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THINGS PENTECOSTALS DON'T KNOW

— About The Relationship Between First-Century Pentecost & Modern Pentecost —

#pen-9 — Online **NEWS**paper "PENTECOST" series. Each article builds on the aggregate foundation of all the previous ones.

ATTENTION!

For this series to make sense to you, you should be familiar with the following names—

- ✓ Mary & Isabella Campbell
- ✓ Margaret Macdonald
- ✓ Edward Irving
- ✓ John Nelson Darby
- ✓ *The Magic Twins*SM

You should know the role each of them played to bring about the rebirth of Corinthian pentecost and why it happened in the early Nineteenth Century.

If you, for some reason, chose to skip over either or all of the previous topical series, you are likely experiencing some really serious difficulty understanding the rationale for much of what you're reading in this topical series. That can't be a good thing and, with the next several editorials, that will intensify.

We are thence compelled to ask you to go back and read those topical series that you missed before you continue with this topic.

Everyone who has spent much time in the church pews of any mainstream Christian denomination knows something about the day of Pentecost. A few can even tell you about the history of The Feast of Pentecost. But how many church folk

do you know who can tell you about the real history of the modern pentecostal movement?

My younger brothers and I were typical pentecostal PKs and none of us knew. Did our mom and dad know? Doubtful. Our pentecostal grandparents on both sides of the family? Doubtful, too.

I also wonder whether all my preacher friends and the professors at my parochial alma mater knew the real history of the modern pentecostal movement.

Some of those fellows have risen to the highest level of leadership within that pentecostal denomination. Did they know? Do they know? How about the long parade of pastors whom I served for decades? Did they know? If they did, they did a really good job of keeping it a secret. I don't think they knew.

The answers to those questions may never come, but I wanted to know. Felt like I needed to know. And I think you need to know, too. Here, I hope to help you separate the facts from the myths about how the movement got its start in the U.S.A.

Although there are some other stories afoot, you may have heard that it all started with the Azusa Street Mission, in Los Angeles. It didn't. Post-modern pentecost is a marketing success, but who were the real

pioneers of modern pentecost on the American Continent? Prepare for some surprises...



Frank Weston Sandford
(1862–1948)

In August 1891, after claiming to have performed a successful exorcism, he established the closed commune, "Shiloh," in Durham, Maine. A short time later, he re-named the commune "The Kingdom." His signature initiative was "The Holy Ghost and Us Bible School."

Where and from whom did he learn about talking in *tongues* and such? We have not been able to learn that. What we have learned is that after establishing "The Kingdom," he acquired an oceangoing vessel that he also named "The Kingdom." He was clearly an experienced sailor and world traveler.

That leads us to a working conclusion that he was likely exposed to revived Corinthian pentecost in London from an Irvingite holdover. But maybe he sailed into Port Glasgow to meet with relatives or friends of Mary and Isabella Campbell or the Macdonald brothers.

Interestingly, Charles W. Nienkirchen wrote on pages 31-32 of his A. B. Simpson and the Pentecostal Movement, that

Simpson's associate, Steven Merritt may have introduced Sandford to the neo-Corinthian pentecost phenomena. We have some really serious doubts about that, though: A. B. Simpson was the earliest staunchest and most articulate critic of that theology and those practices.



Albert Benjamin Simpson
(1843–1919)

Canadian preacher and theologian, A. B. Simpson (That is how he is most commonly known.) wrote extensively about his sensible scriptural objections to things associated with neo-Corinthian pentecost. Was he a pioneer of modern pentecost?

He was the première global critic of it. The first of his long series of globally-distributed publications about it is dated February 5, 1892.

We may publish a series of editorials about Simpson later. You should feel free to do your own Internet search, though, if you'd like to gain additional insight into the substance and nature of his critiques.

You may also want to do an Internet search to get a more on the life and times of Frank Weston Sanford.

(Continued in next editorial...)

