JUBILEE EDITION

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Arthur L. Clanton
Charles E. Clanton

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by Arthur L. Clanton and Charles Clanton

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On behalf of my father, I dedicate this
revised edition of United We Stand
to my mother, Grace Clanton.
On behalf of myself I dedicate it
to my loving wife
of twenty-six years, Norma.

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Preface

When my father, Arthur L. Clanton, was appointed editor of the United Pentecostal Church publications in 1955, he was delighted to discover on file old copies of the official organs from various Oneness organizations dating from January 1926 until the time of the 1945 merger.

Later, Assistant General Superintendent Oliver F. Fauss brought into the office copies of an even older publication—the *Pentecostal Witness*, dating from November 1924 until November 1931. This publication, first the official voice of the Texas District of the Pentecostal Assemblies of the World, had later served the same purpose in Emmanuel's Church in Jesus Christ, as well as the Apostolic Church of Jesus Christ.

Of course, there were copies of the *Pentecostal Herald* from the time of the merger until 1955. Thus, there were available continuous Oneness Pentecostal publications from 1924.

My father avidly read these periodicals, keenly enjoying the rich history they revealed. He realized that relatively few persons living at that time had been privileged to read many of these interesting and significant happenings. And, if they were not somehow compiled and preserved, they would be lost to future generations completely. This realization gave birth to the writing of *United We Stand* some fifteen years later.

More than three years of intense research went into writing the first edition of *United We Stand*. Every issue of the aforementioned periodicals was carefully studied.

In addition, minutes of board meetings and conferences, along with organizational manuals, were examined in detail. The late Samuel McClain furnished many pages of hand-written notes that proved invaluable. There was also the vital word-of-mouth information gleaned from numerous ministers.

It was the full intention of my father to periodically update *United We Stand*, as he realized that the history of the United Pentecostal Church was being written daily. He never had this opportunity, however, due to his untimely death in February 1976.

It is with great honor and appreciation that I, his son, have been able to accomplish what he had intended to do. In this second edition of *United We Stand*, which coincides with the Jubilee Celebration of the United Pentecostal Church, I have taken up the story of the United Pentecostal Church, chronicling the events and the achievements of the past twenty-five years (1970–1995).

I wish to thank the many people who have so graciously assisted me in this endeavor: especially Marvin Curry for requesting that I consider the project, David Bernard for his expertise in editing, Margie McNall for her skill in coordination and proofing, and Virginia Rigdon for her many hours of assistance in the Historical Center.

Charles Clanton

Foreword

Some years ago, at a symposium on Oneness Pentecostalism held at Harvard University, an Eastern Orthodox scholar declared that the United Pentecostal Church had done a commendable job of preserving its history. He stated that it was unusual for such a young organization to have documented its history and beliefs so well. In response to critics of the movement, he urged Oneness Pentecostals not to betray their identity by conforming to other religious groups but rather to continue to proclaim their unique message.

To a great extent, this scholar was able to make these remarks because of A. L. Clanton's *United We Stand*, the definitive history of Oneness Pentecostal organizations, particularly the United Pentecostal Church International. Over the years, it has served us well by setting forth our history in a clear, thorough, well-documented, and unbiased way. The product of painstaking, extensive research, it preserves important information that has become extremely difficult or even impossible to obtain otherwise. In short, it is indispensable for anyone who wishes to study our organizational development.

As the years passed, however, the book fell further and further behind the present until it covered only half the life of the organization. Fortunately, just in time for the fiftieth anniversary celebration of the founding of the United Pentecostal Church, we have this Jubilee Edition prepared by Charles Clanton, the son of A. L. Clanton. With a clarity and depth of research equal to that of his father, Charles Clanton has brought the history forward from 1970 to

1995, adding much significant and valuable information.

I was pleased when I heard about the plans for this new and much-needed edition, and I was even more pleased when I read the manuscript. This book will have a prominent place in my library, and it deserves one in yours also. May it continue to play a vital role in preserving our heritage, affirming our identity, and proclaiming our message to the world.

David K. Bernard

PART 1

1901 to 1945
Events Leading to the Merger

CHAPTER 1

Pre-Organization Oneness

One who makes a careful study of the Oneness movement soon comes upon a truth not generally known: Some converts were baptized in Jesus' name from nearly as far back as 1901, when the latter-day outpouring of the Holy Ghost began.

In 1902, Charles F. Parham wrote a book entitled *A Voice Crying in the Wilderness*, in which he said, "Then how quickly we recognized the fact that we could not be buried by baptism in the name of the Father, and in the name of the Holy Ghost, because it stood for nothing, as they never died, and were never resurrected. So if you desire to witness a public confession of a clean conscience toward God and man, and faith in the divinity of Jesus Christ, you will be baptized by single immersion, signifying the death, burial, and resurrection; being baptized in the name of Jesus, into the name of the Father, Son, and Holy Ghost; they are one when in Christ you become one with all."[1]

Howard A. Goss was baptized in Jesus' name in 1903.

This is confirmed by S. C. McClain, who wrote, "In the year of 1903, the revival had swept into many cities and villages, and in Galena, Kansas, H. A. Goss was converted, and buried in Jesus' name through water baptism."[2] In 1915, Goss was again baptized in Jesus' name, because he had not fully realized the significance of his earlier baptism.[3]

Other church historians confirm that some had used the shorter baptismal formula since shortly after 1900 and that many others who did not use it, still thought it acceptable. The shorter formula was, of course, "in the name of the Lord Jesus Christ" instead of "in the name of the Father, and of the Son, and of the Holy Ghost."

There is nothing strange in their baptizing in Jesus' name. Honest Bible students, reading the Book of Acts to learn of the baptism of the Holy Ghost, would come naturally upon the truth of water baptism in Jesus' name. There is no mystery connected with this truth. It is simply a matter of doing what the Bible plainly teaches.

The manner in which Bible study led many into the truth of baptism in Jesus' name is illustrated by the experience of Andrew D. Urshan. In the year of 1910, while praying and meditating, he heard a voice within him saying, "The Father, the Son, the Holy Ghost; the Lord Jesus Christ." He immediately began to study the Book of Acts anew. Said he, "As I looked up the Scriptures over and over, a serious question was created within me: Why did the apostles baptize Jews, Samaritans, and Gentiles in the name of Jesus Christ? One day, while searching the Scriptures, the Lord called my attention to two words in Matthew 28:19—THE NAME. I then began to baptize new converts into the name of the Lord Jesus Christ."[4]

Remember, this happened in 1910!

The question arises, "Why did not *every* Holy Ghost–filled minister baptize in the name of Jesus?" It seems likely that, as more and more ministers of other denominations came into Pentecost, they, not giving themselves to Bible study as had earlier ministers, simply continued using the old denominational formula.

It was not until 1913, however, that the truth of the Oneness of the Godhead was fully revealed; and, along with it, the doctrine of water baptism in Jesus' name was thrust out into the open.

Frank J. Ewart wrote: "At the great world-wide camp meeting held in Arroyo Seco, California in 1913, there were hundreds of preachers present from all over the nation and Canada. . . .

"One day a preacher spoke from the passage in Jeremiah 31:22. The very suggestion of God's doing a new thing struck fire in the minds and hearts of the saints, and from then on to the end of the camp, one could hear expressions of hope that God would soon do a new thing for His people. The new thing was exhibited to those who had ears and eyes to perceive it.

"The occasion was a baptismal service in the pool near the big tent. Brother Scott had selected Evangelist R. E. McAlister to preach on the subject of water baptism. . . . He concluded his sermon abruptly by saying, 'The apostles invariably baptized their converts once in the name of Jesus Christ; . . . that the words Father, Son, and Holy Ghost were never used in Christian baptism.'"[5]

In this camp meeting there was a man by the name of John G. Schaepe, who spent an entire night in prayer. During the night, God revealed to him the truth of

Oneness and baptism in Jesus' name. He ran through the camp, shouting to all what the Lord had shown him. This led many others to search the Scriptures, and the result was that they, too, saw that baptism must be administered in the name of the Lord Jesus Christ.

Sitting in the congregation at this camp meeting were three who were to become staunch advocates for Oneness and baptism in Jesus' name. The three were Frank J. Ewart, G. T. Haywood, and Harry Morse. Of this occasion, Morse wrote, "After we listened to Brother Schaepe's new ideas on water baptism in Jesus' name and the Oneness of the Godhead, we agreed that we believed that he had something. We finally left one another from the camp meeting. In the following months, God began to deal with Brother Ewart, Brother Haywood, and finally with me, and we came out on this line."[6]

Speaking of the time in late 1913 or early 1914, Ewart said, "For months God had been dealing with me about the name of God, and its place in the gospel preached by the apostles. At last I decided to obey God, and step out with His message, which, by this time, was clearly defined in my soul.

"I preached my first sermon on Acts 2:38 on April 15, 1914. The message took fire, and that night a revival started. Brother Glenn A. Cook had come back from an eastern trip, and came out to the meeting that night. He accepted the message, and became my assistant in the tent campaign. We purchased a baptismal tank, and set it up inside the tent. I baptized Brother Cook, and he baptized me. Then the candidates for baptism in the name of Jesus started to flock to the tent."[7]

In January 1915, Cook made another eastern evange-

listic tour. He conducted services for one week in Mother Barnes' Faith Home in St. Louis. She and her entire staff were baptized in Jesus' name.

From St. Louis, Cook went to Indianapolis, the home of G. T. Haywood. This noted preacher was warned that Cook was coming with an erroneous doctrine. He replied, "The warning came too late. I have already been rebaptized."

Haywood's baptism led many more to accept the truth. Ewart confirms this by saying, "In Indianapolis, 475 were soon baptized into the name of Jesus, and most of these had already received the Holy Ghost baptism, or received it soon after being baptized."[8]

Ewart adds: "Elder G. T. Haywood . . . was mightily used of God until his untimely death [April 12, 1931, at the age of only 51], in proclaiming the name and absolute deity of our Lord Jesus Christ. Through his wonderful expositions, the colored people everywhere responded, and very few are left in the old ranks now."[9]

Andrew D. Urshan, mentioned earlier in this chapter, returned in 1916 from a two-year evangelistic tour in Persia and other countries. When he saw the disunited condition of the Pentecostal movement, he was deeply saddened and decided to use his influence to bring the two factions back into unity. But after two years of hard work and fruitless effort, he gave up. Throughout the years, he stood for the absolute deity of Jesus and for baptism in His name.[10] (He died October 16, 1967.)

Many other prominent ministers obeyed the truth and were baptized in Jesus' name. Among those not already mentioned were E. N. Bell, L. C. Hall, W. E. Booth-Clibborn, R. J. Scott, A. H. Argue, Frank Small, George T.

Studd, Elmer K. Fisher, W. T. Witherspoon, D. C. O. Opperman, H. G. Rodgers, Harry Van Loon, H. E. White, Robert L. LaFleur, Oliver F. Fauss, Harvey Shearer, and others. In addition, many laymembers were baptized, or rebaptized, in Jesus' name.

Among the ministers mentioned in the preceding paragraph, the case of E. N. Bell deserves special attention here, due to the strange turn it took. Bell was the first general chairman of the Assemblies of God. However, at the time when the following events occurred, he had been replaced by A. P. Collins. He was still editor of the *Weekly Evangel* and the *Word and Witness*.

From March until July of 1915, Bell wrote articles in opposition to rebaptism in Jesus' name. But he had a quick change of heart and mind. In July, when he wrote his last article defending trinitarian baptism, he himself was baptized in Jesus' name. The event occurred in the third interstate encampment of the Assemblies of God in Jackson, Tennessee. H. G. Rodgers was the camp pastor. The evangelist was L. V. Roberts, who had been baptized in Jesus' name by Glenn Cook in Indianapolis on March 6, 1915. At the close of Roberts's first sermon, Bell and Rodgers were baptized in Jesus' name.

Bell now began to write in defense of the truth that he had recently opposed. In the August 14, 1915, *Weekly Evangel* he wrote an article entitled "Who Is Jesus Christ?" Before the article was printed, copies of it were sent to all the general presbyters. D. C. O. Opperman, one of these presbyters, received a copy. Later he wrote, "Some of the presbyters objected to the last part of the article, which dealt with the Father's name being given to Jesus, and with baptism in Jesus' name, therefore that

was cut out (before the article was printed), along with the mention of the fact that Bell had been baptized in Jesus' name. They did not want the people to know that he had been baptized in Jesus' name, and was teaching it."[11]

Limited space prevents reproduction of Bell's complete article here. But it is printed in its entirety, exactly as originally written, in Fauss's *Buy the Truth and Sell It Not.* A portion of the article follows:

"I want to thank God for the discussion of water baptism in the name of Jesus Christ, because it has proved the means of discovering to me a mightier Christ than I ever realized before. The water baptism issue in the name of Christ, taken alone, would be comparatively a small and tame matter. Just so it at first seemed to me and to many others, and to some still, because they have not seen what is involved in it, and do not have the full apostolic vision of Jesus Christ as Lord or Jehovah. . . .

"I can say today, before God and all men, that His joy is rolling in my soul now as never before. As I write, His glory convulses my whole physical frame, and I have to stop now and then and say, 'Glory,' or 'Oh glory,' and let some of it escape. Night before last, as I lay on my bed, I heard in the Spirit the sweetest, most soul-thrilling song on the wonderful name of Jesus I ever heard since I was born. If people knew what God is putting in my soul by a brand-new vision of Jesus, and the wonders hid in His mighty and glorious name, they would cease pitying me for being baptized in the name of the Lord Jesus Christ, and begin to shout and help me praise the Lamb that was slain, who is now beginning to receive some honor and praise, but who will eventually make

the whole universe—sea, earth and sky, reverberate with universal praise and honor to His great name. Hallelujah to His name forever and forever!

"I can now say in all sincerity that I do not believe Christ ever meant to baptize with the phrase 'Father and Son' at all. We have used it that way so long, at first it seemed to me absurd that we should do anything else. But now that I have received the real vision of Christ as the Lord, that Lord is the Father's name, and also the name of Christ, I wonder why I was ever so blind as not to see Christ's meaning in Matthew 28:19. All may baptize with the phrase in Matthew 28:19 who feel so led, and I will love and fellowship them just the same, but personally, with my present light, I could not conscientiously do so any more. I prefer to use the real name common to both Father and Son, as the Lord commanded me to baptize in the 'name,' not in a relationship phrase which is no proper name at all. Lord help the dear brethren to see that Father and Son are by no means proper names."

Reaction to Bell's baptism was varied. It seems apparent, from his own words, that some pitied him. Ewart says, "Brother Bell met with a withering storm of opposition from his brethren, but he stood his ground (for a time), and defended his new position so unanswerably that many, many people were in doubt as to where this would lead."[12]

Trinitarian ministers in the Assemblies of God felt that Bell would, in time, reaffirm his belief in the trinity. And this is exactly what he did. It seems little short of amazing that he could have been given such a revelation, as described by his own words, and then return to trinitarian error.

Afterward, he again wrote against the truth of Oneness and baptism in Jesus' name. As late as 1919, he wrote an anti-Oneness article, entitled, "The Great Battle for the Truth." D. C. O. Opperman, in his paper *The Blessed Truth*, answered Bell in an article headed, "Brother Bell Is on Both Sides of the Fence." Opperman said, "As we read his attack on the truth, our mind at once reverted to the article he wrote in the *Weekly Evangel* soon after he was baptized in Jesus' name. We thought it would be well to just let Brother Bell answer his own argument. Perhaps it may help him to recall the glory that flooded his soul when he walked with God in the light of the truth."[13] Opperman then reproduced Bell's article exactly as it had been originally written.

As previously mentioned, many Pentecostal ministers and laymen were being converted to the truth and were being baptized in Jesus' name. Officials of the Assemblies of God felt that something must be done. Consequently, a General Council meeting was called in St. Louis during October 1915. There, a mild statement was passed, more or less leaving the baptismal formula up to the individual, so long as he did not tear up assemblies.

But a feeling of opposition was rising in the hearts of trinitarian ministers. They wanted the issue of the Godhead and water baptism settled once and for all. Consequently, it was announced that the Fourth General Council, to be held in St. Louis in October 1916, would be an open-Bible council.

At the council, a committee was appointed to prepare a statement of fundamental beliefs for the organization. This statement was considered and voted upon, point by point. Oneness members of the Assemblies of God voted

solidly in opposition, but to no avail. The statement of beliefs was adopted, and this, in effect, forced the Oneness adherents out of the organization. The ministerial membership dropped from 585 to 429. Numerous assemblies were also forced out of fellowship with the organization.

In his book, *Buy the Truth and Sell It Not*, O. F. Fauss spoke of the 1916 General Council in these words: "I was told that the Oneness brethren retired to the lobby of the meeting hall, and began to study what they should do. 'Where shall we go from here?' they asked."

This was a pertinent question. Certain conditions had earlier made it imperative that Pentecostal people organize; hence there had been brought into being the Assemblies of God. Those conditions still existed. Therefore, since Oneness ministers and churches had been forced out of the Assemblies of God, they must now form an organization of their own.

S. C. McClain put it this way: "After fellowship was completely broken between the Assemblies of God and those who baptized in Jesus' name, there seemed no other way out but to form a Oneness organization."[14]

Notes

[1]Foster, *Think It Not Strange*, 70.
[2]Ibid., 71.
[3]Ibid.
[4]*Witness of God*, November 1962, 2–3.
[5]Ewart, *The Phenomenon of Pentecost*, 76.
[6]*Apostolic Herald*, December 1943, 9.
[7]Ewart, *Phenomenon of Pentecost*, 51.
[8]Ibid., 53.
[9]Ibid., 56.
[10]Ibid., 78.
[11]Opperman, *The Blessed Truth*, October 1, 1919.
[12]*The Phenomenon of Pentecost*, 55.
[13]*The Blessed Truth*, October 1, 1919.
[14]McClain, Unpublished Notes.



Glenn Cook of Los Angeles, California, baptizes L. V. Roberts of Indianapolis, Indiana, March 6, 1915.
This was the first Jesus' name baptismal service east of the Mississippi River.

CHAPTER 2

The General Assembly of the Apostolic Assemblies

Two months after they were forced out of the Assemblies of God, the Oneness ministers took steps to form a new organization. A large group of ministers met in Eureka Springs, Arkansas, on December 28, 1916. No business was transacted, however, until 2:30 PM on January 2, 1917. Another business meeting was held on January 3.

According to the minutes of the conference, the first order of business was the election of officers. D. C. O. Opperman was elected chairman; Lee Floyd, secretary; and Howard A. Goss, treasurer. The term of office was one year.

It was then moved that the new organization be known as The General Assembly of the Apostolic Assemblies.

Howard A. Goss and H. G. Rodgers were appointed to serve with Opperman as a credential committee. The function of this committee was to prepare a form of credential for the new organization. The founding fathers

saw no need to include a copy of this credential in their minutes. Said they, "It is unnecessary to specify the form of credentials. . . . They are a simple form in which nothing of a doctrinal nature is embodied."

Each minister was asked to pay twenty-five cents annually for his credential.

Eighteen articles of faith were adopted by the General Assembly of the Apostolic Assemblies.

Article One concerned membership in the church. It read: "As members of the body of Christ, which is the true church (Ephesians 1:22, 23), the Word of God declares but one way of entrance therein, and that is 'By one Spirit are we all baptized into one body,' and that is a baptism of water and Spirit."

Article Four was entitled "God's Standard of Salvation." It stated: "We earnestly contend for God's standard of salvation. In the Word of God we can find nothing short of a holy, Spirit-filled life, with signs following as on the Day of Pentecost."

Article Five pertained to "Repentance and Remission of Sins." It read, in part: "John preached repentance. Jesus proclaimed it, and before His ascension commanded that repentance and remission of sins should be preached in His name, beginning at Jerusalem. And Peter fulfilled this command on the Day of Pentecost."

Other articles concerned divine healing, the Lord's Supper, the second coming of Jesus, the translation of the saints, the Millennium, the final judgment, and the living of a wholly sanctified life.

Strange as it may seem, no direct mention was made of baptism in the name of Jesus or of the Oneness of the Godhead. Certainly every minister in the new organiza-

tion believed in and preached these two cardinal doctrines. It was this belief and practice that had caused their expulsion from the Assemblies of God. But these Pentecostal pioneers were wary of binding one another's ministry. They felt that each should be given leeway to preach what was in his heart. They would have been content to have remained in the Assemblies of God had this privilege not been denied them.

The first and only published ministerial list of the General Assembly of the Apostolic Assemblies contained 154 names. Not all these names can be mentioned here, but many of the ministers were prominent in Oneness Pentecostal circles. Among them were J. C. Brickey, W. E. Booth-Clibborn, Clarence Craine, John Die, E. J. Douglas, F. J. Ewart, O. F. Fauss, Lee Floyd, H. A. Goss, L. C. Hall, B. H. Hite, Robert LaFleur, S. C. McClain, D. K. Morris, Ben Pemberton, John Schaepe, W. L. Stallones, and S. L. Wise. (In inserting these names, the author had to depend upon his own personal knowledge as to who should be mentioned. Please forgive the omission of any name that should have been included.)

At the time of the formation of the new organization, Daniel C. O. Opperman had been publishing *The Blessed Truth* in Eureka Springs for approximately two years. The General Assembly of the Apostolic Assemblies voted to make this periodical its official organ and for Opperman to continue to serve as editor.

In common with all other Oneness organizations this newly formed one was missionary minded. The ministers voted that all missionary money be sent to Opperman, who would forward it to the missionaries. The ministerial list showed the names of seven missionaries.

Soon after the formation of the General Assembly of the Apostolic Assemblies, its ministers encountered a serious problem. America had entered the First World War on April 6, 1917. Since the organization had been in existence for such a short time, it could not get its young ministers exempt from military service.[1]

Another near essentiality in those days was the special clergy rate granted ministers by the railroads. Few ministers had automobiles, so most of them traveled by train. Apparently, the Clergy Bureau refused to recognize the newly formed organization, and this worked a hardship on its ministers.

For these two reasons, the organization was destined to be short-lived. Perhaps it set a record at lasting for the shortest length of time of any organization, since it continued only until the end of the year. It had no conferences other than the one in which it was organized.

The plight of the young preachers was desperate; something had to be done for their protection. This led to the first Oneness merger.

Notes

The author is indebted to John Mark Opperman, son of the well-known Pentecostal pioneer, D. C. O. Opperman, for a copy of the Minute Book and Ministerial Record of the General Assembly of the Apostolic Assemblies. Most of the information in this chapter is taken from that book.

[1]McClain, Unpublished Notes.

CHAPTER 3

The Pentecostal Assemblies of the World

The founding of this organization is shrouded in almost total obscurity. S. C. McClain states that it was formed by a minister named Frazier, late in 1914, in Portland, Oregon.[1] Morris E. Golder, Pentecostal Assemblies of the World minister, says that the minister's name was Frazee and that the organization had its beginning in Los Angeles in 1915.[2]

By 1917, this group had been organized long enough to secure noncombatant status for its young ministers. For this reason, it seemed good to the Oneness ministers of the General Assembly of the Apostolic Assemblies to seek consolidation with the Pentecostal Assemblies of the World.

It is difficult to ascertain the exact date of this merger. S. C. McClain puts it in 1917 (apparently late), while O. F. Fauss states that it was in 1918 (apparently early). The two groups formed a new charter, and took the name of the older organization—the Pentecostal Assemblies of the World, adding the word "Incorporated."

This was an interracial organization. E. W. Doak, a white man, was elected general chairman. G. T. Haywood, already mentioned in this work as a prominent black minister, was elected general secretary. Daniel C. O. Opperman was chosen as general elder.

In the first General Conference of the newly merged group, held in Eureka Springs, Arkansas, in 1918, few if any black ministers were present, and very little business was transacted.[3]

Close association with the black race was something new for the white ministers of the South. Says McClain, "I was from the South, where it had been considered improper for a white person to have equal fellowship with, or sit at a table with, Colored people. My wife, who had been raised in Indianapolis, thought nothing of these things.

"I asked her, 'Do we shake hands with Colored people?'

"Her answer was, 'Most certainly we do!'

"After I got used to it, I thought it was wonderful. I thought nothing of the color line."[4]

Certainly this attitude of McClain's was shared by many other Southern Oneness ministers. And later, when the white ministers left the Pentecostal Assemblies of the World, it was not because of racial prejudice on their part.

To fully understand the problems facing an interracial organization in the South then, one must understand something of the segregation laws, and rules based upon many years of tradition. Southern whites and blacks did not worship together. Had such been attempted in the South, the result would have been bitter resentment among the white non-Pentecostals. This, in turn, could

have seriously handicapped the future ministry of these Southern preachers and their churches. For this reason, General Conferences of the Pentecostal Assemblies of the World, excepting the first after the merger, were always held in the North.

But this, too, posed a problem. Many Southern ministers found it extremely difficult to travel the great distance to these Northern meetings, year after year. Because of this, they had little representation in the affairs of the organization. All this led to a great deal of dissatisfaction.

The Southern Bible Conference

It seems necessary to report this meeting in detail, because of what it revealed and what grew out of it.

This conference, held in Little Rock, Arkansas, November 3–12, 1922, was not an official meeting of the Pentecostal Assemblies of the World. But it was called by S. C. McClain, who had been a district overseer of the organization for the state of Arkansas since 1920 and by William A. Mulford. And the conference chairman was D. C. O. Opperman, who was a minister in the Pentecostal Assemblies of the World, as were most of the other ministers who attended.

McClain and Mulford sent out a letter of invitation, which read, in part:

> *"You will be glad that the South, this fall, is to have a gathering of all the real saints of God. A great Bible conference will be held for all the Southern states. . . .*
>
> *"Our purpose in calling such a meeting is to*

work for greater unity; we all need one another. . . . The South has long looked for and hoped for true fellowship and unity, and we believe this meeting will do a great deal to bring this about.

"This is not to be the beginning of a new movement, but a gathering of God's people where all can feel perfect fellowship in the Spirit of God. We desire to fill a vacancy left in other gatherings, and, through the Holy Spirit, be able to love one another as He has loved us."[5]

It is easy to see, from this letter, that in the hearts of these men there was a longing for something that they had not found in meetings of the Pentecostal Assemblies of the World.

Between sixty and seventy ministers, most of whom were from the Southern states, attended the meeting. From all descriptions, surely it was one of the most glorious gatherings of Pentecostal ministers and laymen in recent times. Business was practically forgotten. During the entire series of services, the main emphasis was upon the need of the ministry for prayer, consecration, and a closer walk with God.

William E. Booth-Clibborn thought the services so glorious that he preserved the memory of them in a book entitled *A Call to Dust and Ashes.* (The author is indebted to Ralph G. Cook for the privilege of reading his copy of this book.) Booth-Clibborn described the conference as "the best and most beneficial conference I have attended on the American continent for the past ten years."

He continued, "Meetings were held three times daily; food was forgotten, along with sleep. The realities of

things unseen were overwhelming. There was a Communion service for preachers which lasted until 3:00 AM. It seems it just couldn't be brought to an end."

Ralph G. Cook, later to become an assistant general superintendent of the United Pentecostal Church, was then pastor of the church in which the conference was held. Known far and wide for his keen sense of humor, as well as for his piety, he tells this amusing story on himself:

"As pastor, I had been out buying supplies for the meeting. I came into the church, walked up on the platform, and took the seat I usually occupied. Brother Opperman, who had charge of the services, said to me, 'Young man, when you come into a feast, you are to take the lower seat. There are more worthy men sitting behind you.' I humbly moved, though I was pastor. Later, Brother Opperman came to me, feeling that his remark had hurt me, and told me not to backslide over what he had said."

The 1923 General Conference

Because the Southern Bible Conference had been such a blessing, it was suggested that the first two days of the 1923 General Conference be given over to a similar meeting.

Comments McClain: "This had all the appearance of forcing the Southern Bible Conference to become an integral part of the convention. For this, the Southern ministers were blamed.

"Our brethren made the mistake of not thinking how it would sound to use the word 'Southern' in this Northern meeting. Then, too, I was elected chairman of this part of the conference. This was a mistake, as it gave the Negro ministers the wrong impression of the purpose of

the meeting. Thus our efforts to promote a good thing failed, and contributed further to the decision of the white ministers to leave the Pentecostal Assemblies of the World."[6]

The Separation Draws Nearer

From September 30 to October 3, 1924, the Pentecostal Assemblies of Texas, a district of the Pentecostal Assemblies of the World, met in Houston, Texas, for their annual meeting.

Their first order of business was the adopting of a resolution to begin publishing, in Port Arthur, Texas, a four-page district paper to be called *The Pentecostal Witness.* O. F. Fauss was chosen editor.

In this meeting the three following questions were raised and answered:

1. Should the name of the general body be changed from Pentecostal Assemblies of the World to the Pentecostal Assemblies of Jesus Only? It was decided that the name should be changed to the Pentecostal Assemblies of Jesus Christ.[7] Two things should be noted here: First, to many ministers, the word "World" in the organizational name had always been unpopular; second, the name suggested as a replacement would be used to designate an organization that would be formed seven years later.

2. Should the present form of government be so changed that the one body would continue as a unit, yet be under separate managements, one for the white race and one for the colored race, each to have and to maintain its own separate places of worship, its own ministers, its own responsibilities, its own boards, but cooperate together in some plan for general counsel and foreign

missionary work? The group voted that the form of government should be changed.[8]

3. What should be done about Sunday school literature? Ministers at the conference voted to urge that the organization take steps to provide "our people with Jesus Only literature."[9]

It was not the intention of these ministers to completely break away from the Pentecostal Assemblies of the World, for J. R. Shinn was appointed as a delegate to attend the 1924 General Convention, scheduled to meet in Chicago on October 14. He also carried a letter from the Texas ministers, asking that he be reappointed district elder for 1925.[10]

The 1924 General Conference

This was the ninth annual conference of the Pentecostal Assemblies of the World.

Of this meeting, Andrew D. Urshan, who had been appointed foreign missionary secretary in 1923, wrote: "Our delegation from the Southern states brought before the conference some timely and important matters pertaining to the civil laws in the South, which were rather hindering the work of the Lord in its proper and extensive progress."[11]

W. E. Kidson, soon to become prominent among Oneness Pentecostals, added these words: "It was the general opinion that this [the problems arising in the interracial organization] was a hindrance to the spreading of the gospel. For several years it had been talked, pro and con, about separation, not on doctrinal lines, but on racial lines.

"Still, the majority of the brethren everywhere were

opposed to complete separation. During the convention, it was first proposed to the General Board of Presbyters that there be an Eastern and a Western division, the one to be exclusively Colored, and the other exclusively white—each to issue credentials to its own people. This proposal was rejected by the General Presbyters.

"There seemed nothing to do, then, but for the white brethren, who felt that their ministry was hindered, to separate from the Pentecostal Assemblies of the World. This was done, not because of a feeling against any other race, but only to help spread the glorious gospel."[12]

A Preliminary Meeting

Ministers interested in forming a new organization were asked to meet in a separate room. They met on October 16–17. Present were Howard A. Goss, Andrew D. Urshan, William E. Booth-Clibborn, W. E. Kidson, A. D. Gurley, and others.

The meeting was called to order by H. A. Goss. W. E. Kidson was chosen temporary chairman. A. D. Gurley was chosen temporary secretary.

It was decided that the new organization should be called The Apostolic Churches of Jesus Christ.

Seven presbyters were to be elected to make up the executive head. They were to appoint, from their number, a chairman, a secretary-treasurer, and a foreign missionary secretary-treasurer.

Fields of labor in the organization were to be divided into districts, each district to be presided over by a district elder.

Elected as presbyters, to serve only until the first organizational meeting, were J. C. Brickey, A. D. Urshan,

W. E. Kidson, W. D. McBryde, G. C. Lout, H. A. Goss, and D. C. O. Opperman. They were to prepare articles of faith and a set of bylaws to govern the organization, and were to present them at the special conference in which the new organization would be formed.[13]

Thus, after working in the interracial Pentecostal Assemblies of the World for approximately seven years, the white ministers took steps to form an organization of their own.

Notes

[1]Foster, *Think It Not Strange*, 73.
[2]Telephone conversation, September 1969.
[3]McClain, Unpublished Notes.
[4]Ibid.
[5]Ibid.
[6]Ibid.
[7]*Pentecostal Witness*, November 1924, 4.
[8]Ibid.
[9]Ibid.
[10]Ibid.
[11]Ibid., December 1924, 2.
[12]*The Apostolic Herald*, July 1930, 5.
[13]*Pentecostal Witness*, December 1924, 2.



General Conference of the Pentecostal Ministerial Alliance,
held in Shreveport, Louisiana, October 17–27, 1929.

CHAPTER 4

The Pentecostal Ministerial Alliance

The last part of chapter three told how certain ministers of the Pentecostal Assemblies of the World met during their conference in Chicago in October 1924 and took steps to form a new, all-white organization. A special conference was to be held later to set up the organization.

The group met at the old Lexington Avenue Church in Jackson, Tennessee, where J. C. Brickey was pastor, February 17–27, 1925.[1] Howard A. Goss was elected temporary chairman. After a time of prayer, Goss and others in the group expressed their ideas concerning the kind of organization needed.[2]

According to T. C. Davis, first editor of the *Apostolic Herald* (the new organization's official voice), the work of organizing was not completed until a second meeting, held in St. Louis.[3] This was the first General Assembly of the movement, and it began November 3, 1925.[4]

Choosing a Name

In their 1924 Chicago meeting, the ministers had voted to call the new organization the Apostolic Churches of Jesus Christ. But at the Jackson meeting it was decided to call it the Pentecostal Ministerial Alliance.

During the St. Louis meeting, they again voted to call the organization the Apostolic Churches of Jesus Christ, only to find that, in the time between the February and November conferences, W. H. Whittington had incorporated and chartered another group under that name.

Because of this, the General Board met later in St. Paul, Minnesota, and passed the following: "Resolved that the resolution passed at the St. Louis convention changing the name of the Pentecostal Ministerial Alliance to the Apostolic Churches of Jesus Christ be repealed, and that the former name be retained."[5]

Stating the reason for the name, Pentecostal Ministerial Alliance, W. E. Kidson, later to become general secretary, said, "Since we are only a body of ministers, the word MINISTERIAL is a proper title. And since we are allied together, no other word so fully describes us as ALLIANCE. Then we realize that for years we have been known as PENTECOSTAL people. Therefore, the name PENTECOSTAL MINISTERIAL ALLIANCE comes nearer explaining who and what we are, and what we stand for, than most any other name could."[6]

THE GENERAL ORGANIZATION

The Pentecostal Ministerial Alliance needed little organizational machinery in the beginning, since the group had only 222 ministers listed in its 1926–27 Ministerial Record.

The General Assembly

This was the name of the organization's annual general meeting until 1929, when it was changed to General Conference. This assembly was the final authority in all matters. Decisions of the various boards were brought before it for ratification, general officials were elected, and other business transacted.

Dates and places of General Conferences are listed below.

1925—St. Louis, Missouri—November 3
1926—St. Louis, Missouri—October 25–31
1927—Indianapolis, Indiana—October 1–10
1928—Little Rock, Arkansas—October 4–14
1929—Shreveport, Louisiana—October 17–27
1930—St. Louis, Missouri—October 16–26
1931—St. Louis, Missouri—October 15–25
1932—Little Rock, Arkansas—October 20–30

The Board of Presbyters

The organization's bylaws stated, "The Executive Government of this body shall be vested in brethren to be called the Presbytery, who shall be elected by a majority vote of the General Assembly."[7] The Presbytery was to be made up of seven men, elected for a term of one year.[8]

Originally, the responsibilities and duties of the Presbytery were few. They looked after the general work of the organization. They elected district presbyters for those areas that were not sufficiently organized to elect their own.

The Executive Board

Executive officers were to be the general chairman, general secretary-treasurer, and foreign missionary secretary.

These three officials were to be elected from among the seven presbyters, either by the Presbytery or the General Assembly.[9]

In 1930, at the General Conference, it was voted to have an Executive Board comprised of the general superintendent, the general secretary-treasurer, and the general Sunday school superintendent. This Executive Board, together with seven other elected members of the Presbytery, would make up a ten-member General Board.[10]

The General Chairman

This title was changed to general superintendent at the 1929 General Conference.[11]

The Pentecostal Ministerial Alliance never had a full-time general chairman (or superintendent). The main duty of the general superintendent was to preside over meetings of the General Conference. He did occasionally visit the various areas of the work, but his time for this was limited, since he was a full-time pastor.

In its eighth General Conference, in 1932, the organization voted to abolish the office of general superintendent.[12] As this was also the meeting in which the group changed its name to Pentecostal Church, Incorporated, more will be said in chapter eight concerning this change in governmental structure.

DISTRICT ORGANIZATION

District Presbyters

District organization moved ahead slowly in the Pentecostal Ministerial Alliance. In many parts of the country its constituents were too few to justify the forming of districts.

At the Jackson meeting in 1925 this resolution was passed: "The field of labor shall be divided into districts, and an overseer elected from each district, shall be called a District Presbyter."[13]

In the beginning, there were seven district presbyters, all elected at the General Assembly.[14] Later, as each new district was properly organized, it was allowed to elect its own district presbyter at a District Council (Conference). However, district presbyters to oversee the work in unorganized areas were still elected at the General Assembly.[15]

The first seven district presbyters elected were from Arkansas, Idaho, Indiana, Louisiana, Missouri, Tennessee, and Wisconsin.[16]

A Premature Attempt

It was not until the fifth annual General Conference, held in 1929, that the group attempted to organize into clearly defined districts. In this meeting they created nine different districts (also called regions): Eastern, Central, South-Central, Southeastern, Pacific Coast, and Northwestern (in the United States); and Eastern, Central, and Western (in Canada).[17] There seems no use to list the various states in these different districts, since the plan was soon discarded.

If the organizing of the aforementioned districts had been fully consummated, each district presbyter would automatically have become a member of the General Board.[18] To the credit of these organizational pioneers, the United Pentecostal Church later adopted this method of choosing general presbyters (district superintendents).

During 1930, Howard A. Goss, general superintendent, organized five of the prescribed districts.[19]

But the plan, though good, was apparently premature. At the 1930 General Conference, held in St. Louis, October 16–26, it was resolved "that the regional plan adopted at Shreveport be repealed." In its stead, smaller districts were to be created throughout the continent, as the need arose.[20] The number of district presbyters soon increased to twelve.

In its eighth General Conference, held in Little Rock, Arkansas, October 1932, a district policy for governing the districts was adopted. As already stated, in that same meeting the organization changed its name to Pentecostal Church, Incorporated, so the implementation of the policy was left to this newly named group.

GENERAL OFFICIALS

When the Pentecostal Ministerial Alliance was organized in February 1925, L. C. Hall became its first chairman, and Howard Goss its first secretary. The seven general presbyters were L. C. Hall, H. A. Goss, J. C. Brickey, William A. Mulford, L. R. Ooton, W. D. McBryde, and A. D. Urshan.[21]

In the organization's first General Assembly, held in St. Louis the following November, Howard Goss became chairman, and L. R. Ooton was elected secretary. The five additional general presbyters were T. C. Davis, J. C. Brickey, J. A. Frush, W. E. Kidson, and W. H. Lyon.[22] One wonders if Lyon was not absent from this meeting and elected a general presbyter without his knowledge. Approximately two weeks before this time he had helped organize Emmanuel's Church in Jesus Christ in Houston, Texas, and had been elected its first chairman.

L. R. Ooton resigned as secretary in October 1928,

and W. E. Kidson was chosen to succeed him.[23]

In March 1932, Howard Goss resigned as general superintendent, stating that he desired to devote full time to his church in Toronto, Canada.[24] No successor was chosen, for, as already stated, the office was abolished that same year in October.

MEMBERSHIP

For the Ministry

To affiliate with the Pentecostal Ministerial Alliance, a minister had to fill out an application and have it endorsed by a presbyter who knew him. When this was properly passed upon, he was granted a license or credential.

In the beginning, a new application was filled out, and a new license or credential issued, each year. W. E. Kidson stated the reason for this: "As you know, some ministers change their doctrines, and do not stay with the truth, so the easiest way for us to find this out, and to keep an accurate record, is to have a new application properly filled out each year."[25] This requirement was soon dropped, and a new license or credential was automatically issued each year.

At the General Conference in St. Louis, in October 1930, it was decided to have two classes of ordained ministers. One would first be ordained as a local minister. Then after he had gained "a great deal of experience, and had fully proven himself," he would be given full ordination. This latter ordination was to take place only at a General Conference.[26]

This procedure was changed at the next General

Conference. There it was decided that a local license would be issued to local workers. Then after one had labored faithfully, in cooperation with some assembly, for one year or more, a general license would be given. Finally, when one had met the requirements, and had been ordained, he would be given a full credential.[27] This same plan of ministerial membership, in an extended form, was later adopted by the United Pentecostal Church.

The first ministerial membership fee was five dollars per year.[28] In the 1929 General Assembly it was voted that each minister send in twelve dollars annually and that each assembly take an offering once each year for the support of headquarters.[29]

For Local Churches

It was established early in this chapter that the Pentecostal Ministerial Alliance, as the name implies, was only a body of ministers.

But as early as January 1926, a change was already noticeable. Said Howard Goss: "The word ministerial does not mean that assemblies (local churches) are not cared for or protected, for they are. A provision is made for their fellowship and cooperation."[30]

In 1928, at the fourth General Assembly, a resolution was adopted that all assemblies affiliated with the Pentecostal Ministerial Alliance should be listed in the Minute Book for 1929 and that a letter of recognition should be sent to each affiliated assembly.[31]

It was not until 1930 that any restrictions were placed upon local assemblies desiring fellowship with the organization. That year it was decided to impose the following

requirements: "Any assembly may be in cooperation with, and under the protection of, the Pentecostal Ministerial Alliance by adopting the fundamentals and bylaws, and sending a letter of notification to the General Secretary."[32]

In its eighth General Conference, held in Little Rock, Arkansas, October 20–30, 1932, the organization adopted a lengthy and detailed form of local church government.[33] Apparently it served its purpose well, for it was accepted (with minor changes) by the United Pentecostal Church in 1945 and has continued in use through the years.

With the forming of this policy, the organization changed completely from a ministerial alliance to one that included local churches.

DEPARTMENTS

Departments in the Pentecostal Ministerial Alliance were few, and simply organized. As in the case of districts, there was little need for departmental organization.

Foreign Missions

Foreign missionary activity in the movement was first mentioned in this declaration: "The foreign missionary cause shall be recognized by the Pentecostal Ministerial Alliance as of equal importance with home missionary work."[34]

E. C. Steinberg, formerly a missionary to China, was chosen first foreign missionary secretary-treasurer in 1927.[35]

Foreign missionaries supported either wholly or partially by the organization at various times were: L. W. Coote, Japan; L. H. Dickson, Jerusalem; C. M. and Mabel

Hensley, China; A. J. and Pearl Holmes, Liberia; Mae Iry, India; Elsie King, China; Alice Kugler (later Sheets), China; Garland and Eleanor Leonard, China; Dorothy McCarty, India; A. O. Moore, India; Joseph Rezniczek, India; Elizabeth Steiglitz, China; J. B. Thomas, Jerusalem; and Timothy Urshan, Jerusalem.

Foreign missionary offerings for 1929, the first year of which we have a record, totaled $3,090.91.[36] Offerings increased little in the following three years, but one must remember that this was the time of the Depression.

Sunday School

The name Dan Hayes was familiar to most Oneness Pentecostal people whose experience dated back to the 1930s and 1940s. Formerly a Methodist minister, he first affiliated with Emmanuel's Church in Jesus Christ and became state Sunday school superintendent for the state of Louisiana in 1926.

Hayes left this organization in 1927 and became a member of the Pentecostal Ministerial Alliance. In October of that same year he was appointed general Sunday school organizer for this group.[37]

In this capacity, he traveled throughout the United States, assisting local Sunday schools in organizing and in increasing their efficiency. He was highly commended for this work.

Later, general Sunday school conventions were held at General Conferences, the first three days being set aside for this purpose.

Hayes was to remain active in Sunday school work in the Pentecostal Church, Incorporated, and for a time in the United Pentecostal Church, until his death in 1949.

At its fourth General Assembly, held in October 1928, the Pentecostal Ministerial Alliance adopted a brief national Sunday school policy and formed a loosely knit National Sunday School Department.

In each state where the organization had sufficient assemblies to justify it, there was to be a state Sunday school superintendent, an assistant superintendent, and a secretary-treasurer. State superintendents were appointed in eleven states and one in Canada.[38]

The year following, in the group's fifth General Assembly, a Sunday School Board was elected to help implement the Sunday school policy. This board consisted of the Sunday school superintendent and two additional members, with power to act in all matters pertaining to Sunday school work of the organization.[39]

Youth

Perhaps the first step toward organized youth work in the Pentecostal Ministerial Alliance was the appointing of W. A. Mulford as general organizer "for the Young People's Alliance."

Any assembly desiring his help was asked to get in touch with him. He had a set of bylaws that were recommended as beneficial to youth work. (We have no record of the formulating of these bylaws, or of what they contained.)

Officials of the organization declared, "It is our desire to push this part of the work throughout the world."[40]

The youth work was more fully organized in the General Assembly of 1929, with the passing of a resolution that "we hereby provide for coordinating the work of our young people by forming an international organization, to

be known as the Pentecostal Young People's Alliance."[41]

At the 1930 General Conference, held in St. Louis, the name of the youth organization was changed to Pentecostal Gleaners.[42] A brief policy was adopted.[43] Ralph Glasgow was elected president, and Danita Barnum secretary. They continued to serve through the remainder of the Pentecostal Ministerial Alliance's history.

The name Pentecostal Gleaners carried over into the Pentecostal Church, Incorporated, and was used until that group ceased to exist in 1945.

DOCTRINE

The first published statement relative to the doctrinal position of the Pentecostal Ministerial Alliance was this: "The Bible way of salvation is repentance toward God, faith toward our Lord Jesus Christ, obedience to the Word of God by baptism in water (in Jesus' name), and receiving the gift of the Holy Ghost, as in Acts 2:4, 38."[44]

The main doctrinal requirements for ministerial membership in the organization were that one must be filled with the Holy Ghost with the evidence of speaking with other tongues; must teach the same; and must have been baptized, and baptize, in Jesus' name.[45]

Howard Goss, general superintendent, made this statement: "We hold that the Christian church began on the day of Pentecost, and to be in that body, one must be baptized in the Holy Spirit."[46]

In 1930, George R. Farrow, well-known minister and author, wrote an article entitled "The New Birth—What It Is; What It Does," in which he said, "First we wish to state that being born of water and of the Spirit, and being baptized in water and with the Spirit, mean one and the same

thing. For if being baptized in water and the Spirit, as in Acts 2:38, is not the birth that Jesus referred to in the third chapter of St. John, then we will search the New Testament in vain for the description of an experience which is that."[47]

Of course, there were others in the Pentecostal Ministerial Alliance who did not agree with these statements made by Farrow. (This will be brought out more fully in chapter eight, which concerns the same group after its name was changed to the Pentecostal Church, Incorporated.)

BASIS OF MINISTERIAL FELLOWSHIP

If one wonders how ministers of such different doctrinal beliefs could work together in one movement, let it be remembered that the Pentecostal Ministerial Alliance was organized upon this very basis. Divergent doctrinal views were allowed so long as a minister subscribed to the doctrinal fundamentals required for membership.

In the Preamble to the Constitution one finds these words: "We shall endeavor to keep the unity of the Spirit in the bond of peace with all the Spirit-filled saints of God, until we all come to the unity of the faith. To this end, we pledge our prayers, our faith, our lives and love, our means and time, in the fear of God, and for His glory alone."[48]

Howard Goss said, "We have principles to stand for, but we are trying not to be narrow or sectarian. The emphasis is to be placed upon a clean life, and not so much on special doctrine. Though we do not compromise, and though we have convictions of our own, we will not force our convictions on our brethren, but let love, as well as doctrine, be the chief factor in governing the conduct of all."[49]

The organization recognized that some of its ministers had doctrines that were dear to themselves and seemed essential. These ministers were not to be hindered in preaching their views in their own assemblies but were not to preach such doctrines in other assemblies without the consent of the pastor in charge.[50] The doctrines mentioned here were other than the basic ones required for membership in the organization.

PUBLICATIONS

The Apostolic Herald

In its first General Assembly, held in St. Louis in November 1925, the Pentecostal Ministerial Alliance decided to publish an official paper: "In order that all Spirit-filled brethren everywhere might know more about one another, and that we might have a better way of helping spread the glorious news concerning the work." The paper was to be called the *Apostolic Herald*.[51] It was published bimonthly through 1926 and monthly thereafter.

T. C. Davis became the first editor, and W. E. Kidson the managing editor. Davis resigned in 1927, and J. A. Frush succeeded him. At the 1929 General Assembly, Frush resigned, and Kidson was chosen editor.

Beginning as an eight-page periodical, the paper was enlarged to sixteen pages in March 1928. Circulation increased and by the end of 1929 had reached approximately 8,000.[52]

Sunday School Literature

The Pentecostal Ministerial Alliance had been in existence for more than three years before it took steps to begin publishing Sunday school literature.

In its 1928 General Assembly it was decided to try to have Sunday school literature ready in time for the second quarter of 1929. Ethel E . Goss was appointed editor. The literature was to be published in Toronto, Canada, where she lived.[53]

It was not until the second quarter of 1930, however, that the new literature was available. W. E. Kidson said, "We are now ready with the literature. We have our own Junior, Intermediate and Adult quarterlies."[54]

Perhaps some will smile when they compare later Sunday school literature with these three small quarterlies. But let us not despise the day of small things. This was the first time that a Oneness organization had published its own Sunday school literature.

HEADQUARTERS

The Pentecostal Ministerial Alliance was incorporated in the state of Missouri, and its headquarters was at Louisiana, Missouri. This was the hometown of W. E. Kidson, who was managing editor of the *Apostolic Herald*, which was printed there.

Kidson was apparently the only official of the organization who ever lived in the headquarters city. In the 1929 General Assembly it was voted that General Superintendent Howard Goss should move to headquarters and give his full time to work on the field.[55] Goss was, at this time, pastor in Toronto, Canada. There is no record that he moved to headquarters.

GROWTH

When the Pentecostal Ministerial Alliance was organized at Jackson, Tennessee, in 1925, approximately sixty

ministers became charter members.[56]

Sometimes ministers affiliated with the organization in groups. For instance, in May 1926, the Oneness ministers of Tennessee voted to join the movement. The chairman was H. G. Rodgers, who was mentioned in chapter one in connection with the coming of Oneness to the state.[57]

As stated earlier in this chapter, ministerial membership had reached 222 by 1926. During 1929, the membership of the organization doubled.[58]

In May 1932, W. E. Kidson said, "More than 100 ministers have affiliated with us since our General Conference in October, 1931."[59]

It is regrettable that more information is not available concerning the numerical strength of the organization. Such figures were hard to obtain from early Oneness Pentecostals.

THE LAST CONFERENCE

The Pentecostal Ministerial Alliance held its last General Conference (the eighth) in 1932. Further history of the group, as the Pentecostal Church, Incorporated, will be found in chapter eight.

Notes

[1]Supplement to *Pentecostal Witness*, April 1925.
[2]*Apostolic Herald*, March 1927, 4–5.
[3]Ibid., August 1926, 4.
[4]*Pentecostal Witness*, October 1925, 4.
[5]Minute Book, 1926–27, Resolution No. 19, 8.
[6]*Apostolic Herald*, April 1927, 6.
[7]Ibid.
[8]Ibid., 7.
[9]Ibid., 6.
[10]Ibid., November 1930, 5.
[11]Ibid., November 1929, 6.
[12]Ibid., November 1932, 9.
[13]Ibid., January 1926, 6.
[14]Ibid.
[15]Ibid.
[16]Ibid.
[17]Ibid., December 1929, 11.
[18]*Apostolic Herald*, November 1929, 6.
[19]Ibid., July 1930, 10.
[20]Ibid., November 1930, 5.
[21]Supplement to *Pentecostal Witness*, April 1925.
[22]*Apostolic Herald*, January 1926, 7.
[23]Ibid., November 1928, 6.
[24]Ibid., July 1932, 4.
[25]Ibid., January 1929, 15.
[26]Ibid., November 1930, 6.
[27]Ibid., November 1931, 7.
[28]Ibid., April 1929, 9.
[29]Ibid., November 1929, 6.
[30]Ibid., January 1926, 4.

[31]Ibid., November 1928, 6.
[32]Ibid., April 1930, 4.
[33]Ibid., November 1932, 10–12.
[34]Ibid., November 1927, 3.
[35]Ibid.
[36]Ibid., January–December 1929.
[37]Ibid., October–November 1927, 12.
[38]Ibid., November 1928, 7.
[39]Ibid., November 1929, 6.
[40]Ibid., 7.
[41]Ibid.
[42]Ibid., March 1932, 4.
[43]Ibid., November 1930, 5.
[44]Ibid., January 1926, 6.
[45]Ibid., July 1930, 5.
[46]Ibid., September 1929, 8.
[47]Ibid., August 1930, 3.
[48]Ibid., January 1926, 6.
[49]Ibid., 4.
[50]Ibid., July 1930, 5.
[51]Ibid., January 1926, 4.
[52]Ibid., January 1930, 4.
[53]Ibid., December 1928, 11.
[54]Ibid., March 1930, 16.
[55]Ibid., December 1929, 4.
[56]Letter from A. D. Gurley.
[57]*Apostolic Herald*, June 1926, 8.
[58]Ibid., January 1930, 4.
[59]Ibid., May 1932, 4.

CHAPTER 5

Emmanuel's Church in Jesus Christ

The preceding chapter of this work dealt with the founding and subsequent history of the Pentecostal Ministerial Alliance. That organization was established with high hopes. Howard A. Goss said shortly thereafter, "We trust that the Pentecostal Ministerial Alliance will be what many Pentecostal ministers are desiring in the way of fellowship."[1] W. D. McBryde, speaking of the desire of many for a suitable organization, said, "They hope they have found it in the Pentecostal Ministerial Alliance."[2]

But some of the ministers who had left the Pentecostal Assemblies of the World were dissatisfied with the newly formed organization. This is seen in their forming of another—Emmanuel's Church in Jesus Christ—eight months later.[3]

Why the Dissatisfaction?

Why were these ministers, some few of whom had shortly before assisted in forming the Pentecostal Ministerial

Alliance, now dissatisfied with it?

Different reasons were stated, but the main one was this: They declared that the Pentecostal Ministerial Alliance "was so organized to only look after and care for ministers, and the saints had no protection, and no form of church government."[4] For this reason, the group desired to form a *church* organization, rather than simply a ministerial association or alliance.

Forming the New Organization

In 1925 the Trio States Camp Meeting was held October 15–25, in Houston, Texas. (The trio states were Texas, Louisiana, and Oklahoma.)

On October 21, approximately fifty ministers and Christian workers assembled in a business meeting. They began the proceedings by raising the question: "What is the main purpose of this meeting?" In reply, it was stated that the purpose was to form, in the fear of God, an organization that would serve the cause of God everywhere, especially in the South, more satisfactorily than other organizations had done.

W. H. Lyon of Comanche, Texas, was appointed chairman pro tem and G. C. Stroud, secretary.[5]

Naming the Organization

The second matter brought up in the meeting was that of choosing a proper and scriptural name for the new organization. The name Apostolic Church (or Churches) of Jesus Christ was extremely popular among Oneness Pentecostal people at that time, so it was decided to use the name Apostolic Churches of Jesus Christ.[6] As we will see later in this chapter, the name became Apostolic

Church of Jesus Christ.

The group soon encountered difficulty concerning the name it had chosen. Oliver F. Fauss said, "After we had chosen the name Apostolic Churches of Jesus Christ, and proceeded to have the movement chartered under that name, we found that a group (in St. Louis) had already chartered a movement under that name; therefore the law would not permit us to present a charter under the same name. Upon obtaining this information, a number of brethren, both in Louisiana and Texas, were consulted, and the name Emmanuel's Church in Jesus Christ was chosen, and heartily endorsed by these brethren."[7]

But the group was never satisfied with this name, as will be seen by a later statement.

Two more business meetings were required, on October 22 and 23, for the forming of the new organization.

CHURCH POLICY

The charter members of Emmanuel's Church in Jesus Christ decided that the organization should be governed by a board of twelve ministers. A chairman, a secretary-treasurer, and a foreign missions secretary-treasurer would be elected from among the twelve, for a term of one year.

W. H. Lyon was elected chairman, and G. C. Stroud was chosen secretary-treasurer. Andrew D. Urshan was the foreign missions secretary-treasurer.

Each presbyter was granted the right to organize a state board in his state, if no state organization had already been formed. He was, further, to encourage the work in those states which were already properly organized.[8]

Women were ordained in Emmanuel's Church of Jesus Christ, but the movement did not permit them to take charge of business matters in the churches.[9]

MEMBERSHIP

Emmanuel's Church in Jesus Christ was formed by ministers who had left the interracial Pentecostal Assemblies of the World in 1924. But in the organization conference they passed a resolution that, since the new movement included those of all nations, irrespective of color, race or class, the black brethren who desired to fellowship and cooperate with the new movement would be granted full rights. Then, when their number increased sufficiently to merit a separate black work, they would be granted the privilege of organizing their own movement, with their own officials and headquarters, according to their desire. Even then, however, they were to work in harmony with the main headquarters, which would be governed by white ministers.[10]

The latter part of the preceding sentence sets forth one difference between this new organization and the Pentecostal Assemblies of the World, which had been governed by both blacks and whites.

DEPARTMENTS

Departmental organization on a national scale was practically nonexistent in Emmanuel's Church in Jesus Christ. This was due partially to the short time that the movement continued before it merged with another group and changed its name. The main reason, however, for this lack was that there were not enough churches and ministers in some areas to merit such organization.

Foreign Missions

As already stated, Andrew D. Urshan was elected first foreign missions secretary of the group. The fact that they formed such an office in their organization conference showed that they were foreign missionary minded.

Every church was asked to receive a foreign missionary offering on the second Sunday of each month. These offerings were small, but so were all offerings in those days. The organization helped support the following missionaries: A. Reynolds; R. B. Sonnenberg; G. M. Cound; Mae Iry; Alice S. Kugler (all in China); Dorothy L. McCarty; William McGregor; Henrietta Wise (all in India); Leonard Coote, Japan; and Timothy Urshan, Jerusalem.

Sunday School

The organization had no national Sunday school department.

Apparently some of its ministers and laymen showed little interest in Sunday school. This was the opinion of Dan Hayes, Sunday school editor of the *Pentecostal Witness*, and state Sunday school superintendent for Louisiana. Hayes, later to become widely known among Oneness Pentecostals for his intense interest in Sunday school work, said, "There are people in this movement who think we should attend only night services. . . . Brethren, where are your boys and girls spending their Sundays? The Sunday school is the school of Christ for the church, not a side issue."[11]

A Sunday school convention was held in Eunice, Louisiana, June 11–13, 1926. So far as our records show, this was the first such convention held among Oneness Pentecostal people.

Youth

The young people of Emmanuel's Church in Jesus Christ were never organized nationally, though many of the local churches undoubtedly did have organized groups.

In 1927, Oliver F. Fauss, then pastor at Port Arthur, Texas, formed a local youth group in his church and called it the Pentecostal Strivers. He suggested that other young people's groups adopt the same name. Fauss did this because many young people in different assemblies had expressed their desire for a young people's organization.[12]

Some few assemblies apparently complied with Fauss's request, but the movement evidently failed to gain wide acceptance.

PUBLICATIONS

The Pentecostal Witness

The Texas District of the Pentecostal Assemblies of the World had begun publishing this periodical as their official state paper in November 1924. O. F. Fauss was the editor.

Naturally, when these ministers left the Pentecostal Assemblies of the World, they retained control of their district paper. Then, at the General Convention in August 1926, it became the official organ of Emmanuel's Church in Jesus Christ.[13] At that time it had grown from four to eight pages.

Fauss served as editor for more than four years and then asked to be replaced. He did a fine work as editor. Undoubtedly the paper did much to hold the young orga-

nization together, publicize its various activities, and recruit other ministers.

Sunday School Literature

From the beginning, Emmanuel's Church in Jesus Christ desired its own Sunday school literature. Fauss put this desire into words when he said, "We long to see the day when our organization will own a publishing house . . . where Sunday school literature preaching the message of the name of Jesus can be obtained."[14]

At the Southern Bible Conference, held in Merryville, Louisiana, February 4–12, 1927, a committee was appointed to work toward the producing of Oneness Pentecostal Sunday school literature.[15]

E. D. Browning was chosen Sunday school superintendent in 1927, when Dan Hayes resigned. Browning was given permission to accept money toward the purchasing of a printing press on which to print Sunday school literature.

Later, toward the end of its history as an organization, Emmanuel's Church in Jesus Christ thought it best to postpone the publishing of its own Sunday school literature. Browning was instructed to return to the contributors all money received for the Press Fund.[16]

HEADQUARTERS

Since the organization had been formed in the South, and as most of its ministers and churches were in the South, it was decided to establish the headquarters in Beaumont, Texas.

In addition, the group approved the idea of opening a branch office in the North, in a place to be chosen by the

Northern brethren, to work with the Southern headquarters until the Northern group was strong enough numerically to have a separate headquarters of its own, in order to spread the gospel in the North, East, and West.[17]

The idea of two separate headquarters seems strange to us today. But in those days, before the advent of modern air travel made nearly every part of the country easily and quickly accessible, ministers in the North would feel far removed from the Southern headquarters. Thus it was planned to have a separate headquarters in the North, when such became practicable.

Speaking of the headquarters, it was said, "The office and equipment are all arranged for, and without debt."[18] Of course, the headquarters probably included only an office with essential equipment.

GROWTH

Emmanuel's Church in Jesus Christ made steady progress. The Board of Presbyters issued this statement: "Brethren from north, south, east and west, far and near, are expressing their gratitude for the organization, and are well pleased with its plans and principles."[19]

This acceptance led to satisfactory growth. The first ministerial list published showed 112 names. Date of publication is not given, but in April 1927, it was said, "The record has almost doubled, with only a half dozen withdrawals."[20]

A SIGNIFICANT MERGER

In this chapter, mention was made of a St. Louis group that had chartered an organization known as the Apostolic Churches of Jesus Christ. Emmanuel's Church

in Jesus Christ first moved toward a merger with this group by asking for a joint convention, to be held in October 1927.

In announcing this joint meeting, it was said, "This convention is for the main purpose of consolidating into one great body these two organizations, thus uniting near 400 Jesus only ministers."[21] It was reported that many other ministers, not affiliated with any organization, were looking favorably toward the convention, expecting to join the group if the merger were effected.

The joint convention was held in Guthrie, Oklahoma, October 18–22, 1927. There the two bodies voted to consolidate.

For some reason not explained, it was decided to continue using the name Emmanuel's Church in Jesus Christ, though both groups certainly favored the name Apostolic Church (or Churches) of Jesus Christ.

Elected as officials of the organization, for a one-year term, were Ben Pemberton, chairman; W. H. Lyon, vice chairman; W. H. Whittington, secretary and foreign missionary secretary; and J. O. White, treasurer.

The minute books (manuals) of the two groups were considered, and after discussing certain necessary changes, it was agreed to consolidate the two books into one. This was to be done by a committee composed of Cleve Kerley, Oliver F. Fauss and C. A. Pyatt.[22]

The Merger Consummated

The work of consolidating the two organizations was not completed at the 1927 special joint meeting. Steps to consummate the merger were taken at the next General Convention of Emmanuel's Church in Jesus Christ, held

in Port Arthur, Texas, October 16–21, 1928.

At this convention, attended by approximately eighty ministers and workers from various parts of the country, "Emmanuel's Church in Jesus Christ and the Apostolic Church of Jesus Christ successfully consolidated into one great body. Without a single voice against it, the convention voted to accept the name Apostolic Church of Jesus Christ for the general body. This was exactly the desire (so far as a name was concerned) of the brethren when Emmanuel's Church was first organized. We feel that the Lord has wonderfully brought this about in His own way."[23]

As the Port Arthur convention was attended by only a few of the ministers who had belonged to the pre-merger Apostolic Church of Jesus Christ, it was decided to elect officials for the coming year, subject to the approval of the St. Louis brethren in their annual convention, to be held in St. Louis, October 31, 1928. The following officials were elected: Oliver F. Fauss, chairman; Ben Pemberton, assistant chairman; W. H. Whittington, secretary; Maud Whittington, assistant secretary; and E. D. Browning, treasurer and foreign missions secretary.

At the St. Louis meeting, the elected officials were approved.

In this meeting, the *Apostolic Messenger*, voice of the pre-merger Apostolic Church of Jesus Christ, was combined with the *Pentecostal Witness*, which, under this latter name, became the official voice of the merged group.[24]

Thus Emmanuel's Church in Jesus Christ ceased to exist as a separate body after a brief history of three years.

Notes

[1]*Apostolic Herald*, January 1926, 4.
[2]Supplement to *Pentecostal Witness*, April 1925.
[3]Fauss, *Pentecostal Witness*, November 1926, 4.
[4]*Pentecostal Witness*, January, 1927, 2.
[5]Ibid., November 1925, 4.
[6]Ibid.
[7]*Pentecostal Witness*, February 1926, 1.
[8]Ibid., November 1925, 4.
[9]Ibid., May 1927, 4.
[10]Ibid., November 1925.
[11]*Pentecostal Witness*, June 1926, 1.
[12]Ibid., September 1927, 4.
[13]Ibid., October 1926, 4.
[14]Ibid.
[15]Ibid., March 1927, 2.
[16]Ibid., December 1928, 7.
[17]Ibid., November 1925, 5.
[18]Ibid., January 1927, 2.
[19]Ibid.
[20]Ibid., April 1927, 2.
[21]Ibid., July 1927, 1.
[22]Ibid., December 1927, 8.
[23]Ibid., December 1928, 1.
[24]Ibid., 7.

CHAPTER 6

The Apostolic Church of Jesus Christ

When the white ministers withdrew from the interracial Pentecostal Assemblies of the World in 1924, they established three Oneness organizations within the space of a year. The Pentecostal Ministerial Alliance was founded in February 1925. (See chapter four.) In October of that same year, Emmanuel's Church in Jesus Christ was started. (See chapter five.) The third organization, known as the Apostolic Churches of Jesus Christ, was begun in St. Louis by W. H. Whittington and Ben Pemberton at about the same time as the Pentecostal Ministerial Alliance.

The latter part of chapter five told of the merging of this group with Emmanuel's Church in Jesus Christ. The merged group was known as the Apostolic Church of Jesus Christ.

In this chapter we shall continue the history of this amalgamated body.

Importance Attached to the Name

It was mentioned earlier in this work that Oneness Pentecostals highly favored the name Apostolic Church of Jesus Christ. In an article entitled "Is There Anything in the Name?" Maud Whittington, assistant secretary, explained why the name was so popular. She wrote: "We are made to believe that the name is now one of the most important things in regard to the establishing of the Apostolic Church of Jesus Christ.

"Why, then, call the organization by this name? Because the church is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. And because the church of Jesus Christ continued steadfastly in the apostles' doctrine."[1]

THE GENERAL ORGANIZATION

The history of the Apostolic Church of Jesus Christ was brief, covering only a three-year period after the merger. It had no organization other than that of a general (national) nature.

The General Convention

This meeting was held annually. A glance at the minutes will show that little business was transacted, other than the reading of minutes and financial reports and the election of the few general officers of the organization.

General conventions and dates are shown below. These meetings actually date from the founding of both former organizations; hence the first convention listed is really the third.

1928—St. Louis, Missouri—October 31–November 3
1929—Louann, Arkansas—October 8–13
1930—Louann, Arkansas—September 29–October 5
1931—St. Louis, Missouri—October 6–11

No Presbyter Board

In this, the Apostolic Church of Jesus Christ differed from all other Oneness organizations. Beginning in the *Pentecostal Witness* for December 1930 the general officials were listed under Executive Board, but there is no record that they ever met as an official board.

It was not that the group just did not see the need of electing presbyters. Some, and apparently they were at first in the majority, were strongly opposed to having such officials. W. H. Whittington, editor and secretary, wrote: "We have . . . a church strictly along Bible lines, and have taken a stand against unscriptural terms, and officers who are assigned sectional districts parceled out by controlling officers."[2]

Cleve Kerley, well-known evangelist in the group, said, "There are some who believe that the movement should be governed by a presbyter board, . . . but that doctrine is weighed in the balance, and found wanting. In the Bible, every duly ordained elder was a presbyter in the church of Christ."[3]

Later he wrote: "A general presbyter means a presbyter over presbyters . . . There are no scriptures for a Board of Presbyters being elected by vote to govern and rule all the other presbyters. . . . That's why the Apostolic Church of Jesus Christ has done away with presbyter boards."[4]

Not everyone in the organization agreed with this.

And others apparently soon changed their minds. This is seen by the fact that within about fifteen months after Kerley wrote his last article opposing such, the group merged with the Pentecostal Assemblies of the World and accepted the bylaw that there should be a board of twenty-four general presbyters to govern the merged body.

The Chairman and Assistant Chairman

The chairman did little, other than to preside over the General Convention. Oliver F. Fauss was the first chairman. He held the office from 1928 until 1930, when A. H. Beisner was elected to replace him. Beisner served until 1931.

Ben Pemberton was elected assistant chairman in 1928 and served until 1930, when Charles A. Smith was elected.

The Secretary

W. H. Whittington was the first secretary of the organization. He served from 1928 until 1930, when he was followed by L. R. Ooton. The secretarial duties were few, as were the duties of the chairman.

The Treasurer

The first treasurer of the organization was E. D. Browning. W. H. Whittington was elected treasurer in 1930. All the foregoing officials were elected at the General Convention, for a term of one year.

DISTRICT ORGANIZATION

The Apostolic Church of Jesus Christ had no officially organized districts, though certain states having a larger

number of constituents were sometimes called districts.

In the 1928 General Convention a resolution was passed "to encourage each state or district to have camp meetings, . . . for the advancement and upbuilding of the cause of Christ."[5]

The first actual move toward district organization was made in the 1930 General Convention, when the group granted each state the privilege of self-government, so long as it did not conflict with the general policy of the organization.[6]

MINISTERIAL MEMBERSHIP

To affiliate with the Apostolic Church of Jesus Christ, a minister was required to complete an application and submit it to the secretary, with a fee of two dollars "for the sole purpose of supporting the headquarters office." This had to be done annually, for all credentials were null and void without an annual certificate of fellowship attached.

The Secretary was instructed to reject "any and all applications for credentials not endorsed by three ordained ministers in fellowship with the Apostolic Church of Jesus Christ."[7]

FOREIGN MISSIONARY DEPARTMENT

As early as the 1928 General Convention, "The foreign missionary cause was discussed, and the matter of stirring up the interest for this cause among the people was encouraged."[8]

E. D. Browning served as missionary secretary throughout the organization's history.

The following missionaries were partially supported: *India*—Dorothy L. McCarty, Henry Tefre, Joseph

Rezniczek; *China*—Mae Iry, Garland and Eleanor Leonard; *West Africa*—Pearl Holmes; *Jerusalem*—J. B. Thomas; and *Uruguay*—L. B. Sly.

Missionary offerings were extremely small. From November 1, 1928, until October 1, 1929, total offerings were $122.[9]

DOCTRINAL POSITION

So far as the plan of salvation was concerned, the doctrinal position of the Apostolic Church of Jesus Christ was identical with that of the later-formed Pentecostal Assemblies of Jesus Christ. This is set forth in detail in chapter seven.

PUBLICATIONS

The Pentecostal Witness

This monthly periodical had been the official voice of the Texas District (Pentecostal Assemblies of the World). With the formation of Emmanuel's Church in Jesus Christ, it became the official organ of that group. Then, when Emmanuel's Church merged with the Apostolic Churches of Jesus Christ, the paper became the voice of the Apostolic Church of Jesus Christ.

In 1930 it was suggested that the name of the paper be changed to *Apostolic Messenger* to better fit the organizational name, but this change was never made.[10]

At the time of the forming of the Apostolic Church of Jesus Christ, O. F. Fauss resigned as editor, and W. H. Whittington succeeded him. The place of publication was moved from Port Arthur, Texas, to St. Louis. James A. Frush became editor in 1930, and the paper was then

published in Newark, Ohio. The Apostolic Church of Jesus Christ published no Sunday school literature or other periodicals.

HEADQUARTERS

Headquarters for the organization existed more or less in name only. It was usually transferred to the city where the secretary lived.

The first headquarters was in St. Louis, Missouri, at 1100 Hickory. In 1930, when L. R. Ooton became secretary, headquarters was, in effect, moved to Akron, Ohio.

NUMERICAL STRENGTH

The *Pentecostal Witness* for December 1929 listed 236 ministers as belonging to the Apostolic Church of Jesus Christ. Of this number, twenty-five percent were from Texas, almost seventeen percent from Illinois, almost seventeen percent from Missouri, ten percent from Louisiana, and the remaining thirty-one percent from fifteen other states.

During the days when there were two Oneness organizations, there was, of course, a certain amount of switching from one to another. Certain ministers in Texas and Louisiana had left Emmanuel's Church in Jesus Christ and affiliated with the Pentecostal Ministerial Alliance.[11] And ministers in Ohio, belonging to the Tri-State District Council, left the Pentecostal Ministerial Alliance and united with the Apostolic Church of Jesus Christ.[12]

Such moves caused the numerical strength of the organization to fluctuate, but the overall picture was one of gradual growth.

ANOTHER MERGER

Chapter nine contains an account of the unity conference held at Columbus, Ohio, in 1931. At this conference, a resolution was passed to bend every effort toward an amalgamation of all Jesus' name organizations.[13]

Seeking to implement this resolution, the Apostolic Church of Jesus Christ attempted to merge with the Pentecostal Ministerial Alliance. The attempt was unsuccessful.

When this occurred, the Apostolic Church of Jesus Christ turned to the Pentecostal Assemblies of the World and offered to merge with them. (This was the same interracial group that many of these ministers had left in 1924 to form an all-white movement.)

A special joint conference was scheduled for St. Louis, November 18–20, 1931, for the purpose of consummating the merger.[14]

Before the two groups met jointly, the ministers of the Pentecostal Assemblies of the World came together to consider the offer to consolidate. They voted to empower the chairman to appoint a committee to meet representatives of the Apostolic Church of Jesus Christ to formulate plans for amalgamation. Selected were S. N. Hancock, R. G. Pettis, G. A. White, G. B. Rowe, K. F. Smith, P. J. F. Bridges, and F. E. Curts. This list reveals that some white ministers had remained in the Pentecostal Assemblies of the World.

The committee met with the one from the Apostolic Church of Jesus Christ, and after much deliberation, returned to the assembled body with tentative conditions for merger. The entire body then passed these points upon which the merger would be based:

1. The name of the combined organizations shall be the Pentecostal Assemblies of Jesus Christ. (This name was formed by taking the first half of Pentecostal Assemblies of the World and the last half of Apostolic Church of Jesus Christ.)
2. The publication of the amalgamated body shall be called the *Pentecostal Outlook*.
3. There shall be a board of 12 to 24 presbyters, half from each race.
4. There shall be one General Secretary.
5. The Articles of Faith shall be those of the Pentecostal Assemblies of the World as they stand.
6. General headquarters shall be located in Indianapolis, Indiana.

Upon the basis of these conditions, the merger was consummated on November 18, 1931.[15]

Not everyone approved of the merger. Ministers of the former Pentecostal Assemblies of the World met in Dayton, Ohio, shortly thereafter, and voted to continue that organization.[16] Bishop Samuel K. Grimes was elected presiding officer, a position he held until his death thirty-five years later.

Certain white ministers of the Apostolic Church of Jesus Christ also opposed the merger and sought to continue that organization.

But, despite all opposition, the merger was consummated, and the Pentecostal Assemblies of Jesus Christ came into being.

Notes

[1]*Pentecostal Witness*, January 1929, 2.
[2]Ibid., December 1929, 3.
[3]Ibid., September 1929, 5.
[4]Ibid., July–August 1930, 7.
[5]Ibid., December 1928, 7.
[6]Ibid., December 1930, 6.
[7]Ibid., December 1928, 7.
[8]Ibid.
[9]Ibid., November 1929, 4.
[10]Ibid., December 1930, 4, 13.
[11]Foster, *Think It Not Strange*, 78.
[12]*Pentecostal Witness*, May–June 1930, 2.
[13]Ibid., October–November 1931, 4.
[14]*Pentecostal Outlook*, January 1932, 2.
[15]Ibid.
[16]Ibid., 11.

CHAPTER 7

The Pentecostal Assemblies of Jesus Christ

The latter part of chapter six told of the merging of the Apostolic Church of Jesus Christ with the Pentecostal Assemblies of the World to form the Pentecostal Assemblies of Jesus Christ.

Ministers of both former organizations were jubilant over the merger and the new organization. Illustrative of many testimonies is this one by L. R. Ooton, first treasurer: "I know of nothing during the past two decades that has been more blessed of God."[1]

James A. Frush, first editor of the *Pentecostal Outlook*, called it one of the greatest victories over Satan and said he believed that heaven smiled when the new organization was formed.[2] Andrew Urshan wrote a two-page article in which he highly lauded the new movement.[3]

But there were also dissenters. Karl Smith, first secretary of the organization, wrote of these, saying, "One of the most common utterances spoken in opposition . . . is: 'It has been tried before.'"[4] Smith meant by this that those who opposed the new interracial organization were

looking back to days prior to 1924 and raising the question: "If it did not work then, why should it work now?"

In spite of this opposition, well-known ministers of both races were deeply appreciative of the new movement and were determined to make it succeed.

THE GENERAL ORGANIZATION

A Committee on Constitution had been appointed at the merger conference. This committee had recommended that the newly formed organization accept, until its next General Assembly, the constitution and bylaws that had been used by the Pentecostal Assemblies of the World, except in those instances where they conflicted with what would be passed at the merger conference.[5]

The General Assembly

Throughout the organization's history, this was the official name given to its annual general meeting.[6] The General Assembly was the movement's highest constitutional authority and its primary legislative and policy-making body. Actions of the official boards were brought to this body for ratification.

General Assemblies, places, and dates are listed below:

1932—St. Louis, Missouri—August 30–September 4
1933—Columbus, Ohio—August 29–September 3
1934—Mishawaka, Indiana—September 17–23
1935—Chicago, Illinois—September 23–29
1936—Columbus, Ohio—September 14–20
1937—Tulsa, Oklahoma—October 4–11
1938—Columbus, Ohio—September 14–18
1939—St. Paul, Minnesota—September 13–17

1940—Port Arthur, Texas—September 25–October 1
1941—Mishawaka, Indiana—September 24–30
1942—St. Louis, Missouri—September 23–29
1943—Columbus, Ohio—September 1–5
1944—St. Louis, Missouri—September 26–October 1
1945—St. Louis, Missouri—September 20–26

The Board of Presbyters

It had been decided that the official General Board would consist of twenty-four presbyters, twelve from each race.[7] However, only twelve were originally elected—six from each race.[8] Later this bylaw was changed to read: "twenty-four or less."[9] The number of presbyters never reached twenty-four, although there were twenty-two in December 1936. In 1945, the last year of the organization, there were sixteen. This board supervised the general work of the body.

The Executive Board

The Board of Presbyters, with the editor of the *Pentecostal Outlook*, constituted the Executive Board.[10] This board took care of the organization's business between its annual general meetings.

The General Chairman

During its first seven years, the organization had no general chairman. At each General Assembly, the Presbyter Board appointed one of its members to preside over the business meetings.

But in its seventh General Assembly, in 1938, the group voted "to appoint a General Chairman to oversee and look after the general matters in our organization, the same to be chosen by and from our Board of Presbyters,

serving under the direction of the board."[11]

The General Secretary-Treasurer

Originally, there was both a secretary and a treasurer. But the two offices were combined at the second General Assembly in 1933.

Manner of Election

At each General Assembly a nominating committee of three was appointed by the chairman. This committee brought to the conference nominations for presbyters, secretary-treasurer, district elders, editorial staff, missionary board, and officials for the Pentecostal Young People's Association.

After the nominating committee had presented its list of nominees to the conference, ministers who so desired could make additional nominations from the floor.[12] There is no record that such additional nominations were ever made.

When the nominations were announced, the conference voted to ratify or reject any or all of them. The term of office was one year.

Oliver F. Fauss stated that, in effect, this method of election led to the choosing of officials by the nominating committee, since their nominations were always ratified.[13]

With little or no variation, this was the organization's method of election throughout its history.

DISTRICT ORGANIZATION

District Councils

Early in its history, the Pentecostal Assemblies of Jesus Christ passed a bylaw that read, "We heartily approve the

forming of district associations or councils, for the extension of the kingdom of God."[14] District council boundaries sometimes followed those of states, but at other times parts of two states would make up one district, or several states would be included in one district council. The function of these districts was to supervise and carry on the work of God within their geographical boundaries.

The first district council was formed on December 10–13, 1931, less than a month after the forming of the general organization. It was called the South Central Council and was made up of Texas, Louisiana, Arkansas, Oklahoma, Mississippi, Tennessee, and New Mexico. There were approximately seventy-five ministers as charter members.[15] The South Central Council was to continue as an influential district throughout the organization's history.

Other councils were formed within the next few years. Of course, the movement was feeling its way so far as district organization was concerned. Especially was this true in areas where its constituency was so sparse that districts had to include parts of more than one state. Councils were formed, and re-formed, to create the best working relationship.

Some of the district councils were: Illinois, Southern Missouri–Northern Arkansas, California, Indiana, Wisconsin, Northern District, Southern District, Northwestern and Central States, Mississippi, Colorado, South Carolina, Pacific–Southwest, New Jersey, Western Pennsylvania, Idaho, Eastern, and Southeastern.

District Elders

Bylaws of the Pentecostal Assemblies of Jesus Christ called for "a board of District Elders, sufficient in number

to meet the need of the body."[16] They, too, were elected at the General Assembly, for a one-year term.

District elders were to oversee the work in the "field of their location." They were to work in conjunction with local pastors and assemblies whenever called upon by these pastors or assemblies.[17]

District elders were "area" men. It was not necessarily the case that a district elder was the sole supervisor of the district council in which he lived. Residing within the boundaries of certain districts were two, or even three, district elders.

Organized States

When a district council embraced more than one state, sometimes each state within the district would also be organized. Examples of this were Texas and Louisiana, both within the South Central Council. These states held separate conventions, camp meetings, and so on.

State chairmen were elected within those states over which they had supervision. Their main function was to preside over state conventions. Some district elders were also state chairmen, performing their council duties and also supervising the work of an organized state.

LOCAL CHURCHES

The Pentecostal Assemblies of Jesus Christ had a brief form of local church government, consisting of six statements, for those churches affiliated with the organization. Four of the six statements pertained to church property, and one concerned the obtaining of a letter of recommendation when changing churches.[18]

GENERAL OFFICIALS

As already stated, seven years passed before the Pentecostal Assemblies of Jesus Christ elected a general chairman. In 1938 W. T. Witherspoon was chosen to fill this position and continued in office until 1945, when the group merged with the Pentecostal Church, Incorporated.

The first secretary was Karl F. Smith; the first treasurer, L. R. Ooton. The two offices were soon combined, and Smith served as secretary-treasurer until 1936. That year, at the General Assembly in Tulsa, Oklahoma, James A. Frush was elected to replace Smith. Frush held the office until 1938, when he resigned due to poor health and the pressure of pastoral duties. Stanley R. Hanby reluctantly accepted the position and held it until 1945.

MINISTERIAL MEMBERSHIP

Membership Requirements

To hold a license or credential with the Pentecostal Assemblies of Jesus Christ, one had to be at least twenty-one years of age.

He must have received the baptism of the Holy Ghost, have been baptized in Jesus' name, and believe in and preach the same. He must have had the baptism of the Holy Ghost for at least two years. An exception was made in the case of ministers who had previously been ordained in other accredited organizations and who were otherwise qualified to hold full credentials.

A candidate for admission must have worked in some local assembly for at least one year and have a letter of recommendation from the pastor.

At the time of making application, the candidate for admission had to be examined by three elders—a presbyter, a district elder, and a pastor. If found qualified, he was granted a license or credential upon presenting his letter of recommendation to the general secretary. A new credential or license was issued annually.[19]

Membership for Women Ministers

Credentials given to women ministers were to read "Missionary" or "Evangelist."[20] They were permitted to perform weddings, conduct funerals, baptize candidates, and serve Communion "in case of emergency."

A woman minister could take charge of an assembly only until a man was raised up in the church, qualified in every way to assume leadership. This was true even though the woman minister had started the work.[21]

DEPARTMENTAL ORGANIZATION

Elaborate departmental organization came relatively late in Oneness Pentecostal movements. In the beginning, there was little need for such organization.

Foreign Missionary Department

The Pentecostal Assemblies of Jesus Christ was interested in foreign missions from the beginning. The organization formulated a nine-point foreign missionary policy that dealt with the handling of foreign missionary funds, requirements for missionaries before going to the field, the purchase of property on the field, missionary furloughs, and so on.

It was recommended that the first Sunday of each month be set aside as foreign missionary Sunday and that a special

offering for foreign missions be taken on that Sunday.[22]

W. T. Witherspoon became the first missionary chairman. He said, "The policy of this department has not been to discriminate against missionaries who may belong to other Oneness organizations; in fact, in more than one case we have advised missionaries to take out papers with other organizations, as well as ours. First of all, because we have no right to insist that a missionary belong only to the Pentecostal Assemblies of Jesus Christ, since we are not in a position to fully support any station."[23]

This policy was carried out, for in checking those missionaries partially supported, one finds several who also received funds from the Pentecostal Church, Incorporated.

Missionaries supported through the years were: *China*—Elizabeth Steiglitz, Ralph Bullock, Mabel Hensley, Mae Iry; *India*—Joseph Rezniczek, Mrs. D. L. McCarty, H. O. Tefre, James Morar; *Africa*—L. Badger, Mrs. C. A. Tucker, A. J. and Pearl Holmes; *Japan*—L. W. Coote, R. A. Fleming; *Jerusalem*—Timothy Urshan; *Iraq*—J. B. Thomas; *South America*—L. B. Sly, J. Elmer Bell; *Hawaii*—E. D. Stiles; and *Czechoslovakia*—John Huba.

Foreign missionary offerings for 1933–34, the first years for which we have available records, were $7,320.96. The amount increased little until the more prosperous years of World War II, and then it rose rapidly. For the twelve-month period ending August 1945, the offerings totaled $23,705.14.

Witherspoon continued as missionary chairman until 1944, when he was succeeded by Wynn T. Stairs.[24]

Youth Department

The Pentecostal Assemblies of Jesus Christ had youth groups in its local churches, and district youth organizations, before there was an actively functioning national youth work.

At its second General Assembly, the organization passed the following: "Resolved, That we create a National Young People's Association, consisting of all young people's associations in the general body, and that the second day of the General Assembly be devoted to this association."[25] However, the first day was usually used instead of the second.

The Pentecostal Young People's Association was organized in 1934, at the third General Assembly, under the direction of Mary Williams. Officers were a president, a vice president, and a secretary-treasurer.[26] It was required that the president be an ordained minister. In the beginning, his main duty was to preside at national youth meetings. A membership certificate was issued to each youth group.[27]

The constitution for the PYPA, consisting of six articles, was published for the first time in the 1936 Articles of Faith, on pages 15 and 16.

Brady Robinson was the first president. He was succeeded in 1938 by Wallace McKeehan, who served until 1940, when Arthur Witherspoon was elected. In 1943 Eldredge Lewis was chosen president and served until the merger in 1945. (He died suddenly in an explosion on December 5, 1946.)

The first national PYPA convention apart from the General Assembly was held in Tulsa, Oklahoma, March 28–31, 1942.[28] Another national convention was also held

in Tulsa in May 1945. Young people from twelve states attended.[29]

Sunday School Department

The Pentecostal Assemblies of Jesus Christ had no national Sunday school department, although there were district Sunday school organizations that held conventions and functioned on a district level.

DOCTRINAL POSITION

When the Apostolic Church of Jesus Christ merged with the Pentecostal Assemblies of the World to form the Pentecostal Assemblies of Jesus Christ, there was no doctrinal change, as both groups were doctrinally identical.

As all other Oneness organizations, the movement believed in repentance, water baptism in the name of the Lord Jesus Christ and receiving the Holy Ghost with the initial sign of speaking with other tongues (languages) as the Spirit gave utterance.[30]

Most of the ministers in the organization believed that water baptism in Jesus' name remitted sins and was the same as being born of water.[31] They further believed that the baptism of the Holy Ghost was synonymous with being born of the Spirit.[32]

Ministers in the group also believed that one could, and did, receive a spiritual experience before being filled with the Holy Ghost. This they usually called conversion.

W. T. Witherspoon turned to God in a Methodist Episcopal Church in 1901 but did not receive the Holy Ghost until 1912.[33] Oliver Fauss turned to the Lord in a Nazarene Church in 1910 and received the Holy Ghost in 1911.[34] James A. Frush said, "I was brought up in a

Methodist Church, and was converted at the age of 16." He received the Holy Ghost much later, in 1915.[35]

In recounting his experience, W. C. Chapman said, "In 1915 I began attending the Southern Methodist Church. Being deeply under conviction (in a revival) I went to the altar and poured out my heart unto God for several hours. The burden of sin rolled off my soul, and I praised God in loud tones. I lived for Christ in all the light I had."[36] He received the Holy Ghost in 1919.

PUBLICATIONS

Publishing House

The Pentecostal Assemblies of Jesus Christ, as a national organization, never owned a publishing house.

The South Central Council, one of its larger districts, organized a publishing house in August 1935. Located at Kilgore, Texas, it was known as the South Central Council Publishing House. This publishing house did much of the printing for the entire organization

The Pentecostal Outlook

This monthly periodical was the official voice of the organization. Its name came from the first half of the *Pentecostal Witness* and the last half of the *Christian Outlook*, official organs of the two groups that merged to form the Pentecostal Assemblies of Jesus Christ in 1931.

The first editor was James A. Frush. Associate editors were S. K. Grimes and O. F. Fauss. When Frush became editor, the place of publication was moved from Indianapolis, Indiana, to Newark, Ohio, where it remained during his tenure of office.

When Frush resigned in September 1938, due to failing health and the burden of pastoral duties, he was succeeded by S. G. Norris of St. Paul, Minnesota, and the place of publication was moved to that city.

First published as a sixteen-page periodical, the paper was soon increased to twenty-eight pages. During 1939, the page size was increased, and the number of pages decreased to twenty. This was the size of the periodical throughout the remainder of the organization's history.

Sunday School Literature

The publishing of Sunday school literature was first mentioned at the second General Assembly in 1933, when the organization passed a rather unusual resolution: "That a committee of three be appointed to approach all other Oneness organizations to consummate a Sunday School Department, composed of chosen members of all Oneness organizations, to the intent that they may be a party to the formulating, editing, and using Oneness Sunday school literature, which the department shall supply."[37]

Put simply, this resolution called for the different Oneness organizations to cooperate in the publishing of Sunday school literature. The Pentecostal Assemblies of Jesus Christ saw the need for Oneness Pentecostal literature but did not feel able to produce it alone. The plan had its good points. It is doubtful, however, that the Pentecostal Church, Incorporated would have gone along, as they had been publishing their own Sunday school literature since April 1930.

The aforementioned committee made a report at the 1934 General Assembly, but apparently nothing further was done.

The South Central Council, in its 1935 meeting, took it upon itself to begin working toward the publishing of Sunday school literature. Every church in the council was asked to begin raising money for the project.[38] T. F. Ford, South Central Council Sunday school superintendent, was in charge of the endeavor.

The South Central Council began publishing literature for the first quarter of 1937 at Kilgore, Texas. They printed a junior, an intermediate, and an adult quarterly. This Sunday school literature was published for the entire organization.[39]

Later, T. F. Ford wrote, "The volume of business has grown to such an extent that we feel the time is ripe to install our own printing machinery."[40]

HEADQUARTERS

The first headquarters of the Pentecostal Assemblies of Jesus Christ was in Indianapolis, Indiana, which had also been the headquarters city of the Pentecostal Assemblies of the World.

In an official board meeting, held at Columbus, Ohio, March 22, 1932, it was decided to move the headquarters to Columbus. This decision was apparently due to opposition from those of the Pentecostal Assemblies of the World who had continued the organization after the majority of its members had merged with the Apostolic Church of Jesus Christ.[41]

The Pentecostal Assemblies of Jesus Christ did not have a centralized headquarters for all its departments. In 1945, its last year, the office of the general chairman was in Columbus, Ohio, while the secretary-treasurer's office was at Lancaster, Ohio. All matters concerning the *Pente-*

costal Outlook were addressed to St. Paul, Minnesota. Sunday school correspondence went to Kilgore, Texas. The office of the Foreign Missionary Department was located in Tulsa, Oklahoma.

CHRISTIAN EDUCATION

The Pentecostal Assemblies of Jesus Christ endorsed three Bible schools.

Apostolic Bible Institute

This school, the first for the organization, was founded by S. G. Norris in St. Paul, Minnesota. It began its first term on October 4, 1937, with fourteen students from eight states. Courses taught were Old Testament, New Testament, Church History, English, Public Speaking, and Ministerial Problems.[42] In 1944 there were eighty students.

Apostolic College

First known as Apostolic Bible Training School, this institution was begun in 1938 in Tulsa, Oklahoma, by C. P. and Mary Williams. At first it was only a midwinter school. But in 1939 it opened on October 2 and continued until March 30, 1940. The school offered courses in Bible, Church History, Instrumental and Vocal Music, Secretarial Work, English, Printing, etc.[43] There were ninety-four students enrolled for the 1944 term.[44]

Southern Bible and Vocational College

This school had its beginning in Rising Star, Texas, in 1939. In 1943 it moved to Milford, Texas. In charge was L. C. Reed. It advertised to teach all elementary and high

school grades, as well as vocational and business courses. It also offered Bible teaching and courses in more advanced literary subjects.[45] The school continued through 1944.

INTERRACIAL RELATIONSHIP

In chapter three it was noted that many white ministers of the Pentecostal Assemblies of the World felt it best to leave the interracial organization and form an all-white movement. This occurred in 1924. A few white ministers remained with the Pentecostal Assemblies of the World.

Then, as stated in chapter six, the Apostolic Church of Jesus Christ merged with the Pentecostal Assemblies of the World in 1931 to form the Pentecostal Assemblies of Jesus Christ.

The first part of this present chapter told how ministers of both races rejoiced over the new organization. But it was not long until the group encountered the same difficulties that had hindered the earlier interracial alliance. The main problem grew out of the strict segregation laws in the South. Black ministers from the North could not find suitable accommodations in the South; hence four out of the first five General Assemblies were held in the North.

As early as December 1931, within one month after the merger, the newly formed South Central Council, made up of states in the deep South, sent this request to the General Presbyter Board: "Resolved, That we ask the Honorable Board of Bishops to place the General Assembly as far south as possible. We request that St. Louis, Missouri be chosen."[46] From this request, it seems that St. Louis was as far south as these brethren felt the general conven-

tion could be taken and still have fair representation.

In those days, the country was in the grip of the Depression. In general, Pentecostal ministers were not as affluent as they are today. Because of this, not many from the South could attend the General Assemblies. The following statement bears this out: "All of our conferences heretofore have been held in the North, and . . . there are hundreds of our dear brethren who cannot possibly attend our conferences in the North."[47]

Finally, the ministers saw that something must be done. Consequently, in their fifth General Assembly in 1936 they passed the following: "Be it resolved, That, in fairness to many who have been hindered from attending General Assemblies, which are restricted to Northern states, we henceforth endorse taking the conventions anywhere in the United States the body desires."[48]

In that same meeting they also voted that the personnel of the Presbyter Board should be determined according to the percentage of ministerial membership of the two races, which, they said, was then about eighty percent white and twenty percent black.[49] Before this, the board had consisted of an equal number of ministers from each race.

Finally, this was passed: "Since the General Secretary-Treasurer for about five years has been colored, Be it Resolved, That we make a choice of a white Secretary-Treasurer."[50]

One gathers from these three resolutions, that a different attitude had developed. There was no racial prejudice, but a majority of the ministers felt that the organization had gone too far in helping one segment of its constituency at the expense of another. Now this was to be changed.

In accordance with the resolution to take the General Assembly anywhere in the United States, the 1937 meeting was held in Tulsa, Oklahoma. Glowing testimonies were given of this meeting. Perhaps the presence of many Southern ministers who had never attended a general convention had something to do with the blessed spirit of the gathering.

Few, if any, black ministers were present in the Tulsa meeting. For that reason, little business was transacted, and what was done was to be ratified at the 1938 General Assembly to be held in Columbus, Ohio.

At the Columbus meeting certain black officials resigned and returned to the Pentecostal Assemblies of the World. For the first time in its history, the Pentecostal Assemblies of Jesus Christ had an all-white Presbyter Board.[51]

GROWTH

The ministerial list for 1936 showed 981 ministers. The list for 1945, the last year of the organization, showed 1,028, an increase of only 47. But this slow growth was caused by many black ministers leaving the organization between 1938 and 1945 to return to the Pentecostal Assemblies of the World.

The 1945 ministerial record showed 324 churches. But according to Stanley R. Hanby, general secretary, this list did not include many of their churches.

This group soon merged with the Pentecostal Church, Incorporated, to form the United Pentecostal Church.

Notes

[1]*Pentecostal Outlook*, August 1932, 14.
[2]Ibid., February 1932, 5.
[3]Ibid., August 1932, 6–7.
[4]Ibid., 13.
[5]Ibid., January 1932, 3.
[6]Ministerial Record Book, 1945, 8.
[7]*Pentecostal Outlook*, January 1932, 3.
[8]Ibid., 4.
[9]Ministerial Record Book, 1945, 8.
[10]Ibid.
[11]*Pentecostal Outlook*, October–November 1938, 17.
[12]*Pentecostal Outlook,* September 1932, 23.
[13]Personal Interview.
[14]Articles of Faith, 1936, 11.
[15]*Pentecostal Outlook*, January 1932, 11.
[16]Ministerial Record Book, 1945, 8.
[17]Ibid., 10.
[18]Ibid., 14.
[19]Ibid., 12.
[20]Ibid., 11.
[21]Ibid., 9.
[22]Articles of Faith, 1936, 13–14.
[23]*Pentecostal Outlook*, July 1933, 11.
[24]Ibid., November 1944, 2.
[25]Ibid., September 1933, 22.
[26]Ibid., October 1934, 20.
[27]Ministerial Record Book, 1945, 16.
[28]*Pentecostal Outlook*, May, 1942, 19.
[29]Ibid., June 1945, 11.
[30]Acts 2:4, 38.

[31]John 3:5.
[32]Ibid.
[33]*Pentecostal Outlook*, December 1938, 2.
[34]Ibid., March 1939, 2.
[35]Ibid., May 1939, 2.
[36]Ibid., April 1940, 2.
[37]Ibid., September 1933, 22.
[38]Ibid., March 1936, 24.
[39]Ibid., December 1936, 26.
[40]Ibid., July 1938, 21.
[41]Ibid., April 1932, 12.
[42]Ibid., 1937, 14–15.
[43]Ibid., September 1939, 20.
[44]Ibid., July 1945, 12.
[45]Ibid., December 1943, 14.
[46]Ibid., January 1932, 11.
[47]Ibid., April 1937, 20.
[48]Ibid., October 1936, 18.
[49]Ibid.
[50]Ibid.
[51]Ibid., December 1938, 19.



Board of Presbyters of the Pentecostal Assemblies of Jesus Christ, 1938



1940 General Conference of the Pentecostal Assemblies of Jesus Christ, held in Port Arthur, Texas

CHAPTER 8

The Pentecostal Church, Incorporated

The Pentecostal Ministerial Alliance changed its name to Pentecostal Church, Incorporated in October 1932, but it was not until February 1933 that the change of name was published, due to the desire of the officials to be sure the new name had not already been chartered by some other group. When they found it had not, the name was carried through the court, and the change became official.[1]

Reason for the Change

W. E. Kidson said, "The object of this change is that we might have a name which embodies the meaning that churches could be or are affiliated with us, since it is not our desire to be strictly a ministerial organization, but rather do all that we can in assisting and protecting God's people. Nearly everyone has been quite anxious that we adopt a name which can be used universally in connection with our churches. . . .

"We are living in serious times, therefore we need

protection for the laity, and it was with this thought in mind that the brethren unanimously decided to change the name."[2]

Of course, other organizations were also incorporated under their official names, but they did not feature the word *incorporated* as prominently as did this group. The new movement did so, apparently, because there were so many Pentecostal churches, and they wanted everyone to know that their name was legally theirs alone.

THE GENERAL ORGANIZATION

In the beginning, as could be expected, the general organizational structure of the Pentecostal Church, Incorporated was identical to that of the Pentecostal Ministerial Alliance. But gradually, through the years, changes occurred in governmental structure and procedure.

The General Conference

As in all Oneness organizations, the annual general meeting of the Pentecostal Church, Incorporated was its foremost authority. The organization called this meeting the General Conference, since this was the name adopted earlier by the Pentecostal Ministerial Alliance.

In the General Conference, departmental reports were read, general officials were elected, appointments were presented for ratification, actions of official boards were considered, and resolutions were discussed and voted upon.

Places and dates of General Conferences are given below. The first meeting listed is really the ninth annual General Conference of the organization.

1933—Louisiana, Missouri—October 17–26
1934—Dallas, Texas—October 23–November 1
1935—Jackson, Tennessee—October 18–24
1936—St. Louis, Missouri—October 22–28
1937—Jackson, Tennessee—October 22–28
1938—Houston, Texas—October 14–20
1939—East St. Louis, Illinois—August 28–September 6
1940—Jackson, Tennessee—October 24–30
1941—Houston, Texas—October 31–November 6
1942—Memphis, Tennessee—November 5–13
1943—Hot Springs, Arkansas—November 4–10
1944—Jonesboro, Arkansas—October 24–31
1945—St. Louis, Missouri—September 20–26

Board of General Presbyters

Originally, there were seven general presbyters. Later, when the district presbyter over each district automatically became a general presbyter, and a member of the General Board, the number increased to nine.

Until 1941, general presbyters were elected for a term of one year. At that time, the term of office was extended to two years.

The duties of the general presbyters were to "work for the welfare of the entire organization."[3] They normally met at each General Conference, three days prior to the beginning of the meeting. Special sessions could be called at any time if the occasion demanded.

In the earlier days of the movement, the general presbyter served as chairman of the District Board in the district of which he was overseer.[4]

For a time in the organization's history, the Board of General Presbyters was given rather broad powers. In

1936 this resolution was passed: "When deemed necessary, the General Board shall have the right to adopt or annul any bylaw, and the same shall be operative until the following General Conference, when it shall be considered as any other business."[5]

The Executive Board

This board was made up of different officials at various times in the organization's history. At first it was composed of the general chairman, general secretary, and general missionary secretary. Later the general Sunday school superintendent replaced the missionary secretary. And, for a time, this board was made up of the aforementioned four officials, plus three other members.[6] In its final form, the Executive Board members were, as in the beginning, the general superintendent, the general secretary, and the general missionary secretary.[7]

The Executive Board took care of the organization's general business between General Board meetings. It represented the entire organization and had no jurisdiction over any certain district.[8]

In 1939 this board was granted powers similar to those given earlier to the General Board, by this resolution: "Any change made by the Executive Board in the bylaws, as set forth in the Discipline, must be published in the *Herald* at least once before it becomes effective."[9] There is no record that this authority was ever used.

The General Chairman

The Pentecostal Church, Incorporated began its history without a general chairman. Howard Goss had resigned as general superintendent of the Pentecostal

Ministerial Alliance in March 1932. In the General Conference that year the group voted to abolish the office.

But in 1934, at the tenth General Conference, the organization voted to elect a general chairman. It was further requested that the chairman devote as much time as possible to the work and that he serve without a stipulated salary.[10] He was not asked to give full time to the work of the organization.

In 1939, at the fifteenth General Conference, the name general chairman was changed to general superintendent. In that same meeting it was decided that the general superintendent should go on the field as a full-time official.[11] This was the first time any Oneness organization had taken such a forward step.

The General Secretary-Treasurer

Originally, the function of the general secretary was to take minutes and preserve records of business proceedings, with all other papers belonging to the organization.

But during the time that the organization had no general chairman, the secretary took over certain responsibilities of this office. He directed the business of the headquarters office, called General and Executive Board meetings, and presided over them.[12]

These duties were, of course, relinquished when the group again elected a general chairman.

Manner of Election

At first, general officials were nominated by a nominating committee of three (bylaws called for a committee of from three to five) at General Conference and were then voted upon by the assembled ministers and delegates. All

ministers and delegates had the right to suggest nominees to this committee.[13]

The nominating committee brought to the conference only one name for each office. The assembled ministers and delegates voted either to accept or reject the nominations. There is no record that any nomination was ever rejected.

The General Board of Presbyters nominated the members of the Foreign Missionary Board, members of the Board of Publication, and the editor of the *Apostolic Herald*. These, too, were voted upon by the General Conference.[14]

A change was made in the nominating procedure in 1937 at the General Conference. The nominating committee then brought to the conference the names of three whom they considered best for each office, and the conference was allowed to vote on which of the three they desired. Nominations were made one day prior to election day.[15] Thus the members of the organization were given a greater voice in the selection of their general officials.

It was not until 1943, however, that the General Conference was allowed to both nominate and elect its officials. This resolution was then passed: "The first ballot shall be a nominating ballot, and the names of the three receiving the highest number of votes (for each office) shall be presented to the conference to be voted upon for election."[16] This did away with the nominating committee.

DISTRICT ORGANIZATION

Formation of Districts

As the Pentecostal Church, Incorporated began organizing its work on a district level, it encountered the same

problems that other Oneness groups had faced. Not the least of these was the determining of geographical boundaries best suited for the work.

This difficulty led to the forming, and then re-forming, of some districts. For instance, the Illinois District and the Missouri District merged to form (along with other states) the Central District. Later, however, Missouri withdrew and formed a district of its own. There were several other changes.

In the last year of the organization's history there were nine districts: East Central, Central, Missouri, Southeastern, Southwestern, South Central, Texico, Western, and Northwestern.

District Presbyters

In 1932, the Pentecostal Church, Incorporated adopted a detailed plan for district organization. A district presbyter, elected in the district, was to be district chairman, presiding over all district meetings. But the general presbyter of the district, who was still elected at General Conference, was to preside over District Board meetings.[17]

At the General Conference in 1936 a resolution was passed "that the offices of General and District Presbyters be combined, and that the District Presbyter of each district elected this year in the districts automatically become a General Presbyter at General Conference."[18] This did away with the electing of general presbyters at the General Conference and also eliminated what was certainly an overlapping of duties in the districts.

This procedure of choosing general presbyters was later adopted by the United Pentecostal Church.

LOCAL CHURCHES

Any local assembly could be affiliated with, and under the protection of, the Pentecostal Church, Incorporated by adopting the fundamentals, bylaws, and the form of local church government passed at the 1932 General Conference.[19]

This comprehensive form of local church government was rather a marvel in completeness for those days. It covered pages 47 to 52 in the typewritten minutes of the conference. It dealt with eligibility of members, the manner of admission, duties and obligations of members, church discipline, officers and their duties, the holding of property, and so on.

GENERAL OFFICIALS

In 1934, two years after its beginning, the Pentecostal Church, Incorporated elected B. H. Hite, well-known minister of St. Louis, as its first general chairman. Hite continued in office until 1939, when Howard A. Goss was elected as full-time general superintendent. Goss left his pastorate in Toronto, Canada, and returned to the United States to assume his duties. He served throughout the remainder of the organization's history.

W. E. Kidson, who had been elected general secretary of the Pentecostal Ministerial Alliance in 1928, was retained in office when the organization became the Pentecostal Church, Incorporated. He served until 1943, when Harry Branding, another well-known St. Louis minister, was elected. After only eight months in office, Branding resigned, and Oscar Vouga was appointed by the General Board to fill his unexpired term. Vouga continued in office until the 1945 General Conference.

MINISTERIAL MEMBERSHIP

The basic requirement for membership in the Pentecostal Church, Incorporated was plainly set forth in this bylaw: "To be affiliated with this organization, one must have had the one baptism of the Holy Ghost, with the initial sign of speaking in other tongues, as in Acts 2:4; 10:46; 19:1–6; have been baptized by immersion in the name of the Lord Jesus Christ, as in Acts 2:38; and believe in, teach, and preach the same."[20]

A questionnaire was to be properly filled out, and endorsed by a district presbyter or district secretary.[21]

After preaching one sermon per week for six months and being passed by the District Board, a minister was granted a local license. Then, after preaching for one year, a general license was granted.[22]

No minister was ordained until he had held a general license, had been in the active ministry as a pastor or an evangelist for two full consecutive years, and had been fully proven.[23]

DEPARTMENTAL ORGANIZATION

The Pentecostal Church, Incorporated organized only three departments on a national scale.

Foreign Missionary Department

Two things reveal that they considered foreign missions extremely important: (1) The Foreign Missionary Department was the first one organized, and (2) the foreign missionary secretary (actually the chairman) was a member of the Executive Board through most of the organization's history.

Clarence Craine was elected foreign missionary

secretary in 1933. He was followed by Harry Morse in 1935. Morse resigned in 1938, and A. O. Moore (formerly a missionary to India) was elected. Moore held the office until 1945.

Missionary offerings in 1933 were only $1,651.73; in 1935, $4,612.02; but in 1940 they increased to $10,056.10.

Missionaries supported wholly or partially through the years were: *China*—Mae Iry, Elsie King, Ralph and Lona May Bullock, Dan and Alice Sheets, Garland and Eleanor Leonard (Garland Leonard was martyred by the Chinese in 1937), Henry and Gladys McCune; *India*—Henry and Olive Tefre, Dorothy L. McCarty, L. E. Haney, Jeanette Wright, Henrietta Wise, Joseph and Faith Rezniczek; *West Africa*—A. J. and Pearl Holmes, Otis M. Petty, Peter Jensen; *Java*—George and Helen White; *Japan*—Joseph Murata; and *Palestine*—Louise Dickson.

In 1941 the organization voted to return twenty-five percent of all undesignated foreign missionary funds to the district from which they came, to be used in opening new works.[24] This was, in a sense, the beginning of organized home missions.

The movement adopted a comprehensive foreign missionary policy in 1944, setting forth qualifications for prospective missionaries and rules applicable to missionary conduct, financial support, and so on.

Sunday School Department

W. E. Kidson said, "In the beginning of the latter rain out-pouring, many were skeptical, or at least dilatory, about Sunday school. After losing quite a number of young folk and children, we began to realize that we were

making a mistake."[25]

Dan Hayes was elected general Sunday school superintendent in 1932. He was intensely active in this work throughout the movement. He held this office until the General Conference of 1941.

In that conference, the organization passed a resolution: "That the National Sunday School Department be abolished, and that we recommend that each district organize its own work."[26] Apparently the group felt that, on a national scale, the Sunday school work had shown unsatisfactory progress.

A committee was appointed in the 1944 General Conference to seek to reorganize the Sunday school work on a national basis,[27] but before this was brought about, the group merged with the Pentecostal Assemblies of Jesus Christ.

Youth Department

In 1930 the young people's group of the Pentecostal Ministerial Alliance had adopted the name Pentecostal Gleaners, and this name was carried over into the Pentecostal Church, Incorporated. The avowed purpose of the Gleaners was to promote spirituality among young people already saved and to carry the gospel to young people who were lost.[28]

Dan Hayes was elected Gleaners president in 1933. He served until 1943, when T. Richard Reed was elected. In 1937 Reed was succeeded by J. L. Newgent, who held the office until 1941.

The Gleaners were usually given one day at the General Conference. Other than this, they had no national meetings.

In the 1941 General Conference the national Gleaners organization was abolished, and it was recommended that each district organize its own work.[29]

As in the case of the Sunday School Department, a committee was appointed in 1944 to reorganize the national youth department, but this was never carried out. However, the youth work continued to grow on the local and district level.

DOCTRINAL POSITION

The doctrinal position of the Pentecostal Church, Incorporated was identical to that of the Pentecostal Ministerial Alliance. (This organization's belief concerning the plan of salvation is set forth in chapter four.)

Basically, the organization believed that this plan is found in Acts 2:4, 38. These verses speak of repentance, water baptism in the name of Jesus for the remission of sins, and the receiving of the Holy Ghost, evidenced by speaking with other tongues.

Concerning water baptism in Jesus' name, Howard Goss, general superintendent, wrote: "Some interpret water baptism as a means of getting sins remitted, but Peter said, 'for' (in Acts 2:38), which, as used here, means because your sins have been remitted."[30] There were others in the organization who did not agree with Goss' interpretation concerning water baptism, believing that this ordinance did remit sins.

To make it plainer, some believed that one's sins were remitted by virtue of the efficacy of Jesus' shed blood and that this remission occurred when the sinner genuinely repented. But others in the organization believed just as strongly that this was effected by water baptism in Jesus'

name, which was the same as being born of water.[31]

Similarly, some in the Pentecostal Church, Incorporated believed that one was saved and then received the baptism of the Holy Ghost. Others strongly affirmed that one was not saved, or born again, until he had received the baptism of the Spirit.

In view of all this, one cannot say that the organization, as a whole, believed either way. To do so is to assume that the few leaders, in speaking or writing, expressed the beliefs of the entire constituency, and this was not the case. Hundreds of grass-roots ministers had no opportunity to express their beliefs in such a way as to be recorded for posterity.

Finally, let it be remembered that the Pentecostal Church, Incorporated, as had the Pentecostal Ministerial Alliance before it, granted considerable latitude concerning the doctrine of the new birth. This was the basis upon which the organization had been founded.

PUBLICATIONS

The Herald Publishing House

This name grew out of the fact that, in the beginning, the organization published nothing but the *Apostolic Herald*.

In 1935 the movement voted to sell its publishing house to W. E. Kidson, then general secretary. Apparently this was done because of some difficulty which arose relative to the conducting of the business. The organization agreed to endorse the Sunday school literature published by the Herald Publishing House, so long as it was doctrinally correct, and further agreed to refrain from publishing

or recommending any other. If the group decided it wanted a publishing house at some later date, it would buy the Herald Publishing House back from Kidson at the current market price, or give him six months' notice before beginning another.[32]

It was not until 1942 that the organization took steps to again have its own publishing house. Ethel Goss said, "It was enthusiastically voted by the General Conference to buy a publishing house, . . . and $4,500 was pledged for that purpose."[33]

The question was: Where should they buy? At a meeting of the Executive Board in January 1944, it was decided not to purchase the Herald Publishing House from W. E. Kidson, as it had been the opinion of the conference that the facility should be located more centrally. Of course, the location of the publishing house would soon be settled with the purchase of property in St. Louis.

The Apostolic Herald

Throughout its history, the Pentecostal Church, Incorporated published the *Apostolic Herald*, its official voice, each month.

W. E. Kidson was editor from 1932 until 1935, when A. D. Gurley was appointed to the position. Gurley resigned in May 1937, due to poor health and the responsibility of pastoring two churches. Sam McClain became editor in November 1937 but did not move to headquarters until 1939. He continued to serve until 1941, though he had accepted a church in Rupert, Idaho, in June 1940. Kidson, who had been managing editor through the years, now became editor.

In January 1943, A. D. Hunter, formerly general sec-

retary of the Pentecostal Church of God, was appointed editor. At the General Conference in November 1943, Hunter stated that he did not wish to continue as editor, and Oscar Vouga was appointed. He held this position through 1945.

No figures are available to show the growth of the paper, but its circulation increased steadily through the years.

Sunday School Literature

As stated in chapter four, the Pentecostal Ministerial Alliance began publishing Sunday school literature in the second quarter of 1930.

From 1934, the Pentecostal Church, Incorporated talked of purchasing printing equipment and printing its own Sunday school literature. But it was not until much later that this became a reality. In July 1937, W. E. Kidson said, "Several months ago our dream started to come true. We are now printing . . . a part of our Sunday school literature, and within the next thirty days we hope to be printing . . . all our own literature."[34]

According to reports, the sale of the literature climbed steadily through the years.

HEADQUARTERS

One wonders if the Pentecostal Church, Incorporated did not establish some kind of record in moving its headquarters from city to city.

The first headquarters city was Louisiana, Missouri. There, in 1933, the group purchased a large, forty-five bedroom hotel, planning to enlarge the dining room and convert it into an auditorium. This was the first property

owned by the organization.

In July 1934, headquarters was moved to Dallas, Texas. Said Kidson, "We have realized for quite a number of years that we would have a greater opportunity in a larger city. . . . None appealed to us as strongly as Dallas." There the group purchased a large, old Jewish mansion. But in May 1935, they moved to another location in the city.

The headquarters was moved from Dallas to Houston in June 1939.

Apparently the organization was growing somewhat weary of all this moving. In late 1939 it considered buying property in East St. Louis, Illinois, for a permanent headquarters. B. H. Hite had made the down payment on a former orphanage, located at 5701 Belmont Avenue. But at its General Conference the group decided not to purchase the property and reimbursed Hite for what he had paid.[35] In that same conference it was also decided to leave the headquarters in Houston.

The decision to build a headquarters building was made in a General Board meeting held in Houston, May 6, 1941. Property was purchased and a building erected at 1320 North 67th Street in Houston. The building was of wood, ninety feet long and thirty-eight feet wide. It was adequate then, but by today's standards it would seem pitifully small.

Headquarters of the organization remained in Houston until 1944. Then, in compliance with a resolution passed at the 1943 General Conference, the General Board purchased a building at 3449 South Grand Boulevard in St. Louis. The property in Houston was to be sold.

In connection with the new headquarters, the organi-

zation established the Pentecostal Publishing House and, for the first time since 1935, owned its publishing facilities. As operating capital, the Executive Board voted to borrow $1,500 from the Apostolic Pentecostal Church in St. Louis.[36]

In 1945 there were seven officials and staff members at headquarters.

CHRISTIAN EDUCATION

The Pentecostal Church, Incorporated showed only sporadic interest in this phase of God's work. Its first school was known as the Pentecostal Bible Training School.

The Pentecostal Bible Training School

When officials of the organization purchased the large hotel in Louisiana, Missouri, they had in mind the starting of a school. On January 15, 1934, the school was opened with twelve students. The Reverend and Mrs. Merle Hendrickson came from Williams, Arizona, to teach. The curriculum consisted of arithmetic, spelling, English, penmanship, public speaking, church history, theology, pastoral theology, and singing. The first term lasted six months.[37]

The school was moved to Dallas in 1934, but was closed in 1935 due to the lack of support.[38]

Northwest Bible and Training School

This school was located in Caldwell, Idaho. It was directed by E. Rohn, well-known minister of the organization. The school was officially recognized in September 1939.[39]

Intermountain Christian Institute

Founded and operated by another well-known minister, A. D. Hurt, this school, located in Boise, Idaho, was recognized by the organization in October 1940. Subjects taught were Bible, English, music, and commercial courses.[40]

Pentecostal Bible Institute

Plans were made in the 1944 General Conference to establish this school. A. L. Clanton said, "Perhaps the most progressive move of the conference was the adopting of a policy for Institutions of Learning, and the forming of a national Bible school, to be known as the Pentecostal Bible Institute."[41]

Property consisting of several suitable buildings was purchased in Tupelo, Mississippi. C. D. Soper, who had been active in Bible school work in Idaho, was appointed principal. The school opened for its first term on October 12, 1945.

Board of Christian Education

This board, to consist of from three to seven members, was created at the 1940 General Conference.

Its duties were to make a thorough study of the nature and problems of the education of Pentecostal youth and to direct the policies of the organization's educational program as prescribed by the Executive Board. A. D. Gurley, S. C. McClain and Dan Hayes were appointed as the first members.[42]

This was a step in the right direction. The organization was awakening to the need of Christian education.

GROWTH

The Pentecostal Church, Incorporated enjoyed a steady, though not phenomenal, growth throughout its history.

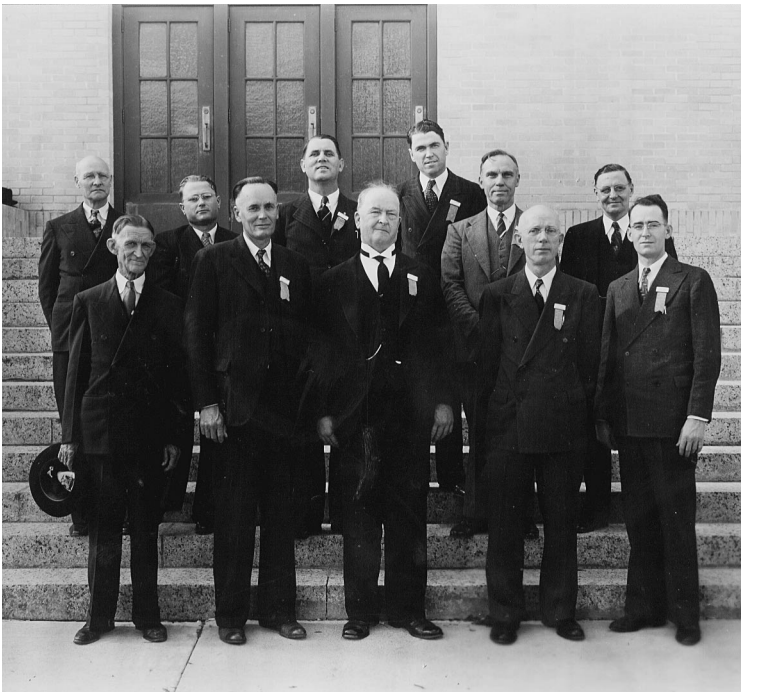
In 1940, W. E. Kidson wrote, "We are glad to report that during the first eight months of this year . . . we have had an increase in new members of more than twenty percent. . . . Part of the credit is due to the efforts of our General Superintendent, Howard A. Goss, who has been on the field continually."[43]

The 1945 Manual of the Pentecostal Church, Incorporated shows 810 ministers and 175 churches. The list of churches included only those which were affiliated. These, along with the nonaffiliated churches, totaled approximately 500.[44]

Notes

[1]*Apostolic Herald*, February 1933, 4.
[2]Ibid.
[3]Minutes, 8th General Conference, 44.
[4]Discipline of Pentecostal Church, Incorporated, 13.
[5]*Apostolic Herald*, November 1936, 6.
[6]Minutes of 13th General Conference, 82.
[7]*Apostolic Herald*, October 1945, 2.
[8]Minutes of 13th General Conference, 82.
[9]Minutes of 15th General Conference, 90.
[10]*Apostolic Herald*, November 1934, 5.
[11]Ibid., September 1939, 3.
[12]Discipline of Pentecostal Church, Incorporated, 11.
[13]Ibid.
[14]*Apostolic Herald*, November 1936, 5.
[15]Ibid., November 1937, 4.
[16]Minutes, 19th General Conference, 111.
[17]Ibid., 8th General Conference, 54.
[18]*Apostolic Herald*, November 1936, 16.
[19]Minutes, 8th General Conference, 45.

[20]Discipline of Pentecostal Church, Incorporated, 25.
[21]Ibid.
[22]Minutes of 19th General Conference, 112.
[23]Discipline of Pentecostal Church, Incorporated, 26.
[24]Minutes, 17th General Conference, 103.
[25]*Apostolic Herald*, March 1941, 16.
[26]Minutes, 17th General Conference, 100.
[27]*Apostolic Herald*, December 1944, 14.
[28]Ibid., January 1933, 3.
[29]Minutes, 17th General Conference, 100.
[30]*Apostolic Herald*, June 1941, 3.
[31]John 3:5.
[32]*Apostolic Herald*, November 1935, 9.
[33]Ibid., December 1942, 14.
[34]Ibid., July 1937, 4.
[35]Ibid., September 1939, 3.
[36]Minutes, Executive Board, 1945.
[37]*Apostolic Herald*, January 1934, 2.
[38]Ibid., June 1935, 4.
[39]Ibid., September 1939, 3.
[40]Ibid., November 1940, 5.
[41]Ibid., December 1944, 14.
[42]Ibid., November 1940, 5.
[43]Ibid., September 1940, 4.
[44]Oscar Vouga, Personal Interview.



Executive Board of the Pentecostal Church, Incorporated, 1941



1938 General Conference of the Pentecostal Church, Incorporated, held in Houston,Texas, October 14–20

CHAPTER 9

Unsuccessful Attempts at Merger

This book has already mentioned three mergers among Oneness Pentecostals. First, there was the merger of the General Assembly of the Apostolic Assemblies and the Pentecostal Assemblies of the World; second, the consolidation of Emmanuel's Church in Jesus Christ and the Apostolic Churches (or Church) of Jesus Christ; and third, the coming together of the Apostolic Church of Jesus Christ and the Pentecostal Assemblies of the World. Each of these mergers was more involved than the one preceding it, since the movements continued to grow numerically and in complexity of organization.

The greatest merger of all was yet to come—that of the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church, Incorporated. Chapter ten will relate, in detail, the account of this merger.

But there were also unsuccessful attempts at merger—unsuccessful in the sense that they fell short of realization. On the other hand, they cannot be classed as total

failures, for they revealed the deep longing of God's Oneness people for unity and organic union.

The First Attempt

On page three of the *Pentecostal Witness* for December 1926 was this bold headline: "CONSOLIDATION OF EMMANUEL'S CHURCH IN JESUS CHRIST AND PENTECOSTAL MINISTERIAL ALLIANCE AT PRESENT IMPOSSIBLE."

W. H. Lyon, chairman of Emmanuel's Church in Jesus Christ, had met with officials of the Pentecostal Ministerial Alliance in Benton, Arkansas, at their state convention a short time before.

Lyon wrote: "There was no progress made toward a unifying and consolidation of the two movements, as the officials of the Pentecostal Ministerial Alliance desired that we submerge into their body. This we were not at all inclined to do, since most of the Southern brethren were not pleased to have it so, and are now satisfied with Emmanuel's Church in Jesus Christ."[1]

Officials of the Pentecostal Ministerial Alliance felt that, since their organization had been formed first, ministers of Emmanuel's Church in Jesus Christ should join it, thus achieving unity. This feeling was revealed in a letter sent out in December 1926 from St. Paul, Minnesota, by certain officials of the Pentecostal Ministerial Alliance to ministers of Emmanuel's Church in Jesus Christ. But to these ministers, this was not a valid reason for dissolving their organization by joining, either collectively or individually, the Pentecostal Ministerial Alliance.[2]

Consolidation Conference Announced

In May 1927, Chairman Lyon of Emmanuel's Church in Jesus Christ announced a conference in Norphlet, Arkansas, May 10–16, for the purpose of meeting with officials of the Apostolic Churches of Jesus Christ, with headquarters in St. Louis, in hopes that an agreement could be reached to consolidate the two bodies.[3]

There is no record that this meeting took place. Perhaps it was postponed, for it was in October of that same year that the two groups did meet and voted to consolidate.

An Invitation Extended

While in their fourth annual General Assembly at Little Rock, Arkansas, in October 1928, the Pentecostal Ministerial Alliance received an invitation from Chairman Lyon of Emmanuel's Church in Jesus Christ to send a representative to Port Arthur, Texas, to discuss consolidation of the two bodies. Howard Goss was delegated to accept the invitation.

After attending Goss said, "The Emmanuel's Church brethren did not, as a whole, agree to the consolidation, so the matter was dropped."[4]

This was the same meeting in which Emmanuel's Church in Jesus Christ consummated its merger with the Apostolic Churches of Jesus Christ. It was apparently their intention at this time to include the Pentecostal Ministerial Alliance in the merger, but such did not materialize.

An Exchange of Letters

The next unsuccessful move toward merger was made by the ministers of the Apostolic Church of Jesus Christ

in their fifth annual General Conference, held in Louann, Arkansas, September 29–October 5, 1930. They sought to merge with the Pentecostal Ministerial Alliance.

The group passed the following: "In pursuance with the unanimous sentiment of this convention favoring a greater unity among all Oneness folk and movements, be it resolved, That A. H. Beisner, James A. Frush, Ben Pemberton, L. R. Ooton, and W. H. Whittington represent the Apostolic Church of Jesus Christ in working with others to this end."[5]

This resolution soon led to the writing of the following letter:

APOSTOLIC CHURCH OF JESUS CHRIST, INC.
St. Louis, Missouri

The Pentecostal Ministerial Alliance *October 20th, 1930*
In Convention Assembled
3109 Cass Avenue
St. Louis, Missouri

Dear Brethren:

Sincere Christian greetings to you in the precious name of the Lord Jesus Christ! Recognizing the worth and importance of a greater unity among all "Oneness" people and movements, believing that Pentecost can only be repeated when church leaders are truly in the unity of the spirit, and that the time has come when we need to cut ourselves loose from the dogmas of organizations that have retarded the development of His church, that in these strenuous times of the last days extra effort is essential to draw attention to this condition, and further believing that an earnest effort should be made at this time under the direction of competent leadership in this connection, to do this:

We, the undersigned members of a Committee, authorized and representing The Apostolic Church of Jesus Christ, Inc., consistent with the unanimous action of the annual convention held in Louann, Arkansas, September 29th to October 5th, 1930, here and now, pledge our hearty support to the enterprise and earnestly covet and respectfully solicit the cooperation of The Pentecostal Ministerial Alliance, to this end, and:

We agree, to serve in such other capacity in conjunction with The Pentecostal Ministerial Alliance and others, as may be mutually desirable in advancing the objective of the movement for the amalgamation of all "Jesus Only" people and movements compatible with the Bible truth.

COMMITTEE FOR THE APOSTOLIC CHURCH OF JESUS CHRIST, INC.
ST. LOUIS, MISSOURI

James A. Frush Ben Pemberton
W. H. Whittington A. H. Beisner L. R. Ooton

To this letter, the Presbyter Board of the Pentecostal Ministerial Alliance, which was assembled in General Conference, sent the following reply:[7]

THE PENTECOSTAL MINISTERIAL ALLIANCE
Incorporated

The Apostolic Church of Jesus Christ *October 21, 1930*
St. Louis, Missouri
Attention: A. H. Beisner, Chairman

Dear Sir:

Greetings in the Name of our Risen Lord!

We, the Presbyter Board of the Pentecostal Ministerial Alliance, Inc., of Louisiana, Mo., received your letter of October 20th, which expresses your desire for unity.

We, too, are hungry for the time when all clean, Spirit-filled ministers might be united in one great organization for the upbuilding of the kingdom of our Lord. We believe we have at this time the foundation of the best working order to bring about the upbuilding of the kingdom of any organization in existence at the present time, and since it is possible to make whatever changes may be deemed necessary in our by-laws, we do not know of any better proposition to make than to offer fellowship to all worthy ministers who might meet the requirements of our organization. After being admitted to fellowship, each one naturally would have an opportunity to help to change or mold the future of our organization.

Naturally, since we are all human, there are weak points. These we are attempting to remedy from time to time. Our brethren are well pleased with the progress we have made and we feel that we have the presence of the Lord in our midst. We appreciate the sincerity of any of your true members, and pray that the time will soon come when all may be united into one great army battling against the powers of darkness.

Yours in the Master's Service,
Chairman, Dan Hayes
Secretary, A. D. Gurley *WEK:DB*

On the day following, the committee from the Apostolic Church of Jesus Christ sent its second letter to the officials of the Pentecostal Ministerial Alliance. It read:[8]

THE APOSTOLIC CHURCH OF JESUS CHRIST
St. Louis, Missouri

October 22nd, 1930
The Pentecostal Ministerial Alliance
In Convention Assembled
3109 Cass Avenue
St. Louis, Missouri

Dear Brethren:

Greetings to you in the worthy name of the Lord Jesus!

We beg to acknowledge receipt of a communication handed to me by your secretary, under date of October 21st, 1930, dictated by "WEK" and signed by the chairman and secretary of the P. M. A. board of presbyters, in which, reply is made to the request for unity and co-operation; looking forward to the amalgamation of all "oneness" folk and movements, by a committee representing The Apostolic Church of Jesus Christ, Inc., St. Louis, Missouri.

In reply the Committee would have you know that it is keenly disappointed by your action, wherein, you fail to join in this most needed and altruistic endeavor.

Furthermore, we beg to state; undismayed, we are pledged to a maximum effort to the final culmination of the objective stated in our first communication. All with the hope of bringing about this paramount need in these last days.

Yours very sincerely,
A. H. Beisner

In their letter, the officials of the Pentecostal Ministerial Alliance had expressed themselves as being "hungry for the time when all clean, Spirit-filled ministers might be united in one great organization." But once again they had advanced the idea that the best way to bring this

about was for other ministers to join their organization.

In its second letter, the committee from the Apostolic Church of Jesus Christ expressed keen disappointment at the unsuccessful merger attempt.

The Unity Conference

The next attempt at merger came in September 1931. A unity conference was announced for September 29–October 4, to be held at 50 Hayden Avenue in Columbus, Ohio.[9]

The notice read, "Many of the leading ministers of the great Pentecostal movement have long felt the need of a real get-together Bible conference. . . . The mighty Pentecostal power is lacking in our midst. Division among brethren is one of the primary causes of this.

"The names below are just a few of the brethren favorable to this conference: A. H. Beisner; H. A. Goss; Frank Small; M. R. Tatman; W. T. Witherspoon; Stanley Hanby; F. E. Curts; W. K. Hoag; T. C. Davis; J. C. Brickey; O. F. Fauss; and J. A. Frush."[10]

Four Oneness organizations were represented at the Columbus meeting: The Pentecostal Assemblies of the World; The Pentecostal Ministerial Alliance; The Apostolic Church of Jesus Christ; and The Apostolic Church of Pentecost of Canada.[11]

In the meeting, a resolution was passed unanimously to bend every effort toward an amalgamation of all Jesus Name organizations.[12]

Another Unsuccessful Attempt

Following the Columbus Unity Conference, the ministers of the Apostolic Church of Jesus Christ went to St. Louis for their sixth annual General Conference to be

held October 6–11, 1931.

As they were anticipating an amalgamation with the Pentecostal Ministerial Alliance, no new business was done. They even postponed the election of officers, feeling sure that a merger would be consummated. The October issue of the *Pentecostal Witness* was delayed in order to carry the news, and a combined October–November issue was printed.[13]

On October 19, the members of the committee appointed by the Apostolic Church of Jesus Christ again made their way to St. Louis to attend the Pentecostal Ministerial Alliance General Conference.[14]

In this conference, the Pentecostal Ministerial Alliance passed the following: "Resolved, That our official board be authorized to act as a committee to consider, and consummate, if possible, an amalgamation with the Apostolic Church of Jesus Christ, the terms to be ratified by our present General Conference. The following Bible truths are to be the basis of fellowship: Jesus, the Mighty God; water baptism in His name; and the baptism of the Holy Ghost, with the evidence of speaking with other tongues."[15]

The General Board met as a committee and on October 21 brought to the assembled conference the following conditions for merger:

"Resolved, That we recommend the name of the amalgamated body shall be the Pentecostal Ministerial Alliance of the Apostolic Church of Jesus Christ.

"Resolved, That we recommend that the *Pentecostal Witness* and the *Apostolic Herald* merge under the name of the *Apostolic Herald*.

"Resolved, That we recommend that the present

discipline and bylaws of the Pentecostal Ministerial Alliance remain in force for the consolidated body."[16]

The General Conference of the Pentecostal Ministerial Alliance then voted in favor of a merger upon the basis of the foregoing stipulations.

On October 22, in a joint meeting with the ministers of the Apostolic Church of Jesus Christ, the recommendations were read but were not brought before the joint session for a vote.[17] As the recommendations had already been accepted by the ministers of the Pentecostal Ministerial Alliance, the failure to bring the matter to a vote must have been caused by the reluctance of the Apostolic Church of Jesus Christ ministers.

It is not hard to see their reasons for this, when one considers the merger requirements. Frush wrote: "We were willing to make many concessions, but certain things were demanded that we could not see our way clear to accept."[18]

The Final Failure

It appears that no further official move toward merger was made until 1936. By then, the group formerly known as the Apostolic Church of Jesus Christ had become the Pentecostal Assemblies of Jesus Christ. And the Pentecostal Ministerial Alliance had changed its name to Pentecostal Church, Incorporated.

On this occasion, ministers of the Pentecostal Church, Incorporated had approached ministers of the Pentecostal Assemblies of Jesus Christ, desiring dialogue on the possibility of unity. In its fifth General Conference, held in Columbus, Ohio, September 14–20, 1936, this latter organization passed the following:

"Be it resolved, That out of consideration for the members of the Pentecostal Church, Incorporated, who have evidenced their desire for unity with the Pentecostal Assemblies of Jesus Christ, we send a committee to meet with them in their convention in St. Louis, to negotiate terms and requirements for effecting the amalgamation of the two bodies."[19]

Later in the same convention it was voted to appoint the Board of Presbyters as the committee, and that the committee was to insist upon the following points:

1. The name of Jesus Christ is to be included in the name of the merged body, and that name cannot be one which can be owned by charter by any body now in existence.
2. That baptism in water in Jesus' name, and the baptism of the Holy Ghost, with the initial evidence of speaking in other tongues, be recognized as constituting the new birth, and be accepted as one of our fundamental doctrines.
3. That the merged body be governed by a Board of Presbyters.
4. That the Pentecostal Assemblies of the World, the Apostolic Church of Jesus Christ, and any other Oneness organization, be allowed to send a committee empowered to act on joining the proposed merger.
5. That the Presbyter Board of the Pentecostal Assemblies of Jesus Christ, along with the boards of all other organizations that might merge, be accepted as the governing board of the merged body, until its first General Convention.[20]

Carrying out the resolution, eight general presbyters

and the general secretary of the Pentecostal Assemblies of Jesus Christ met in St. Louis with eight or ten general presbyters of the Pentecostal Church, Incorporated.

According to W. T. Witherspoon, the five points were presented, and were rejected by the Pentecostal Church, Incorporated, which then offered the following counter-proposals:

1. That the name of the organization be Pentecostal Churches, Incorporated, with the suggestion that the term "Incorporated" be kept in the background.
2. That the matter of the new birth be left open to personal conviction.
3. That there be a double organization.[21]

By this last point, they meant that there would be a separate organization for blacks. At this time, the Pentecostal Assemblies of Jesus Christ still had some black ministers, though many had gone back to the old Pentecostal Assemblies of the World.

Witherspoon said, "Their proposition [concerning the black ministers] had its merits, and seemed . . . to be advocated by a sincere desire for unity that would be workable in all parts of the country. This adjustment of the race question was looked upon with favor by practically all of the Pentecostal Assemblies of Jesus Christ presbyters present in the meeting."[22]

But in their General Conference shortly before, the Pentecostal Assemblies of Jesus Christ had asked certain concessions of its black ministers, to which these ministers had graciously consented.[23] Now, the officials did not feel that they should force these black ministers into a separate organization, unless they were willing. When

approached, the black ministers declared such an arrangement unacceptable.[24]

Because of this, and because other counterproposals were also unacceptable, another attempted merger was unsuccessful.

No further official attempt would be made until 1944.

Notes

[1]*Pentecostal Witness*, December 1926, 3.
[2]Ibid., January 1927, 1.
[3]Ibid., May 1927, 9.
[4]Ibid., November 1928, 5.
[5]Ibid., December 1930, 6.
[6]Ibid., September–October 1930, 1.
[7]Ibid., 2.
[8]Ibid.
[9]Ibid., September 1931, 13.
[10]Ibid.
[11]Ibid., October–November 1931, 4.
[12]Ibid.
[13]Ibid.
[14]Ibid.
[15]*Apostolic Herald*, November 1931, 5.
[16]Ibid., 6.
[17]Ibid.
[18]*Pentecostal Witness*, October–November 1931, 11.
[19]*Pentecostal Outlook*, October 1936, 18.
[20]Ibid., 19.
[21]*Pentecostal Outlook*, December 1936, 24.
[22]Ibid.
[23]Ibid.
[24]Ibid., January 1937, 21.

CHAPTER 10

The Merger

Perhaps those unfamiliar with Oneness history will wonder why, since other mergers of different Oneness groups have already been mentioned in this book, this chapter is designated simply as "The Merger." Should it not have been given a more specific name, distinguishing it thereby from other mergers?

No, for to Oneness people of this generation there is one merger that stands out above all others—that of the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church, Incorporated. In fact, we could call this consolidation *the* merger.

A DEEP DESIRE FOR UNITY

The coming together of these two groups was the culmination of all the heartfelt longings of hundreds of Oneness ministers and laymen—longings that had existed through the years. These desires were expressed in different ways.

Ministers Wrote of Unity

W. T. Witherspoon wrote these words: "While in prayer a few days ago, the Lord burdened me with the terrible conditions, not only in the world, but in the Jesus Only church. It seems to me that God is letting enough happen to show the brethren of like precious faith the absolute necessity of getting together, regardless of machinery or offices. No one group can point their fingers at the other. Division is keeping back God's power. The only division there should be is between righteousness and unrighteousness; holiness and sin."[1]

Later, L. R. Ooton said this: "There is no greater need among the Spirit-filled children of God today, than the unity of the Spirit. There are entirely too many divisions or organizations separating Oneness brethren, and the eternal God is viewing this situation today. If we preach Oneness, it is also necessary for us to practice the same."[2]

Inter-Organizational Fellowship Increased

Ministers of one organization conducted revivals for ministers of the other. Both ministers and laymen of one group attended church services, conventions, and camp meetings of the other.

To illustrate, in Louisiana, in the summer of 1934, the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church, Incorporated announced a joint camp meeting to be held in Oakdale.[3]

In that same year, Pentecostal Assemblies of Jesus Christ ministers of the Indiana District passed a resolution "That we practice the unity of the Spirit by fellowshipping brethren of like precious faith, so long as their lives are consistent with the doctrine of holiness, regardless of their

affiliation with other reputable organizations."[4]

Apparently this bore fruit, for we read of a later Indiana convention: "A good number of Pentecostal Church, Incorporated brethren from Illinois were with us through these meetings." And these words were added: "We hope the same spirit of fellowship will grip the hearts of others, and God's people everywhere will come together in unity."[5]

By the early 1940s these desires for unity had intensified. In 1943 and 1944 there was apparently considerable dialogue among ministers of both groups relative to merger.

THE 1944 GENERAL CONFERENCES

Pentecostal Assemblies of Jesus Christ

This group had canceled its 1943 General Conference. The United States was in war, and the Director of the Office of Defense Transportation had requested all groups to cancel their 1943 meetings if possible.[6] Only general presbyters and district elders met.

The thirteenth annual General Conference was held September 26–October 1, 1944, in St. Louis at White Way Tabernacle, where Walter S. Guinn was pastor.

Harry Branding, well-known leader in the Pentecostal Church, Incorporated, and pastor of Apostolic Pentecostal Church in St. Louis, visited this conference. Hearing a renowned Bible teacher give a Bible lesson, he saw that the two groups were basically identical in doctrine.

"Knowing that Oliver F. Fauss, minister in the Pentecostal Assemblies of Jesus Christ, had quite a lot of influence, he approached him with the idea of a merger. His words were, 'Why not get together?' He told Fauss that if the Pentecostal Assemblies of Jesus Christ would pass

some kind of legislation toward it, he would use all the power he had to accomplish the same end in the next conference of the Pentecostal Church, Incorporated."[7]

Initial action was taken at once. The Pentecostal Assemblies of Jesus Christ passed the following:

"Inasmuch as several of our officials have been approached during the past year by several of the officials of the Pentecostal Church, Incorporated in regard to the possibility of merger of the two organizations,

"Be it Resolved, That we extend the Pentecostal Church, Incorporated an invitation on the part of their officials to suggest a meeting with the officials of the Pentecostal Assemblies of Jesus Christ, to discuss necessary steps to bring about such a merger.

"Be it further Resolved, That the Presbyter Board and General Secretary-Treasurer be authorized to negotiate and merge with the Pentecostal Church, Incorporated."[8]

Pentecostal Church, Incorporated

A short time later, October 24–31, 1944, the Pentecostal Church, Incorporated assembled at Jonesboro, Arkansas, in Bible Hour Tabernacle, where T. Richard Reed was pastor, for its twentieth annual General Conference.

In response to the invitation from the Pentecostal Assemblies of Jesus Christ, the conference "expressed its desire for the unity of all . . . Jesus' name groups, but specified only the Pentecostal Assemblies of Jesus Christ, thereby authorizing its General Board to negotiate the merger."[9]

Thus the first hurdle toward consolidation was cleared.

A JOINT COMMITTEE APPOINTED

At its General Conference in 1944, each organization appointed a committee of three to meet jointly and take the necessary preliminary steps toward effecting the merger. From the Pentecostal Assemblies of Jesus Christ there were W. T. Witherspoon, S. R. Hanby, and O. F. Fauss. Committee members from the Pentecostal Church, Incorporated were H. A. Goss, Oscar Vouga, and B. H. Hite.[10]

The First Committee Meeting

The committee met first on January 30, 1945, in the headquarters building of the Pentecostal Church, Incorporated, at 3449 South Grand Boulevard, St. Louis, Missouri.[11]

These men had been ministers in their respective organizations for many years. They knew, therefore, that the main problem to be worked out concerned the fundamental doctrine of the proposed new organization.

It was brought out in chapters seven and eight that both the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church, Incorporated believed in repentance, water baptism in the name of Jesus Christ, and receiving the Holy Ghost with the initial sign of speaking with other tongues. To be a minister in either organization, one must have obeyed these gospel precepts, and must teach and preach them.

But in general, the two groups differed in the spiritual significance attached to each of these "steps" in the plan of salvation. The vast majority of the ministers in the Pentecostal Assemblies of Jesus Christ believed that water baptism in Jesus' name remitted sins and was the birth of

the water. They further believed that the baptism of the Holy Ghost was the birth of the Spirit.

The belief of some in the Pentecostal Church, Incorporated was identical with this. Others, however, believed that the word "for" in Acts 2:38 meant "because of," and that one was baptized because his sins had been remitted, through the efficacy of Jesus' shed blood, at the time of repentance. The Pentecostal Church, Incorporated had accepted ministers who believed either way, seeking to keep the unity of the Spirit until they all came into the unity of the faith.

So it is easy to see that before a merger could be effected, there must be a fundamental doctrine relative to the plan of salvation that ministers in both groups could conscientiously accept.

After some discussion, Witherspoon left the committee room, went downstairs to the Pentecostal Publishing House, borrowed a typewriter, and wrote the following Fundamental Doctrine:[12]

> *The basic and fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance.*
>
> *We shall endeavor to keep the unity of the Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body.*[13]

Surely he was inspired of God that day. The members of the committee accepted this statement of fundamental doctrine. Later, it was passed by both General Boards and was finally adopted by both General Conferences.

It was agreed by the members of the joint committee that considerable time could be saved by their meeting again at a later date to revise the two disciplines (manuals), and have the revised edition ready for the perusal of the joint meetings of the two General Boards, to be held later.[14]

The Second Committee Meeting

The Committee on Revision met March 20, 1945, again at 3449 South Grand Boulevard. At this meeting, the members were Howard A. Goss, A. O. Moore, Oscar Vouga (of the Pentecostal Church, Incorporated), Oliver F. Fauss, and Irvin I. Bradley (of the Pentecostal Assemblies of Jesus Christ). The committee revised and consolidated the two manuals and made the new constitution and bylaws ready for the joint session of the two boards.

JOINT GENERAL BOARD MEETINGS

The General Boards of the two organizations met jointly at the Apostolic Pentecostal Church, St. Louis, Missouri, April 17–20, 1945. Of these meetings, W. T. Witherspoon wrote to the ministers in his group:

"Prior to the coming together of all the delegates of both organizations, your Board of Presbyters had three or four meetings with the General Board of the Pentecostal Church, Incorporated. There were a number of major points which they wished to discuss. At times we diametrically disagreed, as we presented our views, based upon what we thought you would want. A sweet spirit of unity

and forbearance swept away each disagreement, as we met each other halfway."[15]

Headquarters for the New Organization

There was no controversy over the location of the headquarters of the merged body. The Pentecostal Church, Incorporated had what was, at that time, an adequate building, advantageously located, and well arranged. And, as discussed in chapter seven, the Pentecostal Assemblies of Jesus Christ had no headquarters building housing its various departments.

The New Name

"Next came the matter of the name of the new organization. This point was perhaps the most strongly argued. It was the contention of many that the word *Pentecostal* should not be used because of the reproach borne by that name in many places. Against this it was argued that the word *Apostolic* was also much discredited in many places. Further, it was the name of certain groups that were not Oneness. Then, too, it would be hard to choose a name containing the word *Apostolic* that had not already been copyrighted.

"At this point in the argument, it was suggested that there was a vast difference between the significance of the word *Pentecost* and *Pentecostal.* The first refers only to the initial experience received upon that particular day, while the second includes the initial experience and all that pertains to it, that is, a godly life, the teaching of the Epistles, etc. This makes the word *Pentecostal* practically synonymous with *Apostolic.*"

It was at this point in the meeting that the name *Unit-*

ed Pentecostal Church was agreed upon.[16]

Howard Goss said of these meetings: "When the General Boards met together for several days, we were able to reach an understanding and an agreement on principles and doctrines."[17]

The two boards adjourned their joint meeting with the understanding that the matter of merger would be taken up at the next General Conferences.

THE 1945 GENERAL CONFERENCES

Never in the history of the groups had they met in the same city at the same time. But both organizations scheduled their 1945 General Conferences for St. Louis, September 20 to 26. This meeting plan had been agreed upon by the two General Boards to facilitate the expected merger.

The Pentecostal Church, Incorporated

This organization met in Kiel Auditorium. During one business meeting, it was moved that, in the event the merger was consummated, the former two bodies would choose by a majority vote between the two names: United Pentecostal Church and Apostolic Pentecostal Church.

This motion was defeated.[18] The group then voted unanimously to accept the name suggested by the two General Boards: United Pentecostal Church.[19]

A motion was made to take the word "full" out of the Fundamental Doctrine but was defeated.[20]

The Pentecostal Church, Incorporated also voted to accept the proposed name, the *Pentecostal Herald*, for the official organ of the new organization.[21]

Of this conference, Ethel Goss wrote: "The smile of God seemed to be upon this union [the merger], as what-

ever questions or adjustments arose, they were quickly, easily and sweetly settled to the pleasure of all. Some who, before the conference, for various reasons, could not see how it would work out satisfactorily, when they saw how easily God slipped us past all the shoals and hidden snags, felt a mounting confidence in God . . . and decided to help see it through."[22]

The Pentecostal Church, Incorporated had already passed a resolution that the vote on the merger must be by a two-thirds majority to carry. When the question was finally brought to a vote on Monday, September 24, the vote was 164 for and 24 against. It was moved to make the yes vote unanimous, and the motion carried.[23]

The Pentecostal Assemblies of Jesus Christ

The ministers of this organization met for their day sessions in White Way Tabernacle, where Walter S. Guinn was pastor. Each night, and for the Sunday afternoon foreign missionary service, they assembled in a joint meeting with the Pentecostal Church, Incorporated in Kiel Auditorium.

Of these joint evening services, W. T. Witherspoon wrote: "The coming together of the two bodies seemed to add new life and enthusiasm to our activities. I wish you could have all been there and attended those wonderful evangelistic services. Each night a Pentecostal Church, Incorporated and a Pentecostal Assemblies of Jesus Christ minister preached. The spirit of division just seemed to melt away in the presence of God's united people worshipping together as one. I have attended many conventions, but I do not recall one where the Spirit of God worked so mightily as this last convention, when God's ministers resolved to stand together in a common cause."[24]

During the day sessions of the Pentecostal Assemblies of Jesus Christ, the proposed constitution and bylaws, passed the preceding April by the combined General Boards, were read, and explanations given. Stanley R. Hanby, general secretary, was also asked to read certain resolutions that the two boards had passed pertaining to the merger.

The group then voted to adopt the proposed constitution and resolutions, with the exception of the suggested name—United Pentecostal Church. Three names were presented for consideration: United Pentecostal Church, United Apostolic Church, and United Church of Christ. A majority of the group voted for the name United Apostolic Church. But these words were added: "However, be it understood that this recommendation in no way means a block to the merger of the two organizations."[25] One must appreciate such humility. They were willing to give up the name they desired in order to merge.

In the 2:00 P.M. business meeting on Monday, September 24, General Chairman Witherspoon "announced that he had just received word that the Pentecostal Church, Incorporated had voted, by a big majority, to merge with the Pentecostal Assemblies of Jesus Christ. The announcement was received with joy."[26]

The Pentecostal Assemblies of Jesus Christ then adjourned its business session, planning to meet jointly with the Pentecostal Church, Incorporated on the following day to consummate the merger.

THE JOINT CONFERENCE SESSION

On Tuesday morning, September 25, the two organizations came together in their first joint business meeting, to

officially merge and elect officers for the united body.

During this meeting, "It was moved that the conference go on record as accepting the name United Pentecostal Church. This carried unanimously."[27] Thus the combined body, once and for all, adopted the name that it was to wear throughout its history.

The New Officials

Howard A. Goss was practically the unanimous choice for general superintendent. W. T. Witherspoon declined to give up his pastorate and leave Columbus, Ohio, but he was chosen assistant general superintendent. Stanley W. Chambers was elected general secretary-treasurer. He had been in the former Pentecostal Assemblies of Jesus Christ not quite five years, but it was voted to waive the five-year requirement for that conference only, that he might be elected, since he was deemed extremely well-qualified for the office. Other officials elected were: T. R. Dungan, assistant general secretary and Publishing House manager; Wynn T. Stairs, foreign missionary secretary; M. J. Wolff, editor; and Paul H. Box, assistant editor.

Thus began the greatest of all Oneness Pentecostal organizations—The United Pentecostal Church.

Witherspoon well summed up the successful merger with these words: "Truly it was nothing less than supernatural, the way the blessed Spirit of God enabled the brethren to overcome. It means more than the average preacher can understand to bring about the uniting of two such bodies, with the many, many matters that have to be considered. There were practically no dissenting voices, and as we look back over the proceedings of the convention, we can only exclaim, 'What hath God wrought!'"[28]

Notes

[1]*Pentecostal Outlook*, November 1933, 24.
[2]Ibid., June 1936, 8.
[3]Ibid., May 1934, 24.
[4]Ibid., June 1934, 21.
[5]G. C. Bryan, *Pentecostal Outlook*, July 1936, 24.
[6]*Pentecostal Outlook*, August 1943, 1.
[7]Foster, *Think It Not Strange*, 84.
[8]Hanby, *Pentecostal Outlook*, November 1944, 17.
[9]Goss, *Apostolic Herald*, September 1945, 7.
[10]*Pentecostal Outlook*, June 1945, 4.
[11]Minutes of the committee.
[12]Interview with Oscar Vouga, committee secretary.
[13]Manual, United Pentecostal Church, 1969, 24.
[14]*Pentecostal Outlook*, June 1945, 4.
[15]Ibid., October 1945, 5.
[16]Witherspoon, *Pentecostal Outlook*, October 1945, 5.
[17]Minutes, P.C.I. General Conference, 1945.
[18]Ibid.
[19]Ibid.
[20]Ibid.
[21]Ibid.
[22]*Apostolic Herald*, November 1945, 9.
[23]Minutes, P.C.I. General Conference, 1945.
[24]*Pentecostal Outlook*, October 1945, 5.
[25]Ibid., 3.
[26]Ibid., 4.
[27]Minutes of Merged Body, September 25, 1945.
[28]*Pentecostal Outlook*, October 1945, 5.

PART 2

1945 to 1995
The First Fifty Years of the United Pentecostal Church

CHAPTER 11

The General Organization

The merger of the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church, Incorporated gave birth to the largest Oneness Pentecostal organization ever. Over the past fifty years this organization has grown at a remarkable rate. Initially, there were 1,838 ministers and approximately 900 churches. There are no accurate records as to what the total constituency numbered in 1945.

Of the merger M. J. Wolff, first editor, remarked, "It was said of Prohibition, 'It was a noble experiment.' Some have said the same thing about the merger and then added, 'That's all it will be.' But God has certainly blessed this step of faith and obedience."[1]

General Superintendent Howard A. Goss declared, "This unifying of the two bodies has been one of the greatest steps ever taken by the Pentecostal people. Our prayer is that we shall continue to work for the unity of all good clean brethren, but we are especially interested in working for greater peace and harmony among ourselves."[2]

Assistant General Superintendent W. T. Witherspoon spoke in the same vein: "I for one am happy indeed over the merger. I fully recognize the many difficulties and perplexing problems that will have to be met before things are running smoothly, but one thing I know: unity is of God. God grant that every one of us may contribute to the unity of the brethren by following peace with all men, and holiness, without which no man shall see the Lord."[3]

A small group of ministers, opposed to the merger, attempted to continue the Pentecostal Assemblies of Jesus Christ. Of this group Witherspoon said, "When the merger was consummated, it was agreed that the charter of the Pentecostal Assemblies of Jesus Christ should become the property of the United Pentecostal Church. Unfortunately, the matter of small yearly dues was overlooked, making it possible for anyone to take up the charter by paying the past dues. This has been done and the impression given that those who now hold the charter represent the former Pentecostal Assemblies of Jesus Christ."[4]

THE GENERAL ORGANIZATION

When two large church bodies merge, there is always much work to be done before the new organization can function smoothly and efficiently. This was certainly true in the case of the newly formed United Pentecostal Church. Much prayer, sacrifice, and painstaking effort have gone into making the organization what it is today.

In the beginning, the United Pentecostal Church was governed by articles of faith and bylaws that had come from the harmonizing of the manuals of the two former organizations. Over the years, certain changes have been

made in these original bylaws, and others have been added as the need arose.

The General Conference

This is the organization's annual general meeting, held in some major city in North America. Over the years, there have been several attempts to make the General Conference biennial instead of annual. Each time the resolution has met with overwhelming defeat, showing the high esteem in which the General Conference is held.

The General Conference is the foremost authority of the organization. At this meeting reports are given by the various divisions of the organization; general officials and board members are elected or appointed; resolutions are presented, discussed, and acted upon; and various boards and committees meet to formulate policy, establish budgets, and disburse funds for the betterment of the work.

In addition, the various divisions and departments within the organization promote their programs through special services and displays. There is also time set aside for the preaching and teaching of the Word, as well as worship and special singing. Quite often there will be an organized evangelistic thrust several days prior to the conference in the city where the conference is to be held.

Not to be overlooked is the time of refreshing and fellowship that the annual General Conference offers, as ministers and laity alike renew old acquaintances and meet new friends.

The World Conference

In 1976 the first-ever World Conference of the United Pentecostal Church was held in the city of Jerusalem.

Four years later, in 1980, the second World Conference was held in the same city. At that time it was decided to hold the conferences every five years instead of four. The next three World Conferences were held as follows: 1985 in Manila, 1990 in Amsterdam, and 1995 in Athens.

While there may be an occasion for foreign missions officials to discuss matters pertaining to the international church, the World Conference is not a business conference. Attending these conferences are not only ministers and laity from North America, but foreign missionaries and national ministers as well. This affords an opportunity for those in the North American church and those in the overseas church to meet and worship together, as well as enjoy the ministry of those they might otherwise not hear.

Sites and dates of General Conferences are given below:

1945—St. Louis, Missouri (merger conference)
1946—St. Louis, Missouri (September 15–22)
1947—Dallas, Texas (October 22–30)
1948—Long Beach, California (September 8–16)
1949—Duluth, Minnesota (September 22–28)
1950—Little Rock, Arkansas (October 6–11)
1951—St. Louis, Missouri (September 21–26)
1952—Little Rock, Arkansas (October 23–29)
1953—St. Louis, Missouri (September 17–23)
1954—Columbus, Ohio (September 17–22)
1955—Tulsa, Oklahoma (September 23–28)
1956—Memphis, Tennessee (October 19–24)
1957—Little Rock, Arkansas (October 18–23)
1958—Indianapolis, Indiana (October 17–22)
1959—St. Louis, Missouri (September 25–30)
1960—Dallas, Texas (September 30–October 5)

1961—Kansas City, Missouri (October 20–25)
1962—Columbus, Ohio (October 5–10)
1963—Memphis, Tennessee (October 10–15)
1964—San Antonio, Texas (October 8–13)
1965—Grand Rapids, Michigan (October 21–26)
1966—New Orleans, Louisiana (October 20–25)
1967—Tulsa, Oklahoma (October 19–24)
1968—Atlantic City, New Jersey (October 24–29)
1969—St. Louis, Missouri (October 23–28)
1970—Portland, Oregon (August 6–11)
1971—Houston, Texas (September 30–October 5)
1972—Miami Beach, Florida (September 28–October 3)
1973—Salt Lake City, Utah (October 18–23)
1974—Louisville, Kentucky (October 9–15)
1975—Ft. Worth, Texas (October 1–7)
1976—Anaheim, California (September 22–28)
1977—Indianapolis, Indiana (September 21–27)
1978—Kansas City, Missouri (October 4–10)
1979—Salt Lake City, Utah (September 19–25)
1980—Philadelphia, Pennsylvania (October 15–21)
1981—Oklahoma City, Oklahoma
(September 29–October 4)
1982—Salt Lake City, Utah (October 12–17)
1983—Louisville, Kentucky (September 27–October 2)
1984—Anaheim, California (October 2–7)
1985—Fort Worth, Texas (October 8–13)
1986—St. Louis, Missouri (October 8–12)
1987—Oklahoma City, Oklahoma (October 7–11)
1988—Salt Lake City, Utah (October 5–9)
1989—Louisville, Kentucky (October 5–10)
1990—New Orleans, Louisiana
(September 27–October 2)

1991—Indianapolis, Indiana (October 10–15)
1992—Salt Lake City, Utah (October 8–13)
1993—Louisville, Kentucky (October 7–12)
1994—Milwaukee, Wisconsin
(September 29–October 4)
1995—Des Moines, Iowa (October 12–17)

The General Superintendent

This is the title given to the highest executive official in the United Pentecostal Church. His duties are many and varied in his supervision of the general work of the organization. He presides over the General Conference business meetings as well as the meetings of the Executive and General Boards. In addition, he appoints the members of various special and standing committees and signs every ministerial license, fellowship card, and church affiliation certificate.

Pentecostal pioneer Howard A. Goss was elected first general superintendent in 1945. In 1951 he was replaced by Arthur T. Morgan, who served until October 18, 1967, when he died suddenly while presiding over the General Board meeting in Tulsa, Oklahoma. The General Board appointed Oliver F. Fauss to serve as general superintendent until January 1, 1968. At that time Stanley W. Chambers, who had been elected in the 1967 General Conference, took office. Chambers held the office of general superintendent until January 1, 1978, at which time he was succeeded by Nathaniel A. Urshan.

The Assistant General Superintendents

At the General Conference in 1945, only one assistant general superintendent was elected. But in the 1951 Gen-

eral Conference it was voted to have two, one to reside in the Eastern Zone (the area east of the Mississippi River), the other in the Western Zone (the area west of the Mississippi River).[5]

In the 1960 General Conference, the bylaw requiring each assistant general superintendent to live within the zone he served was repealed. This made it permissible to elect either assistant from anywhere in the United States or Canada, with the exception that both assistants could not reside in the same district.[6] But in 1963, the General Conference once again reversed itself and made it mandatory that each assistant live in the zone he served.[7]

The assistant general superintendents are to work under the supervision and direction of the general superintendent, performing such duties as the work of the organization demands.[8] The general superintendent has the authority to delegate either assistant to serve anywhere.[9]

The first assistant general superintendent was W. T. Witherspoon, who was elected in 1945. When he died in 1947, he was succeeded by Oliver F. Fauss. Oscar Vouga, another well-known minister, was elected in 1949.

When it was decided to have two assistant general superintendents, Vouga was elected to serve in the Eastern Zone and Fauss in the Western Zone. Ralph G. Cook became assistant general superintendent of the Eastern Zone in 1962, when Vouga was chosen to fill another executive office.

In 1971, at the General Conference in Houston, Texas, both Cook and Fauss chose not to be considered for office due to advanced age. To fill these vacancies, Nathaniel A. Urshan was elected assistant general superintendent of

the Eastern Zone and James L. Kilgore was selected for the position in the Western Zone.

In 1977, C. M. Becton was elected assistant general superintendent of the Eastern Zone when Urshan was chosen as general superintendent. Becton served in this position until being elected general secretary-treasurer in 1981. At that time, Jesse F. Williams was elected assistant general superintendent of the Eastern Zone. In January 1995 both Williams and Kilgore continued to serve in these positions.

The General Secretary-Treasurer

The duties of this office are far too numerous and varied to detail here. As secretary, he takes minutes, preserves records, and signs all legal documents, ministerial licenses, fellowship cards, and church credentials, as well as directing the business of Church Administration. At the direction of the general superintendent, he represents the organization at various district conferences.

As treasurer, he receives, cares for, and disburses all general funds of the organization, keeping accurate records of all such transactions.

Since 1945, only three men have held this position. Stanley W. Chambers was elected to this office in 1945 at the time of the merger and continued to serve in this capacity until 1968, when he began his tenure as general superintendent. From 1968 until 1976, C. M. Becton filled this office. He was followed by Robert L. McFarland, who served from 1976 until 1982, at which time he chose to accept an executive appointment with the Foreign Missions Division of the United Pentecostal Church. At this time, Becton was elected for the second time to the office.

Administrative Officials

By the early 1970s, the rapid growth of the United Pentecostal Church necessitated the creation of additional executive positions within Church Administration to relieve the workload placed upon the general superintendent and general secretary-treasurer.

Administrative Assistant. This office was created in 1971. The duties of the administrative assistant are to render assistance to the general superintendent and general secretary-treasurer. In addition, he serves as personnel director for headquarters employees and is the coordinator for the Ministerial Retirement Fund, as well as the administrator for the long-term disability program.

T. M. Jackson was the first to serve in this position. With his resignation in 1974, Dale Gamble was appointed to replace him. Gamble continued to serve until his resignation in 1984. At this time, T. M. Jackson was once again appointed as administrative assistant. He continued to serve in this capacity in 1995.

Historical Center. The Historical Center was established in 1985. Located on the third floor of the World Evangelism Center, the Historical Center houses numerous mementos, publications, and photographs from the early years of the Pentecostal movement. The Center continues to actively solicit items of historical significance and is open to the public during regular office hours.

From 1985 until 1991, Calvin Rigdon served as director of the Historical Center. During this time, J. L. Hall served in the position of committee chairman. Since 1991, with the resignation of Rigdon, the sole Historical Center executive position has been that of committee chairman. Hall continued to fill this position in 1995.

Director of Public Relations. This position was created in 1972, and J. R. Ensey was appointed to fill the office. During Ensey's tenure, several programs were begun which are now administered by other divisions within the organization. When Ensey resigned in 1975 to accept a pastorate, the position was discontinued.

Stewardship Director. This office was also established in 1972, and David Wheeler was selected for the position. The primary focus of this department is the raising of funds for the local church, as well as the national organization, through estate planning. With Wheeler's resignation in 1985, no one else was appointed to the position. The Stewardship program remains active, however, with duties being handled by other church administration personnel.

The Executive Board

This board first consisted of the general superintendent, the assistant general superintendent, the general secretary (later general secretary-treasurer), the assistant general secretary (office abolished in 1947), the foreign missionary secretary (now director of foreign missions), and the editor of the *Pentecostal Herald* (now editor in chief).[10]

For two years, 1950–52, two district superintendents, Harry W. Branding (Missouri) and M. J. Wolff (Illinois), served as members of the Executive Board. By 1952, however, these positions were eliminated and the board was once again comprised only of headquarters officials.

The manager of the Pentecostal Publishing House was added to the Executive Board in 1952,[11] but a year later this action was reversed, citing that it was not essential

for the one filling this position to be a minister.[12]

The home missionary secretary (now director of home missions) was added to the Executive Board in 1952.[13]

Also in 1952 a resolution was introduced to make the general Sunday school director a member of the Executive Board, but the resolution was defeated.[14] The same was attempted in 1953 and again failed.[15] But in 1969 a similar resolution was introduced and passed with little opposition.[16]

From 1969 through 1975 the makeup of the Executive Board was as follows: the general superintendent, the two assistant general superintendents, the general secretary-treasurer, the director of foreign missions, the director of home missions, the general Sunday school director, and the editor in chief.

In the 1975 General Conference, held in Ft. Worth, Texas, a resolution aiming at a more grass-roots representation on the Executive Board was presented and passed. This resolution called for removing the general Sunday school director and the editor in chief from the Executive Board (they would remain on the General Board) and adding six regional executive presbyters—from the Northeast, Northwest, North Central, Southeast, Southwest, and South Central regions.

At the following General Conference, in 1976, the General Board presented its nominations for the six regional executive presbyters. Their nominations, however, met with strong resistance from the conference floor, since all the men they had nominated were currently serving on the General Board as district superintendents. It was felt that placing district superintendents on

the Executive Board was not in keeping with the spirit of grass-roots representation.

It was decided by the conference that those nominated would serve for one year and that the matter would reappear as the first order of business in the 1977 General Conference. From 1977 on these positions have been filled by ministers who are not currently serving in the position of district superintendent.

In 1984 two additional Executive Board positions were added—one to represent the Eastern Zone and one to represent the Western Zone. Unlike the regional executive presbyters, these positions are filled by men currently serving on the General Board as district superintendents. In 1985 still another Executive Board position was added—that of an executive presbyter to represent Canada.

From 1985 the Executive Board was comprised of the following: the general superintendent, the two assistant general superintendents, the general secretary-treasurer, the director of foreign missions, the director of home missions, six regional executive presbyters, an Eastern Zone executive presbyter, a Western Zone executive presbyter, and an executive presbyter representing Canada.

Perhaps one of the best descriptions of the duties of this board was written in 1947: "The Executive Board functions only between meetings of the General Board. It has, at that time, authority to carry out the orders of the General Conference and the General Board, conducting the business of the organization according to the bylaws."[17]

While the Executive Board normally meets twice a year, it can be called into session whenever deemed nec-

essary by the general superintendent. It becomes a part of the General Board when this board is in session.

The General Board (Board of General Presbyters)

Since the members of the Executive Board are also members of the General Board, it would be repetitious to detail many of the changes in the makeup of this board over the past fifty years.

In 1945 the General Board consisted of the general superintendent, the assistant general superintendent, the general secretary, the assistant general secretary, the foreign missionary secretary, the editor of the *Pentecostal Herald*, and a general presbyter (superintendent) from each of the districts in the United Pentecostal Church.

In 1976 the General Board was comprised of the general superintendent, the two assistant general superintendents, the general secretary-treasurer, the director of foreign missions, the director of home missions, the general Sunday school director, the editor in chief, six regional executive presbyters, and a general presbyter (district superintendent) from each of the districts of the United Pentecostal Church.

In 1979 a resolution was passed making the general youth president a member of the General Board.

From 1985 the General Board consisted of the following positions: the general superintendent, two assistant general superintendents, the general secretary-treasurer, the director of foreign missions, the director of home missions, the general Sunday school director, the editor in chief, the general youth president, six regional executive presbyters, an executive presbyter from the Eastern Zone, an executive presbyter from the Western Zone, an

executive presbyter from Canada, and a general presbyter from each district.

In addition to the aforementioned members of the General Board are the honorary members of the Board. These men are honored by nomination from the General Board for past years of service on the General or Executive Boards or for other outstanding service to the organization. While these men serve as elder advisors, they have no vote on the board.

The General Board normally meets twice a year—during General Conference and in early January. Special meetings of this board can be called at any time by the general superintendent.

The General Board is the final authority on any question whenever the General Conference is not in session. Its duties are varied, but its main function is to carry out the business of the organization according to its General Constitution and as directed by the General Conference.

In the early days of the organization, the General Board was given the authority to amend general bylaws, or institute new ones (in harmony with the Manual), the same to become operative after having been published at least once in the *Pentecostal Herald.*[18] This was later amended to give the General Board the right only to recommend such changes to the General Conference.[19]

Election of Officers

For the first seventeen years of the organization's history, it was required that an elected official receive two-thirds of the votes cast. But in the 1962 General Conference, the following resolution was adopted: "The election of all officers in General, District, and Sectional

Conferences shall be by a simple majority, rather than by a two-thirds majority."[20]

All voting for elected officials is by secret ballot.

In any election, the first ballot cast is termed the nominating ballot. If any candidate receives a two-thirds majority on the nominating ballot, an election is declared. If no candidate receives a two-thirds majority, the Tabulating Committee presents to the presiding officer the names of the three persons receiving the highest number of votes, along with the number of votes that each received.

At this time an electoral ballot is cast. If any of the three receives a simple majority, the individual is deemed elected. In the event no one receives a simple majority, the names of the two persons with the most votes are presented for a second electoral ballot. This procedure continues until one person has received a simple majority of the votes cast.

All general officers are elected for a two-year term. Until 1993, there was no limitation placed on the number of years an official could serve, except that general executive presbyters could not serve two consecutive full terms.

In the 1992 General Conference, however, a resolution was adopted that limited the service of all elected general officials to eight consecutive years (not to be retroactive). In the aftermath, however, much confusion arose as to the wording and intent of the resolution. It was unclear if the resolution was limited to "elected" officials or if it pertained to "appointed" officials as well. In addition, it was not clear if the eight-year limitation referred to service in a single official position or to

accumulated service in several positions.

In the 1993 General Conference it was decided to refer the matter to an ad hoc committee that would report back to the General Conference the following year. In 1994 a resolution coming from this committee's efforts called for the reversal of the 1992 resolution. The resolution was amended, however, with the following provision: The limitation of eight consecutive years would remain with the exception that an individual could serve past the eighth year if he received a two-thirds majority vote.

Voting Constituency

Over the past fifty years there have been several changes regarding qualified voters. Originally, the voting constituency consisted of all affiliated ministers. But in the 1956 General Conference this provision was passed: The voting constituency shall "be all accredited ministers, with the exception of those holding local license who are not pastors or full-time evangelists."[21] This rule applied even to full-time assistant pastors holding local license.[22] The bylaw removed many local licensed ministers from the voting rolls, both in General and District Conferences.

Some felt that this rule was unconstitutional; hence a resolution was introduced in the 1957 General Conference to repeal it. The resolution was defeated.[23] A similar attempt was made in the 1966 General Conference, but it was defeated also.[24]

From 1945 until 1971 each affiliated local church was permitted to send one delegate to represent it at both the District and General Conferences.[25] This, of course, was in addition to any qualified ministerial voters in the local assembly.

In the 1971 General Conference a resolution was passed that removed the delegates as qualified voters, expanded ministerial participation in the voting process, and specified in greater detail those who were eligible to vote. Qualified voters were as follows: pastors, assistant pastors (each local church to have but one assistant pastor voting who derived his living from sources other than the ministry), full-time evangelists, elected and appointed officials, honorary ministers, retired ministers, Bible college administrators and full-time Bible college instructors (who are licensed ministers).

In 1973 the superintendent of Tupelo Children's Mansion as well as full-time employees of the Mansion (who are licensed ministers) were added.

In 1978 administrators, principals, and full-time instructors in Christian schools owned and operated by our churches were added to the list of qualified voters. These persons, of course, must also be licensed ministers in order to vote.

Since that time, the voting constituency has remained virtually unchanged. There have been some minor word changes for the purpose of clarity, and the terms "assistant to the pastor" and "missionary under appointment" have been added.

Except for missionaries on the field, voters must be present at the General Conference in order to vote. Since 1956 foreign missionaries on site have been allowed to vote by absentee ballot. Several weeks before each General Conference, a blank ballot is sent to each missionary, upon which he writes his preference for each office under consideration. If any of his choices is nominated, his vote is applied to the candidate so long as he is voted upon.[26]

Ministerial Membership

The United Pentecostal Church has, from its inception, recognized three ministerial classifications: local license, general license, and credential (ordination). Anyone desiring to become a minister with the United Pentecostal Church must have received the baptism of the Holy Ghost (Acts 2:4; 10:46; 19:1–6), have been baptized in the name of the Lord Jesus Christ (Acts 2:38), and believe in, preach, and teach the same. In addition, there are a number of "obligations and rules" listed in the Manual of the United Pentecostal Church that a minister must adhere to.

At the General Conference in 1992, a resolution was presented and passed requiring all ministers, licensed or ordained, to sign an annual statement reaffirming their loyalty to the Fundamental Doctrine and holiness standards as stated in the Articles of Faith of the United Pentecostal Church. This statement is sent annually to every minister at least sixty days prior to the expiration of his current fellowship card. It must be signed and returned before a new fellowship card will be issued.

All applicants for the ministry must have completed at least one year in a Bible college endorsed by the United Pentecostal Church, or have completed the required reading schedule established by the General Board. In addition, all applicants must read the complete Bible at each level of ministerial application and the Manual of the United Pentecostal Church.

In addition to the above qualifications, anyone seeking a local license must be at least seventeen years of age and have preached an average of one sermon per week for the six months prior to his application.

Those seeking a general license, who otherwise qualify,

must be at least nineteen years of age, actively engaged in the ministry, having held a local license for at least one year. In addition, they must have preached an average of one sermon a week for the past year. Theological students who have completed three years of Bible college training in an institution endorsed by the United Pentecostal Church, who otherwise qualify, may be granted a general license without having previously held a local license.

All applicants seeking a certificate of ordination must be at least twenty-one years of age and must have held a general license for at least two years. They must have also proven their ministry for two consecutive years prior to making application and be currently active in the ministry.

LOCAL ASSEMBLIES

Affiliated local assemblies are also recognized as a part of the membership of the United Pentecostal Church. While affiliation is not required for fellowship, it is strongly encouraged for each local church. In order to become affiliated, a local congregation must be pastored by a licensed minister of the United Pentecostal Church. In addition, the church must, in a specially called meeting, vote to become affiliated with the organization and to accept its Articles of Faith as a part of its local bylaws. An application is then submitted to the district board for its approval.

There is a specified procedure in the event a local church determines to withdraw its affiliation, as well as guidelines for a district wishing to terminate its approval for the affiliation of a particular local assembly.

DISTRICT ORGANIZATION

Prior to the merger of the Pentecostal Assemblies of

Jesus Christ and the Pentecostal Church, Incorporated, both national organizations had been divided into districts. Each of these districts were composed of one or more states. In many cases, the same geographical area was included in districts of both organizations.

General Secretary Stanley W. Chambers said, "In view of the merger, all districts will have to be reorganized under the United Pentecostal Church, and the boundaries should be agreed upon in connection with the General Superintendent and the Executive Board."[27]

Howard A. Goss, general superintendent, immediately began the task of reorganization. During the last three months of 1945 and through the year of 1946 he organized the seventeen districts.

In the beginning, some of the districts included several states. This was due to the small number of churches and ministers in those states. Later, as the work in those districts grew, these multistate districts were divided into districts containing fewer states. Still later, these districts were reorganized, with most of the new districts emerging with but a single state.

By 1970 there were thirty-five districts in the United Pentecostal Church. Twenty-five years later, in 1995, the number of districts (including home missions districts) had grown to fifty. A careful study of the following list will reveal the progressive steps of organization by which these districts were brought into their present form. The fifty districts mentioned are capitalized. Dates denote when the districts were officially organized.

1945—*North Central District* (Minnesota, Wisconsin, Iowa, and Manitoba, Canada)

Northwest District (Washington, Oregon, Idaho, Wyoming, Montana, and British Columbia, Canada)
ILLINOIS DISTRICT (Included western Kentucky)
WESTERN DISTRICT (Originally California, Arizona, and Nevada. Now only California and Nevada.)
TEXICO DISTRICT (Originally New Mexico, Colorado, and West Texas. Now only New Mexico and West Texas.)
MISSOURI DISTRICT
TEXAS DISTRICT

1946—*LOUISIANA DISTRICT*
OHIO DISTRICT (Included eastern Kentucky)
INDIANA DISTRICT (Originally included Michigan)
Southeastern District (Florida, Georgia, and North Carolina)
Oklahoma-Kansas District
ARKANSAS DISTRICT
East Central District (Maryland, Pennsylvania, Virginia, and West Virginia. For a while also included the District of Columbia.)
Southern District (Alabama, Mississippi, and Tennessee)
New England District (New York and New Jersey)
Maritime District (New Brunswick, Nova Scotia, and Prince Edward Island, Canada)

1947—*ONTARIO DISTRICT* (Originally the provinces of Ontario and Quebec, Canada. Now only Ontario.)

1949—*ALABAMA DISTRICT* (Previously part of the Southern District)
MISSISSIPPI DISTRICT (Southern District)
TENNESSEE DISTRICT (Southern District)
MICHIGAN DISTRICT (Formerly part of the Indiana District)

1951—*Eastern District* (Initially Connecticut, New York, New Jersey, and eastern Pennsylvania. For a time also included the state of Delaware.)

1954—*ARIZONA DISTRICT* (Originally part of the Western District)
KENTUCKY DISTRICT (Originally part of Illinois and Ohio

Districts)

1957—*WISCONSIN DISTRICT* (Had been part of North Central District)

1959—*FLORIDA DISTRICT* (Formerly part of Southeastern District)

Georgia-South Carolina District (Both states had been part of Southeastern District)

1960—*PENNSYLVANIA DISTRICT* (Had been part of the East Central District)

1964—*GEORGIA DISTRICT* (Formerly included in Southeastern District)

Carolina District (North and South Carolina; both states formerly part of Southeastern District)

1965—*IDAHO DISTRICT* (Idaho, Oregon, and Washington-British Columbia had been part of Northwest District)

OREGON DISTRICT

Washington-British Columbia District

OKLAHOMA DISTRICT (Formerly part of Oklahoma-Kansas District)

KANSAS DISTRICT

1966—*PINE TREE DISTRICT* (Name later changed to Maine District)

1967—*Minnesota-Manitoba District* (Along with Iowa had been part of North Central District)

IOWA DISTRICT

1968—*VIRGINIA DISTRICT* (Originally part of East Central District)

1969—*CENTRAL NEW ENGLAND DISTRICT* (Massachusetts, New Hampshire, Rhode Island, and Vermont)

NORTH CAROLINA DISTRICT

SOUTH CAROLINA DISTRICT (These two districts had formerly been one)

ROCKY MOUNTAIN DISTRICT (Montana, Utah, and Wyoming. Montana and Wyoming were originally part of the Northwest District)

1972—*COLORADO DISTRICT* (Had been part of Texico District)
1974—*ATLANTIC DISTRICT* (Had earlier been part of the United Pentecostal Church and called the Maritime District)
Great Plains District (Nebraska, North and South Dakota)
MARYLAND-D.C. DISTRICT (Previously part of East Central District)
NEW JERSEY-DELAWARE DISTRICT (Formerly part of Eastern District)
WEST VIRGINIA DISTRICT (Had been part of East Central District)
WASHINGTON DISTRICT
BRITISH COLUMBIA DISTRICT (These two districts had been one)
1975—*Alaska District* (Had been part of a home missions district that included the Canadian provinces of Alberta and Saskatchewan)
CANADIAN PLAINS DISTRICT (Provinces of Alberta and Saskatchewan; had been part of a home missions district)
CONNECTICUT DISTRICT (Previously part of Eastern District)
NEW YORK DISTRICT (Had been part of Eastern District)
1976—*NEBRASKA DISTRICT* (Along with North and South Dakota had been part of the Great Plains District)
NORTH DAKOTA DISTRICT
SOUTH DAKOTA DISTRICT
1979—N*ova Scotia-Newfoundland District* (Nova Scotia had been part of Atlantic District)
1982—*ALASKA-YUKON DISTRICT* (Previous to this it had been Alaska District)
1986—*NEW YORK METRO DISTRICT* (Had been part of New York District)
1988—*CENTRAL CANADIAN DISTRICT* (Manitoba and Northwest Ontario. Manitoba had been part of the Minnesota-Manitoba

District, and Northwest Ontario had been part of the Ontario District.)

MINNESOTA DISTRICT

1994—*NOVA SCOTIA DISTRICT*

NEWFOUNDLAND DISTRICT (These two had formerly been one district)

District Government

Each district has an annual district conference with the general superintendent, or his representative from the Executive Board, in official attendance. This conference serves the same purpose in the district as does the General Conference in the general organization.

In addition, each district has a district board, consisting of the district superintendent, the district secretary-treasurer, and a minimum of three district presbyters. The number of district presbyters cannot exceed the number of sections within the district.

Also, each district has the following departmental officers: director of home missions, secretary of home missions, youth president, youth secretary, Sunday school director, Sunday school secretary, ladies auxiliary president, ladies auxiliary secretary, foreign missions director, Harvestime promotional director, and district paper editor.

Most districts are subdivided into sections. In addition to the presbyter, sectional officials include the sectional secretary-treasurer as well as officers for the various divisions represented on both the district and general levels.

INTERNATIONAL HEADQUARTERS

In 1944 the Pentecostal Church, Incorporated had purchased for its headquarters a building at 3449 South

Grand Boulevard in St. Louis, Missouri. After this group merged with the Pentecostal Assemblies of Jesus Christ, this became the first headquarters of the United Pentecostal Church.

The new organization outgrew this facility almost immediately. Hence the General Board was authorized by the 1946 General Conference "to negotiate, and to purchase new headquarters and publishing house property."[28]

On January 9, 1947, and again on January 27 of that year, the Executive Board met in St. Louis to consider a suitable location for the new headquarters.[29]

It was not until 1949, however, that the organization took any definite action. In April of that year, property was purchased on the corner of Gravois Avenue and Christy Park Boulevard in St. Louis.[30] The property had a 175-foot frontage and was 145 feet deep. Immediately a campaign was begun to raise funds for the erection of a suitable headquarters building.[31]

At a meeting of the Executive Board in July 1951, it was decided to begin excavation for the basement. But in the interim, city authorities had rezoned that part of the city, and this prohibited the building of a printing plant on the property.[32]

Fifteen months later, an unforeseen occurrence made it imperative that the organization have a new headquarters at once. On the morning of October 23, 1952, the day the General Conference began in Little Rock, the current headquarters building was gutted by fire. (No vital records or publications were lost.)

The usual first order of business was waived so the conference could take steps to establish a new headquarters. The Building Committee recommended the purchase

of property at 3645 South Grand Boulevard, just three blocks south of the old headquarters. The conference voted to buy this property and also to sell the tract of land on Gravois.[33]

On March 1, 1954, the officials and office staff moved into the remodeled two-story building, which had once housed a Chevrolet dealership. The dedication service was held on April 28, with Ralph G. Cook as the speaker.

The group apparently felt that the new headquarters building would be adequate for years to come. But by 1958 there was no more room for expansion. Thus the adjoining building on the north was purchased, and various departments moved into it, eventually occupying both the lower and upper floors.

God continued to bless the United Pentecostal Church numerically, and it soon became apparent that with no more room for expansion at the present location the organization had to begin looking for a site to build a suitable headquarters building. The question was where.

The following resolution had been adopted in the 1957 General Conference: "Since it is felt the United Pentecostal Church would have a greater advantage in a smaller city, Be it resolved, That the General Conference authorize the General Superintendent to appoint a committee to make a thorough investigation into the possibility of moving our headquarters to a smaller city."[34]

Carrying out this resolution, the committee had visited various smaller cities, but none had been found that seemed suitable as a headquarters site.

Because of this, it was decided to keep the headquarters in the St. Louis area. Accordingly, the General Board met in St. Louis on June 1, 1965, and authorized the pur-

chase of an eight-acre tract of land in Collinsville, Illinois, a community nine miles from downtown St. Louis. Said General Superintendent Arthur T. Morgan, "Your headquarters will be located in the greater St. Louis area, enjoying the big city advantages, with a small-town atmosphere."[35]

Later, there arose dissatisfaction with building in Collinsville. In the 1966 General Conference a resolution was introduced to locate the new headquarters in Little Rock, Arkansas. The resolution was defeated.[36]

A motion was then made that the General Board present to the conference its first, second, and third choices for a headquarters city. The board retired to a private room and soon brought back the following choices: first, St. Louis; second, Little Rock; third, Tulsa, Oklahoma.[37]

Seeing that it was unquestionably the will of the conference for the headquarters to remain in the St. Louis area, officials began searching for a site in that city. The Building Committee, the Executive Board, and even the General Board examined various locations within the metropolitan area.

Finally, on April 16, 1968, the General Board decided upon an eight-and-one-half-acre tract located at Dunn Road and Hazelcrest Drive in the north St. Louis suburb of Hazelwood.[38]

Ground was broken for the new building on December 20, 1968, with Mrs. Arthur T. Morgan, widow of the late general superintendent, turning the first shovel of dirt.[39]

Construction began in early 1969, and the project was completed and the building occupied in the summer of 1970. The structure contained approximately 100,000

square feet of floor space. The front section of the building was two-story and included all administrative and executive offices, a Christian bookstore, a chapel seating two hundred, a lunchroom, and a large meeting room for the General Board and other committees. The rear section of the building housed a modern printing plant, as well as areas for shipping and storage. The new headquarters building became known as the World Evangelism Center and had the address of 8855 Dunn Road.

When the land was purchased, there was a home on the northeast corner of the property. This home was refurbished and remodeled and became the place of residence for the general superintendent.

In 1982 a five-acre tract of land immediately west of the World Evangelism Center was purchased, with the possibility of future expansion in mind. The property contained a motel with 65 units and a restaurant. The motel is still owned and operated by the organization. Also on the five-acre tract was a house that became the general secretary-treasurer's home.

When the original structure for the World Evangelism Center was erected, it was constructed with the capability of later adding a third floor to the front section. By the early 1980s the organization had reached the point of needing this extra space. On September 21, 1983, the third floor was dedicated, adding approximately 21,750 square feet of floor space.

Currently, the first floor of the World Evangelism Center houses the Word Aflame Bookstore; administrative and executive offices of the Pentecostal Publishing House, the Radio Division (Harvestime), the Editorial Division, the Ladies Auxiliary Division, the Division of

Education, Word Aflame Publications (Sunday school literature); a lunchroom; and the chapel.

The second floor has offices for Church Administration (including offices for the general superintendent and general secretary-treasurer) and the Youth Division. The Chambers Board Room is also on this floor.

On the third floor are the offices for the Foreign Missions Division, the Home Missions Division, and the Sunday School Division. Also on the third floor are the Historical Center, the Fauss Board Room, the N. A. Urshan Board Room, and a smaller conference room.

The rear section of the building remains the same, with the printing and production area as well as space for shipping and storage.

There are currently approximately 150 officials and staff members serving at the World Evangelism Center.

DOCTRINAL POSITION

It is not possible to include in this book all the doctrinal positions of the United Pentecostal Church. Extended comment will therefore be limited to those fundamental doctrines wherein the organization differs from all or nearly all other religious groups. Other doctrines will be given only brief mention.

Repentance

From its inception the United Pentecostal Church has strongly upheld the absolute necessity of genuine repentance on the part of an individual approaching God. The apostle Paul wrote in Romans 3:23, "For all have sinned, and come short of the glory of God." In Acts 17:30 we read a portion of Paul's sermon to the Greeks on Mars'

Hill: "God . . . now commandeth all men every where to repent."

The very definition of the word "repent" convinces us that in approaching God we must experience a complete transformation of heart, mind, and life.

Baptism in Water

The United Pentecostal Church adheres to the belief that after one has repented, he must be baptized (immersed) in water for the remission of sins. This baptism must be administered in Jesus' name. That is, the one baptizing must say, "I baptize you in the name of the Lord Jesus Christ." (Some ministers use shorter designations such as "in the name of Jesus," or "in the name of Jesus Christ," or "in the name of the Lord Jesus.") The use of this baptismal formula is one major difference between the United Pentecostal Church and most other denominations, which baptize using the phrase "in the name of the Father, and of the Son, and of the Holy Ghost."

Constituents of the United Pentecostal Church believe that in Matthew 28:19 the emphasis should be placed on the singular word "name," that Jesus never meant for anyone to repeat the titles "Father, Son, and Holy Ghost" as a formula for water baptism. Further, it is believed that when one uses the formula "in the name of the Lord Jesus Christ," he is, in reality, baptizing in the *name* of the Father, and of the Son, and of the Holy Ghost. The United Pentecostal Church also emphasizes that all recorded instances of the formula for New Testament water baptism (Acts 2:38; 8:16; 10:48; 19:5; 22:16) refer to the name of Jesus.

The Baptism of the Holy Ghost

Another cardinal doctrine of the United Pentecostal Church is the baptism of the Holy Ghost. It is believed that when one repents, is immersed in the name of the Lord Jesus Christ, and exercises faith, he will receive the Holy Ghost (Holy Spirit). This truth has been included in the organization's statement of Fundamental Doctrine since the merger in 1945.

The organization also teaches that when one receives this experience he will speak with other tongues (languages) as the Spirit gives the utterance, just as the 120 did on the Day of Pentecost.[40] This is a fulfillment of Isaiah 28:11 and Mark 16:17.

Oneness of the Godhead

With the exception of the so-called Oneness people, nearly all of Christendom believes in what is usually termed the Holy Trinity, affirming that there are three distinct persons in the Godhead—the Father, the Son, and the Holy Ghost (Holy Spirit). They believe these three persons to be coeternal, coequal, and of the same essence.

Members of the United Pentecostal Church do not subscribe to the doctrine of the trinity, declaring that neither the word "trinity," nor any teaching suggesting it, is found in Scripture. In contradistinction, they affirm that there is but one person of God. This they base upon Paul's declaration about Jesus: "For in him dwelleth all the fulness of the Godhead bodily."[41]

Oneness adherents believe that God is a Spirit[42] and, as such, is omnipresent[43] and invisible.[44] A spirit does not have flesh and bones (a corporal body), as declared in Luke 24:39.

The organization rejects the doctrine that God the Father (the first person in the trinity) sent God the Son (the second person) to earth to die for the sins of the world. Instead, they affirm: "The one true God, the Jehovah of the Old Testament, took upon Himself the form of man, and, as the Son of Man, was born of the virgin Mary. As the apostle Paul says, 'God was manifest in the flesh.'"[45]

Holiness

As an organization, the United Pentecostal Church has always adhered to a biblical standard of holiness, as opposed to the man-made standards that characterize so many other organizations—standards that have a tendency to align themselves closely with the current styles and trends of the world. From the beginning the United Pentecostal Church has followed the admonition of the apostle Paul in II Corinthians 6:17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

In the 1995 Manual, under "Holiness," the fourth paragraph reads as follows: "We wholeheartedly disapprove of our people indulging in any activities which are not conducive to good Christianity and godly living, such as theaters, dances, mixed bathing, women cutting their hair, makeup, any apparel that immodestly exposes the body, all worldly sports and amusements, and unwholesome radio programs and music. Furthermore, because of the display of all these evils on television, we disapprove of any of our people having television sets in their homes. We admonish all of our people to refrain from any of these practices in the interest of spiritual progress and

the soon coming of the Lord for His church."

Fundamental Doctrine

In the 1946 Manual of the United Pentecostal Church, under "Fundamental Doctrine," we read, "The basic and fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance.

"We shall endeavor to keep the unity of the Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body."

Through 1973 the wording of the Fundamental Doctrine remained unchanged. However, at the 1973 General Conference, held in Salt Lake City, Utah, a resolution was introduced and passed that added the words "for the remission of sins" after the phrase "baptism in water by immersion in the name of the Lord Jesus Christ."

To date there have been no further changes in the wording of the Fundamental Doctrine of the United Pentecostal Church.

Other Doctrines

Other doctrines of the United Pentecostal Church can be mentioned only briefly. The group believes in the inspiration and infallibility of the Bible, the Genesis account of Creation, salvation by grace through faith, the atoning sacrifice of Jesus Christ, divine healing for the body, the Lord's Supper (Communion), foot washing, a

life of holiness and separation from the world, the literal second coming of Christ, the Millennium, the last judgment, and an eternal heaven and hell. It also believes that the New Testament teaches the giving of tithes and offerings for the support of the work of God.

Oneness Pentecostals Are Not Unitarians

They, as do the Unitarians, reject the doctrine of the trinity, but there the similarity ends. Because two groups agree on one point certainly does not indicate that they agree on others.

After rejecting the error of the trinity, Unitarians fall prey to various other gross errors. They repudiate the virgin birth of Jesus, deny the divine inspiration of Scripture, reject the atoning or sacrificial aspect of Jesus' death, and teach that salvation is by character alone. All these tenets are in direct opposition to what Oneness Pentecostals believe and teach. In addition, there are many other dissimilarities between Unitarians and United Pentecostals.

The Stand against Error

The true church of Jesus Christ has always been challenged by error. The United Pentecostal Church has had its share of these confrontations.

The Latter Rain. This erroneous doctrine first appeared in 1948. Said General Superintendent Howard Goss in his annual report to the General Conference: "These people claim special and new things for the Lord, teaching that the gifts of the Spirit, laying on of hands, and the offices of the church are something new, but I know personally that the Lord has given the gifts of the

Spirit among His people for the past fifty years."[46]

In the same meeting, Assistant General Superintendent Oscar Vouga stated: "The Latter Rain has caused a few to leave our ranks, but it has also unified the work in a better spirit and understanding."[47]

It was not until 1950, however, that the organization took an official stand against the Latter Rain movement. In February of that year the Executive Board passed a resolution condemning this error.

Following this, the 1950 General Conference, held in Little Rock, Arkansas, passed a strong ten-point resolution, showing in detail its objections to the movement. The organization condemned (1) the promiscuous laying on of hands for the bestowing of spiritual gifts; (2) the teaching that the church is based upon present-day apostles and prophets; (3) the teaching that Christians must sever themselves from all church organization; (4) the compromising of the truths of Oneness and water baptism in the name of Jesus Christ; (5) the teaching that one can receive the Holy Ghost without speaking in tongues; (6) the teaching that candidates for the Holy Ghost baptism should not praise the Lord while tarrying for this gift; (7) the sowing of discord among assemblies and ministers; (8) the prophesying of prophets who speak out of their own human spirits; (9) the fellowshipping of those whose lives are ungodly; and (10) the teaching that the true church is composed of all who call themselves Christians, regardless of doctrinal belief.[48]

By taking this firm stand, the United Pentecostal Church soon overcame the opposition and proceeded on to greater victory.

The RSV Bible. The organization, in its 1953 General

Conference, passed a resolution and issued a statement condemning the new Revised Standard Version of the Bible. The main objection was that the new version changed certain words and verses, thereby doing away with several vital fundamentals of Christian doctrine and faith, such as the virgin birth of Christ, the deity of Christ, remission of sins, and so on.[49]

The Ecumenical Movement. In the same conference, the organization took a stand against the ecumenical movement with these words: "Our hope is not in the success of the ecumenical movement, but in the second personal coming of Jesus for His Church."[50]

The Social Gospel. In its 1965 General Conference, the United Pentecostal Church adopted a resolution that censured "many major church denominations that are changing their confessions of faith, denying the fundamental truths of the Bible, and turning to science, fables, and philosophies." The indictment was followed by this statement: "We are opposed to the so-called social gospel. We believe in the Bible plan of salvation, which gives one a personal experience, as found in the second chapter of Acts."[51]

Transcendental Meditation. The organization, in its 1976 General Conference, took the following position regarding Transcendental Meditation: "Whereas the United States Constitution guarantees the separation of church and state, and Whereas the program of Transcendental Meditation and the Science of Creative Intelligence is a religious system embracing Hindu principles and rituals, and Whereas this religious system is detrimental to the Christian fundamentals of our American heritage, and Whereas Transcendental Meditation promoted as only a

system of mind relaxation has been funded by several thousand dollars from various federal agencies to be taught as a course of study in colleges, public schools, and armed forces, and Whereas several Congressmen are promoting the further use of this subject in our nation's educational system,

"Be it therefore resolved that the United Pentecostal Church International go on record as strongly objecting to the further funding, promotion, or teaching of this subject in the classrooms and institutions of America."[52]

Television and Video

In the 1955 General Conference the following resolution was passed: "No minister, having television in his or her home, shall be permitted to hold license or credentials with the United Pentecostal Church." For the next twenty years the wording in the Manual remained unchanged in this area.

In the 1975 General Conference, however, a resolution was passed that added the following words to the 1955 resolution: "We recommend that no United Pentecostal Church minister use television to advertise his or her church. This does not preclude representatives of the news media covering functions."

Two years later, at the 1977 General Conference, the wording of the Manual was changed to read: "No minister, having television in his or her home, shall be permitted to hold license or credentials with the United Pentecostal Church. Furthermore, no United Pentecostal Church minister shall be permitted to advertise or minister on television. This does not preclude unsolicited representatives of the news media covering functions."

In the 1985 General Conference, the following resolution pertaining to the use of video was adopted: "The use of video must be strictly limited to those areas in which motion picture cameras and projectors are traditionally permitted to be used: namely, in taking pictures of family, friends, and church activities, and the viewing of educational, religious, and inspirational films which are consistent with wholesome Christian principles. Furthermore, we strongly oppose the viewing of all worldly motion pictures and video films which are shown commercially in theaters and on television for entertainment purposes. All video receivers must be altered so that they are not able to receive television channels."

Official Positions on Social Issues

Abortion. The following position was taken on abortion in the 1974 General Conference: "Be it resolved that the United Pentecostal Church International go on record as being opposed to legalized abortion."

In the 1988 General Conference the following was adopted: "Whereas our world has been wracked for a number of years by the corporate sin of abortion, and Whereas the United Pentecostal Church must confront this moral and ethical challenge to our (North) American society, and Whereas the Holy Bible does provide insight into this climate of sexual permissiveness prevalent in our generation, and Whereas the Bible acknowledges God as totally involved in the creation of new life (Jeremiah 1:5; Psalm 139:13–16; Isaiah 44:24), and Whereas the Bible further acknowledges that a woman is with child at conception (Luke 1:31–36), and Whereas the church of the living God has a responsibility in protecting the rights of the unborn,

"Be it therefore resolved that the United Pentecostal Church go on record as opposing abortion on demand. Be it further resolved that we voice our opposition to any legislation at provincial, state, or national levels which would bring about a climate designed to undermine the sanctity of human life, further destroying the moral fiber of our society.

"Be it further resolved that we give ourselves to earnest prayer during the time of (the revival endeavor called Global) Conquest . . . for an awakening in our North American society of moral consciousness concerning this issue.

"Be it further resolved that we encourage and help provide for proper biblical solutions to this problem and that we continue to reach out to those who have been caught or blighted in any way by the effect or contemplation of abortion.

"Be it further resolved that we encourage our ministers and churches to assist and counsel those with unwanted pregnancies concerning Bible alternatives. Be it further resolved that we again reaffirm that we want to minister with compassion to those who may presently suffer the trauma of having had an abortion."[53]

Homosexuality. The United Pentecostal Church adopted the following in its 1977 General Conference: "Inasmuch as some segments of liberal Christianity have expressed a willingness to accept the so-called 'gay rights' movement as a legitimate lifestyle, and Whereas the inerrant, inspired Word of God emphatically declares, in Romans chapter 1, homosexuality to be vile, unclean, unnatural, unseemly, and an abomination in the sight of God, and Whereas the United Pentecostal Church International is a fundamental Bible-believing

organism entrusted with a divine destiny to provide spiritual direction to a wayward world,

"Let us therefore resolve that the United Pentecostal Church International go on public record as absolutely opposed to homosexuality and condemn it as a moral decadence and sin, and do hereby encourage prayer for the deliverance of those enslaved by that satanic snare."[54]

Organizational Growth

As already stated, at the time of the merger, there were 1,838 ministers and approximately 900 churches in the United Pentecostal Church, and there were no accurate records as to what the total constituency was at that time.

On May 15, 1946, the Full Gospel Pentecostal Church of Canada voted to join ranks with the United Pentecostal Church. New Brunswick, Nova Scotia, and Prince Edward Island made up the then Maritime District. This merger added a good number of ministers and churches.

By January 1953, there were approximately 2,800 ministers holding license with the United Pentecostal Church. The 1969–70 Ministerial Directory showed more than 4,300 ministers and in excess of 2,200 churches. This figure did not include ministers and churches on the foreign field.

As of 1995, the United Pentecostal Church has approximately 7,700 licensed ministers, 3,700 churches, and 500,000 adherents in the United States and Canada. Overseas, the United Pentecostal Church reports approximately 11,500 licensed ministers, 11,500 churches and preaching points, and in excess of 1,700,000 adherents.

In 1972, the word "International" was officially added to the name of the organization. For the sake of continu-

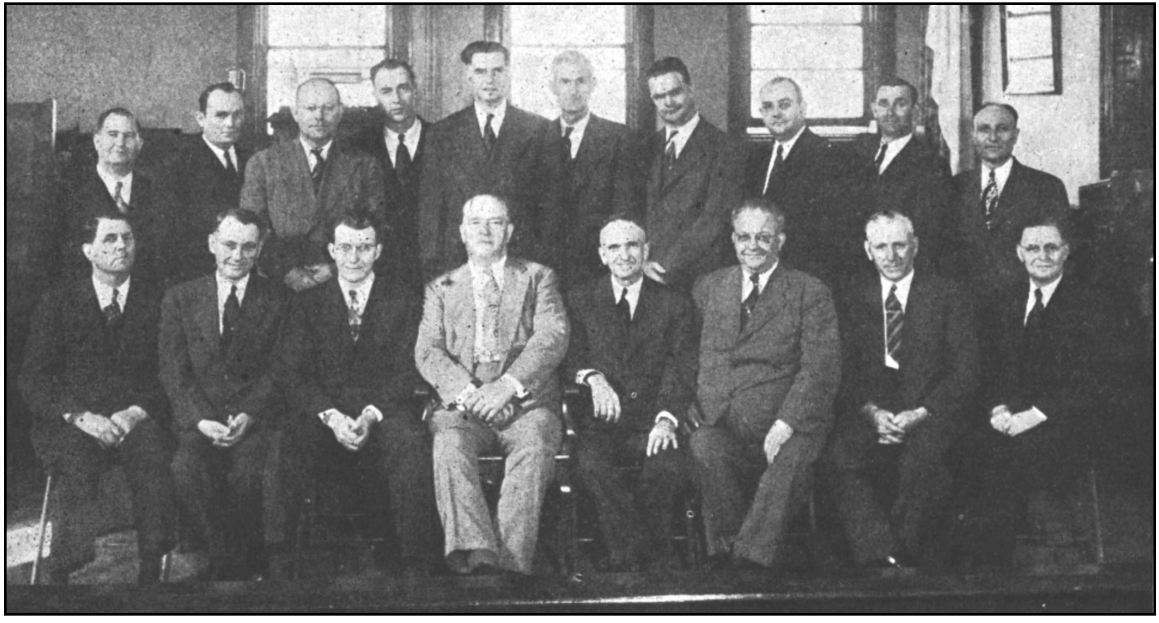
ity, however, the designation "United Pentecostal Church" has been used throughout this book.

Also in 1971, the term used to identify the various official ministries within the United Pentecostal Church was changed from "department" to "division," with the term "department" being used to designate a particular arm within a division. Once again, for the sake of constancy, the term "division" has been used throughout this book.

Notes

[1]*Pentecostal Herald*, August 1946, 2.
[2]Ibid., December 1945, 11.
[3]Ibid., January 1946, 2.
[4]Ibid., February 1947, 2.
[5]Ibid., November 1951, 9.
[6]Minutes, 1960 General Conference.
[7]Ibid., 1963.
[8]1994 Manual, 33.
[9]Ibid.
[10]Minutes, 1946 General Conference.
[11]Ibid., 1952.
[12]Ibid., 1953.
[13]Ibid., 1952.
[14]Ibid.
[15]Ibid., 1953.
[16]Ibid., 1969.
[17]Ibid., 1947.
[18]Minutes, 1946 General Conference.
[19]1970 Manual, 38.
[20]Minutes, 1962 General Conference.
[21]Ibid., 1956.
[22]Executive Board Ruling.

[23]Minutes, 1957 General Conference.
[24]Ibid., 1966.
[25]1970 Manual, 94.
[26]Minutes, 1956 General Conference.
[27]*Pentecostal Herald*, December 1945, 7.
[28]Minutes, 1946 General Conference.
[29]*Pentecostal Herald*, March 1947, 6.
[30]Minutes, 1949 General Conference.
[31]Ibid., 1950.
[32]Ibid., 1951.
[33]Ibid., 1952.
[34]Ibid., 1957.
[35]*Pentecostal Herald*, September 1965, 5.
[36]Minutes, 1966 General Conference.
[37]Ibid.
[38]*Pentecostal Herald*, May 1968, 4.
[39]Ibid., February 1969, 7.
[40]Acts 2:4.
[41]Colossians 2:9.
[42]John 4:24.
[43]Psalm 139:7–10.
[44]I Timothy 1:17.
[45]1970 Manual, 21.
[46]Minutes, 1948 General Conference.
[47]Ibid.
[48]*Pentecostal Herald*, November 1950, 4.
[49]Minutes, 1953 General Conference.
[50]Ibid., 1965.
[51]Ibid.
[52]1994 Manual, 148.
[53]Ibid., 139.
[54]Ibid., 141–42.



First General Board of the United Pentecostal Church



1953 General Board of the United Pentecostal Church



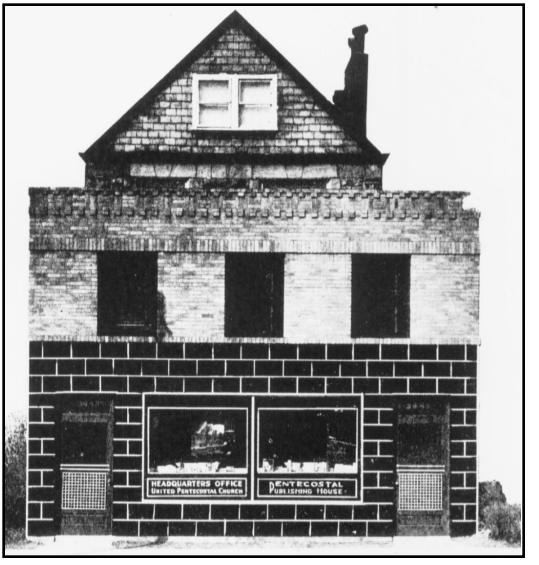
1966 General Board of the United Pentecostal Church



1980 General Board of the United Pentecostal Church



1994 General Board of the United Pentecostal Church



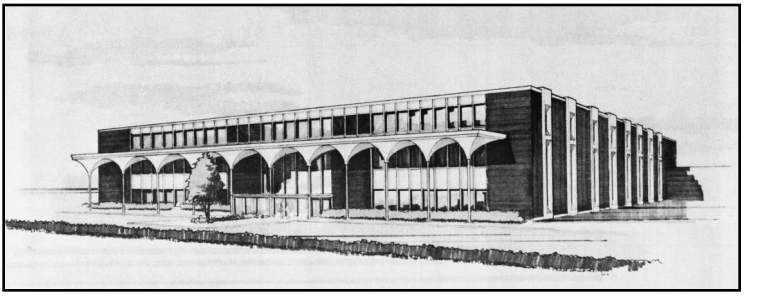
First headquarters building of the
United Pentecostal Church



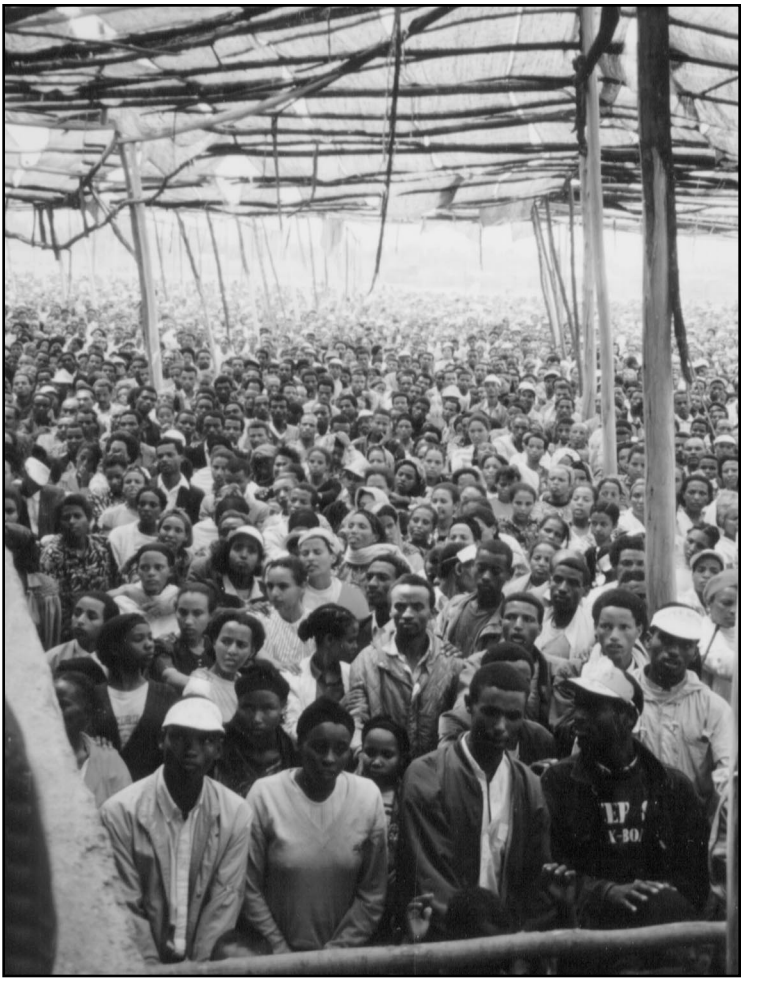
Second headquarters building of the United Pentecostal Church



Mrs. A. T. Morgan breaks ground for the third headquarters building—the World Evangelism Center



World Evangelism Center—present headquarters for the United Pentecostal Church



Part of the crowd of 500,000 that attended the
1995 Awara Crusade in Ethiopia

CHAPTER 12

The Foreign Missions Division

The importance Oneness Pentecostal organizations attach to foreign missions is seen in this: following the formation of any organization, the first department created was that of foreign missions.

At the time of the merger of the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church, Incorporated, both groups had foreign missionaries on the field. And, to a certain extent, the work of foreign missions had already been merged, for the two organizations were sharing in the support of at least nine missionaries.

Foreign Missions Policy

The first policy governing the Foreign Missions Division was the one formulated by the harmonizing of the two manuals at the time of the merger in 1945.

Over the past fifty years, as the work of foreign missions has multiplied many times over, the foreign missions policy has expanded greatly. The present policy is the result of many years of experience and prayerful

study. The policy deals with the appointment of missionaries, their means of support and raising funds, their conduct both at home and on the field, the purchase of property, the establishing of Bible schools, furloughs, and a host of other essentials.

Foreign Missionaries and Their Fields

At the 1946 General Conference, seven new missionaries were appointed. This brought the total to 47 missionaries under appointment and supported by the United Pentecostal Church.

By 1951 there were 50 active missionaries on the field. They were located in Alaska, Hawaii, Japan, Indonesia, Ceylon, India, South Africa, Liberia, Jamaica, Colombia, and Central America. In addition, four missionaries had been recently evacuated from China.

There were 71 missionaries under appointment in 1954, and these were located in 15 fields. The four additional fields were Australia, Brazil, Nigeria, and Uruguay. By the end of 1969 the number of missionaries under appointment had grown to 112, and they were on location or scheduled to go to 29 fields.

Through the years, the United Pentecostal Church has continued to open new fields. In addition, existing fields have matured and prospered to the point of becoming nationalized. At times, political conditions have made it necessary to nationalize a work.

In 1974 the *Associates in Missions* (AIM) program was introduced by the Foreign Missions Division. This is a program of short-term missionary involvement, which is designed to provide missionaries with the help they need in evangelism, Bible school work, and secular areas such

as office assistance, construction, and teaching of missionary children. Those involved in the AIM program generally raise their own funds with no budgeted missionary funds expended.

In 1980 the Foreign Missions Division reported 230 missionaries and 26 AIMers working in 60 nations, with national churches active in an additional 21 countries. By September 1990, this figure had grown to 313 missionaries and 136 AIM workers resident in 76 nations. There were established national works in an additional 48 nations, making the total outreach of the Foreign Missions Division 124 nations.

In his annual report to the 1994 General Conference, the director of foreign missions, Harry Scism, reported 277 missionaries under full appointment, plus 185 Associates in Missions, for a total of 462 missionaries. These missionaries were serving in 122 nations. The 1994 report made reference to established national works in 66 nations. In the past several years there has been a slight decline in the number of fully appointed missionaries as the AIM program has expanded.

Missionary Finance

As the number of appointed missionaries has increased, so have the finances received to meet the need in their fields of labor. For the first twenty-five years of the organization the budget of the Foreign Missions Division was dependent on monthly offerings from local churches and individuals. In 1969, however, a bold new approach, *Partners in Missions*, was introduced. Missionaries, pastors, and laymen alike quickly embraced this revolutionary program because of its

personalized involvement.

The basic principle of Partners in Missions is for a local church (collectively as a congregation) to pledge monthly support in behalf of the missionary partners of their choosing. This program has worked successfully for twenty-five years.

Usually, the missionary receives support from a local church by having a special service in that church and presenting his need. A missionary will generally have several hundred partners. Churches are encouraged to make larger pledges to fewer missionaries rather than pledge a smaller amount to all missionaries, thus reducing the amount of time required for a missionary to travel on deputation.

The following figures show the dramatic growth in foreign missions giving for the past fifty years. The totals given reflect allocations from the General Youth Division (Sheaves for Christ), as well as the Ladies Auxiliary Division (Mothers Memorial).

1946	$79,506.00
1950	119,850.00
1955	188,567.00
1960	286,103.00
1965	419,066.00
1969	759,683.00
1971	1,125,000.00
1975	3,116,253.00
1980	6,303,078.00
1985	11,118,039.00
1990	12,874,170.00
1994	14,778,560.00

Foreign Missions Officials

When the United Pentecostal Church was formed in 1945, Wynn T. Stairs was elected first foreign missions secretary. This was the title then given to the head of the department. In 1956, the title was changed to director of foreign missions.

Wynn T. Stairs continued to serve in this capacity until his resignation in 1962, at which time Oscar Vouga was appointed to complete the unexpired term. Vouga was then elected to the position in 1963 and served until 1969, when Tom Fred Tenney was elected to succeed him. Tenney continued to fill this position until his resignation in 1976. At this time, Harry E. Scism, veteran missionary, was appointed to serve the remainder of the unexpired term. Scism was elected to the office of director in 1977 and continued to serve in 1995.

For a short period of time, during the 1950s, there was the office of assistant foreign missionary secretary (later changed to assistant director of foreign missions). Men who served in this capacity were Oscar Vouga, George L. Glass, Sr., and A. D. Gurley.

In the 1955 General Conference, Paul H. Box was appointed to serve as foreign missionary office secretary. When the title of the department head was changed to director of foreign missions, a new position of foreign missions secretary was created, and Paul Box was appointed to fill that office. Box continued to serve in this office until his retirement on January 1, 1976. His successor, Edwin E. Judd, continues to fill the position of secretary of foreign missions.

In 1968 a third executive position, that of director of promotions and publications, was added. Edwin E. Judd

served in this capacity until 1972, at which time he was succeeded by Donald W. Fisher. Fisher continued to serve until 1974, at which time he was replaced by David Theobald, who served until 1976. At this time John S. Leaman was appointed as the director of promotion and publication. He continued to serve until 1991, at which time he was appointed to the position of coordinator of overseas ministries. He was replaced in office by Mervyn D. Miller who served for three years, until 1994. When Miller resigned, Leaman was once again appointed to the position of director of promotion and publication.

In 1974 a fourth official position was added to the executive staff of the Foreign Missions Division, that of coordinator of overseas ministries. Donald Fisher was appointed as the first coordinator of overseas ministries, a position he filled until 1980. He was replaced in office by Robert K. Rodenbush, who served from 1980 to 1991. He was followed in office by John S. Leaman, who served until 1994. At the present time Garry A. Tracy fills the position of coordinator of overseas ministries.

Regional Field Supervisors

As the work of the Foreign Missions Division continued to grow, it became increasingly apparent that some form of on-site supervision and coordination was necessary. Thus in 1972 the office of regional field supervisor was born. In the beginning there were four regional field supervisors: one for Africa, Asia, Europe, and Latin America. At the present time there are six regional field supervisors: Africa, Asia, Central America/Caribbean, Europe/Middle East, Pacific, and South America.

Foreign Missions Board

The Foreign Missions Board is responsible for carrying out the work of foreign missions under the supervision of the General Conference and the General and Executive Boards. It is the immediate governing body of the Foreign Missions Division and the foreign work of the organization. It is therefore responsible for all foreign missionary activities of the United Pentecostal Church, both at home and abroad, in accordance with foreign missions policy as spelled out in the Manual.

It examines all foreign missionary candidates, both fully appointed missionaries and AIM workers, and makes recommendations for their appointment. In judicial matters pertaining to foreign missionary personnel, the Foreign Missions Board serves in the capacity of a district board in the area of investigation.

The Foreign Missions Board meets four times each year to revise the status of the division, and to plan and make decisions relative to the major aspects of the foreign work.

From the beginning of the organization, the Foreign Missions Board has consisted of the foreign missions executive officials, as well as a panel of pastors. At the time of the merger, four pastors served on the board. By 1970, the number of pastors had increased to seven. Presently, the Foreign Missions Board consists of the four executive officials and nine pastors (one from each of the seven North American regions and two at large). In addition, there are four honorary board members. The six regional field supervisors are allowed to attend meetings of the Foreign Missions Board, but they have no vote.

District Foreign Missions Director

Each district within the United Pentecostal Church has a foreign missions director, who is elected for a two-year term of office. The duties of this position include the promotion of foreign missions at district functions as well as the scheduling of services for traveling missionaries. Some of the larger districts have regional or sectional directors who assist the district director in promotion and scheduling.

Compassion Services International

Inspired by the great famine in Ethiopia in 1987, Compassion Services International was inaugurated at the 1987 General Conference, held in Oklahoma City, Oklahoma. The stated purpose of this endeavor was to provide humanitarian assistance to our people overseas.

Each year since then, the last Sunday in February has been designated as Compassion Sunday. Each local church is asked to receive a special Compassion offering. The funds are channeled through the General Foreign Missions Division, then forwarded to missionaries or national church leaders to disburse among the people in need.

School of Missions

The annual School of Missions is an intensified training session for fully appointed missionaries only. It is a special time of learning, fellowship, and spiritual refreshing. For two weeks, missionaries on furlough, along with newly appointed missionaries, meet for these special sessions.

Classes are designed to instruct as well as share. Not only is the challenge of a lost world presented, but time is

set aside to present the missionary families with tools that will make them better able to not only reach their part of the world but adjust to the vast cultural changes they will face as well. Special classes and activities are also provided for the juniors and teens (MKs) during this two-week period.

Global Witness

Originally a monthly publication, the *Global Witness* is now an expanded bimonthly. Included in the magazine are reports from the field, testimonies and articles from the missionaries, news concerning personnel changes both at the headquarters office and on the field, and special prayer requests. Another regular feature is the Prayer Calendar, which designates a special day of prayer for each missionary family. *Global Witness* is made available to churches free of charge.



Powerful altar service at home missions rally, Merced, California

CHAPTER 13

The Home Missions Division

From the beginning, the United Pentecostal Church recognized the responsibility and demonstrated a burden for the cause of home missions, with concerned pastors and churches within each district unifying their efforts in the establishment of new works within their boundaries.

It was not until the 1952 General Conference, however, that a General Home Missions Division was created. The stated purpose of this new division was to "promote the evangelizing of states and territories not sufficiently covered by our organized districts."

A reasonably comprehensive home missions policy was adopted when the new division was originated. Over the years, this policy has been refined and expanded. The present policy, as found under Article XIII of the 1995 Manual of the United Pentecostal Church, contains sixteen pages.

Home Missions Officials

The original home missions policy provided for a

home missionary secretary as the head of the division. In October 1959, this title was changed to director of home missions.

Stanley R. Hanby was elected the first home missionary secretary in 1952. He resigned at the General Conference in 1957, and George L. Glass, Sr. was elected to replace him. Glass served until 1958 and was succeeded by C. Haskell Yadon, who resigned in early 1967. J. T. Pugh was appointed director of home missions in February of that year to finish Yadon's unexpired term. Pugh was elected to the office in the 1967 General Conference and continued to serve until the 1973 General Conference, at which time he declined consideration for an additional term of office.

V. Arlen Guidroz, who had been serving as secretary of home missions, was then elected. Guidroz served two terms before stepping down at the 1977 General Conference. At this time, Jack E. Yonts was elected to the position. Yonts continued to serve for sixteen years, leaving office in 1993 to pioneer a home missions work in the metropolitan area of Chicago, Illinois. He was followed into office by Jack Cunningham, who currently fills the position of director of home missions.

In 1969, the office of secretary of home missions (not to be confused with the earlier home missionary secretary) was created. J. R. Ensey, who had been serving since 1965 as the evangelism commission coordinator, was appointed to this new position. Ensey continued to serve in this capacity until late 1972, at which time he resigned to become the public relations director for the United Pentecostal Church.

Ensey was replaced by V. Arlen Guidroz, who served

until the 1973 General Conference, at which time he was elected director of home missions. He was succeeded by James Roam, who served until his resignation in 1975. For the next six years, the office of secretary of home missions remained vacant.

Then, in 1981, Timothy A. Dugas was appointed secretary of home missions. Dugas continued to serve until his resignation in July 1985, and was replaced by Daniel L. Butler, who served until January 1992. In late 1992, Jack Cunningham became the secretary of home missions, a position he held until being elected director of home missions in the 1993 General Conference. In January 1994, Mark Foster was appointed by the General Board as secretary of home missions, a position he currently holds.

In 1970, a third executive position, that of promotional director, was added to the Home Missions Division staff. V. Arlen Guidroz was the first to hold this office. Upon being appointed secretary of home missions in late 1972, Guidroz was succeeded by Henry A. Moore, Jr. Moore served until his resignation the following year and was replaced by Charles R. Grisham, who served until 1975. Grisham was followed by Richard Brott, who held the title of publications coordinator.

In 1978, Dan Gwaltney replaced Brott as publications coordinator. A year later, the title of the office was changed to director of promotion and publication. Gwaltney continued to serve until 1981. In February 1982, Joseph L. Fiorino was appointed director of promotion and publication, a position he still fills.

In March 1995, the full-time position of special ministries coordinator was created. Daniel L. Scott was appointed to serve in this office.

Regional Home Missions Directors

The seven regional home missions directors work under the supervision of the director of home missions and in cooperation with the district superintendents and district home missions directors in their region. They serve as a liaison between the General Home Missions Division and the district home missions departments. It is their responsibility to promote the cause of home missions in their respective regions.

District Officials

Each district in the United Pentecostal Church has a district home missions director and a district home missions secretary, whose responsibility is to work in harmony with the district superintendent and the district board in the promotion and implementation of the various activities and ministries of the General Home Missions Division. In larger districts, there are sectional home missions directors, who coordinate activities and ministries within their sections and, together with the district home missions director and the district home missions secretary, comprise the district home missions board.

General Home Missions Board

The General Home Missions Board consists of the four general officials, the seven regional home missions directors, and the district home missions directors.

Home Missions Ministries

Since its inception more than forty years ago, the main thrust of the General Home Missions Division has continued to be the planting of new churches. The divi-

sion has maintained its strong conviction that "every city, town, and village deserves a truth-proclaiming church, and that metropolitan areas need many churches." In 1990, the General Home Missions Division launched a bold new plan calling for the establishment of 3,000 new congregations in North America by the year 2000. Through 1994, more than 700 new churches had been started through the program "Vision 2000."

The General Home Missions Division has not limited its ministry to the planting of new churches, however. Over the years it has offered a number of tools to enhance the ministry and evangelism efforts of the already established congregations. As one can see from the following list, the General Home Missions Division has sought to reach not only into unchurched areas, but into the various subcultures in North America as well.

Metro Evangelism. Metro evangelism is a specialized effort to reach the metropolitan areas, where the high costs of living and property hinder the planting of churches. After appointment, metro missionaries visit local churches, soliciting support for a three-year term. Thus, when the missionary family arrives in their designated city, they can devote themselves fully to evangelism and the establishing of a church. It is expected that the metro missionary will be able to raise a self-supporting work by the end of three years.

Spanish Evangelism. This is an effort to evangelize the Hispanic community in North America. Presently numbering in excess of twenty million, Hispanics are the fastest growing minority group in North America. The General Home Missions Division actively promotes Hispanic evangelism through leadership training sessions

and the production of Spanish curriculum and tracts. Numerous United Pentecostal Church congregations have Spanish outreaches, and many Spanish-speaking churches now exist within the United Pentecostal Church of North America.

Evangelism to the Black Community. Through the efforts of the General Home Missions Division, evangelism into the black community has grown tremendously over the past fifteen years. The Annual Conference on Evangelizing the Black Community, which now has several thousand delegates attending, offers training to those, both black and white, who are involved with black evangelism. The various ministries of black evangelism have been responsible for thousands of blacks being added to the ranks of the United Pentecostal Church in North America.

Prison Ministry. This ministry, under the care of the General Home Missions Division, and its daughter organization, Christian Prisoner Fellowship (CPF), is flourishing. Christian Prisoner Fellowship not only provides church services in prisons and jails, but also conducts counseling services for alcoholic and narcotic offenders under the A.C.T.S. program (Alcohol-Chemical Treatment Series). A.C.T.S. has been formally approved in many states as an appropriate alternative to Alcoholics Anonymous and Narcotics Anonymous.

Christian Prisoner Fellowship has enlisted over three hundred Apostolic volunteer chaplains serving in more than thirty-five states. While the General Home Missions Division produces books and study materials for prisoner discipleship, the General Ladies Auxiliary Division provides Bibles and Bible study materials for inmates upon request.

Deaf Ministry. The deaf ministry, under the auspices of the General Home Missions Division, has also witnessed marvelous growth in recent years. The main thrust of this ministry is the Annual Deaf Campmeeting Workshop, which attracts both deaf and hearing impaired, as well as deaf interpreters from across the continent. During the course of the camp, eight specialized classes are offered simultaneously each day, with an evening rally culminating the daily activities. Each year, a number of deaf people receive the Holy Ghost in these meetings.

The General Home Missions Division continues to produce specialized literature and tracts for this ministry, and many local United Pentecostal Church congregations offer interpretation for the deaf in their services.

Indian Ministry. This is an effort on the part of the General Home Missions Division to evangelize the North American Indians. Several workers presently minister on Indian reservations, and a number of churches have been established.

Ethnic Ministry. This is an endeavor to evangelize the many ethnic groups living in North America who continue to speak their mother tongue and maintain their own culture. Great strides have been made in reaching the Chinese, Vietnamese, Laotian, and other Asian and European people who reside primarily in our large metropolitan areas. Many congregations in the North American United Pentecostal Church have established ethnic outreaches or daughter churches.

Soulwinning Tools. Accompanying the various ministry endeavors, the General Home Missions Division continues to produce literature for evangelism and church growth. Among these are home Bible studies, tracts,

books, and a quarterly publication, *Outreach*, which is mailed to churches without charge.

Funding

Truth in Action. This program, originating in 1959 and no longer in existence, was the first organized effort to raise funds for the ministry of home missions. The concept of Truth in Action was for individuals and churches to pledge five dollars per quarter. Through this unified effort, a revolving fund was created from which both loans and grants were provided for the purpose of building new works. By 1960, 250 individuals and churches were cooperating with this plan. Throughout its existence, funding was given to approximately 100 new churches.

Christmas for Christ. The major support for the ministry of the General Home Missions Division is the annual Christmas for Christ offering, introduced in 1966. Holding to a central theme, "Remembering Christ at Christmas," the Christmas for Christ offering continues to afford individuals and congregations a way to give to Jesus Christ on His celebrated birthday. Throughout the fellowship of the United Pentecostal Church in North America, families are urged to give a portion of their Christmas to the cause of home missions. Most local churches receive a special CFC offering the Sunday prior to Christmas.

The offerings are then sent to the district home missions department, which retains forty percent for home missions ministries within the district and forwards the remaining sixty percent to the General Home Missions Division.

Over the past thirty years, approximately thirty million dollars has been raised through Christmas for Christ. The following figures reveal the tremendous growth in Christmas for Christ since its inception in 1966. At the time of this writing, the 1993 figures were the latest available.

Christmas for Christ Offerings

1966	$103,215.34
1968	163,000.00
1970	228,111.52
1975	473,183.98
1980	1,346,795.65
1985	1,543,749.71
1990	1,439,983.87
1993	1,549,825.71

Allocations from Other Divisions. In addition to monies derived from the annual Christmas for Christ offerings, the General Home Missions Division has received funding over the years from allocations made by the General Ladies Auxiliary Division and the General Youth Division. Since 1957, the Ladies Auxiliary has allocated in excess of one million dollars to various home missions programs and projects. From 1978 to the present, Ladies Auxiliary allocations to home missions have been in two primary areas: (1) Bible study courses, tracts, and teaching materials, and (2) family assistance to home missionary families in need.

Over the years, allocations from the General Youth Division, through Sheaves for Christ, to the General Home Missions Division, have been nearly three million

dollars. These funds have been used for the purchase of property and buildings for new churches.

District Home Missions Funding. In addition to funding received from the General Home Missions Division, the General Ladies Auxiliary Division, and the General Youth Division, millions of dollars have been provided locally by district home missions funds and programs. In addition, the district home missions endeavor often gets allocations from other departments within the district.

The Success of Home Missions

In 1945, at the time of the merger, there were approximately 900 churches in the United Pentecostal Church. By 1968, the total had swelled to more than 2,200. By 1995, the number of churches had surpassed 3,700. While not every new work was begun with the help of home missions, many were.

CHAPTER 14

The Youth Division

When the organization was formed in 1945, there was no provision made for a youth division. Soon after, however, a committee composed of David F. Gray, Eldredge E. Lewis, and Aubrey W. Buie was appointed to formulate a policy and program to be presented to the General Board and then to the 1946 General Conference. The recommendations of this committee were adopted virtually as proposed, and thus was born the *Pentecostal Conquerors*, or as it is officially known now, the General Youth Division.

From its very humble beginnings, the Youth Division has emerged as a major factor in the tremendous overall growth of the United Pentecostal Church. Not only has this division served the youth of the fellowship well with its varied ministries, but it has channeled millions of dollars into the ministries of other divisions as well.

General Youth Officials

From the beginning, eligibility for membership in

local Pentecostal Conquerors groups was limited to those between the ages of twelve and thirty-six. With this in mind, it was felt that there should be a maximum age for the general officials of this division as well. For many years, only those ministers age thirty-six and under were qualified for election. This was later raised to age thirty-nine. With this restriction, have come shorter tenures in office. Since 1946, a total of twelve men have held the position of general youth president.

The same trend, of course, has held true for the other executive positions of the General Youth Division. David F. Gray became the first general youth president. When he resigned in 1948, he was succeeded by Richard S. Davis. Joseph O. Moore followed Davis in 1949, and when he resigned in 1951, Calvin L. Rigdon was chosen to fill the position. In the fall of 1960, Rigdon resigned, and Tom Fred Tenney was appointed by the Executive Board to complete his unexpired term. Tenney was then elected to the position and continued to serve until announcing to the 1969 General Conference that he would not allow his name to be considered for reelection. Kenneth F. Haney was then elected.

Haney was reelected in 1971, but resigned shortly thereafter due to responsibilities created by the untimely death of his father. Donald Deck was appointed to fill this vacancy. Deck was elected to the office in 1973 and continued to serve until 1977, at which time he withdrew his name from consideration, and Dan L. Rigdon was elected general youth president. After serving one term, Rigdon declined consideration for reelection, and C. Patton Williams was selected for the office. After

serving three years, Williams left office to accept a pastorate.

Rex D. Johnson was elected in a special election at the 1982 General Conference. He continued to serve in that position until 1987. At this time, Jerry Jones was elected general youth president. Jones continued to serve until 1993. He was followed in office by Darrell W. Johns, who continues to serve in 1995.

In the 1957 General Conference, the office of general youth president was made a full-time position. This was a move that greatly accelerated the growth of the youth work. At this time, however, there were no provisions for an office at headquarters. With the appointment of Tom Fred Tenney in 1960, an office was made available in the newly expanded facilities at 3645 South Grand. Tenney, however, was not required to reside in St. Louis on a full-time basis.

Kenneth Haney, elected in 1969, was the first general youth president to move to the St. Louis area and work out of the headquarters offices on a full-time basis. In the 1971 General Conference, the office of youth secretary was made a full-time position. Prior to this, in 1966, the office of director of promotions and publications (now director of promotions) had been created. From the outset, this had been a full-time position, with an office at headquarters.

The following have served as secretary of the General Youth Division:

Aubrey W. Buie	1946–47
Ruby Keyes	1947–55
James Kilgore	1955–61

Cleveland M. Becton	1961–67
Donald Deck	1967–71
J. D. Langford	1971–75
Dan Rigdon	1975–78
C. Patton Williams	1978–80
Stephen Judd	1980–85
Jerry Jones	1985–87
Darrell Johns	1987–93
Mark Christian	1993–94
Brian Kinsey	1994–

Those who have served in the position of director of promotions are as follows:

Donald W. Fisher	1967–68
Thomas M. Jackson	1968–70
Louis Green	1970–72
Dan Rigdon	1972–75
Tim Dugas	1975–78
Stephen Judd	1978–80
Allen Crabtree	1980–82
Terry Pugh	1982–85
Jerry Dean	1985–87
Darrell Johns	1987–88
Mark Christian	1988–93
Nathaniel Reever	1994–

The General Youth Division had two additional official positions in the early and mid 1970s. In 1974 and 1975, Timothy A. Dugas served as Sheaves for Christ march coordinator. From 1974 until 1976, Allan C. Oggs, Sr. served first as youth ministries field representative and

then as national youth redemption field representative.

District Youth Officials

Each district within the United Pentecostal Church has a well-organized youth committee, consisting of the district youth president, the district youth secretary, and the sectional youth directors. It is their responsibility to coordinate the annual Sheaves for Christ drive, as well as implement the many youth programs within their district. Each district director is a member of the general youth committee.

Youth Committees

In addition to the general youth committee, there are two standing committees that function within the division.

Executive Youth Committee. This committee is composed of the general youth president, the general youth secretary, and one or more members of the general youth committee as deemed advisable by the general youth president.

Youth Evangelism Ministries Committee. This committee consists of the general youth president, the general youth secretary, the director of promotions, and six district youth presidents, one from each of the six regions.

Sheaves for Christ

At the General Conference in 1951, the General Conquerors Committee proposed a program whereby the Pentecostal Conquerors would raise funds for the purchase of a truck for Bill Drost, missionary to Colombia. A contest was arranged between the Eastern and Western

Zones of the United Pentecostal Church. By September 1952, $2,500 had been raised.

A committee was then appointed to draw up plans for an annual fund-raising program. The name Sheaves for Christ was suggested by then General Director Calvin Rigdon. A first-year goal of $10,000 was set for 1953, with each local conqueror being asked to contribute a dollar. The plan as presented was to divide the funds in the following manner: sixty-five percent would go the Home Missions Division to buy a printing press; twenty-five percent would be given to the Foreign Missions Division for the purchase of equipment; and ten percent would remain in the Youth Division for the promotion of Sheaves for Christ and other future projects.

At the conclusion of the drive, a total of just $1,554.67 had been raised—not nearly enough for any of the proposed projects. The money received was used instead to purchase the logo that hung for many years in front of the headquarters at 3645 South Grand in St. Louis.

Despite its tremulous beginning, Sheaves for Christ has grown over the years at a remarkable rate, reaching an all-time record of $2,744,312.63 in 1984. In 1994, the total given was $2,701.407. Since the small beginning of $1,554.67 in 1953, more than $51,000,000 has been given to Sheaves for Christ. The following figures show the tremendous growth in this program:

1954	$ 3,556.64
1956	20,354.85
1960	128,149.25
1965	278,725.40

1970	667,540.30
1975	1,306,681.09
1980	2,096,585.18
1984	2,744,312.63
1990	2,309,892.19
1994	2,701,407.00

Forty percent of all Sheaves for Christ offerings are retained in the district youth department funds, to be disbursed by joint agreement between the district board and the district youth committee. It is recommended that these funds be used for projects such as foreign missions equipment, home missions churches, campground buildings and equipment, assistance to youth camps, and other district youth ministries.

The remaining sixty percent of Sheaves for Christ offerings are sent to the offices of the General Youth Division. These funds are used for administrative purposes pertaining to the various youth ministries of the General Youth Division, as well as for making allocations to various other ministries designated by the General Youth Committee and approved by the General Board.

Over the years, the greatest amount of funds disbursed have been to the Foreign Missions Division for the purchase of vehicles. Almost three million dollars has been allocated to the Home Missions Division for the purchase of property and buildings. Since 1958, Sheaves for Christ dollars have funded numerous projects at Tupelo Children's Mansion. In 1960, Sheaves for Christ began sponsoring weekly Harvestime radio broadcasts on various stations around the world.

Since 1964, Sheaves for Christ has awarded Bible

College scholarships to institutions endorsed by the United Pentecostal Church. In 1979, Sheaves for Christ began allocating funds for the annual Bible College Staff Seminar. In addition, funds have been given to the Spirit of Freedom Ministries as well as Lighthouse Ranch for Boys.

Youth Division Ministries

The Conqueror. Originally called the *Conqueror's Tread*, this magazine was first published in July 1962 as a quarterly publication. It became a monthly publication in 1967 but is now a bimonthly periodical. The focus of the *Conqueror* is the single youth in the United Pentecostal Church.

Homelife. This magazine is a bimonthly publication for young married couples and families.

Youth on Mission is a program co-sponsored by the Foreign Missions Division for young people age twenty and over. After receiving training, the participants spend approximately a month on a mission field.

Summer Youth on Mission is a short-term (three weeks or less) program in which a small group of carefully selected youth visit a mission field under the supervision of Youth Division chaperones.

Youth on Mission North America is a program co-sponsored by the Home Missions Division. Selected participants are trained, then sent to a North American city to help in evangelism.

Youth Bible Study. Entitled *The Life and Times of Jesus Christ*, this Bible study is designed specifically for young people to teach to other young people.

Sheaves for Christ Bible College Scholarships. These scholarships are awarded annually to students

attending Bible colleges endorsed by the United Pentecostal Church.

North American Youth Workers Convention is a biennial convention that offers training and resources for youth workers in the local church.

Bible Quizzing is designed for young people between the ages of twelve and eighteen. Different books of the Bible are selected each year. Teams can advance to the North American Bible Quiz Finals, which are held annually at the General Conference.

North American Youth Congress is a three-day convention for youth, held biennially, usually in the month of August. In excess of five thousand youth normally register for these conventions.

Youth Week is a week set aside by the local church (February is the suggested month), during which the youth take an active part in the planning and direction of the services. It is recommended that the evangelist target his ministry toward the youth of the church.

International Youth Day of Prayer and Fasting is a united effort of all youth, home and foreign, to pray and fast on the same day. It is suggested that the youth gather at some meeting place. The day may include other activities as well.

Campus Ministry. An annual campus ministry workshop is sponsored, in which tools and resources are offered to better equip the local church in reaching the millions of students on the campuses of North America.

National Youth Redemption Training Center

No chapter on the General Youth Division would be complete without including the National Youth Redemption

Training Center, a ministry of the Youth Division from 1970 until 1974. The training center, which ministered to young men ages sixteen to twenty with drug and alcohol problems, was located at a former Nike missile site in Crete, Nebraska, near Lincoln. The 17.6-acre site was a virtual self-contained city, with its own water and sewage system.

At any given time, there were between twenty and twenty-five young men enrolled in the program. In addition to spiritual instruction, those accepted were offered their choice of instruction in two areas of vocational training—printing and metal lathe work.

Albert Dillon was the superintendent from June 1970 until May 1972. He was succeeded by David Kuhtenia, who served as superintendent from March 1973 until March 1974. During the first two years of the center's operation, Allan Oggs, Sr. functioned as the national field representative.

CHAPTER 15

The Editorial Division

The Editorial Division of the United Pentecostal Church was established by the 1946 General Conference. The original policy governing this division was quite simple, containing just six main statements, one of which was followed by five secondary paragraphs. The policy stated that the editing of all organizational publications was to be placed in the hands of the Editorial Department (Division). Specifically, the policy spoke only of the *Pentecostal Herald* (official organ) and Sunday school literature, since these were the only regular publications at this time.

This original policy remained unchanged in the Manual through 1970, though many situations arose that were not covered by it and had to be dealt with beyond the confines of the policy. A new editorial policy was introduced in 1970 and it was extensively revised in 1983.

Editorial Division Officials

For the first twenty-two years of the organization's

history, the editor of the *Pentecostal Herald* was the only official in the division. M. J. Wolff, who was appointed by the Executive Board on November 9, 1945, became the first editor. At that time, Paul H. Box was appointed assistant editor. Plans were for Box to work in the office full time, with Wolff coming in as occasion demanded.

In 1946, Box became editor and served until his resignation in 1951. He was succeeded by Lester Thompson, who resigned in 1955. Arthur L. Clanton was appointed editor at the 1955 General Conference, and served until his death in February 1976. At this time, Charles Clanton was appointed interim editor, a position he held until the appointment of Calvin L. Rigdon in July of that year. Rigdon continued to serve until his resignation in 1981. He was followed in office by J. L. Hall, who continues to serve.

For a number of years, the position of associate editor existed, but the individual was not active in the work of the division. M. J. Wolff held this position for a number of years, but by 1969 it had been abolished. In 1986, however, the office was revived and made a full-time position. David K. Bernard was appointed associate editor at this time and served in a full-time capacity until 1992. Since then, Bernard has served in this position on a part-time basis.

In 1968, the growth in publication, especially the proposed new Sunday school curriculum, prompted the following action by the Executive Board in its June meeting:

WHEREAS, There has been quite an increase in the work of the Editorial Department within the past few years; and

WHEREAS, Much additional work is planned for this department, due to the proposed increase in Sunday school materials: be it therefore,

RESOLVED, That the Executive Board appoint an editor for all Sunday school materials.

The Editor in Chief [a new designation] shall continue to edit the *Pentecostal Herald*, books, tracts, and all other materials not classified in the preceding paragraph. He shall also serve as Editor in Chief of all Sunday School materials, scanning them for content only.

Arthur L. Clanton, editor of the *Pentecostal Herald*, was elevated to the position of editor in chief. Donald W. Fisher was appointed by the Executive Board to serve as editor of all Sunday school materials. The designation for this position later became Word Aflame editor.

Board of Publication

This board is empowered to implement the general policy for all manuscripts edited and published by the United Pentecostal Church. At the request of the editor in chief, the Board of Publication evaluates manuscripts of questionable nature. The decision of the Board of Publication is final.

All books and tracts published by the Pentecostal Publishing House are submitted to the members of the Board of Publication for their evaluation. In its semiannual meetings, the Board of Publication reviews all existing publications and periodicals to ensure that they are currently meeting the needs and criteria of the organization.

Originally, the Board of Publication consisted of four members: the editor in chief (ex-officio) and three

members at large. Currently, the board consists of eight members: the editor in chief and the general manager of the Pentecostal Publishing House (both ex-officio) and six appointed and ratified members from various areas of the field. These six members must be ordained ministers who are not currently serving as headquarters officials.

Executive Publication Committee

The Executive Publication Committee was implemented in 1974 in order to facilitate the publishing of books and tracts. Prior to its formation, manuscripts had to be submitted to members of the Board of Publication for their approval before they could be published. This was often a very time-consuming process.

Originally, the members of this committee were the editor in chief, the general manager of the Pentecostal Publishing House, and the publishing house editor. At this time, the members consist of the editor in chief, the general secretary, the associate editor in the Editorial Division, the Word Aflame editor, and the division head or his representative, when the manuscript or publication under consideration is related to his division. For Word Aflame Press books, the manager of the Pentecostal Publishing House fills the role of the division head.

The duties of the Executive Publication Committee consist of the evaluation of all manuscripts submitted to the editor in chief for publication. In the event the editor in chief or division head does not agree with the committee's decision of approval or disapproval, he may appeal to the Board of Publication at its next meeting. The decision of the Board of Publication is final.

Publications

The Pentecostal Herald. Early Oneness Pentecostal organizations had few publications. Several years elapsed before any such organization began publishing even its own Sunday school literature. But there was one publication common to every Oneness group—its official organ. This they considered an essential publication, looking to it to bind the members more closely together as it publicized organizational activities.

At the time of the 1945 merger, the Pentecostal Church, Incorporated published the *Apostolic Herald*, while the Pentecostal Assemblies of Jesus Christ published the *Pentecostal Outlook.* Taking the first part of one name and the last part of the other, the newly merged body named its official organ the *Pentecostal Herald.*

The primary focus of the *Pentecostal Herald* has continued to be the ministers and laity of the United Pentecostal Church. However, the magazine always contains articles beneficial to non-Pentecostals as well. Also included in each issue are reports of organizational activities as well as divisional publicity and promotion. Each of the divisions is featured in a monthly issue during the year.

According to a resolution passed in the 1945 General Conference, the founding fathers had in mind a rather lenient editorial policy for the *Pentecostal Herald.* This resolution read: "Our official organ is the voice of the United Pentecostal Church and its columns must be open to frank and courteous expressions of opinion, even though such expressions may be contrary to the views of a portion of our members. Any committee or individual regulating the publication of such articles shall not be

governed by doctrinal differences that are not contrary to our fundamentals of faith, but shall rule against only that which is written in the spirit of controversy."

When articles of questionable nature are received, the editor is to counsel with the Board of Publication, of which he is an ex-officio member. The decision of this board relative to such articles is final.

Originally, the *Pentecostal Herald* was a sixteen-page periodical, but it was increased to twenty-four pages in February 1954. From 1945 until 1954, the paper was printed in one color. From then until July 1969, eight pages were printed in two colors, and the remaining sixteen pages in one color. Beginning with the August 1969 issue, the magazine was printed in two colors throughout. Presently, the *Pentecostal Herald* has eight pages of four colors (full color) and sixteen pages of two colors.

Circulation for the *Pentecostal Herald* has grown slowly but steadily and now numbers approximately 27,000. Each licensed minister in the United Pentecostal Church receives a free copy of the magazine each month.

Forward. This magazine, designed exclusively for licensed ministers in the United Pentecostal Church, began publication in March 1969. Originally, the *Forward* was a two-color, bimonthly publication of twenty-eight pages. Included in each issue were several perforated pages of promotion and publicity designed to be easily separated and used by the various departments and ministries of the local church. The purpose was to relieve the *Pentecostal Herald* of the burden of heavy divisional promotion, thereby leaving more space for articles in the official organ.

The first editor of the *Forward* was J. R. Ensey, pub-

lic relations director for the United Pentecostal Church at that time. In 1975, Ensey resigned, the Public Relations Department was abolished, and the editing of the *Forward* was transferred to the Editorial Division.

Currently, the *Forward* is a sixteen-page, one-color, quarterly publication. It continues to fill a definite need of communication from the World Evangelism Center to the local minister. Included in each issue are articles of interest to pastors and evangelists, information useful to various ministries, communiqués from the Church Administration, and updated ministerial statistics.

Divisional Publications. Publications of the various divisions are not strictly under the supervision of the Editorial Division, although the editor in chief does have the final authority and responsibility of passing upon such publications. Divisional editors of these publications are not on the staff of the Editorial Division, as they have additional duties in connection with their divisions.

Word Aflame Literature. Originally, Word Aflame Publications was part of the Editorial Division, with the Word Aflame editor working under the direct supervision of the editor in chief. In 1971 however, the Word Aflame Department was placed under the direction of the Sunday School Division. There it remained until 1982, when it became a part of the Pentecostal Publishing House. The editor in chief remains the final authority on the content of all Sunday school curriculum.

Books and Tracts. In the first thirty years of the organization, the publishing of books and tracts was rather minimal. What few publications did emerge were edited by the editor in chief in his "spare time." In the mid 1970s, however, there arose a great awakening as to

the pressing need to increase the publication and distribution of books and tracts—especially books. With the appointment of a Publishing House editor in 1975, the responsibility of editing books and tracts was given to the Pentecostal Publishing House, where it remained until 1980, when it was shifted to the Editorial Division. After twenty years of progressive publishing, the Pentecostal Publishing House now has 144 Word Aflame Press books in print.

CHAPTER 16

The Pentecostal Publishing House

In 1944, as mentioned previously, the Pentecostal Church, Incorporated had purchased property at 3449 South Grand Boulevard in St. Louis and had established the Pentecostal Publishing House. At the time of the merger in 1945, the United Pentecostal Church took over the operation of this publishing house, retaining the name.

The minutes from the 1945 General Conference have this entry: "There shall be a publishing house in St. Louis, Missouri, to be called the Pentecostal Publishing House."

Purpose

According to the Manual of the United Pentecostal Church, the purpose of the Pentecostal Publishing House is "to advance the cause of spreading the whole Gospel to the whole world through the production and dissemination of religious knowledge, useful literature, and spiritual information in the form of books, tracts, periodicals, etc."

Publishing House Officials

The general superintendent of the United Pentecostal Church serves as president (ex-officio) of the Pentecostal Publishing House. The general secretary-treasurer of the United Pentecostal Church serves as the vice president (ex-officio).

The general manager, who is in charge of the day-to-day operations of the Pentecostal Publishing House, is appointed by the General Board and ratified by the General Conference. His term of office is two years.

T. R. Dungan, the first general manager of the Pentecostal Publishing House, was appointed in the 1945 General Conference. He continued to serve until his resignation in January 1952. At this time, J. O. Wallace was appointed to replace him. Wallace was reappointed at the 1953 General Conference but resigned shortly thereafter. Ray Agnew was selected to replace him and became general manager on November 1, 1953.

Agnew continued to serve until 1972, at which time he resigned to assume the position of director of Harvestime. He was succeeded in office by David Schroeder, who continued to serve until his resignation in early 1980. At this time, J. O. Wallace, who had served briefly almost thirty years earlier, was appointed general manager. Wallace continued to serve until 1992, at which time Marvin Curry, the current general manager, was appointed.

In 1969, because of the increased workload of the Publishing House, the position of assistant publishing house manager was established. David Schroeder, who had been unofficially serving in this capacity for several months, was appointed to the office. Schroeder continued

in this capacity until his appointment as general manager in 1972.

At this time, the office of assistant manager was divided into two positions: assistant manager–sales and assistant manager–production. Marvin Curry was appointed as assistant manager–sales and continued to serve in this position until his appointment as general manager in 1992. Earl Mallott was appointed as assistant manager–production, a position he held for seven years.

With the continued growth and expansion of the Pentecostal Publishing House, the position of director of promotions was established in 1974. Charles Clanton, who had previously served as manager of the Word Aflame Bookstore, was appointed to fill this position. Two years later, when the office of Publishing House editor was created, Clanton was appointed to that position, which included both editorial and promotional responsibilities. From 1976, until his resignation in early 1980, Clanton divided his time between the Pentecostal Publishing House and the Editorial Division.

The position of marketing director was established in 1981, and Joe Fiorino was appointed to the office. He continued to serve until his appointment two years later as director of promotion and publication for the General Home Missions Division. At that time Robert Fuller was appointed to the position. Fuller continues to serve in this capacity. The office is now called director of promotions–publications.

Word Aflame Publications

One of the major thrusts of the Pentecostal Publishing House is the publication of Sunday school literature. Over

the past fifty years, there has been a remarkable growth in this area, to the point that the Publishing House is now providing literature not only to the almost four thousand churches in the United Pentecostal Church but to many congregations and denominations outside the United Pentecostal Church as well.

In 1946 the United Pentecostal Church began publishing the following Sunday school quarterlies: adult, intermediate, junior, primary, and a teacher's quarterly for all age groups. These quarterlies were based upon the International Outlines.

It was soon felt, however, that these outlines tended to shy away from biblical miracles; hence the organization obtained permission from the National Sunday School Association to use its outlines beginning with the first quarter in 1948.

Publication of a Primary-Junior teacher's manual was begun in 1950. In the first quarter of 1952, these two manuals were separated, and the organization began publishing a Beginner-Primary teacher's manual.

A definite progressive step was taken in 1961 with the introduction of graded literature on the beginner, primary, and junior levels. Another advancement was made in January 1969, when the name of the intermediate manual was changed to junior high and a junior high teacher's manual was added.

Through these years, while the organization produced its own manuals, it continued to purchase activity and visual aid materials from other publishers. These were often unsatisfactory, as they contained subject matter considered doctrinally unsound or that did not measure up to the organization's standard of holiness.

Early in 1968 it was decided that something must be done to remedy this situation. General Superintendent Stanley W. Chambers appointed a Literature Survey Committee, chaired by J. O. Wallace, general Sunday school director, to determine the needs and how they should be met. This committee met several times during the first half of 1968.

As an outgrowth of the committee's work, it was decided that the organization should formulate its own curriculum for all age levels and produce all its Sunday school literature, including activity and visual aid materials.

This literature, known as Word Aflame Publications, reached the classrooms for the October-December 1969 quarter. At long last, the United Pentecostal Church had its own complete line of Sunday school literature. Currently, the Pentecostal Publishing House publishes thirty-three quarterly items, as well as a number of elective series studies. In addition, a new children's church curriculum, Kids' Power Hour, was introduced in the fall of 1995.

From its inception in 1968 until the fall of 1971, Word Aflame Publications was a part of the Editorial Division. In the 1971 General Conference, however, action was taken to place the Word Aflame Publications Department into the General Sunday School Division. It remained a part of the Sunday School Division until 1982, at which time it became a department within the Pentecostal Publishing House, where it remains today.

Word Aflame Editors

Donald W. Fisher was appointed the first Word Aflame Publications editor in 1968. Fisher continued to serve in

this capacity until 1971, at which time he resigned to accept an executive position with the General Foreign Missions Division. His successor, Calvin L. Rigdon, served until 1976, at which time he resigned to accept the position of general Sunday school director. J. L. Hall was appointed by the General Board as Rigdon's successor. Hall served from 1976 until his resignation in 1981 to assume the position of editor in chief. The next editor was T. M. Jackson, who served from 1982 until his resignation in 1985 to accept the position of administrative assistant in the Church Administration. At this time, Richard Davis was appointed editor of Word Aflame Publications, a position he currently fills (1995).

Initially, there were two associate editors for Word Aflame Publications: James Boatman, who served from 1969 until 1976, and Jeanette Burnett, who served from 1969 until 1971. From 1971 on, there was but one associate editor. When Boatman resigned in 1976 to accept the position of general Sunday school director, he was replaced by Rick Wyser. Wyser served until late 1979, at which time he resigned to accept a pastorate. For more than three years the position remained unfilled. In March 1983, Richard Davis was appointed as associate editor and continued to serve until October 1985, at which time he was elevated to the position of editor. In January 1986, P. D. Buford began his duties as the newly appointed associate editor. Buford continues to serve in this capacity.

In addition to the editor and associate editor, there have always been several departmental editors working under the supervision of the editor and associate editor. Currently, there is a children's editor, nursery-kindergarten editor, primary editor, junior editor, teen editor, and youth editor.

Church School Literature Curriculum Committee

This committee, commonly referred to as the Curriculum Committee, is responsible for charting the course taken by Word Aflame Publications. Twice a year they meet to review current curriculum and to discuss plans for future projects. It is their responsibility to ensure that current, as well as future, projects are doctrinally sound and are meeting the spiritual and present-day needs of the constituency.

The Curriculum Committee was originally called the Word Aflame Advisory Board. In 1971, the name was changed to Church School Advisory Board. A year later, in 1972, the name was again changed—this time to its present name, Church School Literature Curriculum Committee.

Members of the Curriculum Committee are appointed by the General Board for a period of five years. The general Sunday school director serves as the chairman of the committee. Other ex-officio members are the editor in chief, the Word Aflame editor, and the Word Aflame associate editor. The remaining six members are chosen from a cross-section of the constituency: ministers of varied ages, from various sections of North America, and from a wide range of educational and ministerial backgrounds.

Book and Tract Publishing

As mentioned previously in the chapter on the Editorial Division, the publishing of books and tracts was quite minimal during the first thirty years of the organization. There was an effort in the late 1960s to expand the publishing of tracts, but it was not until the mid 1970s, with

the appointment of a Publishing House editor and the restructuring of the Board of Publication, that the Pentecostal Publishing House began to aggressively pursue the publishing of books. Today twenty years later, there are more than 140 books in print, published under the logo of Word Aflame Press.

Printing Plant

At the time of the merger, the facilities of the Pentecostal Publishing House were practically nonexistent, with most production farmed out. Gradually over the years, the Publishing House has acquired the presses, bindery equipment, and computerized pre-press equipment to make it a state-of-the-art printing facility. Very little work is now farmed out to other printing companies. At the present time, there are approximately sixty production and office personnel employed by the Pentecostal Publishing House.

Growth

Sales and profits of the Publishing House were relatively small in its early days. In the 1948 General Conference a resolution was adopted recommending "that each district loan the Pentecostal Publishing House $100 for a period of three years, to be used as operating capital." There is no record that these loans were ever made.

Since that time, the Publishing House has prospered. Instead of needing funds, it has been able to contribute hundreds of thousands of dollars to the operation of the general headquarters. The following sales figures reflect this great growth:

Literature, Book, and Supply Sales

1951	$107,915
1955	177,499
1960	256,204
1963	344,724
1966	426,024
1969	574,252
1973	1,157,404
1976	1,987,814
1980	2,390,476
1983	2,818,072
1987	3,701,582
1990	4,390,283
1994	5,248,920

Printing and Services

1957	$2,339
1958	50,392
1960	83,617
1963	107,652
1966	147,036
1969	243,268
1973	279,045
1976	568,872
1980	548,841
1983	759,293
1987	880,452
1990	1,270,302
1994	1,038,755

Word Aflame Bookstore

Since the time of the merger, the Publishing House has owned and operated a Christian bookstore on its premises. In the late 1960s, the bookstore began using the name Word Aflame Bookstore. In the early and mid 1970s an effort was undertaken to open Word Aflame bookstores in other cities. The first such store was opened in Mehlville, Missouri, a suburb of St. Louis. Other stores were opened in Paducah, Kentucky, and Bossier City, Louisiana. These three stores are no longer in operation, with the sole Word Aflame Bookstore being the one at the World Evangelism Center (headquarters) in Hazelwood, Missouri.

CHAPTER 17

The Sunday School Division

A lengthy Sunday school policy was adopted at the 1945 General Conference. But in the 1946 General Conference, this was passed: "Inasmuch as the Sunday School policy adopted at the General Conference in 1945 is unsatisfactory, Be it Resolved, That the Sunday School policy be annulled. Be it further Resolved, That a committee be appointed to revise said policy." The previous policy was revised and presented to the 1947 General Conference, where it was adopted.

General Sunday School Officials

The official head of the Sunday School Division was first known as the general Sunday school secretary. This was changed to general Sunday school director in 1953. In 1961, the office became a full-time position.

E. E. McNatt was appointed the first official head of the division in 1948. Then, in the 1949 General Conference, he was elected to the position. He resigned in 1954,

and Paul H. Box was appointed to fill the unexpired term of office. In the 1955 General Conference, McNatt was again elected Sunday school director and served this time until his resignation shortly before the 1958 General Conference.

At that time, J. O. Wallace was appointed to succeed him. Wallace was elected to the position in the 1959 General Conference and continued to serve until his resignation in 1974. Calvin L. Rigdon was appointed director at this time and served for two years, until his appointment as editor in chief in 1976. At this time, James A. Boatman was appointed to the position of director. Boatman served for six years until his resignation in 1982. At the 1982 General Conference, E. J. McClintock was elected to the position of director, a position he continued to hold in 1995.

In 1952, Helen Hayden was elected to the position of Sunday school secretary, a position she held for two years. In 1954, Arthur L. Clanton was elected secretary. He served until being appointed editor in chief in the 1955 General Conference.

He was followed in office by J. Roy Weidner, who served until 1960, at which time he was succeeded by R. E. Nichols, who served for one year. Raymond P. Kloepper was elected secretary in 1961 and served until the 1971 General Conference, at which time it was decided to make the office of Sunday school secretary a full-time position. Barry King became the first full-time secretary in 1971, a position he held for almost six years. Upon King's resignation, the office of secretary remained unfilled for two years.

In 1979, E. J. McClintock was elected Sunday school

secretary. He served for three years until his election as Sunday school director in 1982. He was followed in office by Ronald Nation, who continued to serve in 1995.

In 1966, a new position, director of promotion and publication, was created. Donald W. Fisher was the first to hold this office. In 1968, Daniel Segraves was appointed to the position. He served for a period of four years, at which time he was succeeded by Robert Sparks, who served until 1976. In 1976, this office was discontinued.

District Sunday School Organization

Each district in the United Pentecostal Church elects a Sunday school director, who is responsible for working under the direction of the district board in the promotion and coordination of all Sunday school activities and programs of the General Sunday School Division. In addition, each district elects or appoints a Sunday school secretary, whose duties include assisting the director and keeping records.

Also, each section within a district elects or appoints a sectional Sunday school director, whose job it is to represent the district Sunday school department in his section. In most districts there is a District Sunday School Board composed of the director, the secretary, and the sectional directors.

Sunday School Fund Raising

Thirty Pieces of Silver. This annual fund-raising program of the Sunday School Division was adopted in 1960 and first publicized in January 1961. At first, plastic bags were distributed to the local churches by the

General Sunday School Division to be distributed to the members of the congregation. Later, envelopes and coin folders were used. On Easter Sunday these containers were brought to service and the proceeds tabulated. The theme of the drive was, "Turn the price of betrayal into an offering of love."

Originally seventy percent of this offering was retained by the local church, with the remaining thirty percent sent to the district Sunday school department. The district Sunday school department, in turn, would send fifty percent of what it had received to the General Sunday School Division. In 1969, however, it was decided to divide the offering between the district Sunday school department and the General Sunday School Division, with each receiving fifty percent. The local church would retain nothing.

Save Our Children Fund Drive. The Save Our Children fund drive replaced Thirty Pieces of Silver in 1982, with the first offering being received on Easter Sunday in 1983. One-half of the SOC funds remain in the district for the promotion and advancement of the Sunday school work there. The remaining half of the offering is sent to the General Sunday School Division for the furtherance of the national Sunday school work.

In addition to funding various Sunday school programs, SOC funds have been allocated to Tupelo Children's Mansion, as well as for the purchase of Bibles for overseas Bible school students.

The annual SOC fund drive begins in January and runs through Easter Sunday. The following figures substantiate a steady growth in SOC fund raising over the past twelve years.

1983	$125,760.29
1984	186,477.28
1985	245,807.63
1986	244,804.33
1987	229,632.03
1988	240,685.43
1989	272,450.59
1990	337,921.66
1991	323,287.26
1992	359,274.45
1993	362,933.17
1994	432,661.92

Sunday School Programs and Activities

Attendance Drives. The Sunday School Division originated its fall attendance program in 1962, calling it One Million Contacts. Members of local churches were encouraged to make one million contacts, thereby seeking to greatly increase our Sunday School attendance. More than seven million pieces of literature were distributed through this program between 1962 and 1965.

The program was called Project Space Race in 1966. For several years, beginning in 1967, it was known as World Wide Thrust.

In later years, the Sunday School attendance drives have focused on Easter Sunday and Pentecost Sunday. Other programs such as Enroll to Grow and bus ministry have aimed at a more permanent growth in Sunday school and church attendance.

Teacher Training. Over the past twenty-five years, the Sunday School Division has been extremely active in the development and promotion of teacher training

materials and programs. Some of the earlier courses included center of interest teaching for beginner through junior classes and team teaching for junior high and senior high. In the past three years, the General Sunday School Division has produced a three-volume study, *Achieving Excellence in the Sunday School.* Volume four in this series is projected for publication in early 1996. Also, beginning in 1994, the General Sunday School Division began offering a new teacher training certification program.

Junior Camp Curricula. Each summer, most districts in the United Pentecostal Church conduct junior camps for those age seven through eleven. In most cases, these week-long camps are under the direction of the district Sunday school department. In 1979, the General Sunday School Division began the development and production of five-lesson study courses to be used in these camps. At this time, there are five courses of study available: *Translife Flight*, *Packin' to the Peak*, *Good News*, *Bon Voyage*, and *How the West Was Won.*

Junior Bible Quizzing. Since its inception in 1983, junior Bible quizzing has been a very vital and well-received program for the General Sunday School Division. Junior Bible quizzing, which begins in January of each year and culminates with the national quiz finals in August, is designed for boys and girls under the age of twelve.

Although quite similar to the senior Bible quizzing program sponsored by the General Youth Division, junior Bible quizzing is modified to some extent for the younger participants. Over the past twelve years, the junior Bible quizzing program has proven to be an excellent training

ground for those entering into senior Bible quizzing.

Teams qualified to participate in the national quiz finals are determined by district quiz tournaments held in June and July of each year. Each district is allowed to send between two and four teams to the national tournament, depending on the number of local church teams participating in their district.

BREAD Program. BREAD, or Bible Reading Enriches Any Day, was inaugurated in 1975. This is a program of systematic Bible reading that allows an individual to read the entire Bible in a year. The selected method of reading changes from year to year (Genesis to Revelation, chronologically, or thematically). Bible-reading charts are made available to the local churches from the General Sunday School Division. Beginning in 1990, Bible reading charts were made available in Spanish.

Also available are junior BREAD charts. The junior Bible reading program, designed for those under the age of twelve, generally covers the New Testament along with selected readings from the Old Testament.

Scouting Ministry. In 1983, the General Sunday School Division began a partnership with the Boy Scouts of America. Under this program, local churches are able to sponsor scout troops affiliated with the national Boy Scouts of America. The sponsoring churches are able to maintain complete control of the troop and develop their own programs. In addition, they have access to any of the more than 420 scouting facilities in the United States.

Singles Ministry. Recognizing that the single adult segment of the church was growing rapidly, the General Sunday School Division introduced the singles ministry in 1983. In this program, efforts are made to minister to the

never married, the divorced and separated, and the widow or widower.

Throughout the year, national and regional singles ministries conferences are held. In addition, many district Sunday school departments sponsor their own annual conference or retreat. Each local congregation is encouraged to form a singles ministries group.

Publications

In 1963, the General Sunday School Division began publishing the *Sunday School Guide*. In 1968, it was replaced by a quarterly publication called *Thrust*. *The Christian Educator* replaced *Thrust* in the spring of 1981. This quarterly periodical continues to be the official publication of the General Sunday School Division.

CHAPTER 18

The Ladies Auxiliary Division

From the formation of the United Pentecostal Church, its faithful women labored in God's work in the local church assemblies. But it was not until the organization was five years old that steps were taken to create a national ladies auxiliary.

In the 1950 General Conference, the following was passed: "Inasmuch as many of our churches have a women's auxiliary . . . helping in missionary work and other needs, Be it resolved, That we have a [national] Ladies Auxiliary." A committee was then appointed to formulate a policy to be presented to the 1951 General Conference.

No policy was presented to this conference, however, and little was done in 1951, other than to decide on a name for the national organization—Ladies Pentecostal Auxiliary. In the 1953 General Conference, the name was changed to Ladies Auxiliary.

In the 1952 General Conference, another committee was appointed to organize the ladies auxiliary on a

national scale. This committee presented a ladies auxiliary policy to the 1953 General Conference, and the policy was adopted. It included officers and their duties, district organization and government, as well as a financial plan.

Ladies Auxiliary Officials

In 1954, the Executive Board appointed Mary Cole as the first ladies auxiliary president. Lona Thames was appointed ladies auxiliary secretary at the same time. When Mary Cole resigned in 1960, Ila Ashcraft was appointed to the office. She died February 15, 1964, and was replaced by Vera Kinzie, who continued to serve until her retirement on January 1, 1994. At this time Gwyn Oakes was appointed as president of the ladies auxiliary.

Lona Thames served as secretary until her resignation in 1961. Florence Ripley was appointed as her successor and held the office until 1965, at which time she was succeeded by Melissa Anderson, who continued to serve in 1995.

In the beginning, the term of office for ladies auxiliary officials was one year. This was changed to two years in 1968.

District Ladies Auxiliary Organization

Each district in the United Pentecostal Church has an organized ladies auxiliary with a president and secretary, whose duty it is to coordinate and direct the work of the ladies auxiliary within their district. Each section within the districts also has a president and sometimes a secretary, whose job it is to work more directly with the ladies auxiliary leaders in the local churches.

Mothers Memorial

In 1956, Mary Cole set in motion the national Mothers Memorial fund-raising drive. It was first called World Wide Mothers Memorial but was later shortened to Mothers Memorial. In the beginning, the Mothers Memorial drive was an offering received on Mother's Day, with each lady encouraged to give a penny for each year of her mother's age.

In later years, however, as the burden caught on and the needs continued to grow, the Mothers Memorial drive was expanded to include fund-raising projects held throughout the year. Beginning in 1958, fifty percent of all funds raised were retained in the district for projects at home.

Assistance to Foreign Missionaries. From 1957 to 1965 approximately $18,700 was allocated to the Foreign Missions Division for such projects as a truck for the Morleys in Colombia, winter clothing for the Parks family in Japan, tracts for Indonesia, a generator for the work in the Philippines, an addressograph for Mexico, literature for Thailand, furniture for the Bill Drost family in Colombia and the Varnados in Jamaica, and appliances for several other missionary families.

In 1966, however, it was decided to restrict foreign missionary allocations to funds for major appliances—stove, refrigerator, washer, dryer, and air conditioning for one room. Between 1966 and 1995 approximately $1,400,000 was allocated for major appliances.

Foreign Bible School Students. In 1971, after having visited several of the foreign fields, Vera Kinzie began to feel a burden to assist in educating the national workers so that they might better evangelize their own nations.

That year $3,750 was earmarked for that endeavor. By 1993, the annual allocation for this training project was $225,000. Since 1971, approximately $3,000,000 has been awarded to the Foreign Missions Division for the operation of Bible schools.

During this period, foreign Bible schools have increased from about twenty-five to almost seventy-five, and the number of students educated annually has grown from approximately 400 to more than 3,000.

Vernacular Radio Broadcasting. In 1971, the Ladies Auxiliary began underwriting the expense of vernacular radio broadcasts in the Philippines. This endeavor was broadened in 1982 to include Central America. Puerto Rico was added in 1986, Argentina in 1988, and Brazil in 1990.

Adopted Missionary Program. Under this program, the Ladies Auxiliary remembers the foreign missionaries and their children at Christmas. Couples receive $125.00 (single missionaries receive half this amount), and their children receive $10.00 each. Missionary children also receive $10.00 on their birthday.

Home Missions Allocations. Since 1957, the Ladies Auxiliary has allocated in excess of $1,000,000 to various programs of the General Home Missions Division. In addition, from the fifty percent of the funds retained by the districts, many districts have been able to directly help their own home missionaries.

From 1969 to 1978, the following programs and projects received funding from the Ladies Auxiliary: metro evangelism in New York City, evangelists seminars, Great Plains development, Canadian Plains development, special ministries (deaf, etc.), Native American evangelism,

institutional ministries, tent for British Columbia, and new converts course.

Since 1978, Ladies Auxiliary allocations to the General Home Missions Division have been restricted to two primary areas: (1) Bible study courses, tracts, and teaching materials, and (2) family assistance to home missionary families in need.

Tupelo Children's Mansion. In 1958, the Ladies Auxiliary entered into an active partnership with the Tupelo Children's Mansion. Since that time in excess of $350,000 has been allocated for various projects at the Mansion. In addition, a number of district ladies auxiliary departments have contributed heavily to various projects at Tupelo Children's Mansion.

Projects that have received funding from the Ladies Auxiliary Division include the purchase of vehicles, furniture, appliances, and office and printing equipment; the remodeling of dormitories, administrative buildings, and kitchen and dining facilities; the paving of driveways and streets; and landscaping.

Editorial Division. From 1977 until 1987, the Ladies Auxiliary Division provided funds of approximately $59,000 for sending the *Pentecostal Herald* to English-speaking nationals around the world. This program was discontinued in 1987.

Harvestime. Since its inception in early 1961, the Ladies Auxiliary Division has given assistance to Harvestime, the radio voice of the United Pentecostal Church. Since that time, almost $800,000 has been allocated for broadcast both at home and abroad. Since 1984, funding has been earmarked primarily for stations with large listening potential.

Division of Education. The Ladies Auxiliary Division has provided approximately $175,000 in funding to the Division of Education since 1958. Beginning in 1977 the primary emphasis for allocations was the annual Bible school seminar.

Lighthouse Ranch. From 1987 to the present, the Ladies Auxiliary has provided in excess of $50,000 for various projects at the Lighthouse Ranch. Once again, a number of district ladies auxiliary departments have taken on special projects also.

Projects for which funds were supplied include the purchase of appliances, furniture, office equipment, and a riding mower. Funds were also made available to assist in the paving of a parking lot and driveway.

Spirit of Freedom Ministries. In 1982 and 1983, a total of $7,000 was awarded to the Spirit of Freedom Ministries by the Ladies Auxiliary Division.

Reflections

In 1986, the Ladies Auxiliary Division began publishing its own magazine, *Reflections.* The first issue of this bimonthly publication was the October–November 1986 issue. Melissa Anderson, ladies auxiliary secretary since 1965, was chosen as the first editor and continues to serve in this capacity. In the fall of 1994 the circulation had reached approximately 8,500.

Mothers Memorial Offerings

The following figures reflect the growth in Mothers Memorial giving over the past thirty-nine years. The total giving for that time is $18,408,089.10.

1956	$4,930.63
1960	11,913.42
1965	34,322.79
1970	142,422.28
1975	276,364.35
1980	651,268.88
1985	982,089.30
1990	1,140,468.06
1994	1,262,505.53

CHAPTER 19

The Radio Division (Harvestime)

From the earliest days of the United Pentecostal Church, it was the dream of many to have a national radio broadcast. But several years would elapse before this dream became a reality. In the 1952 General Conference, a resolution was adopted calling for the appointment of a committee to investigate the feasibility of a national radio program. This committee was instructed to report its findings to the 1953 General Conference.

As instructed, the committee made its report to the 1953 General Conference. The report was accepted, but nothing further was done at that time. It was not until six years later, in 1959, that definite steps were taken to get the broadcast underway. The General Conference that year authorized the Executive Board to do anything necessary to begin the production of such a program. A contest was sponsored to select a name for the broadcast. Naomi Lewis of St. Louis, Missouri, was the winner with the suggested name: Harvestime.

A year later, at the 1960 General Conference, a Radio

Commission was selected, and the program was officially presented to those assembled. Finally, Harvestime was on its way. March 5, 1961, marked the first broadcast, aired over 33 stations. Two years later, the number of stations had reached 132. By the beginning of 1970, Harvestime was being heard on 318 stations.

In 1995, Harvestime was being aired over about 150 stations in North America, as well as approximately 15 overseas stations in Africa, Asia, Europe (including Russia), Latin America, the Caribbean, the Middle East, and the South Pacific. In addition, it was being carried on several shortwave stations. While the number of stations broadcasting Harvestime has decreased since 1970, both the potential and the listening audiences have shown a marked increase. This is due to the stations currently airing the program being much more powerful and far-reaching. One of the shortwave stations, WHRI (World Harvest Radio International), reaches into more than 120 nations.

Since the inaugural program in March 1961, more than 1,800 weekly Harvestime programs have been produced. Originally, Harvestime was produced in Indianapolis, Indiana. For one year, when T. F. Tenney was speaker, the program was recorded in Dallas, Texas. Since 1980, all recording and production has been done at the World Evangelism Center in Hazelwood, Missouri, except for programs recorded live in local church services and at regional Harvestime rallies.

Harvestime Officials

In the beginning, Harvestime was a part of the General Home Missions Division. It was made a separate

division in 1967.

Speakers. Nathaniel A. Urshan was appointed the first Harvestime speaker, a position he continued to hold until stepping down in 1977, upon being elected general superintendent of the United Pentecostal Church. Succeeding him was T. F. Tenney, who served as speaker until late 1979. He was followed by Nathaniel J. Wilson, who served in this capacity for one year, 1980. Following this, a number of guest speakers filled the pulpit of Harvestime for the next eighteen months. Then, in August 1982, Nathaniel A. Urshan was once again appointed speaker, a position he continues to fill in addition to his duties as general superintendent. While serving as speaker, Urshan has also filled the position of Harvestime program director.

In January 1983, a second speaker, C. M. Becton, was appointed. Becton continues to serve in this capacity, along with his current duties as general secretary of the United Pentecostal Church. At this time, Urshan is speaker in the months of January through March and July through September. Becton is speaker in the months of April through June, as well as October through December.

Announcer-Coordinator. From the outset, J. Hugh Rose has been the announcer for Harvestime. Since 1982, he has served in the capacity of announcer-coordinator. This position has been part time, with Rose continuing to pastor, traveling and coming into the headquarters office as necessary.

Radio Director. Since Harvestime was originally a part of the General Home Missions Division, C. H. Yadon, then home missions director, served in the capacity of radio director until 1967. At this time, with the creation of the Harvestime Division, James Lumpkin was appointed

radio director. He served until May 1969, at which time he resigned and was replaced by F. L. McKenzie. McKenzie served until the fall of 1971 and was succeeded by Ray Agnew, who had been serving as general manager of the Pentecostal Publishing House. Agnew held the position until his retirement in 1980. At this time, the position of radio director was merged with that of Harvestime program director.

Director of Promotions and Publications. While the duties of this office have remained fairly consistent, the title of the position has changed several times over the past thirty-five years. In the beginning, the office was called promotional director. Later, it was known as secretary-promotional director. Still later, it was designated as executive assistant. For the past ten years it has been called director of promotions and publications.

First to serve in this capacity was William Connell. He was strictly a field man and did not occupy an office at headquarters. He was followed by W. C. Parkey, who came to headquarters in December 1963. Upon his resignation in 1965, James Lumpkin was given the position. When Lumpkin was appointed radio director in 1967, F. L. McKenzie was appointed to the position of promotional director.

Next to serve as promotional director was Thomas A. Marshall, who held the position from 1971 until 1975. He was followed into office by Donald L. Howard, who served until his resignation in 1978. He was succeeded by Roger Tidwell who served until 1980. John Smelser was then appointed to the office of director of promotions and publications, a position he currently holds.

Harvestime Commission. Originally called the Radio

Commission, the Harvestime Commission is composed of six regional commissioners along with the Harvestime director and the director of promotions and publications. The regional commissioners, who are recommended by the Harvestime director and appointed by the General Board, coordinate and implement the programs of the division in their respective regions.

District Directors

Each district in the United Pentecostal Church has a Harvestime director who is either elected or appointed by the district board. The duties of the district Harvestime directors are to coordinate the ministries of Harvestime within their district as well as promote the cause of international radio evangelism. In addition, it is their responsibility to arrange district and sectional Harvestime rallies, as well as promote the annual Harvestime Thanksgiving offering.

Harvestime Home Visitor

This quarterly periodical, which was first published in 1968, contained promotional material for those sponsoring Harvestime on local stations, radio messages, and other information of interest to Harvestime listeners and supporters. It was discontinued after several years. The Harvestime Division does not currently publish a periodical.

Funding

Funding for Harvestime comes from a number of sources. In addition to annual allocations from the General Ladies Auxiliary Division (Mothers Memorial) and the

General Youth Division (Sheaves for Christ), the Division receives support directly from several of its own programs.

Harvestime Home/Home Church. Membership in this group is granted to individuals or churches giving an annual offering of $1,200 or more.

Harvest Gold International. Recognition is given to individuals or churches giving an annual offering of at least $1,000.

Harvestime Heritage 500. Membership in this group requires an annual offering of at least $500.

Harvestime F. I. R. E. (Friends in Radio Evangelism) is an ongoing program for offerings in any amount.

Harvestime Broadcast-A-Week Club. For a minimum monthly donation ($10 in 1995), club members receive tapes of all Harvestime broadcasts.

Annual Thanksgiving Offering. This is an offering received throughout the fellowship in North America. It is received the Sunday before Thanksgiving (November in the United States and October in Canada).

In addition, Harvestime raises support through the sale of books, musical tapes, and preaching tapes. Also, tens of thousands of dollars have been raised through the sale of paintings (originals and prints) by artist Lillie Agnew, wife of Ray Agnew, past radio director.

CHAPTER 20

The Division of Education

The United Pentecostal Church had no actual Division of Education prior to 1968. One should not assume from this, however, that the organization had not heretofore been concerned with Christian education. From its inception, it had evinced a keen interest in the proper education of its children and youth.

The minutes of the 1945 merger conference hold no record of the adoption of a policy governing Christian education. Evidently, the first policy was the one formed by the harmonizing of the manuals of the two former organizations. The policy was revised in 1946 and again in 1954.

Board of Christian Education

This board, consisting of five members, was first appointed at the 1945 General Conference. It had jurisdiction over all endorsed Bible colleges. Its members made annual trips to these schools, inspecting classrooms, living quarters, administration and staff, curriculum, and the preparation and serving of meals. They then submitted a

report to the General Board at each General Conference.

The Board of Christian Education also evaluated all applications from educational institutions seeking endorsement from the United Pentecostal Church. In addition, it had the authority to recommend the withdrawing of endorsement from any school currently approved.

Division of Education Policy

The new policy, adopted at the 1968 General Conference, superseded the much simpler one of the Board of Christian Education. This policy called for a superintendent of education (divisional head) and a secretary of education. These two officials were to be ex-officio members of the Board of Education. They along with three additional members appointed by the General Board, would make up the five-man Board of Education. In the new policy, the word *Christian* was deleted from the title of the board.

By 1970 it was clear that the organization was showing an increased interest in the field of Christian education. Currently the Division of Education is involved in three areas: Bible colleges, Christian schools (elementary and secondary), and the military chaplaincy program. The present Division of Education policy covers more than five pages and is found under Article X of the Manual of the United Pentecostal Church.

Division of Education Officials

The Division of Education officials are not full time, but come into their offices at the World Evangelism Center only for scheduled board meetings and as the occasion demands. Their duties are not limited to the time they spend at headquarters, however, as they frequently

travel across the fellowship on behalf of their division.

M. H. Hansford was appointed the first superintendent of education in 1968. He continued to serve until 1971, at which time he was replaced by M. D. Padfield. Padfield held office until being succeeded in 1975 by Arless Glass. Glass continues to serve at this time.

The first secretary of education was James P. Silvernale. Silvernale served for ten years, until his death in February 1979, and was replaced by T. M. Jackson, who served for one year. Jackson was followed by Melvin Springfield in 1980. Springfield held the office until stepping down in 1989 to become executive director of the Association of Christian Teachers and Schools. George Sponsler was than appointed secretary and continues to serve in the position.

As mentioned, the first executive director of the Association of Christian Teachers and Schools (ACTS) was Melvin Springfield. Springfield continued to hold this position until his resignation in 1992. He was replaced by Dan Batchelor, who continues to fill the position, as well as serving as a member of the Board of Education.

Endorsed Bible Colleges

From 1945 through 1995, the United Pentecostal Church has endorsed fourteen Bible colleges. Nine of these institutions were in operation in 1995. Several of the institutions have undergone name changes or change of ownership since the time of their original endorsement.

Apostolic Bible College. This school, located in St. Paul, Minnesota, was founded in 1937 within the framework of the Pentecostal Assemblies of Jesus Christ. (See chapter seven.) The college opened with 14 students, and a faculty of three. It was endorsed by the United Pentecostal Church

in 1945. In the fall of 1994, it reported an enrollment of 55.

Apostolic College. Located in Tulsa, Oklahoma, this school was established in 1938 within the confines of the Pentecostal Assemblies of Jesus Christ. (For its early history, refer to chapter seven.) The school was endorsed by the United Pentecostal Church in 1945, but endorsement was withdrawn several years later.

Apostolic Missionary Institute. This college, which opened its doors in 1965 with an enrollment of seven students and a faculty of five, is located in Oshawa, Ontario, Canada. It received endorsement in 1966. In the fall of 1994, its student body numbered 20.

Conquerors Bible College. Portland, Oregon, was the site of this Bible college, which began in 1953 and was endorsed by the United Pentecostal Church the following year. By the 1970s it had reached an enrollment in excess of 100. In 1982, the name of the college was changed to Cascade Bible College and the campus moved across the Columbia River to nearby Vancouver, Washington. Three years later, the school ceased to operate.

Christian Life College. This institution, which was known as Western Apostolic Bible College until 1980, is located in Stockton, California. It was started in 1953 with 12 students and four faculty members. The school received its endorsement from the organization in 1954. An enrollment of 189 was reported for the fall of 1994.

Gateway College of Evangelism. This school, owned by the Missouri District, opened for the fall semester in 1968 with a first-year student body of 75. Its campus is located in Florissant, Missouri, a suburb of St. Louis. Reported enrollment for the fall of 1994 was 102.

Indiana Bible College. Originally located in Sey-

mour, Indiana, and owned by the Apostolic Pentecostal Tabernacle of Seymour, this college opened its doors in the fall of 1981. The following year, it received endorsement. In 1988, the charter and ownership of the school were transferred to Calvary Tabernacle in Indianapolis, Indiana. The school was reopened in 1989 and currently has an enrollment of 202.

International Bible College. This institution, which was located in San Antonio, Texas, was endorsed in 1946. Endorsement was later withdrawn, however, when the school was charged with teaching "Latter Rain" doctrine. (For an explanation of this doctrine, see chapter eleven.)

Jackson College of Ministries. This college was formerly called Pentecostal Bible Institute. It was founded by the Pentecostal Church, Incorporated, and opened on October 12, 1945, with 35 students and five faculty members. It was endorsed by the United Pentecostal Church in 1945. From 1945 until 1974, the Mississippi District operated the school from its campus in Tupelo, Mississippi. Then, in 1974, the campus was moved to the district campgrounds in Jackson, Mississippi. In 1975, the charter and ownership of the college was transferred to the First Pentecostal Church of Jackson and the name changed to Jackson College of Ministries. In the fall of 1979, the school moved to its present location in Jackson. Enrollment for the fall of 1994 stood at 119.

Kent Christian College. The doors of this institution, located in Dover, Delaware, were first opened in 1977, with approximately 30 students enrolled. Endorsement from the United Pentecostal Church was applied for and received in 1980. The college is owned and operated by the First United Pentecostal Church of Dover. There were

72 students enrolled for the fall semester in 1994.

Northeast Christian College. This college, owned and operated by the Atlantic District of the United Pentecostal Church, is located in Fredericton, New Brunswick, Canada. It was originally called United Pentecostal Bible Institute. Classes were first held in 1955, and endorsement from the organization was applied for and received in 1974. In 1993, the name of the school was changed to Northeast Christian College. There was a student body of 45 for the fall semester of 1994.

Ohio Bible College. Founded in 1956, this school was first known as Young Men's Bible Institute and was located in Massillon, Ohio. In 1964, the school became coeducational, moved to Akron, Ohio, and changed its name. It was endorsed in 1962. Originally, there were eight students and a faculty of three. By 1970, there were 51 students, and a faculty of twelve. In 1976, the school was closed.

Southern Bible and Vocational College. Later known as Southern Bible College, this school was founded within the framework of the Pentecostal Assemblies of Jesus Christ. (See chapter seven.) In 1943, it moved from Rising Star, Texas, to Milford, Texas. It was endorsed in 1945 by the organization but did not continue long thereafter.

Texas Bible College. The Texas District was given authority in 1962 to establish this school in Houston. It opened with an enrollment of 45, and a faculty of six. There were 106 students enrolled for the fall semester in 1994.

Association of Christian Teachers and Schools

Another arm of the Division of Education is the Association of Christian Teachers and Schools, which came into being in 1986. Under the auspices of the Division of

Education, ACTS serves hundreds of institutions and reaches thousands of students who are taught in Pentecostal preschools, elementary and high schools, as well as home schools.

ACTS provides dozens of exciting educational and spiritual opportunities for member schools, faculty, and students alike. Among the services offered are student conventions, Christian educator conventions, home school assistance, legal/legislative updates, school accreditation, and teacher certification.

A quarterly magazine, *ACTS Educator*, is published, which features inspirational and informative articles relating to all aspects of Christian education, legal and legislative updates, and a calendar of upcoming events related to Christian education activities within the framework of the United Pentecostal Church.

One of the highlights each year is the ACTS Student Convention, held in Carlinville, Illinois. This convention features competition (both individual and team) in 128 events in the areas of academics, art, music, speech, crafts, and athletics.

The Association of Christian Teachers and Schools is governed by an executive board, which includes the superintendent of education, the executive director of ACTS, and five additional members. In addition, there are seven ACTS regional coordinators, representing six regions within the North American United Pentecostal Church as well as overseas.

Military Chaplaincy Program

The military chaplaincy program had been the longtime dream of Arless Glass, who had served as a self-

appointed, unofficial military chaplain during his days in the armed forces and had been successful in baptizing and leading many servicemen to the Lord. In 1981, with the commissioning of the first four United Pentecostal Church military chaplains, this dream became a reality.

Chaplains serving under the endorsement of the United Pentecostal Church are licensed ministers with the organization who have met the rigid educational requirements of the United States Armed Forces for its chaplains. These requirements include a B.A., B.S., or Th.B. undergraduate degree from a recognized institution, as well as an M.Div. degree from an accredited seminary. In addition, the Air Force and Navy require two years of pastoral experience at the local church level. Chaplains enter the military as commissioned officers.

Chaplains serve on military installations both at home and abroad, ministering to United Pentecostal Church personnel as well as others seeking spiritual advice and counseling. In 1995, there were ten active duty chaplains and five active reserve chaplains. Arless Glass, superintendent of education, has served as endorsing agent of the military chaplaincy program since its inception.

Funding

Funding for the Division of Education comes from several sources. Each local church is encouraged to participate in the annual Christian Education offering, which is received the second Sunday in March. Also, allocations are received from the general fund of the United Pentecostal Church. In addition, allocations are received from both the General Ladies Auxiliary Division and General Youth Division for the annual Bible college seminar.

CHAPTER 21

Endorsed Ministries

From the time of the merger, the United Pentecostal Church has endorsed a number of institutions and ministries that were not owned and operated by the international organization. Chapter twenty has discussed the Bible colleges that have been endorsed over the years. In this chapter we will focus our attention on three additional endorsed ministries: Tupelo Children's Mansion, Lighthouse Ranch for Boys, and The Spirit of Freedom Ministries.

Tupelo Children's Mansion

In the beginning, Tupelo Children's Mansion was the dream of one man: T. C. Montgomery. In late 1950 he was impressed with the need for a Christian home where homeless children would not only be cared for but receive instruction in the Pentecostal doctrine as well. Armed with his vision, he met with members of the Mississippi District Board of the United Pentecostal Church on March 30, 1951, seeking permission to travel throughout the

state raising funds for this dream.

With permission granted, Montgomery resigned his pastorate in Atlanta, Georgia, on April 24, 1951, and began traveling full time on behalf of this effort. Through the remainder of the year, he toured extensively in the states of Mississippi, Louisiana, Georgia, and Florida. By early 1952, he had raised $37,000 in offerings and pledges. In 1952, he continued his tour, visiting churches in Texas, Illinois, and Alabama. In twelve months, he made his appeal to more than 340 congregations.

During the early days of his exhaustive tour, Montgomery refused to accept a salary or use any of the money received in the offerings to offset expenses. According to his diary, in order to conserve funds, he slept in his car on twenty-eight occasions, often prepared his meals on a camp stove, shaved by streams along the roadside, and trimmed his own hair.

In the early fall of 1952, twenty acres were purchased near Tupelo, Mississippi. Soon thereafter, construction was begun on the first cottage, Montgomery Hall, as well as the administration building.

From a set of bylaws written by C. D. Soper, then president of Pentecostal Bible Institute in Tupelo, a proposed operating policy was developed that would establish Tupelo Children's Mansion with a board of directors and trustees. This policy was presented to the 1952 General Conference, which officially endorsed the Mansion.

Immediately after the General Conference, necessary applications were filed and approved, making Tupelo Children's Mansion a legal reality. A charter as a nonprofit corporation was granted by the state of Mississippi on December 31, 1952, for the "purpose of the care,

maintenance, and education of unfortunate children."

Finally, on December 19, 1953, Montgomery's dream for a Pentecostal home for the homeless became a reality with the arrival of the first four children. By 1969, the Mansion had a population of 63 children and youth, and a total of more than 130 that had been cared for since its inception. Today, the number of children and youth residing at the mansion is approximately 75, with more than 1,200 having lived there since 1953.

L. J. Hosch was appointed first superintendent of Tupelo Children's Mansion (TCM). Arriving in November 1953, Hosch remained superintendent until March 1955. He was followed by R. P. Kloepper, who served until resigning in June 1970 to assume the presidency of Gateway College of Evangelism in Florissant, Missouri. Brian Chelette served as superintendent until March 1976, at which time he left to accept a pastorate. He was succeeded by Stephen M. Drury, who continues to serve in this capacity.

From the original bylaws, the board of directors for the Mansion consists of two men from each cooperating district of the United Pentecostal Church (district superintendent and district secretary). In the spring of 1953, this board met and elected seven men from their number to serve as a board of trustees. M. J. Wolff was chosen as the first president, M. H. Hansford as vice president, and George L. Glass as secretary. The remaining four trustees were C. G. Weeks, Buford Miller, L. H. Benson, and L. J. Hosch (later appointed superintendent).

From the original two buildings and 20 acres of 1952, the Mansion facilities have grown to 24 buildings located on 141 acres, including a farm of 102 acres.

In 1979, the Mansion founded Tupelo Christian

Academy, a traditional school from kindergarten through twelfth grade. Then, in 1983, Abundant Life Tabernacle was founded. While this church is home to the children, youth, and staff of Tupelo Children's Mansion, it is a sovereign congregation with more than half its members coming from the surrounding community.

In 1987, Drury received permission from the TCM Board of Directors to found an adoption agency. While New Beginnings is not owned and operated by TCM, it is nevertheless tightly interwoven into the ministries of the Mansion. Through the efforts of this agency, more than two hundred newborns and older children have been placed into Apostolic homes in the past seven years. In addition, more than one hundred abortions have been averted.

Operating in conjunction with New Beginnings is a mother's care center, located approximately ten miles from the Mansion campus. This 5,500-square-foot facility, sitting on five and a half acres, is licensed to care for nine expectant mothers.

The annual budget for Tupelo Children's Mansion currently exceeds $1,500,000, with approximately ninety-five percent of that coming from the regular support of individuals and local churches. In addition, annual allocations are received from each cooperating district in the United Pentecostal Church, as well as from the General Youth Division and the General Ladies Auxiliary Division.

The Spirit of Freedom Ministries

The Spirit of Freedom Ministries is an evangelistic outreach that focuses on family alcoholism and drug use. Going against the commonly held and oft-published opinions of the medical community, The Spirit of Freedom

Ministries approaches alcoholism and drug use as a moral problem that can be treated and cured and not as an irreversible disease that is incurable.

The Spirit of Freedom Ministries was founded in 1978 by Fred K. Hyde, a former missionary to Asia and the South Pacific. The ministry was endorsed by the United Pentecostal Church in 1980. Over the past seventeen years, The Spirit of Freedom Ministries has distributed in excess of 350,000 "Raised from the Ruins" tapes, which give Hyde's personal testimony of deliverance from alcohol.

From its headquarters in Metairie, Louisiana, The Spirit of Freedom Ministries mails its monthly publication, *Freedomline*, which has an estimated annual readership of approximately one-half million. Its toll-free 800 number has received almost 100,000 calls from North America, Puerto Rico, and the Virgin Islands over the past seventeen years. Currently, the ministry is working directly with more than 3,000 families and has over 12,000 names on its Prayer Club list.

At this time, The Spirit of Freedom Ministries has eight full-time employees, including four field representatives who travel extensively across North America, promoting the ministry in one-night meetings and offering three-day seminars for churches wishing to become involved in the Christian Intervention Program for the Chemically Dependent. This twenty-week program is Bible based and can be offered by the local church to the court systems, educational institutions, and employers in their area. At this time, the Christian Intervention Program for the Chemically Dependent is approved by ninety-four court systems in the United States and Canada.

Funding for The Spirit of Freedom Ministries comes

from individuals and local churches as well as an annual allocation from the General Youth Division through Sheaves for Christ.

The Spirit of Freedom Ministries is currently governed by a board of directors that consists of Nathaniel A. Urshan, James Kilgore, T. F. Tenney, John R. Cupit, C. E. Cooley, John Charrier, and Fred K. Hyde.

Lighthouse Ranch for Boys

Lighthouse Ranch for Boys, located near Hammond, Louisiana, is a ministry to troubled boys and young men. Established in March 1979, it is an outgrowth of a street and coffeehouse ministry begun in the early 1970s by James H. Yohe, founder of the Black Hills First United Pentecostal Church in Rapid City, South Dakota.

In 1979, Yohe decided to resign his pastorate in Rapid City to devote his full attention to the ministry of reaching troubled youth. For several years prior to this, an increasing number of referrals had come from the Southern states. Therefore, it was deemed advisable to relocate the ministry to a site in the South. Thus the decision to move to Louisiana was made.

The original facilities, located on twenty acres, had once been Highland Boys Home. The purchase price was $125,000. In 1983, these facilities were destroyed by fire. The rebuilt facilities are far larger and much more accommodating. The 32,000 square feet of the Family Education Center features Lighthouse Christian Academy (an A.C.E. school), cafeteria, gymnasium, chapel, administrative offices, and two dormitories. Each 3,200-square-foot dormitory houses fifteen boys as well as counselors.

Over one thousand boys have been residents since the

ministry's inception. The estimated success rate, based on the monitoring of Ranch residents three years after having left the facility, is eighty percent. This is ten times the success rate of comparable government-run programs.

In addition to any expenses paid by the families of residents, funding for Lighthouse Ranch for Boys comes from individuals and local churches through the "Partners in Troubled Youth" (P.I.T.Y.) program. Allocations are also received from the General Ladies Auxiliary Division as well as the General Youth Division.

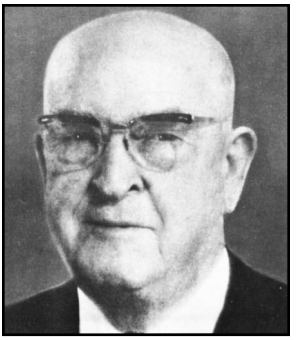
Yohe, the founder of Lighthouse Ranch for Boys, remained the director until his death on June 24, 1992. For the next two and a half years, John R. Cupit served as interim director, followed by Michael G. Bennett. Murray L. Layne currently serves as director.

Richard Ford, a former resident, travels throughout the fellowship as field representative.

Lighthouse Ranch for Boys is currently governed by an eleven-man board of directors.



Staff and children of the Tupelo Children's Mansion



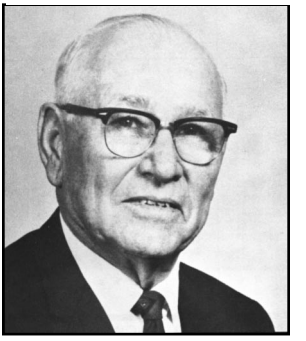
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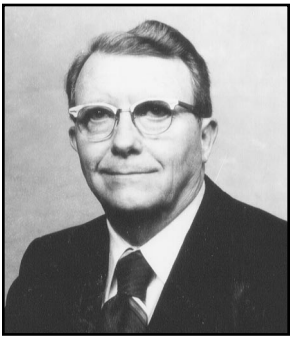
W. T. Witherspoon



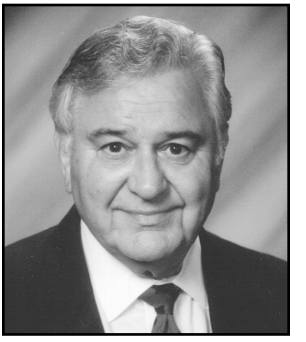
Arthur T. Morgan



Oliver F. Fauss



Stanley W. Chambers



Nathaniel A. Urshan

General Superintendents, including W. T. Witherspoon, General Chairman of Pentecostal Assemblies of Jesus Christ at time of Merger

CHAPTER 22

Profiles in Pentecost

This chapter was written with a feeling of hesitancy actually bordering on reluctance. The reason? The biographies of many worthy Pentecostal ministers could not be included, due either to limited space or to the unavailability of information.

It was essential that these profiles be limited to ministers mentioned in the book. And not even all these could be included. The list had to be narrowed to include only those who were instrumental in forming the various organizations or who held general offices in them. Additional information concerning these ministers will be found elsewhere in the book.

Howard A. Goss

Howard A. Goss was born near Steelville, Missouri, on March 6, 1883. He was the fifth of seven sons born to Clinton and Margaret Goss, who had moved to Missouri from Tennessee. His early childhood was spent on a farm, and the forests around the homestead abounded in wild game.

In his book, *The Winds of God*, Howard Goss says about his childhood years, "Books we had, but no shoes. They had to be hand made in our locality. Only the older boys had shoes bought for them. I was about twelve years old when I had my first pair.

"We all worked from the peep of day until the darkness had settled down. Christmas and the Fourth of July were our only holidays.

"We had no feeling about lacking what today would be called the comforts of life, because life seemed full to us and complete."

In 1898, Clinton Goss sold the farm and moved to Galena, Kansas, where a boom was surging in the lead and zinc mines.

Howard Goss was converted in Galena, Kansas, in 1902, under the ministry of Charles F. Parham. Soon afterward, he began to feel a call to the ministry. In 1905 he sold all his belongings and went with a group of twenty-two workers to Houston, Texas.

In 1906, a band of workers in Houston boarded a train for a revival in another city. As they traveled and worshiped God, He began to pour out His Spirit. It was at this time that Howard Goss received the Holy Ghost. During that same year he was ordained.

On February 24, 1907, he married Millicent McClendon, a well-known evangelist. She died in 1910. In the fall of 1911, he was married to Ethel Wright, who died December 3, 1963. They were the parents of six children—three boys and three girls.

In 1912, he took his gospel tent to Hot Springs, Arkansas, and then settled there as pastor. In the fall of 1913, he rented the Grand Opera House and moved his

congregation into it.

In November of that year, together with E. N. Bell, he issued an invitation to hold a convention in order to organize the Pentecostal work. E. N. Bell was elected chairman; Howard Goss, secretary. Out of this meeting came the organization known as the Assemblies of God.

It was about this time that the scriptural truth of baptism in the name of Jesus and the Oneness of God was revealed. Howard Goss, along with many other ministers, accepted this truth.

In 1919 he moved to Canada, where he was instrumental in organizing the Pentecostal Assemblies of Canada, originally a Jesus Name movement. In 1920 he founded Bethel Pentecostal Tabernacle in Toronto. He pastored this church until 1937.

In 1939 Howard Goss returned to the United States and was elected general superintendent of the Pentecostal Church, Incorporated. In 1945, he was elected the first general superintendent of the United Pentecostal Church and held this position until 1951. Following this, he labored as a Bible teacher and spiritual adviser. He was active in the work of God until illness prevented. Howard A. Goss's long and useful life in the service of God came to an end on July 13, 1964, at his home in Windsor, Ontario, Canada.

Arthur Theodore Morgan

Arthur T. Morgan was born August 27, 1901, in Lufkin, Texas, the only child of Joseph and Mary Morgan. In 1907 the Morgans moved to Cravens, Louisiana, where young Arthur attended his first school. In 1916 they moved to Pinewood, Louisiana, and he attended the

Rosepine school. He finished high school in DeRidder, Louisiana, in 1918.

The Morgan family had in mind that their young son would become a doctor of medicine; consequently they sought to enter him in the school of medicine in New Orleans. But the high schools had not provided enough credits in Latin, needed for enrollment in medicine, so he was not accepted. (In retrospect, one can see the hand of God in this.) He later matriculated at Centenary College in Shreveport, Louisiana, and was there until called home to help with the work of his parents' farm and store.

On August 4, 1922, he was united in marriage to Nell Knight in DeRidder. They were blessed with four children.

The elder Morgans, who at this time were operating a farm and dairy, turned it over to the young couple. They operated the dairy until 1926, when Arthur Morgan entered civil service at the DeRidder Post Office. He continued in this position until 1932.

To regress somewhat, Oliver F. Fauss had conducted a revival meeting in 1916 in the area where the Morgans lived. The sermons had a lasting effect upon the entire family and played a great part in their later receiving the Pentecostal experience. They asked Fauss for "chapter and verse" to prove his "strange" doctrine and studied the Scriptures intently. It was in this revival that Arthur T. Morgan heard the Pentecostal message for the first time.

About three and one-half years later, the young man found himself under conviction, began seeking the Lord, and received the Holy Ghost two weeks later.

During the years that he worked at the post office, he began to feel the call to preach. As all young preachers, he spoke where he could find an opening, developing his

ministry so effectively that, in 1929, he was ordained and affiliated with the Pentecostal Assemblies of the World. Later he became associated with the Pentecostal Ministerial Alliance.

In 1931 he was chosen pastor of the First Pentecostal Church of DeRidder, Louisiana, and held this pastorate for nearly two years. In 1932, the Morgans moved to Alexandria, Louisiana, accepted the pastorate of a small, struggling work, and built it up into a flourishing church.

The twelve years in Alexandria were ended when he moved back to DeRidder in 1944 and became assistant postmaster. At this time he was also serving as district superintendent of the South Central District of the Pentecostal Church, Incorporated.

In 1945, Arthur Morgan was called to the pastorate of Faith Tabernacle in Port Arthur, Texas. He gave up all civil service work and devoted his full time to pastoring the church and to district work.

At this time, by virtue of office, he served with the General Board of the Pentecostal Church, Incorporated in its meetings with the General Board of the Pentecostal Assemblies of Jesus Christ to consider the possibility of uniting these two larger bodies of Oneness Pentecostal people.

After the merger, he was chosen to serve as district secretary-treasurer of the Texas District. He also served as chairman of the Board of Christian Education and as a member of the Foreign Missionary Board.

In 1951, Arthur T. Morgan was chosen to fill the highest office in the United Pentecostal Church—that of general superintendent. In this office, God signally blessed him. The United Pentecostal Church enjoyed phenomenal

growth during his tenure of sixteen years.

He died suddenly while presiding over a General Board meeting in Tulsa, Oklahoma, on October 18, 1967.

Oliver F. Fauss

Oliver F. Fauss was born May 22, 1898, on a farm in northwestern Oklahoma. He stated in his book, *What God Hath Wrought*, that their home was built, by his mother's request, like a long hall. The rooms were made by curtains stretched on a wooden frame, so they could be easily moved out for a dance.

Oliver F. Fauss's early life is partially pictured by these words: "It was past midnight at our home. I stood leaning against the wall of the house, crying with a terrible earache. This was the first time I can remember ever trying to pray. I looked up and said, 'Oh, God, I wish they would hurry and go home.' They were having an old-fashioned country dance inside. I wanted them to go home so Mother could have time to notice me. Papa was always too clumsy with his feet to dance, so he just sat in the corner and took care of my sister and me, while Mother had herself a time on the dance floor."

When he was five or six, Oliver Fauss attended church for the first time. The occasion was a Methodist revival. It was during this meeting that his mother was converted. One night young Oliver had gone to sleep as the service progressed. He says, "All at once I was awakened by a noise such as I had never heard before. As I raised up and looked . . . I noticed my mother shouting all over the front of the church. She had gone to the altar and had 'prayed through,' as they called it." His father was wonderfully converted in the same revival. From that time, their home

was completely changed.

When Oliver was eleven or twelve, the family moved to southern Texas. There he was converted while praying alone out in a pasture. Of this event, he said later, "If I had known at that time about the wonderful baptism of the Holy Ghost, I believe I would have received my baptism on the spot."

It was in 1911 that Oliver Fauss received the Holy Ghost. He felt definitely called to work for the Lord. He attended services at a mission hall in Houston and worked in street meetings until 1915, when he was baptized in Jesus' name and entered the ministry. He was ordained on August 6, 1917. The first nine years of his ministry were spent almost entirely on the evangelistic field in East Texas and Louisiana. He was pastor of the First Pentecostal Church of Port Arthur, Texas, from 1924 until 1928.

On July 10, 1916, he was united in marriage to Jewel E. Smith. They were blessed with three children.

In November 1924 he was chosen editor of the *Pentecostal Witness* (later the *Pentecostal Outlook*), and served for four years. He served as chairman of the Apostolic Church of Jesus Christ for two years (1929–30) and was a presbyter in the Pentecostal Assemblies of Jesus Christ until the merger. He also held the office of chairman of the South Central Council (Pentecostal Assemblies of Jesus Christ) from 1930 until 1935.

In 1929 he founded Bethel Gospel Tabernacle in Houston, Texas, and was its pastor for approximately forty years.

Oliver F. Fauss was elected assistant general superintendent of the United Pentecostal Church in 1947, a position he

held until he stepped down in 1971. His wise counsel on both the General and Executive Boards was always appreciated.

In October 1967, when General Superintendent Arthur T. Morgan died suddenly, Oliver Fauss was appointed by the General Board to serve the two remaining months of his term. Oliver F. Fauss will long be remembered as one of the foremost leaders in Oneness Pentecostal organizations. After a long life and fruitful ministry, he went to be with the Lord on July 7, 1980.

Stanley Warren Chambers

Stanley Warren Chambers was born July 20, 1915, in the city of Columbus, Ohio. He received the Holy Ghost on February 16, 1930, at the age of fourteen under the evangelistic ministry of L. R. Ooton. His early mentors included his father, George C. Chambers; his pastor, W. T. Witherspoon; and S. G. Norris.

During the Depression, Chambers found employment in Springfield, Ohio. In 1939, however, his position was terminated, and he felt strongly impressed to contact some men in New York City whom he had met earlier in a sales meeting. Upon meeting with these men, Chambers was immediately hired as office manager for the firm and moved to New York City to begin his new job.

Upon arriving in New York City, Chambers began attending the church in Manhattan, pastored by Andrew D. Urshan. It was while attending this church that he became close friends with Paul H. Box and Nathaniel Urshan, the pastor's son. In later years, their paths would cross again and again.

In 1940, Chambers became engaged to Catherine

Strepka of Brooklyn, New York. They were married on September 7, 1940. To this union were born four children: three daughters and one son (Larry Chambers, a minister who went to be with the Lord in 1971).

It was while attending the 92nd Street Church in Manhattan, where he served as a deacon, that Chambers felt his call to the ministry. Shortly after that, he moved to Hazelton, Pennsylvania, along with his wife and infant daughter, to assume his first pastorate. Later, he also pioneered a work in Sunbury, Pennsylvania. During this time, he was elected district secretary of the Eastern District of the Pentecostal Assemblies of Jesus Christ. Ralph G. Cook was superintendent of the district at that time.

In 1945, at the merger conference of the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church Incorporated, held in St. Louis, Missouri, Chambers was elected general secretary-treasurer of the newly formed United Pentecostal Church. While at age thirty he met the minimum age requirement for the office, Chambers had not been a member of his organization the necessary five years. The conference voted to waive this requirement, however, and the Chambers family moved to the St. Louis area, where they have now resided for almost fifty years.

For the next twenty-two years, Chambers served as general secretary-treasurer under general superintendents Howard A. Goss (1945–51) and A. T. Morgan (1951–67). During this time, he also pastored the church in Festus, Missouri, a small town just south of St. Louis.

In 1967, with the sudden death of A. T. Morgan at the General Conference in Tulsa, Oklahoma, Chambers was elected to serve as general superintendent, a position he continued to fill until stepping down from office at the

1977 General Conference.

It was during his tenure in office that the headquarters offices were moved from 3645 South Grand Boulevard in St. Louis to the present location at 8855 Dunn Road in nearby Hazelwood, Missouri. Under his administration, the Publishing House and printing plant were greatly expanded, Word Aflame Literature was introduced, the Partners in Mission program was first utilized, and the programs already in place grew greatly.

In 1980, Chambers served as interim pastor for the work in Vienna, Austria. He continues to minister in Vienna from time to time. In 1983, he was elected district superintendent of the Missouri District, a position he held until his resignation ten years later. During eight of those ten years, he also served as president of Gateway College of Evangelism in Florissant, Missouri.

At the present time, Chambers is the sole surviving member of the original General Board of the United Pentecostal Church. He currently serves as an honorary member of the General Board, as well as an honorary member of the Board of Directors of Tupelo Children's Mansion.

Nathaniel Andrew Urshan

Nathaniel A. Urshan was born August 29, 1920, in St. Paul, Minnesota, where his father, Andrew David Urshan, was pastor at Midway Tabernacle. Nathaniel was the second of four children and the first son born into the family.

Soon after the birth of Nathaniel, the Urshan family moved to Chicago, Illinois. For several years Andrew Urshan used Chicago as a base of operations for his evangelistic ministry. In 1932 the Urshan family moved to New

York City. The following year Andrew Urshan assumed the pastorate of Apostolic Faith Christian Church in that city. After graduation from high school, Nathaniel enrolled at Columbia University, where he majored in premedical studies and played football.

Although Nathaniel grew up in a home where prayer and faith were greatly stressed, he did not become serious about serving God until he was in college. Late one night, when he returned home with alcohol on his breath, his father marched him to the church and demanded that he kneel at the altar. The desperate prayer of his father that night so startled young Nathaniel that he was moved to begin seeking the Lord. Soon afterwards he was filled with the Holy Ghost. A short time later he received his call to the ministry.

He met Jean Habig in 1938, when she accompanied Raymond Hoekstra and his wife, who had traveled from Indianapolis to preach a series of meetings in New York City. Later, when Nathaniel preached his first revival in Ironton, Ohio, Jean came to sing and assist. She also assisted in other revivals he preached in Ohio.

After a romance that included singing and praying together in revivals, Nathaniel and Jean were married on October 1, 1941, at Calvary Tabernacle in Indianapolis. In December of that year the newlyweds began holding revivals that took them into Illinois, Indiana, Michigan, Ohio, Pennsylvania, New York, West Virginia, Kentucky, Arkansas, Missouri, and Idaho.

To this union were born four children: Sharon Sue, Annette Ruth, Nathaniel Paul, and Andrew David.

In February 1943 Nathaniel Urshan became associate pastor to C. C. Kirby in Royal Oak, Michigan, where the

family stayed for two and a half years before resuming evangelistic work. For a short time he assisted Raymond Hoekstra at Calvary Tabernacle in Indianapolis. He then returned to New York City to assist his father. In July 1949, Nathaniel Urshan was asked by Pastor Hoekstra to consider the pastorate of Calvary Tabernacle. By a strong vote the church concurred with this decision, and thus began a successful pastorate in the city of Indianapolis that lasted for thirty years.

While pastoring in Indianapolis, Nathaniel Urshan was heavily involved in the civic, social, and charitable affairs of that city. For twenty years he served on the YMCA International Board of Directors. For sixteen years he served as a member of the Heart Fund Board. In 1968 he served as chairman of the Heart Fund Campaign, raising more than a million dollars that year for heart research. He has also served in an advisory capacity for city, state, and national politics.

Nathaniel Urshan has served in a number of official capacities in the Oneness Pentecostal movement. From 1942 to 1943 he held the position of national youth president for the Pentecostal Assemblies of Jesus Christ. From 1950 to 1977 he served as a district presbyter for the Indiana District of the United Pentecostal Church. He was a member of the Board of Christian Education from 1955 to 1971.

From 1961 to 1978 and again from 1983 to the present he has been a speaker for Harvestime. From 1971 to 1978 he served as assistant general superintendent for the Eastern Zone of the United Pentecostal Church. In 1977 he was elected to the position of general superintendent of the United Pentecostal Church, a position he currently holds.

William Thomas Witherspoon

W. T. Witherspoon was born at Wampum, Pennsylvania, on August 7, 1880. His early years were spent near his birthplace.

Later he moved to Pittsburgh, where he was employed as a salesman for a large equipment firm. It was in this city that he met Julia Blanche Crane, and they were united in marriage on September 10, 1902. They continued to reside in Pittsburgh for more than twelve years.

The Witherspoons were prominent in church work, first in the Methodist Episcopal Church and then in the Christian and Missionary Alliance.

In 1912, W. T. Witherspoon received the Holy Ghost. Three years later, God revealed to him the truth of the Oneness of the Godhead and baptism in Jesus' name.

In 1914, he was transferred to Columbus, Ohio, and made district manager of the firm by which he was employed.

Shortly after this, he received a definite call to the ministry. In 1917, he organized a group of people into a small congregation, known as the Apostolic Gospel Church. Many were the disappointments, heartaches, and trials that accompanied the building of this church, but the efforts of W. T. Witherspoon, and those associated with him throughout the years of his ministry, caused it to grow into one of the largest Oneness assemblies in the world. Pastor Witherspoon continued to work in secular employment for seven years, not wishing to be a burden to the church.

His keen spiritual vision also led to the establishing of five branch churches in Ohio—West Jefferson, London, Ironton, Springfield, and Dayton.

W. T. Witherspoon was the first foreign missionary chairman of the Pentecostal Assemblies of Jesus Christ. While in this office, he traveled extensively in the United States and Canada and visited the Hawaiian Islands, Jamaica, Palestine, and many of the principal countries in Europe.

Following this, he was chosen general chairman of the Pentecostal Assemblies of Jesus Christ, serving from 1938 until it merged with the Pentecostal Church, Incorporated in 1945, to form the United Pentecostal Church.

He worked hard to bring about the merger of these two organizations. And at the merger conference, he was elected assistant general superintendent, a position he held until his death.

It was in this same general conference that he was married to Mrs. Jet Stallones, a well-known minister, teacher, and writer. His first wife had preceded him in death.

He died on October 27, 1947. Shortly before his death, when his religious activities had been greatly curtailed, he said, "I am having the time of my life." He meant that, though seriously ill, the Lord had grown even more precious to him.

The life and ministry of W. T. Witherspoon have made a lasting contribution to the world and to Oneness Pentecostal people.

Garfield Thomas Haywood

Another well-known Pentecostal pioneer was the talented and deeply spiritual G. T. Haywood. He was born on July 15, 1880, in Greencastle, Indiana. When he was three, his family moved to Indianapolis.

While still in high school, he discovered his talent for cartooning and sketching. After graduating, he worked for two newspapers, hoping to become a writer or professional cartoonist. When this did not materialize, he left the paper and took a job in a foundry.

In February 1908 he met a man named Oddous Barber who had just received the Holy Ghost. Hearing Barber's testimony, conviction gripped his soul, and he attended his first Pentecostal revival. That very night he received the Holy Ghost.

In February 1909, he started his first mission, in cooperation with thirteen saints, at 12th and Missouri Streets in Indianapolis. There, with the exception of a brief interval, he continued until 1913. His ministry was blessed of God, and his congregation outgrew the small building. A new building was then erected at 11th and Senate Streets. In 1924, the congregation moved again, this time to Christ Temple, a large, beautiful building that still stands on one of the busy thoroughfares of Indianapolis.

G. T. Haywood was general secretary of the Pentecostal Assemblies of the World and later presiding bishop. (See chapter three.) While serving in these positions, he traveled extensively and was in constant demand as a Bible teacher. The charts he used in this ministry were drawn by him. He was also editor of the *Christian Outlook*, official voice of the Pentecostal Assemblies of the World. In addition, he published a monthly paper known as the *Voice in the Wilderness*.

He is perhaps best remembered for the inspiring hymns which God moved upon him to write. Who has not been deeply stirred by singing such hymns as "I See a

Crimson Stream of Blood," "Thank God for the Blood," "Behold the Bridegroom Cometh," "Coming As a Thief in the Night" and so on?

G. T. Haywood died April 12, 1931, at the comparatively young age of fifty-one years.

Andrew David Urshan

Andrew D. Urshan was born in Persia, in a village called Abadjaloo, on May 17, 1884. This village lay approximately four hundred miles northwest of Mt. Ararat, where Noah's ark rested.

He was converted in his homeland in 1900. In 1902 he came to the United States, landing in Yonkers, New York. He began preaching the gospel in 1904 and remained faithful to his calling until his death sixty-three years later.

In 1906, in Chicago, he witnessed a new touch of God's sanctifying grace and a fresh divine anointing that set him on fire to win lost souls. Then and there he began personal work among his fellow Assyrian people, with marked success.

Two years later, in 1908, the Holy Ghost baptism fell upon the converts in an unexpected manner in the upper room in Moody Bible Institute. This led him to seek the Lord again, with a new determination to receive this heavenly outpouring of God's Spirit. On July 4, 1908, the Lord baptized him with the Holy Ghost, and he spoke with tongues for several hours.

The Lord privileged Brother Urshan to preach not only in the United States and Canada, but also in the British Isles, Holland, Norway, Sweden, Russia, and Persia (now Iran). During his lifetime he wrote and published at

least eight books, which were widely distributed. He retained only one copy of each book, though thousands were printed.

He was ordained in 1910 in Chicago by William Durham.

In 1917, Andrew Urshan was united in marriage with Mildred Harriet Hammergren. They were blessed with four children: Grace, Faith, Nathaniel, and Andrew II, who died in 1951.

It was also in 1917 that he began publication of a monthly periodical known as *The Witness of God*, which he continued until the time of his death. He printed and gave away more than one hundred thousand tracts. In addition, he wrote many fine songs, both in English and in Aramaic. Perhaps one of his best-known songs is "There Is Sunshine in the Shadows."

On November 29, 1932, he affiliated with the Pentecostal Assemblies of Jesus Christ and served as a presbyter in the eastern states. During his many years as a minister, he effectively evangelized throughout the nation and the world. Thousands were won to the Jesus' name message through his fervent, earnest, prayerful ministry.

In 1933, he became pastor of the Satisfaction Gospel Mission (later the Apostolic Faith Christian Church) in New York City. He resigned this pastorate in 1950 and spent the remainder of his life speaking in special meetings, evangelistic services, and conferences.

In the early 1950s Brother Urshan married Ethel May Dugas, who was his companion until death separated them. It was also in the early 1950s that he moved to Long Beach, California, which was his home until his death.

He preached his last message on October 12, 1967, in Bay City, Texas, in Pastor R. E. Johnson's assembly.

The inspiring and effective ministry of Andrew D. Urshan, the "Persian Evangelist," made a lasting contribution to the present-day Oneness Pentecostal movement as we know it. He was a strong preacher of the name of Jesus and a lover of the message of holiness unto the Lord.

Andrew D. Urshan went to be with Jesus on October 16, 1967, in Bay City, Texas, at the age of eighty-two years and five months. His last words to his son were, "You go to the National Conference in Tulsa; I'm going to the International Conference in the New Jerusalem."

Ralph G. Cook

Ralph G. Cook was born September 1, 1899, in Boston, Massachusetts.

His first memories of God were in the Methodist Church, but he stated that he never found any real satisfaction there, though he was sprinkled twice, once when he was a baby and again when he was twelve years old. He did have a hunger for God and attended services in the Nazarene Church, the Holiness Church, and the Salvation Army.

When Ralph Cook was sixteen, he heard the full gospel for the first time. God's messenger was the boy's uncle, who had been an alcoholic but had been marvelously delivered in California. This uncle took him to the Pentecostal Church in Chelsea, Massachusetts, where he attended for about a month and was brought under deep conviction. He went to the altar in this church.

He gave this inspiring account of being filled with the

Spirit: "Two nights after I first went to the altar, I was sitting in a boardinghouse with two young men. They were instructing me in the way of the Lord, when suddenly the power of God fell on me, and I began to speak with other tongues as the Spirit gave utterance. It was about 9:00 at night, and I really stirred that boardinghouse. The landlady came down and requested that I be taken out of there. They took me over to the church, and I was there until 3:00. It was a wonderful experience!

"The church that I had been attending believed in three works of grace, and the pastor could not understand how I had received the Holy Ghost without first being sanctified. He stood over me for two hours, rebuking the devil, but finally he reconciled himself to the fact that I had the genuine experience. Those were days of heaven on earth."

In 1917 Ralph Cook received the revelation of baptism in Jesus' name and of the Oneness of God. He went from a church of about four hundred members into a little church of about twenty-five members. This was at Hyde Park, Massachusetts.

While attending this church, he met and married Hattie Lowell. They had been married about one year and two weeks when the dreadful scourge of influenza hit the country. His wife lived just three days after falling ill, and he had the sad experience of burying her and a premature baby together.

Ralph Cook felt the call to the ministry and was ordained in Boston by N. Alexander. He went to Indianapolis in 1919, where he attended G. T. Haywood's church. Afterwards, he went to Bloomington, Indiana, and pastored a small group. This church was on Sixteenth

Street, at the same spot where the Pentecostal Assembly Church now stands. During his ministry there, the church was blessed with a fine revival, and many received the Holy Ghost.

Leaving Bloomington, he traveled through Indiana and southern Illinois in evangelistic work. During this time, he met a young evangelist by the name of Nellie Reppond, and they were married July 3, 1920.

His next pastorate was in Carrolton, Illinois. Following that, he went to Louisiana and then to Hot Springs, Arkansas, where he assisted H. E. Reed for seven months.

In 1921, he became pastor of the church in Little Rock, Arkansas, and remained there for about three years. He resigned the pastorate in 1923, turning the work over to the late G. H. Brown, who had been assisting him.

He founded the church in Foxboro, Massachusetts, and served as pastor for twenty-one years.

He accepted the pastorate of the First Apostolic Church in Lancaster, Ohio, in 1945.

Ralph Cook held several official positions. He was a district elder in the Pentecostal Assemblies of the World. He was a member of the Apostolic Church of Jesus Christ and later became affiliated with the Pentecostal Assemblies of Jesus Christ. In 1938, he was chosen to serve on the General Board of that organization and held that position until the merger in 1945. He was then elected district superintendent of the Ohio District (United Pentecostal Church) and served until 1954. For approximately nine years he was a member of the Foreign Missionary Board. In 1963 he was elected assistant general superintendent of the United Pentecostal Church, serving until 1971.

On September 28, 1981, after more than sixty years of dedicated service to the kingdom of God, Ralph Cook departed this life.

Oscar Vouga

Oscar Vouga was born June 29, 1903, in St. Louis County, the fourth of ten children.

The spiritual turning point in his life came in 1924, when he was filled with the Holy Ghost and baptized in Jesus' name in Oakland, California, at the big downtown mission under the ministry of Pastor Harry Morse.

That same year he married. In December of that year he was ordained, and he and Sister Vouga went to Hawaii as missionaries on December 27. They remained in Hawaii until 1932, with the exception of approximately one year spent on the mainland in the years 1926 and 1927.

He affiliated with the Pentecostal Ministerial Alliance in 1930.

Oscar Vouga held several successful pastorates. His first, after returning from Hawaii, was in Nampa, Idaho, where he labored until 1935. At that time, he accepted the church on 78th and E Streets in Houston, Texas, remaining there until 1937. In 1937 and 1938, he served as pastor of the church in Bemis, Tennessee. From 1941 until 1943, he was pastor of Apostolic Temple in Winnipeg, Canada. Following the merger conference in 1945, he returned to Winnipeg and established Bethel Tabernacle, the first United Pentecostal Church in that part of Canada. He pastored in Prichard, Alabama, from August 1953 until January 1, 1963.

Before the merger, he was a member of the Pentecostal

Church, Incorporated, and served this organization in various capacities. While attending his first General Conference in 1932, he was appointed a member of the Foreign Missionary Board. In December 1943, he was appointed editor of the *Apostolic Herald.* Then, in January 1944, he became assistant general secretary, and when the late Harry Branding resigned a few months later, he became general secretary. At the General Conference in 1944, he was appointed manager of the newly formed Pentecostal Publishing House, while continuing his duties as general secretary and editor.

The name of Oscar Vouga figures prominently in the account of the merger in 1945. When committees were appointed from the Pentecostal Church, Incorporated and the Pentecostal Assemblies of Jesus Christ to work out terms of the merger, he served as secretary of the two joint meetings. When the two General Boards met jointly later that year, he again served as secretary. Following this, he was appointed secretary for the combined General Conference meetings.

In the merger conference he stepped down from office in order that officials could be selected from both the former organizations. At that time, he was appointed a member of the Foreign Missionary Board of the United Pentecostal Church and held this position until 1949, when he was elected assistant general superintendent. He continued in this office until 1962, when he was chosen to fill the office of director of foreign missions. He served faithfully and well in this office until October 1969. After that time he was pastor in Macon, Georgia.

No history of the Oneness Pentecostal movement would be complete without including the ministerial

activities of Oscar Vouga. It was on August 8, 1978, that he "finished his course" at the age of seventy-five.

Benjamin Harrison Hite

B. H. Hite was born September 2, 1888, in Franklin, Kentucky. One of seven children born to John and Emily Hite, he was destined to have a great part in the work of God.

His mother was laid to rest when he was only ten years of age. At her passing, she made a profound impression upon her young son by saying that she would not mind dying if she knew that he and his younger sister would grow up to serve the Lord.

B. H. Hite was united in marriage to Mary Vanover on December 26, 1911, at Nashville, Tennessee. To this union were born ten children.

In 1912, when he was still a young man, God began to deal with B. H. Hite. He was converted in a cottage prayer meeting. At this time he wholly accepted God as his healer and threw away all his medicine.

A few days later, H. W. Coulon came to Nashville, preaching the message of the baptism of the Holy Ghost. B. H. Hite had never heard this message, but when he did, he said that he wanted all God had for him. In October 1912, he received the Holy Ghost at a ladies prayer meeting and spoke with tongues for about five hours. Shortly thereafter, he acknowledged his call to preach the gospel.

At the beginning of his ministry, he preached on street corners, in jails, in cottage prayer meetings—in fact, anywhere there was an open door. In his first cottage prayer meeting, a blind woman was divinely healed. (Surely this was, in a sense, prophetic of his future ministry, for many

were divinely healed through the years as he prayed for them.) He opened his first mission in 1913. But he soon felt the call to enter evangelistic work, and this led him into the mountain areas, as well as to many places in Tennessee, Arkansas, Oklahoma, Illinois, and Missouri. He founded missions that have grown into fine churches. In 1920, he opened a small mission in Granite City, Illinois. In 1923, he conducted services in Belleville, Illinois, and many received the Holy Ghost.

B. H. Hite's first ministerial affiliation was with the Assemblies of God. Then, in 1916, he received the light on baptism in Jesus' name and affiliated with the Pentecostal Assemblies of the World. Later he became a member of the Pentecostal Church, Incorporated. From the time of the merger in 1945 until his death, he was a faithful member of the United Pentecostal Church.

He served also in various official positions. He was the first general chairman of the Pentecostal Church, Incorporated, being elected in 1934 and serving until 1939. In this same organization, he later held the position of district superintendent of the Central District, made up at that time of Illinois, Missouri, and Kentucky. When Missouri separated from the Central District to form a district of its own, he became the district superintendent. He continued to hold this position in the United Pentecostal Church until the time of his death.

B. H. Hite played a prominent part in helping to bring about the merger in 1945 of the Pentecostal Church, Incorporated and the Pentecostal Assemblies of Jesus Christ.

In 1921, he came to St. Louis, Missouri to start a church. At the time he had two children. He came into the

city with only three dollars. On that same day he gave half of this to a needy fellow minister. (Such was typical of him.) He had faith that God would take care of him, and He did. In St. Louis he established the First Pentecostal Church and pastored it until his death twenty-seven years later. God mightily blessed his labors and gave him many souls. From his church approximately forty ministers went out into the work of God.

B. H. Hite was called home on May 23, 1948. He is gone, but the work he did lives on.

Samuel C. McClain

Samuel McClain was born February 25, 1889, on a farm near Madison, Georgia.

From the time of childhood, he attended Sunday school, the younger children and his mother riding in a two-seated buggy while the older children walked. When he was about eight, he was asked what he planned to be when he became a man. He replied, "I am going to be a preacher."

When Sam McClain was fourteen, his parents moved to Arkansas. There, in an old-fashioned Baptist revival where people shouted and even fell under the power, quite a number of young people joined the church, he among them. Of this occasion, he said:

"I got nothing from God then, but a short time later, when reading the Bible, I raised my hand, looked toward heaven, and said, 'Jesus, I love You and thank You for dying on the cross that I might be saved from sin and go to heaven.' Oh the love and glory that exploded in my soul! I wanted to love Him and do all that I could to please Him."

At the age of sixteen, he began teaching an adult Sunday school class. At seventeen he was called to preach, though he told no one of this call for a whole year. Instead of heeding the call, he attended a business college and accepted a position to teach school.

At the end of the first school term, the Apostolics were granted permission to hold a revival in the school building. From the first night, Sam McClain was convinced that they had something he did not—something he wanted. On May 25, 1912, he received the Holy Ghost. He described the experience in these words:

"It seemed that a barrel full of glory was charged with electricity and poured over and through me. Suddenly it moved up and took hold of my mouth and tongue. Such words I had never spoken in all my life! I just listened as the Holy Ghost talked through me."

After receiving the Holy Ghost, Sam McClain began to receive calls to conduct prayer meetings. The preaching of his first sermon grew out of rather amusing circumstances. A young man had arranged to conduct revival services. But when the time drew near, he developed cold feet. He said, "Brother Sam, I just can't go; will you go for me?" Sam McClain did go, accompanied by John Alford. For some reason, he felt that John Alford was to do the preaching and offered to pray for him. Alford replied, "Brother Sam, I never did preach in my life, and I don't have the Holy Ghost yet." So Sam McClain preached on "Behold the Lamb of God."

He was ordained on August 14, 1914. On January 16, 1916, he was baptized in the name of Jesus Christ.

As a gospel pioneer, conducting revivals in Arkansas, Kansas, Oklahoma, Texas, and New Mexico, he estab-

lished several churches. He and those assisting him knew what it was to go hungry and to be persecuted for the name and cause of Christ. His gospel tent was burned, one church had all the windows broken out, they were pelted with rocks and eggs, and once a stove was thrown through a window. His life was threatened. But none of these things moved him.

His ministry was diversified. He pastored churches in Ft. Smith, and Arkadelphia (Arkansas); El Paso, Amarillo, Canadian, Lubbock, and La Feria (Texas); Albuquerque, New Mexico; Aberdeen, Mississippi; and Rupert, Idaho. He taught in D. C. O. Opperman's Bible school in Eureka Springs, Arkansas, during 1918–20 and in the Pentecostal Bible Institute, Tupelo, Mississippi, from 1947 until January 1950. In addition, he served as Arkansas state overseer in the Pentecostal Assemblies of the World from 1921 through 1925; was a district presbyter for the Texas District of the Pentecostal Church, Incorporated in 1934 and 1935; and was district secretary-treasurer for the Arkansas District of the United Pentecostal Church during 1946. He was editor of the *Apostolic Herald*, official voice of the Pentecostal Church, Incorporated, from 1937 until 1940.

He accepted the pastorate of the church in La Feria, Texas, in 1964, and continued there until his retirement.

Samuel McClain passed on to his reward on February 24, 1969.

Harry W. Branding

Harry W. Branding was born May 23, 1891, near Granite City, Illinois.

He received the Holy Ghost in 1929 under the ministry

of B. H. Hite and began preaching a short time later. For thirty-four years he was pastor of Apostolic Pentecostal Church in St. Louis, Missouri, and saw it grow from a small congregation into one of the largest churches in the United Pentecostal Church.

From the beginning of his ministry, Harry Branding was active in organizational work. In 1943 he served as general secretary of the Pentecostal Church, Incorporated. After the formation of the United Pentecostal Church, he was, for a time, a member of the Foreign Missionary Board and of the Board of Christian Education. At the time of his death on September 8, 1969, he was district superintendent of the Missouri District, a position he had held since 1948; a member of the Board of Publication; a trustee of Tupelo Children's Mansion; and chairman of Gateway College of Evangelism, which he had helped establish in 1968.

CHAPTER 23

The Backward and Forward Look

The apostle Peter, in his second epistle, spoke of stirring up our minds "by way of remembrance." From this vantage point of the present, let us take

A Look at the Past

One who has read this book must realize that God has done glorious things for Oneness Pentecostals. Call to mind the time when there was no Oneness organization. Then visualize once more the humble beginning, when a mere handful of dedicated ministers met and formed the simple organization which, at that time, met their needs.

Follow the development of succeeding organizations, noting how each one grew more complex, with an ever increasing number of faithful adherents and with a constantly growing ability to accomplish more for the cause of Christ.

Wend your way along the fifty-year path of the United Pentecostal Church, and watch the growing pains and the

mighty accomplishments of this greatly anointed arm of the kingdom of God. Observe the various divisions and ministries uniting their burdens and their efforts as they seek to take "The Whole Gospel to the Whole World!"

Do this, and you will feel compelled to exclaim, as did W. T. Witherspoon after the 1945 merger: "What God hath wrought!"

A Look into the Future

The Apostle Paul spoke of "forgetting those things which are behind, and reaching forth unto those things which are before." There is no contradiction between this statement and that of Peter's, quoted previously. Paul was simply saying that there is never a time for the church to rest on its laurels or become satisfied and complacent with past accomplishments. We must ever strive for further advancement and achievement in the kingdom of God.

A common phrase, "End-time Revival," has become the watchword of the United Pentecostal Church. From the layman in the local church to the elected official on the General Board, two great Bible truths seem to grip the very heart and soul: Jesus is coming soon, and there is going to be a mighty outpouring of His Spirit in these last days!

Almost a hundred years of preparation have gone into making ready for this grand and glorious day that is upon us. Surely, we of the United Pentecostal Church have "come to the kingdom for such a time as this" (Esther 4:14).

May the hand of God continue to rest upon the United Pentecostal Church in these final hours!

Appendix

General Board 1945-1995

The following men served on the General Board at least one term during the first fifty years of the United Pentecostal Church. This list includes district superintendents, honorary board members, executive presbyters, and headquarters officials.

John L. Abbott
Mack D. Abbott
J. E. Anderson

Keith Barker
Fred Barnaby
Cleveland M. Becton
R. A. Beesley
C. J. Beetge
Robert N. Bennett
L. H. Benson
N. J. Bibbs
W. I. Black
James Blackshear
James Boatman
Paul H. Box
Harry Branding
Ernest Breithaupt
G. H. Brown
Ronald Brown
A. H. Browning

Odell Cagle
Charles Calk
E. F. Cannon
Harvey Cantrell
Paul M. Cecrle
Stanley W. Chambers
T. H. Chapman
Wayne G. Chester
B. J. Church
Harold E. Churchill
Arthur L. Clanton
W. L. Clayton
B. S. Cole
William H. Cole
William Connell
Jerry Conner
George W. Cook
Ralph G. Cook
William V. Cooling
O. C. Crabtree
C. L. Cross
E. V. Crossley
Charles P. Croy
Jack Cunningham
John Cupit
F. E. Curts

W. J. Daigle, Jr.
George P. Dainty
D. D. Davis
Richard S. Davis
M. D. Deal
Alfred Deeds
Richard A. Denny
D. Dale Dickson
Albert L. Dillon
John E. Dillon
E. Don Doyle
T. R. Dungan
James Dunlap

George M. Eads
Lee J. Edwards
Allan L. Ellis
F. J. Ellis

Oliver F. Fauss
Robert Foster

Steve Galloway
L. Daniel Garlitz
Roy J. Gerald
George L. Glass, Sr.
Orion B. Gleason
Wendell Gleason
Johnny Godair
H. I. Goodin
Howard A. Goss
John W. Grant
David F. Gray
George Green
O. F. Green
W. M. Greer
H. Q. Griffis
Charles Grisham
V. A. Guidroz
V. Arlen Guidroz
A. D. Gurley

Billy E. Hale
J. L. Hall
Roy R. Hall
Stanley R. Hanby
Don Hanscom
M. H. Hansford
Bill Hardin
Edwin Harper
B. D. Havens
J. B. Hayes
Clifford Heaslip
Floyd B. Henson
B. H. Hite
E. L. Holley
L. J. Hosch
M. W. Howard
Harvey Howe
Anton Huba
David Hudson
Tommy Hudson
Wayne Huntley

Earl L. Jacques
Darrell Johns
Earl W. Johnson
J. A. Johnson
L. A. Johnson
M. David Johnson

R. E. Johnson
Rex D. Johnson
Jerry Jones
Mark Jordan

James M. Kelley
Carroll Kennedy
James L. Kilgore
Barry King
Johnny King
Fred E. Kinzie
C. C. Kirby
Greene Kitchen
R. P. Kloepper

Carl Lagow
Paul C. Leaman
H. M. Lewis
Roger Lewis
Gary W. Legg
Ronald Libby
Ronald E. Lovins
James Lumpkin, Sr.

David L. MacDonald
G. A. Mangun
James D. Manning
Francis W. Mason
D. M. Mathis
O. W. McClain
E. J. McClintock
Bobby McCool, Sr.
B. H. McCoy
Robert McFarland
Ralph McIntyre

John D. Mean
Daniel Mena
James D. Merrick
A. F. Miller
Buford Miller
Wayne Mitchell
Norman Mills
T. C. Montgomery
Paul D. Mooney
J. O. Moore
Thomas F. Moore
Arthur T. Morgan
Vaughn Morton

Trevor Neil
C. A. Nelson
Ronald Newstrand
William H. Nix
S. G. Norris

Floyd E. Odom
Marlin F. Odom
James O'Neal
J. R. Outlaw, Sr.

W. R. Pair
W. R. Pardue
W. M. Parker
W. C. Parkey
Billy R. Pendergrass
Richard L. Peris
W. T. Poling
A. W. Post
Paul Price
E. D. Puckett

J. T. Pugh

T. Richard Reed
Herbert Reynolds
Paul Reynolds
Ralph V. Reynolds
Calvin Rigdon
Guy Roam
James Robertson
David A. Robinson
Emanuel Rohn
G. S. Roney
G. B. Rowe
J. M. Russell
Norman Rutzen

Ellis Scism
Harry E. Scism
Jack Scott
Huss Shearer
W. A. Sherrill
James Simison
W. J. Singleton
Ray Sirstad
David Sitko
E. C. Sowards
Wynn T. Stairs
George W. Stanley
William R. Starr
S. G. Steeves
Carl Stephenson
James K. Stewart
T. Alton Stewart
Daniel Swim

Scott Teets
T. F. Tenney
Aaron Thames
Manuel J. Tharp
George D.Thompson
Lester R. Thompson
William V. Thompson
Jerry Tiller
Winfred E. Toole
G. R. Travis
Marvin Treece
Wayne Trout
W. W. Tutorow

R. J. Underwood
Nathaniel A. Urshan

G. L. Vittitow
Oscar Vouga

Ted Wagner
J. O. Wallace
David Walters
C. O. Waltman
C. G. Weeks
D. L. Welch
G. E. Wesson
L. E. Westberg
R. D. Whalen
C. C. Wheatly
William A. Whitsitt
D. J. Whitten
E. P. Wickens
C. Patton Williams
Jesse F. Williams

O. W. Williams
S. L. Wise
W. T. Witherspoon
James Wolfe
M. J. Wolff
Chester M. Wright

C. H. Yadon
C. M. Yadon
Stephen R. Yadon
J. H. Yohe
J. E. Yonts

Gene Zinni

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