161.

¹⁰⁴ Kurt Koch, *Occult Bondage and Deliverance*, Kregel, (1971), p48-50.

¹⁰⁵ Branham, *My Life Story*, Spoken Word Pub. p19.

¹⁰⁶ Paul Cain, in Dager, p131; also the editor of the FGBMIF, Dager, p58.

the arbiter of a godly ministry. Truth and righteousness is what determines the divine source of a man's work. On this basis, Branham had no part in a genuine Gospel work and did not glorify Christ.

The stories about his healing results and words of knowledge appear to have been exaggerated. Alfred Pohl was a Pentecostal leader of the *Apostolic Church of Pentecost of Canada*, Missionary Secretary of the denomination and a teacher at their Bible School in the 1940's who worked closely with Branham during missions in Canada. He describes meetings held in Saskatoon, in 1947, and demonstrates that Branham was able to so manipulate an audience that they could see things that were not really there.

*'There were those people that thought they saw healings ... or miracles. But, things that were supposed to be miracles, were not miracles at all.'*¹⁰⁷

His healing method included telling people that they would remain sick for a while after his prayer before they recovered thus enabling him to get away before the truth was known. He also stated that if people were not healed, their faith had failed. Very many people died after he declared them healed, including prominent wives of leaders whose character and faith was unimpeachable.

*'Practically everyone was pronounced healed. But the tragedy is that so many of those died after Branham was gone. So there was something wrong.'*¹⁰⁸

No one was allowed to talk to him before or after meetings so there was no comeback to problems in the ministry. Newspapers, who had been in sympathy with the host churches, were honour bound to document the false healings since they had reported the 'results' of the meetings in the first instance. Not one genuine healing was found to have taken place. One prominent leader, who had declared that his wife was healed on his radio show, was forced to reveal that she died ten days later.

Furthermore, Pohl was standing close to Branham in one meeting where praying in the name of Jesus had been ineffective for one woman. He demanded that everyone closed their eyes to prevent any person reading his lips as he prayed special words given to him by his angel which would be efficacious. Under his breath he said *'something like "hocus pocus", something that was given to him that was superior to the name of Jesus Christ ... immediately I said within myself that this is occultism, this is spiritism, this is witchcraft'*.¹⁰⁹

Despite the known irregularities and dishonesty, the moderator of the denomination allowed Branham to go through their churches in Western Canada. Alfred Pohl left the denomination and then the Pentecostal Movement in 1950.

Link: Gordon Lindsay (1906-73)

Gordon and Freda Lindsay were leaders in the Healing Movement, but also published a widespread magazine and established the *Christ For The Nations Institute*. Lindsay's parents were members of Dowie's Zion City in Illinois, where he was born. His conversion was under Parham's preaching in Portland, Oregon, and later worked with John Lake in his campaigns before he started his own ministry under AOG credentials. In 1947 Lindsay, now married, became the manager of William Branham's campaigns and established magazines to promote them like the *Voice of Healing* in 1948. Branham objected to

¹⁰⁷ *Branham, Prophet or Profiteer*, Alfred Pohl and David Cloud, Way of Life Literature, Oak Harbour, Washington (1991), p16. See also, Pohl, *17 Reasons Why I Left the Tongues Mvt.*, p79+.

¹⁰⁸ *Ibid*, p17.

¹⁰⁹ *Ibid*. p26.

Lindsay reporting on other revivalist healing campaigns and separated from him in 1948. Undeterred, Lindsay used his journal to promote the healing movement, working with many evangelists and organising conventions to unite the disparate efforts. Gradually, these other leaders established their own magazines. Characters involved with *The Voice of Healing* in the late 1950's and early 1960's include: Morris Cerullo, Tommy Hicks, R. W. Culpepper and David Nunn.

Lindsay then concentrated on supplying missionaries, finance, tracts and books to nations outside America, writing over 250 items himself. In this way he became a historian of the healing movement and was a major influence on both historic Pentecostals and the emerging Charismatic Movement. His various projects were re-organised into the *Christ For The Nations Inc.* in 1967. His seminars, and his leadership of the institute opened in 1970, passed on his theology and experience to many students. After his death in 1973, his wife continued the work which grew considerably.

Lindsay is clearly a very significant link, encompassing early Pentecostals pioneers like Dowie and Parham, being directly influenced by Branham, being a co-worker with many later healing evangelists like Cerullo and then himself influencing later Pentecostal and Charismatic Movements.

Latter Rain - prophetic emphasis

Pentecostals, and even other groups, had always used the term *Latter Rain*, to describe the movement itself or to point to a future time of Revival immediately before the second coming. However, the phrase also refers to a specific movement in Pentecostalism in the late 1940's in North America and Canada.

The number of reported healings and miracles involved was felt by some to represent the fulfilment of Joel 2:23 and to expect the imminent rapture following this outpouring, hence the title. It started in Sharon Orphanage, North Battleford, Saskatchewan, Canada under Pentecostal leaders: Herrick Holt, and the Hawtin brothers (George and Ern). Other leaders were George Warnock and Percy Hunt. Several Sharon leaders, already influenced by Hall, had attended a Branham meeting in Vancouver in 1947, and were taken in by his teaching, impressed by his power. Branham also laid hands on them. Encouraging their students to fast and pray, healings and signs followed. As a result, Sharon became a place of pilgrimage for Pentecostals longing to see such miracles. Sharon teachers were also invited to speak elsewhere, thus spreading the movement through AOG churches far and wide.¹¹⁰

By 1949 the wave had moved on to the Elim Bible Institute in New York,¹¹¹ the Bethesda Missionary Temple in Detroit and the Apostolic Church, but, in 1948, the AOG condemned the 'New Order of the Latter Rain' for aberrant doctrines and practices, which arose from the occult ideas of Franklin Hall and Branham. The Sharon leaders also raised ecclesiastical hackles by planting independent churches, bleeding existing churches, and

¹¹⁰ This pilgrimage attitude has been noticeable in many Pentecostal movements, most recent being Toronto and Pensacola. This behaviour is a common feature of false religions and sects; the idea being that one has to go to certain places, or be ministered to by certain representatives, in order to receive a special blessing from God. It is an unbiblical practice. Commonly known places of pilgrimage would include: Hindu ashrams in India, Mecca for Moslems, Roman Catholic shrines where Mary is supposed to have appeared like Lourdes, Glastonbury Tor for New Age Britons, Iona for Celtic aspirants etc.

¹¹¹ Teaching from the Elim Bible Institute was a precursor for Latter Rain understanding before Sharon, emphasising laying on of hands and acceptance of apostles and prophets. It continued to be a focus for Latter Rain after Sharon ceased to exert influence.

by propagating the idea of an authoritative order of apostles and prophets. Although Hawtin denied teaching this, in practice the leaders did exercise authority over other churches through predictive prophecy. Of course, despite the denials, the Sharon group became elitist and isolated, as all sects do: only they had the truth, followers could not fellowship outside their ranks, and any aspiring follower of God had to submit to their leadership.

This aberrations had quickly spread throughout Pentecostalism. Gradually, some churches began to attempt to weed out the more exotic teachings which included:

- *Restorationism*: God has been gradually restoring new truth to the church since the Reformation including Latter Rain teachings.
- *Immortalisation*: Believers will overcome death and attain immortality before Christ's return.
- *Healing*: Believers should expect divine healing not merely request it. Exorcism of demons from Christians is normal.
- *Faith*: By the force of faith, believers can create new realities out of nothing just like God did at creation.
- *Fivefold ministries*: The church today receives new revelation and direction through all five offices of Eph 4:11. Unity comes by submission to elders and these ministries.¹¹² The offices of apostle and prophet head up the church; pastors, teachers and evangelists function under them.
- *Worship*: there will be a restoration of the 'Tabernacle of David' to offer continual prophetic praise to God on the earth.
- *Dominion*: the church will eventually rule the earth.¹¹³

Practices included:

- Deliverance of believers from demons.
- Fasting to obtain supernatural power.
- Laying on of hands to impart anointing, healing, ministry, faith etc.
- Long periods of unrestrained praise in meetings.

A quick glance at these items should convince readers that Latter Rain is alive and well in Restorationism ('New Churches' in UK), the Signs and Wonders Movement, Word Faith, the Kansas City Prophets, Paul Cain's *Dreaded Breed/Joel's Army* teaching (taken from Hall) etc. The Charismatic Movement was particularly impacted by this teaching in the 1970's through the Restoration Movement in England and the Shepherding Movement in the States. The mantle of Hall and Branham, to hot to handle directly from them, had passed via the North Battleford 'revival' into accepted teaching world-wide.

Link: Bill Britton - sonship emphasis

Britton joined up with Latter Rain in 1949 at an AOG convention in Springfield, Missouri. His main focus was the deeper life message and teaching on the sonship idea about the manchild of Rev 12; this manchild is the overcoming, true church. Christians rejecting this new order are Babylon.

¹¹² Bowman et. al. *The Gospel According to Paulk*, p12; quoted in Lawless, p213.

¹¹³ Warnock wrote a book on church dominion called *The Feast of Tabernacles* (1951); probably the most influential Latter Rain book, published by charismatic leader Bill Britton (who gave the famous wild horses and bridles prophecy). In it, Warnock claims that Israel's three main feasts typify the church age. Passover (the cross) and Pentecost had already taken place. It remained for the church to become perfect and usher in Tabernacles (Christ's return) by dominating the earth as the manifestation of the sons of God (overcomers), establishing the Kingdom fully.

Becoming a son required a mystical growth in character, ministry and gifts just as Jesus matured to be Christ (!). All believers have this same option and can achieve immortality. Other doctrines included that Satan was not a fallen angel but was created evil by God for a purpose.

Britton's influence was widespread in the Charismatic and Pentecostal movements through conferences and his 'prophetic' newsletter: *Voice of the Watchman*, until his death in 1985.

The Manifest Sons of God teaching - apostolic power emphasis

This title applies to several sects and ministries which grew out of Latter Rain teaching. Its central tenets are extreme restorationism and dominionism forms of Latter Rain ideology. Like mystical theories, it teaches that there are steps of growth in becoming a son of God (already this is unbiblical as adoption is a fruit of justification). The first step is being a servant of God, followed by friendship with God and a son of God. The goal is to be a god! The basic theology incorporates a wild eschatological perfectionism with the restored ministries of apostle and prophet. Towards the end, an army of immortalised apostles and prophets will arise to dominate the world. They will have super powers, being invulnerable to bullets, able to walk through walls and even fly. Obedience to the key apostles is total, as is the required submission to their delegated authorities.

Underlying this theology is foolish exegesis of passages like: Joel 2 (a super army), Rm 8:19-23 (manifestation of the sons of God) and Rev 12 (appearance of the manchild). Messages based on these passages has to be heard to be believed. Paul Cain's exposition of Joel 2 (Joel's Army) given to Vineyard churches is absolute and utter nonsense. But John Wimber believed it sufficiently to devote international conferences to it's theme. Crucial in this exposition is the idea that moral sinless perfection leads to physical perfection - immortalisation, which, in turn, qualifies one for ruling.

Some even teach that this process is resulting in a growing identification of Christ with his church so that he will not need to return. The church becomes perfect as 'Christ' on earth. Christians become God. As the church realises that it is Christ and apprehends his qualities, it becomes god-like. Some teachers, like Warnock, suggest that Jesus is incomplete without us, others, like James Robison, teach that Jesus is *'merely a big brother in a huge family ... You have the divine nature, the eternal life of God. God reveals that Christ had to be formed, even in Jesus!*¹¹⁴ This is total heresy and has much more in common with the Christ/Krishna consciousness of the New Age than the Bible. It is this teaching which led directly to the 'little god' errors of Word Faith.

Sects and churches espousing this teaching arose, like *The Walk* led by 'apostle' John Robert Stevens, a disciple of Branham. More importantly, Sam Fife, another 'apostle' (who was previously a Baptist minister until expelled for adultery), established *The Body of Christ* - a name applied to his unnamed community churches by others. Fife believed that he was God's mouthpiece and that he could not die, even if his plane crashed (i.e. he had attained the state of perfection). He is now dead. Other 'apostles' included: George Warnock, Francis Frangipane, Royal Cronquist and Bill Britton. Frangipane and Britton have/had direct input into the Charismatic Movement, particularly in the States. Latterly, Paul Cain has resurrected much of this aberrant teaching which then infected many types of churches through Wimber's Vineyard Conferences all over the world. John Wimber was

¹¹⁴ Quoted from Bill Randles, *Weighed and Found Wanting*, St Mathew Pub., (1995), p43.

said to be one of the (35) key end time apostles of this army - he is now dead. The current Charismatic dominionism, excited by Toronto, is a direct spawn of the Manifest Sons of God heresy.

In America, the movement became an extreme cult resulting in a number of scandals which diminished its status and effect. In the 1940's and 50's the movement went to ground, arising with renewed vigour in the Charismatic Movement, but not named as such by its teachers, usually preferring titles with the word: '*Kingdom*' in it.

Leaders directly influenced: Oral Roberts, Demos Shakarian, Paul Cain, David du Plessis, Benson Idahosa, Earl Paulk etc.

Many leaders followed in the wake of Branham and Latter Rain, taking up different paths. Oral Roberts concentrated upon healing and is now the most widely known Pentecostal healing evangelist in the world. Roberts supported Shakarian, a follower of Branham, to found the Full Gospel Business Men's Fellowship Int. in 1951. The purpose was to take Pentecostalism into areas outside the Pentecostal churches. In this he was most successful. Through FGBMI many charismatics have imbibed Latter Rain ideas.

Paul Cain has already been referred to. A participant in the healing revival as a teenager, he succumbed to its temptations and went into isolation, to emerge in the 1980's Charismatic Movement. Through the Kansas City Fellowship and then as an associate of Wimber, Cain was able to spread the Latter Rain message to the whole world through Vineyard conferences, tapes and books. He even managed to become a partner with R.T. Kendall in Westminster Chapel.

David du Plessis ('Mr. Pentecost'), an AOG minister from South Africa, was the fair face of Pentecostalism to the world and he managed to be accepted in the World Council of Churches as its representative, despite having no official authority. He had worked with Gordon Lindsay during 1956-9, who was a follower of Branham. He was also associated closely with the FGBMIF. It was only because of du Plessis that Pentecostalism later became accepted as an evangelical movement. He also was received by three popes; lectured at Princeton, Yale and other colleges; was a guest at Vatican II; and addressed the World Council of Churches. More than anyone he cemented the Pentecostal-Roman Catholic dialogue. For the record, du Plessis supported Apartheid and accepted the apparitions of Mary at Medjugorje. Du Plessis was the critical link between Pentecostalism, the Charismatic Movement and the Ecumenical Movement.

Benson Idahosa was ordained by David du Plessis and others in 1981 as a Bishop over hundreds of churches in Africa. From his preaching tours, and close connections with Charismatic leaders like Terry Virgo and particularly Colin Urquhart, he confirmed himself as a powerful voice in the International Charismatic leadership scene. His service began from the laying on of hands of a local church leader and developed into an effective Gospel and healing ministry; including, according to his biography, raising a child from the dead. Early influences included T. L Osborne, whom he later worked with. Later colleagues included the convicted Jim Bakker. However, in 1971 he had hands laid upon him by Gordon Lindsay, thus receiving the anointing of Branham. This was specifically stated to be: '*a young prophet being clothed with the mantle of Elijah - a double portion of power*'.¹¹⁵ Idahosa then went to America to enrol in Lindsay's *Christ For the Nations* Institute in Dallas, where he was anointed again by Lindsay. What is very interesting is that only after this did Idahosa see people slain in the Spirit resulting from his praying. He had

¹¹⁵Ruthanne Garlock, *Fire in His Bones, The Story of Benson Idahosa*, Bridge Pub. Ltd. (1981), p105.

seen people healed and delivered but no one fell down under his ministry until he received this anointing from Lindsay. On his return to Nigeria, people immediately fell to the floor as they met him at the airport.¹¹⁶ This anointing was passed on to unsuspecting Charismatics everywhere as he laid hands upon them. In one meeting at Virgo's church alone he laid hands upon hundreds of young leaders prior to the Toronto breakout in the late 1980's. In addition to Latter Rain influences, Idahosa also taught many Word Faith ideas.

Other men directly influenced by Latter Rain ideas include: Earl Paulk, James Beall, David Ebaugh, J. Preston Eby, Ralph Mahoney, Gerald Derstine, Carlton Spencer, and John Poole (see the Fort Lauderdale Shepherding group).

Contribution to charismatic history:

- Latter Rain is a key ingredient of modern charismatic false ideas and practises.
- Latter Rain leaders are focused on by modern charismatic leaders (Rick Joyner even regularly sees Branham on a throne in heaven!, see later).
- Wild and crazy doctrines survived early criticism to surface in modern charismaticism.
- Common modern, accepted practises found their zenith or root in Latter Rain like: the laying on of hands, fasting, word of knowledge, deliverance, long periods of unrestrained worship, healing emphasis etc.
- Emphasis upon restorationism.
- Dominionism.
- Emphasis on immanent world revival and a new super breed of believers.
- Roots are mystical and occult.
- The key leaders (Hall, Branham) were not only occult but were clearly bizarre fanatics holding extreme heretical views; yet both are currently held in high esteem by many.

Pentecostalism and the Charismatic Movement (1950+)

There is no doubting that the Charismatic Movement arises from the seed plot of Pentecostalism. Charismatic writers refer to the Pentecostal pioneers with warmth, some Charismatic leaders came out of Pentecostal traditions, Pentecostal writers include the Charismatic Movement in their histories and call it the Pentecostal 'second wave' or Neopentecostalism, and so on.¹¹⁷ The Pentecostal mission strategy has been effective all over the world. This is:

- a pioneer breaks open the ground in an area where the new teaching is initially opposed by the existing churches.
- Organised Pentecostal missions follow producing indigenous churches and fast results.
- The final phase is penetration of Pentecostal distinctives into the mainline denominations (Protestant and Catholic) appearing as 'renewal movements' to revive the historic churches.¹¹⁸

The Charismatic Movement started as an outgrowth of phase three. This was not necessarily a deliberate strategy by Pentecostal churches, but it arose, nevertheless, as a sort of people's movement. The idea of the pentecostal experience was implanted into people's minds by books (such as *The Cross and the Switchblade*), by teachings, by personal contacts, by testimonies (particularly of healing services like those of Kathryn

¹¹⁶ Garlock, p114, 120.

¹¹⁷ See: Burgess and McGee, article: *Statistics*.

¹¹⁸ Vinson Synan, *History of Pentecostalism*.

Kuhlman read by many non Pentecostals) and so on. Individuals (like Michael Harper¹¹⁹) sought to introduce the baptism of the Spirit experience into denominations to effect change and revival. The original renewal movements, in the institutional churches, failed to make effective improvements; so individuals began to develop their own churches as independent bodies with a 'pentecostal' emphasis. Not originating directly from a Pentecostal denomination, they became known as Charismatic Churches. Later, institutional churches which became more open to spiritual gifts, under this new guise, also were accepted into the Charismatic fold. There is now little difference in practice between a Charismatic Anglican church, an independent New (Charismatic) church and a Pentecostal church, as far as the practice of gifts and worship are concerned.¹²⁰ There may be many variations of other aspects in the life of the church.

Like Pentecostalism, the new Charismatic movements all originated in the USA. After initial rumblings, the Protestant Charismatic Movement was kick-started as the Neo-Pentecostal Movement in 1960 with Episcopal Rector, Dennis Bennett, at Van Nuys in California. In 10 years the pentecostal experience of the gifts had infiltrated every single Protestant group. By 1990 it had affected 55 million people. The Catholic Charismatic movement began in 1967 in Duquesne University in Pittsburgh. By 1993 it had touched 70 million Roman Catholics. The 'Third Wave' [which is really a recrudescence of (Pentecostal) Latter Rain teachings mingled with occult practices] started life in Fuller Theological Seminary under John Wimber. By 1990 this movement has impacted 33 million people, mostly from the charismatic fold.

Contribution to charismatic history:

- Impact of the pentecostal experience into institutional churches and, later, into the House Church Movement.
- Removal of the idea of a second blessing emphasis to avoid the critique of creating second class believers. The Charismatic Movement also, like Elim, avoided the idea of initial evidence in theory, but not in practice.
- Generally, charismatic churches had a sounder doctrinal base and a more controlled, ordered approach to utilisation of gifts in meetings. This was due to the heritage of the church involved and so varied greatly. For instance, if a Baptist church became charismatic, it still retained its adherence to the 1689 Baptist Confession of Faith which is a sound document. Pentecostal churches had no clear theological foundation in history and emphasised independent thought. A charismatic Methodist church would not have a sound evangelical base and some independent groups had no theological basis at all. Very few Brethren or Presbyterian churches formally adopted charismatic practises. Anglican churches varied enormously but still paid lip service to the excellent 39 Articles of Faith. Even poorly taught Anglican churches still managed to use the gifts decently and in order as a result of the prescribed liturgical base; at least until the 1980's.
- The charismatic churches in the UK began to develop new worship styles that allowed some usage of the gifts. Not being reared on *Elim Choruses*, churches began to write their own songs collected in books like: *Youth Praise* or *Sounds of Living Waters* in the

¹¹⁹ Harper founded the *Fountain Trust* in 1964 which was an important foundational element of the British renewal / Charismatic movements. His original conferences were held at Stoke Poges in Feb. 1964 onwards. Arthur Wallis was to have been the first key-note speaker, but was ill. Campbell McAlpine stood in.

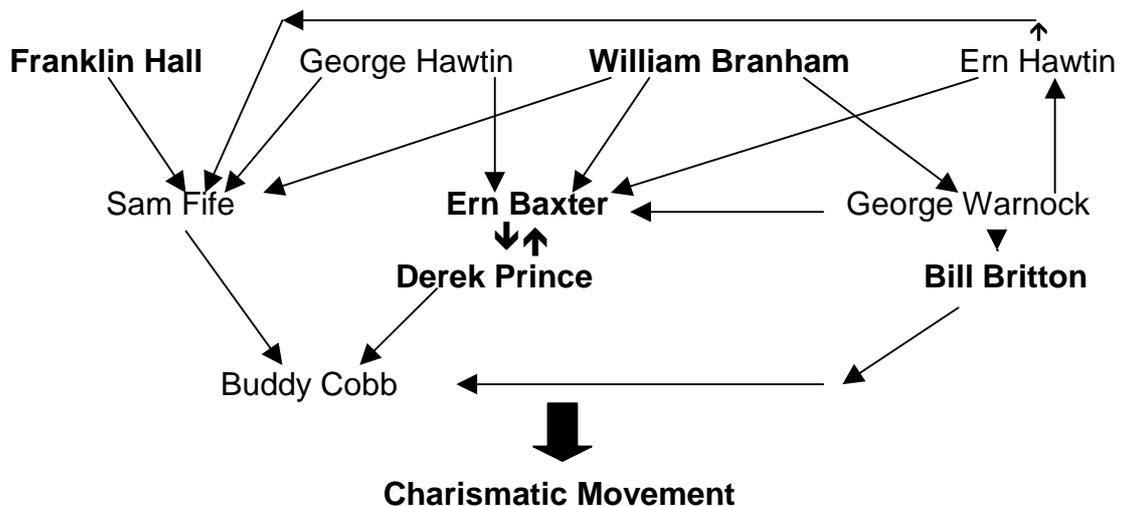
¹²⁰ They all believe in the same experience of the baptism in the Spirit, they approve of tongues and other gifts, they have reasonably open worship structures which concentrate on prolonged singing of choruses (first popularised by Pentecostals) and singing in the Spirit, they look for divine healing where possible etc. These items would differentiate them from non-charismatic churches and unite them with mainline Pentecostalism.

late 1960's and early 1970's. Thus began the change from traditional Pentecostal and institutional worship structures to the modern worship revolution. This change in worship style was later exported back into mainstream Pentecostalism.

The Shepherding Movement (1970's)

The American scene

Charismatics did not realise, at the time when they espoused this movement, that this was an outgrowth of Latter Rain. Many of it's doctrines emanated from this aberrant teaching, but also several personalities had direct links to Latter Rain and Branham. Ern Baxter was an associate of Branham; Warnock was a secretary to Baxter; both Baxter and Prince were part of the Fort Lauderdale Five; Cobb worked with Prince and was involved in Sam Fife's work called 'The Move'. Diagrammatically this can be demonstrated as:



In the USA this movement was mainly identified with a group of leaders who came together and were known as the Fort Lauderdale Five. These were: Bob Mumford (AOG/Elim), Derek Prince (FGBMFI)¹²¹, Don Basham (Disciples of Christ), Ern Baxter (Independent) and Charles Simpson (Southern Baptist). Their teachings were spread widely in the States by their *New Wine* magazine. Eventually the movement was to have dramatic and deadly affects on the American church, particularly as leaders began to abuse the membership by 'lording it over them' in a pyramid church structure. Many tragic stories were to emerge of heavy handed authoritarianism. The five later admitted that mistakes had been made and the group disbanded in the late 1970's.

What few realise is that the origin of the shepherding principles came from a Roman Catholic group! In 1967, two young Catholics who were on the secretariat of the Cursillo movement started their own home meetings. Steve Clark and Ralph Martin developed this into the *Word of God Charismatic Fellowship*, having 1000 members within seven years. A subsidiary organisation is known as the *Sword of the Spirit*, controlling an international network of 20,000 members. These, in turn, affect the spiritual lives of millions. In 1970 Clark and Martin introduced formal structures, delegated authorities, formal commitment and covenanted relationships. Control over members became total and abuses abounded. Some stories were bizarre: marriages and accommodation were arranged, schedules had

¹²¹ Full Gospel Business Men's Fellowship International, founded by Demos Shakarian.

to be approved, one woman was tied up to be disciplined. There were even links with radical politicians, the Nicaraguan contras and the CIA.¹²² Despite this, they continued to gain the support of the pope and their magazine, *New Covenant* had a 65,000 circulation.

In the early 1970's, Clark and Martin made contact with the Fort Lauderdale Five's ministry base *Christian Growth Ministries*, forming a secret council in 1974, along with John Poole. The purpose of this was to co-ordinate efforts between the two organisations, aimed at converting the world (dominionism). Others joined this venture, including Larry Christenson. Their mission was:

'a work that many in the church do not understand: bringing believers together in a committed disciplined submitted relationship to be a network of bodies that can be a servant of God in the world'.¹²³

An example of this policy is seen in Derek Prince producing a curriculum for Morris Cerullo and working on the board of one of his institutes as the representative of the council. In 1977 the council entered into covenantal relationship with Cardinal Suenens who was particularly interested in their help for training priests. On a wider scale, the council was largely responsible for the Kansas City Conference in 1977 to demonstrate unity of the Spirit (ecumenism), and prepared the way for current ecumenical projects like AD2000.

The English scene

The American Shepherding Movement had direct links with the English Restoration Movement (called by many 'The House-Church Movement') until the mid 1970's when there was a falling out, when it was felt that the Americans were trying to take over control of the UK work. From then, the British churches developed a more formal organisation of their own. At first, the writings and taped teachings of the Fort Lauderdale Five were very influential. Bob Mumford and particularly Ern Baxter had a paternal influence on the fledgling movement in England, speaking at many conferences and Bible weeks. Baxter's messages on the kingdom were required listening. He had originally been invited over by David Lillie, whose own conferences on the church between 1958-62 had provided the initial spur to the English Restoration movement.

Lillie had brought Arthur Wallis into the Baptism of the Spirit in the 1950's and was very influenced by the Pentecostal missionary Willie Burton. It was with Wallis that Lillie initiated the church conferences, of 1958, 1961 and 1962, that would condense into small groups of key leaders around Wallis later on. In the church conferences a key speaker was Cecil Cousen. Cousen's father had been Smith Wigglesworth's right hand man in Bradford, and so was steeped in early Pentecostalism. From 1949-1951 Cousen served with the Apostolic church in Ontario, Canada, and was fired up with the potential of Pentecostal power by touching the original Latter Rain Movement in North Battleford. Despite the rejection of mainline Pentecostal churches, Cousen saw Latter Rain as a return to pure Pentecostalism.¹²⁴ The importance of apostles and prophets emphasised by Latter Rain was already a feature of the Apostolic Church. He saw Latter Rain as bringing the power which his church only knew in theory. It was in Hamilton, Ontario that Cousen received a special anointing at a Latter Rain convention.

At Lillie's conferences (we'll use this term for lack of a better one), Cousen's messages on

¹²² Al Dager, *Vengeance is Ours*, p77-8. See also Mchale & Haykin, *The Toronto Blessing: A Renewal From God? Vol 1, Canadian Christian Pub.* (1995) p174.

¹²³ Dager, p79.

¹²⁴ Cousen realised, at this time, the contention of this paper: that Latter Rain is not a deviation from classic Pentecostalism, but rather a logical progression from its original experience. Remember also that Cousen was an important founder of the English Charismatic Movement.

the need for a baptism of power and a real experience of the Holy Spirit were critical. Cousen also learned, from Latter Rain, the importance of laying on hands to pass on the baptism of the Spirit. This contradicted the usual Pentecostal tarrying process. Peter Hocken sees this as a particular feature which Cousen introduced to the UK Charismatic Movement. Through Cousen, the experience and theology of Latter Rain entered directly into English charismaticism and especially the Restoration Movement. In the early 1950's Cousen's message had been rejected by the Apostolic's, forcing him out; but amongst willing hearers outside mainstream Pentecostalism, Cousen clearly preached the baptism in the Spirit once more. After these conferences, Cousen was a regular participator in Fountain Trust meetings initiated by Michael Harper and the later Capel Bible Week. Often he would minister with another early pioneer - Edgar Trout, a former Methodist preacher who also had been brought into the baptism by direct contact with vociferous Pentecostalism at the Gloryland Assembly.

After whetting the appetite of some at Lillie's conferences, Wallis became a mentor to three groups of disciples who were all to become key leaders in the Restoration movement, men like Bryn Jones, David Mansell, Peter Lyne and Gerald Coates.¹²⁵ After these groups fragmented, works developed around Lyne in the West, Jones (*Harvestime*) in the North and Coates in the South East. John Noble's work in Romford and elsewhere eventually merged with Coates' group. Jones was a mentor to Terry Virgo and in 1980 encouraged him to develop a work initially in the South Coast area. This work (originally *Coastlands* and later *New Frontiers International*) was to become one of the largest Restoration organisations. It was later that Roger Forster's *Ichthus* developed in South London; Forster had originally been loosely associated with Coates and Noble. In the 1980's the whole movement coalesced into a few strong groups: *Pioneer Team* led by Gerald Coates and linked to Graham Kendrick's *March For Jesus*, Roger Forster's *Ichthus* churches, also linked with Kendrick, Terry Virgo's *NFI* and a few smaller organisations and churches.¹²⁶ All of these were heavily impacted by John Wimber's *Signs and Wonders* movement, the *Kansas City Prophets* (totally Latter Rain in origin) and the *Toronto Blessing*. They are less involved with Word Faith, but this is now changing through the Rodney Howard-Browne / John Arnott connection.

The important issue, for this study,¹²⁷ is to demonstrate that Restorationism in England (i.e. 'New Churches') was an indirect offshoot of Latter Rain, through: the influence of those directly touched by it (e.g. Cecil Cousen), teachings received and accepted (e.g. the Fort Lauderdale Five doctrines on apostleship, shepherding, discipleship and authority) and the direct influence of American leaders (like Ern Baxter). Into this mixture was added basic Pentecostal fervour and practice (especially by Bryn and Keri Jones), Pentecostal Juan Carlos Ortiz' book on *Discipleship* and (apart from Virgo's organisation) a strong Arminian base.

The original vision of Restoration for David Lillie and Arthur Wallis was for a church encapturing the New Testament principles of: *koinonia*, interdependency, independency,

¹²⁵ An earlier connection of house churches had been built around the leadership of Sid Purse in Chard, Somerset, and GW 'Wally' North in London and elsewhere. These began to diminish in the late 1970's and never formed a strategic organisation, and so became swallowed up by the other Restorationist groups, in time.

¹²⁶ Other influential Pentecostal/Restorationist groups are based at Southampton, Basingstoke, Norwich, Aldershot, Birmingham and a few other places. Most groups are merging into one of the mainstream Restorationist organisations or Vineyard type churches.

¹²⁷ Readers wanting more information should read *Streams of Renewal* by Peter Hocken, and *Restoring the Kingdom* by Andrew Walker.

plural eldership, and mutual edification. What they unwittingly released (and regretted) was: formal fellowship in a new emotional guise (charismatic worship where the individual does not count), dependency upon leaders, denominationalism under apostles, authoritarian government and teaching from the front ('do as I say not do as I do'). Restorationism had (unwittingly?) focused upon the Manifest Sons of God ideas of: leadership under apostles and prophets, the restoration of the 'Tabernacle of David' (restored emotional worship) and restoration of power (signs & wonders). These are not a scriptural focus for meeting together.

Contribution to charismatic history:

- The Shepherding Movement involves a clear formal link with Roman Catholics and the fruit of this is seen in later ecumenical developments in Restorationist groups.
- Authoritarianism via the restoration of apostolic ministry and delegated authority.
- Dominionism.
- Eschatology now has amillennial and postmillennial influences amidst a common premillennialism.
- Emphasis on discipling as a means to control.
- Development of rigid organisations to administer associated churches.
- Development of Bible Weeks in the UK, much like the original Camp Meetings.
- Infiltration of Latter Rain and Manifest Sons of God ideas into UK churches.
- Emphasis on the laying on of hands.
- Later on, emphasis on healing, miracles etc.
- Further UK development of the revolutionised worship style which prevails today. Most of the favourite worship songs come from writers in this stall (Dave Fellingham, Graham Kendrick, Chris Bowater, Noel Richards, Paul Oakley, Mark Altrogge).

The Word (of) Faith Movement (late 1970's+)

This movement is an extreme form of charismaticism and arises from a number of sources. The most famous current leaders would be Kenneth Hagin, Kenneth Copeland, Paul Crouch, John Avanzini, Benny Hinn and Morris Cerullo. The doctrines which they have foisted upon gullible Christians come near to blasphemy and have attracted the condemnation of many. Despite this, their popularity continues unabated, especially as the recently introduced 'Christian Channel' beams programmes from all these people into British lounges via satellite.

A brief study of the roots of the serious aberration helps us to see why it's teachings are so obnoxious.

Apart from the usual Pentecostal sources, its beginnings lie with Franz Mesmer, a German doctor who rediscovered hypnotism between 1774-1814 (first called Mesmerism). He recognised this to be an occult force.

*The history of hypnosis is as ancient as that of sorcery, magic and medicine, to whose methods it belonged. Its scientific history began ... with Franz Mesmer.*¹²⁸

Thinking it was a magnetic fluid, he was later discredited but in 1784 Count Maxime de Puysegur discovered that Mesmer's 'magnetic fluid' was the power of the mind and James Braid described it as hypnotism about 60 years later. In the 1880's it was proved that hypnosis was psychological responses to suggestions.

¹²⁸ Ency. Britannica CD97, art. *hypnosis*.

*Appropriate suggestions by the hypnotist can induce a remarkably wide range of psychological, sensory and motor responses ... the subject can become deaf, blind, paralyzed, hallucinated, delusional, amnesic or impervious to pain or to uncomfortable body postures, or he can display various behavioral responses ... suggested to him by the hypnotist.*¹²⁹

The interest generated by this newly discovered, but ancient occult, phenomenon soon led to religious implications and kick started the *Metaphysical Healing Movement* of the late 1800's. The most influential of these was *New Thought* [mind over matter], the key person for our study being Phineas P. Quimby (1802-1866).

Quimby had discovered Mesmerism from Frenchman, Charles Poyen in 1836 when New England was introduced to hypnotism, and he soon began to attempt healings by hypnotic technique. [He was said to have healed Mary Baker Eddy in 1862.] This led him to propose that sickness is a matter of the mind alone and he set up a successful practice in Portland, Maine. The philosophy called *New Thought* or *Christian Science* arose from this and it was a reaction against the scientific empiricism and religious scepticism of the 17-18th centuries mixed with the romanticism and idealism of the 19th century. Its teaching and practices are diverse, with elements of Christianity, Gnosticism, Occultism, Spiritism, Platonism, Hegelianism, Hinduism, Idealism, transcendentalism etc. *'He attempted to make witchcraft credible by the use of scientific language.'*¹³⁰

The basis of Quimby's thought is that 'revelation knowledge' (as opposed to 'sense knowledge') is spiritually revealed not learned by the mind. Jesus' death did not atone for sin, instead he took on man's Satanic nature and was reborn in hell. Believers are identified with Jesus and can become deified incarnations of God. Faith is an infinite power drawn by the mind and creatively released by positive confession. Disease follows disturbance of the mind or error. Truth destroys this so all sickness results from sin and unbelief. Negative thoughts cause disease and can infect others, sickness results from unbelief. One should deny physical symptoms and not use doctors. Faith is the 'law of success' giving one the ability to prosper financially. This is triggered by positive thinking and confession.¹³¹ [One can immediately see the close connection to Word Faith teachings.] These ideas spawned *Christian Science* (although Mary Baker Eddy denies dependence upon her teacher) and *Unity*.¹³²

Next on the scene is E. W. Kenyon (1867-1948) who borrowed bits from all of these schools¹³³ and brought these erroneous ideas into Evangelical Christianity. In 1891 he attended the Emerson school of oratory in Boston which was devoted to New Thought metaphysics (it's founder became a Christian Scientist). In Boston, Kenyon attended a Unitarian church and studied New England Transcendentalism.¹³⁴ In his later ministry he declared that he freely drew the water of his own thinking from the well of New Thought. His theology stressed: revelation knowledge, identification with God, positive confession, healing and prosperity. Kenyon's writings greatly influenced Pentecostals, Latter Rain,

¹²⁹ Ency. Britannica CD97, art. *hypnosis*.

¹³⁰ Burgess & McGee, p719.

¹³¹ See Lawless p200.

¹³² The Unity School of Christianity was founded by Charles & Myrtle Fillmore. It involved Christianity with gnosticism, pantheism and reincarnation; essentially: New Thought plus Hinduism. Mary Baker Eddy actually copied Quimby's manuscript documents and watched his techniques. Despite this later denounced him and claimed divine revelation for her (Quimby's) ideas.

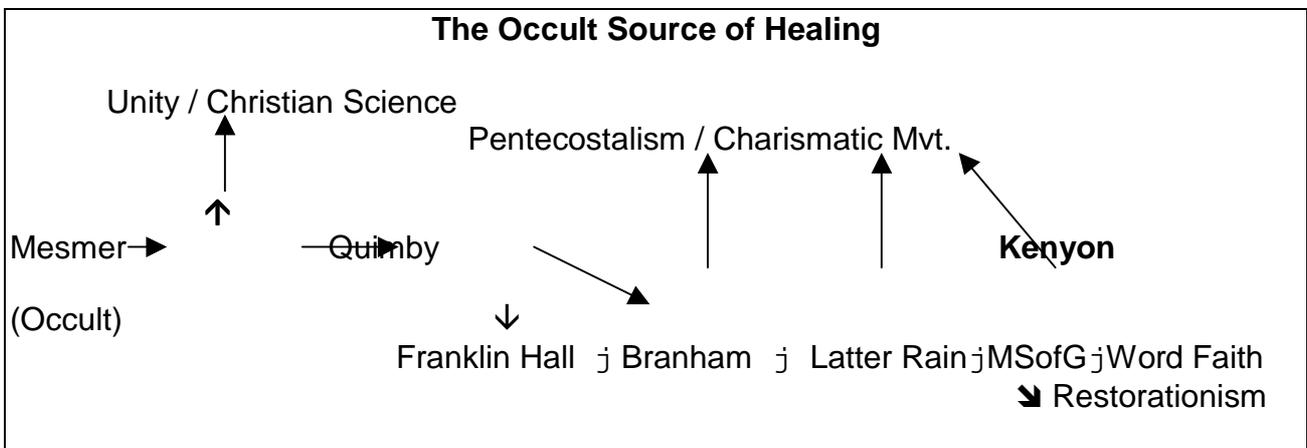
¹³³ Lawless p204.

¹³⁴ Lawless p205.

Charismatics, the Shepherding Movement, Restorationists and is the acknowledged grandfather of the Faith movement, despite his many errors. For instance, he had a completely erroneous doctrine of the atonement teaching that Jesus only died spiritually, that he became a sinner and was reborn in hell as a born-again man. This nonsense is still taught by Hagin, Copeland and others.

From this analysis we can clearly trace many modern charismatic ideas, regarding healing and happiness, directly to the occult technique of hypnotism via the teachings of Kenyon, Unity and Quimby. The roots of Word Faith (and much in the Pentecostal/Charismatic Movement) is secular teaching based upon an ancient occult experience which has been mixed up with erroneous theology, false religions and an elevation of man in the things of God. Early New Thought teachers openly considered their abilities to be an occultic power.¹³⁵

This can be simplified graphically as:



It would take too long to assess the wild teaching and practices of the Word (of) Faith Movement here, and many works have already done so admirably. For further information please consult: *Christianity in Crisis* and *Counterfeit Revival* by Hank Hanegraaff; or *A Different Gospel* by D. R. McConnell.

Contribution to charismatic history:

- Development of media exposure of dynamic personalities through TV programmes and stations in USA.
- Adoption of seriously heretical ideas.
- Financial scandals.
- Crusades to further prosper ministries.
- Popularising of Latter Rain teachings.

The Signs & Wonders Movement (Third Wave)

This is the movement largely associated with John Wimber where extreme Pentecostal type experiences, largely unknown to many denominations at the time, began to impact other religious institutions around the world. Seen as the ‘third wave’ (a term coined by Wimber’s friend C. Peter Wagner), it sees itself as the logical continuation of classic Pentecostalism and the Charismatic Movement, but with a focus upon physical

¹³⁵ D. R. McConnell, *A Different Gospel*, p174.

phenomena, not just tongues and the baptism in the Spirit. Wimber's wife, Carol, sees significance in John's Quaker heritage, especially as he requested their spiritual blessing when he left that church. Carol sees that as the origin of shaking and quaking in the Signs & Wonders Movement.¹³⁶

Wimber's *Vineyard Ministries International* had begun in controversy, and extremism in California but grew rapidly, often through very suspicious means.¹³⁷ Through a series of close relationships with influential men like David Watson, Terry Virgo and John White, Wimber became accepted into many platforms previously withheld from Pentecostals. Doors were also opened for him into the papacy. In fact, VMI became a powerful tool for world ecumenism as Wimber shared platforms with Catholics, declared that he loved Mary in a Catholic publication and even endorsed the use of relics.

Wimber's humble personality enabled him to bring an intense mysticism into mainline churches and restoration groups. The roots of his own spiritual experiences are extremely suspicious, if not exotic, but many did not realise this at the time. Churches accepted the Signs and Wonders manifesto, despite the fact that the miracles just did not seem to happen. Basically, people would have powerful mystical experiences at his meetings but the evangelistic explosion predicted has not occurred because the signs and wonders are not really happening. Despite all the hoo hah, we are not seeing the blind, deaf, dumb and lame healed in the streets. What did happen was that Pentecostal phenomena associated with extreme situations like Azusa Street began to arise in large numbers: people being slain in the Spirit, 'emotional' healing, people thrown to the floor or against walls by the 'Spirit', screaming, wailing, uncontrolled laughter, visualised auras, exorcism and so on.

Two more matters are connected with this Trojan horse. The first was a revolution in worship. Songs began to be written in the Wimber style which were easy for guitarists to play and copy. Choruses were planned ahead to flow into each other in the lilting Wimber style, which helped create a very passive and mystical state after being sung for 30-45 minutes. This helped prepare people for the experiences that followed. More people in mainline settings began to experience things which were only seen in extreme Pentecostal and charismatic groups before as it was easy to import such techniques. People even prepared themselves by continually playing 'worship' tapes during the week to assist euphoria.

The other factor was the introduction of other influences directly through the Vineyard's open door. The Kansas City prophets, Latter Rain teaching, the ministry of Paul Cain, strategic level spiritual warfare, repeated false prophecy, Joel's army teaching and so on, all gained easy entrance into churches world wide. Without Wimber's softening up of the ground, Toronto would probably not have had the international effect that it did.

Contribution to charismatic history:

- Further development of new worship styles culminating in the situation prevailing today. Laid back West Coast musical idioms, sentimentality and repeated choruses, one after another, facilitates mystical passivity and prepares people for charismatic phenomena.
- Emphasis on signs & wonders.
- Dominionism.
- Eschatology now commonly postmillennial and triumphal.
- Adoption of false ideas from occult roots.

¹³⁶ Kevin Springer, *Power Encounters*, Harper & Row, (1988), p8.

¹³⁷ For more information see my paper: *Unholy Alliances*.

- Even greater openness to ecumenism.
- Widespread infiltration of Pentecostal praxis and Latter Rain ideas into institutional churches and Restoration groups. This brought some constituencies together that previously had no part with each other.
- Multiple scandals amongst second line leadership levels.

The New Prophets / Kansas City Prophets

The main thrust for the recent prophetic upsurge in Charismaticism was the activity associated with the Kansas City Fellowship (thence, Metro Vineyard Fellowship, now the Metro Christian Fellowship). It was through Paul Cain that Wimber became associated with Mike Bickle, leader of the group in about 1988. In 1989 Wimber invited the KCP to minister to all his pastors and lay hands on them.

There is not the space here to document all the serious errors, scandals and false personalities involved in this group.¹³⁸ The old heresies of Latter Rain and Manifest Sons of God were clearly in evidence. Certain founding leaders adopted open authoritarian and occult practices (like Bob Jones, later dismissed for abuse and gross sexual sin). Eventually, it was even necessary for Wimber to divorce himself from them. Whatever spiritual aberrations were involved, their 'anointing' was passed on to all the Vineyard leaders! Furthermore, Wimber brought them to England, in 1990, to meet his UK contacts. Many more leaders were infected via the laying on of hands. Despite a report that the KCP leaders confessed to 15 areas of error in teaching and practice, one month later a written endorsement, of the KCP, was signed by many major UK personalities including: Gerald Coates, Sandy Millar, Terry Virgo, Lynn Green and Roger Forster.

What really happened in all this was a recrudescence of Latter Rain teaching and practices in church groups around the world that had previously had no direct contact with the aberration. The mantle was passed to these groups of all kinds via the laying on of hands. Wimber, who later confessed to having his '*brain switched off for a couple of years*' at this time, and knowing the inherent errors, opened the door for these heretics into the churches of his friends. Wimber later apologised and repented but the damage was done.

Contribution to charismatic history:

- Emphasis on prophecy, particularly predictive prophecy by 'accredited' Prophets.
- Multiple false prophecies and resultant devastated lives.
- Further emphasis of Latter Rain teaching.
- Eschatology commonly postmillennial but always triumphal.
- Occult practices.
- Caused serious division.
- Grave scandals amongst some first line leaders (like Bob Jones).
- Widespread infiltration via Wimber's network.

The Toronto Experience and Pensacola

The natural outcome of Pentecostalism is the repetition of the extreme phenomena, originally associated with obscure occult groups like the Shakers, or the uncontrolled exotic charismatic manifestations of Azusa Street, but gaining an international platform and acceptance. The changes made, in the Charismatic Movement, by the influx of the

¹³⁸ A start can be made by consulting my paper, *Unholy Alliances*.

Kansas City Prophets, paved the way for the further aberrations of the 'Toronto Blessing'. Toronto and Pensacola then enabled these wild experiences obtain a world-wide foothold. Several books have identified the close connection of the AOG Brownsville, Pensacola church with Toronto¹³⁹ and Toronto itself has been widely written up. Neither need expansion here. The after effects of Toronto is that we have almost universal acceptance that: laughing uncontrollably, crying, barking, roaring, falling over, screaming and various other manifestations, are genuine spiritual experiences.

What is strange is that there are many critics of the Toronto excesses who are mainline Pentecostals. They rightly abhor the aberrant manifestations, but claim that they originate with the false doctrines and practices of Latter Rain. They fail to see that, in fact, these experiences are part of mainstream Pentecostalism and its occult roots. These critics are trying to cut off branches of the same tree that they are sitting on. Many old Pentecostals fully embraced the Toronto phenomena explaining that this was the same thing they had experienced in the original Pentecostal revival. Just one printed example will suffice:

My colleague John Fischer has a ninety year old lady in his church who grew up in the early Pentecostal revival. After a few weeks of the 'Toronto Blessing' having occurred quite intensely in their meetings he asked her what she thought. She replied 'all our meetings used to be like this, then we became respectable'.¹⁴⁰

Contribution of Toronto to charismatic history:

- Ground prepared by Kansas City Prophets and Wimber.
- Return of the serious wild behaviour and phenomena of Azusa Street and the Shakers.
- Full expression of Latter Rain ideas.
- Expression of multiple aberrant practices: slaying in the Spirit, howling, crying, shouting, screaming, jerking, crowing, etc.
- Some churches gave vent to even more serious manifestations like simulated orgasms, simulated birthing; while some folk fell into sexual sin.
- Widespread expectancy for world-wide revival.
- Dominionism.
- Eschatology downplayed. Emphasis upon the church in triumph over the world.
- Restorationism.
- Various offshoots like: false Celtic spirituality in UK, Pensacola in USA, Promise Keepers.

Current numbers of Pentecostalism

To put this paper into context, we need to understand that Pentecostals are the largest Protestant group in the world. In 1993 they had over 200 million specific members. Their numbers are only surpassed by Roman Catholics. But this number does not include charismatics. If we add the 200+million 'Charismatic' Pentecostals in the institutional denominations, (both Catholic and Protestant) and independent charismatic churches, the number of Pentecostals and Charismatics was well over 420 million people in 1993.

The Legacy

¹³⁹ Evangelist Steve Hill, who initiated the 'revival', received the 'experience' from Holy Trinity Brompton, a Toronto base; and the Pensacola leaders have several connections with the Arnotts.

¹⁴⁰ Derek Morphew BA, PhD, *Renewal Apologetics, A Position paper of Vineyard Ministries Africa*, (May 1995), p10.

So what is the picture before us: Parham is the undisputed founder of Pentecostalism and Azusa Street is the springboard for its spread throughout the world. All Pentecostals have been influenced, to some degree, by these two things. Azusa Street is still held dear by Pentecostals like a temple. Aimee Semple McPherson could say in 1936:

*The name "AZUSA" has become that of an international shrine. All that it stands for has become a guiding star, a signpost in a wilderness of modernism, a beckoning light house to urge men back to the power of Apostolic days.*¹⁴¹

If Pentecostals have received the laying on of hands for the baptism in the Spirit from people in a line from Azusa Street, they are unlikely to avoid being corrupted with the same spiritual contamination. The origins of Pentecostalism lie in the following:

- An uneducated, unscholarly foundation.
- Leaders with questionable ethics.
- Pursuance of teachings and practices that are clearly unbiblical.
- False prophecy.
- An acceptance by the early leaders of theological errors like entire sanctification.
- Scandal amongst the early leaders.
- Abuse of followers.
- A desire for control and status.
- Uncontrolled fleshly rivalry amongst leaders.
- Inability to control meetings in a seemly manner.
- An inability to test the Spirits.
- Disassociation from stable and historic confessional standards.
- An early embracing of *Latter Rain* teaching.
- Influence of aberrant teachers like Sandford.
- Arminianism
- Dispensationalism
- Acceptance of women leaders, preachers and ministry directors over men.
- A clear and well documented occult influence.
- An ecumenical tendency, particularly with Roman Catholics, on the basis of a unity in the Spirit (arising from the same experience) overriding truth.

Such is the root of modern Pentecostalism which Charismatics claim as their heritage. Proof that the modern excesses of Toronto, and such-like were not later accretions that came from distortions by men like Kenyon and Branham, can be seen in the very early phenomena associated with Azusa Street. Toronto antics are nothing new, they appeared full blown under Seymour or even in Irving's Apostolic Church and the Shakers.

There have been other manifestations of genuine spiritual gifts in history; for instance the prophetic character of Alexander Peden's ministry in Scotland and Ireland in the 1600's. God has given supernatural ability, throughout history, as he sees fit. There is a pure expression of the gifts of the Spirit. What is of concern here is that something evil was released in Irving's church (which destroyed him and his ministry) and which later re-appeared in the roots of Pentecostalism. The evidence shows clearly that the cause of the Pentecostal expression was a mixture of hypnotism¹⁴² and occult, demonic activity upon

¹⁴¹ From a note by Aimee McPherson sent to the editor of *Word and Work* on April 30, 1936.

¹⁴² I am not saying that all Charismatics are practitioners of professional hypnotism. [In fact, professional hypnotist entertainers are well aware of the dangers and always debrief victims afterwards to ensure no repetition of suggestions, unlike church leaders.] The fact is that Charismatic speakers evidence the traits of hypnotic suggestion in their ministry although they may be unaware of it. Professional hypnotists have

passive, undisciplined, open people. The depravity of the recent expressions in Toronto meetings are of the same stock and exhibit the same characteristics. Those attached to this lineage need to give serious consideration to the source of their experiences.

watched footage of Charismatic meetings and expressed concern that what is going on is true hypnotism. This sort of activity has been around in occult religions and sects for centuries, it is nothing new. Mesmer only gave a fresh scientific credibility to the practice of auto-suggestion. What is recent is its acceptance by the Evangelical church.

Part Two

The Secular Origins of the Pentecostal Experience

As we mentioned earlier, the exotic 'gifts' and experiences seen in Pentecostal and Charismatic churches are found in sects and religions all over the world. Ecstatic tongue speaking is found in Buddhism, Hinduism, Islam, Shintoism, Spiritualism, Voodoo, Wicca, Pagan groups, New Age groups, radical art groups and so on. Liberal Christians have been known to speak in tongues as have Inuit (Eskimo) tribes in Hudson Bay. Animistic priestesses in North Borneo and Totemistic shamans in North and South America practice the 'gift' and tongues are even seen as a symptom of certain mental diseases like disassociation, hysteria, epilepsy and schizophrenia.¹⁴³ Spiritualist mediums have evidenced the phenomenon for years. All this is possible because tongues are a 'natural' outflow from a deep ecstatic or disturbed experience.

Now the immediate response by charismatics to these facts will be that they are counterfeits by Satan of the true spiritual gift seen in the church; but how do they know?

Firstly, it is one thing to read accounts of pagan tongues and then be dismissive, but the growing number of video documentaries demonstrating the subject shows two things: a) it is universal and b) it looks and sounds identical to Christian tongue speaking. In fact, recent documentaries have demonstrated that Wicca ceremonies (amongst others) are virtually identical in form and expression to the typical Toronto charismatic service. They comprise a form of communal meeting, long chorus singing developing a passivity in those gathered; submission to a priestly leader; freedom of physical expression; tongue speaking and singing in the 'spirit'; reading of sacred scriptures; development of extreme physical expressions: twitching, trembling, moaning, laughing, dancing, crying, wailing, barking, etc.; falling under the power of the 'spirit'; prophecy, visions and revelation.

Secondly, the problem is that the pagan version has been around a lot longer than that seen in the church. False tongues and extreme behaviour have been in existence in cultic expression for thousands of years. The reason for this is that all these items are occultic manifestations of shamanistic, mystical religion. The problem today is that the church has imported this type of religion into it's heart.

To put this into perspective, we need to understand Biblical Ancient History. After the Fall, there was a division in the races; there was a godly line through Seth and an evil line, the majority. The sins of the wicked resulted in the flood. After the flood, a similar situation arose. Noah was the head of the line of promise, those who were elected to be part of God's covenant, but there was also the wicked. From Noah's sons all the earth was populated (Gen 9:9); the most wicked of all (the Canaanites) derived from Ham. Now these were not primitive cave men but extremely intelligent people. The gene pool had not deteriorated to the extent that it has today and mankind at this time was close to the height of his powers. Neither had the environment been damaged like it has today, which also causes massive deterioration of bodily and mental functions, for instance food is generally of much poorer nutritious value than previously. Also there was the accumulation of wisdom in long lives. Noah lived to 950 years. The proof that ancient civilisations were

¹⁴³ Peter Masters and John Whitcomb, *The Charismatic Phenomenon*, p11.

capable (despite lacking electricity and modern technology) is the archaeological evidence left behind. Modern man cannot duplicate the Pyramids. The Japanese tried a scaled down version with modern implements and gave up. Many other structures leave engineers bewildered. We cannot pursue this further here but to say that God's judgment was that these things were but the beginning of what man could do and nothing would be impossible for him, hence the need for the scattering at Babel (Gen 11:6+).

It was at this time that ancient man developed its occult religious systems coming to a head in the establishment at Babel under Nimrod, the first empire builder. The esoteric mystical techniques which feature in all religions were developed by man prior to the time of building the tower of Babel as a testimony to his rebellion and false religious culture. Babel was the focus for the culmination of rebellious apostate religion - the origin of antichristian faith. As later civilisations spread out from Babel, so did the apostate occult religious systems, now diversified as a result of the confusion of languages. Babylon (Babel) is, therefore, the mother of spiritual harlotry (Rev 17:5).

One variety came from the land of Canaan. The person, Canaan, was the uncle of Nimrod and the Canaanite religion was later centred on Baal worship (the storm god). The emphasis of Baal worship was psychological relatedness and subjective experiences giving rise to ecstatic behaviour.¹⁴⁴ In the Bible, the opposition of God to Baalism is typical of his opposition to all false religions from the same root. Mystery religions, fertility cults, magic and ecstatic rituals are Babylonian originally. Superficial changes occurred in the transmission to other countries. The common feature was subjective experiences which promoted phenomena like: tongues, uncontrollable dancing and laughing, animal noises, falling in a swoon, prophesying, screaming and so on. These experiences proved that the subjects were in an ecstatic altered state. This state was supposed to ensure communion with a god. Normal personality was put in abeyance while this emotionally suggestible state was maintained, the understanding being abandoned for emotional intuition. It was taken on faith that the trance was a good thing and that the god was doing them good. The unusual experience proved everything. Traditionally, the states are grouped under *ecstasies* (enraptured passivity) and *enthusiasm* (impassioned activity), both being altered states of consciousness and both produced by various disciplines like: whirling, dancing, emotional or rhythmic music, drugs, fasting, intense concentration and so on. We will now examine some aspects of this subjective, emotional, altered state, occultic religion.

1. Mediterranean and Near Eastern Areas

Babylonian Magic and Canaanite Rituals

All roads may lead to Rome but all rivers flow from Babylon. Even secular archaeologists accept that the origins of culture lie in Sumeria (the Biblical *Shinar*). The distribution of ethnic groups started at Babel when God separated human languages and the various civilisations developed as they spread out from Babel (Babylon). As we have seen, the essential origins of false and occult religion also began at Babel, including the pyramidal priestly hierarchy structure. It was a small hop, skip and jump from the Sumer region to Canaan, and the sort of religious practices we see condemned by God in the Old Testament were widespread in the Ancient Near East. It was from the Ancient Near East that occult religions spread west into Greece and then Rome, and eastwards into India and

¹⁴⁴ Eugene H. Peterson, *Baalism and Yahwism Updated*, in *Theology for Today*, 29, no 2 (July 1972), p138-143.

China. Modern discoveries are increasingly proving that the underlying religious structures of Egypt, Cambodia, Mexico, Sumeria and so on have similar foundations and even similar architectural structures (pyramids/ziggurats). They are also all based upon physical representations of extremely complex, mathematical, astronomical factors. The constant repetition of the serpent motif is a suspicious underlying element. The false religions and occultic sects all sprang from the evil root of a rebellious mankind at Babylon. This is why Revelation focuses upon the term as the centre of anti-Christian religion at the end (Rev 17:5).

Though we know little about the practices of Babylonian religion at its outset, the traces of it in second stage religions (Asia Minor, Canaan, Egypt, Assyria etc.) show that it included authoritarian priesthods, initiation rituals, ecstatic speech and wild behaviour, frenzied ceremonies, sacrifices and prophecy. Large scale celebrations may well have been held in temple precincts (ziggurats), but many holy shrines spread everywhere in: glades, woods, streams and (particularly in Canaan) in high places. The shrine became a place for communicating with a god via a priestess or prophet. Some shrines became known as oracles.

Ancient Oracles

Most people are aware of this historical method of divine communication, not least from films and comedy shows. Perhaps the most well known examples would be the Greek oracles, like that of Apollo at Delphi or Zeus at Dodona. Although there were a variety of rituals, procedures, sacrifices and washings, underlying them all was the inspiration of the priestess/prophetess concerned, called a *Pythia*. Less frequently a male prophet was used who was called a *Mantis* (diviner, soothsayer).¹⁴⁵

The priestess would undergo a trance whereby she received the message from the god concerned. This altered state is called a 'vision-trance' when audio/visual experiences are perceived which are imperceptible to others, and 'possession-trance' when the god would occupy the person and speak directly through her. The first priority was to disengage the 'normal state of mind', or rationality, by various means. The result was not normally uncontrolled hysteria (though in some cases it was), rather it was a relaxed, tranquil ecstasy.¹⁴⁶ Bizarre behaviour normally occurred with prophets in a trance away from an accredited shrine. The hysterical ecstatic behaviour attested to the authentic supernatural quality of the experience. There were many travelling prophetesses who spoke spontaneously, for instance the wandering *Sibyls*, who were even held in esteem by Jewish authors, and the *Pythones*, exemplified by the slave girl with a 'spirit of divination' (*pneuma pythona*) in Acts 16:16-18.

These sort of experiences have clear parallels with many Pentecostals; noteworthy would be William Branham and Maria Woodworth-Etter. If such behaviour is common throughout world history, how would a Christian know whether the power speaking through them is the Lord Jesus Christ or a demonic force? Only the witness of an absolute, i.e. the confirmation of scripture, could assist, yet in most of the cases, the subject relies totally upon a subjective feeling rather than the test of scripture. The danger of counterfeit is severe.

¹⁴⁵ *Mantis* is a closely related to the Greek words *mania* and *mainesthai* which refer to: madness, rage and frenzy.

¹⁴⁶ Aune, p33-34.

Mystery Religions

Mystery religions were cults surrounded in secret practices, made known only to initiates - those who had undergone a purifying preparatory probation and were then ready to be received in an initiatory ceremony. In the Isis religion, this period included 11 days of fasting from meat, wine and sex. Oaths of secrecy were often sworn. In the ceremony introduction, candidates gave a long confession of sins to the members before being baptised. After the ritual, he was accepted as a servant of the god. In Mithraic ceremonies there were seven degrees of initiations. Some initiations involved complex and gory rites often including symbols of dying and resurrection. Some involved lights appearing above the priests head. In Dionysian and Isis initiations, the god would copulate with women initiates via the priest.

Greece and Rome were saturated with mystery religions before and after the birth of Christ. The *mantic* prophet circulated within this milieu in great numbers. Since he/she was not associated with a respected shrine, the prophet's behaviour had to demonstrate possession by a god to prove inspiration. This socially accepted oracular speech included: a loud unusual vocal pattern, physical excitement, a trance (altered state) and later - frenzy. We can only afford space to look at a couple of mystery groups.

Dionysian Cults¹⁴⁷

This religion was widespread in Greece but also Roman provinces. Prophets in this context are said by Livy to prophesy in fanatical and insane tossings of their bodies.

The worship of Dionysus has prehistoric origins, possibly stemming from Phrygia and coming to Greece via Mycenae. He was supposed to possess the gift of prophecy so that he was even received by the priests of Apollo at Delphi, though he had his own oracle at Thrace as well as healing centres. The core element is that Dionysus represents the sap or lifeblood of nature, and thus has close connections with Ancient Near East fertility rites (c.f. Canaanite worship of Baal or Ashtaroht).

Ecstatic ceremonies and orgies were instituted everywhere, not just in Greece, and were called Dionysia (Latin - Bacchanalia), becoming especially popular with women converts, some abandoning their families and taking to the hills forming holy bands. The revels included shouting a ritual cry ('Euoi'), waving wands of fennel and ivy, dancing to music, especially of the flute and drum. In this ecstatic state they were believed to possess occult powers: able to charm snakes or obtain supernatural strength.

In time Dionysus was celebrated in every Greek city, and most others, in a variety of holy clubs and fraternities and sororities where usually there would be singing, dancing, drinking and sex. Some, especially Roman middle class clubs, would be more sedate drinking parties and suppers where thanks was also given to the emperor.

Ancient pagan fertility rites, practised since the dawn of time, eventually became focused, in the Mediterranean area, in the cult of Dionysus. We have considerable evidence for its practices and these can be taken as typical of many other, older cultic worship rituals. Many forms of charismatic extremism can be seen in these ancient rituals: exuberant movements in worship, ecstatic speech, prophecy, dancing, the testimony of confession of sins prior to initiation (prominent in classic Pentecostalism), the use of professional

¹⁴⁷ Dionysus, the Greek god of wine and joy, was called Bacchus by the Romans.

musicians, especially drums, even down to lights appearing on a priest's head to accredit his connection to the god (this happened with Branham and was taken as proof of authentic ministry).

Cybele Priests

The Greek historian Polybius mentions two *Galli* (eunuchs devoted to the goddess Cybele) who were sent by priests to announce to a commander his imminent victory in battle (in 189 BC). Livy and Apuleius tell us that they prophesied in frenzied chants, noisy ecstasy and ritual processions. Plutarch is highly critical of these wandering soothsayers whom he calls rogues and charlatans for selling their oracles, though he does not mention any frenzied behaviour. [Montanus was accused of behaving in the style of a prophet of Cybele.]

Even before Christ, there was a widespread prophetic movement, outside of fixed shrines, that worked on established principles. What legitimised prophetic inspiration was observable prophetic behaviour. This practice was also true of shamanistic religion everywhere, especially in India and the far east. Modern charismatic extremes conform exactly to this type of behaviour.

2. Hinduism and other Oriental Religions

Kundalini Yoga

Kundalini (literally, 'the serpent power') is the title for some ancient *Tantric* (esoteric) forms of Yoga, and refers to cosmic energy which, supposedly, lies within everyone. It was developed in Kashmir and is associated with the goddess Shakti (or Kali, partner of the bloodthirsty god Shiva). This energy is symbolised as a coiled serpent lying at the base of the spine. The adept (in *Laya Yoga*, 'Union of Mergence', one of the five yogic paths), attempts to awaken the kundalini, through a series of typical yogic purification techniques that combine certain bodily movements, actions, meditation and breathing exercises. The Kundalini is thus brought up along the spine to the head. In this ascent, the kundalini passes through six centres, called *chakras* or *cakras*; arriving at the seventh at the top of the head.¹⁴⁸ At this stage, the adept experiences feelings of bliss (nirvana, total purification) which is supposed to represent the Hinduistic reintegration with atman, or the eternal essence of the self.¹⁴⁹ This means that the person realises that they are god (*sat chit ananda*: blissful 'being' consciousness).

The kundalini of different chakras can only be released in a disciple by an adept whose kundalini is already awakened. Adepts do this through the laying on of hands upon willing and passive disciples. What is interesting are the physical manifestations (called *kriyas*) which occur in this process, which are taken to be the height of religious experience for the practitioner. These include:

- twitches and spasms
- tingling feelings
- heat or cold

¹⁴⁸ The chakras are energy centres in the body which correspond to the emotions and are the supposed base of various occultic powers like: clairvoyance, psychic impressions, healing etc. Each chakra releases certain manifestations as the kundalini is awakened. The centres are: the root (base of spine), spleen, solar plexus, heart, throat, third eye (centre of forehead), and crown of head.

¹⁴⁹ Britannica, art. *kundalini*.

- involuntary bodily movements
- jerks, shaking
- fatigue
- rapid breathing and heartbeat
- numbness
- involuntary crying or laughing (sometimes for days on end)
- hearing inner sounds like: water flowing, birds singing, whooshing, ringing
- mental confusion
- altered states, trances
- ecstasy, joy
- peace, compassion
- out of body experiences
- twisting like a snake and hissing
- roaring like a lion, barking like a dog
- rapid neck movements
- being slain in the spirit
- healing powers
- enlightenment, illumination.

The release of kundalini usually causes lifestyle changes at an emotional, physical, intellectual, or relational level causing many to seek medical help because they do not understand what has happened to them. It is not uncommon for psychotic mental illness to develop and some committed suicide. For this reason, many hindu gurus do not try to awaken kundalini and use different yogic techniques like meditation.¹⁵⁰ Gurus that do can be very powerful. There is widely attested evidence of miracles working, healing, telepathy, producing material objects out of thin air, throwing waves of the spirit into the audience etc. Examples of such leaders would be Sri Baba, Gurudev, Muktananda, and Bhagwan Shri Rajneesh. The grace giving touch of these men is called *shaktipat*.

In the period that Toronto phenomena have been accepted in the church, the world has gained interest in kundalini; and not just from powerful eastern gurus on promotional trips for their followers. The concept of releasing healing energy from the chakras is becoming the latest spiritual fad in Los Angeles where people are encouraged to follow the advice of their own spiritual life teacher, like Babai Maharaji in Hollywood. There are even centres offering spiritual massage of the chakras to people who have no idea what they are buying into.

If this is not frightening, it is, at least, most interesting. The Toronto Movement showed all of these signs. The experience was dependent upon an adept transferring the 'power' through laying on of hands, requiring people to travel to Toronto or another centre. Congregations were willing participants and were made additionally passive by long worship times, and were made suggestible by talks (instead of teaching) on what to expect and what not to do (like pray: 'just receive and don't think'). The physical phenomena released in the audiences are completely in line with what has been seen in occult Kundalini experiences for thousands of years, which are devoted to the worship of a most vile demon (Shiva/Shakti). Furthermore, the repercussions in mental breakdowns, depression, headaches etc. for those who intensely submitted to Toronto, is typical of Kundalini excesses. What is more, Toronto was not the first time Christians engaged in

¹⁵⁰ *Shared Transformation* Web Site: <http://users.aol.com/ckress/friends> and also: <http://aloha.net/~bpeay/kundalini>. See also Liichow, p16ff.

this. Similar phenomena were released at Azusa Street, Woodworth-Etter's meetings, Shaker services, Camp Meetings, Irving's church and so on. Extreme physical manifestations occur in all intense mystical religions and sects. They are no identifier of genuine spiritual experiences on their own.

Chinese Qigong Movement

Kundalini manifestations are not restricted to Indian culture and the ashrams of various Hindu gurus in the west. All civilisations have these extremes and can transport them abroad. For instance, Yan Xin, a Qigong master, spoke to a crowded meeting in San Francisco in 1991 when many onlookers began to manifest 'Toronto type' signs which he called 'spontaneous movements'. This was 'quite normal' to him, he said. The transference of power, by his ministry, was expected to cause physical phenomena in the audience.¹⁵¹

2. Witchcraft and Occultism

Wicca

Wicca is an old term for the religion of witchcraft, which is the craft of harnessing demonic powers for white (altruistic) or black (selfish or malevolent) magic. Witchcraft, sorcery (manipulation of spirits) and magic (manipulation of nature) are virtually the same thing and are branches of the occult (hidden knowledge), but are not necessarily to be equated with Satanism.

Wicca proper, is a religion that concentrates upon fertility rituals and nature worship. For this reason women have a high priority in it, but not exclusively so. Traditionally, women predominate in Wiccan hierarchy and it is interesting that the Greek origin of the word 'hysteria' is *hystera*, the uterus. This relates to the hysterical rites often accompanying fertility (womb) ceremonies.

The claim of witches is that Wicca is the old religion, particularly of Europe, which predates Christianity. While ancient pagan religions practised sorcery and magic (1 Sam 28:7), the rituals of Wicca are hard to trace in history, certainly as an organised cult. In fact, it has been shown that modern witchcraft is based upon the creation of a new Mother-Goddess religion in the 1940's by Gerald Gardner in England.¹⁵² It is this Mother-Goddess (Gaia)¹⁵³ religion which is becoming so popular amongst feminists, New Agers and the Greens.

At the same time that exotic charismatic phenomena were developing in America, now imported into charismatic churches, similar phenomena were growing apace in Wicca, especially in England. Though less public by nature of their secret locations, Wiccans have been manifesting very similar phenomena to extreme Pentecostals. What is certain is that Wicca is gathering considerable momentum today. Feminists are increasingly turning to it for solace as it is not a male dominated faith. In America vast numbers of Roman Catholic and even Evangelical women have abandoned Christianity and declared that they are now witches. This includes several feminist women theologians who still write in Evangelical

¹⁵¹ Andrew Strom, *The Toronto Controversy*, (leaflet, 1996). This can also be found at <http://crash.ihug.co.nz/~revival>

¹⁵² *Dict. of Cults, Sects, Religions and the Occult*, G. Mather & L. Nichols, Zondervan (1993) p314.

¹⁵³ She has many names: Artemis, Astarte, Aphrodite, Diana, Kore, Hecate etc. Her consort is Pan, the horned god, also called Apollo, Adonis, Baphomet, Cernunnos, Dionysus, Lucifer, Osiris Thor.

journals.¹⁵⁴ In England, Wicca as part of Paganism generally, is said to be the fastest growing religion and corresponds to the Shamanism of other cultures.

Practices occurring in Wiccan ceremonies include: submission to the priest or priestess, convulsions, often resulting in prophecy, ecstatic tongues, singing choruses relentlessly, dancing, gyrations and so on. It is important to note the following:

- Wicca meetings contain many superficial parallels with modern extreme charismatic innovations.
- These practices have developed over a similar time period (mainly 1940-1994).
- The phenomena released by Wiccan rituals are comparable to those in any Toronto style meeting.
- Wicca is growing in popularity and exposure in the media. In fact recent English programmes on Wicca have been included in the same series which included programmes on charismatic services. On one occasion, Wiccan and Evangelical charismatic meetings were televised during the same programme, being seen as comparable deviations by the secular producer.

4. Shamanism

Shamanism is best known to us today as the term for tribal witch-doctors or Red Indian medicine-men. TV documentaries have recently shown occasions of demonic possession and control of aboriginal people in order to effect healing, all under the guise of serious anthropological study. Essentially, a shaman is a mediator between the tribe and higher spiritual powers (demons). When necessary, the shaman goes into an altered state of consciousness or trance, in order to contact the necessary spirit to obtain what has been requested, healing for instance. That these people can undergo genuine contact and exhibit powerful operations of demonic force is indisputable, although there are also many occasions where the hocus pocus hides fake ministry and placebos. Shamans also reveal the ability of hypnotising their subjects, for instance in order to perform 'surgical' operations, albeit without any instruments. Shamans lay hands on the subject, wave wands of feathers or gesture over them until the subject falls backwards into a swoon. The person is then under the shaman's control. Shamans, in most primitive cultures, have a raft of techniques which require years of study under a master. These would include: herbalism for more down to earth ailments, interpretation of dreams on the basis of acknowledged symbolism, hypnosis, contacting dead relatives and ancestors (i.e. demonic impersonations, seances), use of hallucinogenic drugs, usually on themselves to induce an altered state but also communal drugs, often smoked, for occult celebrations. Drugs or ascetic disciplines were also used to assist visualisation¹⁵⁵.

Mesmer

¹⁵⁴ For instance: Matthew Fox promotes witchcraft as a suitable spiritual discipline; In the last 20 years tens of thousands of nuns have left Rome to join Wiccan covens; Mary Daly, a professor of theology at the Jesuit Boston College, describes herself as an eco-feminist, lesbian, witch and teaches a lesbian, Wiccan-paganism (eco-feminism). Her writings have a dominant role affecting 'Christian' feminists. Rosemary Ruether (a professor of theology) teaches a feminist paganism with rituals of a Wiccan nature and proposes a Halloween ceremony to remember persecuted witches. (see: Peter Jones: Tal Brooke Ed., *The Conspiracy to Silence the Son of God*. p61-63.)

¹⁵⁵ Visualisation, also called 'guided-imagery', is the discipline of imagining an desired item in a trance then exercising faith or demonic intercession to retrieve it. Some modern charismatic practices appear to be very similar to this age old shamanistic method.

We have already mentioned Mesmer in the context of Word faith teachings, but it is important to consider him at this juncture also. It is now accepted that Mesmer rediscovered occultic, shamanistic practices when he introduced hypnotism (mesmerism) into Western society. His Paris faith-healing centre accomplished little genuine healing and was discredited, but he did produce effects in the people he laid hands on or touched with a wand (like a shaman) - they laughed or sang uncontrollably, had convulsions, swooned or raved before experiencing an ecstasy. All that was required was faith in Mesmer's ability, then he could control and manipulate the imagination with intense power of suggestion.

None of this was new. Shamanistic religions the world over practised this power which had been passed down through generations of priestly orders since Babel. The Chinese, Egyptians, Abyssinians, Greeks, Romans, North and South American Indians, Indian fakirs, South Sea islanders, tribes of Indonesia, New Guinea and Borneo all have a history of shamanistic hypnosis. What destroyed the widespread use of it, especially in the West, was the dawn of Christianity which denoted such things as demonic and evil. The ancient sleep temples, originally from Egypt where priests hypnotised sick people by putting suggestions into their unconscious minds, fell into disarray.

What Mesmer did was bring this occult practice to light and introduce it to the West as a valid healing technique. He thus made a huge contribution to many occult and professing Christian groups, particularly New Thought as we have already documented. Society still accepts hypnotism as a scientific therapy, even available on the National Health, unaware of its occult foundation.

Spiritualism

The Spiritualist Movement which took off in Victorian England, and later in America, rode upon the wave created by Mesmer. Students of Mesmer, as early as 1780, claimed to have communicated with spirits under hypnosis; some later stated that Mesmerism was the cornerstone of spiritualism.¹⁵⁶ Returning to its shamanistic root, spiritualists used hypnotism to put people into trances whereby they could contact spiritual forces. Hypnotism had long been one basis of divination purposes; crystals and mirrors being used for self hypnosis to open the door to commune with spirits.

As with all shamanism, there was much that was phoney and most of the London clairvoyants were hucksters using trickery to steal from gullible, traumatised, bereaved people. But there was also a genuine movement which led to the modern spiritualist churches. These attempted faith-healing on the basis of demonic gift. Trance mediums were vital in procuring this gift (of healing) and were modern day equivalents of tribal shamans. It was the medium/shaman who made contact with the spirit-guide while in a hypnotic state and then sought their aid. Mrs Leonora Piper of Boston, for instance, gave 88 sittings between 1885 and 1925 under scientific observation during which she gave 41 instances of verified, genuine clairvoyance. It is interesting that the rise of spiritualism and development of hypnotism is coincident with the rise of charismatic phenomena (early 1800's+).

Theosophy

¹⁵⁶ Janet Oppenheim, *The Other World*, CUP, 1985, p219.

Theosophy (lit. 'God-wisdom') began with the teachings of Madame Helena Petrovna Blavatsky (1831-91) and Henry Steel Olcott (1832-1907) who founded the Theosophical Society in New York in 1875, but later moved to India in 1875. After their deaths, the teachings were further developed by Annie Besant (1847-1933). Essentially the movement was universalistic,¹⁵⁷ gnostic (one had to discover the esoteric, hidden, meaning of scriptural texts) and essentially Hinduistic in doctrine (pantheism, karma, reincarnation etc.), though there are Neo-Platonist overtones. The substitutionary atonement of the cross and the idea of hell is anathema to them.

For our purposes, Theosophy emphasised a mystical experience of God which sanctified the believer, encouraging the mystical potential of man. It also taught that Jesus was divine only as all people are divine, so that all men become 'Christs', a similar idea to the 'little gods' of Word Faith. Theosophy was also closely connected to the occult, and supposedly arose from the directions of spirit beings or 'Ascended Masters', but unlike earlier esoteric groups, this society was open and widely publicised. The occult had emerged from its underground base and became fashionable.

As a movement which connected ideas from the occult, Hinduism, Gnosticism, New Thought and Pantheism it built a springboard into later aberrations, especially providing a foundation for the New Age Movement, and had a detrimental influence upon the church. It became a funnel for ideas and practices like: channelling (medium communication), meditation, reincarnation, yoga, spiritualism and a denial of: hell, the transcendence of God, the uniqueness of Christ, the need for redemption etc. Though not a powerful organisation, it gave birth to numerous daughters which continue it's deceptive work like: the Lucis Trust (Alice Bailey), the Anthroposophical Society (Rudolph Steiner), Positive Thinking etc.

¹⁵⁷ Everyone can be saved, all religions are the same.

Review of the Distinctive Features of Pentecostalism

Emotional Religion

So, in the light of all this information, should we conclude that Christianity is intellectual and unemotional? Certainly not. True religion involves the whole of man's nature. While it must be ruled by what is understood in the mind, the will is never deactivated and the emotions are to be fully engaged also.

Genuine emotionalism arrives by way of the truth. The true word of God moves the heart as well as stimulating the conscience and the intellect. Truth touches the whole man and invigorates him. Sects employ a variety of methods to play directly upon the emotions thus bypassing the brain and rendering the will passive. This is why they are so popular, it is like cheap entertainment which simply stimulates the emotions without requiring mental contributions. It is unthinking. As the mind is inactive, as the volition (will) is reduced to passivity, people become very emotionally sensitive and very suggestible. This condition is similar to intoxication from liquor or drugged euphoria, both conditions being a fertile field for hypnotic control. People begin to be free to act in ways that would never occur in their normal state.

The techniques used to induce this emotional altered state are many: music, especially repetitive, sentimental or rhythmic music; empty meditation (concentration upon nothing); vigorous movements; long periods of standing, especially with raised hands, extended emotional 'worship' and so on. The point is that emotionalism concentrates on one aspect of the soul. It overstimulates one area of man's nature which creates a false sense of excitement. Eventually, because it is abnormal, it will result in exhaustion and depression if continued.

Pentecostalism fostered such an emotional approach. A typical statement is that of a writer in *Confidence* magazine [the leading early English Pentecostal journal published by Alexander Boddy], '*a word of caution from experience ... use the greatest care to keep one's head out of the way*'.¹⁵⁸ Well, the Holy Spirit works on the basis of the Word, which he inspired. While religion is not to be merely intellectual, it must be rationally based upon the word. This does not lead to rationalism, but reasonable obedience to God's word, even if that word is unusual in the current age (like being baptised, breaking break, giving to get etc.). Getting one's head out of the way is never demanded by scripture. Taking up our cross, for instance, means denying ourselves, our pride, our wishes, not removing our brains. Anti-intellectualism is a key technique of religions that depend upon passivity and experiences.

As false religions have used these techniques for thousands of years to induce euphoria, phenomena and power (e.g. healing from an occult source), Christians should be aware of the methods so that they can be avoided. The Bible never encourages us to use these tools to gain a heightened spiritual state. Any blissful experience which God chooses to give arises from a direct confrontation with Jesus and involves words which are rationally understood (see the transfiguration narrative for instance). Yet genuine worship of God will include a valid use of emotion. It is right for the heart to be warmed as a result of

¹⁵⁸ *Confidence*, Dec 1908, p13.

contemplating God's attributes, especially his mercy and grace. Our reaction to the errors of Pentecostalism is not to be dry as dust, cold and formal. We should be Biblical, our church meetings addressing the needs of the whole man.

Doctrinal Poverty

The early movement was anxious to avoid the weaknesses of the denominations they had left: administrative hierarchies, tight ecclesiastical control, common practices of faith or polity, catechisms etc. Unbridled individualism led to chaos: false doctrines spread unchecked, false leaders were accepted as readily as sincere ones, financial accounts were not audited. Some groups developed denominations of their own in an attempt to curtail this development, but this led to the very centralisation they had abhorred. While some notable teachers ultimately arose from the ranks like Donald Gee and Gordon Fee, most of Pentecostalism continues in the way of its origins: a dominant individualism which leads to doctrinal aberrations as there are few controls and no historical tradition of sound confessions to follow. This brought forth the sort of doctrinal madness which we have already seen exemplified by leaders like Branham and Hall in the past and Copeland and Hinn at the present time.

But doctrinal aberrations were in evidence from the beginning. False teaching regarding the gifts obviously abounded but many more serious matters developed everywhere. Trinitarian doctrines were violently assaulted in America while Mrs Mary Boddy taught erroneous ideas about the human nature of the Lord Jesus Christ in England. In no other movement could we see an illiterate minister (George Hensley in 1910) feel constrained to handle a rattlesnake after reading Mark 16, and then demand that all the congregation do the same or they will go to eternal hell. Instead of censuring him, A.J. Tomlinson, head of the Church of God, immediately ordained him into his denomination.¹⁵⁹ For a body claiming direct inspiration of the Holy Spirit, the movement spawned precious few teachers of ability and a great many heresies. It was partly for this reason that Pentecostalism was held outside the main Evangelical movement until the 1970's. The other reason was the aberrant behaviour. Most Evangelicals until the 1970's considered Pentecostalism to be a sect similar to Mormons and Jehovah's Witnesses. *'In the past, nobody wanted to talk to the Pentecostals.'* says historian Walter J. Hollenweger.¹⁶⁰

Some have recently tried to claim, somewhat foolishly, that historic Pentecostalism has a sound theological base and that it was the Charismatic Movement which brought in doctrinal errors. Well this paper has shown that most of the key leaders of Pentecostalism had very significant doctrinal flaws. Many more leaders, not considered here, also held to aberrations. For instance, George Jeffreys believed in British Israelism. In fact, several Charismatic leaders later brought in some doctrinal balance to Pentecostalism's heresies and emphases. It was only after the Charismatic Movement boomed that ideas like: second blessing theology, initial evidence, tarrying for the baptism, and so on really bit the dust. In fact, very many Pentecostal groups still hold to heretical Trinitarian ideas. Few, if any, Charismatic groups do. It is really only a myopic sentimentalism, ignorance or obfuscation which causes 'moderate' Pentecostals to vigorously defend past heroes.

¹⁵⁹ Hensley failed to support his family while away on preaching trips and was attacked by a neighbour with a knife. On recovery, Hensley left the ministry, abandoned his family and went back to being a moonshiner (distributor of illegal whiskey). Soon he was arrested, imprisoned on a chain gang but escaped and fled to Cleveland. There he remarried and preached again (he was married four times). Such was the character of this Pentecostal leader, followed by many and formally accredited by a national leader. He died of snake bite in 1955.

¹⁶⁰ Interview in *Christian History*, 58, p43.

One of the most revered is Smith Wigglesworth, yet his sermons were so abstract, ungrammatical, disjointed and erroneous that Wayne E. Warner (who compiled some of his sermons) had to doctor and edit what Wigglesworth actually said. G. Richard Fisher states that his sermons reveal '*confusion and serious departures from the truth*'.¹⁶¹ Like Copeland and other Word Faith preachers, Wigglesworth taught that faith was a force or power of limitless possibility, akin to occult ideas, rather than a gracious gift from God focused upon Christ.¹⁶² He similarly felt that believers could be so united with Christ that they became as spiritual and powerful as Jesus himself. This is mysticism¹⁶³ Like Latter Rain teachers, he believed that one was never sick after being baptised in the Spirit, but one was '*fresh every day*' having their blood cleansed.¹⁶⁴

The facts speak for themselves. For instance, the same people that condemn Kenneth Copeland for saying, '*You don't have a God in you. You are one*', still revere John Lake, who was equally influenced by Kenyon, and said, '*Man ... is part of God himself ... God intends us to be gods*'.¹⁶⁵ Alfred Pohl, was a Pentecostal leader and teacher in a Bible school who was raised in classic Pentecostalism from childhood and who spoke in most of the Canadian churches. His view was that Pentecostals: '*had become lopsided in doctrine and consequently in practice*'.¹⁶⁶ He was actually criticised for preaching the cross too much by the leaders of his denomination (despite 1 Cor 2:2). Many Pentecostals tried to shake off the impression given by many of their followers that they were special citizens of the kingdom because they spoke in tongues. It caused problems for decades, yet many of the works encouraged this elitism; for instance: famous Pentecostal teacher, R. E. McAllister once stated that all Christians who do not speak in tongues '*are below par*'.¹⁶⁷

Tongues

Little needs to be said about this most famous feature of Pentecostalism. However, a couple of points are apposite. Frequently, special gifts were regularly conferred on people only while they were in an ecstasy. Sung tongues often produced supernatural sounds beyond the abilities of the human voice. Sometimes sounds were heard that were not produced by the voice at all. The singer was unable to repeat this in a conscious state.¹⁶⁸ Similarly, some spoke in foreign languages. One authenticated event took place in India where a man seeking the gift forced himself into an altered state by repeated, rapid bowing, followed by repeating the phrase, 'Praise the Lord' for an hour, until it became gibberish. Shouting these monosyllables for 15 minutes, he suddenly broke out in high class Persian, Arabic and then Sanscrit poetry for 45 minutes, none of which he knew before.¹⁶⁹

Now both these types of experience require a supernatural power, without doubt. One would be hard pressed to say that they are mere psychological extremes. However, we can also say that they are not produced by the Spirit of God for these reasons:

- These sorts of experiences have no Biblical foundation.
- The preparation (exampled above and repeated in many a tarrying room) finds no

¹⁶¹ *The Quarterly Journal*, Vol 15. No. 1, p11

¹⁶² Wayne E. Warner, *The Anointing of His Spirit*, (Sermons of Wigglesworth) p27,29.

¹⁶³ *Ibid* p.166, 186-7, 218, 220.

¹⁶⁴ *Ibid* p.102-3, 124.

¹⁶⁵ Burgess and McGee, p719.

¹⁶⁶ Pohl, *17 Reasons Why I Left the Tongues Mvt.*,p33.

¹⁶⁷ McAllister, *Evangel Tract No. 251*, Gospel Pub. House, Springfield, Mo.

¹⁶⁸ Lang, p58.

¹⁶⁹ Lang, p67ff.

parallel in scripture. Gifts were there given sovereignly, with immediate effect.

- Neither of these types of experiences produce edification to the body, yet this is the purpose of the vocal gifts given to individuals (1 Cor 14:27-28).
- The Holy Spirit gives gifts which are controlled by the person.
- The Holy Spirit does not induce passivity or lack of self control.
- Occult devotees express similar gifts by using a similar technique.
- Demons use this technique, only being able to control a man's mind when he has been rendered passive. This is why the supernatural element vanishes when normal consciousness is achieved again.

One has to conclude that such examples are Satanic counterfeits of the Biblical gift of tongues. Furthermore, the idea of tongues being the initial evidence of Spirit baptism has no basis in scripture, yet this was the heart of the movement for decades, as was an over emphasis on tongues over against all the other spiritual gifts, and despite the scriptural prioritisation of prophecy. Pentecostals have realised that this old focus is an embarrassment to their increasingly close Evangelical friends and have downplayed tongues for some time.

A further problem is the techniques used by Pentecostals to initiate the utterance of tongues in seekers of the experience. It is often the case, as with Mormon Joseph Smith, that people are told to work the sounds up. Leaders have even foolishly told their followers to practice speaking and experimenting in tongues in order to get the gift. The New Testament gift was sovereign and required no gradual repetition and practise, Tongues developed this way must surely be suspect, especially as it is known that tongues can be produced by many conditions in unbelievers such as: motor automatism, psychic catharsis, collective psyche and memory excitation, let alone expectant flesh.¹⁷⁰ Even Pentecostal historian Walter J. Hollenweger admits that tongues are present in pagan religions and is frequently only psychological in Pentecostal circles.¹⁷¹ Euphoric experiences and ecstatic tongues are known amongst the Jehovah's Witnesses as well as the Mormons. Demon possessed tribesmen in Africa have been witnessed speaking in languages they did not have familiarity with. Tongues is a feature of certain Muslims, Tibetan monks, Indian fakirs, witch doctors, Maori shamans, Jamaican Pocomania, even Inuit tribes. Occultists are well known for using this phenomena.¹⁷² In recent years, extreme radicals in the art world have taken to self mutilation as the ultimate art form/performance. Many use religious language in describing this and some speak in tongues during the lacerations. None of this should surprise the Bible student. Isa 8:19 explains that demons provoke people to chirp (peep or whispering noises like birds) and mutter (Hebrew = moan, groan, growl, roar, mutter).

The point is that tongues is a poor basis for determining anything, especially to confirm that the Spirit of God has done a certain work in a person. The evidence of his work is the fruit of the Spirit. If tongues can be so easily and commonly counterfeited, it must not be allowed centre stage in any apologetic, yet Pentecostals did exactly this for nearly 100 years.

Laughter

¹⁷⁰ See: Charles Smith, *Tongues in a Biblical Perspective*, BMH Books, (1972) in loc.

¹⁷¹ Interview in *Christian History*, 58, p42.

¹⁷² See evidence presented in books like: W.J.Samarin, *Tongues of Men & Angels*, Macmillan, (1972); Joseph Dillow, *Speaking in Tongues*, Zondervan, (1975).

Exuberant uncontrollable laughter has been a feature of Pentecostalism since the beginning. The 'Laughing revival' of Toronto was nothing new in this respect. Often the laughter would continue for several hours or even all night. As this experience destroys self control, it cannot be of the Holy Spirit. Even less could it be said of a person that, *'the Holy Spirit wanted to laugh through him'*.¹⁷³ Testimonies of laughter would be printed in journals like *The Apostolic Faith: 'from Him came a wonderful light on to me, causing me to laugh as I had never done before'*.¹⁷⁴

Inspired Musical Ability

There are a few cases where individuals have been pressed by a spirit to move to a piano and play for a meeting, despite having no previous training. Examples would be Jennie Moore in Azusa Street¹⁷⁵ and an unnamed woman in 'The Church of God'.¹⁷⁶ I am not aware of recent manifestations of this, though there are cases of it occurring in occult practices.

Disorder

Chaos was an habitual feature of the early years of the movement, and also other periods up to the present day. People were encouraged by leaders to pray and 'minister' all at once, leading to pandemonium. A.A. Boddy described one such scene in Georgia:

*'Some are singing the brightest quick-time tunes, others are with stentorian [very loud] voices letting themselves go in ecstatic, ear-splitting prayers. Nearly everyone is doing something ... I can scarcely make myself heard in the religious din and ecstatic turmoil [in order to pray for someone in need!] as a leader marches up and down the platform, clapping his hands and shouting at the top of a tremendous voice... Quietness is treated almost as failure.'*¹⁷⁷

At other times Boddy describes rushing to the front, strong crying, and old ladies dancing in the straw filled aisles.

Drunken experiences and extended prostration were common and were testified to in *The Apostolic Faith: 'For three days I was as one drunken ... I fell over like a dead man. I was dead to the world ... we do not need to worry over these manifestations, not seek to suppress them ... I was laid out under the power five times'*.¹⁷⁸

There is not the space to tell of multitudes of meetings where decent order was pushed aside and chaos encouraged. Evidence of this pours out of all the records. The point is that it does not demonstrate the peace which is a constituent of a godly meeting for believer's edification and it contradicts the scriptural injunction for good order.

Sexual Impropriety

From the beginning Pentecostals were accused of sin in this area. No doubt seeing men and women rolling about on sawdust floors in ecstasies did not encourage the benefit of the doubt. The famous A. T. Pierson, biography of George Muller and editor of the

¹⁷³ *Confidence Magazine*, March 1914, p57.

¹⁷⁴ Quoted from: *Jesus Life 2K #50*, 1999 4th Qtr, p23.

¹⁷⁵ *Christian History*, 58, p15.

¹⁷⁶ Lang, p9.

¹⁷⁷ *Confidence*, Sept 1914, p173 & Dec 1914, p224.

¹⁷⁸ Quoted from: *Jesus Life 2K #50*, 1999, 4th Qtr, p23.

Missionary Review of the World alerted people to this matter in July 1907. He stated that Pentecostal meetings contained 'shocking impropriety'. Two months later he felt his statements were too mild and that current facts were too shocking to print.¹⁷⁹ Others were not so restricted. Holiness minister, W.B. Godbey, complained of their 'hell hatched free lovism', and that gamblers and whores spoke in tongues. R. A. Torrey said that meetings 'seethed with immorality of the grossest character.'¹⁸⁰

Throughout its history, leaders in the movement have been found guilty of sexual sins probably more than in any other church stream. The instances continue unabated today.

Visions

Though less frequent today, visions were a common feature at the beginning. G.H. Lang describes several visions in his book which, frankly, are preposterous. They are clearly evidence of excited minds caught up in the ecstasy of an altered state. While visions have been genuinely used by God throughout history, the Pentecostal variety tend to be melodramatic, overly colourful, full of mixed metaphors, are to no apparent purpose, frequently contradict the Bible and are not edifying. On occasion they seem to be more like clairvoyance. I will only give one short example: 'A brother saw a ploughed field and that a dove descended toward it, but fluttered and flew away. Then he saw that the field was moving, and the Lord said: "There is in my church too much of those old opinions and views and such like."' ¹⁸¹ And such rubbish made it into print!

On rare occasions, a vision was presented to a portion of, or even the whole audience, but again such things have occurred in occult groups, Roman Catholicism and 'christian' sects. They usually contradict Biblical statements.

Healing / Miracles

A frequent claim of all Pentecostal type meetings is the proliferation of healings. How do we address this? Firstly, we must be aware that Satan can effect miracles to some degree and we are constantly warned by Jesus, and the apostles, to avoid seeking miracles for themselves as they can be mimicked. Many religions and sects manifest healings and miracles. If this was to be the touchstone of faith then we should endorse Hinduism and Magic. Healings prove nothing by themselves.

The second matter is that excitable meetings produce bodily changes in those who succumb to an altered state. The extent of this varies with the individual. In this condition, whether it is an endorphin rush to the brain or some other factor, people can experience alleviation of pain and afflictions, for a while. Usually the problem recurs, leading to the many books about keeping one's healing.

A third factor is that there are many documented cases where people sincerely attributed divine healing to a process which arose normally; a certain illness simply took its course. In this period a person prayed and fasted, declaring a healing at the end when the disease had dissipated anyway. Sometimes the matter is based upon a wrong diagnosis in the first place. Many supposed healings of serious matters are found to be normal remissions of a lesser condition, when checked by doctors.

¹⁷⁹ *Christian History*, No. 58, p57-58.

¹⁸⁰ *ibid.*

¹⁸¹ Lang, p63.

An unpleasant, but frequent, issue is that the healings are simply lies. It is a sad fact that many cases of this have arisen from within Pentecostalism and continue today. In his *Faith Healing Tragedies*, F. W. Pitt claimed that, despite attending many healing meetings, he had only seen a few instances of improved nervous conditions. Instances of perjury in this matter were common. Furthermore, there were then, as today, many instances of people being injured or even dying after receiving ministry, for instance by neglecting required medicine. Harry Ironside speaks of a lady losing all her hair from the unnatural excitement caused by Pentecostal meetings. Some folk even died through excessive fasting.¹⁸²

It is a simple fact that many of the great names in healing crusades have had little real success when examined closely. This includes: William Branham, Kathryn Kuhlman and Oral Roberts. Dr. William Nolan, a physician and surgeon, studied this subject for two years, including several months investigating Kuhlman's claims. At first sympathetic, he states that he became revolted at the deception, abuse, false claims, repeated innocent errors, crass over-enthusiasm, and '*flagrant nonsense*'. He saw no organic healings at all. Of Kuhlman he said, '*Kathryn Kuhlman would have had to be either blind or incredibly stupid, and she was obviously neither. Was she, then, a hypocrite or a hysteric? I didn't know, but I had begun to seriously question her credibility ... I wondered if she really knew what damage she was doing*'.¹⁸³ A medical examination of Oral Roberts' meetings revealed no healings other than psychological or hysteric shock and at least one died. Other claims were false: Roberts printed photographs of three doctors congratulating him on his healings in 1952. Pastor Donald Barnhouse checked this and found that none of these men were licensed doctors. Pastor Carroll Stegall, Jr. stated, after a full inquiry, that '*Far from curing, they [healing evangelists inc. Roberts] often kill. Far from blessing, their arrival in a city is rather a curse, a misery, a racket, a destruction of faith in simple people*'.¹⁸⁴ The excesses of Morris Cerullo are nothing new. One final example is that of Marjoe Gortner who was ordained to preach at four years old and was billed as a boy wonder on the healing circuit who preached for years. People would swoon at his command or touch, but now he states that it was all acting. By the age of 17 he was embittered, resenting what his mother had done to him and left the profitable work, yet great crowds had faith in his ability to heal by laying on of hands.¹⁸⁵

A final factor is that God may have indeed granted mercy to a sincere believer who cried out in desperation to him, despite the wrong methods and false teaching involved. After all, God is a loving heavenly Father who even works conversion, on occasions, through faulty ministry.

Having said all this, the real question is, do we see a repetition of the sort of healings and miracles seen in the Bible? To this the answer is no. Biblical healing is instant and affects grave conditions like healing of cripples, the deaf, the mute, the blind from birth and so on. Documented evidence for Pentecostal healings of this nature are very hard to come by. I have not yet seen real evidence for one by the hands of a well known leader. Neither does scripture support the necessity of a crowded meeting place and coming to a platform to engender faith.

¹⁸² *Christian History*, No. 58, p30.

¹⁸³ Dr. William Nolan, *Healing: A Doctor in Search of a Miracle*, quoted from *O Timothy*, Special Issue, *Charismatic Confusion in Indianapolis*, p48-49.

¹⁸⁴ *Ibid*, p50.

¹⁸⁵ Dr. Hugh Pyle, *Truth About Tongues*, quoted from Pohl, *17 Reasons*, p62-63.

Now this does not mean I do not believe in healing. I have seen it, received it and experienced successful prayer for it. The New Testament offers clear guidelines for seeking healing, but it does not require a Pentecostal experience to effect it.

It is noteworthy that Pentecostal leaders, even those who performed healing ministry, were often sick themselves. For instance, Bartleman was liable to violent and painful illnesses all his life as well as chronic depression.¹⁸⁶ His children inherited convulsions and other conditions. Charles and Frances Hunter teach healing and wholeness yet both are bald (she wears a wig), both wear spectacles, and in one healing crusade Frances had to attend surgery to deal with conjunctivitis.¹⁸⁷ The greatest healer of all, Smith Wigglesworth, who claimed to have raised 14 people from death, suffered from painful gall stones for three years and was unable to heal his deaf daughter, blaming her for a lack of faith. He also had to use spectacles to read.¹⁸⁸ These afflictions are usually blamed on Satanic attacks. Obviously they have not read that God, not Satan, is in control of sickness for his purposes (Job 2:6; Isa 45:7; Lam 3:1-2, 32-33 etc.). Smith Wigglesworth also saw every sickness as enemy action and cursed the 'demon' responsible, often resorting to violence. Once he punched a sick man in his cancerous stomach in this 'warfare' - the man died soon afterwards.¹⁸⁹ Another time he kicked a deformed baby across the stage; when it landed it was apparently healed.¹⁹⁰ The fact that it is a command not to curse and rail against angels was lost on him (Jude 9; Zech 3:1-2), neither should Christians curse anyone (Rm 12:14). These, and many other unbiblical practices, are standard fare in the movement and should be exposed.

False Prophecy

The movement began with false prophecies and continues with them today. Often the prophecies are of similar texture, usually declaring immediate revival, the end of the world or imminent natural disaster. The repeated prophecies of many groups regarding the impending end of the world should be especially noted (e.g. French Prophets, Shakers, Irvingism, Mormons, modern Pentecostals etc.). The evil purpose of this has always been to create an excitedness amongst the people to induce them to zealously follow the cause without restraint. Why hold back if the world ends soon? As some of these false prophecies already been mentioned, we will simply list some examples.

- **Parham** - prophesied a global end time revival which would usher in the second coming of Christ to occur in the 1920's.
- **Destruction of San Francisco** - several prophecies claimed this would take place imminently, e.g: the one associated with Woodworth-Etter in 1890.
- **Max Wood Morehead** - the principal Pentecostal leader in India in 1907, issued flyers stating that '*Judgment is coming, in ten months Columbo earthquake first [then] Ceylon sunk [into the] sea.*' This prophecy, to be fulfilled on 16 October 1907, followed the common erroneous practice of being given first as a tongue then issued as an interpretation in prophetic form. Considered as vital, this message was printed in the main journal *Cloud of Witnesses to Pentecost in India* dated 12 October 1907. The first tongue was given by a Swedish woman missionary, but four other occasions verified its 'divine' origin. Many fled the city in anticipation of disaster. When the prophecy failed to

¹⁸⁶ Other examples would include: Mrs Boddy, Ian Andrews.

¹⁸⁷ *O Timothy*, op.cit. p45-46.

¹⁸⁸ Jack Hywel-Davies, *The Life of Smith Wigglesworth*, p93, p95.

¹⁸⁹ *The Quarterly Journal*, Vol 15, No.1, p12. Some of the people he punched fought back and fights erupted on the platform.

¹⁹⁰ Roberts Liardon, *God's Generals - The Healing Evangelists*, Vol 5, Video.

materialise, the whole missionary movement in India was halted.¹⁹¹

- **Confidence Magazine** - continually stated from 1911 to 1917 that the second coming was at hand. It was the declaration of Pentecostals that this was not surmise from teaching, but a divine communication via tongues, prophecy and visions. Often the year was precisely stated. G.H. Lang says, *'This false prediction was so constant, so emphatic, so universal as to constitute a major feature of the whole Movement from its start, which forces serious doubt as to the energy animating it.'*¹⁹²
- **Smith Wigglesworth** - predicted Christ's return before 1900 and told people that he would not die but live to be raptured.
- **Prophecies via tongues** - many people received prophecies through the interpretation of a tongue. Apart from the fact that this is unbiblical, since tongues are prayers (1 Cor 14:2), many times they were outright lies that were never dealt with or repented of. One example is that of Mrs Boddy who received in tongues the news that a neighbour's sick child would soon recover. Rev J.M. Pollock then had a tongue confirming this declaration as he went to give the mother the news. When he arrived, he found the boy dead. This has happened many times, even recently.
- **Paul Cain** - now associated with the Charismatic Movement but comes from a Pentecostal/Latter Rain base. Cain famously prophesied that a revival would begin in London in October 1990. Its failure caused a major embarrassment and a serious disappointment to John Wimber. He also prophesied that the invincible 'Joel's Army' would arise on earth before the death of his mother, now deceased.
- **Gerald Coates** - to show that the Charismatic Movement is of the same nature as historic Pentecostalism, Coates demonstrates that one does not have to come from the tradition of the USA Pentecostals to have caught the 'anointing'. Originally a Brethren member until baptised in the Spirit, he is now leader of one of the largest New Church groups, Pioneer Team. As well as publicly encouraging the unrestrained behaviour of Toronto, he is also famous for failed prophecies, notably: that a revival would take place in Westminster Chapel in October 1996, and that an earthquake would devastate Lake Taupo, New Zealand in April 1991.¹⁹³

More domestic prophecies still do untold damage. Time and again folk have got married after a trusted leader prophesied over them, only to divorce subsequently, in one case only one week later.¹⁹⁴ Lang's assessment of the role of false messages in tongues and prophecy in the movement is apposite: *'If the power was supernatural, then it was evil: otherwise the utterances were not supernatural as was claimed, and then the Movement from its beginning largely loses its supernatural character as regards its two most distinctive features of tongues and prophecies.'*¹⁹⁵

Wild noises and behaviour

In addition to tongues speaking/singing and prophecy, Pentecostalism has been noted for exuberant, exotic behaviour. Again, this has been in evidence from the beginning of the movement and arises directly from the occultic experiences of the Shakers.

- **Azusa Street** - [Refer to earlier descriptions.]
- **'The Church of God'** in the early years was dominated by emotionalism which developed into wild behaviour: weeping, shouting, dancing in a trance, leaping, and so

¹⁹¹ Lang, p40-42.

¹⁹² Lang, p25-26.

¹⁹³ Alan Howe, *Evangelicals Now*, (Feb, 1997)

¹⁹⁴ *O Timothy*, Special Issue, *Charismatic Confusion in Indianapolis*, p40.

¹⁹⁵ Lang, p26.

on.¹⁹⁶

- **Widespread meetings** - were said, by Pentecostal historian Donald Gee, to contain, '*Scenes of indisputable fanaticism*' that '*no reputable Christian worker would now seek to defend or excuse*'.¹⁹⁷
- **India** - In 1908 T. B. Barratt was working at Coonoor in the Nilgiri Hills. Meetings were accompanied by loud noises, people making the sounds of wild birds and beasts, roaring by many at once, men and women grovelling on the ground so that ladies had to cover uncovered women (who had rolled and kicked off their garments) with blankets and shawls.¹⁹⁸
- **Bedford and London** - In 1913 meetings were organised by the famous Cecil Polhill of the Cambridge Seven and China Inland Mission fame. G.H. Lang mentions that women similarly rolled on the floor during these meetings, often led by A.A. Boddy and his wife. Others were said to roll, kick, bellow, make rattling and crackling noises, shout and so on. The general behaviour of believers at this time caused great offence to many, including neighbours. One notable leader said, '*It comes straight from the pit*'. The children of Polhill (girls aged nine and five), as well as the servants, were in terror. A.A. Boddy's behaviour was said (by Polhill's sister in law, a well known Christian) to be, '*dreadful*'.¹⁹⁹
- **Monkwearmouth** - In 1907 during the first manifestations of Pentecostalism in the UK, people spoke of similar experiences to Barratt (see later), jaws gripped, compulsion to speak, uttering tongues for hours on end without ceasing, loud cries, and lack of self control.²⁰⁰
- **William Booth-Clibborn** - tells of his introduction to Pentecostal meetings in his book, *The Baptism of the Holy Spirit*. It contains stories of groanings, tongues, weeping for hours on end, falling to the floor, laying on of hands, bodily gyrations, ecstasies, shouting, uncontrollable laughter, meetings lasting all night, being drunk with the 'Spirit', people needing to be carried from meetings, disorderliness in public after the meetings, neglect of studies in youths, prophecies regarding the imminent end of the world, petitions from neighbours to stop the noisy meetings, and continual thirst: '*once we have tasted of this wine we are as incurable as drunkards! We always want more.*'²⁰¹
- **Wild dancing** - Lang tells of an occasion when some Egyptian Pentecostals began to dance like whirling dervishes to develop an altered state, shouting 'Hallelujah' instead of 'Mohammed' (as used in the Muslim *zikr*). When Lang warned them that this was a Muslim technique, one threatened him with his fist.²⁰²
- **Violence** - a man was so overcome in a praise meeting that he jumped out of a window through the glass! Another man kicked a hole in the wall of the church. Yet another time the meeting place was wrecked (lights broken, holes in doors and walls etc.) and astonishingly, after asking questions, the builders were told that it was the work of the Holy Spirit!²⁰³

Stories like this could no doubt be multiplied. For example, the spirit baptism of the famous leader, T.B. Barratt, missionary to Norway, is hailed by several writers as '*typical of the*

¹⁹⁶ C.W. Conn, *Like a Mighty Army Moves the Church of God*, Cleveland, (1955), p20, 130, 148.

¹⁹⁷ Donald Gee, *The Pentecostal Movement*, p19; quoted in Lang p27.

¹⁹⁸ Lang p42.

¹⁹⁹ Lang, p43-44.

²⁰⁰ Lang, p31.

²⁰¹ Quoted in Lang, p39.

²⁰² Lang, p66-67.

²⁰³ J.O.Beshire Jr., *Praise the Lord*, Review & Herald Pub. Washington (1979), p35.

experience of multitudes' and is not one which was considered fanatical.²⁰⁴ This occurred in New York in 1906 and was said to follow 'cleansing' eight days earlier (i.e. sanctification). Barratt was filled with light just after midnight, and began to shout as loud as he could in tongues which rushed forth like a cataract. The power hit him so suddenly that he lay on the floor speaking in tongues for some time. In this state he spoke, sang and prayed without ceasing until 4 am. Barratt stated that he felt like an iron hand had been laid over his jaws, working his tongue by an unseen power.

Does this sound like the action of God? Barratt is shouting loud, presumably to the distress of neighbours (as was often the case). He cannot control himself. He can't remain on his feet and cannot speak under his own volition. His unintelligible speech, issues out of control like a raging river. Similar scenes are commonplace in occult and pagan religions. Such lack of control is not seen to affect believers in the Bible and self control is said to be a fruit God develops, not something he expects us to lose. The Holy Spirit never suppresses or dominates the personality, gifts are said to be subject to the person using them. These tongues were not interpreted which disobeys 1 Cor 14:28. This behaviour is not decent or in order, does not issue in peace and neither is it edifying, as such it disobeys Biblical injunctions (1 Cor 14:26, 33, 40). On the whole, the reader evaluating such behaviour has to concede that it was of demonic origin, yet this is said to be typical of the many!

Unrighteousness of leaders

Doubtless there have been many godly pastors in the movement, but there seems to have been a great many scandalous characters also, much more than is usual in any movement. We have already seen the poor testimony of many of the women like: Maria B. Woodworth-Etter, Aimee Semple McPherson and Kathryn Kuhlman. Also we noted that Parham was charged with sodomy and never shook off the stigma. A. A. Allen was found dead in a San Francisco hotel; the cause - acute alcoholism and fatty infiltration of the liver. George Hensley was married four times and sold illegally distilled whiskey. The financial excesses of the Word Faith preachers is nothing new. Pentecostals have also used donations for expensive homes and luxuries.²⁰⁵ We could go on. Time and again we see examples of lying, cover ups, intrigue, cheating, authoritarian control of people, fraud, immorality and so on. Why does such a supposedly powerful experience of God lead to so many cases of unrighteousness?

Ecumenism

One of the gravest dangers, to the modern church, is the gravitational pull of multi-faith ecumenism which is preparing the way for a global apostate church which may well ultimately join forces with an antichristian world government to persecute true Christianity. We are watching this coming together before our eyes, but where did this move start? It was out of the Pentecostal and Charismatic Movements that cross religious union became a potential workable goal. The intellectual efforts of the World Council of Churches had never had any real clout amongst evangelicals and was grinding to a halt. The best it could offer was a watered down gospel that attempted to be a 'catch all' by having no content. As such, evangelicals could never sign up. What Pentecostalism did was to offer a new basis for unity - a spiritual experience which had no intellectual content. This meant that all

²⁰⁴ Donald Gee, *Pentecostal Mvt*, p15 in Lang p27. Also A.A. Boddy, *How the Fire Fell*, (tract).

²⁰⁵ For example, see Pohl, *17 Reasons*, p88+.

those who had been baptised in the Spirit could claim to be one on this shared basis, despite their differing beliefs. 'Life unifies, doctrine divides' was their cry. And it has been successful.

It was not long before Pentecostals were able to get into bed with Roman Catholics, and soon Catholicism was experiencing more rapid growth of renewal than Protestants. David du Plessis had done his work well. Later preachers took this union ever further, especially John Wimber. As an example of this we will look at a couple of Holy Spirit & World Evangelisation (Charismatic) Conventions in the States: New Orleans (1987) and Indianapolis (1990), but Brighton (1991) in England was of the same nature. Mass was performed every morning, the highest proportion of attendees were Roman Catholic, the closing address at New Orleans was by Roman Priest Tom Forrest. The chairman of Indianapolis was Pentecostal Vinson Synan, whose opening message was about unity: *'I believe tonight the Lord is bringing all these flames from the Baptists, and the Methodists, and the Catholics, and the Presbyterians, and we at Indianapolis are going to merge those flames into one mighty flame'*.²⁰⁶ Many of the speakers and participating ministries were Catholic. Statues of Mary and other Catholic paraphernalia were being sold at many stalls. Synan said that, *'If you want to see something beautiful, come and see a spirit-filled Catholic Mass'*.²⁰⁷ What spirit is it that unites a supposed believer with a blasphemous, idolatrous ritual that demeans the cross of Christ? Another charismatic leader stated that, *'Jesus transformed my extreme prejudice against Marian devotion into a love for the Blessed Mother ... knowing him personally brought me to know her personally'*.²⁰⁸ The Jesus of the Bible would not lead his own into necromancy!

What directs people into this - the laying on of hands. James Robison was a powerful evangelist in the Southern baptist convention who spoke against sin, apostasy and liberalism - until he allowed a charismatic to lay hands on him and a false spirit affected him as Paul describes in 2 Cor 11:1-6. At New Orleans Robison said, *'One of the finest representatives of morality in this earth right now is the pope'*.²⁰⁹ It is well documented that John Wimber could say similar things, endorse Mary and even Catholic relics. Some speakers actually praised God that Protestants are learning to pray to Mary and wear rosarys. At a mass, one prophetic word stated that, *'You have my real body; you have my real blood'*.²¹⁰ The charismatic leaders present did not sound any warnings about these serious errors. These leaders included: Wimber, Floyd McClung, Loren Cunningham, Peter Wagner, Bill & Gloria Gaither, Larry Lea, Bob Weiner and many more.

At Indianapolis one priest urged charismatics not to be satisfied with conversion to Jesus but be converted to the Catholic church, *'this is why the virgin Mary is so important in evangelism'*.²¹¹ Forrest backed this up by saying, *'Evangelism is never fully successful ... until the convert is led into the [Catholic] church'*.²¹² We could go on.

The logic of the unification argument has not yet dawned on most people. If speaking in tongues and other manifestations are evidence of Spirit baptism, and if this is what should unite Christians above doctrine, what is stopping charismatics uniting with the pagan groups which also do these things in exactly the same way, some even use the name of

²⁰⁶ *O Timothy*, Special Issue, *Charismatic Confusionion Indianapolis*, p5.

²⁰⁷ *Ibid*, p8. English charismatic leaders said similar things at Brighton 91.

²⁰⁸ *Ibid*, p11.

²⁰⁹ *Ibid*, p10.

²¹⁰ *Ibid*, p35.

²¹¹ *Ibid*, p15.

²¹² *Ibid*, p17.

Jesus as well. What centuries of persecution, violence, hostility and warfare could not do, charismatics have achieved in one generation. The Reformation has been turned upside down. People are now even talking about repenting for the schism caused by Luther. The Pentecostal experience has led to ecumenism and Pentecostals are no longer Protestant.

*'The Spirit of Pentecostal-Charismatic unity is leading untold millions back into the ruin of Romanist falsehood, error, and idolatrous worship.'*²¹³

Which is the Counterfeit?

Charismatic contenders against extreme Charismaticism, Word Faith and Toronto are quick to point out that classic Pentecostalism is sound as a bell and the modern version is a devilish counterfeit of a genuine Pentecostal experience. Some have recently written defences of this position which contain serious historical deficiencies, but such action is necessary to undergird their position. These folk have no case.

1. The extreme practices found in Toronto have existed throughout the Pentecostal Movement and its precursors.

Toronto was not the beginning. We don't need to dwell upon this as this paper has been devoted to demonstrating it. If Toronto is a counterfeit then so is the extremes of: Azusa Street, Barratt's experiences, Kathryn Kuhlman and all the rest.

2. The phenomena considered are not Biblical.

The sort of behaviour we have studied is not found in scriptural religion. The only time exotic manifestations are seen or hinted at in the Biblical record is associated with false religions, for instance that of Baal or Astarte worship. Nowhere are believers encouraged to bark, scream, howl, laugh uncontrollably or fall backwards. No saints ever behaved this way. As this is an historical survey and not a doctrinal one, I will not labour the reader with an examination of the texts used to support such experiences. This has been done by several competent writers and proved to be a false apologetic. The only New Testament church goers who were slain in the Spirit never got up again (Ananias and Sapphira)!

Godly ethics, and particularly worship, are maintained in a spirit of self control. Indeed, this itself is a fruit of the Holy Spirit's action upon a believer. It is noteworthy that the aforementioned experiences depend upon self control being undercut by passivity and heightened expectation (emotional worship or laying on of hands) before the manifestations occur.

3. The counterfeit has been around far longer than the Christianised version.

By definition, the genuine article has to exist first, a copy can only be made of something already in existence. We have proved here that the experiences found in Pentecostalism have been around for thousands of years amongst the religious faith of many diverse ethnic groups and in numerous occult gatherings. For centuries, it was only in occult groups that people laughed uncontrollably, barked, screamed, danced and fell backwards.

It is only in the 20th century that many in the church have adopted these sorts of phenomena. Throughout history, a few individuals and one or two isolated groups strayed

²¹³ William Ewin, *The Spirit of Pentecostal-Charismatic Unity*, quoted in Pohl, *17 Reasons*, p105.

into forbidden mystical areas and developed charismatic extremes. For one reason or another, they took on practices or exhibited behaviour that was common in esoteric groups outside the church. A few, therefore, adopted pagan methods in Christian worship. Yet in recent history, vast numbers of church-goers have followed this strange fire, taking on foreign practices and disciplines and exalting in occult phenomena. It is the church which took a foreign experience into its life not the other way round. Occult religions have not copied Christian worship; the church has begun to copy occult ecstasies. This began in a major way with the Shakers. Through American camp meetings and the Holiness Movement, this was imported into Pentecostalism where it flowered. Toronto is but a reversion to earlier expressions of mainstream Pentecostalism; and these expressions are taken from occult sources not the Bible.

Conclusion

There is a false root in mainstream Pentecostalism, not just in the Charismatic Movement. This root is occultism and it has been around from the fall finding its first major communal expression in Babel.

If the root of Pentecostalism is a false spirit, why have so many good people been led astray?

Jesus warns us that we are all prone to deception.²¹⁴ There is no automatic protection just because we are believers. Jesus commanded us to watch out and pray that we would not be led astray. Over and over again we are told, in the scriptures, to judge, prove all things, examine all things, contend for the faith (i.e. fight for it), people were even commended for checking out Paul's teaching (Acts 17:11; 1 Cor 10:15). The writer to the Hebrews warns us that if we do not develop in knowledge, we will be unable to distinguish good from evil and will never grow to maturity (Heb 5:11-14). Discernment requires effort and involves the mind. People who abandon their mind and will to an emotional experience will lose the power to discern altogether. That godly Christians can fall for blatant error is demonstrated throughout history, and even the New Testament itself.

At the beginning of the movement, many believers joined the ranks of Pentecostalism who were already well developed and serious Christians. The exuberant experiences did not annul what they had already learned of God. As a result, many performed great tasks of service on various mission fields, due to their already present grace. These were sincere and godly men and women whose labours in the Gospel we admire. Many others availed themselves of grace and diligently sought God, despite the aberrations of the meetings they attended. God, no doubt, heard their sincere cries and gave blessing. But the godly character of some does not authenticate the movement they were part of. There have been godly saints who, for various reasons, have attended false churches of all sorts but this does not prevent our criticism of what is false in doctrine and practice. It just causes us to be amazed that such folk remained in an ungodly organisation.

From our vantage point in history, we can look back at Edward Irving and unanimously declare that he was a deceived man. His life was tragic and it took this turn for the worse when he adopted charismatic ideas and practices. This is uncontroversial. Yet even his opposers, like his old friend Robert Baxter, describe Irving's piety, sincerity, nobility,

²¹⁴ For more information on this subject, please refer to my booklet, *Deception, the Deadly Virus*.

determination to follow God and conscientiousness. That he was deluded was considered to be without doubt, yet Baxter defended Irving's character from some of the more extreme criticisms of church leaders. Baxter stated that it was more than Irving could possibly concede or imagine, that he had been fighting Satan's battles instead of God's. In this Irving is an example of many in the Pentecostal Movement: genuine, sincere, often godly people who have a zealous desire to serve God and yet who are under a delusion. The key problem is that, like Irving, they tend to follow a subjective experience at the expense of God's word, and so fail to see the deception.

Our criticism of the movements prompted by the Pentecostal experience does not mean that we are harshly judging good people. We are obeying the Biblical injunction to contend for the true faith by examining the roots of charismatic extremism and exposing false teaching and manifestations. Those who remain in these works must evaluate their own positions in the light of the information proffered. Those who have died in the movements have to give an account of their lives to God. It is not for me to judge the hearts of millions of people. The false teaching, fake experiences and false leaders, these must be exposed.

Now I am not unaware that my thesis will be very offensive to those who have a family history reared in classic Pentecostalism. Neither do I ignore the fact that many opponents of Toronto come from Pentecostal backgrounds. While I have no wish to deliberately antagonise, I feel that it is short-sighted to ignore historical facts. The movement was infected from the beginning and has shown itself to be polluted throughout its history. Latter Rain, Word Faith and Toronto are not isolated instances; they are expressions in fulness of what has always been present. If classic Pentecostals wish to be true to scripture, they must give serious consideration to my message here and consider the rock from which they have been hewn in this century.

Where is all this going?

Pagan/occultic behaviour accepted as spiritual

This is already an accomplished fact with the onset of Toronto experiences, but it will get worse. That we have come full circle and are now repeating Shaker and occultic practices is clear to all. Recent examples would be:

- In a Boston (USA) church in 1997, crowds run wild at the climax of the service. It is tragic to see normally sane, decent, middle class, mostly middle-aged people running and whooping in a circle around the room. This is exactly what Shakers did as a climax to their meetings, and is similar to typical Wicca meetings.²¹⁵
- Wesley Campbell, of the Toronto Airport Church, dresses in full Celtic war costume with a woad (blue) painted face imitating the rousing speech of Mel Gibson in the film 'Braveheart'!²¹⁶
- Rick Joyner, so called prophet associated with Vineyard and the Kansas City Prophets, popular author and speaker, practises necromancy and clairvoyance. In his best selling book, *The Final Quest*, he speaks with Paul, C.S. Lewis and sees William Branham on a throne.²¹⁷ Again this is a repetition of Shaker practices which are occult.
- Recently it was publicised that certain church leaders, who have endorsed Toronto, have taken up using the power of crystals to enhance prayer and have even put a stock of them in the church building for parishioners' use in seeking healing. This is a

²¹⁵ See the video, *The False Anointing*, Paw Creek Ministries.

²¹⁶ According to Peter Wreford editor of AOG magazine, JOY, quoted from *Vanguard*, No.8, p9.

²¹⁷ Philip Foster, *Vanguard*, No. 8, p14.

standard New Age technique.

Today, it is again the pentecostal experience which is now opening the door, once again, to witches and pagans. Indeed, some recent UK 'Celtic' services look more like pagan meetings than church gatherings. The common experience enables New Age principles to invade the church wholesale. We will soon see open adoption of New Age cultic practices, in a formal manner, rather than the present 'novelties' in a few churches like St James, Piccadilly. The Gnosticism, which the early church fought so hard against, has been welcomed into the ranks of Christian people by leaders who have defected from Biblical faith after receiving a false spirit transmitted by a false experience. Paganism has not only entered the church but is taking it over. We can expect this to increase to the point where there is little difference between New Age meetings and church services. Soon New Age leaders will openly take part in evangelical services.

Sexual obscenity treated as godliness

The key event of modern times is the widespread return to paganism, not just formal pagan religions (which are the fastest growing UK faiths) but the acceptance of pagan ideas, mores, practices and theology in every area of society, including the evangelical church. A key constituent of heathen religion has always been ecstatic revelry finding a zenith in wild fertility rites. Evangelical churches have already come close to this obscenity in charismatic extremes in the UK. One church affected by Toronto regularly saw the pastor's wife enact simulated orgasms on the platform. Another lady testifies that the Holy Spirit regularly makes love to her; while a famous London mission had a pastor who regularly abused young women's genitals (called 'internal ministries') under the pretension of bringing healing and deliverance from demons; and his wife was a willing cohort! How could believers tolerate such blasphemous and grossly sinful behaviour.

The Charismatic Movement is also characterised by leadership offences involving immorality. Countless numbers of trusted pastors have fallen in this area. Some made headlines like the Chris Bain situation in Sheffield, many others just cause quiet devastation to a local few. In the last 20 years I have seen two leader's wives run off with other women, abandoning children on the way. I have seen pastors commit multiple adultery with female church members. I have known multiple cases of national and international leaders fall in this area. Wimber once admitted that the Vineyard churches were severely affected by immorality.

The day will soon come where cult prostitution will be viewed as service to God, but this will not be the God of the Bible. It is heading this way because the church is being paganised at an alarming rate and cult prostitution is where pagan practices end up; whether they are Greek mystery cults or Wicca seasonal services.

Unity into an apostate world-church system

The degeneration of sexual morality will be but a part in the strategy of Satan to foster a world-church system which will eventually worship Antichrist. The adoption of pagan exotic practices leads to an easy unification of all the world faiths. Unity is thus based upon a common shared experience rather than doctrine. Truth can be ousted in favour of tolerance of others who do the same things under a different name. As false religions and cults share the same spiritual experience, they will gradually be able to link up with evangelicals on this basis.

It was the Pentecostal and Charismatic Movements which opened up the Evangelical

churches to Romanism. Until David du Plessis, it was unthinkable that an evangelical church could have any formal link with Roman Catholics. Still less that key doctrines could be sacrificed to accomplish this. The historic facts are clear, Catholics became increasingly involved with evangelicals during Charismatic conferences and celebrations after being connected via pentecostal experiences. It was the baptism of the Spirit which opened the door for unity and destruction of all that the reformers worked for. Hollenweger, himself an ex executive secretary of the World Council of Churches, states that there has been a world-wide dialogue between Pentecostals and Roman Catholics, and with the WCC, since the 1970's and that du Plessis was the pioneer of it.²¹⁸

Isolation and persecution of true believers

The increasing separation between godly people who refuse to tolerate the false spiritual base of the 'global revival' and those who promote it, will force a split between those who reject the 'anointing' and those who submit to it. The much vaunted unity will be based upon submission to an experience. As the former are driven underground, the latter will join an apostate international body which will persecute God's true people. Some Charismatic leaders (like Rick Joyner) openly state this in their teaching already. They predict a 'civil war' between the greys ('legalists' who stick to the Bible for guidance) and the blues (who are a spiritual company).

Does This Mean That The Church Must Be Lifeless?

Absolutely not! Teaching on the gifts, the doctrine of the Holy Spirit, life in the body of Christ, fellowship and so on, is not the sole province of charismatics. In fact, many modern charismatic churches are weak in these areas of doctrine. Normal Biblical church life involves life and power. Possibly the historical group which taught most about the Holy Spirit were the Puritans. As well as understanding his ministry, they put a deep emphasis upon believers having a daily experience of close fellowship with God. Their ministry was eminently practical. Doctrine was worked out in experimental (i.e. experiential) teaching and advice. All areas of life were shown to be under God's ordering and part of our spiritual service. God's power was known by all classes of people as they lived in submission to the Holy Spirit in their lives. This was no dry as dust religion.

The history of the Puritans is one of great power for service to the church and evangelism in the midst of great tribulation. Their lives make no sense if they did not know a great effusion of the power of the Spirit in their activities. But many other periods of church history show a similar operation of grace. From time to time, God poured out his Spirit in an unusual way in order to further his eternal purpose. The Reformation was the greatest of these periods when essential Biblical truths were recovered and the Bible was restored to the common man. Resulting from this, everyone had the opportunity to develop a true relationship with God by obeying his word, and masses poured into the kingdom as they found grace with God. Genuine faith and power with God is tested in the fires of persecution. Thousands willingly gave themselves to their tormentors as the Holy Spirit gave grace and power to testify for Christ to the last moment. The stories about the persecution of Reformation saints makes no sense if it were not for the power of the Spirit in the church.

²¹⁸ Interview in *Christian History*, 58, p43.

The Holy Spirit has always been active within the church, his gifts and graces are vital in order for a church to develop at all. Pentecostals would claim that earlier ages did not know of his ministry fully because they did not speak in tongues, but this is nonsense. Even in the early church Paul urged believers to seek the higher spiritual gifts and Jesus warned that it is an adulterous generation that seeks signs and wonders in themselves. The measure of a Spirit filled community is not tongues, healings and miracles; it is the operation of love manifest through a church honouring God, edifying one another and witnessing to Christ. The Corinthian example shows us that it is an immature church which manifests many supernatural gifts but knows nothing of: love, interdependent fellowship, obedience to God and meetings conducted in decent order.

The Christian life is meant to contain a measure of power (which can be demonstrated in many ways, usually by joyful patience in tribulation, Col 1:12), wonderful grace, and the felt joy of spiritual worship (1 Pt 1:8). The Christian life is not a dull, legalistic, dry, boring, rigorous, empty affair. It cannot be because genuine Christian life is fellowship with the God who created the universe. Fellowship with God, through Christ, is vital, full, sometimes ecstatic, sometimes rejoicing with unutterable joy and powerful. But this experience will also be tested in the fires of tribulation, suffering and pain - this is clear New Testament teaching. It is not always a mountain top experience. But the grace and power of God are just as vital and available in the deepest valley.

No, the Christian life and church is not a lifeless experience; but neither is it modelled by the excesses of the charismatic example. We do not need to have someone lay hands upon us and impart some strange experience in order for us to have a full and vibrant Christian life. Fellowship with God and obedience to his word will enable us to be continually filled with his Spirit, manifesting power and grace in all circumstances, whether that is in joy or suffering.

Conclusion

To clarify my case, my contention is that:

- Most, if not all, of the examples of wild behaviour seen in extreme charismatic meetings have been in evidence for thousands of years in occult based religions.
- This exotic behaviour was clearly in evidence at the beginning of the Pentecostal Movement.
- The immediate precursors of Pentecostalism were aberrant, occult based sects.
- The missions of Pentecostalism took the same exuberant, aberrant experiences wherever they went. This was mainly passed on directly through the laying on of hands onto passive disciples.
- As Pentecostalism progressed, it developed many advanced aberrations like Latter Rain and the Healing Movement. These strands, though criticised, never died out.
- The Charismatic Movement arose directly out of Pentecostalism.
- Word Faith arose directly out of Pentecostalism and New Thought.
- Restorationism arose indirectly out of Latter Rain.
- Toronto styled experiences arise from all these aberrations. Toronto is a culmination of original Pentecostal experiences fuelled by Latter Rain teaching, Healing Movement praxis and Restorationist ideas channelled through the Charismatic Movement.

The exotic experiences flowering in current charismania is definitely a spawn of classic Pentecostalism. This is proved by having the same root, linked throughout its

history; and having the same fruit, expressed in its meetings. Charismatic extremes are not a counterfeit of a genuine experience, the extremes have been around far longer than the genuine Biblical fullness of the Spirit. The church has now tapped into this ancient occultic manifestation. It's chief vehicle this century has been Pentecostalism. Even their own historians admit that modern charismatics arose from Azusa Street: *'There are untold numbers of charismatics in every denomination who can trace at least part of their spiritual heritage to the Azusa Street meeting'*.²¹⁹

There can be no doubt about it. The root of the Pentecostal/Charismatic experience is not of God. The actions seen in their meetings have been around since the beginning and, rather than rediscovering the Pentecostal power of the apostles, all charismatics have tapped into the sort of phenomena that has been around since Cain and Babel. When the Charismatic Movement flowered into the base actions of the Toronto Experience, the movement has revealed it's true hand at last. The shaking, laughing, falling, screaming and so on, are the same fruit seen in Azusa Street, Irving's church, the Shakers, Kundalini yoga and occult experiences. The fact that some have gone from Toronto into New Age practices²²⁰ is further evidence of the occult root.

When missionaries first began to travel to heathen lands with the Gospel, they witnessed many phenomena, like the above, and saw this as gross darkness which the natives needed to be rescued from. It made no difference to them that the religious experiences worked - people were healed by witchcraft and demons, people could tread on hot coals barefoot - the pragmatic argument availed nothing. The missionaries pressed on with the simple Gospel, demanding repentance from such activities. Today, these same phenomena are being imported into western churches and paraded as the height of life in the Spirit.

Why do sincere believers fall for this aberration? It strikes me that one key reason is that people do not know their history. There is no historical basis to the faith of most modern believers. In the past, Christians were taught creeds and confessions of faith and knew the origins for what they believed, as well as being taught well in the scriptures. They followed the faith of their fathers and knew the cost for having the Gospel freely available, often the blood of previous martyrs. About 100 years ago, this sort of link disappeared as people abandoned creeds (apart from a few Presbyterian denominations) and opened themselves up to new ideas and new experiences. Exotic ideas could now pass into the church without being filtered out by sound confessions which members had declared obedience to.

A second matter is that folk just did not know all the facts when they adopted a teaching or followed a certain practitioner. Attending a meeting led by Branham was obviously a powerful and singular occurrence; the testimony of many leaders states this. But how many people decided to follow Branham after being impressed by his 'power', without knowing the dangerous and seedy facts about his teaching and ministry? How many people followed Latter Rain ideas without knowing the occult sources in Branham and Franklin Hall? How many recently accepted Toronto without knowing it's origins in the Word Faith movement? How many Pentecostals would be astonished to learn of the distinct occult connections in Azusa Street? It is the responsibility of individuals to check things out before they give assent to them. It is going to be no good standing before God to give an account and simply saying, 'But I trusted my leaders who told me it was from you'. This is as empty an excuse as Nazi soldiers saying they committed atrocities under

²¹⁹ Vinson Synan, *Azusa Street: The Roots of Modern Day Pentecost*, p. ix.

²²⁰ E.g in the use of crystals or publicly defending certain New Age practices as Tony Higton does.

orders. We are all accountable for what we choose to do with our lives. The information is available; for instance, there are as many books warning about Toronto as there are endorsing it. Readers must weigh the facts for themselves.

But the main reason is that people do not read their Bibles adequately or accurately enough. The errors in all the movements surveyed are clearly discernible to a Bible student. The roots of a movement must be subjected to Biblical criteria. If the roots are false, the fruit will be poisonous. There are no half measures. Something is either of God or it is not. We must not tolerate a false movement because it does some people some 'good', like: make them feel at peace, or more loving or even perform miracles. These symptoms are readily available in all the false religions and sects, yet we would not endorse them; neither should we support a movement with dangerous roots that are unbiblical and unspiritual.

Not realising the root of these manifestations, the key initial factor causing these experiences is: yielding to suggestion. Throughout all the manifestations in history the common factor is that people yielded to it without proper evaluation.²²¹ In fact some leaders then, as now, demanded that the congregation should not question the experience rationally at all or they would lose the blessing. Apart from being completely unbiblical (we are told to 'test everything', 'prove all things', to use self control), it shows how fragile the experiences are. If you do not blindly accept and submit to them, you won't have them. This is where character comes in. In a meeting, there are many pressures to conform: peer pressure from everyone around you, the reputation of the speaker, the instructions of your pastor, the 'divine authority' claimed by the leaders, the atmosphere generated, the fear of being different, all these things combine to force someone to accept what is being said from the front. It takes real character to refuse this or at least, to question it's veracity. It is my observation that most people cannot swim against the tide.

Now this gives many thousands of people a serious problem. There are many charismatics who oppose extreme forms of ecstatic behaviour and the Toronto experience type manifestations. They tend to attribute these aberrations to the Latter Rain teachings of Franklin Hall, worsened by the extreme heresies of William Branham. This enables them to condemn the Signs and Wonders or Word Faith movements, but remain true Pentecostals and 'moderate' charismatics.

With no disrespect intended, one example of contemporary Pentecostal teachers missing the historical point is an advert for a Paw Creek Ministries video exposing the aberrations of Kenneth Hagin. This ministry is led by respected and godly Joseph Chambers, a classical Pentecostal minister for nearly 50 years. Part of the blurb highlights that Hagin's ministry results in people slipping off their chairs and falling to the floor; Hagin also supports the laughing phenomena resulting from many Word Faith ministries, including his own. This, on its own, is enough for Chambers to condemn Hagin, as his ministry results in extreme behaviour which is not fitting. Chambers would also be supportive of a classic Pentecostal hero like Smith Wigglesworth, who indeed was a sincere, godly, disciplined and righteous preacher. However, when Wigglesworth first preached the Pentecostal experience in Bradford, after receiving the anointing from Mrs Boddy in Sunderland, 12 people (including his eldest son) slid off their chairs, fell to the floor, were unable to rise

²²¹ Is this why the majority of Pentecostals/Charismatics have historically been women? Ladies trust more on a basis of intuition, relationship or feeling, rather than logical rationality. It is only in this postmodern world, which increasingly rejects rationality and applauds emotions, and a society which is being increasingly feminised, that men are falling for exotic experiences in greater numbers.

and began to laugh uncontrollably at each other. This was then accepted as an example of the new manifestation of power present in Pentecostal churches. In this case, there is no discernible difference between the ministry of accredited stalwart Wigglesworth, and modern heretic Hagin. This is because both people received the anointing from the same original source. This illustrates the current problem. The only way forward is to identify the root sources of error, expose them and avoid them. Anything less is compromise and doomed to failure.

Is it tenable any longer to endorse moderate Pentecostalism but oppose Toronto and Pensacola? If one has a moderate dose of cyanide will one be saved from extremities of death? Those that can trace their 'baptism in the Spirit' to the laying on of hands, in a trail back through Pentecostalism, need to denounce it and deal with God about the future. This may well lead to painful decisions about their walk with God and their church associations. I do not underestimate the gravity of this (see *afterword*). However, there are also many who will feel that they had a genuine experience, perhaps called a baptism, perhaps not, where they were filled with the Spirit, that did not rely upon any contact traceable to Azusa Street. What do they do now?

Cessationists will state that the supernatural gifts have ceased and that any experience which gives rise to them must also be denounced and repented of. I wish I could believe the cessationist argument since it would relieve me of a problem. I am totally against charismatic extravagances and false experiences, but I believe that scriptural statements about the gifts apply to the present day. None of the cessationist arguments have been convincing to me. They all rely on: weak exegesis, especially of 1 Cor 13, rational arguments and flawed readings of history. One cannot overturn many clear statements in the New Testament, which include statements of continuing authority regarding church practices (e.g. 1 Cor 12: 14:5,26,29,37). Why would God give so much teaching on the importance of charismatic gifts in the local church if they were only needed for a tiny part of church history? Cessationists also have no explanation as to why the gifts largely died out (not completely) in the third century, when by their own argument they were vital until the canon was complete in 397. If they state that the letters were available long before that date, why did the gifts not die out when the scriptures were all written by 95 AD at the very latest? Why did the areas that had the most access to the scriptures also have the gifts operating well into the second century?

This, however, is not the place to argue about cessationism.²²² What do those of us, who believe the Bible's teaching about the continuing need for charismatic gifts, do in the light of history? Firstly, we need to recognise that genuine gifts have been around since the beginning in isolated small groups and in specific individuals who have sought to obey the Biblical command, '*Be filled with the Spirit*'. History shows that genuine sign gifts operated when they were needed. There are many examples of genuine prophecy and the word of knowledge in the killing times in Scotland; particularly in the ministry of Alexander Peden, whose life was saved by prophecy on many occasions. He was no proto-Pentecostal but a sound Reformed preacher; but in the time of terrible persecution he ministered under, these gifts were necessary. There are also examples of healing and other miracles amongst pioneer missionaries who had no access to hospitals.

Secondly, we need to consider whether we have been touched by the dangerous root of Pentecostalism. If we have we need to deal with it under God.

²²² For further information I have a paper on the subject available.

Finally, we should seek to practice the gifts that God gives us in the body of Christ, with all reverence and sobriety. It is my view that one reason we do not see any true gifts operating is because the church is not functioning properly. Biblical teaching is that the church is to function on the basis of *koinonia* (fellowship, communion, sharing). Ministries are interdependent; edification is mutual. The church is a place of 'one anothering'. No single individual controls a local body; eldership is plural and equal. No one man controls the teaching ministry. These and other New Testament principles are vital, yet rarely seen today.²²³ In the atmosphere of mutual interdependency, we will once again see more gifts fostered and nourished as we learn to trust God and one another.

The gifts need to be sought on the basis of need and the fulness of the Holy Spirit. Pentecostal teaching on the 'baptism in the Spirit' is flawed and unbiblical. Everyone is baptised in the Holy Spirit by the one baptism Christ gave the church. Everyone has the Holy Spirit indwelling them if they are Christ's; however, not everyone is full of the Spirit (only three people were in the New Testament!), and not everyone is gifted with a supernatural *charism*. Gifts are not a sign of maturity. Gifts do not result from a special 'second blessing' experience, neither do they result from an entire sanctification, or perfection experience. Peter and James were not perfect yet manifested gifts. The immature Corinthian church had many gifts, despite gross sin in the midst. No, gifts are sovereignly dispensed by God as the church has need. Today there is much need for teaching, discernment, words of wisdom, and true prophetic teaching.²²⁴ Some gifts will be more necessary at some times than others. The genuine gifts of God will never degenerate into the excesses of the Charismatic Movement. Any exhibition like that demonstrates it's false root. This calls for personal examination and seeing ourselves in the light of God. Let us determine to strip away whatever is not from him and to his glory.

We end with a lengthy quotation from Robert Baxter whose experience upon leaving Irvingism seems to be regularly repeated today:

'These are, indeed, troublous times, and the greater the trouble and excitement around us, the more closely ought we to be cleaving to the ground of our hope, and resting in peace in the finished work of our Lord and Saviour Jesus. Temptation, however, moves on all hands, inflating speculative minds to give forth novelties - arousing excitable minds by manifestations and wonders ... depressing the lowly labourer in the Lord's vineyard, by the view of the increase of vice and infidelity - stirring up party strife in the different bodies of Christians, and sowing bitterness and division among brethren, and so paralysing their labours ... Oh that we may abide patiently in the sphere of labour, which the Lord in his providence has assigned to us, and there bearing witness for the Lord, and standing fast in Him, may shut our ears to the fears and troubles, as well as to the signs and wonders which the enemy brings before us ... Long after I gave up the work as delusion, the power so continued with me, that I was obliged to resist it continually: when in prayer, the power would come and carry out my utterance in power, and I was obliged to stop to resist it. This was very distressing for a long time, joined as it was to the darkness and deadness of a mind, so swayed by such delusions; but under such circumstances, all we can do is to hold fast our confidence, that God will not abandon us; and to watch against every spirit of repining or complaint against God, humbling ourselves, and pleading the blood of sprinkling of the lamb of God, who

²²³ More information on this subject is available in my booklet, *Some Forgotten NT Truths About the Church*.

²²⁴ Prophecy in the church has nothing to do with new revelation beyond scripture but encouragement and admonishment based on scripture and applied in power by the Spirit.

*taketh away the sins of the world: His mercies fail not, but are new every morning.*²²⁵

²²⁵ Robert Baxter, *Narrative of Facts*, (1833), quoted in *Peace & Truth*, 1990:4, p9.

Afterword

It seems necessary to consider the situation of people reading this work and being very concerned about their Christian position as a result of reconsidering the root of past experiences.

The first thing is, obviously, to seek the Lord in earnest about this. God is our Father and the Holy Spirit is a comforter bringing us closer to the image of Jesus day by day. If we need wisdom, the Father of lights will give it to us (Jm 1:5-17).

Secondly, in your examination of history and your own past experiences stick firmly to what is known to be true. Many writers give a completely different spin on charismatic history, defending people like the Shakers or the French Prophets (e.g. Patrick Dixon in *Signs of Revival*). Don't let your favourite teacher twist your mind. Some Pentecostal 'teachers' have recently given deplorable false representations of past events to undergird their position. Stick to what is clear, objective truth about past events, people and groups. To achieve this, determine to understand the theological principles involved. Theology is nothing to be afraid of, we are all theologians if we claim to love God. Get hold of sound doctrinal summaries to help you get a grasp of the dogmatic issues involved like: the doctrines of grace (predestination, election, total depravity, atonement, etc.). Historic, credible confessions of faith (like the *Westminster Confession & Catechisms*) will help you to see what the church believed to be sound for hundreds of years. Also read widely to get a better grasp of all the issues. [I have papers on these issues for those interested.]

Thirdly, God commands us to be filled with the Spirit (Eph 5:18). It is right to want to be full of the Spirit of Christ. Yet we are never told to be 'baptised in the Spirit' or to seek such a baptism anywhere in the New Testament. Neither are we told to concentrate upon a once for all experience of God. Being filled with the Spirit is a continuous affair, a developing relationship. The command to be filled is a Greek tense which implies continuous action (present imperative), we are to '*be being filled*'. The apostles received the Spirit at Pentecost but were filled again in Acts 4:31. The baptism affects the whole church and is done by Christ *once*, enabling us to have the Spirit indwelling us, whatever our subjective experience may be. Without having the Spirit we can do nothing godly, not even pray. But there is often a time where we have a conscious receiving of the Spirit for the first time, and many subsequent experiences of filling. These may be quiet peaceful experiences or they may involve a deep spiritual encounter with God that profoundly affects one's life. Many have such an experience at their baptism in water. We are to seek being filled with the Spirit at all times and so walk in newness of life, renewed in our minds, empowered by God. This is not the place to develop this further.

Fourthly, if one has had hands laid upon them by someone from the Pentecostal or Charismatic traditions, one needs to take this matter to God specifically and then act as he directs. It may mean that repentance is in order or even that a change is required in one's fellowship. For some, they may need assistance and counselling, as many have recently who have left the Toronto Experience behind.

Churches which have followed the Charismatic trend without realising what lay behind it will need a period of reflection amongst the elders as they seek to apply these things corporately.

I realise how seriously this will affect some people who will feel as if their whole world has

been turned upside down. The important thing is that our lives are based upon truth not upon lies, no matter how agreeable, or how comforting those lies are.

Appendix One

Historical Survey

There is nothing unusual in the following list of Pentecostal precursors, though it is more comprehensive than most. Charismatic commentators and historians use many of the groups and individuals in their lists of forerunners. Classic Pentecostals (like George Jeffreys, Stanley Frodsham) and extreme charismatics (like Dr. Patrick Dixon) have done this. The only contentious issue would be my labelling most of them as aberrant. The facts, examined in this book, speak for themselves and the reader can make up his own mind.

Time	Aberrant Groups	Mixed	Sound Groups
Pre Christ	<p>Ecstatic prophecy and other phenomena from Babel cultic religion through all false/occult spiritual sects.</p> <p>Graeco-Roman ecstatic groups.</p> <p>Prophetic oracles at the shrines of gods.</p> <p>Dionysian cultic rites incorporate various forms of ecstatic speech, phenomena and prophecy.</p>		
90-150			<p>Clement of Rome (d. c96) and Ignatius (c35-107) document the normal use of spiritual gifts in the church.</p> <p>The Odes of Solomon (100-125) contain prophetic utterances.</p> <p>The Shepherd of Hermas (90-150) contains prophetic speeches.</p> <p>The Didache (100) two short prophetic statements.</p>
150-250	<p>Montanist Movement</p> <p>Although Montanism contained many extremes and fanatics, modern research is discovering that the movement does not deserve all the condemnations it has received for heresy.</p>		<p>Irenaeus of Lyon (c130-202) documents the practice of spiritual gifts in his church in southern Gaul but also warns against Gnostics fabricating them.</p>

Tertullian (c160-225) adopted Montanism
and documented spiritual gifts.

250-350

Anthony of Egypt (251-356)
practised healing, signs and
discernment of Spirits.

350-450

Messalians (flourished 360-800)
taught that everyone is born with
a demon requiring exorcism by
prayer and the baptism of the
Holy Spirit (BIS). Practised
laying on of hands for BIS.

Augustine of Hippo (354-430)
states that tongues have ceased but
divine healings continue, he also
recognises false pagan healings.

450-1050

Simon the New Theologian
(949-1022) was a mystic who
experienced a BIS accompanied
by contrition, tears, and
awareness of the Trinity as a
light within.

1050-1150

Hildegard of Bingen (1098-1179)
Catholic mystic who experiences
visions, tears, contrition, wisdom
knowledge and prophecy.
Performed miracles, sang concerts
in the Spirit and wrote books in
unknown languages.

1150-1350

The Cathars (1140-1300)
radical heretics who replaced the
Catholic sacraments with a
baptism of fire and the Holy Spirit.
Severe ascetics and perfectionists.
Gregory Palamas (1296-1359)
emphasised laying on of hands for
reception of the gifts of
healing, miracles, prophecy,
wisdom, tongues and interpretation.

Waldenses & Albigenses
refer to tongues in revivals.

1350-1550

The Reformation (1517+)

Anabaptist Inspirationists

(1520+) Most radical was Thomas Muntzer (1490-1525) emphasis on inner word, BIS, direct revelation by visions, dreams, millennialism, radical church reforms.

Francis Xavier (d.1552) practised xenolalia (Hindi) according to the *Catholic Ency.*

Ignatius Loyola (1491-1556) founder of the Jesuits (Soc. of Jesus) who had visions, tears, & *loquela* (sung tongues).

1550-1800

John Welch (John Knox's son-in-law) gives several accurate predictive prophecies. [See, *The Scots Worthies.*]

Quakers

George Fox (founder, 1624-1691) discourages tongues but many Quakers use the gift. Visions, revelation, healings, prophecy are common.

Alexander Peden (1626-1686) manifests clear prophetic gift; including accurate predictions regarding: time, places and people.

French Prophets (Camisards)

(1688+) arose during persecution in France. Revelation, visions, prophecy, no reliance on the Bible.

John Wesley (1703-1791)

Methodist doctrines of holiness, perfectionism and the physical manifestations in revival lay the groundwork for future aberrations.

Shakers

Founder Ann Lee (1736-) taught a new (heretical) gospel: opposed sex, held she was new messiah, duality in God (male/female), salvation by works, perfection etc. Originally in England, in 1774 came to USA, was first charismatic group in America: BIS, tongues, shaking, shouting, prophecy, dancing, visions, screaming, barking,

falling in the Spirit, rolling, twitching,
laughter, jerks, swaying etc.

Jansenists (flourished 1640-1801)
radical Augustinian movement.
Signs and wonders, spiritual
dancing, healings, prophecy, tongues.

1800-1900 **Cane Ridge Revival** (Methodist)
(1801) many manifestations.
Adventists & Mormons from about
1830+ experience tongues and
healing.
Charles Finney (1792-1875)
Sets a precedent of emotional
revivalism, a baptism in the Spirit
and perfectionism.
Note especially: Article by
John Morgan in the *Oberlin*
Quarterly 1845 (issue 1, p.115)
Edward Irving (1792-1834)
develops a charismatic
eschatology. Tongues
experienced in 1830 in
Scotland then London.
1856: Book by William
Arthur: *The Tongue Of Fire*
1859: Book by Phoebe Palmer,
Guide to Holiness

C.H.Spurgeon experiences a clear
prophecy from Mr. Knill in 1844.
[See autobiography.]

Holiness Movement (1867+)
Note especially: book by Asa
Mahan, *Baptism Of the*
Holy Ghost, (1870)
B.H. Irwin (1895) teaches a third
blessing - 'baptism of fire' and
splits Iowa Holiness Assoc.
W.F. Bryant founder of the 'Church
of God'. Spoke in tongues, along
with his followers, in 1896.
Scheerer Schoolhouse Fire-Baptized
Holiness Revival experiences tongues
in 1896.
Church of God in Christ formed by
Charles Mason and C.T. Jones in 1897.
Pentecostal Holiness Church formed
in North Carolina 1898.

1900-1950 **Frank Sandford**

Charles Parham

Agnes Ozman speaks in tongues
in Topeka (1901).

First congregation of the
Church of God in North
Carolina (1902).

Welsh Revival (1904-5)

(Evan Roberts)

Emphasis on sin & prayer and being compliant to God.
Little preaching.

Exuberant emotional meetings; demonic manifestations.
Heavily publicised in newspapers.

Creates a world-wide excitement for a new move of God.

William Seymour accepts

Pentecostal doctrine from
Parham in Houston (1905).

Azusa Street (1906-09)

Pentecostalism becomes global.

Pentecostal Denominations:

First General Assembly of the
Church of God in Cleveland (1906).

T.B. Barratt opens Pentecostal
meetings in Oslo (1907).

A.J. Tomlinson gets Church of
God to accept Pentecostalism (1908).

John G. Lake begins South African
Apostolic Faith Mission (1908).

Pentecostal movements begin
in Italy, Argentina, Brazil (1909).

Florence Crawford founds the
Apostolic Faith Church in Portland,
Oregon (1909).

W.H. Durham begins 'Finished Work'
movement in Chicago (1910).

Maria Woodworth-Etter becomes
famous preacher in Dallas (1912).

Assemblies of God formed in
Arkansas (1914).

The Oneness Movement splits the
AOG (1916).

AOG assemblies world-wide are
incorporated (1919).

The Church of God of Prophecy
formed by Tomlinson in 1923.

Aimee Semple McPherson forms the
International Church of the Foursquare
Gospel in Los Angeles. (1927).

Pentecostal Missions to
Korea & Japan (1928).

Latter Rain teaching (1940's)
Franklin Hall
Manifest Sons of God
teaching (1940's), William Branham
Healing Movement (1948)
(William Branham, Oral Roberts)
Kathryn Kuhlman (1950's+)

1950-2000 **Charismatic Movement** (1960+)
Renewal Movement in institutional
churches (Anglican [UK], Episcopalian
[USA], Roman Catholic, 1965+)
**Restorationism/Shepherding/
House Church Movement** (1970+)
Toronto Blessing (1994-7)

Appendix Two

The Roots of the “slain in the ‘spirit’” experience²²⁶

We should first understand that there is absolutely no Biblical evidence to support this practice, hence to expect or encourage it cannot be of God. Interestingly, the Dictionary of Pentecostal and Charismatic Movements admits this. After examining all the usual texts attempting to support it, the article states: *‘The evidence for the phenomenon of being “slain in the Spirit” is thus inconclusive. From an experiential standpoint it is unquestionable that through the centuries Christians have experienced a psychophysical phenomenon in which people fall down; moreover they have attributed the experience to God. It is equally unquestionable that there is no biblical evidence for the experience as normative in Christian life.’*²²⁷

Dates	Experience sought directly (e.g. for healing or revelation)	A by-product only (usually on convicted sinners)
Ancient History+	Kundalini Yoga	
Ancient History+	Occult/Pagan sects	
14th century		Dominican monks
1315+		Tauler
1625-30		Ayrshire Revival
1688+	French Prophets	
1730+	Jansenists	
1730+		Wesleyan Revival
1776+	The Shakers	
1774-1814	Mesmer	
1775+		Camp Meetings
1801+		Peter Cartwright’s evangelism
1830+	The Mormons	Charles Finney’s evangelism
1878		Salvation Army meetings
1885-1924	Maria Woodworth-Etter	
1904-5		Welsh Revival
1920-44	Aimee Semple McPherson	
1940+	Healing Revival in USA	
	Latter Rain	
1950-76	Kathryn Kuhlman	
1970+	Kenneth Hagin	
1970+	Charismatic Movement	
1870+	Restoration Movement	
1980+	Word Faith Movement	
1980+	Charles & Frances Hunter	
1980+	Vineyard Movement	
1994-6	Toronto ‘Blessing’	
1996+	Pensacola	

²²⁶ Also known as: ‘resting in the spirit’, ‘falling under the power’, ‘overcome by the spirit’.

²²⁷ Burgess and McGee art. *Slain in the Spirit*.

Note the predominance of movements based in the United States.

Appendix Three

The correlation of recent exotic manifestations

World religions are developing on a par into a universal apostate amalgam which works against God. This has been going on for centuries but has accelerated this century and rapidly advanced since the Second World War. There is no little superficial difference between the characteristics of a Toronto styled church meeting, a Wicca occult ceremony, a pagan Green Man rite, many New Age meetings or the extreme Hindu cults. The following chart highlights this in simple fashion. New Age is the umbrella which seeks to cover all these and Evangelicalism is quickly falling under its power.

1940 to the present time:-

Evangelicals	Occult Mvts.	Theosophy	Eastern Faiths
1940+ Rise of Pentecostal aberrations like Latter Rain	Dev. of new witchcraft.	Slow rise in interest.	Intellectual interest. Growing knowledge.
1950+ Dev. of Charismatic Movement. scriptures.	Repeal of witchcraft law.	Steiner schools. Faith healing. St. Germain Foundation.	Interest in Hindu & Buddhist
1960+ Rise in popularity of Charismatic Mvt.	Growth of paganism, esp. in 60's youth culture. Drugs.	Gradual growth. Positive thinking. Influence of Teilhard de Chardin and C. G. Jung.	Rapid growth amongst youth and intellectuals. Visits of gurus to UK.
1970+ Kathryn Kuhlman & others bring slaying in spirit to forefront. Restoration Mvt. brings Latter Rain ideas to Evangelicals.	Massive increase in covens.	Wider publicity & publications. Growth of mysticism. Eliz. Clare Prophet.	Ashrams set up in UK. Divine Light Mission etc. New Age develops mainly along Hindu lines.
1980+ Signs & Wonders Mvt. Slaying in the spirit etc.	New Age takes on more occult forms.	Theosophy blending with	Hinduism in West becoming more

more common.

New Age.

exotic. Shri Chimnoy & Meher Baba popular. Extremes of Bhagwan Shri Rajneesh & kundalini yoga.

1990+

Exotic behaviour accepted in churches.

Exotic behaviour similar to that seen in churches and following similar worship pattern.

Theosophy techniques accepted in churches, eg channelling.

Exotic behaviour similar to that seen in churches.

Other significant developments arose during a similar timescale. For instance the observation of UFO's began in earnest after the Second World War, increasing in regularity to the commonplace sightings of today. My contention is that these are mostly demonic manipulations (when no concrete evidence is supplied), though some cases are clearly secret testing of military equipment (when there is documented physical evidence).

On a more panoramic scale, we should also note that the development of Pentecostal/charismatic phenomena, generally, has occurred during the same timescale as other occultic advances. The period beginning from 1800 has witnessed the rapid progress of the following movements, especially in the West:

Hypnotism

Psychotherapy (derives from hypnotism)²²⁸

Mysticism

Spiritualism

Theosophy

Atheism

The drug culture

Hinduism (and other Oriental religions like: Buddhism, Taoism, Confucianism)

Hinduistic based sects (like: Shri Chimnoy, Transcendental Meditation etc.)

Paganism

Occultism (in a variety of forms e.g: freemasonry, magic, druidism)

Witchcraft (gradually accepted by society as normal, e.g: Wicca, necromancy, sorcery)

Astrology

Divination (various forms like: Tarot, numerology, I Ching)

Satanism

New Age (a universalism evolved out of previous formats like Baha'ism)

Modern Negative Philosophies (like: existentialism, nihilism)

Pentecostalism

Charismaticism

A proliferation of 'Christian' cults and sects

Surely this suggests that there has been a global strategy by the enemy to introduce occultic aberrations into society, especially the professing church, in preparation for the Biblically predicted end-time apostasy beginning in the 19th century. To this we could add

²²⁸ According to the *Journal of the Royal Society of Medicine*, Vol 85, no7, July 1992, p383.

a host of other data demonstrating that something critical occurred in human history in the last 200 years from doctrinal deviations, liberalism, evolutionary theories, the start of the entertainment industry, the industrial revolution, global economies, World Wars and so on. All these things have been utilised to work against historic, Biblical Christianity as epitomised in the Nicene Creed, the Apostle's Creed, Chalcedon or the Reformation. Surely God's pre-ordained purpose is reaching its climax. The book of Revelation is opening up before us.

Appendix Four

The Restorationist Evolution View of Christian History

What spurs modern charismatics on in their claims for revival, power and dominion? What is the source of their burgeoning optimism? Why do they fail to see Biblical statements about a coming global apostasy before the end? The answer is that they have a certain view of history, particularly church history, which fails to address some of the facts which we have looked at in this study. For Restorationists, Dominionists, some Theonomists, some Reconstructionists, Latter Rain Groups, Pentecostals and Charismatics, the church is getting better and better and building every generation upon gains made by the previous one. This gradual restoration is complete at the end when all the fulness, and more, of the church of Acts is restored to the earth. This idea goes back at least to A. B. Simpson (1843-1919) and Aimee Semple McPherson (1890-1944), but it was a specific tenet of Latter Rain teaching. A quote from George Hawtin, his reaction to seeing Branham, will exemplify this.

All the great outpourings of the past have had their outstanding truths. Luther's truth was justification by faith; Wesley's was sanctification; the Baptists taught the pre-millennial coming of Christ; the Missionary Alliance taught divine healing; the Pentecostal outpouring has restored the baptism of the Holy Spirit to its rightful place. But the next great outpouring is going to be marked by all these other truths, plus such a demonstration of the nine gifts of the Spirit as the world, not even the apostolic world, has witnessed before.²²⁹

Many Latter Rain teachers state that Jesus *cannot* return, even if he wants to, until the church has completed this work of restoration as a result of wrongly interpreting Acts 3:21.

The usual view is that after the initial burst of life in the early church, things went from bad to worse, ending up as a long period of dark ages prior to the Reformation. The *Former Rain* had been and gone and we were left with a dry wilderness for 1400 years. Already this is erroneous as it misses out long chunks of history where God did amazing things e.g. the building up of the church under several church Fathers in various lands, missionary expansion into India and China, revival amongst warlike pagans and the virtual Christianisation of much of Britain and Ireland under Celtic missionaries, which was only extinguished by a vicious Roman Catholic strategy.

After this dark age, Restorationists see the first gleam of light in the Reformation which restored the truth of justification by faith, enabling later pioneers to build up more truth from this basis. Again this is inadequate as the Reformation restored much more than this and, instead of moving on to new discoveries today from this initial start, we actually need to rediscover the fulness of truth that emerged in the Reformation: sola scriptura (the Bible alone), sola fide (faith alone), sola gratia (grace alone), solus Christus (Christ alone), soli Deo gloria (to the glory of God alone), semper reformanda (the continual reformation of the church), and the priesthood of all believers so that a normal Gospel message becomes: salvation is by grace alone, through faith alone, in Christ alone, to the glory of God alone making me a priest to God.

²²⁹ George Hawtin, *Sharon Star*, 1 Jan. 1948, sourced by Richard Riss, *Latter Rain*, quoted from Bill Randles, *Weighed and Found Wanting*, St Matthew Pub. (1995), p36.

After the Reformation, there were a few glimpses of light (e.g. by the pietists and Moravians), but the next supposed great enlightenment was John Wesley who preached a powerful gospel and built an effective church movement based on the class system. Pentecostals particularly see his perfectionist ideas and second blessing statements as pivotal. Yet again the truth is radically different. Wesley's gospel was Arminian and not historic Christianity, laying emphasis upon what man can do himself. This led to many errors (like his perfectionism). He did not start a church movement but remained in Anglicanism until his death and frequently the class groups were left in total disarray, often being devastated by the time Wesley returned months later. Very godly men of the day (like Augustus Toplady) were strong critics of Wesley's teaching, methodology and behaviour.

After Wesley, some would list the rise of the Baptist denomination which grew from Anabaptist roots in the Reformation. Some credit the Baptists with restoring the truth about the second coming of Christ, but this had been a major feature of many Puritans so this is not very innovative feature. Others would perhaps credit the Baptists with developing the first interest in missions, William Carey being one of the first Christian missionaries of the modern age, but again many groups had sent missionaries out, the Moravians even reached Greenland.

The next great move forward, as each wave builds upon the last, was Charles Finney and his powerful revivals. But Finney was a more severe Arminian than was Wesley. He taught that man can regenerate himself and that people can start their own revival by doing the right things. He has also been shown to be a liar about his claimed results. He clearly preyed upon people's emotionalism and introduced elements which paved the way for later aberrations and errors.

After Finney comes the Brethren movement. They reacted against the formal institutionalism of the day and brought people back to the word and to fellowship. Here we are on safer ground. It is true that many Brethren teachers focused upon the Bible and gave good ministry. The emphasis upon body ministry was also a breath of fresh air. But what we are not usually told about is their overwhelming emphasis upon Dispensational premillennialism with its unbiblical and debilitating effects.²³⁰ We are not told about the character defects of many of the leaders, some whom became secret alcoholics. We are not told about the terrible schisms caused by Darby's authoritarian stance, the withering letters he wrote, the caustic comments about godly men. Although Brethren groups disclaimed formal leadership, they developed one anyway but claimed it wasn't there. Many became unbiblically exclusive and uncharitable.

The next great move forward was the Pentecostal movement, which is the beginning of the *Latter Rain* revival period where improvements will accelerate. This was supposed to restore the Baptism of the Spirit and the gift of tongues to the church. This study has examined that claim. Then came the Latter Rain Movement itself, which gave the church the gift of healing, the word of knowledge and principles of worship (tabernacle of David). As we have intimated in brief, this was an aberrant movement which culminated in excommunication and heresy trials.

Next we have the Charismatic Movement which applies the principles of Pentecostalism but brings them into the other denominations and initiates the secession of new groups like the Shepherding Movement. Again this has been covered already. The final leap forward

²³⁰ For more information I have a paper on this subject.

to bring us up to date is the Third Wave, or the Signs and Wonders Movement. Building on what has gone before, it is clear that this is a can of worms in itself. The next prospective movement is the proposed 'New Breed', 'Dread Army', or 'Joel's Army'. This is where a super church of apostles will arise, comprising of invulnerable saints who can walk through walls and fly, according to Paul Cain. Part of this end time revival which will usher in the new age, the Toronto Experience and Pensacola stimulate excitement that this day is at the door.

What can we say to all this? Facile is the word that comes to mind first. This evolutionist version of history, supposedly leading towards a powerful charismatic super church ruling the earth, is woefully short of objective historical facts to support it. Frequently, historical movements are painted in glowing colours and less pleasant features are washed away with a reductionist stroke of the pen. If anything, history reveals a pendulum effect; first an emphasis this way, then the opposite way. All the supposed blessing which charismatics look for in a church have appeared at various stages of history already, without having the build up which supposedly came later. John Arnot of Toronto Airport Fellowship could have gone into a Shaker meeting or a Kentucky revival camp meeting and felt right at home. Everything he is used to was in evidence 200 years ago.

There is no Restorationist evolution going on in history. If anything, there is a subtle plot of the enemy to gradually bring in a Trojan Horse of ancient occult experiences to pervert the true church.

Appendix Five

Critique of Azusa Street by Los Angeles pastor, Phineas Bresee in December 1906.

Nazarene Leader Says the Gift of Tongues Movement Insignificant

The Gift of Tongues

Some months ago, among some of the colored people in this city, reinforced after a little with some whites, there began something which was called the "gift of tongues:" The meetings were held in a large rented building on Azusa street. The professed gift of tongues was not the only peculiarity of the meetings, but much physical exercise of various kinds, with laying on of hands. The meetings attracted some attention, especially among that class of people who are always seeking for some new thing. We made no mention of the matter in the Messenger, not deeming it of sufficient importance to demand attention from outsiders. We feel that all men must know that as far as it was necessarily the same as is being carried on with so much success in this city of getting believers sanctified and sinners converted, and so far as it partook of fanaticism and was fostered by heretical teaching, we did not care to give it the prominence of public discussion.

But some parties [Bartleman? ed.] who had the confidence of editors in the East sufficiently to secure the publication of what they have written, have given such marvellous statements of things as occurring in connection with this thing, that for the sake of those at a distance, and the many who are writing us about it, we deem it wise to say a simple word.

Locally it is of small account, being insignificant both in numbers and influence. Instead of being the greatest movement of the times, as represented--in Los Angeles, at least--it is of small moment. It has had, and has now, upon the religious life of the city, about as much influence as a pebble thrown into the sea; but what little influence it has had seems to have been mostly harmful, instead of beneficent. It seems not only to have had at least some of the elements of fanaticism, but to be trying to inculcate such erroneous or heretical [sic] doctrines as mark it as not of the Spirit of truth. The two principal things which are emphasized, and wherein they claim to differ from others, is, that Christians are sanctified before they receive the baptism with the Holy Ghost, this baptism being a gift of power upon the sanctified life, and that the essential and necessary evidence of the baptism is the gift of speaking with new tongues.

As far as has come under our own observation, or that we have seen expeted by competent examination, the speaking with tongues has been a no-thing-a [sic] jargon, a senseless mumble, without meaning to those who do the mumbling, or to those who hear. Where in a few instances the speaker or some other one has attempted to interpret, it has usually been a poor mess.

It would be doing the few poor people who have been deluded by this thing no wrong to say that among clear-headed, faithful, reliable Christian people of this city the thing has no

standing. We have been surprised at reputable papers giving credence to the almost unthinkable-extravagant utterances in reference to such a matter before attempting to know whether there was anything to it or not.

Anything that is out of the good old way of entire sanctification, by the truth, through he [sic] blood, by the baptism with the Holy Ghost and fire, which entirely separates and burns up the chaff of carnality, and then abides to teach, lead and empower, may well be halted and carefully examined before being admitted to confidence, or given the semi-endorsement of publication.

These are more or less people whose experience is unsatisfactory, who have never been sanctified wholly, or have lost the precious work out of their hearts, who will run after the hope of exceptional or marvellous things, to their own further undoing. People who have the precious, satisfactory experience of Christ revealed in the heart by the Holy Spirit, do not hanker after strange fire, nor run after every suppositional gift, nor are they blown about by every wind of doctrine. There is rest only in the old paths where the Holy Spirit Himself imparts to the soul directly the witness of His cleansing and indwelling.

The above editorial was written by Phineas Bresee in the "Nazarene Messenger," December 13, 1906, p.6 (Vol. XI, No. 24). (Bresee was the founder of the Church of the Nazarene. However, when it was first organized it was called The Pentecostal Church of the Nazarene; the word "Pentecostal" was later dropped from the name).

Appendix Six

Page one of the first issue of 'The Apostolic Faith'

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

The power of God now has this city agitated as never before. Pentecost has surely come and with it the Bible evidences are following, many being converted and sanctified and filled with the Holy Ghost, speaking in tongues as they did on the day of Pentecost. The scenes that are daily enacted in the building on Azusa street and at Missions and Churches in other parts of the city are beyond description, and the real revival has only started, as God has been working with His children mostly, getting them through to Pentecost, and laying the foundation for a mighty wave of salvation among the unconverted.

The meetings are held in an old Methodist church that had been converted in part into a tenement house, leaving a larger unplastered, barn-like room on the ground floor. Here about a dozen congregated each day, holding meetings on Bonnie Brae in the evening. The writer attended a few of these meetings and being so different from anything he had seen and not hearing any speaking in tongues, he branded the teaching as third-blessing heresy, and thought that settled it. It is needless to say the writer was compelled to do a great deal of apologizing and humbling himself to get right with God.

In a short time God began to manifest His power and soon the building could not contain the people. Now the meetings continue all day and into the night and the fire is kindling all over the city and surrounding towns. Proud, well dressed preachers come into "investigate." Soon their high looks are replaced with wonder, then conviction came, and very often you will find them in a short time wallowing on the dirty floor, asking God to forgive them and make them as little children.

It would be impossible to state how many have been converted, sanctified, and filled with the Holy Ghost. They have been and are daily going out to all points of the compass to spread this wonderful gospel.

BRO. SEYMORE'S CALL.

Bro. W. J. Seymour has the following to say in regard to his call to this city:

"It was the divine call that brought me from Houston, Texas, to Los Angeles. The Lord put it in the heart of some of the saints in Los Angeles to write to me that she felt the Lord would have me come over here and do a work, and I came, for I felt it was the leading of the Lord. The Lord sent the means, and I came to take charge of a mission on Santa Fe Street, and one night they locked the door against me, and afterwards got Bro. Roberts, the president of the Holiness Association, to come down and settle the doctrine of the Baptism with the Holy Ghost, that it was simply sanctification. He came down and a good many holiness preachers with him, and they stated that sanctification was the baptism with the Holy Ghost. But yet they did not have the evidence at the second chapter of Acts, for when the disciples were all filled with the Holy Ghost, they spoke in tongues as the Spirit gave utterance. After the president heard me speak of what the true baptism of the Holy Ghost was, he said he wanted it too, and told me that when I had received it to let him know. So I received it and let him know. The beginning of the Pentecost started in a cottage prayer meeting at 214 Bonnie Brae."

LETTER FROM BRO. PARHAM.

Bro. Charles Parham, who is God's leader in the Apostolic Faith Movement, writes from Tonganoxio, Kansas, that he expects (D.V.) to be in Los Angeles Sept. 15. Hearing that Pentecost had come to Los Angeles, he writes,

"I rejoice in God over you all, my children, though I have never seen you; but since you know the Holy Spirit's power, we are baptized by one Spirit into one body. Keep together in unity till I come, then in a grand meeting let all prepare for the outside fields. I desire, unless God directs to the contrary, to meet and to see all who have the full gospel when I come."

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 tarried for Pentecost, in Topeka, Kan. After searching through the country everywhere, they had been unable to find any Christians that had the true Pentecostal power. So they laid aside all commentaries and notes and waited on the Lord, studying His word, and what they did not understand they got down before the bench and asked God to have wrought out in their hearts by the Holy Ghost. They had a prayer tower in which prayers were ascending night and day to God. After three months, a sister who had been teaching sanctification for the baptism with the Holy Ghost, one who had a sweet, loving experience and all the carnality taken out of her heart, felt the Lord lead her to have hands laid on her to receive the Pentecost. So when they prayed, the Holy Ghost came in great power and she commenced speaking in an unknown tongue. This made all the Bible school hungry, and three nights afterward, twelve students received the Holy Ghost, and prophesied, and cloven tongues could be seen upon their heads. They then had an experience that measured up with the second chapter of Acts, and could understand the first chapter of Ephesians.

Now after five years something like 13,000 people have received this gospel. It is spreading everywhere, until churches who do not believe backslide and lose the experience they have. Those who are old in this movement are stronger, and greater signs and wonders are following them.

The meetings in Los Angeles started in a cottage meeting, and the Pentecost fell there three nights. The people had nothing to do but wait on the Lord and praise Him, and they commenced speaking in tongues, as they did at Pentecost, and the Spirit sang songs through them.

The meeting was then transferred to Azusa Street, and since then multitudes have been coming. The meetings begin about ten o'clock in the morning and can hardly stop before ten or twelve at night, and sometimes two or three in the morning, because so many are seeking, and some are slain under the power of God. People are seeking three times a day at the altar and row after row of seats have to be emptied and filled with seekers. We cannot tell how many people have been saved, and sanctified, and baptized with the Holy Ghost, and healed of all manner of sicknesses. Many are speaking in new tongues, and some are on their way to the foreign fields, with the gift of the language. We are going on to get more of the power of God.

Many have laid aside their glasses and had their eye sight perfectly restored. The deaf have had their hearing restored.

A man was healed of asthma of twenty years standing. Many have been healed of heart trouble and lung trouble.

Many are saying that God has given the message that He is going to shake Los Angeles with an earthquake. First, there will be a revival to give all an opportunity to be saved. The revival is now in progress.

The Lord has given the gift of writing in unknown languages, also the gift of playing on instruments.

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.

Many churches have been praying for Pentecost, and Pentecost has come. The question is now, will they accept it? God has answered in away they did not look for. He came in a humble way as of old, born in a manger.

The secular papers have been stirred and published reports against the movement, but it has only resulted in drawing hungry souls who understand that the devil would not fight a thing unless God was in it. So they have come and found it was indeed the power of God.

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 church, one body of Christ.

A Mohammedan, a Soudanese by birth, a man who is an interpreter and speaks sixteen languages, came into the meetings at Azusa Street and the Lord gave him messages which none but himself could understand. He identified, interpreted and wrote a number of the languages.

A brother who had been a spiritualist medium and who was so possessed with demons that he had no rest, and was on the point of committing suicide, was instantly delivered of demon power. He then sought God for the pardon of his sins and sanctification, and is now filled with a different Spirit.

A little girl about twelve years of age was sanctified in a Sunday afternoon children's meeting, and in the evening meeting she was baptized with the Holy Ghost. When she was filled those standing near remarked, "Who can doubt such a clear case of God's power."

In about an hour and a half, a young man was converted, sanctified, and baptized with the Holy Ghost, and spoke with tongues. He was also healed from consumption, so that when he visited the doctor he pronounced his lungs sound. He has received many tongues, also the gift of prophecy, and writing in a number of foreign languages, and has a call to a foreign field.

Many are the prophecies spoken in unknown tongues and many the visions that God is giving concerning His soon coming. The heathen must first receive the gospel. One prophecy given in an unknown tongue was interpreted, "The time is short, and I am going to send out a large number in the Spirit of God to preach the full gospel in the power of the Spirit."

About 160 people in Los Angeles, more than on the day of Pentecost, have received the gift of the Holy Ghost and the Bible evidence, the gift of tongues, and many have been saved and sanctified, nobody knows how many. People are seeking at the altar three times a day and it is hard to close at night on account of seekers and those who are under the power of God.

When Pentecostal lines are struck, Pentecostal giving commences. Hundreds of dollars have been laid down for the sending of missionaries and thousands will be laid down. No collections are taken for rent, no begging for money. No man's silver or gold is coveted. The silver and the gold are His own to carry on his own work. He can also publish his own papers without asking for money or subscription price.

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 are 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 in the meetings.

A Nazarene brother who received the baptism with the Holy Ghost in his own home in family worship, in trying to tell about it, said, "It was a baptism of love. Such abounding love! Such compassion seemed to almost kill me with its sweetness! People do not know what they are doing when they stand out against it. The devil never gave me a sweet thing, he was always trying to get me to censuring people. This baptism fills me with divine love.

The gift of languages is given with the commission, "Go ye into all the world and preach the gospel to every creature." The Lord has given languages to the unlearned Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu and languages of Africa, Hindu and Bengali and dialects of India, Chippewa and other languages of the Indians, Esquimaux, the deaf mute language and, in fact the Holy Ghost speaks all the languages of the world through His children.

A minister says that God showed him twenty years ago that the divine plan for missionaries was that they might receive the gift of tongues either before going to the foreign field or on the way. It should be a sign to the heathen that the message is of God. The gift of languages can only be viewed as the Spirit gives utterance. It cannot be learned like the native tongues, but the Lord takes control of the organs of speech at will. It is emphatically, God's message.

During a meeting at Monrovia, a preacher who at one time had been used of God in the Pentecost Bands under Vivian Dake, but had cooled off, was reclaimed, sanctified and filled with the Holy Ghost. When the power of God came on him his eight-year-old son was kneeling behind him. The boy had previously sought and obtained a clear heart and when the Holy Ghost fell on him father, He also fell on him and his hands began to shake and he sang in tongues.

Bro. Campbell, a Nazarene brother, 83 years of age, who had been for 53 years serving the Lord, received the baptism with the Holy Ghost and gift of tongues in his own home. His son, who was a physician, was called and came to see if he was sick, but found him only happy in the Lord. Not only old men and old women, but, boys and girls, are receiving their Pentecost. Viola Price, a little orphan colored girl eight years of age, has received the

gift of tongues.

Mrs. Lucy F. Farrow, God's anointed handmaid, who came some four months ago from Houston, Texas, to Los Angeles, bringing the full Gospel, and whom God has greatly used as she laid her hands on many who have received the Pentecost and the gift of tongues, has now returned to Houston, en route to Norfolk, Va. This is her old home which she left as a girl, being sold into slavery in the south. the Lord she feels, is now calling her back. Sister Farrow, Bro. W.J. Seymour and Bro. J.A. Warren were the three that the Lord sent from Houston as messengers of the full gospel.

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