

Pentecostal History

By Tim Naab

Psalms 19:7 The **law** of the LORD is perfect, converting the soul: the **testimony** of the LORD is sure, making wise the simple. **Isaiah 8:16-20** Bind up the **testimony**, seal the **law** among my disciples. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? **To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.**

*"The loud speaker or singer believes that his self-induced hypnotic trance is ***enthusiasm** and he **believes** that this means that **god is within**. He doesn't know that Philo coined this word to describe those **afflicted**, as in Corinth, with **enthus o mania** - just momentary **insanity**. Philo "developed a doctrine of **ecstasy** or ek-stasis, which means standing outside oneself.' This is the highest form of piety which lies beyond faith. This mysticism unites **prophetic ecstasy** with *'**enthusiasm**', a word which comes from en-theos-mania, meaning to possess the divine. From this there comes finally the fully developed **mystical system of the Neo-Platonists**, for example, of **Dionysus** the Areopagite. In this mystical system the ecstasy of the individual person leads to a union with the One, with the Absolute, with God." (Tillich, Paul, **A History of Christian Thought**, Touchstone, p.3).*

*"As to the nature of ***enthusiasm**, it is, undoubtedly a disorder of the mind; and such a disorder as greatly hinders the exercise of reason. Nay, sometimes it wholly sets it aside: it not only dims but shuts the eyes of the understanding. It may, therefore, well be accounted a species of madness." John Wesley (Sermon #37 point 11 **"The Nature of Enthusiasm"**)*

* **Enthusiasm**: another term for Charismatic

Institutes of the Christian Religion, Book 1 Chapter 9

ALL THE PRINCIPLES OF PIETY SUBVERTED BY FANATICS, WHO SUBSTITUTE REVELATIONS FOR SCRIPTURE.

[The Reformation](#) emphasizes Salvation by Grace alone through Faith alone. [Council of Trent](#) (Counter Reformation) by the Roman Catholic Church produces Jesuits, one by the name of [Manuel Lacunza](#) who promotes Millenarianism to counter the eschatology of the Reformation's view of the Pope as the anti-christ. ([perspective on the Council of Trent](#))

1500s	1517	Martin Luther posts his 95 Theses to the Wittenburg Cathedral door at Worms, Germany
	1519	Swiss Ulrich Zwingli spreads reform in Zurich
	1522	Luther translates the New Testament into German
	1525	The Anabaptist Movement begins
	1534	Act of Supremacy: Henry VIII establishes the Anglican Church
	1536	John Calvin publishes his Institutes of the Christian Religion
	1540	Loyola founds Society of Jesus (Jesuits); evangelize heathens
	1545	The Counter-Reformation initiated by the Council of Trent
	1560	John Knox returns to Scotland to establish Presbyterianism

[Puritanism](#) in 17th Century England and its transplantation to America with its emphasis on adherence to the Bible and the right to dissent from the established church.

1600s	1603	Dutch Reformed theologian Arminius emphasizes free will
	1610	John Smyth, an Anglican bishop , is credited with starting the Baptist movement in Holland after fleeing persecution in England. At his death the Baptist movement ceased in Holland but the majority of Baptists there returned to England. During this same time the Particular Baptists (Calvinistic) began to grow in England and both began to spread to the USA.
	1611	King James Version of Bible published
	1618	Dutch Reformed Synod of Dort (TULIP) rejects Arminianism
	1636	Harvard College founded to provide New World with ministers
	1646	Westminster Confession becomes the definitive Reformed standard for centuries, drafted in London
	1647	George Fox founds Quaker movement (the Society of Friends)
	1648	End 30 Years' War between Catholics/Protestants
	1652	Dutch Reformed Church of South Africa founded

[Pietism](#) in 17th Century Germany, led by [Philipp Jakob Spener](#) and the [Moravians](#), which emphasized the spiritual life of the individual, coupled with a responsibility to live an upright life.

[Quietism](#), as taught by the Religious Society of Friends (Quakers), with its emphasis on the individual's ability to experience God and understand God's will for oneself.

1700s	1700	Slave trafficking from Africa increases dramatically
	1706	First American presbytery founded in Philadelphia by Francis Makemie
	1729	US Presbyterians adopt <i>Westminster Confession</i>
	1738	John and Charles Wesley have evangelical conversions, eventually founding Methodism
	1740	The Great Awakening is at its height in America
	1741	Presbyterians split Old Side/New Side; reunite 1758
	1773	First independent Black Baptist Church in US
	1780	Robert Raikes launches Sunday School Movement
	1793	William Carey sails for India launching modern Protestant missions
	1795	Many American churches, beginning with the Baptists, begin divisions over slavery

Influenced By [Moravians](#); The 1730s Evangelical Revival in England, led by Methodists [John Wesley](#) and his brother [Charles Wesley](#), which brought Wesley's distinct take on the teachings of German Pietism to England and eventually to the United States. To Wesley, sanctification is grace led spiritual growth. Christian perfection, according to Wesley, is "Instantly I resolved to dedicate all my life to God, all my thoughts, and words, and actions" and "the mind which was in Christ, enabling us to walk as Christ walked." It is "loving God with all our heart, and our neighbor as ourselves" ([A Plain Account of Christian Perfection, 1.2](#)). It is "a restoration not only to the favour, but likewise to the image of God," our "being filled with the fullness of God" ([The End of Christ's Coming, 3.5 pg 482](#)). Imparted righteousness, in Methodist theology, is that gracious gift of God given at the moment of the new birth which enables a Christian disciple to strive for holiness and sanctification. [John Wesley](#) believed that imparted righteousness worked in tandem with imputed righteousness. Imputed righteousness is the righteousness of Jesus credited to the Christian, enabling the Christian to be justified; imparted righteousness is what God does in Christ by the power of the Holy Spirit after justification, working in the Christian to enable and empower the process of sanctification (and, in Wesleyan thought, Christian perfection). The "[Holiness Movement](#)" was an exaggeration of Wesley teachings and Pentecostalism is Wesley taken to extreme. [Links to Methodist Churches. \(Methodism and the Negro in the United States:\)](#)

1720 First Great Awakening begins ([Theodorus Jacobus Frelinghuysen](#) arrives in New Jersey)

1726 [Gilbert Tennent](#) adopts Frelinghuysen's emphasis on experience

1734 [Jonathan Edwards](#) joins the Great Awakening

1740 [George Whitefield](#) arrives; Great Awakening spreads

1759	The first Baptist church in Georgia was comprised of those who worshiped on Saturday. The Tuckaseeking Baptist Church (Effingham County) existed only from 1759 to about 1763, when persecution forced its members out of Georgia. No other Seventh-Day Baptist congregation was gathered in Georgia until 1938. Since then, 2 small congregations have struggled for life, 1 of which is extinct. In 1998, the remaining church, located in Paulding County, contained 36 members. Recently it has organized a mission in DeKalb County. Both are affiliated with the Seventh Day Baptist General Conference founded in 1802 and headquartered in Janesville, Wisconsin, a national body sponsoring missionary, educational, and benevolent ministries.
1775-1778	The Brethren in Christ Church ; origin was near the present town of Marietta in Lancaster County, Pennsylvania. For the most part, our founding mothers and fathers had an Anabaptist background and were deeply affected by the revivals of the great awakening of the eighteenth century and the Pietistic movement, which was spread in America by the Moravians and German Baptists . These revivals emphasized a personal, heart-felt conversion experience.
1777	The first all-Black congregation in the province was the First African Baptist Church of Savannah . However, most African-American Georgia Baptists prior to the Civil War were slaves forced to hold membership in white-dominated churches.
1791	Arminian Baptists had an organized presence in Georgia in 1791 when the Hebron Baptist Church (Elbert County) was founded. Two other Arminian churches soon followed in Columbia and Hancock counties, the South Carolina-Georgia General Baptist Association existed briefly, and the whole enterprise in that part of the state disappeared about 1797
1794	Zoar United Methodist Church, Philadelphia , was founded in 1794 by eighteen free African-Americans, fifteen men and three women. The founders had separated themselves from the white-dominated St. George's Methodist Episcopal Church but chose to remain in Methodism with its traditions of early opposition to slavery, evangelical style of preaching, and ministering to social needs. The early members first worshipped from house to house, then met in an abandoned butcher shop at Brown and Fourth Streets in the Camingtown area of Philadelphia. Originally known as African Zoar, a church was constructed near the site and dedicated on August 4, 1796 by Bishop Francis Asbury.
1807	The first black Methodist church, the African Union Church , was incorporated in Wilmington DE.
1811	Manuel Lacunza publishes " <i>La venida del Mesías en gloria y majestad, observaciones de Juan Josafat Ben-Ezra</i> " A defense against Reformed Eschatology. The beginning of Dispensationalism
1800s (early)	The First Great Awakening in the 18th and early 19th Centuries in the United States, propagated by George Whitefield , Jonathan Edwards , and others, with its emphasis on the initial conversion experience of Christians
1816	The African Methodist Episcopal Church is founded in Philadelphia PA. CENTENNIAL ENCYCLOPAEDIA OF THE African Methodist Episcopal Church

1821 The [African Methodist Episcopal Zion Church](#) is founded.

1822 Now called the Georgia Baptist Convention, this body supported, and continues to support, Mercer University, The Christian Index (the state Baptist periodical), and various state and national Baptist mission, educational, and publication projects. Georgia Baptists were significantly involved in the formation of the Southern Baptist Convention (Augusta, 1845). The Civil War and its aftermath severely curtailed all of the convention's efforts. The founding of the State Mission Board and the employment of a professional leader, J. H. DeVotie, in 1877 proved to be significant as a means of rejuvenating broader Baptist ministries. Except for the depression years, thereafter expansion was steady. Membership in 2001 included 93 associations, 3,510 churches, and 1,377,638 members. Affiliated with the convention are about 100 African-American churches and missions and about 250 congregations speaking about twenty languages other than English. J. Robert White is full-time executive director-treasurer with headquarters in Atlanta.

1827 [Edward Irving](#) Translates [Manuel De Lacunza's](#) work and adopts a form of Dispensationalism. Believes the church is in the "Age of Grace" and concludes that this age has not yet ended. Therefore, the gifts given to this age are still in operation but have been neglected. Irving begins teaching that a person must be sanctified for the gifts to operate in their life. Irving "prophecies" the Anti-Christ would come into power in the year 1864. ([Coming of Messiah Volume 1](#)) ([Coming of Messiah Volume 2](#))

1829 Congregationalists, Quakers, Mennonites, Methodists and Unitarians organized the "underground railway" to help slaves escape northward towards Canada and southward into Spanish held territories

1830 [Edward Irving](#) influences [Margaret McDonald](#). She was born in 1815 and lived in Port Glasgow, Scotland during the beginning years of the [Dispensationalism](#) movement under [John Darby](#). [McDonald](#) was fifteen years old in 1830 when she claimed to be a "prophetess." She would often go into trances and record visions of the end of the world. Not much is known about [Margaret McDonald](#) the individual, but history indicates that she perhaps had a larger influence on the early development of [Dispensationalism](#) than first suspected, and the controversy over her influence on the movement continues. Margaret was a member of [Edward Irving's](#) congregation and shared with him her visions of a secret rapture of the church. She also shared these same views with [John Darby](#) during a [Darby](#) visit of Port Glasgow. Irving proposed the new doctrine of a secret rapture of the church at a prophecy conference in Dublin Ireland in 1830 at [Powerscourt Castle](#) ([Lady Powerscourt Letters](#)) and soon after, [Darby](#) developed the full-fledged doctrine of Dispensationalism as it is known today. Among her prophecies, McDonald claimed that Robert Owen, the founder of New Harmony, Indiana was the Antichrist.

1830

The [Plantation Mission Movement](#) began. Methodist chapels were constructed on many plantations. Methodist chapels were constructed on many plantations ,As many as 1000 slaves lived on some plantations with little contact with the outside or with whites, other than the overseers. Many plantation slaves attended the chapels when a Methodist circuit -riding preacher came by. **Baptists** also made many converts. (a) Many blacks were permitted to become preachers because **Baptists** had no educational requirement for the ministry. (b) The role of minister was one of the only leadership roles available to blacks. (c) Besides the fact that the **Baptists** were a major group in the South, many of the **Baptist** institutions, such as the Baptismal service by immersion, or communion service (taken at the same time and not row by row), were attractive to blacks, even reminding some of **similar practices held among African tribes** ([picture of a Plantation Mission](#))

1832

[John Nelson Darby](#) attends the Powerscourt Conference, an annual meeting of Bible students organized by his friend, the wealthy widow Lady Powerscourt (Theodosia Wingfield Powerscourt). That conference was also where he first described his discovery of the "secret rapture." ([J.N. Darby and the Brethren Assemblies](#)) ([John Nelson Darby's personal testimony](#)) ([Early Days of the Brethern](#))

1800s
(mid)

[The Second Great Awakening](#) in the 19th Century in the United States, propagated by Charles Finney, Lyman Beecher, Francis Asbury, and others, which also emphasized the need for personal conversion and is characterized by the rise of evangelistic revival meetings. The Stone-Campbell Restoration Movement (or simply, Restoration Movement) is a religious reform movement born in the early 1800s in the United States during the Second Great Awakening. "**Stone-Campbell Movement**" The nickname is taken from the names of **Barton W. Stone** (Presbyterian) and **Alexander Campbell (Reformed Baptist)**, who are regarded by some historians as the leading figures of four independent movements with like principles who merged together into two religious movements of significant size. Many of the more conservative members of the Churches of Christ object to the phrase "**Stone-Campbell Movement**" as being derogatory. **Restorationism** sought to renew the whole Christian church, on the pattern set forth in the New Testament, without regard to the creeds developed over time in Catholicism or Protestantism, which allegedly kept Christianity divided. Churches are now found throughout the globe, claiming to "concentrate on the essential aspects of the Christian faith, allowing for a diversity of understanding with non-essentials." Out of this movement came **William Miller (Millerites)** which formed many cults that we have today such as **Adventism, Ellen White and the Seventh-day Adventist Church, Charles Taze Russell and the Jehovah's Witnesses**. These were all formed from a eschatological view and defines their soteriology.

1836

[Methodist](#) woman, [Sarah Worrall Lankford](#), started the [Tuesday Meeting for the Promotion of Holiness](#) in New York City. A year later, [Methodist](#) minister Timothy Merritt founded a journal called the "Guide to Christian Perfection" to promote the Wesleyan message of Christian holiness. Charles Finney lectures on holiness in New York City. John Humphrey Noyes founds a perfectionist intentional community at Putney, Vermont—precursor to his controversial Oneida (New York) community.

1836

Other non-Methodists also contributed to the [Holiness Movement](#). During the same era two men affiliated with Oberlin College, [Asa Mahan](#), the president, and [Charles Grandison Finney](#), an evangelist, promoted the idea of Christian holiness. In 1836 [Mahan](#) experienced what he called a baptism with the Holy Ghost. [Mahan](#) believed that this experience had cleansed him from the desire and inclination to sin. [Finney](#) believed that this experience might provide a solution to a problem he observed during his evangelistic revivals. Some people claimed to experience conversion, but then slipped back into their old ways of living. [Finney](#) believed that the filling with the Holy Spirit could help these converts to continue steadfast in their Christian life.

1837

[Sarah Lankford's sister, Phoebe Palmer](#), experienced what she called "entire sanctification." She began leading the Tuesday Meeting for the Promotion of Holiness. At first only women attended these meetings, but eventually [Methodist](#) bishops and other clergy members began to attend them also. The Palmers eventually purchased the *Guide*, and Mrs. Palmer became the editor of the periodical, then called the "[Guide to Holiness](#)." In 1859 she published "[The Promise of the Father](#)", in which she argued in favor of women in ministry. This book later influenced [Catherine Booth](#), co-founder of the [Salvation Army](#). The practice of ministry by women is common but not universal within the denominations of the [Holiness Movement](#). Timothy Merritt founds the "[Guide to Christian Perfection](#)", later *Guide to Holiness*.

1837

At the [Tuesday Meetings](#), Methodists soon enjoyed fellowship with Christians of different denominations, such as Congregationalist, Thomas Upham. Upham was the first man to attend the meetings, and his participation in them led him to study mystical experiences, looking to find precursors of holiness teaching in the writings of persons like German Pietist Johann Arndt, and Roman Catholic mystic, Madame Guyon.

1838

The **Presbyterian** church divided over slavery.
http://www.americanpresbyterianchurch.org/the_schism_of_1837.htm

1841-1844

The **Baptist** movement in the U.S. had maintained a strained peace by carefully avoiding discussion of the topic. The American Baptist Foreign Mission Board took neither a pro nor anti-slavery position. An [American Baptist Anti-Slavery Convention](#) in 1840 brought the issue into the open. Southern delegates to the 1841 **Triennial Convention of the Board** "protested the abolitionist agitation and argued that, while slavery was a calamity and a great evil, it was not a sin according to the Bible." (J. G. Melton, "*The Encyclopedia of American Religions*," Volume I, Triumph Books, (1991), Volume II, Page 5) The Board later denied a request by the **Alabama Convention** that slave owners be eligible to become missionaries. In a test case, the **Georgia Baptist** nominated a slave owner as a missionary and asked the **Home Missions Society** to approve their choice. No decision was made. Finally, a **Baptist Free Mission Society** was formed; "it refused 'tainted' Southern money." The Southern members withdrew and formed the **Southern Baptist Convention**, which eventually grew to become the largest Protestant denomination in the U.S.

1843	<p>The Wesleyan Church is a religious denomination associated with the holiness movement that has roots in Methodism and the teachings of John Wesley. Orange Scott organizes the Wesleyan Methodist Connection at Utica, New York. Phoebe Palmer publishes <i>The Way of Holiness</i>. (J.G. Melton, "<i>The Encyclopedia of American Religions</i>," Volume I, Triumph Books, (1991), Volume II, Page 5)</p>
1843	<p>Clergy and laity of the Methodist Episcopal Church left to form the Wesleyan Methodist Church in America. The split was caused primarily by the slavery issue. The church had reneged on an earlier decision to forbid members to own slaves. Church teaching and practices were two additional points of friction. The Wesleyan Methodist Church continues today as the Wesleyan Church.</p>
1844	<p>The General Conference of the Methodist Episcopal Church split into two conferences because of tensions over slavery and the power of bishops in the denomination. The two General Conferences, the Methodist Episcopal Church (North) and Methodist Episcopal church, South remained separate until a merger in 1939 created the Methodist Church. The latter became the present United Methodist Church as a result of additional mergers. "Slavery and Religion in America: A time line 1440 - 1866," at: http://www.ipl.org/ref/timeline/</p>
1848	<p>Wesleyan Methodists championed the rights of women. The Wesleyan Chapel in Seneca Falls, New York hosted the first Women's Rights Convention also known as the Seneca Falls Convention. It is commemorated by the Women's Rights National Historical Park in the village today.</p>
1850	<p>The Five Points Mission is founded in New York City by Phoebe Palmer and other Methodist women.</p>
1851	<p>J.F. Brennan published "Bible defense of slavery." He claimed that Cain's parents were Eve and the serpent. (serpent seed doctrine) Dan Rogers, "<i>The evidence of black people in the Bible</i>," at: http://www.wcg.org/wn/98May/all.htm</p>
1851	<p>Landmark Baptists, J. R. Graves (Raised in the Angelic Church) became a strong force throughout parts of the deep South. Graves and his colleagues produced a unique combination of ideas and practices, some of which were common to other Baptists as well. Local Baptist congregations were thought to be the only true churches, together comprising the Kingdom of God on earth and able to trace their lineage back to the New Testament through a succession of non-Roman Catholic bodies. Baptists should not accept the so-called baptism of other groups (not even their immersion), not share the Lord's Supper with them, not recognize their ordinations, and not permit their ministers in Baptist pulpits. Southwide and statewide mission boards were held to circumscribe the power of a local church; missionaries could properly be sent out only by a church, an association, or a district convention quickly responsive to the dictates of its constituent churches. Before the Civil War this point of view was influential in the short-lived Cherokee Georgia Baptist Convention of Northwest Georgia.</p>
1857	<p>Extensive revivals break out in Ontario, Canada as a result of Phoebe Palmer's ministry.</p>
1858	<p>Presbyterian William Boardman also promoted the idea of holiness through his evangelistic campaigns, and through his book "THE HIGHER CHRISTIAN LIFE," which was published in 1858.</p>

1858 [Hannah Whitall Smith](#), of the Religious Society of Friends (also known as Quaker), experienced a profound personal conversion.

1859 [Phoebe Palmer](#) publishes "[The Promise of the Father](#)", a closely argued biblical defense of women in ministry that would influence [Catherine Booth](#), cofounder of the [Salvation Army](#).

1860 [Hannah Whitall Smith](#), found what she called the "secret" of the Christian life, devoting one's life wholly to God and God's simultaneous transformation of one's soul. Her husband, [Robert Pearsall Smith](#), had a similar experience at the first holiness camp meeting in Vineland, New Jersey in 1867.

1860 Ministers and laity of the Methodist Episcopal Church's Genesee Conference in western New York state were expelled from the church for insubordination. They left to form the Free Methodist Church of North America. They split over a variety of factors, including theological disagreements, the perceived worldliness of the original church, and slavery. Their leader "...Roberts and most of his followers were radical abolitionists in the years immediately prior to the Civil War, at a time when many within the Methodist Episcopal church were hesitant in their condemnation of the practice of slavery." The denomination continues today in the U.S., Canada and in countries around the world. (J.G. Melton, op. cit., Volume I, Page 211)

1860 [Free Methodist Church](#) is formed. led by B. T. Roberts, who was defrocked in the Methodist Episcopal Church for criticisms of the spiritual laxness of the church hierarchy. [The Free Methodists](#) are so named because they believed it was improper to charge for better seats in pews closer to the pulpit. They also opposed slavery and supported freedom for all slaves in the United States, while many Methodists in the South at that time did not actively oppose slavery. Beyond that, they advocated "freedom" from secret societies, which had allegedly undermined parts of the Methodist Episcopal Church. An example would be Free Masons.

1861 **Methodist** southern bishops kept their regional denomination from officially backing secession. After the Confederacy became a reality, white **Georgia Methodists** supported it, since their church _Discipline_ required obedience to whatever government was in power. After southern defeat, they had no difficulty submitting again to the authority of the U.S.A. in secular matters, while yielding to no one but God in matters sacred. Owen believes that the southern church actually came out of the war stronger than ever. An institution not under government control, the **Methodist Episcopal Church, South (MECS)**, gave white **Wesleyans** a refuge from northern cultural and political domination. Meanwhile, black Methodists flocked out of the Caucasian-controlled denomination into the **African Methodist Episcopal (AME)** and the **Colored Methodist Episcopal (CME)** Church, where former bondsmen found bastions against the destructive influence of white supremacy. (Christopher H. Owen. _The Sacred Flame of Love: Methodism and Society in Nineteenth-Century Georgia. Athens and London: The University of Georgia Press, 1998. xx + 290 pp. Notes, bibliography, and index. \$50.00 (cloth), ISBN 0-8203-1963-5. Reviewed for H-AmRel by Thomas A. Scott <tscott@ksuemail.kennesaw.edu>, Department of History and Philosophy, Kennesaw State University, Georgia)

1861 The **Presbyterians** were able to remain united in spite of tensions created by the slavery issue. Shortly after the Civil War began, the Southern presbyteries of the **United Presbyterian Church** in the United States of America withdrew and organized the **Presbyterian Church in the Confederate States** (later renamed the **Presbyterian Church in the United States**). The split was healed in 1983 with the merger of these two bodies and the creation of the **Presbyterian Church (U.S.A.)**.

1861 T.B. Barratt was born in Albaston, England on the 22nd. of July, 1862 into a family of strong Wesleyan Methodists. His family moved to Norway while he was yet very young. As a Methodist minister Barratt had Pastored several churches in Norway, translated a number of books from English (he was bilingual) and defended the Methodist cause in Norway. He went to America in 1906 to raise funds for their church in Oslo. He went to [A.B. Simpson](#)'s missionary home and while there was "touch" by the Spirit, he at first called this the baptism in the Holy Ghost.

1865 [The Salvation Army](#) is a Protestant evangelical Christian denomination founded in 1865 by Methodist ministers [William Booth](#) and [Catherine Booth](#).

1865 The [Zion Baptist Association](#), was the first African-American general body in the state of Georgia, followed almost immediately by [Ebenezer Missionary Baptist Association](#).

1867 [National Holiness Association](#) formed in Vineland, NJ Since North American Classical Pentecostalism began primarily among American holiness people, it would be difficult to understand the movement without some basic knowledge of the milieu in which it was born. Indeed, for the first decade of this century practically all North American Pentecostals had been active in holiness churches or camp meetings. Most of them were either Methodists, former Methodists, or people from kindred movements that had adopted the Methodist view of the second blessing. They were overwhelmingly [Arminian](#) in their basic theology and were strongly perfectionistic in their spirituality and lifestyle.

1867 [The First National Camp Meeting Association for the Promotion of Christian Holiness](#) with a notice that said: *[We are summoning,] irrespective of denominational tie...those who feel themselves comparatively isolated in their profession of holiness...that all would realize together a Pentecostal baptism of the Holy Ghost...* (The beginning of the use of the term Pentecostal to designate believers) under the leadership of John S. Inskip, John A. Wood, Alfred Cookman and other Methodist ministers. The gathering attracted as many as 10,000 people on the Sabbath. At the close of the encampment, while the ministers were on their knees in prayer, they formed the National Camp Meeting Association for the Promotion of Holiness, and agreed to conduct a similar gathering the next year. Today this organization is commonly known as the [National Holiness Association](#), although the official name is the Christian Holiness Partnership.

1868 [The second National Camp Meeting](#) was held at Manheim, Pennsylvania, and drew upwards of 25,000 persons from all over the nation. People called it a "Pentecost," and it did not disappoint them. The service on Monday evening has almost become legendary for its spiritual power and influence upon the people. The third National Camp Meeting met at Round Lake, New York, and by this time the national press attended, and write-ups appeared in numerous papers, including a large two-page pictorial in Harper's Weekly. These meetings made instant religious celebrities out of many of the workers. [Robert and Hannah Smith](#) were among those who took the holiness message to England, and their ministries helped lay the foundation for the now-famous [Keswick](#) Convention.

Black Pentecostalism emerged out of three nineteenth-century renewal movements within the black church: the black Holiness movement, the black Restorationist movement, and the healing movement—and all three had from the beginning a desire to bring blacks and whites together.

1869 The black Holiness movement arose during the decades before the Civil War but only developed institutions in 1869 when the first black Holiness denomination was formed: the Reformed Zion Union Apostolic Church. The early movement was mainly found among black Methodist congregations from North Carolina to New York, but soon the movement spread, invading black Baptist and independent religious movements.

1870 Blacks organized the **Missionary Baptist Convention** of Georgia. A body which is perpetuated to some degree in four existing groups: the large General Missionary Baptist Convention (headquartered in Atlanta; Cameron M. Alexander, president), the New Era Baptist Convention (headquartered in Atlanta; Hopie Strickland, Jr., president), the **Georgia Baptist Missionary and Educational Convention** (headquartered in Macon; Melvin Fussell, president), and the Georgia Baptist Missionary Convention (headquartered in Macon; J. L. Mills, Sr., president). Black Georgia Baptists were significantly involved in the formation of the **National Baptist Convention of the United States of America** (Atlanta, 1895).

1870 [Presbyterian William Boardman](#) began his own evangelistic campaign in England, bringing with him [Robert Pearsall Smith](#) and his wife, [Hannah Whitehall Smith](#), to help spread the Holiness message.

1871 American evangelist [Dwight L. Moody](#) had what he called an "endowment with power," as a result of some soul-searching and the prayers of two Methodist women who attended one of his meetings. He did not join the [Holiness Movement](#), but certainly advanced some of its ideas, and even voiced his approval of it on at least one occasion. ([Darbyism](#) is promoted by [D.L. Moody](#) and taught at The Moody Bible Institute. Influenced by John Nelson [Darby](#), [Moody](#) and a follower named [William Eugene Blackstone](#) (**this link has a lot of other links that I have not read...USE CAUTION!**) propagate "American Zionist".

1872 [The Western Holiness Association](#)—first of the regional associations that prefigured "come-outism"—is formed at Bloomington, Illinois.

1873

On May 1st 1873, Rev'd [William Haslam](#) introduced [Robert Pearsall Smith](#) to a small meeting of Anglican clergymen held at Curzon Chapel, Mayfair, London. Two men whose lives were revolutionized by what they heard were Evan Henry Hopkins and Edward William Moore. Little by little, Methodist churches in the London area became open to the concept of Christian holiness, which was their rightful inheritance from their founder. [Robert Pearsall Smith](#) warned them that they would end up falling behind other churches who had embraced the movement, and they began to invite [Higher Life](#) teachers to explain the doctrine to them.

1874

The first large-scale [Higher Life meetings](#) took place from July 17-23, 1874, at the Broadlands estate of Lord and Lady Mount Temple. The meetings were held primarily for Christian students at Cambridge University. At the end of these meetings, Sir Arthur Blackwood, Earl of Chichester and president of the Church Missionary Society, suggested that another series of meetings for the promotion of holiness be conducted at Oxford later that summer.

1875

A Convention for the Promotion of Holiness was held at Brighton from May 29-June 1, 1875. The prominent American evangelist [Dwight L. Moody](#) told his London audiences that the Brighton meeting was to be a very important one. About eight thousand people attended it. **T. D. Harford-Battersby** attended this convention and made arrangements to have one in his parish in [Keswick](#). He was the recognized leader of this annual convention for several years until his death. A gradual distinction developed between traditional Methodists and the newer [Keswick](#) speakers. [Keswick](#) took on a more Calvinistic tone, as [Keswick](#) preachers took pains to distance themselves from the Wesleyan doctrine of eradication (the doctrine that original sin could be completely extinguished from the Christian soul prior to death). [Keswick](#) speakers began using the term "counteraction" to describe the Holy Spirit's effect on original sin, often comparing it to how air pressure counteracts gravity in lifting an airplane. Modern Wesleyan-[Arminian](#) theologians regard the [Keswick](#) theology as something different from their own dogma of entire sanctification.

1875

Harford-Battersby organized and led the first [Keswick](#) Convention in 1875. Over four hundred people met under the banner of "All One in Christ Jesus." British speakers included Anglicans, such as the J. W. Webb-Peploe, Evan H. Hopkins, and Handley Moule, as well as Frederick Brotherton Meyer, a Baptist, and Robert Wilson, a Friend. An annual convention has met in [Keswick](#) ever since and has had worldwide influence on Christianity. Columbia Bible College and Seminary (Columbia, SC) was founded by one of the early leaders of the American [Keswick](#) movement, Robert C. McQuilkin. His son, Robertson McQuilkin, contributed the [Keswick](#) chapter to the book "Five Views of Sanctification." This is what is known as the "[Keswick Doctrine](#)" ([KESWICK MOVEMENT'S LASTING IMPACT ON FUNDAMENTALISM'S VIEW OF SANCTIFICATION](#))

1862-1877

[John Nelson Darby](#) travels to America to preach this new Dispensational pre-trib Rapture doctrine

1879 **Unsatisfied as a lawyer, [B.H. Irwin](#)** decides to enter the ministry and was ordained by the Baptist Church. [Irwin](#) came into contact with one of the "Bands" of the Iowa Holiness Association and was convinced about the reality of the second blessing. Irwin devoured the works of [John Wesley](#), but became more interested in [John Fletcher](#), Wesley's successor in the English Methodist Societies. Irwin was especially impressed with [John Fletcher's Checks to Antinomianism](#). According to his reading of Fletcher, many early English Methodists testified to an experience beyond salvation and sanctification which they called "the baptism of burning love."

1881 **[The Church of God \(Anderson\)](#)** is a non-denominational, [Holiness movement](#) believing group of Christians with roots in Wesleyan pietism and also in the restorations and (arguably) [Anabaptist](#) traditions. Perhaps its most distinctive feature is that there is no formal membership, since the movement believes that belief in Christ makes one a member. Similarly, there is no formal creed other than the Bible. Accordingly, there is much official room for disagreement, even though the movement's culture is strongly rooted in Wesleyan holiness theology. Founded By [Daniel Sidney Warner](#) and several others. Warner had been a member of the *General Eldership of the Church of God*. He differed with the Winebrennerians on the doctrine of sanctification, which he held to be a second definite work of grace, and on the nature of the church. The desire of Warner and the others was to forsake denominationalism and creeds. To this end, they determined to trust in the Holy Spirit as their guide and the Bible as their creed.

1886 **[The Church of God](#)** founded by [A. J. Tomlinson](#) and Elder Richard Spurling, an ordained Baptist minister, became dissatisfied with what he believed were overly creedal approaches to New Testament Christianity. Spurling collaborated with seven members from Missionary Baptist churches in Monroe County, Tennessee and Cherokee County, North Carolina. These small fellowships organized the "Christian Union", with the stated intent to unite on the principles of the New Testament without reference to restatements of the faith in creedal form. [The Church of God \(Charleston\)](#) descends from this movement. Ultimately, the "Christian Union", under leadership of Spurling's son and others, including a former Quaker and Bible salesman named A. J. Tomlinson,

1886 **[United Holy Church of America](#)** Founded **Bishop Henry L. Fisher**

1886 **[The Church of God \(Holiness\)](#)** founded in Centralia, Missouri. The movement grew out of disaffected Methodists that had been participating in the *Southwestern Holiness Association*. The leading cause of their departure from the Methodist Church was their zealous propagation of the doctrine of entire sanctification, and Methodist opposition to the Church of God interpretation of that doctrine. The churches were originally referred to as *Independent Holiness People*. One of the early leaders was John Petit Brooks (1826-1915), who was editor of the *Banner of Holiness*, and later *The Good Way* and *The Church Herald*. He left the Methodist Episcopal Church circa 1886.

1887 [The Christian and Missionary Alliance](#) founded by, [Dr. A. B. Simpson](#) was a [Presbyterian](#) clergyman motivated by the spiritual needs of the metropolitan multitudes in North America, as well as by those of the unevangelized peoples in other lands. He was compelled by a sense of urgency to take this message to all nations because of Jesus' statement in Matthew 24:14: This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come. (NIV translation) During the beginning of the twentieth century, Simpson became closely involved with the growing Pentecostal movement, an offshoot of the [Holiness movement](#). It became common for Pentecostal pastors and missionaries to receive their training at the Missionary Training Institute that Simpson founded. Pre-millennial (dispensational) influenced by [Darby](#) and Edward Irving. [Albert Benjamin Simpson](#) read Boardman's [HIGHER CHRISTIAN LIFE](#), in 1874, and felt the need for such a life himself.

1887 [The Association of Pentecostal Churches of America](#). On July 21, 1887, the People's Evangelical Church was organized with 51 members at Providence, Rhode Island, with Fred A. Hillery as pastor. The following year the Mission Church at Lynn, Massachusetts, was organized with C. Howard Davis as pastor. On March 13 and 14, 1890, representatives from these and other independent Holiness congregations met at Rock, Massachusetts, and organized the Central Evangelical Holiness Association with churches in Rhode Island, New Hampshire, and Massachusetts. In 1892, the Central Evangelical Holiness Association ordained Anna S. Hanscombe, believed to be the first of many women ordained to the Christian ministry in the parent bodies of the Church of the [Nazarene](#).

1888 A handful of congregations bearing the name **The Holiness Church** were organized in Texas by ministers Thomas and Dennis Rogers, who came from California.

1894 William Howard Hoople founded a Brooklyn mission, reorganized the following May as [Utica Avenue Pentecostal Tabernacle](#). By the end of the following year, [\(Nazarene History\)](#)

1894 Asserting the reality of sinless perfection in this life, 4 new churches in and near Wilcox County formed the **Holiness Baptist. (Wesleyian influence)** Strict Sabbatarians, they abstain from tobacco, intoxicating liquors, tea, coffee, dances, gambling, public ball games, swimming pools, circuses, television, short hair for women and long hair for men, immodest attire, and secret societies. Some are pacifist and reject capital punishment. Some speak in tongues. A few women are recognized as preachers and pastors. At one time or another two periodicals, The Gospel Standard and the Holiness Baptist Herald, have been issued, and two campgrounds continue to be maintained in Coffee County.

1894 [The Holiness Church of Christ](#). In July 1894, R. L. Harris organized the New Testament Church of Christ at Milan, Tennessee, shortly before his death. Mary Lee Cagle, widow of R. L. Harris, continued the work and became its most prominent early leader. This church, strictly congregational in polity, spread throughout Arkansas and western Texas, with scattered congregations in Alabama and Missouri. Mary Cagle and a coworker, Mrs. E. J. Sheeks, were ordained in 1899 in the first class of ordinands. [\(Nazarene History\)](#)

1895 [Bedford Avenue Pentecostal Church](#); delegates from three congregations adopted a constitution, a summary of doctrines, and bylaws, forming the Association of Pentecostal Churches of America. [\(Nazarene History\)](#)

1895 [Emmanuel Pentecostal Tabernacle](#); delegates from three congregations adopted a constitution, a summary of doctrines, and bylaws, forming the Association of Pentecostal Churches of America. [\(Nazarene History\)](#)

1895 [The Church of the Nazarene](#). In October 1895, Phineas F. Bresee, D.D., and Joseph P. Widney, M.D., with about 100 others, including Alice P. Baldwin, Leslie F. Gay, W. S. and Lucy P. Knott, C. E. McKee, and members of the Bresee and Widney families, organized the Church of the Nazarene at Los Angeles. At the outset they saw this church as the first of a denomination that preached the reality of entire sanctification received through faith in Christ. They held that Christians sanctified by faith should follow Christ's example and preach the gospel to the poor. They felt called especially to this work. They believed that unnecessary elegance and adornment of houses of worship did not represent the spirit of Christ but the spirit of the world, and that their expenditures of time and money should be given to Christlike ministries for the salvation of souls and the relief of the needy. They organized the church accordingly. They adopted general rules, a statement of belief, a polity based on a limited superintendency, procedures for the consecration of deaconesses and the ordination of elders, and a ritual. These were published as a Manual beginning in 1898. They published a paper known as *The Nazarene* and then *The Nazarene Messenger*. The Church of the Nazarene spread chiefly along the West Coast, with scattered congregations east of the Rocky Mountains as far as Illinois. Among the ministers who cast their lot with the new church were H. D. Brown, W. E. Shepard, C. W. Ruth, L. B. Kent, Isaiah Reid, J. B. Creighton, C. E. Cornell, Robert Pierce, and W. C. Wilson. Among the first to be ordained by the new church were Joseph P. Widney himself, Elsie and DeLance Wallace, Lucy P. Knott, and E. A. Girvin. [\(Nazarene History\)](#)

1895 [Cyrus Ingerson Scofield](#) was called as pastor of Moody's church, the Trinitarian Congregational Church of East Northfield, Massachusetts, and he also took charge of Moody's Northfield Bible Training School.

1895 [Iowa Fire-Baptized Holiness Association Formed by B.H. Irwin](#) Irwin constructed the doctrine of a "third blessing" for those who had already been sanctified. This was the baptism of the Holy Ghost and with fire, or simply the baptism of fire. This would be the enduement of power from on high through the Holy Spirit

1896 [John Alexander Dowie](#) Founded the Christian Catholic Apostolic Church in America Dowie claimed to be Elijah. Though Dowie himself did not accept the Spirit-baptism with tongues theology, he is called "the father of healing revivalism in America" (Harrell, All Things Are Possible, p. 13). Influenced by Edward Irving and [Darby's](#) pre-trib rapture, dispensational teachings. Dowie claims to be the prophet Elijah. In spite of Dowie's heretical doctrines and unscriptural ministry, he prepared the way for [Charles Parham](#) and his equally unscriptural Pentecostalism. The Dictionary of Pentecostal and Charismatic Movements notes that many of the most famous Pentecostal evangelists went out from Zion (p. 368) and dozens of Parham's followers at Zion joined the [Assemblies of God](#) at its formation in 1914. In fact, three of the original eight members of the AOG general council were from Zion City (p. 370). Those who arose from Zion City to become influential in the Pentecostal movement included F.F. Bosworth, John Lake, J. Rosewell Flower, Daniel Opperman, Cyrus Fockler, Fred Vogler, Marie Burgess Brown, William Piper, F.A. Graves, Lemuel Hall, Martha Robinson, Gordon Lindsay, and Raymond Richey. Influential [Assemblies of God](#) minister Gordon Lindsay, editor of Voice of Healing, wrote Dowie's biography and gave him credit for influencing "a host of men of faith who have had powerful ministries," referring to generations of Pentecostal preachers.

1896 Southern Baptist preacher in N.C., [Richard G. Spurling, Sr.](#), said the first century gifts were now back in the world. Out of Sparling's revival came the **Thomlison Brothers**, founders of the Southern Church of God whose college is now on the old Bob Jones campus (Lee College). Converts to pre-trib Dispensationalism

1896 On November 12, 1896, a joint committee of the [Central Evangelical Holiness Association](#) and the [Association of Pentecostal Churches of America](#) met in Brooklyn and framed a plan of union, retaining the name of the latter for the united body. Prominent workers in this denomination were Hiram F. Reynolds, H. B. Hosley, C. Howard Davis, William Howard Hoople, and, later, E. E. Angell. Some of these were originally lay preachers who were later ordained as ministers by their congregations. This church was decidedly missionary, and under the leadership of Hiram F. Reynolds, missionary secretary, embarked upon an ambitious program of Christian witness to the Cape Verde Islands, India, and other places. *The Beulah Christian* was published as its official paper. [\(Nazarene History\)](#)

1896 [The Shearer Schoolhouse Revival](#) was a religious phenomenon that occurred during a series of meetings conducted in the summer of 1896 in Cherokee County, North Carolina. The revival was characterized by what participants believed to be the biblical experience of speaking in tongues. The group that hosted these worship gatherings eventually became known as the Church of God (Cleveland).

1896 [Holy Church of North Carolina](#) Elder Charles Christopher Craig (1870 - 1928) and General Mother Emma Elizabeth Craig (1872 - 1966). According to: [The History of the United Holy Church of America](#) by the late Bishop H. L. Fisher, page 8, paragraph 1 - "A call meeting by the late Elder C. C. Craig and Rev. Emma Craig for the purpose of uniting all independent Holy groups under one banner."

1896 [The Church of God and Saints of Christ](#), part of a religious sect known more generally as the "Black Jews, **William S. Crowdy**, a black Baptist deacon in Lawrence, Kansas, who claimed to have a prophetic mission from God, the Church of God and Saints of Christ claimed "Jesus the Anointed" as their chief cornerstone, while averring a foundation on the patriarchs of Jewish tradition as well. The emerging sect celebrated traditional Jewish feasts and holidays, but emphasized "prophetic Judaism" over "legalistic Judaism" and maintained a blend of Jewish and Christian theology.

1897 [Church of God in Christ](#) (TURN DOWN your volume before clicking this link)

1898 [The Pentecostal Mission](#). O. McClurkan, a **Cumberland Presbyterian** evangelist, led in forming the **Pentecostal Alliance at Nashville**, which brought together Holiness people from Tennessee and adjacent states. This body was very missionary in spirit and sent pastors and teachers to Cuba, Guatemala, Mexico, and India. McClurkan died in 1914. The next year his group, known then as the [Pentecostal Mission](#), united with the [Pentecostal Church of the Nazarene](#). ([Nazarene History](#))

1898 [Pentecostal Holiness Church](#) The North Carolina Conference of the IPHC began in 1898. It is the oldest conference in the IPHC. The conference has 201 churches and 27,234 members.

1898 [Irwin](#) designated the Anderson meeting the [First General Council of the Fire-Baptized Holiness Association](#). The government was a totally centralized autocracy with the General Overseer chosen for life. He in turn had absolute power to appoint all state "Ruling Elders," as well as to make all pastoral appointments. [Irwin](#) came to teach that beyond the baptism of fire there were other "fiery baptisms" which he designated by chemical names like dynamite, lyddite, and oxidite. Irwin's "experience"; *"August 1st, 1898, I was pardoned of my sins. On the following Sunday at 11 o'clock, God sanctified me wholly. A few days later I received the Comforter. Later on in October, God gave me the Baptism of fire. The devil, and all the hosts of hell cannot make me doubt this. When my sister Mattie was married I fell into a trance, and saw a vision. During services a night or so afterwards, God showed me that I needed more power for service; so I made my wants known and prayer being offered my faith took hold of God's promises, and I received the Dynamite. A few nights after this I received the definite experience of Lyddite."* (1)

1898 [Charles Fox Parham](#) met up with Fire-Baptized enthusiasts in Topeka. Irwin, Mr. & Mrs. John Linhirt, Mary Linhirt, and Noah Hershey were part of Irwin's 1899 traveling party that accompanied him to **the second general council of the Fire-Baptized Holiness Association**. (2) [Parham](#) attends classes, in Chicago, presented by [John Alexander Dowie](#).

1898 [First Pentecostal Holiness Congregation](#) Organized in Goldsboro, NC by [J.H. King](#)

[Fire-Baptized Holiness Association](#). Adopts the following "Constitution"; founded by William Edward Fuller Sr.

- 1899
1. We believe also that the baptism of the Holy Ghost is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer.
 2. We believe also that the baptism with fire is a definite, scriptural experience, obtainable by faith on the part of the Spirit-filled believers.
 3. We do not believe that the baptism with fire is an experience independent of, or disassociated from, the Holy Ghost.

1899 [Four Fire-Baptized Holiness Missionaries Travel to Cuba](#).

1900 [B.H. Irwin](#), founder of the Fire-Baptized Holiness Church is removed in for immoral conduct. [J.H. King](#) became the *General Overseer*.

1900 [Holy Church of North Carolina and Virginia](#).

1900 The [Apostolic Faith Mission](#), also known as the [Apostolic Faith Movement](#) is organized at Topeka, Kansas by Minnie Hanson and M. White.

1900 The [Holiness Methodist Church](#), **The** (Lumbee River Mission, Robeson County, North Carolina) organizes. There is no indication this group was a result of a **split**, just a group of ministers desiring to become local in ministry. ([Doctrine](#))

1901 The [First Congregation of the Independent Holiness Church](#) was formed at Van Alstyne, Texas, by Charles B. Jernigan. At an early date, James B. Chapman affiliated with this denomination, which prospered and grew rapidly. In time, the congregations led by Dennis Rogers affiliated with the [Independent Holiness Church](#). ([Nazarene History](#))

1901 The **Pentecostal Church** is formed in Topeka, Kansas in reaction to loss of evangelical fervor among Methodists and other denominations. [Charles Fox Parham](#), a former Methodist minister, had begun a healing home in Topeka where students were invited to study the Scriptures in a small Bible school community. This is considered the beginning of the Pentecostal movement in the United States.

1901 The **Pentecostal Union** (of Denver, Colorado) is **renamed** from [The Pillar of Fire Church](#) 1917) - [Alma Bridwell White](#) - Wesleyan-[Arminian](#). . A derivative of the Methodist [Holiness Movement](#).

1901

Bethel Bible College at Topeka, Kansas experiences an outpouring of the Holy Ghost during an all night prayer meeting. This is considered the beginning of the Pentecostal movement in the 20th century. [Agnes Ozman](#), later LaBerge, was the first to speak in tongues at the opening of the 20 century with the understanding that this was the Bible evidence of Spirit baptism. There is some reason to believe that Agnes had been exposed to Fire-Baptized enthusiasts prior to attending Parham's school in Topeka. In 1911, Agnes and her husband joined the Fire-Baptized Holiness Church in Oklahoma. Joseph Campbell writes in his [Pentecostal Holiness Church](#) that she was "pastor and evangelist". The Oklahoma Conference minutes places Agnes in Perry, Oklahoma. She was also apparently connected with Harry Lott, well known for re-organizing the FBHC in Oklahoma and opening a Rescue Home in 1908.

1901

Zion City, IL. In 1901, a resident of Zion (then called Zion City), a Mrs. Waldron, visited Lawrence, Kansas, where Rev. Charles Parham was ministering. While there she received the baptism of the Holy Spirit. In due time, Parham was invited to speak in Zion City by some of its citizens, an invitation which over the years led to several hundred ministers and evangelists going forth from Zion with the Pentecostal message. Some of these included F.F. Bosworth, D. C. Opperman, W. H. Piper, F. A. Graves, E. N. Richey, and Fred Vogler.

1901

[Cyrus Ingerson Scofield](#) said that, in those last days, the Bible predicts the return of the Jews to the Holy Land and particularly to Jerusalem. Scofield further predicted that, Islamic holy places would be destroyed, and the Temple in Jerusalem would be rebuilt - signaling the very end of the **Church Age** when the Antichrist would arise, and all who seek to keep covenant with God will acknowledge Jesus as their Messiah in defiance of the Antichrist.

1901

Pentecostal Holiness Congregation; *Pentecostal* eliminated from name "Pentecostal Holiness" The PHC convention which met in Magnolia, North Carolina in 1901 decided to change the name of the church. The problem was that many of the members wishing to save social embarrassment said simply "I am a member of the Pentecostal church" rather than including the word holiness. The official deletion of the word Pentecostal--opposed by Crumpler--was to insure that people were more straightforward about their commitment to holiness. In 1909 the word pentecostal was restored after embracing pentecostalism.

1902

[Ethan Otis Allen](#) dies at age 89. Allen is considered by many to be the father of the divine healing movement in America. Allen publishes his ideas about healing in 1881 in his book **Faith Healing; What I Have Witnessed of the Fulfillment of James V: 14, 15, 16**. The book begins with his own experience with healing by faith in 1846 after he was prayed for by his Methodist class leader and healed of consumption. After that experience Allen worked tirelessly in the New England area and prayed for the healing of others (1813-1902).

1902

The [Church of God \(Charleston, Tennessee\)](#) formed

1902	The Fire-Baptized Holiness Association changes its name to The Fire-Baptized Holiness Church (FBH) William Edward Fuller (1875-1958) was a general board member of Fire-Baptized Holiness Church and overseer of the African-American branch of the denomination. ⁴ He was born in Mountville, South Carolina. His parents were sharecroppers. He was raised Methodist, but became a part of the Holiness movement through the ministry of Benjamin H. Irvin. In 1897, Fuller joined the Fire-Baptized Holiness Association.
1902	The Holiness Church (Camp Creek Murphy, North Carolina) is organized. The church will change its name the Tomlinson Church of God 1923. A. J. Tomlinson – Church of God (Cleveland, Tennessee) background
1902	Finis J. Dake is born. Dake will be associated with the Assemblies of God and publish an annotated reference Bible that becomes widely used in Pentecostal circles.
1902	The Holiness Church (was also known as the Christian Union , will eventually rename itself the Church of God of Cleveland, Tennessee)
1903	Cyrus Ingerson Scofield Publishes the "Scofield Reference Bible" (Pre-Millennial Dispensational)
1903	The Christ Sanctified Holy Church, Colored is organized at West Lake, Louisiana.
1903	The Church of God Jerusalem Acres is organized at Cleveland, Tennessee)
1903	The Church of the Living God, the Pillar and Ground of Truth is organized by Mary Magdalena Lewis Tate
1903	Church of God of the Mountain Assembly is organized at Jellico, Tennessee. The church was formed by former members of the United Baptist Church of the South Union Association who were dismissed from the church for preaching that a person could lose their regeneration after salvation. Organizing members include S. N. Bryant, J. H. Parks, Newt Parks, and Andrew Silcox. The original name was the Church of God , but added the Mountain Assembly when they learned of the Church of God of Cleveland, Tennessee was using the name. (History Page)
1904	The first Holiness Church [PHC] Foreign Mission Board was formed. Pentecostal missionaries soon made the painful discovery that there was a difference between what has since been termed (speaking in known but unlearned languages) and glossolalia (tongues of angels). The Missionaries were unable to communicate to people in their own languages caused considerable discomfort for Southeastern Pentecostals and also elicited a new round of criticism from their opponents. It was composed entirely of female saints with Mrs. Hannibal Bizzel of Dunn, Secretary and Treasurer. Meanwhile, J.H. King as General Overseer of the Fire-Baptized Holiness Church made appeals for "foreign missions"—meaning perspective missionaries and financial support—in the pages of <i>Live Coals. Pentecostal Holiness Advocate</i> (February 24, 1921) 9.
1904	The General Council of the Italian Pentecostal Assemblies of God organizes in Chicago, Illinois. by Rocco and John Santamaria Assemblies of God

1904	The Brethren in Christ (formerly the River Brethren) incorporates.
1904	The Holiness Church of Christ a merger of The New Testament Church of Christ and The Independent Holiness Church at Rising Sun, Texas . The church is Wesleyan Methodist in doctrine.
1905	Charles Parham moves his school to Houston, Texas, where the same manifestation of the spirit occurred. Parham evangelized through out the Southwest from to 1908. Parham's Apostolic Faith missions were loosely held together by his teaching and charisma-Parham opposed all forms of ecclesiastical organization. It would be under Parham that William Seymour would hear the Holy Ghost baptism doctrine and what would be called the Apostolic teachings.
1906	Chicago, IL. In 1906, W. H. Durham , pastor of the North Avenue Mission in Chicago, was invited to Azusa Street by a former member of his congregation who had relocated to California. When Durham returned to Chicago with his new anointing, a revival of unusual proportions broke out. Some of the alumni of those early experiences at North Avenue Mission were Eudorus Bell of Texas, who went on to become the first General Superintendent of the Assemblies of God , and Aimee Semple McPherson .
1906	Azusa Street Pentecostal Revival began at 312 Azusa Street, Los Angeles California (and will thrive to around 1913). The pastor of the Azusa Street Mission was William J. Seymour, an African-American, and a disciple of Charles Fox Parham . The news of the revival was spread by many newspapers of the time and by the newspaper of Seymour's Azusa Street Mission. The Mission's paper, "The Apostolic Faith" (beginning in September of 1906), was instrumental in spreading the events at the Azusa Street Mission. Azusa Street became a revival of major proportions and many thousands were converted and many nominal Christians became filled with the Spirit. For Pentecostals, the events of Azusa Street marks the beginning of modern Pentecostalism, many denominations date their beginnings to this original prayer meeting. http://www.azusastreet.org/
1906	The Apostolic Faith Church is organized by Charles Parham . This group is viewed as the first attempt to organize the new Pentecostal movement. The organization is a loose confederation of churches and ministers, with Parham in the leadership position. His fledgling organization has a serious setback when Parham is rejected as the spiritual head of the Azusa Street Revival, and many Midwestern ministers leave Parham over innuendoes of moral lapses of behavior. The defecting group will be led by W. Faye Carothers and Howard A. Goss .
1906	The Apostolic Faith Church is organized by Florence Crawford who travels to Portland, Oregon and holds a meeting at SW 2nd and Main. Crawford is an early worker and the publisher of the paper began by William Seymour at Azusa Street Mission in Los Angeles. Crawford decides to locate her evangelistic work and begins a newspaper <i>The Apostolic Faith</i> , which is the same name that William Seymour uses for his paper. Crawford soon has a wide distribution of her paper, thanks to the mailing list she obtained while working with Seymour. There still remains controversy over whether she took the list or had Seymour's permission to take it.

1906	Pentecostal Church of Scotland . George Sharpe, of Parkhead Congregational Church , Glasgow, was evicted from his pulpit for preaching the Wesleyan doctrine of Christian holiness. Eighty members who left with him immediately formed Parkhead Pentecostal Church .
1906	The Church of God (Huntsville, Alabama) is organized.
1906	The Church of God of the Mountain Assembly is organized. The church organization was originally called The Church of God until 1911 when they added Mountain Assembly to distinguish themselves from the Church of God (Cleveland, Tennessee) . This group organized at Jellico Creek, in Whitney County, Kentucky by S.N. Bryant, J.H. Parks, Newt Parks, and Andrew Wilcox. These men had been expelled from Union Baptist Church of the South Union Association for not adhering to the Baptist doctrine of eternal salvation. It is Pentecostal and holiness in background.
1906	The Church of God organizes at Cleveland, Tennessee. The group is a split from The Holiness Church , Cleveland, Tennessee)
1906	The New Apostolic Church . A name change from the Universal Catholic Church (1863).
1906	B.H. Irwin , founder of the Fire-Baptized Holiness Church writes that he was baptized in the Spirit on Christmas Eve, 1906. He was in Salem, Oregon at the time. Our last extant record places him in Oakland, California in 1908.
1906	The Pentecostal Assemblies of the World founded under the leadership of Elder William J. Seymour. The Pentecostal Assemblies of the World was the first Pentecostal organization to develop directly from the Azusa Street Revival in 1906. -OR- The first organization from Azusa Street was the Assemblies of God , and the ministers that would form the Pentecostal Assemblies of the World split from the Assemblies of God .
1906	G.B. Cashwell (Methodist Evangelist) Visits Azusa St. and receives the "experience" A minister of the Methodist Church, joined the Pentecostal Holiness Church in 1903. He became a leading figure in the church and the Pentecostal movement on the east coast. He traveled to Los Angeles to visit the Pentecostal revival at the Azusa Street mission . While there he professed having received the baptism in the Holy Spirit and the evidence of speaking in tongues. Rev. Ellis Roberts (Father of Oral Roberts) becomes a pastor of a the Pentecostal Holiness Church .
1906	Glenn Cook brings the Azusa Revival message to Lamont, Oklahoma. Due to B.H. Irwin's moral failure, the host church may not have still been officially connected to the Fire-Baptized Holiness Church, but the members were certainly followers of distinctive FBH tenets.
1906	G.B. Cashwell (Methodist Evangelist) meets with M.S. Lemons, M.M. Pinson, J.H. King and A. J. Tomlinson and "shares" his "experience".

1907 [A. J. Tomlinson](#) had become the acknowledged leader of these Christian believers whose faith was driven by Wesleyan notions of personal holiness and reported Pentecostal experiences of being filled with the Holy Spirit and glossolalia. **Church of God** Divides and 2 new denominations are formed.

1907 **Church of God splits.** [A. J. Tomlinson](#) forms the **Church Of God (Cleveland, TN)** after his "experience"

1907 [Alexander Boddy](#) who was looking for something more than just the conventional Christian walk, and so he went to Norway to see a man called [T.B. Barratt](#) ([see 1861 article](#)) [a British born and educated Methodist minister] who was speaking in tongues and he realized that this was what he wanted. Barratt founded the "Filadelfia Church" in 1907 and worked with Lewi Pethrus. Lewi Pethrus received his "experience" from 3 Swedish vistors to Azusa Street: Andrew Ek, Edvin Tallbacka, and Alwin Christenson. [Letter to Azusa Street from T.B. Barratt](#)

In 1907, Alexander Boddy brought T.B. Barratt to Sunderland and they began holding meetings to wait upon God and people began receive their 'Baptism in the Holy Spirit.' This began a move of God that was unprecedented in The United Kingdom and brought people from all over the country. Mrs. Boddy layed hands on a man by the name of **Smith Wigglesworth** who then received the "experience"

1907 *The Year of Uniting:* [The Association of Pentecostal Churches of America, the Church of the Nazarene, and the Holiness Church of Christ](#) were brought into association with one another by C. W. Ruth, assistant general superintendent of the [Church of the Nazarene](#), who had extensive friendships throughout the **Wesleyan-Holiness Movement**. Delegates of the Association of **Pentecostal Churches of America** and the **Church of the Nazarene** convened in general assembly at Chicago, from October 10 to 17, 1907. The merging groups agreed upon a church government that balanced the need for a superintendency with the independence of local congregations. Superintendents were to foster and care for churches already established and were to organize and encourage the organizing of churches everywhere, but their authority was not to interfere with the independent actions of a fully organized church. Further, the General Assembly adopted a name for the united body drawn from both organizations: [The Pentecostal Church of the Nazarene](#). Phineas F. Bresee and Hiram F. Reynolds were elected general superintendents. A delegation of observers from the [Holiness Church of Christ](#) was present and participated in the assembly work. ([Nazarene History](#))

1907 **Church of God splits.** [Church of God Prophecy](#) forms.

1907 [Revival in Dunn, NC](#), led by [G.B. Cashwell](#) Results in FBH and PHC Accepting Pentecost. Upon arriving in his hometown on Dunn, North Carolina, in December 1906, Cashwell immediately preached Pentecost in the local Holiness church. Interest was great that in the first week of January 1907 he rented a three-story tobacco warehouse near the railroad tracks in Dunn for a month-long Pentecost crusade, which became for the East Coast another Azusa Street. Tom J. McIntosh was baptized in the Holy Ghost and spoke in tongues as the Spirit gave evidence in 1907 and left for China immediately after speaking in tongues, and in what he believed was Chinese, at the Dunn revival. In a subsequent report to the *Bridegroom's Messenger*, he lamented, "Oh! How we would love to speak to these poor people. Of course, God speaks with our tongues, but not their language." (3)

1907 [J.H. King](#) founder, [First Pentecostal Holiness Congregation Organized in Goldsboro, NC](#) Meets with [A. J. Tomlinson](#) and [G.B. Cashwell](#) and receives the "experience" [J.H. King](#) is a friend of [Charles H. Mason](#).

1907 The **Church of God in Christ** (A split within [Christ's Association of Mississippi of Baptized Believers](#) accepts the teaching of the baptism of the Holy Ghost with evident of other tongues) – [Charles H. Mason](#) a Missionary Baptist travels to Azusa Street and has the "experience".

1907 The **Church of Christ (Holiness) USA** – [Charles Price Jones](#) (friend of [Charles H. Mason](#) and [J.H. King](#))- split from the **Church of God in Christ**

1907 The [Christian Church of North America](#) organized: The origin of the CCNA is rooted in the Italian Pentecostal Movement which had its inception in Chicago, IL, in 1907, a part of the larger outpouring of the Holy Spirit at the turn of the century.

1907 The [Church of God, The](#) (Huntsville, Alabama).

1907 The [Pentecostal Church of the Nazarene](#) - Formed through merger of **The Association of Pentecostal Churches of America** and the [Church of the Nazarene](#) (California).

1907 The [United Apostolic Faith Church](#) -[W. O. Hutchinson](#) – British/Israel teaching. ([Heresy](#))

1907 The [Pentecostal Free Will Baptist Church](#) changes its name from the **Camp Fear Conference of the Free Will Baptist Church** when it takes on Pentecostal beliefs. Three other conferences of **Pentecostal Free Will Baptist Church** will merge in 1943.

1907 [John Alexander Dowie](#), considered the father of healing revivalism in American, dies at age 59. Dowie would form the Christian Catholic Apostolic Church in Zion, with himself as First Apostle, and developed one of the most influential centers in early Pentecostal history-THE CITY OF ZION-on sixty six hundred acres [about 10 square miles] around forty miles north of Chicago on the west shore of Lake Michigan.

Though Dowie himself did not accept the Spirit-baptism with tongues theology, he is considered one of its founders due to his emphasis on divine healing as part of the atonement.

1907	A family by the name of " Shakarian " visit Azusa Street and have the " experience " Owners of the worlds largest dairy farm. (to be continued) (view pdf)
1907	Kathryn Kuhlman (Baptist) is born in Concordia, Missouri. Kuhlman would become a world renowned female evangelist that would become associated with the Pentecostal and Charismatic movements. In 1972, she was granted an honorary Doctor of Humane Letters degree by Oral Roberts University. In 1973, Benny Hinn attended one of her "healing crusades", which was a catalyst for his life as a charismatic preacher.
1908	The Church of God with Signs Following (Cleveland, TN) - George Went Hensley Snake handling Hensley is ordained into the ministry by A. J. Tomlinson .
1908	The Colored Fire Baptized Holiness Church (Anderson, South Carolina) – William E. Fuller - amicably withdraw from the Fire-Baptized Holiness Church – will change its name in 1922 to Fire-Baptized Holiness Church of God
1908	The Pentecostal Church of the Nazarene . The Holiness Church of Christ (South) joined with the Pentecostal Church of the Nazarene . This event is viewed as the official founding of the Church of the Nazarene . The church is considered a split from the Methodist Episcopal Church (1784). In 1919 the Pentecostal Church of the Nazarene , wishing to distance themselves from the Pentecostal movement, will change its name by dropping the "Pentecostal" from their name. (Nazarene)
1909	Charles Parham locates the small Apostolic Faith Alliance at Baxter Springs, Kansas and continues to print his journal the Apostolic Faith . (Parham link)
1909	K.E.M. Spooner attended the Azusa St. Revival and became one of the Pentecostal Holiness Church 's most effective missionaries in Africa.
1909	Dr. A.G. Canada , the first superintendent for the PHC of the Western North Carolina Conference attends the Azusa St. Revival and comes out against the initial evidence doctrine. Dr. Canada becomes a well known radio preacher in Oakland, California
1909	S.D. Page and F.M. Britton visit the Azusa St. Mission.
1909	Union members organize what will become the Church of Christ in Christian Union .
1909	The Churches of Christ in Christian Union of Ohio, The (Marshall, Ohio) – A split from the Council of Christian Union Churches . A holiness sect.

1909

The **Church of God** (Dothan, Alabama) – H.G. Rogers, M.M. Pinson D.J. Dubose, and J.W. Ledbetter (**merged with Church of God in Christ [White]** in 1913) On December 20, 1913, elders E.N. Bell and [Howard A. Goss](#) issued a call to convene a general council of “all Pentecostal saints and Church Of God In Christ followers,” to meet the following April at Hot Springs, Arkansas. This invitation went only to the white saints.

H.G. Rogers (Joins with E. N. Bell to form [Assemblies of God](#))
M.M. Pinson (joins E. N. Bell to form "Word and Witness" publication)
D. J. Dubose (convert of M. M. Pinson)
J.W. Ledbetter (serves as secretary to H G. Rogers)

1909

[William Marrion Branham](#) is born. Branham is one of the most influential Pentecostal Bible ministers of the first half of the 20th century. He was considered by many to be the initiator of the healing and charismatic revival that began in 1947, and from his ministry there sprang a myriad of other ministers who became internationally known. Churches could not accommodate the crowds, and the meetings moved to large auditoriums or stadiums for united campaigns in the major cities of North America, and around the world (1909-1965).

1910/1913

[George W. Hensley](#) introduced **snake handling** among Pentecostals who lived in the mountains of eastern Tennessee. Hensley literally interpreted the Biblical order of Jesus to 'take up serpents' (Mark 16:18) and Paul's experience of shaking off a viper 'fastened on his hand' (Acts 28:3).

1910

The Church of Jesus and the Watch Mission is a Pentecostal Church founded by George Luetjen who was converted and allegedly received 'Spirit baptism' when he threw away a cigar while walking the streets of New York in December 1910 when he was suffering from depression brought on by family problems

1910

[Billy Sunday](#) uses the phrase [Sawdust Trail](#) to note the path that sinners take as they walk down the aisle at his revival meetings. Sunday would travel throughout the country preaching against wickedness and particularly the evils of "demon rum," or alcohol. He preached to over 100 million people during his lifetime ([Video 1](#)) ([Video 2](#))

1910/1911

The [Church of God \(Guthrie Oklahoma\)](#). This group follows the teachings of [Daniel S. Warner](#) (**Church of God of Anderson**). They believe that God began to restore the church through Warner and others. [George Winn](#), an ex-slave, founded the local congregation in Guthrie, OK. The doctrines of the church are similar to those of the **Church of God (Anderson, Indiana)**, but with stronger emphasis on separation and holiness. Sanctification is held as a second work of grace after justification by faith. Members are not allowed to participate in any type of warfare or military service, nor to use alcoholic beverages and tobacco. Seminary training, salaried ministers, and tithing are rejected. Practices of the church include baptism.

1910

The **Church of God in Christ (White)** [Howard A. Goss](#) – associated with **Church of God in Christ** (African-American organization) – seemed to dissolve or was absorbed when the [Assemblies of God](#) organized in 1914.

1911	The Church of God, The (Pittsfield, Massachusetts) – Methodist and Wesleyan holiness – will change its name in 1930 to The Church of the Gospel .
1911	The Churches of Christ (Holiness) USA (A split within Christ's Association of Mississippi of Baptized Believers over the validity of the baptism of the Holy Ghost with evident of other tongues) – J.A Jeter and D.J. Young.
1911	The Fire Baptized Holiness and Pentecostal Holiness Church merged in Falcon, NC; S.D. Page elected first general superintendent.
1911	The Pentecostal Holiness Church, International – A merger of the Fire Baptized Holiness Church [also known as the Pentecostal Holiness Church Anderson, South Carolina (1898)] and the Pentecostal Holiness Church (1899)] Methodist in beliefs and structure, Pentecostal (Methodist Holiness) in beliefs. The Tabernacle Pentecostal Church will join with this organization in 1915. The church or denomination is a derivative of the Methodist Holiness Movement .
1911	A. A. Allen is born at Sulphur Rock, Arkansas. Allen was converted in 1934 and left a life of alcoholism. Allen became an early disciple of the faith and healing movement. Allen Became a well known evangelist connected to the Assembly of God. Allen would at one time have the largest meeting tent in the world and could seat over 22,000 people. He ministered on radio, television, and through his ministry's magazine. Allen would probably be considered in the forefront of the <i>Second Wave</i> of the Pentecostal movement of the 20th century (1911-1970).
1913-1914	Eudorus N. Bell calls for a organization for Pentecostals through his magazine <i>Word and Witness</i> , edited by Bell at Malvern, Arkansas. Others who are with Bell in organizing a ministerial group are Howard A. Goss , Daniel C. O. Opperman, Archibald P. Collins, and Mack M. Pinson. The group met at Hot Springs and agreed to form a loose confederation, and made its first headquarters at a Bible school in Findlay, Ohio. In 1915, this loose group moved its operations to Saint Louis. (Assemblies of God founded)
1913	The " oneness " movement emerged when R.E. McAlister spoke at an international Pentecostal camp meeting at Arroyo Seco just outside of Los Angeles in April. A Canadian evangelist, McAlister spoke at length about how the disciples baptized in Jesus' name, not the formula in Matthew 28:19. Early the next morning John G. Scheppe ran through the camp shouting the Lord had revealed to him the truth on Jesus Name baptism. Frank J. Ewart encouraged him to speak more in this vein, and they started baptizing people "in Jesus' name only" rather than by the Trinitarian formula found in Matthew.
1914	Church of God of the Apostolic Faith is formed at Tulsa, Oklahoma. The organization has its roots in Charles Parham's revivals.

1914 [Frank J. Ewart](#) is the first Pentecostal to preach the Jesus Name baptism which signaled the beginning of the "Oneness Movement." The "**oneness**" movement emerged when [R.E. McAlister](#) spoke at a Pentecostal camp meeting just outside of Los Angeles in April, 1913. There McAlister preached about the book of Acts recording that the apostles baptized in Jesus Name, not the Father, Son and Holy Ghost.

A year later Ewart erected a tent at Belvedere, just outside of Los Angeles, and along with Evangelist [Glenn A. Cook](#) preached the conviction one needed to be baptized in Jesus Name. Ewart and Cook baptized each other at the end of the meeting. Ewart stressed the baptism in Jesus Name in his paper **Meat in Due Season.**

1915 [J. Roswell Flowers](#), acting as the interim overseer of the [Assemblies of God](#) (in Bell's absence) obtained authority to convene a Third General Council to be held from October 1 through the 10th at St. Louis, Missouri specifically to address, discuss, and debate the issue of baptism. No consensus was reached, but the Council urged the brethren to take a neutral stance toward the issue, and act liberality and have respect for conscience. The Council also failed to endorse the Oneness teaching of God and Jesus. Proponents of both the Trinitarian and Oneness positions were evangelizing within the fellowship. It was clear that unless the issue could be resolved, the fellowship among the [Assemblies of God](#) will disintegrate. The agenda for the Forth General Council of the [Assemblies of God](#) would be to settle the issue over baptism and the Godhead.

1915 [The Pentecostal Church of Scotland](#) unites with the [Pentecostal Church of the Nazarene](#) in November 1915.

1915 [Elim Foursquare Gospel Alliance](#), Founded by George Jeffreys

1915 **Stanley Warren Chambers** is born. Chambers becomes the first general secretary of the newly formed [United Pentecostal Church](#) in 1945, a merger of the **Pentecostal Church Incorporated** and the [Pentecostal Assemblies of Jesus Christ](#).

1916 At the fourth General Conference of the fledgling [Assemblies of God](#) meeting at St. Louis, the **New Issue** came to the forefront and the conference had to deal with this new doctrine. Factions among the attendees championed either the Oneness position, or the orthodox Trinitarian position. A third group tried to mediate and all the issue to be sent to a committee for further study. The Trinitarian faction controlled the key leadership and committee positions. The committee that was to draft the *statement of fundamental truths* was solidly Trinitarian and contrary to the AG's original intention of not creating a denomination, was authorized so impose doctrinal limits upon the membership. The group opposed to Jesus Name baptism had enough support to call for a decision on the New Issue. The committee issued a seventeen-point **Statement of Fundamental Truths** that was worded so that the doctrine of Jesus Name baptism and the Oneness of God was not a part of AG doctrine of teaching, thus reaffirming the orthodox position of baptism and the Godhead. The assembly of ministers at the conference voted in favor of the committee's report and in the end, 156 of the 585 ministers within the [Assemblies of God](#) were barred from further membership. The issue of whether the oneness group was barred from membership is still disputed. According to many Oneness brethren the oneness group walked out of the Council. However, the [Assemblies of God](#) maintains that the vote over the Statement of Fundamental Truths caused the Oneness brethren to be expelled, dismissed, or barred from membership with the body.

1917 [Laymen's Holiness Association](#). The Laymen's Holiness Association was formed under S. A. Danford in 1917 at Jamestown, North Dakota, to serve the cause of Wesleyan-holiness revivalism in the Dakotas, Minnesota, and Montana. This group published a paper, *The Holiness Layman*. J. G. Morrison was elected president in 1919 and led an organization with over 25 other evangelists and workers.

1917 **William T. Phillips** organizes a black Pentecostal group called the [Apostolic Overcoming Holy Church of God at Mobile, Alabama](#). Phillips hold to the newly defined oneness doctrine and the Holiness doctrine of sanctification. Phillips will incorporate his church as the **Ethiopian Overcoming Holy Church of God** in 1919 or 1920.

1917 [The Pillar of Fire Church](#) - Alma Bridwell White - Wesleyan-[Arminian](#). . A derivative of the **Methodist Holiness Movement**.

1917 **Kenneth Hagin** is born in McKinney, TX. Raised as a Southern Baptist. Converts to Pentecostalism and is licensed and ordained by the [Assemblies of God](#). He is often referred to as the "father of the modern Word of faith movement". Many of his followers often refer to him lovingly as "Dad Hagin" or "Papa Hagin". Hagin copied, actually Plagiarized E.W. Kenyon's work and claimed it as his own. ([See examples](#)) ([Video](#))

1917 [The General Assembly of the Apostolic Assemblies](#) is organized in Eureka Springs, Arkansas by [Howard A. Goss](#), H.G. Rodgers, and D.C. O. Opperman, all were Oneness Pentecostals who have left the [Assemblies of God](#). In late 1917 The General Assemblies of the Apostolic Assemblies **merged** with **The Pentecostal Assemblies of the World** and then held its first meeting in Eureka Springs, Arkansas, later in the same year. This was the first Pentecostal interracial organization, which adopted the name of The Pentecostal Assemblies of the World, was the only Oneness Pentecostal organization until late 1924.

1918	<p>B. B. Warfield was a conservative critic of much religious revivalism that was popular in America at the time. He believed that the teachings and experience of this movement were too subjective and therefore too shallow for deep Christian faith. His book Counterfeit Miracles advocated cessationism over and against miracles after the time of the Apostles. Such attacks did not go unnoticed, and even today Warfield is criticized by proponents of revivalism in the Pentecostal and Charismatic movements. For example, Jack Deere wrote <i>Surprised by the Power of the Spirit</i> with the intention of refuting <i>Counterfeit Miracles</i>. Warfield's book was published before the worldwide spread of Pentecostalism and addressed the issue of false claims to the possession of miraculous gifts under the headings, "Patristic and Medieval Marvels", "Roman Catholic Miracles", "Irvingite Gifts", "Faith-Healing" and "Mind-Cure". His book <i>Perectionism</i> is a detailed critique of what he saw as false theories of sanctification. It includes an analysis of the Higher Life movement and the Keswick movement, as well as a rebuttal of earlier schools of thought, such as that of Asa Mahan and Oberlin College, and in particular the theology of Charles G. Finney.</p>
1918	<p>The Pentecostal Fire-Baptized Holiness Church is formed when a group splits from the Pentecostal Holiness Church.</p>
1918	<p>The Assemblies of God move their headquarters from Saint Louis to Springfield, Missouri. In the fall of 1921 the AG will establish Central Bible Institute and it will become the leading school for training AG ministers and pastors.</p>
1918	<p>Four Square Gospel Amiee Semple McPherson (Salvation Army Methodist Movement)</p>
1918	<p>Oral Roberts is born in Pontotoc County, Oklahoma, the fifth and youngest child of Rev. and Mrs. Ellis M. Roberts.</p>
1918	<p>Jack Coe is born in Oklahoma City, Oklahoma and will be orphaned at an early age. In 1944, Coe was ordained in the Assemblies of God and began to preach while still serving in World War II. After receiving a miraculous healing, Coe felt called of God to preach and teach healing and for the next twelve years he would become a leading proponent in the early 1950s of healing and the healing crusades.</p>
1918	<p>The United Holy Church of America, Inc by Isaac Cheshier</p>
1919	<p>United House of Prayer for All People Bishop Charles Manuel (Sweet Daddy) Grace</p>
1919	<p>Church of Our Lord Jesus Christ of the Apostolic Faith is an Apostolic Pentecostal organization organized by Robert C. Lawson. Lawson, a protégé of G.T. Haywood</p>
1919	<p>United Pentecostal Council of the Assemblies of God, Incorporated is a African-American Trinitarian Holiness Pentecostal denomination, organized in Massachusetts</p>

1919 [Pentecostal Church of God](#) organizes at Joplin, Missouri (First named **Pentecostal Assemblies of America** then **Pentecostal Church of God**. This group was doctrinally similar to the [Assemblies of God](#), but the organizers were leery of formally organizing into a denomination with articles of faith. The group was lead by John C. Sinclair.

1919-1920 **Ethiopian Overcoming Holy Church of God** organized (**Apostolic Overcoming Holy Church of God** 1927) by William T. Phillips, who is also the founder of the black oneness Pentecostal organization [Apostolic Overcoming Holy Church of God](#) in 1917.

1919 [Rex Humbard](#), future pioneer TV evangelist is born.

1920-1921 **The Congregational Holiness Church** forms from a **split** among the [Pentecostal Holiness Church](#). Lead by Watson Sorrow and Hugh Bowling who were expelled from the CHC, the division comes over local church government and the doctrine of healing.

1920 [Church of God With Signs Following](#) organizes. In other areas of belief, the Church of God with Signs Following holds doctrines and practices that are similar to related **Church of God**. However, this group engages in the literal interpretation of Mark 16:17-18 and incorporate drinking poison and handling poisonous snakes in their religious worship services. The practice of snake handling first appeared in American Christianity around 1910 associated with the ministry of [George W. Hensley](#) of Grasshopper Valley in southeastern Tennessee. Hensley was a minister of the Church of God of Richard Spurling ([Ambrose J. Tomlinson](#) in origin). In the 1920s, the Church of God repudiated the practice of snake handling, and Hensley and his followers formed a separate body. Serpent handling in north Alabama and north Georgia originated with James Miller in Sand Mountain, Alabama at about the same time. Miller apparently developed his belief independently of any knowledge of Hensley's ministry. [George W. Hensley](#) dies in 1955 from a snake bite...

1921 **The Church of Gods of the Union Assembly** at Dalton, Georgia by C. T. Pratt as pastor. Members who have been active in support of the church since its organization are L. C. Whitener, L. C. Whitener, Alec Ledford, T. R. Bell and Claud Jones.

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- 1921** [The Kimbanguist Church](#), is organized by charismatic Baptist Simon Kimbangu in the early 1920s in Zaire. Kimbangu was a member of the Baptist Mission Church when he began to have visions and received a call to preach the word and heal the sick. Kimbangu gained a large following from the Congo region, which came from members of other Protestant churches and indigenous religious practice. His doctrine was deviated from accepted Protestant practices. healing by the laying on of hands; strict observance of the law of Moses; the destruction of fetishes; the repudiation of sorcery, magic, charms, and witches; and the prohibition of polygamy.
- In June 1921, the government of Zaire felt the movement out of control, and took action that resulted in a banning of the sect, it exiled members to remote rural areas, and arrested Kimbangu. In September he voluntarily surrendered to the authorities and was sentenced to death for hostility against the state (the sentence was later commuted to life imprisonment). Kimbangu died in prison in 1950 but his movement continued to spread.
- In 1959, Zaire afforded it legal recognition to Kimbangu's movement, and it is now known as the Church of Jesus Christ on Earth by the Prophet Simon Kimbangu.
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- 1921** Southern brethren that were members of the [Pentecostal Assemblies of the World](#) met at Little Rock, Arkansas for a Bible Conference. The meeting was a result of problems that white ministers had in attending conferences at the headquarters of the PA of W in Indianapolis, Indiana. In addition, segregation laws made it difficult for the white and black members to join together in the South. Though this meeting unified the white members of the PA of W, it continued to open the rift between white and black brethren.
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- 1921** Franklin Small, a former Baptist Minister from Winnipeg, Canada forms the [Apostolic Church of Pentecost](#). The church does not adhere closely to the Armenian Pentecostal doctrines of most Oneness (Pentecostal churches-it holds a Calvinistic view of eternal security of the believer.)
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- 1922** [William Seymour](#), founder of Azusa Street mission and leader of the first Pentecostal revival of the 20th century dies in Low Angeles (1873-1922).
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- 1922** [Laymen's Holiness Association](#). J. G. Morrison, together with most of the workers and more than 1,000 of the members, united with the **Church of the Nazarene**.
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- 1923** [Amiee Semple McPherson](#) founds **Angelus Temple in Los Angeles** (a convert of McPherson was a man by the name of [Dr. Charles S. Price](#))
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- 1923** [Howard A. Goss](#) and **T. C. Davis** are empowered by the **PA of W** to sign ministerial credentials for white and black members. A growing rift due to segregationists attitudes was developing among whites who objected to a black, **G. T. Haywood**, signing their credentials. [Howard A. Goss](#) will sign for the credentials for whites and T.C. Davis will sign for black ministers.
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- 1924** The [Pentecostal Assemblies of the World](#), an interracial Oneness Pentecostal organization splits over racial issues. Whites had purposed at the convention to made separate administrative bodies for whites and blacks, but stay under the same organizational structure. A majority of the blacks did not agree to the proposal, so most of the whites withdrew from the PA of W.
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1924	The Pentecostal Mission , also known as Ceylon Pentecostal mission by a Hindu convert Ramankutty alias Pastor Paul
1924	Mount Sinai Holy Church of America, Incorporated . Founder, Senior Bishop and First President, Bishop Ida Robinson .
1924	The Elim Institute is a Pentecostal/charismatic funded by Ivan Q. and Minnie Spencer
1925	The Apostolic Churches of Jesus Christ, The Pentecostal Ministerial Alliance , and Emmanuel's Church in Jesus Christ form as a result of the split from the Pentecostal Assemblies of the World over racial issues. The Pentecostal Ministerial Alliance organizes in Tennessee and has a less strict approach to Jesus Name Baptism and the new birth. The PMA will change its name to the Pentecostal Church Incorporated in 1932. Emmanuel's Church in Jesus Christ is a regional organization that covers the states of Texas, Oklahoma, and Louisiana.
1926	The Fire Baptized Holiness Church of God of the Americas is a predominantly African-American pentecostal holiness denomination of Christians. This church was founded by Benjamin Hardin Irwin and William Edward Fuller, Sr. (1875-1958). The Fire-Baptized Holiness Association originated in Iowa in 1895 under the leadership of Benjamin H. Irwin of Lincoln, Nebraska. Irwin expanded this into a national organization at Anderson, South Carolina in August of 1898. At age 23, William E. Fuller, Sr., a member of the African-American New Hope Methodist Church, attended the founding of that body in 1898. Blacks and whites were admitted with equality. Fuller returned to New Hope from the 1898 meeting, resigned his offices, turned in his license, and cast his lot with the Fire-Baptized Holiness Church. After Irwin left the church in 1900, J.H. King became the General Overseer. Bishop Fuller served as Assistant General Overseer to Overseer King in 1905. Acting on what he thought was a trend toward segregation, Fuller led about 500 members to organize the Colored Fire Baptized Holiness Church in 1908 in Greer, South Carolina. The True Witness periodical was established in 1909. On June 8, 1926 the name Fire Baptized Holiness Church of God of the Americas was adopted.
1927	The Apostolic Church of Jesus Christ is organized from a merger of Emmanuel's Church in Jesus Christ and the Apostolic Churches of Jesus Christ at a joint convention in Guthrie, Oklahoma.
1927	Four Square Gospel organized by Sister Amiee Semple McPherson
1927	Apostolic Overcoming Holy Church of God organized (renamed from Ethiopian Overcoming Holy Church of God)
1928	The Apostolic Church of Jesus Christ forms from the merger of the Emmanuel's Church in Jesus Christ and The Apostolic Churches of Jesus Christ .
1929	Charles Parham , considered the father of the 20th century Pentecostal movement dies at Baxter Springs, Kansas on January 29 (1870-1929). His wife Sarah assumes much of his duties dealing with the publication <i>Apostolic Faith</i> , and his son Robert assumes his speaking schedule.

1930	<p>Pat Robertson is born in Virginia, the son of Senator Absalom Willis Robertson. In the early 1960s, Robertson would begin his 700 Club and the Christian Broadcasting Network, and become an influential televangelist of the last quarter of the 20th century. . Robertson is an ordained Southern Baptist minister, but holds to a Pentecostal theology, a position which puts him at odds with many of his fellow Southern Baptists. (BIO)</p>
1931	<p>Calvary Pentecostal Church is organized in Olympia, Washington by former Assemblies of God ministers.</p>
1931	<p>Morris Cerullo is born. Cerullo converts to Christianity from Judaism and is ordained by the Assemblies of God in 1950. Cerello is prominent in the Voice of Healing ministry and the Full Gospel Businesses Men's Fellowship International. Cerullo will form his own ministerial organization called World Evangelism, headquartered in San Diego, California.</p>
1931	<p>Bishop Garfield Thomas Haywood dies in Indianapolis, Indiana at age 51. A son of former slaves, Haywood was born in Greencastle, Indiana on July 15, 1880. Early leader of the Pentecostal movement and promoter of multi-racial fellowship and worship. Helped to spread the Jesus Name Baptism theology and Oneness of the Godhead. Was chosen to be Secretary of the Pentecostal Assemblies of the World in 1918, and Presiding Bishop 1925-1931.</p>
1931	<p>The Pentecostal Assemblies of Jesus Christ is formed by the merger of the Apostolic Church of Jesus Christ and The Pentecostal Assemblies of the World. This is a result of a Unity Conference which was held in Columbus, Ohio to explore ways to unify the Oneness Pentecostal groups. The Pentecostal Ministerial Association approached the meeting with a two tiered administration plan, whereas the Apostolic Church of Jesus Christ suggested an integrated system. The Pentecostal Assemblies of the World accepts the merger proposal of the Apostolic Church of Jesus Christ.</p>
1931-1933	<p>Racial tension among white and "negro" ministers simmers within The Pentecostal Assemblies of Jesus Christ which prompts several ministers to revived the Pentecostal Assemblies of the World as a separate "negro" organization. leaders of the now absorbed P.A. of W. Former leaders within the P.A. of W, Samuel Grimes, E.F. Akers, and A.W. Lewis calls for a reorganizational meeting in Dayton, Ohio to continue the Charter of the P.A. of W, which the newly formed Pentecostal Assemblies of Jesus Christ failed to keep legal control of. This allowed those opposed to the merger to use the name P.A. of W.</p>
1931	<p>Charles Stanley born. Raised in the International Pentecostal Holiness Church, became president of the Southern Baptist Convention and who ranks among the most popular electronic preachers.</p>
1932	<p>The Pentecostal Ministerial Alliance, a Oneness Pentecostal organization changes its name to The Pentecostal Church, Incorporated</p>
1932	<p>Church of The Lord Jesus Christ of the Apostolic Faith is organized by Bishop Sherrod Johnson, who splits from the of New York Church Of Our Lord Jesus Christ Of the Apostolic Faith Inc.</p>

1933	Associated Ministers of Jesus Christ is organized as a Oneness Pentecostal group. The group would incorporate during World War Two and take the name <u>Associated Brotherhood of Christians.</u>
1933	The <u>Elim Fellowship</u> is formed as an international Pentecostal and ecumenical organization that serves the Christian pastor and workers worldwide. It began as an informal fellowship of graduates of Elim Bible Institute located in Lima, Ohio.
1933	<u>The Way Of The Cross Organization</u> Bishop Henry Chauncey Brooks (H.C.), Founder The Way of the Cross Movement came out of the Church of Our Lord Jesus Christ . The Organization has grown to several churches throughout the country. The current presiding Bishop of Organization is Bishop Leroy Cannady of Baltimore Maryland
1933	<u>Kathryn Kuhlman</u> opens the Denver Revival Tabernacle, at an old warehouse.
1934	<u>Charles Emmitt Capps</u> is born at Brummett, Arkansas. Capps was an intense follower of Kenneth Hagin and the Word of Faith movement and Positive Confession. In 1976 he publishes The Tongue, a Creative Force which is seen as an important WOF book, along with his later book Creative Power . Capps begins a radio program Concepts of Faith in 1977 and was ordained by Kenneth Copeland as a minister of the International Convention of Faith Churches . <i>"This is the key to understanding the virgin birth. God's Word is full of faith and spirit power. God spoke it. God transmitted that image to Mary. She received the image inside of her....The embryo that was in Mary's womb was nothing more than the Word of God....She conceived the Word of God."</i> (Charles Capps, Dynamics of Faith and Confession (Tulsa, OK: Harrison House, 1987), 86-87; cf. Charles Capps, Authority in Three Worlds (Tulsa, OK: Harrison House, 1982), 76-85)--Capps claims that if someone says, "I'm just dying to do that" or "That just tickled me to death," their statements may literally come true (i.e., they may die). According to Capps, this is precisely why the human race now lives only about seventy years instead of 900 years, as was the case with Adam. (Charles Capps, The Tongue -- A Creative Force (Tulsa, OK: Harrison House, 1976), 91) - "... most of my teaching came from Brother Kenneth Hagin ", who was "the greatest influence of my life". Taped correspondence, England, Ark. , Feb. 17, 1982.
1934	Paul Franklin Crouch is born. Crouch has extensive background in the <u>Assemblies of God</u> and will team with Jim Bakker to form the Trinity Broadcasting Network at Santa Ana, California in 1973.
1934	Herbert W. Armstrong begins publication of The Plain Truth , a magazine that will be the official voice of the Worldwide Church of God .
1935	Jimmy Swaggart is born in Ferriday, Louisiana. Swaggart, who would hold ordination with the <u>Assemblies of God</u> , would become a leading televangelist in the mid 1970s and 1980s.
1936	Pentecostal Evangelical Church is organized by G. F. C. Fons at Fort Smith, Arkansas. The group is an association of churches and ministers.
1936	Plymouth Brethren VIII - Splits from the Plymouth Brethren I .

1936	<p>Florence Louise Crawford dies in Portland Oregon. Crawford is founder of the Apostolic Faith evangelistic organization (Portland, Oregon). Crawford was converted at the Azusa Street Mission in 1906 and worked closely with William J. Seymour until 1908. Crawford disapproved of Seymour marrying and took the mailing list of the Apostolic Faith paper published by the Azusa Street Mission (which had a direct bearing on the slow demise of Azusa Street due to the lack of publishing the news from Los Angeles). The transfer of the membership lists has been contentious among those who support Seymour or Crawford's story about the mailing list. Her son Raymond Robert Crawford assumes the leadership of the Apostolic Faith Mission.</p>
1937	<p>Kenneth Copeland is born. Will develop a major televangelist ministry based on the Word of Faith theology.</p>
1937	<p>The annual conference of the Pentecostal Assemblies of Jesus Christ meets in Oklahoma City, Oklahoma. Since Oklahoma is segregated, black ministers are forced into racially segregated accommodations. Combined with the mistrust of many blacks of the merger in 1931 between the Pentecostal Assemblies of the World and the Apostolic Churches of Jesus Christ, most blacks leave the Pentecostal Assemblies of Jesus Christ and returned to the Pentecostal Assemblies of the World.</p>
1938	<p>Assembly of Christian Churches is organized by Puerto Rican congregations (in New York and Puerto Rico) who were influenced by Francisco Olazabal, a noted Hispanic evangelist.</p>
1938	<p>Zion Assembly Churches is formed by Bishop J.P. Shields from a split from The Church Of Our Lord Jesus Christ of the Apostolic Faith Inc.</p>
1939	<p>The Bible-Pattern Church Fellowship founded by George Jeffreys, a Welsh minister who, together with his brother Stephen Jeffreys.</p>
1939	<p>Jim Bakker is born in Muskegon, Michigan. Bakker will found the PTL Club and Heritage USA, a theme park for Christians. Bakker helped Pat Robertson on the 700 club in the 1960s and early 70s, and eventually left and formed a ground breaking televangelist network and ministry called PTL. Bakker will resign his PTL oversight and from the ministry when it is revealed that he had an affair with a church secretary.</p>
1941	<p>Oral Roberts pastors a Pentecostal Holiness Church (G.B. Cashwell influence)</p>
1941	<p>Demos Shakarian (Shakarian Family of the Azusa Street Revival) meets Dr. Charles S. Price (McPherson convert), a well-known healing evangelist. Demos is the founder of the Full Gospel Business Men's Fellowship International.</p>
1941	<p>The Apostolic Ministerial Alliance is organized by R. L. Ooten. The organization is a result of a split from the Pentecostal Assemblies of Jesus Christ when L.R. Ooten led around one thousand ministers from the states of Indiana, Ohio, and West Virginia out of the organization.</p>

1943 The **New River, Wilmington, South Carolina, and Camp Fear Conferences** of the **Pentecostal Free Will Baptist Church** merge in general conference. In 1959 the group will formerly organize into the **Pentecostal Free-Will Baptist Conference**.

1943 [Ambrose J. Tomlinson](#), founder of the Church of God of Prophecy and early leader of the 20th century Pentecostal movement, dies at age 78. Tomlinson was one of the most influential men in the formation of the Pentecostal movement. In his early life, Tomlinson religious experiences was what is termed mystical Quaker, who accepted the teaching on healing in the atonement taught by Holiness-Pentecostalism. Before the end of the 19th century, Tomlinson also accepted the holiness doctrine of entire sanctification, that the dedicated Christian can be free from sin, and claimed that he had attained this experience. Tomlinson's denomination splits into **24** different denominations.

1944 The **Mutual Broadcasting Company** is the only network selling air time to religious groups, but puts in place policies that made it difficult for evangelicals to buy time. This is attributed to problems that were encountered with [Amiee Semple McPherson](#) and Father Coughlin in the 1930s and early 1940s.

1944 **Robert Parham** the leader of the Apostolic Faith organization founded by his father [Charles Parham](#), dies. Robert's death will leave a vacuum in the Apostolic Faith organization and this lack of leadership will result in a split in 1951 over progressive issues that many feel would bring the AF churches into more fellowship with other Pentecostals groups.

1944 The **National Religious Broadcasters** Association is organized by 150 evangelical broadcasters. Their first official act was to hire a communications attorney in an attempt to force the networks to sell them air-time. This would be a crucial decision for televangelism, due to the rapid explosion of television ownership in the 1950s.

[Amiee Semple McPherson](#) dies in Los Angeles at age 53. Aimee paved the way for women in the ministry and was one of the pioneers of the Pentecostal movement's attempt to gain acceptance. She was the first women to have a radio license and a radio program. Throughout the depression, Aimee *backed a series of relief efforts including soup kitchens, donations, and free medical clinics.*

1944 Aimee wasn't without controversy with failed marriages, a controversial "kidnapping [May, 1926], and a public battle with her mother, Minnie Kennedy and daughter Roberta over control of the church [1937]. Aimee would oust both of them from the church and there is no indication that she spoke with either of them the rest of her life. Fifty-five law suits were filed against her for a variety of damages, but the public continued to come to her Temple, listen to her radio broadcasts, and attend services around the world.

Aimee was found unconscious in her hotel room after speaking the night before to a crowd in Oakland, California, and died that same day. The coroner ruled the cause of death as an accidental overdose of barbiturates. The church and organization is still thriving today.

1944-1956	Jack Coe , Assemblies of God , during his brief tenure [1944-1956] was an up and coming evangelist whose unfortunate death while in his 30s, cut short his ministry and it would be speculation to claim Coe's influence was generational. After his death, A. A. Allen bought his tent and continued on with large tent meetings, as did Oral Roberts.
1946	The United Pentecostal Church is formed by the union of The Pentecostal Church Incorporated and the Pentecostal Assemblies of the Lord Jesus Christ in St. Louis, Missouri.
1947	The Pentecostal World Conference is formed at Zurich, Switzerland with several American Pentecostal groups in attendance.
1947	Granville Oral Roberts Resigns the pastorate of the Pentecostal Holiness Church launches first healing ministry crusade with his first city-wide campaign in Enid, Oklahoma. Roberts was ordained into full-time ministry in 1936 by the Pentecostal Holiness Church . Between 1941 and 1947 he served 4 pastorates, hen begins an evangelistic ministry to pray for the healing of the whole man. One of the early pioneers of Tent revivals and television ministry, is considered the originator of "seed faith" doctrine.
1948	The Pentecostal Fellowship of North America is founded as a means to bring about regular contact among Pentecostals.
1948	Glenn A Cook dies. Cook worked with William J. Seymour at the Azusa Street Mission in Los Angeles as financial and correspondence coordinator. Cook, along with Frank J. Ewart preached the "Jesus Only" message and was instrumental in rebaptizing G.T. Haywood, E.N Bell and H.G. Rogers.
1950	Churches of God in Christ Jesus Came out of Church Of Our Lord Jesus Christ of the Apostolic Faith Inc. Organization. The founder was Bishop Peter Bridges
1951	Full Gospel Business Men's Fellowship International forms. Meets struggling Evangelist Oral Roberts and finances Oral Roberts along with a group of business men. They MARKET the "experience". For example, in 1951 he helped to organize Oral Robert's Los Angeles campaign which had over two hundred thousand people attending over sixteen days .F.G.B.M.F.I. Boost They Were The Force Behind Charismatics. According to the testimony of Demos Shakarian, the International President of the F.G.B.M.F.I., in the Denver Post of Sept. 3rd, 72, "He believes his organization was the force behind the charismatic renewal movement. . ." And according to the introduction leaflet of the organization they say of him, " <i>As surely as God endued Moses with divine direction to deliver Israel, He empowered Demos Shakarian, a California dairyman.</i> "
1951	The Apostolic Faith alliance (founded by Charles Parham) splits over issues dealing with organizational structure and distrust of organizations which date back to Parham's rejection by the Apostolic Faith church in Los Angeles (the Azusa Street Mission). The faction that withdrawals and at Spearman, Texas they form the Full Gospel Evangelistic Association (FGEA).

1952	Rex Humbard in Akron, Ohio, begins his televangelist program which will continue until 1983. At one time Humbard will have the largest network of television stations that carry a religious broadcast in the United States. His success in the new medium of television helps to build a "Cathedral of Tomorrow" at Cuyahoga Falls, Ohio. Humbard recounts that he was inspired to go onto television while standing outside of O'Neil's Department Store in Akron, Ohio. People were huddled around a television, marveling at a Cleveland Indian's game. Humbard, an Arkansas evangelist passing through town, felt called to become the evangelist to spread the Gospel via television. Humbard purchased an old movie theatre in Akron, christened it Calvary Temple, and began broadcasting.
1952	Church of God , founded by A. J. Tomlinson in 1923 after he was removed as General Overseer from an organization of the same name that he began in 1906, is renamed the Church of God of Prophecy after civil action in court over who owned the rights to the name Church of God.
1952	Assemblies of the Lord Jesus Christ is organized when three interracial Oneness Pentecostal groups merge ; The Assemblies of Jesus Christ , the Church of the Lord Jesus Christ , and the Jesus Only Apostolic Church of God .
1952	Tofik Benedictus "Benny" Hinn Born. A Pentecostal pastor and televangelist. He is the host of <i>This Is Your Day</i> , a 30-minute television show on various religious networks, including Trinity Broadcasting Network, Daystar Television Network, Revelation TV, and The God Channel.
1953	The Emmanuel Holiness Church forms from a split within the Fire-Baptized Holiness Church . The organizational meeting takes place at Whiteville, North Carolina.
1954	Oral Roberts first television program was broadcast on sixteen stations. It was filmed in a studio, but in 1955 the program switched to his tent meetings. For a time his sermons were done in a studio, healing lines in the tent. Roberts dropped his program in 1967, when his tent came down for the last time. Gene Scott assisted Oral Roberts in establishing Oral Roberts University in Tulsa, Oklahoma. Gene Scott eventually joined the pentecostal Assemblies of God denomination and for several years served in a variety of countries as an evangelist.
1955	George W. Hensley who is credited with introducing snake handling among Pentecostals died due to an untreated snake bite.
1956	Jack Coe , a leading proponent of divine healing by faith dies of complications from bulbar polio at age 38 (1918-1956).
1957	The Pentecostal Churches of The Apostolic Faith is organized from a split led by Bishop Samuel Hancock from the Pentecostal Assemblies of the World .
1957	Bible Way Churches of Our Lord Jesus Christ World Wide is organized by Bishop Smallwood E. Williams , and is a split from The Church Of Our Lord Jesus Christ of the Apostolic Faith Inc

1958	Richard W. Culpepper, David Nunn, W.V. Grant, and Morris Cerullo organize the World Convention of Deliverance Evangelists . It will function from 1958 to 1965, when it ceases meeting.
1959	The Pentecostal Free-Will Baptist Conference changes its name to the Pentecostal Free Will Baptist Church .
1959	William W. Street , a prominent American Methodist church historian dies. Street authors three works on religion in the United States; <u>The Story of Religion in America</u> , <u>Religion on the American Frontier</u> , and <u>Methodism in American history</u> (1881-1959).
1960	Church of God (Black Jews) "Prophet F. S. Cherry established the Church of God (Black Jews) in Philadelphia. Cherry taught that the true Jews are black and that Jesus was black." Crim, Keith (ed.). <i>The Perennial Dictionary of World Religions</i> . San Francisco: Harper Collins (1989). Reprint; originally pub. as <i>Abingdon Dictionary of Living Religions</i> , 1981; pg. 108.
1960	Dennis Bennett , an American Episcopalian. Bennett was the Rector at St Mark's Episcopal Church in Van Nuys California announces to the congregation that he had received the outpouring of the Holy Spirit. Soon after this he was ministering in Vancouver where he ran many workshops and seminars about the work of the Holy Spirit. This influenced tens of thousands of Anglicans world-wide and also began a renewal movement within the Roman Catholic and Orthodox churches.
1960	Bible Way Pentecostal Apostolic Church is formed by Bishop Curtis Jones who splits from the Church Of Our Lord Jesus Christ of the Apostolic Faith Inc.
1960	Pat Robertson founds the Christian Broadcasting Network.
1960	People's Temple Christian Church Full Gospel becomes an affiliated church of the Disciples of Christ (Jim Jones would later become ordained in the Christian Church)
1961	The American Lutheran Church (ALC) During his seminary training, Larry Christenson questioned how and where the power of God for ministry was to be found. He studied the Bible and wondered as many do, why the descriptions of the early Christians were so different from what he saw in the church, and was also very curious about healing ministry through Agnes Sanford's book <i>The Healing Light</i> . In August 1961, during Christenson's second year of ministry he was invited by an elderly Norwegian woman to hear evangelist Mary Westberg. Christenson was asked that evening by Westberg if he wanted to receive the baptism in the Holy Spirit, and he received the gift of tongues soon thereafter. Christenson's congregation became a center for renewal and he became a leader among charismatic Lutherans.
1962	Free Gospel Church Of Christ, Inc. Bishop Ralph Green Came out of The Way of the Cross Organization.
1962	The Holy Temple Church Of The Lord Jesus Christ Of The Apostolic Faith is formed from a split of The Church of The Lord Jesus Christ Of the Apostolic Faith . Bishop Randolph Goodwin is its founder.

1963	<p>An outpouring of charismatic renewal took place in the Bel Air Presbyterian Church near Los Angeles. The pastor, Louis Evans, Jr., led the people into a "...program based on commitment to Jesus Christ, the discipline of studying and obeying the Word of God, and training lay leadership for group study and prayer." (Hummel p. 46) This led first to effective ministries of evangelism and healing. Later they began to discover that as they were obedient to God, spiritual gifts of 1 Cor. 12 would manifest. http://www.primi.org/history.html</p>
1963	<p>Pat Robertson coins the term "700 Club" as a reference to individuals who make a financial contribution to his ministry.</p>
1964	<p>Pat Robertson begins the "700 Club" on television.</p>
1965	<p>Pat Robertson hires Jim and Tammy Bakker to create a small Jesus-based puppet show for kids. The result, a show called <i>Come on Over</i>, is an instant hit and was the beginning of the televangelical networks. Jim is instrumental in launching and hosting the 700 Club (November, 1966). Over time Pat started putting himself on television instead of Jim and Tammy and began easing them out of the network. Jim and Tammy re-located to California and were staying with their friends Paul and Jan Crouch when the idea of launching their own Christian network was born.</p>
1965	<p>Oral Roberts University opens in Tulsa, Oklahoma.</p>
1965	<p>Raymond Robert Crawford dies in Portland Oregon. Crawford is the leader of the Apostolic Faith Mission (Portland, Oregon), a work started by his mother, Florence Louise Crawford in 1908. His mother was converted at the Azusa Street Mission in 1906 and worked closely with William J. Seymour until 1908.</p>
1965	<p>William Branham, a leader in the Pentecostal and "Latter Rain" movement dies on December 24th, six days after a car accident (December 18th). Branham's life was influenced by numerous visions and angelic visits. Branham was probably the leading individual in the <i>Second Wave</i> of Pentecostalism in the 20th Century. In May, 1946 Braham began his first revival crusade that would launch him into the vocabulary of Pentecostalism.</p>
1966	<p>A group of Presbyterian pastors who had been touched by the Holy Spirit gathered together at Camp Furthest Out at Lake Murray, Oklahoma and founded the Presbyterian Pastors Charismatic Communion. This group was dedicated to promoting an experience of the Holy Spirit but in terms that were consistent with their Presbyterian theology and style.</p>
1966	<p>The Lutheran Church-Missouri Synod (LC-MS) Rodney Lensch was an LC-MS pastor in Thousand Oaks, California. He had also recognized the discrepancy between the power of God in the Bible and what he had experienced in his pastoral ministry, when he heard the testimony of three clergy from different denominations speak on the baptism of the Holy Spirit. One of them, Rev. Ray Bringham went to the home of the Lensch's, where he prayed for Lensch and his wife to receive the baptism of the Holy Spirit. They received it that evening, and his life was transformed completely.</p>

1966	Kenneth Hagin, Sr. he moved to Tulsa, Oklahoma, where he opened a ministry office. That same year, he taught for the first time on radio (Charismatic Word of Faith) An Article by D. Owers
1966	" The 700 Club " premiered on local television in Virginia Beach in November 1966, and Jim Bakker was its original host.
1967	The Charismatic phenomenon became accepted by the Roman Catholic Church. It broke out in 1966 as a result of a weekend retreat at Duquesne University led by theology professors Ralph Keiffer and Bill Soty. One of the largest tongues speaking groups today is within the Catholic Church. "By 1973, the movement had spread so rapidly that thirty thousand Catholic Pentecostals gathered at Notre Dame for a national conference." ("Seminar on Pentecostalism" by Wilson Ewin - page 22)
1967	Oral Roberts ends his tent crusades and drops his TV program. He will reemerge on TV in 1969.
1968	Oral Roberts joins the Methodist Church and receives ministerial credentials.
1968	The Wesleyan Church is formed when the Wesleyan Methodist Church and the Pilgrim Holiness Church merge.
1968	Dr. Charles Fuller's long running program " Old Fashioned Revival Hour " ends after a thirty-five year run. Dr. Fuller began his program in 1933, and moved to the Mutual Broadcasting Network in 1937, then to ABC in 1951.
1969	Oral Roberts returns to television with a new television style. His new television program was taped at the NBC studios in Burbank, California, but soon shifts to the campus of Oral Roberts University in Tulsa.
1969	New Testament Christian Churches of America, Inc. was incorporated in 1969 in St. Louis, Missouri, as a schism from the Pentecostal Church of God (PCG) of Joplin, Missouri. NTCC was founded by a former PCG missionary, R.W. Davis
1969	Holy Temple Church of Christ, Inc. Bishop Joseph Weathers Came out of The Way of the Cross Organization.
1970	The Lutheran Church in America (LCA) While there were a few forerunners such as Paul Swedeberg and Glen Pearson, the charismatic renewal as a movement did not occur in the LCA until the 1970's. According to Charles Miller, a charismatic Lutheran pastor and consultant, who worked with bishops in the 1970's and 1980's, the LCA bishops saw charismatic renewal as a move of God the same way as the Catholic bishops. Also, the teaching and practice of the gifts of the Spirit were addressed similarly, i.e., boundaries were given in theological statements but the use of gifts was tolerated and even encouraged. Charismatic renewal was not addressed by the LCA until 1972 when a resolution was passed at their convention that no prejudice be shown against the charismatic movement, and that a report be written addressing the movement pastorally.

1970-1971	Bishop Worthy G. Rowe of South Bend, Indiana calls for key Oneness Pentecostal Apostolic ministers to come together to study the feasibility of a world wide fellowship. Soon the Apostolic World Christian Fellowship is founded and Bishop Rowe is the first chairman.
1970	A. A. Allen dies at age 59 in San Francisco, California. Allen was an early disciple of the faith and healing movement and became a well known evangelist connected to the Assembly of God, until he parted company with the organization over a DUI charge in Knoxville, Tennessee in the mid 1950s. Allen would at one time have the largest meeting tent in the world and could seat over 22,000 people. He ministered on radio, television, and through his ministry's magazine. Allen would probably be considered in the forefront of the second wave of the Pentecostal movement of the 20th century. Died in 1970, medical examiner's office (number 70-079608 certificate 4633) a probable heart attack, with a secondary cause of death due to "acute alcoholism and fatty infiltration of the liver: alcohol blood level 0.36. Contributing to the cause of death was the "ingestion of alcohol." (Video 1) (Video 2) (Video 3)
1972	Jim and Tammy Bakker form Trinity Broadcasting in partnership with Jan and Paul Crouch. Together, they create a daily talk show "Praise the Lord." This relationship will not last quite a year. As Bakker and Crouch dissolve their partnership, Crouch keeps Trinity Broadcasting while Bakker keeps the PTL initials - although they now stated that it meant "People That Love."
1973	Assembly of God Evangelist Jimmy Swaggart begins his television programming.
1973	Kenneth Copeland begins publishing the Believers Voice of Victory .
1974	Fr. Eusebius Stephanou of the Greek Orthodox Orthodox Archdiocese of North America , founder of the Brotherhood of St. Symeon the New Theologian, Fr. Athanasius Emmert of the Antiochian Orthodox Christian Archdiocese and Fr. Boris Zabrodsky of the Ukrainian Orthodox Church in America, founder of the Orthodox Spiritual Renewal Services and editor of "Theosis" journal, were the more prominent leaders of the Charismatic renewal in Orthodoxy .
1974	Assemblies of God Evangelist Jim Bakker begins his Praise the Lord network (PTL). His ministry will eventually be headquartered at Heritage USA in Charlotte, North Carolina and his satellite network will have the largest potential audience in the 1980s. Within just two years PTL is carried on 70 commercial stations and 20 cable services. At the height of their ministry, Jim and Tammy Bakker were watched by about 13.5 millions viewers across the country. They also owned Heritage USA, a Christian-themed retreat and gospel park of 2,300 acres.
1974	The United Way of the Cross Came out of The Way of the Cross Organization . The current presiding is Bishop Adams
1974	Evangelistic Churches of Christ Bishop Lymus Johnson, Founder Came out of The Church of Our Lord Jesus Christ Organization .

1974	<p>"The Charismatic Movement in the Lutheran Church in America, a Pastoral Perspective," gave the background of the pentecostal and charismatic movements, explained the baptism in the Holy Spirit, and the gifts of glossolalia, prophecy, and healing. It also addressed worship, prayer, and social concerns and concluded with 14 guidelines, urging seminaries and programs of continuing education to assist pastors gain knowledge of the movement and develop skills in ministering to their charismatic members.</p>
1975	<p>Pope Paul VI: Speaking to the International Conference on the Catholic Charismatic Renewal on May 19, 1975, encouraged the attendees in their renewal efforts and especially to remain anchored in the Church. 1975 marks the year of the Renewal's "coming of age" in the Catholic Church. Thanks to Veronica O'Brian's urging of cardinal Suenens and the cardinal's convincing recommendation to Pope Paul VI, the Renewal was invited to have its World Congress at Rome on Pentecost during the Holy Year. Pope Paul VI told to the group of 10,000 Charismatics: <i>"Nothing is more necessary to this more and more secularized world than the witness of the 'spiritual renewal' that we see the Holy Spirit evoking in the most diverse regions and milieu... How then could this 'spiritual renewal' not be a 'chance' for the Church and for the world? And how, in this case, could one not take all the means to insure that it remains so?"</i></p>
1976	<p>Charles Emmitt Capps, a strong proponent of the Word of Faith movement and Positive Confession publishes The Tongue, a Creative Force which is seen as an important WOF book (along with his later book Creative Power).</p>
1976	<p>Kathryn Kuhlman dies on February 20 of heart failure in Tulsa, Oklahoma. Kuhlman began her ministry in the 1940s, but it wasn't until the 1960s that she gained national recognition. Kuhlman was one of several Charismatic ministers who helped to bring the Pentecostal experience into mainstream Christianity.</p>
1976	<p>Charles Capps, a proponent of the Word of Faith movement begins a radio program Concepts of Faith.</p>
1976	<p>The United Methodist Church and the Charismatic Movement Issues Guidelines to Charismatic Movement</p>
1977	<p>Pat Robertson leases a satellite transponder to beam religious programming into households via the emerging cable industry. This brings his Christian Broadcasting Network (CBN) and the 700 Club into the homes of millions. The other televangelists follow suit.</p>
1978	<p>Jim Jones, founder of the People's Temple lead his commune to mass suicide in Guyana-638 adults and 276 children die</p>
1979	<p>Pope John Paul II: Speaking to a group of international leaders of the Renewal on December 11, 1979, he said, I am convinced that this movement is a very important component of the entire renewal of the Church... <i>"Remain in an attitude of constant and grateful availability for every gift that the Spirit wishes to pour into your hearts"</i> Noting that since age 11 he had said a daily prayer to the Holy Spirit he added, <i>This was my own spiritual initiation, so I can understand all these Charisms. They are all part of the richness of the Lord. I am convinced that this movement is a sign of his action.</i></p>

1979	Kenneth Copeland launches his televangelistic ministry which focuses upon Word of Faith theology . In 1981 Copeland will move onto satellite in 1981.
1980	Oral Roberts and You is broadcasted on 165 TV stations and had the largest audience of any syndicated religious program of the time.
1981	Jim Kaseman organizes Upper Midwest Faith Churches and Ministries . The group will change its name to the Association of Faith Churches and Ministries
1982	John Wimber began teaching MC510 "Signs, Wonders and Church Growth" at Fuller Theological Seminary , an institution regarded by some as representative of the very inner circle of traditional evangelicalism. Again, controversy was sparked not so much by John's teaching but by his "ministry times" when sick people were healed and demons were cast out right in the classroom. By then, two Fuller professors, Charles Kraft and I, had become overt proponents of Wimber's teaching and ministry models." (pg. 16 Forward by Peter Wagner The Kingdom and The Power edited by Gary S. Greig and Kevin N. Springer)
1982	Clarence Robinson organizes The Full Gospel Evangelistic Association .
1984	The Roman Catholic Bishops of the United States: "... <i>the Charismatic Renewal is rooted in the witness of the gospel tradition: Jesus is Lord by the power of the Spirit to the glory of the Father</i> "
1986	In Christianity Today, May 16, 1986, Pastor Don LeMaster of the West Lauderdale Baptist Church in Fort Lauderdale, Florida, estimated that five percent of SBC congregations were openly charismatic at that time. (SBC)
1987	Finis J. Dake , author of Dake's Annotated Reference Bible dies. Dake's Bible is widely used in Pentecostal circles. "Finis Jennings Dake was born in 1902 and died in 1987. His son Finis, Jr. says it took Dake seven years of constant work to complete the 35,000 notes included in the 1,400-page Annotated Bible. It is a virtual systematic theology and a compilation of Dake's views and doctrines.
1987	Jim Bakker resigns as head of PTL and oversight of Heritage USA. The resignation came after a revelation that he had an affair with Jessica Hahn, a church secretary, and paid her hush money.
1988	Toronto Airport Christian Fellowship (TACF) is a Christian church and religious organization in Etobicoke, part of the city of Toronto, Canada. It is a member of the Partners in Harvest group of churches and is directly affiliated with Catch the Fire Ministries. The church is famous for the Toronto blessing, an experiential religious activity which spread amongst the Charismatic church world-wide. by Pastors John & Carol Arnott .
1989	Jim Bakker is convicted on 24 counts of fraud and conspiracy - his sentence was 45 years, unusually long for such a case. On appeal the sentence was reduced to 18 years in August 1991 and the following year he and Tammy divorced. On July 1, 1994 Jim Bakker was moved to a halfway house and in January of 1995, he was released from prison.
1988	Jimmy Swaggart. Confess to indiscretions with a prostitute in a New Orleans suburb. Steps down from the Assemblies of God in March 1988.

1989 **James Ryles**, the pastor of **Bill McCartney, founder of Promise Keepers** received a vision of the **Beatles** group, in which they represented the music God was going to use to bring an end-time revival. "In the summer of 1989, I had a dream...And I remember the dream thinking to myself, wow - this is like the Beatles music was new. The Lord spoke to me and said, *'What you saw in the Beatles - the gifting and that sound that they had - was from me. It did not belong to them. It belongeth to me. It was my purpose to bring forth through music a world-wide revival that would usher in the move of my spirit in bringing men and women to Christ.'*" (Joseph R Chambers quoting "Harvest Conference, Denver, Colorado, James Ryle, November 1990)

1992 [Full Gospel Baptist Church Fellowship](#) A spiritual gifts movement, led by National Baptist Convention, USA, Inc. pastor Paul S. Morton, grew among all the National Baptist Conventions and resulted in the formation

1993 **Rodney Howard-Browne** became well known in a meeting at Carpenter's Home Church in Lakeland, Florida. There came an epidemic of "spiritual drunkenness." (Spring of 1993) **Randy Clark** was introduced to the "laughing revival" by South African evangelist, Rodney Howard-Browne.

1994 **Randy Clark**, a Vineyard pastor from St. Louis, was preaching there when some phenomena took place. Physical manifestations such as holy laughter, shaking, animal noises, falling down slain in the Spirit, healing and others took place.

1994 **Pastor John Arnott**, of Toronto, invited **Randy Clark** to export these experiences to Toronto. (January 1994). In a short time 80% of the people were on the floor. This became known as the 'TORONTO BLESSING.' Some lie on the floor and laugh hysterically while others giggle uncontrollably for hours. Some behave like animals, roar like lions, or soar around the room like eagles. There is also "sanctified dance" being done to the beat of supposed Christian rock music. Others are glued to the floor with "Holy Ghost Glue." **Rodney Howard-Browne** said "One night I was preaching on hell, and (laughter) just hit the whole place. The more I told people what hell was like the more they laughed." (September 1994, "The Baptist Challenge") The Charisma 8/94 magazine stated "no one doubts that having vast numbers of people convulsed in laughter can make whatever is being said from the pulpit irrelevant."

1994 A similar experience has taken place in Seattle, Washington called the "**Seattle Revival Center.**" In 1994, three pastors, **Darrel Stott** of Lake Boren Christian Center, **Steve Richard** of Freedom Life Foursquare, and **Wayne Anderson** of International Church traveled to Toronto and claimed they "got drunk in the Holy Spirit." Pastor Stott tells of his legs growing weak, falling on the floor, his legs flying in the air, laughing uncontrollably, feeling like a drunk, staggering, swinging around posts, shaking, furniture flying in the room, floor rolling, twitching, yelling, rolling down the halls, etc.. ("O Timothy" - #8, 1997 - page 2-4)

1995

Two professors at **Southern Baptist Theological Seminary in Louisville, Kentucky**, told Baptist Press that Southern Baptists shouldn't fear the charismatic movement. "We shouldn't feel defensive or threatened by an alternative experience, perspective or insights about the Holy Spirit," said **William Hendricks**, director of Southern's doctoral studies program. Churches should not be making a big issue of the movement, he added, because "you could be fighting what is a legitimate experience of the Spirit." **Tim Weber**, professor of church history, agreed: "Most charismatics take the Bible as seriously as Southern Baptists, although they read it differently," he said. The professors also said Southern Baptists shouldn't divide charismatics into a separate "camp," since their influence has touched the 15 million-member Southern Baptist Convention. ... The professors believe the time has arrived for a more reasoned approach to charismatics and dialogue with them (Charisma, April 1995, p. 79).

1995

Pastor John Kilpatrick, of the **Brownsville Assembly of God**, in Pensacola, Florida, invited Evangelist Steve Hill to speak. Steve Hill received his impartation "on January 19, 1995, at 3:00 in the afternoon. He says he had to walk over 500 bodies on the floor to get to a London, England vicar for prayer." ("Pensacola Impartations-Apparitions by Joseph R Chambers).

1995

Bull in a China Shop by **Gary Folds, (SBC)** subtitled "A Baptist Pastor Runs into God in Toronto." When he wrote the book in 1995, Folds pastored the **Second Baptist Church of Macon, Georgia**. (He has since moved to First Baptist Church, Belle Glade, Florida.) He promotes the unscriptural phenomena, such as uncontrollable laughter and "spirit slaying," that he experienced at the **Toronto Airport Church in Ontario**. Following is how he described the meetings: "Some people would simply lay on the floor as though they were sleeping". "Others would writhe in what appeared to be anguish, pain, or possibly agony. Some would twitch, while others shook, and some would even have convulsive-type jerking. Many would cry, while an even greater number would laugh". "Many of them would laugh for an hour or longer. One night I saw people laugh for almost two and a half hours"

1996

PENTECOSTAL FREE WILL BAPTIST formed.
<http://www.pfwb.org/history.htm>

1997

Pastor Wallace Henley, Crossroads Baptist Church, Houston, Texas. **(SBC)** His church practices tongues speaking, and he supports the "revival" at the Brownsville Assembly of God in Pensacola, Florida, where the pastor gets so "drunk in the spirit" that he cannot lead the congregation. Henley claims that those who are opposed to the charismatic movement are "pharisaical" and "mean-spirited."

1997

Sword of the Lord. "More than 1,200 Catholics from as far away as California, Alaska and Japan jammed the Presentation Blessed Virgin Mary Catholic Church in Philadelphia in August to experience charismatic revival in a conference that featured Evangelist **Rodney Howard-Browne**, who told attendees: 'People cannot believe that revival is in the Catholic Church.' Catholics laughed hysterically after they were hit with what Howard-Browne refers to as 'the joy of the Holy Ghost.'" According to a quote in the October, 1, 1997 "Calvary Contender, "Pope John Paul II has given his official blessing to the renewal but few cardinals or bishops have embraced it."

1999 **Pastor Ron Phillips** and the **Central Baptist Church** in Chattanooga, Tennessee. This **SBC** congregation had a "Fresh Oil & New Wine" conference on March 7 that was attended by more than 500 **SBC pastors**. **The church uses the charismatic rock-style music and is experiencing charismatic phenomenon. Another Southern Baptist** pastor, Dwain Miller of Second Baptist Church in El Dorado, Arkansas, has prophesied to Phillips that God would use him "to bring renewal to the SBC's 41,000 churches." He is referring to a charismatic "renewal," which is always accompanied by unscriptural ecumenical fervor and downplaying of Bible doctrine.

2006 **Ron Phillips** SBC Chattanooga, TN. "Paul Pressler's last book, where he and others promised those of us with charismatic leanings a place at the Southern Baptist Convention table. Check with Wallace Henley in Houston as well. I serve Central Baptist Church of Hixson in Chattanooga, Tenn., and have hosted Fresh Oil and New Wine conferences for years. Six hundred-plus Baptist churches cooperate with us. We want to stay (in the SBC), but the circle of so-called orthodoxy grows ever narrower. If the gifts of the Spirit have ceased, then let the convention say it. Scholars may not believe in the supernatural, but no reputable New Testament scholar denies the gifts are clearly taught. The action of the International Mission Board is one more step down for a declining denomination whose only hope is a fresh openness to the Holy Spirit."

[The role of Women in the movement](#)

<http://www.godsgenerals.com/> Link to many Pentecostal and Charismatic sermons and testimonies.

(1) Synan, *OTP*, 93. See G.F. Taylor, "Our Church History: Chapter III," *Pentecostal Holiness Advocate* (February 3, 1921) 9; G.B. Cashwell, "Hundreds Baptized in the South," *The Apostolic Faith* 1:6 (February-March 1907) 3.

(2) J.H. King, "History of Pentecostal Holiness Church," (1946) 5-12, 21. See the series by G.F. Taylor in *Pentecostal Holiness Advocate* (March-April 1921). Also: *Live Coals of Fire* 1:6 (Nov 10, 1899) 8; *Coals* 1:9 (Dec 29, 1899) 2. Probably not connected is the reference to Mr. & Mrs. Tuttle of Lawrence, Kansas in Sarah E. Parham, *The Life of Charles F. Parham* (Birmingham: Commercial Printing, [1930] 1977) 25f, and Mrs. Victoria Tuttle, the ruling elder of the Pennsylvania Fire-Baptized.

(3) Agnes Ozman claimed to have spoken Chinese on January 1, 1901 and the A.G. Garrs left the Azusa St. Revival for China. The *Bridegroom's Messenger* ran stories of the Garrs and McIntoshs working together in China. Such stories can be multiplied.

[Clueless \(40 meg download\)](#) Great example of misunderstanding, please listen to the entire 15 minutes

[TOO MANY TO LIST](#) [STILL TOO MANY TO LIST](#)

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