

PETE PETERS ENDORSES “AZUSA STREET REVIVAL”

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It is simply dumbfounding to me what this Israel Identity movement is turning into. For the life of me, I don't know from where all these daffy characters are getting their wild, unfounded, idiotic ideas. I was already aware that Ted R. Weiland had a lot of erroneous premises such as sending gifts of Bibles to **Nigeria** and trying to justify it by Scripture, but Pete Peters recently has taken a turn in the same direction! Pete Peters of late, on an audio CD #1071 entitled "Prophecy & Speculation", at an index of 35:00 and continuing on, makes the claim that the negro William J. Seymour was inspired by the Holy Spirit in 1906 at Los Angeles, California. Furthermore, Pete Peters connects the Azusa Street Revival and the tongue-wagging negro William Seymour with his theory of calendar thumb days. If you are not already informed, and if you don't follow "the prophet" Pete Peters and his convoluted calendar, then according to him, you're going straight to hell. You may ask: 'why should Clifton A. Emahiser be concerned about what Pete Peters is promoting?' The answer is: because we are either gathering the sheep or we are scattering them! (Matt. 12:30). While many Israel Identity believers also read material from Peters, my own readers have inquired about this from me, and so I shall address it. Anytime we start following an *enosh*, one not of our race, and place him in a position of authority over us, we are doing contrary to what Yahweh instructed us to do! Deuteronomy 17:15 states:

“Thou shalt in any wise set *him* king over thee, whom Yahweh thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.”

How then dare Pete Peters set a negro priest over us in the person of William J. Seymour!

For those unfamiliar with the negro William J. Seymour and his Azusa Street Revival, here is a general overview of what he and his movement were all about:

Those in Israel Identity should be aware of the danger that the so-called "Pentecostal" and "Charismatic" movements pose. Alexander Dowie, born in Scotland in 1847 but reared in Australia, was trained for the Congregational ministry and held a number of pastorates in Australia. Dowie began his so-called "healing" ministry and a stormy career followed, attracting many adherents. In 1888, after many ups-and-downs of success in Australia, he came to America and settled in Chicago in 1893.

In Chicago, Dowie gained renown among many, bringing him world-wide fame. He was frequently arrested and fought a running battle with local authorities. In 1896,

he formed what he called the “Christian Catholic Church”. By 1900, he somehow managed to purchase 6,000 acres of land north of Chicago where he intended to build a city named “Zion”. And one must surely question, ‘from whence did he get such funds?’ Within two years, over 10,000 people moved to and resided at his new “City of God”. In 1901, Dowie announced that he was “Elijah the prophet”, and later proclaimed himself the “first apostle” of the church. In 1906, the city of Zion, Illinois revolted against his outrageous claims, and along with his growing financial problems ousted him from control of the church. A year later he died.

Following in Alexander Dowie’s shoes was F. F. Bosworth. In Britain, one Smith Wigglesworth picked up Dowie’s ball and ran with it there. Later a whole host of individuals joined Dowie’s parade, such as Thomas Wyatt, Raymond T. Richey, Aimee Semple McPherson, Charles S. Price, and the list is too long to cover here in its entirety.

One of the most shadowy characters to join the band was William J. Seymour, a negro tongue-wagger. It is important to understand the phenomena called “speaking in tongues” for it has joined with the enemy to help destroy the White race. In the negro William J. Seymour we have that which should be termed a “change agent”. Upon investigation one will better comprehend how Seymour aided and abetted the Jewish agenda for the “browning” of America, for his dubious doctrines have spread worldwide.

Seymour’s so-called “revival” lasted approximately three years, and at its height brought together people of all races: Caucasians, blacks, hispanics, jews, and you name it, everything came. William J. Seymour, a son of slaves, taught that speaking in tongues was the ultimate proof of salvation. Here was an *enosh* introducing a game plan to bring about integration among the races. Within weeks people of all races were streaming to the city of Los Angeles to see the services where worshipers fell to the ground and uttered all kinds of strange, unintelligible sounds, and it eventually gained six hundred million followers worldwide. As of this year (2006), sixty thousand followers will descend on Los Angeles to mark the movement’s one hundredth birthday. Interestingly, the “rapture” movement, though started earlier, began to gain prominence, and the two became like Siamese twins.

These “Pentecostal” and “Charismatic” movements, having a common origin, have divided the whole of Christendom, as has the “rapture” movement. The ultimate agenda of the enemy, through subsidiary entities, is to destroy the pure seed and power of the Holy Caucasian people. The meetings (some of which lasted all night) of these tongue-waggers were so rowdy that two policemen were posted full time at the church to keep order, and this was back in the early 1900’s when people were more peaceful. With these gatherings, for the first time (other than in the Roman Catholic church) blacks and whites worshipped under the same roof and shared pastoral duties! This begs the question: How can anyone live with/worship under the same roof with an anti-christ *congolese*-loving tongue-wagger? People belonging to these movements insist that unless one speaks in tongues, one has not the Holy Spirit. Inasmuch as non-whites have not the Spirit, “Azusa Street” style exhibitions are but a mockery of the actual Day of Pentecost!

It is not hearsay about Pete Peters speaking well of the Azusa Street Revival, but straight from his mouth. I will now transcribe exactly what Pete Peters said on this audio CD:

“... now I pointed out the other day, when we had our door day, something about Azusa Street, and one person sent this to me, and it said: ‘Hi pastor Peters, What a blessed Passover we had here at home with pastor Peters; pastor Applegate – praise be to Jesus for it. Just like you, it was the first time for us to hear about Azusa Street in Los Angeles, but my surprise raised when I heard about it the next day looking through the TV channels. I saw a Christian talk show mentioning Azusa Street, and they mentioned a centennial revival for April 25th and 26th of 2006.’ I don’t know where they got that date, but the point is this: people are beginning to hear again about Azusa Street. Now there has [sic] been some things on the History Channel or some report someplace, and they pervert our history. But let me tell you what took place in Azusa Street in 1906 on April 9th.

“There was an outpouring of the Holy Spirit. Now April 2nd, as far as I can see, in 1906 was the Passover, the door day. April 9th was seven days later, you see, and the rain began to come, gentle rain. Now they’re perverting some of the history, but we’re fortunate to have pastor Applegate who had an uncle there – actually there, Azusa Street in California in 1906, and he told Gene, when he was a young man about it, and I had Gene give me about four minutes on a sound track to tell us about it, so let’s just listen, so it’s not from the horse’s mouth, but from the one that got it from the horse’s mouth.

“‘Peter, you asked me what happened in Azusa Street, and I shared with you that my uncle had informed me that he had been there, and I thought that his take on it was really very, very interesting. He shared with me that he came in, of course, in the midst of what was happening – I don’t know what led up to it, except that I do know there’d been a group of people praying for several years, I think, for a revival in the Los Angeles area, and then people began to gather together, and there was a display of the Spirit of God – they called it ‘the glory of God’; the awesome Holy presence began to come over the group, and some were filled with the Holy Spirit in the way that the Pentecostals originally received it, and there was speaking in other tongues as they did in Acts 2:4 in the early church when Peter preached that great sermon that caused 3000 to be saved that day. But anyway, to get back to the thought, he told me that it was held in an old livery stable kind of a place that had once been a Methodist church, and had been deserted and converted into a stable – it was vacant – nobody was using it – and this group of people that had been meeting together, when the Holy Spirit began to minister to them, wanted to find a place where they could meet. They had been meeting in a home, as I understand it. And so it was that they came to Azusa Street, and I was there in 1951, and happened to see that building – it was still there then – I don’t know if it’s still there now, but it’s a big old stucco building – looks sort of like a barn, but, at the same time, it had the church tower on one side, etc. Anyway, they tell me – he told me that people would come in to the church there when he came on the scene, and I think he had heard it by word of mouth from somebody who’d been out there and came back toward where he was in the Midwest area, either – I think he was in Oklahoma or Kansas somewhere and he heard about it, and so he went out there – he was a young man, curious, and went out there, and he said they’d go in the

church and there would be such an awesome, holy presence of God that nobody would say anything – they'd just come in and sit there and be overwhelmed with the presence of God. He spoke of it as being a time where it seemed like the whole place was just lit up with a brilliance that was not the normal kind of light. It would come in waves across the people and across the building, and when it would move across the building in waves, there would be people that would be healed – there'd be blind eyes that would be opened – people that were deaf heard, and he told me that there was [sic] people that would come in on crutches and cots and so-forth, and they'd get up and be completely healed, and leave their crutches, and their canes, and their cots right where they were, and run out rejoicing about their healing. Well I think if I'd been healed of something like that, I'd probably get excited too, don't you? Anyway, it was a place where the Holy Spirit is considered to have been born – or the Pentecostal experience was considered to have been born ...'

[Pete Peters responds]: "Thank you – we're very fortunate to hear the story. Now, its a true story. It truly did happen. When did it happen? April 9th, 1906. Two Jubilees later is April 9th, 2006."

After playing this "sound track", Pete Peters goes on to make it appear that the "Azusa Street Revival" was legitimate, and an act of the Almighty. There was a spirit at that building on Azusa street all right, but it wasn't the Holy Spirit. We can know that beyond all doubt, as Yahweh never blesses anything led by an *enosh*! We can also be sure that Yahweh's Holy Spirit had nothing to do with the "Azusa Street Revival", as the resulting aftermath of its influence has assisted the miscegenation that we see going on today! You can mark it down in your little book that the Holy Spirit of Yahweh would never come into a group of people of mingled race! The Holy Spirit came down on Sodom and Gomorrah and you know what happened there. Had it been the Holy Spirit at Azusa street, all that would be left would be ashes! Yahweh's Holy Spirit would never enter a group made up of "Jews", hispanics, negroes and mexicans, and if any Whites attended, the Holy Spirit would not accompany them!

An excerpt from an article, "William J. Seymour and the Azusa Street Revival", by Gary B. McGee in a recent issue of the Assemblies of God's *Enrichment Journal*: "The April 18, 1906, issue of the *Los Angeles Times* carried the story on the Azusa Street revival. To read the newspapers in 1906, one might have wondered about all the excitement in an old building on Azusa Street in the industrial part of the city. According to the *Los Angeles Times*, a bizarre new religious sect had started with people 'breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand.' Furthermore, 'Devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories, and work themselves into a state of mad excitement.'

"If that didn't grab the reader's attention, the article continued by saying that 'Colored people and a sprinkling of whites compose the congregation, and night is made hideous in the neighborhood by the howlings of the worshippers who spend hours swaying forth and back in a nerve-racking attitude of prayer and supplication.' To top it all off, they claimed to have received the 'gift of tongues,' and what's more, 'comprehend the babel'." [Like blacks in the jungle!]

This is an atmosphere of hell rather than heaven! Pete Peters labels the Azusa Street Revival "the latter rain" of the Spirit, as promised by the Old Testament prophet

Joel (2:23– 29). I guess Pete Peters expects that the hottentot, William J. Seymour, will be an inspiration to Israel Kingdom Identity! If one listens to this audio CD by Pete Peters, one gets the impression that the end-day fulfilling of the Holy Spirit began at the Azusa Street Revival with the negro, William J. Seymour. Or did “pastor” (?) Gene Applegate overlook informing Pete Peters that William J. Seymour was black? But Peters (the divine prophet) should have known that in advance!

MORE DATA ON WILLIAM J. SEYMOUR

Another excerpt from part 2 of this same article by Gary B. McGee reads: “William J. Seymour, an African-American, was born May 2, 1870, in Centerville, Louisiana, to former slaves Simon and Phillis Seymour, who raised him as a Baptist. Later, while living in Cincinnati, Ohio, he came into contact with holiness teachings through Martin Wells Knapp’s God’s Revivalist movement and Daniel S. Warner’s Church of God Reformation movement, otherwise known as the Evening Light Saints. Believing that they were living in the twilight of human history, these Christians believed that the Spirit’s outpouring would precede the rapture of the Church. They deeply impressed the young Seymour.

“After moving to Houston, Seymour attended a local African-American holiness congregation pastored by Lucy F. Farrow, a former governess in the household of Charles F. Parham. Parham led the midwestern Apostolic Faith movement, the original name of the Pentecostal movement, that had begun in his Bethel Bible School in Topeka, Kansas, in January 1901. By 1905, he had relocated his base of operations to the Houston area where he conducted revivals and started another Bible school. Farrow arranged for Seymour to attend classes. However, because of the “Jim Crow” segregation laws of the time, Seymour had to listen to Parham’s lectures while sitting apart from the other students. Seymour accepted Parham’s view of baptism in the Holy Spirit – the belief that in every instance, God would give intelligible languages – speaking in tongues to believers for missionary evangelism ...”

From here, at the urging of a negress, Neeley Terry, who heard Seymour preach at Houston, and with some financial assistance from Parham, Seymour promptly moved to Los Angeles in February 1906 (where he had no “Jim Crow” laws to constrain him). To shorten a long story, after various altercations he finally established his (**congregation of the dead**, Pr. 21:16) at Azusa street where, (picking it up again in part 3 of McGee’s article):

“African-Americans, Latinos, whites, and others prayed and sang together, creating a dimension of spiritual unity and equality, almost unprecedented for the time. It allowed men, women, and children to celebrate their unity in Christ and participate as led by the Spirit. Indeed, so unusual was the mixture of blacks and whites that Bartleman enthusiastically exclaimed, ‘The color line was washed away in the blood.’ He meant that in the sanctifying work of the Holy Spirit, the sin of racial prejudice had been removed by the cleansing blood of Jesus Christ.” [**Absolute blasphemy!**]

The Charles F. Parham & John Alexander Dowie Connection

Another excerpt from part 3 of McGee’s article reads: “Meanwhile, in late summer 1906, Charles Parham had begun leading another Pentecostal revival in Zion

City, Illinois, among the followers of the nationally known faith healer John Alexander Dowie. Not until October did Parham leave for California, hoping to consolidate the faithful in Los Angeles within the wider network of Apostolic Faith believers, and second, to harness what he considered to be an unbridled religious enthusiasm. As it happened, the emotional worship and particularly the mingling of whites and blacks together deeply offended him. Parham laid the blame at Seymour's feet."

QUESTION: Is this really the kind of fellowship we want among the brethren in Israel Identity? At least now the reader should begin to see how all of this blasphemous, unholy alliance fits together, and it's not a very pretty picture. And, Pete Peters has to be out of his mind if he thinks he can drag the rest of us into such a contaminated environment.

For more information on William J. Seymour, go to the Internet and enter his name into the search engine, for there is an abundance of data on this *enosh*. If the reader can't already see the danger of so-called 'Pentecostal' and 'Charismatic' tongue-wagging, he must be blinder than Pete Peters! There is hardly anything that Pete Peters promotes that is biblically sound. And, Pete Peters is dead-wrong, for the Azusa Street Revival has absolutely nothing to do with the "latter rain" for true genetic Israel! Nor does the present-day "tongues movements" have anything in common with the outpouring of the Holy Spirit at the day of Pentecost, as recorded in the Book of Acts! It would be difficult, then, to assess all of the damage that William J. Seymour has spawned to liquidate the White Israel race.

Another publication, the *Holy Ghost Review*, described the activity of the average meeting: "It was common for the lost to be saved, sick healed, demonized delivered, and seekers to be baptized in the Spirit in almost every meeting. Many of the early leaders of the Pentecostal movement received their Holy Ghost baptism or worshipped at the Azusa 'plank' altar."

With all of that activity of casting out demons, and all the various ethnic groups in attendance, I am certain there were an abundance of devils to be cast out. But probably all they were accomplishing in their casting out was they were simply casting the devils from one *enosh* to another *enosh*. Don't be surprised should Pete Peters launch his own program for casting out devils, or "snakes" as he calls them, for as he claims, to disagree with "the divine seer", one becomes a "snake". Why does Pete Peters (with his double-standard) condemn illegal mexicans while simultaneously highly praising a black?