



#### Lesson IV

#### **Revivalists Following Azusa Street**

#### Lesson Objective

Demonstrate how the hand of God has expanded the Book of Acts even in the aftermath of Azusa Street revival.

The revival of Azusa Street had come and gone. Thousands of people's lives were changed in the move of God as they were empowered by the baptism in the Holy Spirit, with the evidence of speaking in tongues.

From this point on in the course, various faith revivalists, who have relied on the empowerment of the Holy Spirit, will be shown to demonstrate the continued move of God through the 20<sup>th</sup> century and into the 21<sup>st</sup>. The objective is to show that the Book of Acts has become alive and spreading in many of the churches around the world, even today, since the time of the Azusa Street Revival. God is no respecter of persons, using ordinary people who have lived, or are living, through ordinary struggles and challenges. While many have gone home to be with the Lord, there are others who carry on the work today. None were, or are, perfect, but were, or are, willing to be used by God to accomplish His purpose on the earth.

### Smith Wigglesworth

Smith Wigglesworth was born in poverty in Yorkshire, England in 1859 A.D. In his growing up years, he was accustomed to heavy work as the family struggled to survive. As a result, he did not learn to read until he became an adult.

Smith's grandmother regularly took him to a small Methodist church where he was converted at the age of 8 years. When he was 16 years old, his family moved to Bradford where Smith spent time ministering with the Salvation Army. He visited children in the hospital and many became saved. As a vocation, he became an apprentice to a plumber.<sup>1</sup>

At the age of 23 Smith married Polly Featherstone, a powerful evangelist with the Salvation Army. After their marriage, Smith carried on his work as a plumber, preaching the good news of salvation to all of his customers, while Polly continued on in ministry. He and Polly grew a family of five children. During those early years in marriage, Polly taught Smith to read and write using the Bible. That would be the only book he would ever read throughout his life. Polly was the preacher in the family, and the one heavily involved in ministry. As Smith's business prospered, he backslid in his faith. His spiritual coldness brought intense personal struggles and he often displayed a violent temper. After several years, Smith gave up and rededicated his life back to God. His life dramatically changed.<sup>2</sup>

<sup>1</sup> <http://www.christianheroes.com/ev/ev024.asp>

<sup>2</sup> [http://enrichmentjournal.ag.org/199801/070\\_wigglesworth.cfm](http://enrichmentjournal.ag.org/199801/070_wigglesworth.cfm)

In 1907 A.D., at the age of 48, Smith Wigglesworth was baptized in the Holy Spirit, with the evidence of speaking in tongues. Shortly thereafter, Polly was filled with the Spirit as well. They both ministered at the Salvation Army mission bringing souls to the Lord. In 1913 A.D. Polly died an untimely death. Then two years later, his youngest son also passed away. His daughter Alice was struck with deafness. Believing that all sickness and death was from the devil, Smith struggled with the losses in his family. That didn't deter him, however, from believing it was God's will to heal everyone. As Smith's traveling ministry grew, Alice frequently traveled with her father after her mother's death.

### **An apostle of faith**



There was nothing quiet or subtle about Smith Wigglesworth. He often mirrored other robust personalities within the Pentecostal circles when in the pulpit. Those who attended his meetings remembered the Holy Spirit's presence as Smith's fearless preaching brought about many salvations and miraculous healings. His very presence in the midst of sinners brought them to conviction and repentance. Smith often handled sick people roughly in his earlier ministry, striking a person where he or she hurt as actually hitting the devil. Although some reported healing as a result, others avoided telling him the location of their pain.

Wigglesworth's services never bored his audiences. "At a meeting in Washington, D.C., a young girl on crutches entered the auditorium with the help of two other people. With no muscular ability, her legs dangled with her feet hanging vertically. When he invited those who wanted prayer to walk to the front, she struggled to go forward. Calling out to her, Wigglesworth said, "Stay right where you are. You are going to be a different girl when you leave this place." Inquiring about her condition, he learned she had never walked before. Laying his hands on her head in prayer, Wigglesworth commanded, "In the name of Jesus Christ, walk!" Suddenly, she dropped her crutches and began walking."<sup>3</sup>

Smith Wigglesworth lived and walked out his life in the presence of God, serving him until his last breath. He was filled with God, love, compassion, and faith.

## **World War I**

Although the United States was involved in World War I, the conflict did not have the far-reaching consequences in the same way that Europe experienced. The main reasons were the United States did not enter the war until its final stages and the battles were fought on foreign fields. Most Americans were spared the sight of destruction and bloodshed.<sup>4</sup>

The churches, which until 1916 A.D. had supported the peace movement, had now joined in the rhetoric of war. Other than the Mennonites and Quakers, liberals and fundamentalists spoke of the need to "save civilization." Some of the more radical fundamentalists began interpreting the events of

<sup>3</sup> Sumrall, Lester. Pioneers of Faith. Harrison House Publishers. Tulsa. 1995.

<sup>4</sup> Gonzalez, Justo. The Story of Christianity. HarperSanfrancisco. 1985.

the war as the fulfillment of the prophecies of Daniel and the Book of Revelation. Some pulpits rang out a cry for the total extermination of the German people, in the name of God, which created tremendous difficulties for those Americans of German descent who lived within the United States.<sup>5</sup>

Partly as a result of the war, the United States entered into a fear of “anything foreign.” During the decade of the 1920s, the Ku Klux Klan enjoyed an increase of its enrollment both in the North and the South; thus, they added Catholics and Jews to the list of blacks as the great enemy of American Christianity and democracy. Some churches joined in this move in the support of the Ku Klux Klan. This allowed them to witch hunt for radicals, Communists, and subversives across the United States. Adding fuel to the fire, many churches presented themselves, and the Christian faith, as the main line of defense for such atrocities.”<sup>6</sup>

The conflict between liberals and fundamentalists were intensified in the post-war period. Nearly all denominations were divided over the issue of fundamentalism – particularly the inerrancy of Scripture, which by then had become the hallmark of fundamentalist tenet of beliefs. In 1919 A.D., through the 18<sup>th</sup> Amendment, prohibition became the law of the land, and remained as such for more than a decade.<sup>7</sup> During that time, Protestants were united under one cause – the prohibition of alcoholic beverages.

## The Depression

When the United States entered into the Depression in 1924 A.D., Britain and other nations had a social security systems and unemployment insurance to protect their people. The United States, however, had no protection and had declined into a great economic depression. On October 24, 1929 A.D., panic gripped the New York Stock Exchange. Suddenly, one-fourth of the labor force in the United States was unemployed. Those unemployed found themselves financially entirely on their own. Many sought charities from relatives, friends, or churches. Soup kitchens and breadlines became common sights in all major cities and towns. Runs on banks, bankruptcies, and foreclosures reached its highest record. The American people were not ready to handle the realities of a depression, having many who took their own lives in fear of their financial future. It took years for the United States to work its way out of the depression. When it did, the United States was at war again – this time with Japan.

### Results of The Depression

The Depression produced a variety of reforms that affected the United States – even up to the present. Many churches went on record as supporting government participation in economic planning and providing means to safeguard the well being of the poor. This, however, was in many eyes, considered radical socialism or Communism. The end result was the beginnings of a system of social security, unemployment insurance, and antitrust laws, similar to that of England.

These reforms changed the flavor of the church. While many of the churches supported scripture by preaching that families and churches took care of one another, other churches, and most people outside of the church, began to rely on government programs. Out of these needs and reforms, God brought a woman forth to not only point the way to the Lord, but meet the needs that brought about the consequences of World War I and the Depression.

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<sup>5</sup> Gonzalez, Justo. The Story of Christianity. HarperSanfrancisco. 1985.

<sup>6</sup> Gonzalez, Justo. The Story of Christianity. HarperSanfrancisco. 1985.

<sup>7</sup> Gonzalez, Justo. The Story of Christianity. HarperSanfrancisco. 1985.

## Aimee Semple McPherson

Aimee Elizabeth Kennedy was born on October 9, 1890 A.D. Her mother had dedicated her to the service of God. By the time Aimee was 13-year old she was a gifted orator and in demand as a public speaker. Through an acquaintance, Aimee became familiar with the theory of evolution, and by the age of 15 she was a skilled debater on behalf of evolutionary theories.

In December of 1907 A.D., Robert Semple - a young evangelist, who was filled with the Spirit of God, came to town to preach. In spite of Aimee's atheistic beliefs, she attended one of his meetings with the intention of ridiculing him. To her surprise, she came face-to-face with truth and asked Christ into her life.

Aimee fell in love with Robert Semple and they married. Robert had a call of God to go to China. The young couple traveled to that distant land; however, two months after their arrival, Robert died of malaria and dysentery. Aimee was pregnant and now widowed. Aimee and her baby returned to the United States where she later met Harold McPherson. They married and she gave birth to a second child. After the birth she kept hearing God asking her - "preach the Word – will you go?" She became ill, underwent several surgeries, and lay on her deathbed. It was in her healing process when she said "yes" to God. She joined her mother who was working for the Salvation Army in Canada. It was at one of those meetings that she became baptized in the Holy Spirit with the evidence of speaking in tongues. Her ministry had been launched.<sup>8</sup>

The crowds gathered to hear her unorthodox preaching. It wasn't long before Aimee was forced to purchase a tent to hold her meetings because the crowds had grown too large for meeting halls. She also purchased a touring car which she called her *Gospel Car*. At times her car was her pulpit as she drove from location to location.



### Ordination

The traveling ministry resulted in a divorce with Aimee and Harold. In 1919 A.D. Aimee received ordination with the Assemblies of God as an evangelist. Her divorce, however, caused problems with the denomination, so in 1922 A.D. she released her ordination. She then became licensed in the Methodist Episcopal Church and the First Baptist Church, and continued her evangelistic work. Her traveling ministry continued for many years. As a result, thousands were saved and healed. Countless more were baptized in the Holy Spirit.<sup>9</sup> Her meetings were primarily interdenominational or ecumenical in nature, speaking in support of the social needs of the people; therefore, she was more accepted by denominational churches. Because of her affiliation with the denominational churches, she was not accepted, however, within Pentecostalism.

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<sup>8</sup> <http://www.libertyharbor.org/aimee.htm>

<sup>9</sup> <http://www.libertyharbor.org/aimee.htm>



## **Angelus Temple**

In 1922 A.D., Aimee moved to Los Angeles where she established a permanent facility where revivals could be held continuously. A 5300 seat facility was built, called Angeles Temple, entirely with cash donations.

Even though Aimee Semple McPherson never intended the Angelus Temple to become a church, the Temple became a threat to the local churches growing by leaps and bounds.



The Angeles Temple became the foundation of the International Church of the Foursquare Gospel. It was incorporated and registered in the State of California on December 30, 1927. This incorporation officially marked the beginning of a new denomination within the Christian church – the Foursquare Church - a movement that would flourish into the present.

<http://members.aol.com/xbcampbell/asm/indexasm.htm>

## **The ministry of Aimee Semple McPherson**

Her unorthodox preaching included contemporary music and drama. Because of its proximity to Hollywood, Aimee had access to professional costumes, props and scenery. Full orchestras were used, along with a full pipe organ. Aimee also composed two operas and had them sung at the Temple. It was Aimee's normal schedule to preach more than 20 sermons each week. In addition, she wrote books, produced and orchestrated illustrated sermons, conducted healing services, broadcasted radio programs, and edited a magazine.

As flamboyant as Aimee was in preaching, her ministry also met the social needs by preventing tens of thousands of people from starving to death with her "soup kitchens."



Her mission, called the Commissary, met the needs of over 1.5 million people. She supplied food, clothing and blankets to whomever would ask. When the free school lunch program, Aimee took it over. She petitioned companies for donations that came in many forms. She convinced physicians and dentists to establish a free clinic during the Depression. She also petitioned the Army to re-open one of its facilities to provide housing for 25,000 homeless people. She fought for higher wages and greater benefits for police and fire fighters, and rallied against organized crime. She had a compassion for the hurt and needy, whether it was physical or spiritual.<sup>10</sup>

<sup>10</sup> <http://www.libertyharbor.org/aimee.htm>

## **Kidnapped**

Aimee Semple McPherson was reported kidnapped on May 18, 1926 A.D. She was held captive for several days and taken to a shack in the desert of Mexico. A ransom note went to her family demanding \$500,000. Aimee managed to escape, staggering into Agua Prieta, Mexico, exhausted and dehydrated from wandering in the desert for hours. The local residents located an American cab driver and he took Aimee to the sheriff's office across the border into Douglas, Arizona.<sup>11</sup>

A grand jury was called to investigate the kidnapping. After months of investigation, and a world-wide storm of publicity, the case was dropped before it came to trial. It was concluded there was not enough evidence that could indict anyone for her kidnapping. Because of that, controversy raised its head in the life of Aimee Semple McPherson for the rest of her life.

## **The Death of Aimee Semple McPherson**

By the 1940s the load of her work began to seriously impact her physically and emotionally to where she needed to medicate herself. She died in 1944 of an accidental drug overdose of sleeping pills.

Her death, as well as her life, was controversial. She, however, was used mightily of God. Aimee Semple McPherson was undoubtedly the most prominent woman leader that Pentecostalism has produced to date. One woman brought unity among denominations, bringing people together for the Kingdom of God.

## **World War II**

The nation was divided over the possibility of entering into another war, especially a war that did not affect our country. It had been too short of time since the last war and the country was just coming out of a depression. In the end, however, the United States was not given the chance to decide whether to enter the war. On December 7, 1941, the Japanese attacked Pearl Harbor and sunk several of the U.S. war ships. After that, the national loyalty of any who opposed the war efforts was questioned. Japanese-Americans, including many whose ancestors had been in the United States for generations, were looked upon as spies. Sadly, the churches did little to change that view.

While the world was torn apart by war, Christians living on both sides of the conflict were seeking to build bridges. Such bridges would one day bear fruit in the ecumenical movement.

The war ended with the horrors of Hiroshima and the dawn of the nuclear age.

## **Kathryn Kuhlman**

Kathryn Kuhlman, a vivacious redhead, was born on May 9, 1907 in Concordia, Missouri, and was saved at a revival meeting when she was 14 years old. Two years later she left home to travel with her sister and brother-in-law, Myrtle and Everett Parrott, who held tent revival meetings. It was there where she had many opportunities to preach. While under their care she attended a Baptist seminary and was ordained as a Baptist preacher. She stayed with them until she was 21. As a young girl,

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<sup>11</sup> <http://www.libertyharbor.org/aimee.htm>

she went to a Baptist seminary and was ordained as a Baptist preacher. During the time she spent with the Parrotts, she went to a Baptist seminary and was ordained as a Baptist preacher. There she became baptized in the Holy Spirit through a Canadian evangelist. Kathryn then set out on her own to preach the gospel. Her first “congregation” were customers at a small, dirty pool hall in a run-down section of Boise, Idaho. She traveled and eventually became a well-known as she preached in tents and barns in Idaho, Utah, and Colorado.

She settled down in 1933 A.D. and opened Colorado’s highly successful Denver Revival Tabernacle. People from across the country came to hear Kathryn, and big-name evangelists came to preach in her pulpit. For five years, the ministry blossomed and fostered a great revival in the area. Her promising ministry was compromised; however, when Evangelist Burroughs Waltrip, Sr. came to preach.

Burroughs divorced his wife and abandoned his two young sons for Kathryn. He and Kathryn married in 1938 A.D. She gave up her church in Denver and tried preaching at revivals around the Midwest. Her attempts to preach were impeded, however, when church leaders discovered her past and asked her to leave.

Her continuous rejections made her realize she could not preach and remain married to a scandalous divorced man. In 1944 A.D. she left Burroughs, claiming she died to the flesh and put aside the desires of her heart to fully serve God.



<http://www.kkuhlman.org/bio.php>



<http://www.jgmol.com/kk.htm#Etc>.

Kathryn started a radio program and built a church in Franklin, Pennsylvania in 1946 A.D. Her ministry was followed by miracles, signs, and wonders. It was here that she began to understand the power of the Holy Spirit and the miracle of healing. Two years later she moved to Pittsburgh where she lived for the rest of her life.

In Pittsburgh she held her famous “miracle services” in Carnegie Hall for 20 years. People from all over the world attended the services, and the meetings were always full. She conducted an average of 125 healing meetings per year.

Kuhlman was frequently a guest on the talk show circuit. Her show visits included Johnny Carson, Mike Douglas, Merv Griffin, and Dinah Shore.

### **The death of Kathryn Kuhlman**

Kathryn Kuhlman died on February 20, 1976 from an enlarged heart. Her ministry lasted 50 years, spreading to over one million people. Wherever she went, people who once thought miracles were impossible, learned to believe in them.

## **William Branham**

In 1945 A.D. a new wave of the Holy Spirit came through a group of salvation-healing evangelists. This was not a healing movement like Azusa Street and before, but this became a whole healing revival known as the Voice of Healing.

## **A new wave of the Holy Spirit - the Voice of Healing**

William Branham was born in 1909 A.D., and reared in poverty by an alcoholic and illiterate father. The Lord had visited him when he was seven and told him to never drink, smoke, or defile his body in any way. God told him there would be a work to be done when he got older.<sup>12</sup>

In 1931 A.D. he came to know the Lord and was filled with the Holy Spirit. From that time on, his relationship with Jesus Christ and reading the Bible became the focus of his life. The next year he became an ordained independent Baptist minister, although he followed in the Pentecostal stream.

### **An angelic visitation**

In 1946 A.D. he experienced a strong angelic visitation in which he was promised the gift of healing. It was said that he was given the power to discern people's illnesses by the vibrations of his left hand. Revival poured out through his ministry when he prayed for the sick.

### **A halo of fire**

"On January 24, 1950, one of the most amazing photograph was taken in the Sam Houston Coliseum, Houston, Texas. As William Branham stood at the podium, a halo of fire appeared above his head. Many photos were taken; however, this photo was the only that turned out. George J. Lacy, Investigator of Questioned Documents, and often hired by the FBI in that capacity, subjected the negative to every scientific test available.

At a news conference, he stated, "to my knowledge, this is the first time in all the world's history that a supernatural being has been photographed and scientifically vindicated." The original of this photograph is kept in the archives of the Religious Department of the Smithsonian Institute, Washington, D.C."<sup>1</sup>



<http://www.bibleway.org/wm>

As news spread of miraculous healings, pastors from all around began to call William Branham to minister for their congregations and pray for the sick. It was also reported that he raised the dead. William Branham also walked extensively in the Word of Knowledge.

### **The legacy of William Branham**

William Branham has been considered by many to be the initiator of the healing and charismatic revival that began in 1947. The impact of his supernatural ministry was felt not only in North America, but around the world. A Pentecostal historian wrote, "Branham filled the largest stadiums and meeting halls in the world." <sup>13</sup>

Branham was a humble mystique man, often misunderstood because of his angelic visitation. As his life neared the end, he spent a lot of time alone with God, and refused hundreds of invitations to leading cities all over the United States. He passed away in 1965 A.D.

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<sup>12</sup> <http://www.bibleway.org/wmb/>

<sup>13</sup> <http://www.bibleway.org/wmb/>



## A.A. Allen

Asa Alonso (better known as A.A. Allen) was born in 1911 A.D. and grew up in poverty with an alcoholic father and an unfaithful mother. His father was a talented musician who played for dances and directed the choir at church. His mother left when he was four, which led for many years of unhappiness for the young Asa. At the age of 14, he left home. For several years he lived a life of debauchery and a purposeless existence. At the age of 21, being an alcoholic, he went to live with his mother.

He opened a dance hall, filled with dancing and alcohol. There was, however, a spirit-filled farmer who lived a quarter of a mile down the road. He had a love for lost souls and had opened his home for prayer meetings and services. He invited many from the area to attend. Disgusted with the local dance hall, he set out to close down the Allen Dance Hall. Prayer meetings gathered together to pray for the closing of the dance hall.

Within a short time, a little Methodist Church nearby opened its doors for a revival. A.A. Allen found himself in the church one night sitting in the back row. He was convicted that night, but slipped out of the church before the altar call. He wrestled with the Spirit of God until he returned to the church. That night he became born again. At the age of 34 years, the old A. A. Allen who had been bootlegger, dancer and entertainer gave his life to Jesus Christ.<sup>1</sup>



A.A. Allen became ordained as an Assemblies of God minister and launched out in his preaching ministry. Tent revivalism during the times of the Depression was difficult so he briefly settled into pastoring a small church. Two years later he attended an Oral Robert's tent meeting in Dallas, Texas, and was so amazed by the impact of the meeting. He was convinced that a great revival was underway. He left that meeting determined to get back on the road in an effort to join the revival underway. He resigned from pastoring and started his Healing Revival Campaigns. He purchased a tent and entered into the evangelist healing ministry. He was known as a man ministering to the poor, distressed, and discontented, ministering to an interracial crowd. People responded to him by the thousands.



Allen's style was bold and outgoing. Often he wore lavender suits with white patent leather boots. He was incredibly gifted, dramatic and controversial. His tent revivals launched into a television ministry as well, being one of the first to birth a national television ministry and the first to air deliverance's from demons and prophecy.

A.A. Allen became one of the most important evangelist of the Voice of Healing movement. He became known as the miracle man. His Holy Ghost rallies were shown where up to twelve hundred received the baptism of the Holy Spirit in a single service.

A.A. Allen could rightfully be called a pioneer in the development and preaching of what would later be labeled as the "prosperity" message. He promised the poor that a better quality of life was not just attainable, but was actually God's promise to every believer.

In 1955 A.D. he was arrested for drunk driving in Knoxville, Tennessee. He was exonerated; however, it has never been established exactly what happened.



The Assembly of God fellowship asked him to withdraw from public ministry until the matter could be resolved. He surrendered his ordination papers and went out on his own. Around that time he began urging the Pentecostal ministers to establish independent churches that would be freed of denominational controls. He felt that the denominations had limited the Spirit of God.

### **Miracle Valley**

In 1958 A.D. A.A. Allen was given land to build a permanent headquarters. There he built a Christian community in Miracle Valley, Arizona, which included a Bible training center to prepare young men and women for ministry as pastors, evangelists, teachers and musicians. Thousands of believers from around the world attended the Camp Meetings and Conventions conducted at Miracle Valley. The center was also a facility for radio and television production, and housed one of America's largest independent church printing and distribution centers for magazines, books, recordings, and a variety of Christian literature. Allen's ministry would eventually reach out to the poor and suffering in other nations through evangelistic crusades, Bible schools, and feeding programs in disadvantaged areas.<sup>14</sup> The media scorned him and denominational leaders banished him, while ordering others to distance themselves from him as well.

A.A. Allen also helped pioneer revivals in the Philippines where he preached repeatedly to over fifty thousand people each service. There he built a Bible School and started over four hundred churches.

### **The death of A.A. Allen**

On June 11, 1970 Allen was found dead sitting in a chair in front of his television in the Jack Tar Hotel in San Francisco. A.A. Allen was fifty-nine years old.<sup>15</sup>

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<sup>14</sup> <http://www.donstewartassociation.com/aaallen.html>

<sup>15</sup> <http://www.donstewartassociation.com/aaallen.html>

