

A photograph of a person in a red robe, likely a priest or monk, sitting in a church. They are leaning forward with their head resting on their hands, in a prayerful or contemplative pose. A book and a pair of glasses are resting on their lap. The background shows the interior of a church with wooden pews and a window with a grid pattern.

Curtis & Tina Norton

SEEKING GOD

a profile of
The Generals of Prayer, Faith & Healing

The Generals of Prayer, Faith & Healing



Smith Wigglesworth, often referred to as 'the Apostle of Faith,' was one of the pioneers of the Pentecostal revival that occurred a century ago.

Without human refinement and education he was able to tap into the infinite resources of God to bring divine grace to multitudes. Wigglesworth believed that healing came through faith, and he was flexible in his approach. When he was forbidden to lay hands on audience members by the authorities in [Sweden](#), he preached for a "corporate healing", by which people laid hands on themselves. He also practiced anointing with oil, and the distribution of "prayer handkerchiefs" (one of which was sent to King [George V](#)). Wigglesworth sometimes attributed ill-health to [demons](#).

Thousands came to Christian faith in his meetings, hundreds were healed of serious illnesses and diseases as supernatural signs followed his ministry. Much of Wigglesworth's ministry was focused on [faith healing](#). He said God had healed him of appendicitis. Despite suffering from kidney stones which passed naturally in his later years, Wigglesworth refused any medical treatment, stating that no knife would ever touch his body either in life or death.

Supporters of Smith said they were miraculously healed with accounts being described in the popular press and in Pentecostal magazines. There were reports that people were raised from the dead, including his wife Polly.

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Many people said they were cured of cancer by him. Wigglesworth, who's only training was as a plumber, described cancer as 'a living evil spirit', and insisted that many diseases were 'satanic in origin'. His methods often involved hitting, slapping or punching the afflicted part of the body. On a number of occasions his approach to persons suffering from stomach complaints was to punch them in the stomach, sometimes with such force that it propelled them across the room. When challenged on this, his response was "I don't hit them, I hit the devil".

Responding to criticism over his method of praying for the sick, Wigglesworth stated: "You might think by the way I went about praying for the sick that I was sometimes unloving and rough, but oh, friends, you have no idea what I see behind the sickness and the one who is afflicted. I am not dealing with the person; I am dealing with the satanic forces that are binding the afflicted". On one occasion Wigglesworth declared to the sick "I'll only pray for you once, to pray twice is unbelief." The second night, a man approached the altar to receive prayer again and Wigglesworth, recognizing him, said "Didn't I pray for you last night? You are full of unbelief, get off this platform."



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William J. Seymour, an African-American, was born May 2, 1870, in Centerville, Louisiana, to former slaves Simon and Phillis 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.

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.

Neeley Terry, an African-American and member of the new congregation led by Hutchinson in Los Angeles, visited Houston in 1905 and was impressed when she heard Seymour preach. Returning home, she recommended him to Hutchinson, since the church was seeking a pastor. As a result, Seymour accepted the invitation to shepherd the small flock. With some financial assistance from Parham, he traveled by train westward and arrived in Los Angeles in February 1906.

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Azusa Street Revival

Seymour immediately encountered resistance when, just 2 days after arriving, he began preaching to his new congregation that speaking in tongues was the Bible evidence of the baptism in the Holy Spirit. On the following Sunday, March 4, he returned to the mission and found that Hutchinson had padlocked the door. Condemnation also came from the Holiness Church Association of Southern California with which the church had affiliation. Not everyone in the congregation, however, was troubled by Seymour's teaching. Undaunted, Seymour, staying at the home of church member Edward S. Lee, accepted Lee's invitation to hold Bible studies and prayer meetings there. After this, he went to the home of Richard and Ruth Asberry at 214 North Bonnie Brae Street. Five weeks later, Lee became the first to speak in tongues. Seymour then shared Lee's testimony at a gathering on North Bonnie Brae and soon many began to speak in tongues.



214 North Bonnie Brae Street, Los Angeles, ca. 1906.

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Word of these events traveled quickly in both the African-American and white communities. For several nights, speakers preached on the porch to the crowds on the street below. Believers from Hutchinson's mission, First New Testament Church, and various holiness congregations began to pray for the Pentecostal baptism. (Hutchinson herself was eventually baptized in the Spirit as was Seymour himself.) Finally, after the front porch collapsed, the group rented the former Stevens African Methodist Episcopal (AME) Church at 312 Azusa Street in early April. A Los Angeles newspaper referred to it as a "tumble down shack." It had recently been used as a livery stable and tenement house. Discarded lumber and plaster littered the large, barn-like room on the ground floor.

The meetings at the Apostolic Faith Mission quickly caught the attention of the press due to the unusual nature of the worship. Between 300 and 350 people could get into the whitewashed 40-by 60-foot wood frame structure, with many others occasionally forced to stand outside. Church services were held on the first floor where the benches were placed in a rectangular pattern. Some of the benches were simply planks put on top of empty nail kegs. There was no elevated platform. There was no pulpit at the beginning of the revival.

Although several people could be considered leaders, the best known was the unassuming William J. Seymour. Frank Bartleman, an early participant, recalled that "Brother Seymour generally sat behind two empty shoe boxes, one on top of the other. He usually kept his head inside the top one during the meeting, in prayer. There was no pride there.... In that old building, with its low rafters and bare floors, God took strong men and women to pieces, and put them together again, for His glory...."

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Aimee and Roberta lived in New York with Aimee's mother, Minnie Kennedy, and assisted her in raising money for the Salvation Army. It was there that Aimee met and married a Christian businessman named Harold McPherson. They had a son, Rolf Kennedy McPherson, and Aimee tried to settle down to a "normal" home life, but knowing that she was not being obedient to the call to preach the gospel began to wear on her and her physical health declined. She had two major surgeries within a two-year period, but still continued to become weaker and weaker. Eventually she lay close to death in the hospital and the doctor called her mother in to say her last goodbye. As Aimee lay dying, God asked her one last time, "Now will you go?" She answered "yes" to God's call and almost immediately she was healed. She never again questioned the call of the Lord to preach the gospel.

Harold and Aimee Semple McPherson began evangelizing and holding tent revivals on the East Coast of the United States that met with surprising success! Aimee prayed for people, and God honored her prayers and their faith. Thousands were healed. Thousands more became Christians. Life as traveling evangelists was difficult, however. They washed their clothes in streams, and many nights were spent fighting off mosquitoes as they slept in train depots, leaky tents, or their car, often with very little to eat. Eventually, Harold decided that this was not the life he desired and he left Aimee in the middle of a campaign in Key West, Florida.

Sister Aimee continued to faithfully preach the gospel and people gathered in ever-increasing numbers to hear the remarkable lady evangelist. Within a year she was holding revival campaigns throughout the United States. The largest tents could not contain the crowds that gathered to hear her, so she rented the largest auditoriums in order to accommodate the numbers of people who attended. People often stood in line and waited for hours so they could be assured of seats for the next service. In fact, some even hid in bathrooms and attics overnight so they could be at the next day's services! In San Diego the National Guard had to be brought in to control a crowd of more than 30,000.

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Sister Aimee's sermons were not "fire and brimstone" messages; instead, her sermons showed the face of a loving God with continually outstretched arms. She spoke of serving Jesus as the only life that offered true fulfillment. She preached a gospel of repentance and believed strongly that everyone in the world had the right to hear the gospel.

Sister Aimee welcomed everyone. She preached to the social elite of the day and also reached out to the poor and to the disenfranchised members of society. She evangelized in the South at a time when segregation was rampant. She broke down racial barriers everywhere she ministered. Sister Aimee established many Hispanic ministries in Los Angeles and established ministries to German, Japanese, Czech, deaf, and other communities also. She recognized no gender, ethnic or status separation line.

PRAYER THAT GETS RESULTS

You Can Pray Effectively by CGN Jr.

PRAYER

Communication with God. Because God is personal, all people can offer prayers. However, sinners who have not trusted Jesus Christ for their salvation remain alienated from God. So while unbelievers may pray, they do not have the basis for a rewarding fellowship with God. They have not met the conditions laid down in the Bible for effectiveness in prayer.

Christians recognize their dependence upon their Creator. They have every reason to express gratitude for God's blessings. But they have far more reason to respond to God than this. They respond to the love of God for them. God's love is revealed through the marvelous incarnation and life of Christ, His atoning provision at the Cross, His resurrection, as well as His continuing presence through the Holy Spirit.

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Prayer cannot be replaced by devout good works in a needy world. Important as service to others is, at times we must turn away from it to God, who is distinct from all things and over all things. Neither should prayer be thought of as a mystical experience in which people lose their identity in the infinite reality. Effective prayer must be a scripturally informed response of persons saved by grace to the living God who can hear and answer on the basis of Christ's payment of the penalty which sinners deserved. As such, prayer involves several important aspects.

Faith. The most meaningful prayer comes from a heart that places its trust in the God who has acted and spoken in the Jesus of history and the teachings of the Bible. God speaks to us through the Bible, and we in turn speak to Him in trustful, believing prayer. Assured by the Scripture that God is personal, living, active, all-knowing, all-wise, and all-powerful, we know that God can hear and help us. A confident prayer life is built on the cornerstone of Christ's work and words as shown by the prophets and apostles in the Spirit-inspired writings of the Bible.

Worship. In worship we recognize what is of highest worth—not ourselves, others, or our work, but God. Only the highest divine being deserves our highest respect. Guided by Scripture, we set our values in accord with God's will and perfect standards. Before God, angels hide their faces and cry, "Holy, holy, holy is the Lord of hosts" (Isa 6:3).

Confession. Awareness of God's holiness leads to consciousness of our own sinfulness. Like the prophet Isaiah, we exclaim, "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts" (Isa 6:5). By sinning we hurt ourselves and those closest to us; but first of all, and worst of all, sin is against God (Ps 51:4). We must confess our sins to God to get right with Him. We need not confess them to another being. But we should confess them directly to God, who promises to forgive us of all our unrighteousness (1 John 1:9).

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Adoration. God is love, and He has demonstrated His love in the gift of His Son. The greatest desire of God is that we love Him with our whole being (Matt 22:37). Our love should be expressed, as His has been expressed, in both deeds and words. People sometimes find it difficult to say to others and to God, "I love you." But when love for God fills our lives, we will express our love in prayer to the one who is ultimately responsible for all that we are.

Praise. The natural outgrowth of faith, worship, confession, and adoration is praise. We speak well of one whom we highly esteem and love. The one whom we respect and love above all others naturally receives our highest commendation. We praise Him for His "mighty acts...according to His excellent greatness!" (Ps 150:2), and for His "righteous judgments" (Ps 119:164). For God Himself, for His works, and for His words, His people give sincere praise.

Thanksgiving. Are we unthankful because we think we have not received what we deserve? But if we got what we "deserved," we would be condemned because of our guilt. As sinners, we are not people of God by nature. We have no claim upon His mercy or grace. Nevertheless, He has forgiven our sins, granted us acceptance as His people, and given us His righteous standing and a new heart and life. Ingratitude marks the ungodly (Rom 1:21). Believers, in contrast, live thankfully. God has been at work on our behalf in countless ways. So in everything, even for the discipline that is unpleasant, we give thanks (Col 3:17; 1 Thess 5:18).

St. Matthew - 25:6 - 6 "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him! NKJV

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Acts 16:25-27 - But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. 26 Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. NKJV

GET RESULTS IN PRAYING FOR THE UNSAVED

Matt 9:37-38 - 37 Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. 38 Therefore pray the Lord of the harvest to send out laborers into His harvest." NKJV

GET RESULTS AND PULL DOWN STRONGHOLDS

2 Cor 10:2-6 - 3 For though we walk in the flesh, we do not war according to the flesh. 4 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, 6 and being ready to punish all disobedience when your obedience is fulfilled NKJV.

GET RESULTS IN PRAYING FOR YOUR PROSPERITY

3 John 2-4 - 2 Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers. 3 For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth. 4 I have no greater joy than to hear that my children walk in truth. NKJV

Ps 118:25-26 - 25 Save now, I pray, O LORD; O LORD, I pray, send now prosperity. 26 Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD. NKJV.

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PRAYER AGENDA - We shall pray this prayer agenda until we begin to see the manifestation of that which we ask. During ALL our services.

PRAY FOR OUR CHURCH

PRAY FOR THE VISION

PRAY FOR OUR CITY, REGION NATION AND THE WORLD

PRAY FOR THE RESTORATION OF FAMILIES

PRAY FOR ECONOMIC EMPOWERMENT

PRAY FOR YOUR PASTORS, LEADERSHIP AND MEMBERS

PRAY FOR OUR YOUNG PEOPLE

PRAY FOR THE BODY OF CHRIST

PRAY FOR OUR PRESIDENT, POLITICAL LEADERS (LOCALLY & NATIONALLY)

PRAY FOR OUR ARMED FORCES

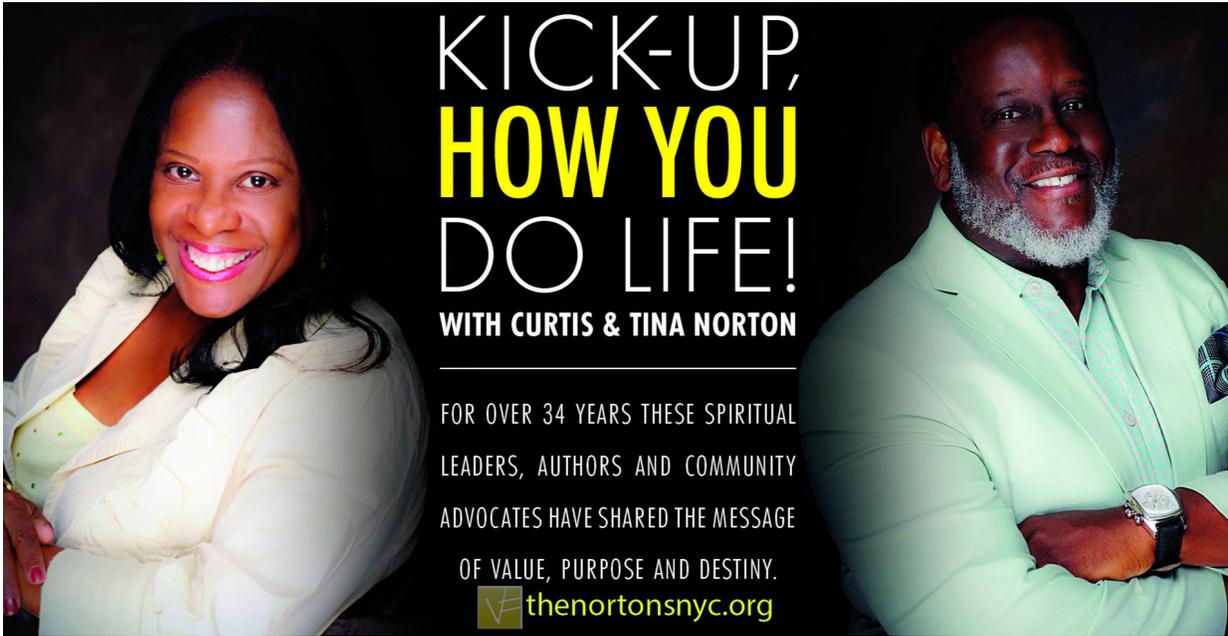
OUR Declaration of Faith

2nd Corinthians 10: 3-5 - For though we walk in the flesh, we do not war according to the flesh.
4 For the weapons of our warfare *are* not carnal but mighty in God for pulling down strongholds,
5 casting down arguments and every high thing that exalts itself against the knowledge of God,
bringing every thought into captivity to the obedience of Christ.

The Generals of Prayer, Faith & Healing

We speak to the four corners of the wind, the North, South, East and West. We pull down strongholds, principalities, powers, rulers of darkness and spiritual wickedness in high places. We call in the hurting unloved, unattached, the down and out and the up and coming. We speak to the skilled and marketplace leader and command them to hear, that "All Roads lead to Victory Faith".

We Praise and Thank God that people are Standing in line to Come into this Church to hear the Word of God Preached. Every Seat is filled in every service. Our Sunday morning and weeknight services are overflowing. Together our lives are being transformed by the Word of God in this place. The people do give liberally of their tithes and offering, time, talent and ability. We are a City upon a hill where the Glory of the Lord, shines bright and breaks out everywhere. We are people of Value, Purpose and Destiny. This is The Language of Our Future in Jesus Name Amen!



**KICK-UP,
HOW YOU
DO LIFE!**
WITH CURTIS & TINA NORTON

FOR OVER 34 YEARS THESE SPIRITUAL
LEADERS, AUTHORS AND COMMUNITY
ADVOCATES HAVE SHARED THE MESSAGE
OF VALUE, PURPOSE AND DESTINY.

 thenortonsnyc.org

The graphic features two portraits: Tina Norton on the left, a Black woman with long dark hair, wearing a white jacket over a yellow top, smiling. Curtis Norton on the right, a Black man with a grey beard, wearing a light blue suit jacket over a patterned shirt, smiling. The background is dark with white and yellow text.