

Self Guided Azusa Tour for SPS Participants
March 2006
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The following information is provided to members of the SPS to help you find your way on a self-guided tour of sites related to early Pentecostalism in the Los Angeles area. For the most convenient use of this material, someone should drive, while another person reads the directions. The purpose of this tour is to acquaint you with a sense of the ethno-geographical landscape of LA as much as anything. You will pass through a number of ethnic neighborhoods, each with its own individuality, history, and challenges. I really hope that you have a great time, and would like to hear back from you on the effectiveness of this guide at cmrobeck@fuller.edu.

From the Hilton Hotel or Fuller Seminary: Proceed north on Los Robles Ave. to Corson (One block past Walnut), turn right. Stay in the left lane to Lake Ave., then turn left, keeping to the left two lanes which feed the **210 Freeway** going west.

Enter the 210 Freeway going west (toward Glendale), but move as quickly and safely as possible at least three lanes to the left. You will be confronted by a split in the freeway within ½ mile and you want to be at least three lanes from the right side in order to make the appropriate freeway. As you cross the Arroyo Seco it will become the **134 Ventura Freeway**. Continue to the **2 Glendale Freeway** (about 5 miles). **Entry will be from the right hand lane.**

Take the 2 Glendale Freeway south to the end (about 5 miles). Once you are on the freeway, keep to the left and follow the signs marked **2 Echo Park**. Take the **Glendale Blvd.** exit going **south**.

Proceed down the center or left lane of Glendale Blvd. (1 mile). As soon as you cross under the Sunset Blvd. overpass, you will see **Angelus Temple** on your left. It is the large, white, domed structure. Turn left on Park Street. You may wish to park somewhere in the vicinity and get out. **You should cross the street only at the light. The L.A. area has strict Jaywalking laws that go against your driving record.**

STOP #1 Angelus Temple.



The temple was dedicated October 1, 1923 by Sister Aimee. Born Aimee Kennedy, Aimee was led to the Lord by Robert Semple. Semple had immigrated to the United States from Northern Ireland in 1898. He moved to Chicago, and joined a storefront mission, most likely that of William H. Durham. Durham came to the Azusa Street Mission in February-March 1907. Returning to Chicago, he transformed the North

Avenue Mission into a Pentecostal center. By late 1907, Semple was ready to begin an evangelistic ministry of his own. In 1908 it took him to Canada where he met, and later that year, married Aimee Kennedy. They returned to Chicago where Robert Semple was ordained by William H. Durham in January 1909. After serving alongside Durham, the Semples left Chicago in 1910 for Hong Kong. There, he died August 19, 1910, leaving a pregnant Aimee. She returned to New York with her infant daughter, where she met Harold McPherson. They were married in October 1911.

Toward the beginning of World War I, Aimee Semple McPherson began her ministry, launching a magazine called *The Bridal Call*, and preaching to large crowds in tent meetings and auditoriums. As her ministry grew, so did her reputation. Ultimately, Harold McPherson returned to Rhode Island to continue his business, while Aimee continued to preach across the country, founding the Echo Park Evangelistic Association. She and Harold were divorced in 1921. That year, she made the decision to build Angelus Temple.

Until her death in 1944, Angelus Temple served as her primary pulpit. From here she launched a worldwide organization that included 400 churches and 200 mission stations at the time of her death in 1944. You may wish to look at the two cornerstones that mark the temple's façade. One of them depicts the "Foursquare" gospel, while the other committed the temple to *interdenominational cooperation* in world evangelization. If you walk up the hill past the temple, you will see the home of Aimee Semple McPherson. She did not live here very long. Continuing around the corner, you will come to large structure which, for many years, housed LIFE Bible College, founded by Aimee.

Aimee Semple McPherson thought seriously about where the temple should be constructed. The streetcar system passed the temple on Glendale Blvd, but it also went down Sunset Blvd, a half block from the temple. Furthermore, one of the major parks of the city, Echo Park, stood across the street. The temple originally held 5300 people. Later, its seating capacity was reduced, but over the past half dozen years, the temple has undergone major reconstruction in order to bring it up to current earthquake codes. Matthew Barnett currently serves as the head of the Dream Center, which occupies the old "Queen of Angels" hospital property adjacent to the 101 Hollywood Freeway, and he serves as the pastor at Angelus Temple.

If you go back down to the corner of Glendale Blvd and Park, you will see the large Citibank Building across Glendale Blvd. This building is actually owned by the International Church of the Foursquare Gospel. The denominational headquarters are housed on several floors. When you have completed your short walk, return to your car and **continue south on Glendale Blvd.** past Echo Park with its lake (on your left), through the 101 Freeway underpass. Across the lake you will see the Episcopal Cathedral and the diocesan offices for Southern California. **Move to the right lane.**

Turn right at the first signal past the freeway overpass, at Temple Street and proceed to the second signal, which is North Bonnie Brae Street. Left turns are banned between 4-6 PM. At any other time, you may turn left.

Turn left on North Bonnie Brae Street and proceed about 1½ blocks, to 216 North Bonnie Brae Street. The house will be on your left.

STOP #2. 216 North Bonnie Brae Street was the home of Richard and Ruth Asberry. It was here that the Azusa Street Revival first broke out, on April 9, 1906. The Asberrys owned at least two pieces of property on the south side of this street. Jennie Evans Moore, a cousin of Ruth Asberry, owned and occupied the house directly across the street from the Asberrys (217) North Bonnie Brae Street. William J. Seymour and a small group of African American believers met in this house for about one month.

You should be able to see that the neighborhood, which was a racially integrated, middle class neighborhood in 1906, was sparsely populated, with a number of vacant lots. The Asberry home, for instance, had a vacant lot on each side of the house. The families of some of the original owners still occupy the existing homes. It is easy to see that the noise produced by the week or so of "Pentecostal" services at the Asberry home between April 9 and April 15 would not have produced much turmoil for the neighborhood.



The house was remodeled by the Asberrys and renumbered by the city in 1914. You can compare this photo to the present house. As the group grew, they moved their meeting outside. The porch provided a ready made pulpit, and for a few nights in early April, people sat or stood on the stairs and bank or in the street. The breakdown of the porch, and the increased interest in the activities that were taking place at the Asberry home forced Seymour and his friends to locate a more suitable location for their prayer meeting. They found it on Azusa Street.



Today, this neighborhood is part of the Filipino community, though it also includes several Spanish language churches. As you proceed south on Bonnie Brae, you will see a Latino Apostolic church on your left.

In 1985, a group of men were brought together by Dr. Art E. Glass. They formed a corporation called "Pentecostal Heritage," and raised money for the purchase of the property. In 1997 the house was given to the First Jurisdiction, Southern California, of the Church of God in Christ, led by Bishop Charles Blake. The First Jurisdiction has since purchased the lots on both sides of the Asberry home and restored. It was they, who built the retaining wall in front, put up the fences, and provided a yard level with the base of the house.

Proceed south on Bonnie Brae Street to the corner of Beverly Blvd.

At this corner, on your right, William Francis Manley, the head of the "Household of God," held tent services during the winter of 1905. When Mrs. Julia W. Hutchins was asked to leave Second Baptist Church because she insisted on proclaiming the Wesleyan-Holiness doctrine there, she and her "converts" worshipped with Manley on this corner. About mid-year, she opened up a storefront church near the northeast corner of 9th and Santa Fe.

Turn left and proceed east on Beverly Boulevard two blocks to Union, staying in the right lane. If you were to cross Beverly Boulevard, you would soon find yourself in Los Angeles' Koreatown.

STOP #3. Turn right on Union and stop. In 1906, a branch of First National Bank stood where the market now stands (on your left, across the street). Immediately behind the bank, in what is now part of the Post Office parking lot, stood the home of Edward and Mattie Lee. It was here that Seymour stayed when he was asked to leave the church founded by Mrs. Julia W. Hutchins in February 1906. With the permission of the Lees, Seymour began a cottage prayer meeting at this location that ran for about two weeks. According to the Sanborn Map, the Lee home was much smaller than the Asberry home. Edward and Mattie Lee, Mrs. Lee's brother, William Seymour, Sallie Traynor, and Bud Traynor all lived in what amounted to a one bedroom home. The prayer meeting grew rapidly (Frank Bartleman visited the prayer meeting at the Lee home with Mother "Wheaton" a famous prison evangelist) and the prayer meeting was moved to the Asberry home by mid-March.

Proceed south on Union to a point at which you can make a safe "U-Turn".

Proceed north on Union across Beverly Blvd to **Temple Street** and turn right.

Proceed east on Temple Street. You might like to stay in the left lane through the downtown area. The right lane is in bad shape and you will be jostled quite strongly at points if you remain there past Glendale Blvd. As you approach the downtown area, you will cross under an overpass and begin to climb a hill.

OPTIONAL SIDE TOUR (5 minutes). **Turn right on Hope Street, staying in the left lane.** On your left you will see the cultural center of Los Angeles. It includes the Ahmanson Theatre and the Mark Taper Forum (both theatres for stage productions) as well as the Dorothy Chandler Pavilion (now the home of the Los Angeles Opera).

Turn Left at First Street and move to the right lane. On your right, you will see the new Walt Disney Concert Hall, home of Los Angeles' Philharmonic Orchestra. For a good look at the Concert Hall,

Turn Right on Grand Avenue (one block) and move to the right lane.

Turn Right on Second Street and proceed down the hill in the right lane.

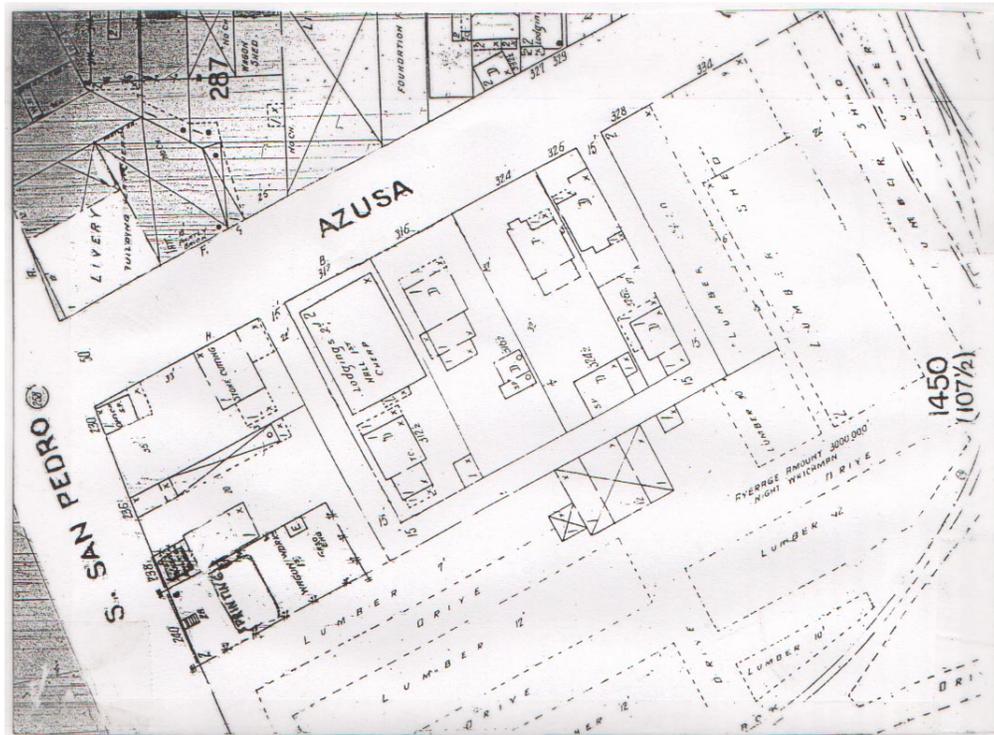
Turn Right on Hope Street and proceed two blocks to return to Temple Street.

Turn right on Temple Street and proceed up the hill.

At the top of the hill, you will reach the corner of **Temple and Grand**. You will see the new Roman Catholic Cathedral (Well worth a visit!), Our Lady of the Angels, on your left. Unlike the great cathedrals of Europe, it was built at the beginning of the 21st Century with a vision for the future. It also represents the thinking of Vatican Council II. It has a baptistery large enough to accommodate immersions. Christ is clearly at the center of the facility, and the large tapestries along the walls represent the presence of the "Community of Saints". Continue east on Temple Street, down the hill and past a series of court houses and city government buildings to Judge John Aiso Street.

Turn right on Judge John Aiso Street. This is actually San Pedro Street, but this first block carries the name of Judge Aiso. **Continue down South San Pedro Street to Second Street.** You will find a public Joe's Auto Park on the southwest corner of San Pedro and Second. You may park there or find a metered parking space on either Second Street or San Pedro Street. If you park at Joe's Auto Park, walk across San Pedro Street at the signal (San Pedro and 2nd Street). You are now in "Little Tokyo," the heart of the historic Japanese American community in Los Angeles. Turn right on San Pedro. Azusa Street (actually an alley) will be on your left, the east side of San Pedro about halfway between 2nd and 3rd Streets. It will be marked overhead by a sign put up by the City of Los Angeles, marking it as a local historical sight. The south side of Azusa Street (toward 3rd Street) is defined by a concrete wall.

STOP #4 Azusa Street Site: At the sidewalk, you will see a set of half dozen stairs that take you into Nogouchi Plaza. It was on this land that the Azusa Street Mission stood. Currently, the land is owned by the Japanese American Cultural and Community Center (the tall building on the south side) and it is home to the Japan America Theater (on the east side). This area was originally an open barley field when Native Americans traversed the region. In the 1870s, the land was planted in citrus. Just to the right of the stairs, you will see one large grapefruit tree that comes from that period.



The front of the Azusa Street Mission started roughly at the wall and extended 60 feet south. It was 40 feet wide. Move across Nogouchi Plaza, walking parallel to the wall that marks Azusa Street. To your left you will find two or three terraces. On one of them, about 50-60 feet from the stairs you came up, is a small plaque. It reads:

AZUSA STREET MISSION

This plaque commemorates the site of the Azusa Street Mission which was located at 312 Azusa Street. Formally known as the Apostolic Faith Mission, it served as a fountainhead for the international Pentecostal Movement from 1906-1931. Pastor William J. Seymour oversaw the "Azusa Street Revival." He preached a message of salvation, holiness, and power, welcomed visitors from around the world, transformed the congregation into a multicultural center of worship, and commissioned pastors, evangelists, and missionaries to take the message of "Pentecost" (Acts 2:1-41) to the world. Today, members of the Pentecostal/Charismatic Movement number half a billion worldwide.

February 1999 Azusa Street Memorial Committee



From about April 14, 1906 through July 1931, the Azusa Street Mission held services on this site. At its height, as many as 1500 people flocked into and around the Mission for Sunday services during 1906 and 1907. The congregation underwent many changes following the revival as newer congregations were formed throughout the city of Los Angeles. By the time Angelus Temple was built, there were at least two dozen Pentecostal congregations of all types in Los Angeles.

Twenty feet past the plaque in the ground that marks the site of the Mission, is another smaller plaque. It is next to a young grapefruit tree planted in 2002. This tree was dedicated to the memory of William J. Seymour and Jennie Evans (Moore) Seymour. The Japanese community suggested that as this tree grows, a branch from the older tree on the property might be grafted into the younger one to signify a passing of the mantle from one generation to the next.

Take a few minutes to explore the plaza. The rock sculpture in the center of the plaza is intended to depict a man, standing, and a woman, lying down. In traditional Japanese culture, she is the one close to the earth, the source of life. The Japan America Theatre and the plaza are the home of many public events. In 1987, Pope John Paul II spoke in this theatre to a group of 650 religious leaders on the 25th Anniversary of the Vatican's statement governing interreligious affairs, *Nostre Aetate*. If you move to the waist high wall

between the theatre and the Cultural Center office building, you can see a sunken Japanese garden. If the Cultural Center is open, you can enter the garden by taking the elevator down to the basement. There is no admission charge for doing so.

As you walk past the Cultural Center building, you will find a memorial court built to honor the Japanese American soldiers and sailors who fought for the United States military during World War II, while most Japanese Americans were in what the US has called, politely, “Internment Camps,” the Korean War, and the Vietnam War.

Return to the staircase that you entered and look across San Pedro Street. About three blocks from the Azusa Street site, you will see the top of St. Vibiana’s Cathedral. It was decommissioned about 2000 due to extensive earthquake damage. This Cathedral, however, existed at the time of the Azusa Street revival and it sits at 2nd and Main Street in the heart of downtown Los Angeles. **Please return to the corner and cross San Pedro at the light.**

Exit Joe’s Auto Park where you entered it, and turn left (north on San Pedro). Get in the right hand lane and proceed one block to 1st Street and turn right. You will proceed east on 1st Street about 3 miles. On the left you will see the Japanese American National Museum (Well worth a tour.).

OPTIONAL SIDE STOP

JAPANESE AMERICAN NATIONAL MUSEUM
369 East First Street
Los Angeles, California 90012

Open Tuesday through Sunday 10:00 a.m. to 5:00 p.m. Adults \$8.00; Seniors (62 and over) \$5.00; Students (with ID) and Children (6-17) \$4.00; Children 5 and under and Museum Members, Free.

Continue east on First Street about 2.3 miles. The area on your left, before you come to the bridge that crosses the Los Angeles River, was traditionally known as “The Flats”. This is where the majority of Russian Molokans immigrated between 1904 and 1910. About 10,000 of them came to Los Angeles during that period. Many of the unskilled laborers found work in the lumber yard adjacent to the Azusa Street Mission. Their worship patterns were similar to those of “Azusa Street”. They claimed to have been directed from southwestern Russia (The Caucasus region bordering Turkey, Armenia, and Iran) to Los Angeles by the vision of a young boy given in 1857. The Shakarian family came with this immigration.

As you cross the bridge, you move into what is known as Boyle Heights in East Los Angeles. It is populated largely by Mexican Americans. **Notice the many murals on buildings** along the street, often highlighting “Our Lady of Guadalupe” and other popular religious or social themes.



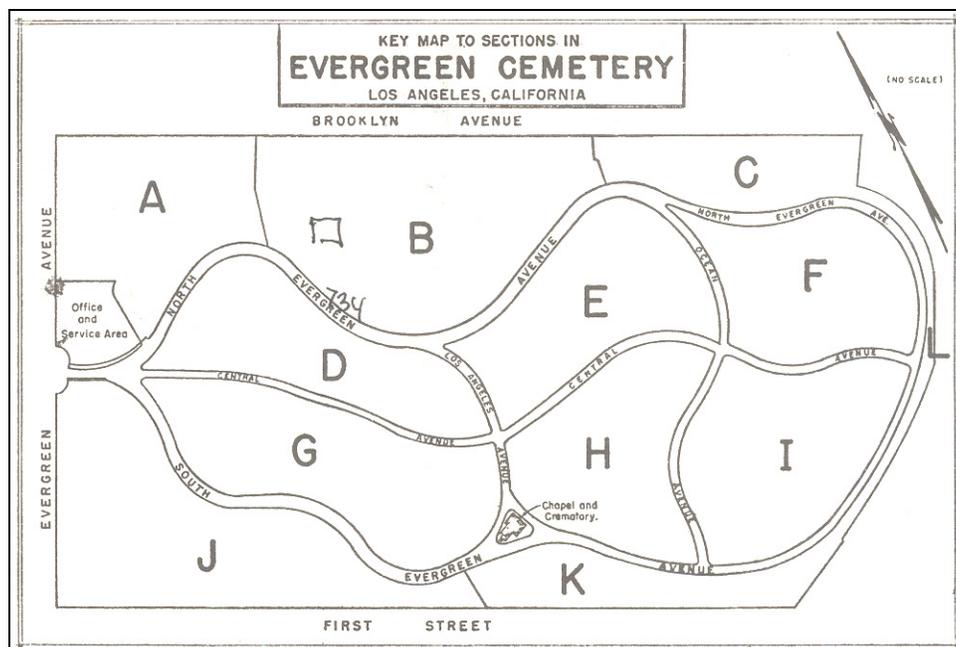
Our Lady of Guadalupe is the name given to Mary marking the place where several apparitions allegedly took place near Mexico City in December 1531. An older man named Juan Diego was on a two day walk from his village to Mexico City to participate in the celebration of the Immaculate Conception of Mary. Near the top of a hill, “our lady” appeared to Juan Diego with the message that she wanted him to speak to the Bishop of Mexico City and ask him to build a temple at the site where she and Juan Diego met in which she, as a loving mother could show her compassion toward the natives of Mexico. Juan Diego proceeded to speak to the Bishop, who was not interested in building a new church.

Our Lady of Guadalupe appeared once again to Juan Diego. She asked him how things had gone, and when he told her, she gave him a sign to take to the bishop. Miraculously, she caused a bouquet of flowers to grow in the winter frost. She picked the flowers and placed them in Juan Diego’s cloak and told him to return to the Bishop. He did so, and when he laid the cloak before the Bishop to show him the miracle of flowers, they found the flowers and a full length color portrait of Our Lady, just as she had appeared to her.

There are three important points coming from this series of apparitions that every Pentecostal should know. 1. The Bishop built the temple on the spot where they took place. Over 20 million people per year visit the Basilica at the base of the hill, where Juan Diego’s cloak is on display. 2. Juan Diego’s story led to the conversion of large numbers of Aztecs to Christianity within a decade. On July 31, 2002, John Paul II canonized Juan Diego as a saint, making him the first indigenous person (Aztec) in the Americas to be so honored. 3. Our Lady of Guadalupe has been named the Queen or Patroness of the Americas. In Mexico’s war of independence in 1810, Miguel Hidalgo shouted “Death to the Spaniards, and long live the Virgin of Guadalupe.” A century later, those who fought beside Emiliano Zapata in the Mexican revolution went into battle, carrying her image. Today, she is a symbol of the Zapatista Movement in the Yucatan region of southern Mexico. She is hugely popular in popular Catholicism among many Latin Americans, but she is an especially popular spiritual and political figure among Mexicans and Mexican Americans.

Depending upon the day of the week, you may see many mariachi bands standing near 1st Street and Boyle Ave., waiting for employment. Simply drive up, bargain with them, and they will ride with you to your party.

Turn left on Evergreen and proceed one block to the main cemetery entrance on your right (at Michigan Ave.).



STOP #5 Evergreen Cemetery: As you enter the cemetery **please keep your speed under 10 mph**. If you have a specific question, the main office will be on your left. At the junction ahead of you, take the left hand fork and **proceed to Section B**. You may park your car on the right side of the road, just past the first big curve. Cross the street and walk slowly along the left side of the road until you see a line of tombstones that run perpendicular to the road. There should be a small rise in the road at that point. Near the curb, you should find a concrete marker in the ground marked 734. **Please do not lean against or sit on any tombstone. Workers will be watching you and they will invite you to leave.** Walk along this line of tombstones about 50-60 feet. On your right, you will find the Seymour grave within 5 or 6 gravestones of the path you took from the road. William J. Seymour and his wife, Jennie Evans (Moore) Seymour are buried in Lot #3332. The Seymour marker will have a bronze plate in the ground as well as a small tombstone.

The Evergreen Cemetery was begun in 1877 and was run by the city of Los Angeles. It contains over 300,000 graves, including many people who played significant roles in the history of the city. Among the people from Azusa Street that are buried here are **Richard and Ruth Asberry (Section A)** about halfway up the hill near the fence paralleling Evergreen Avenue.



One of the surprises held by the cemetery is found within 100 feet of the Seymour grave. If you proceed about 15 feet further from the cemetery road where your car is parked, and turn left instead of right, you will be able to walk down a length of gravestones that run parallel to the cemetery road. There you will find the tall, black headstone marking the grave of Bishop **Charles Price Jones**, co-founder of the Church of God in Christ, and hymn writer. Pentecostals know him best for songs such as “Deeper, Deeper in the love of Jesus” and “Jesus Christ Is All I Need”.

Ivey Campbell, who took the message from Azusa Street to Ohio and Pennsylvania is also buried in **Section B**.



In **Section F** you will find the grave of “*El Azteca*”, **Francisco Olazábal**, founder of the Pentecostal body known as the Latin American Council of Christian Churches.

Upon completion of your visit to the Evergreen Cemetery, follow the roads to the right, to return to the front entrance.

Turn right onto Evergreen Avenue as you exit the cemetery and proceed to the corner.

Turn left onto Cesar E. Chavez Blvd. Move to the right lane and watch for signs to the Golden State Freeway 5 North. This entrance is a bit tricky, but you will cross the freeway before turning right.

Turn right, on State Street, which will take you back across the freeway. Move to the left lane and watch of the freeway entrance.

Enter the Golden State Freeway 5 North and stay in the right lane. In about .7 miles, you will see a sign for the Pasadena Freeway 110.

Enter the 110 Pasadena Freeway, traveling north toward Pasadena for about 3 miles. This section of road from Los Angeles to Pasadena is the first freeway to be built in the United States. It was constructed in 1938 and had a top speed of 45 mph. It paralleled quite closely, the creek (You will see the concrete ditch on your right side) that runs down from the San Gabriel Mountains to the Los Angeles River. The term “Arroyo Seco”, literally means a “dry creek”. Most of the year, the creek is little more than a trickle. In 1914 the rains were so bad that the creek overflowed its bank and destroyed everything in its path from Pasadena to the Los Angeles River. In 1906, both sides of this freeway were more or less open land. In this arroyo, many churches had their camp grounds.

THREE OPTIONAL SIDE STOPS

Site # 1 As you drive north on this freeway, on your right you will see some old buildings. This is Heritage Square Museum. Heritage Square Museum. It is located at 3800 Homer Street in the Lincoln Heights/ Highland Park neighborhoods of Los Angeles. You can exit at Avenue 43 and at the end of the off ramp, turn right onto Homer Street and go to the end of the road. The museum is open every Friday, Saturday, Sunday and most holiday Mondays from 12 p.m. to 5 p.m. Hours vary from October to March. On Saturday and Sunday, guided tours depart hourly (12 to 3 p.m.) from the Palms Depot. Adults: \$10, Seniors: \$8, Children, ages 6 to 12: \$5. Children under 6 admitted free of charge. Discounts available for AAA members and TimeTravelers® members.

Site # 2 On the west side of the freeway stands the Lummis Home, El Alisal, The place of the Sycamores. Charles Fletcher Lummis was a writer and publisher who did much to popularize the Los Angeles area in the late 19th and early 20th centuries. Between 1898 and 1910, he built his home from rocks he took from the nearby Arroyo Seco. Today the house is the home of the Historical Society of Southern California. Located at 43 East Avenue 43, it is open to the public Friday, Saturday and Sunday from noon until 4:00 PM.

Site # 3 On the hill to the west, overlooking the valley, you will see a tower. It marks the location of the Southwest Museum of the American Indian. Its purpose is to explore Native Indian histories and cultures from as far north as Alaska to South America. It was founded in 1907 by Charles Lummis and members of the Southwest Society and is the oldest museum Los Angeles. After exiting the Pasadena Freeway at Avenue 43, turn left, crossing over the freeway. Turn right on Figueroa as far as Museum Drive. Turn left and drive to the parking lot. The museums and the Museum Stores are open Tuesday through Sunday, 10 a.m. to 5 p.m. Admission to both museums is free on the second Tuesday of each month. Admission is \$7.50 for Adults, \$5.00 for students and seniors 60+, \$3.00 for children 2-12

On the hill to your left is Figueroa Street, formerly known as Pasadena Ave. The Streetcar ran from Los Angeles along Pasadena Avenue. Passengers typically caught the streetcar downtown and took it to Avenue 60, where they stepped off and made their way down the hill to the camp ground.

Exit the 110 Pasadena Freeway at Via Marisol. Turn right, but be prepared to enter Arroyo Seco Park almost immediately.

STOP # 6 Arroyo Seco Camp Ground: You might want to drive the length of the parking lot just to look around. At the end of the parking lot is Avenue 60. The entire area from Avenue 60, south to Avenue 56, which is on the other side of the freeway below Via Marisol, was the area known as the Apostolic Faith Camp Ground. It consisted of 15 acres of land that was leased with the help of Frank Crawford, the husband of Florence Crawford. Up the hill at the edge of the park is the area known as Hermon. It was established as a Free Methodist community in the late 19th century, and the Azusa Street Mission had considerable success in leading some of these people into the Apostolic Faith.

On June 1, 1907, the Azusa Street Mission joined with the 8th and Maple Mission, the Upper Room Mission, People's Church, God's Detective Mission, the Full Gospel Assembly, and several other like-minded Apostolic Faith congregations which had come into being by 1907, to hold a camp meeting here that ran through September 1, 1907. Photos from the 1907 camp meeting clearly show the large sycamore trees that still cover the landscape.

Imagine, if you can, what it must have looked like, covered with several large meeting tents, as well as hundreds of tents for guests. The *Highland Park Herald* announced that "The Holy Rollers' tents extend along both sides of the arroyo for a distance of perhaps half a mile. There are hundreds of them. The tents themselves are well kept and comfortably furnished. In them live Negroes and whites, side by side." The main meeting tent was said to seat 1500 people. In addition, there was a large meeting tent for children's meetings, another for those seeking the baptism in the Spirit, and another large tent for a cafeteria or dining room. 250 Smaller tents were lined in rows, and the avenues were named. It was like a camp city that could be found on both sides of the creek. The creek was dammed up at one or two places, providing a source of running water and a pool for baptisms.

Men who worked in the city moved their entire families to the camp. It was cooler here than in the city. There was plenty to do. According to Fred Griesinger, they even brought cattle for milk, and a few chickens. Then the men went back to the city for their daily work. Fred's father was a book binder. He worked in the city during the day, then took the streetcar to Figueroa and Avenue 60 in the evening, and spent the night in camp meeting.

This was the site of other Apostolic Faith camp meetings as well. Another took place during the summer of 1908, and the famous Worldwide Apostolic Faith Camp Meeting of 1913 took place here as well. It was in

the little creek that ran through the park that many were re-baptized in Jesus' name, following the sermon by Walter McAlister and the "revelation" by John Schaepe. It was not the first place that Pentecostals were baptized in Jesus' name. That took place as early as 1907 in Boyle Heights, under the ministry of Joshua Sykes.

Exit Arroyo Seco Park and proceed left .3 miles on Via Marisol to the signal.

Turn left on Monterey Road. Proceed one block to Avenue 60.

Turn left on Avenue 60 and proceed across the 110 Freeway to Echo Street. It will be at the top of the hill.

Turn right on Echo Street and ½ block to the home of the Pisgah Home Movement.

STOP # 7 Christ Faith Mission: This church lies at the core of the Pisgah Home Movement founded by Finis Ewing Yoakum, M.D. During the 1890s, Dr. Yoakum had been a professor at Gross Medical College in Denver, Colorado. On July 18, 1894, Yoakum was critically injured when he was struck in the back by a piece of metal extending from a buckboard. For months, he underwent numerous surgeries, but his health continued to deteriorate. In February 1895, as a last ditch effort, Yoakum journeyed to nearby Highland Park where he visited a Christian Alliance church on Figueroa Street. There he was prayed for by W. C. Stevens, and he was instantly healed. By summer, he had moved permanently to Highland Park where he opened up his mission.

Yoakum believed in "Holiness" and "Divine Healing," and ultimately he closed his medical practice. He taught a simple lifestyle, fed his followers vegetarian diets, prayed for the sick, and delivered hundreds of babies. He came into the Apostolic Faith very early after the Azusa Street Mission appeared. Throughout the first two decades of the 20th Century, he was in high demand as an evangelist, preacher, and teacher. He cooperated with Seymour, with Elmer Fisher at the Upper Room Mission, and with Frank Bartleman and William Pendleton at the 8th and Maple Mission. He taught young women at 8th and Maple and at the Peniel Mission (a holiness mission on Main Street) how to succeed as midwives, so that they had a means of earning money even as they preached or founded new churches.

Yoakum is of special importance, because he was heavily involved in ministry to the poor, the downtrodden, and the addicted. He often gave his workers pockets of nickels, told them to go down to the skid row area of Los Angeles, and provide passage by way of streetcar (the fare was only 5 cents) to Avenue 60. From there, they walked one block to the Pisgah Tabernacle (Christ Faith Mission). They were allowed to stay and become part of the community, and Yoakum built up a large community of followers.

The original home of Finis Yoakum, the tabernacle, and the dining hall all continue to exist. A Spanish language congregation currently holds services at Pisgah. The grounds, which cover nearly the entire block as well as several houses at the end of Echo Street, belong to Pisgah. It is currently being redesigned to serve as a center with affordable housing for the elderly.

As you complete your tour of Azusa Street and related sites, you may drive around the block and return to Avenue 60.

Turn right on Avenue 60 and proceed to Figueroa.

Turn right on Figueroa and proceed about 2 ½ miles to the 210 Freeway East toward Pasadena. When you enter Pasadena, you should take the Fair Oaks Blvd. exit. You may pass Fair Oaks and continue down Corson to Los Robles Avenue.

Turn right on Los Robles. Fuller Seminary will be on the left just past Walnut (the first streetlight). The Hilton Hotel is on the left, 3 blocks further.