

Apostolic History

The story of the Apostolic - or Oneness Pentecostal - movement, told from the movement's own histories, minute books, and records: from the Day of Pentecost in Acts 2, through the Azusa Street revival, the rediscovery of baptism in Jesus' name, and the organizations that carry the message today. Where the sources give different numbers, both are printed and labeled - see A Note on the Numbers.

The Timeline

The Day of Pentecost - Acts 2 Luke records that on the Day of Pentecost in Jerusalem the Holy Ghost was poured out on the assembled disciples, that about three thousand souls were added that day, and that the converts were baptized in the name of Jesus Christ. Peter's answer to the crowd's question - "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38, KJV) - is the text from which this site, and much of the movement below, takes its name and pattern.

1901 - Topeka, Kansas At a small Bible school in Topeka, students of Charles F. Parham concluded from their study of Acts that speaking in tongues accompanied the baptism of the Holy Ghost. The experience reported there on January 1, 1901 is generally taken as the opening event of the modern Pentecostal movement.

Late Fall 1902 - Galena, Kansas At Galena, Kansas, Charles F. Parham held a revival at the Third Street Mission - Mary Arthur had invited him to Galena, and Fannie Dobson pastored the mission. In Spring River, Parham baptized about one hundred converts; Howard A. Goss was among them. Goss's account of those years, *The Winds of God* - written by his wife Ethel from his diary - is the movement's own diary-based record of its first generation, and much of the early narrative below is drawn from it. Goss himself warns the reader what kind of record it is: the early workers, he wrote of Austin, "never counted our converts."

1905-1906 - From Houston to Los Angeles In the summer of 1905 Parham took a band of twenty-four workers to Houston, Texas, and established a Bible school there. From that school the Los Angeles outpouring was staffed: Lucy Farrow, the school's cook, was sent to Los Angeles with her fare paid from the treasury, and William J. Seymour - a Baptist preacher who had sat in on the school's sessions - was sent after her. Goss records that the April 1906 outpouring at Azusa Street was already underway when Seymour arrived. On his way to the convention at Orchard, Texas, Goss himself received the Holy Ghost on the train on April 16, 1906 - twelve filled in his coach, five in the other, and five more after a change of trains at Alvin.

1906 - The Azusa Street Revival In April 1906, prayer meetings led by William J. Seymour, an African American holiness preacher who had sat under Parham's teaching in Houston, moved into a former church building at 312 Azusa Street in Los Angeles. The revival that followed - services day and night for roughly three years, reported in Seymour's paper *The Apostolic Faith* - carried the Pentecostal message across the United States and, through departing visitors and missionaries, around the world. Goss lists the visitors Azusa sent back out as leaders: A. H. Argue, R. E. McAlister - who would preach the Arroyo Seco sermon of 1913 - A. G. Carr, Glenn Cook, Frank J. Ewart, Frank Small, A. G. Canada, Frank Bartleman, Max Morehead, Harry Morse, John Sinclair, and William H. Durham.

August 1906 - Brunner Tabernacle, Houston, Texas At Brunner, in Houston, a tabernacle was built in August 1906 on a lot given by Brother and Sister M. E. Layne - in Goss's words, the first Pentecostal tabernacle ever erected in the Apostolic Faith movement - with W. Fay Carrothers, a former Methodist preacher, as pastor of the Houston assembly. At the Houston camp meeting that month the movement took, in Goss's phrase, its first definite steps toward organization: Parham was styled Founder and Projector and issued credentials, Carrothers was appointed General Field Director for the United States, and Goss was appointed Field Director of Texas and ordained there.

Fall 1906 - The Pentecostal Assemblies of the World Traces to Azusa The Pentecostal Assemblies of the World (PAW), the oldest of the Oneness bodies, traces its origins to a fellowship formed at the Azusa Street mission in the fall of 1906. Historian Talmadge French's minute-book research established the 1906 Azusa founding; an older dating to a 1913 reorganization in Portland was corrected in print by the scholar who had

published it.

February 1907 - Waco, Texas At a convention and short-term Bible school at Waco, Texas, the young movement settled the question that would define its preaching: that speaking in tongues is the initial evidence of the baptism of the Holy Ghost. A. G. Canada led the opposition. The argument that carried the meeting, Goss records, was made by W. Fay Carrothers - a former Houston attorney - from Acts 10:45-46: the onlookers at Caesarea knew the Holy Ghost had fallen "for they heard them speak with tongues."

1909-1910 - Malvern, Arkansas At Malvern, Arkansas, a 1909 tent revival ran about three months; a lot was bought and a tabernacle built and paid for before it was finished, and about seventy-five men and women were called into the field from that one revival. Howard and Ethel Goss invited E. N. Bell - who had sought the Holy Ghost for eleven months at the Durham Mission in Chicago before receiving - to pastor at Malvern, and Bell took the work. At the Malvern camp meeting of 1910, after open discussion, the workers adopted the Finished Work position, and over one hundred were filled with the Holy Ghost in ten days.

April 1913 - The Arroyo Seco Camp Meeting At a camp meeting at Arroyo Seco, near Los Angeles, evangelist R. E. McAlister preached on water baptism and observed that the apostles in Acts baptized in the name of Jesus, not with the words of Matthew 28:19 alone. John G. Scheppe, who heard the sermon, received what he described as a revelation of the power in the name; the question of the baptismal formula - and, behind it, the nature of the Godhead - was open from that night.

1914 - Rebaptisms and a New Fellowship On April 15, 1914, Frank J. Ewart and Glenn A. Cook rebaptized each other in the name of Jesus at Los Angeles, and the Jesus-name baptism campaign began in earnest; Ewart's paper *Meat in Due Season* spread the message widely. The call to Hot Springs was Goss's work as much as anyone's: in November 1913, E. N. Bell and Howard Goss announced and signed the call for the conference, published month by month in Bell's paper, *The Word and Witness*; at the conference itself, April 2-12, 1914, Bell served as chairman and Goss as secretary, and the two men incorporated the new body in Arkansas. The same month, Pentecostals gathered at Hot Springs, Arkansas - about three hundred people from twenty states, by Tyson's account - and organized the Assemblies of God.

1915 - The Message Reaches the South The baptism question traveled south through print first. E. N. Bell, editor of the Assemblies of God paper *Word and Witness*, opposed the new teaching in "The Sad New Issue" and then, in August 1915, published "Who Is Jesus Christ?" - an article widely read as opening the door to it. Fauss, who lived the sequence, places its working-out at named Louisiana and Texas camps: a camp meeting at Trinity, Texas, July 10-20, 1915, and at Merryville, Louisiana, August 3-13, 1915 - the first Pentecostal camp meeting of any kind in that little city, where, Fauss says, dozens received the baptism of the Holy Ghost. Between August and December, at Caldwell, Texas, L. C. Hall taught the Jesus-name truth to the Merryville workers, and six were baptized in the name of Jesus there - Harvey Shearer among them.

October 18, 1915 - Beckwith Creek, De Quincy, Louisiana The De Quincy revival had begun in late August 1915, under Brother Hemphill's leadership; seventeen-year-old Oliver Fauss arrived on September 2, and on September 6 the power fell and nine were filled with the Holy Ghost. On the morning of October 18, the four workers - R. L. LaFleur, Bennie Baggett, Roy Dye, and Fauss - resolved together to baptize in the name of the Lord Jesus. LaFleur led fifty-six people out into Beckwith Creek and baptized them in Jesus' name. None of the four workers had yet been baptized in Jesus' name himself. By the end of the De Quincy meetings, Fauss records, nearly two hundred had received the Holy Ghost.

December 1915 - The Elton Bible Conference, Elton, Louisiana At a Bible conference at Elton, Louisiana - December 15, 1915 to January 15, 1916, held in a Methodist school building and campground, with Harvey Shearer in charge - the ministers of the South settled first the baptism question and then, from December 27, debated the oneness of God itself. On Sunday, December 19, after a 10 a.m. Bible study on baptism in Jesus' name, the company went out at 3 p.m. to a lake about a mile and a half away, on its south side. Shearer walked out into the water first, and thirteen followed to be baptized in Jesus' name - all of them gospel workers or ministers. Oliver Fauss, who kept the conference notebook from which this account comes, was one of the thirteen. Baptisms continued through the conference until they numbered in the dozens.

October 1916 - The Parting with the Assemblies of God At its 1916 General Council, the Assemblies of God adopted a Statement of Fundamental Truths affirming a Trinitarian understanding of the Godhead, and the Oneness ministers withdrew or were expelled. French's count from the Assemblies of God's own minutes: 156 of its 585 ministers had embraced the Oneness message. Fauss preserved the account of the Oneness men in the

lobby afterward asking, "Where shall we go from here?"

1917-1919 - The First Oneness Organizations Oneness ministers meeting at Eureka Springs, Arkansas, at the turn of 1917 formed the General Assembly of the Apostolic Assemblies; in 1918 that body united with the Pentecostal Assemblies of the World. The PAW was an interracial body - by its own later account about 70-75 percent of its constituency was white in 1918 - and by January 1919 its headquarters had moved to Indianapolis under G. T. Haywood's oversight.

October 1924 - The White Ministers Withdraw from the PAW In October 1924 most of the PAW's white ministers withdrew, a separation the sources tie to the era's racial divisions; the PAW continued as a predominantly Black-led body, electing Haywood its first presiding bishop in 1925. The withdrawing ministers organized separately, principally in the Pentecostal Ministerial Alliance. The sources differ on the PAW's size after the split - see A Note on the Numbers.

1924 - The Pentecostal Witness In 1924 Oliver F. Fauss - by then a veteran of the 1915-16 conferences - founded *The Pentecostal Witness*, a paper for the Oneness work in the South. The paper is an ancestor of *The Pentecostal Herald*, which began at the 1945 merger; Fauss went on to serve the merged body as Assistant General Superintendent in two stints, 1947-49 and 1951-71.

1931-1932 - The PAJC and the PCI Take Shape The Pentecostal Assemblies of Jesus Christ (PAJC) was organized in 1931 with about seventy-five charter ministers, drawing together Oneness churches from the earlier organizational streams. In 1932 the Pentecostal Ministerial Alliance and Emmanuel's Church in Jesus Christ consolidated as the Pentecostal Church, Incorporated (PCI). Through the 1930s the PAJC and the PCI grew side by side, teaching - in Fauss's later summary - "practically the same thing."

September 1945 - The Merger at St. Louis After negotiations begun in 1944, the PAJC and the PCI met in St. Louis, Missouri. On Monday, September 24, 1945, the PCI voted 164 to 24 for the merger; in joint session on September 25 the two bodies adopted the name **United Pentecostal Church** and elected Howard A. Goss - a Pentecostal pioneer of 1903 - their first General Superintendent. The merged body took the name United Pentecostal Church International in later years.

March 1952 - The Assemblies of the Lord Jesus Christ In March 1952, three Oneness bodies - the Assemblies of the Church of Jesus Christ, the Jesus Only Apostolic Church of God, and the Church of the Lord Jesus Christ - merged at Urania, Louisiana, adopting the name Assemblies of the Lord Jesus Christ (ALJC), as the ALJC's own Articles of Faith record.

January 2008 - The Worldwide Pentecostal Fellowship In September 2007 the UPCI's General Conference voted to permit television advertising. Six senior UPCI ministers who objected to the medium itself - Johnny Godair, Crawford Coon, Floyd Odom, Nathaniel Wilson, Larry Booker, and Kenny Godair - withdrew and in January 2008 formed the Worldwide Pentecostal Fellowship (WPF), organized as a ministerial fellowship rather than a denomination, with headquarters in Tulsa, Oklahoma.

Today The UPCI remains the largest Oneness body; the ALJC and the WPF continue alongside it, and the PAW - the movement's oldest organization - carries on as an independent body. Present-day figures are given, labeled by source, in The Movement Today below.

1901-1914: The First Generation - Goss's Account

Most of the men and women who would divide over the Name in 1915 learned to preach in the same tents, and Howard Goss's diary is the record that names them. Converted at Galena, Kansas, in 1902 and baptized by Parham in Spring River, Goss worked the circuit the movement actually traveled: the Kansas missions at Galena, Joplin, Columbus, Melrose, and Baxter Springs; the Texas bands of 1905 - Oscar Jones's band to Alvin, Tommy Miller's to Galveston; Angleton, Texas, where the revival that began February 27, 1906 made its first convert of Addison Mercer, a Baptist deacon who himself became a preacher; Austin, where the work moved from a tent on East Twelfth Street to East First Street to an uptown hall before Goss turned it over to J. D. Shumack; San Antonio, in 1907, with A. G. Canada's group. These were companies of five to eight workers, and, in Goss's recollection, ninety percent of them were very young.

Two settlements of those years carried forward. At Waco in 1907 the movement settled tongues as the Bible

evidence of Spirit baptism, Carrothers's Acts 10 argument prevailing over Canada's opposition. And at Houston - first at Brunner Tabernacle in 1906, where credentials were issued and field directors appointed - the movement took its first steps toward organization, years before Hot Springs gave it a name. When the Assemblies of God was organized in 1914, its chairman was E. N. Bell and its secretary was Howard Goss: the same Goss who, in December 1915 at Elton, Louisiana, would be found teaching on the name of God to the ministers of the South - and who, thirty-one years after Hot Springs, would be elected the first General Superintendent of the United Pentecostal Church. *The Winds of God* ends at Hot Springs in 1914. Goss's record of the years after belongs to other books; his diary's gift to this history is the first generation, named and placed.

1913-1916: The New Issue

The question that split early Pentecostalism began as a question about a baptismal formula. At Arroyo Seco in April 1913, R. E. McAlister pointed out that while Matthew 28:19 commands baptism "in the name of the Father, and of the Son, and of the Holy Ghost," the book of Acts records the apostles baptizing in the name of Jesus. Frank J. Ewart took the observation further: in his preaching and in *Meat in Due Season*, Ewart taught that the name of Jesus is the revealed name of the one God - that Father, Son, and Holy Ghost are not three persons but manifestations of the one God, who is Jesus. That teaching - called the "New Issue" by its critics and the "Jesus Name" message by its advocates - spread quickly: at Glenn Cook's Indianapolis meetings alone, Ewart's own book counts 465 baptized into the name of Jesus.

The question reached the Pentecostal work of Louisiana and Texas in 1915, carried in part through the Assemblies of God paper *Word and Witness*, whose editor, E. N. Bell, first opposed the new teaching and then, in August 1915, published "Who Is Jesus Christ?" - an article widely read as opening the door to it. In the South the settlement was worked out face to face. At De Quincy, Louisiana, in October 1915, evangelistic workers baptized fifty-six converts in Jesus' name on October 18 - before any of the four workers had themselves been so baptized. At the Elton Bible Conference that December, the ministers debated for days; the conference record, kept by seventeen-year-old Oliver F. Fauss and preserved in his published works, shows the baptism question settled on December 19, 1915, and the Godhead question taken up from December 27 - with the minister assigned to defend the Trinitarian side conceding on the record.

Fauss's notebook lets the Elton conference be followed day by day. The Godhead question was taken up on Monday, December 27, 1915, and discussed for three days. R. L. LaFleur - the same worker who had baptized the fifty-six in Beckwith Creek two months before - was assigned to present the Trinitarian side, and, on the record Fauss kept, conceded it: the notes from those days read, "God is bringing us back to Acts 2:38, His plan... God's pattern is Acts 2:38, this is plain." On Thursday morning, December 30, Howard A. Goss came into the conference; his first subject was "Jehovah," the name of God. The conference's own closing record, as Fauss prints it, is that all the ministers and gospel workers who attended were baptized in Jesus' name in that conference or soon after, except one - and that every church in northwest Louisiana, and most in east Texas, held baptizings afterward, from a few to scores.

The division became formal in October 1916. The Assemblies of God, at its General Council, adopted a Statement of Fundamental Truths that affirmed the Trinity and required its ministers to baptize with the Matthew 28:19 words. The Oneness ministers - by French's count from the Assemblies' own minutes, 156 of its 585 ministers - withdrew or were expelled. Clanton's history gives the same event in membership terms: the Assemblies' ministerial membership dropped from 585 to 429. The two figures are one event counted two ways, and they agree.

The parting of 1916 reached Fauss personally in Houston. In early March 1916, at Maria Woodworth-Etter's meeting in a vacant building at San Jacinto Street and Franklin Avenue, the leaders of the organization, in his words, "leveled their guns at me" over the new teaching - "I didn't know whether there was one person in the Godhead or a dozen," he wrote of that hour. He then spent two or three days at the home of Raymond T. Richey, studying the Godhead question through with Richey and his father, E. N. Richey - Houston Assemblies of God men - and came out settled. Fauss's account of the 1916 General Council itself is reported, not eyewitnessed, and he says so in his own framing: the Oneness men in the lobby afterward asking, "Where shall we go from here?" is the scene as told by some who were present.

1916-1932: Separate Paths

The Oneness ministers who left the Assemblies of God did not at first build a body of their own. Meeting at

Eureka Springs, Arkansas, at the turn of 1916-17, they formed the General Assembly of the Apostolic Assemblies - its first published ministerial list carried 154 names - and in 1918 that body united with the Pentecostal Assemblies of the World. The PAW of those years was one of the most thoroughly interracial religious bodies in America: in 1918, after the union, some 70 to 75 percent of its constituency was white (Tyson's figure, from the PAW's records), and its 1919 General Board of Elders seated Black and white ministers together. Under G. T. Haywood of Indianapolis - whose Christ Temple grew from thirteen members to more than four hundred by 1915 - the PAW's headquarters moved to Indianapolis in January 1919.

In October 1924 the interracial fellowship broke. Most of the PAW's white ministers withdrew - Tyson, the PAW's own historian, dates the break to October 1924 and attributes its final step to the defection of some four dozen leaders. The PAW continued under Black leadership, electing Haywood its first presiding bishop in 1925, and remains the oldest Oneness organization. The departing white ministers formed the Pentecostal Ministerial Alliance (222 ministers on its 1926-27 record, per Clanton) and, through the consolidations of the following years, the two bodies that would eventually merge in 1945: the Pentecostal Church, Incorporated (1932), and the Pentecostal Assemblies of Jesus Christ (organized 1931, about seventy-five charter ministers). A third stream, Emmanuel's Church in Jesus Christ - organized in 1925 with about fifty ministers and workers present - joined the PMA line in the 1932 PCI consolidation.

Fauss traced his own credentials through the churn that followed. "In 1917," he wrote, "a conference was called in Eureka Springs, Arkansas, and our first organization was formed, called the General Assembly of the Apostolic Assemblies. My first license and credentials were issued by this organization." In 1918 that body united with the Pentecostal Assemblies of the World; in 1924, in his telling, "we were then divided in organization and became known as the Pentecostal Ministerial Alliance and then, finally, as the Pentecostal Church, Incorporated" - while "another group in another part of the country was organized in 1932 and was known as the Pentecostal Assemblies of Jesus Christ." (Fauss dates the PAJC's organization to 1932 in this telling; Clanton gives 1931, as printed above.)

1945: The Merger at St. Louis

Merger talks between the PAJC and the PCI began in 1944. Fauss - who, according to the publisher's epilogue to his works, drafted the resolution that opened negotiations at the PAJC's 1944 General Conference and later sat on the committee harmonizing the two bodies' books - remembered the two organizations simply: they "believed and taught practically the same thing until, finally, God led us together." In September 1945 the two bodies met in St. Louis. The PCI, whose constitution required a two-thirds vote, approved the merger on Monday, September 24, 1945, by **164 votes to 24**, and then voted to make the decision unanimous. The PAJC adopted the proposed constitution (its members' preferred name, *United Apostolic Church*, was recorded but expressly not made a condition). In joint session on September 25 the name **United Pentecostal Church** carried unanimously, and Howard A. Goss was elected the first General Superintendent - in Clanton's words, "practically the unanimous choice."

A Note on the Numbers

The 1945 minister total is the best-attested figure in this history, and the church total is the least - and this page prints both facts rather than smoothing either over. For the ministers, the sources reconcile exactly: Clanton's *United We Stand*, citing each body's own final records, gives the PAJC's 1945 ministerial list at **1,028** and the PCI's 1945 Manual at **810** - which sum to **1,838**, precisely the figure in the UPCI's official Research & Development series for 1945. Foster's *Their Story* gives the same count rounded, "approximately 1,800 ministers."

For the churches, the sources answer different questions and are printed here side by side, labeled:

- **521 churches (UPCI Research & Development series, 1945)** - built from the final official lists: the PCI's 175 affiliated churches (a figure every source agrees on) plus 346 PAJC churches.

- **324 churches (Clanton, from the PAJC's 1945 Ministerial Record Book)** - the PAJC's own listed churches. Clanton adds the PAJC general secretary's caution that the list "did not include many of their churches."

- **Approximately 900 churches (Clanton's merged total, and Foster's *Their Story*)** - the classic insider histories state about 900 churches at the merger but show no arithmetic for it; it is reachable only by counting

nonaffiliated and unlisted works the official lists omit. (The PCI's own 1945 Manual counts its churches as 175 affiliated, or "approximately 500" including the nonaffiliated.)

The same care applies earlier: for the PAW after the 1924 separation, Tyson prints a 1925 minute-book listing of over 1,200 ministers, while French's minute-book reconstruction gives 556 ministers by late 1926. Both claim the PAW's own minute books; they appear to count differently (a cumulative listing against an active roster is the likely explanation, though neither author states it), and they are not blended here. And Fauss - an eyewitness and organizer whose works are a principal source for 1915 - published no merger totals at all; no 1945 figure is attributed to him.

1952: The Assemblies of the Lord Jesus Christ

Not every Oneness body joined the 1945 merger. In March 1952, pastors of three organizations - the Assemblies of the Church of Jesus Christ, the Jesus Only Apostolic Church of God, and the Church of the Lord Jesus Christ - gathered at Urania, Louisiana, and merged under the name Assemblies of the Lord Jesus Christ. The ALJC's own Articles of Faith preserve that account of its founding, and the Louisiana legislature marked the body's seventieth anniversary, and its Urania origins, in House Resolution 264 (2022). The new body's youth camp met at Urania from 1952 to 1963 and at Olla, Louisiana, annually thereafter. The ALJC today is governed from its General Conference and is led by a General Superintendent, as are the other bodies on this page; its ministers hold the organization's membership, and its churches remain sovereign in their own affairs under its constitution.

2008: The Worldwide Pentecostal Fellowship

The newest of the three bodies covered by this site's directory arose from a dispute not over doctrine but over media. The UPCI had long restricted television; a resolution to permit television advertising failed in 2004 and was tabled in 2006 before passing at the General Conference of September 28, 2007. Six senior UPCI ministers - Johnny Godair, Crawford Coon, Floyd Odom, Nathaniel (Nate) Wilson, Larry Booker, and Kenny Godair - held that the medium itself compromised the message. They withdrew, and in January 2008 formed the Worldwide Pentecostal Fellowship, headquartered in Tulsa, Oklahoma. The WPF is deliberately structured as a fellowship of ministers rather than a denomination: it does not own or control local churches. Its founders chaired it in turn; at its Summit in 2025 the fellowship elected Nathaniel A. Urshan II - the first chairman from outside the founding six.

The Movement Today

Present-day size can be stated two ways, and the two are not the same measurement. The UPCI publishes official figures: its 2026 reporting gives **12,578 credentialed ministers and 5,241 churches in the United States and Canada**, and approximately six million constituents in more than 49,000 churches across 203 nations worldwide (UPCI General Conference 2026 reporting). Neither the ALJC nor the WPF publishes an official membership or constituency total.

This site's own directory - compiled in October 2026 from the organizations' published church locators, church by church - counts **4,941 UPCI church listings, 390 ALJC listings, and 261 WPF listings** in the United States and Canada. Locator counts run below official totals (daughter works, preaching points, and unaffiliated works are listed inconsistently), which is why both sets of figures are kept, labeled, in this account. The directory itself is on the Churches page.

Sources

The narrative above is drawn from the movement's own histories and records, principally: Oliver F. Fauss, *What God Hath Wrought and Buy the Truth and Sell It Not* (in *The Complete Works of O. F. Fauss*, Word Aflame Press) - eyewitness memoir and dictated history, including his preserved 1915 Elton conference notes - his reproduced notebook of the Elton Bible Conference of December 1915 - January 1916 is the source for the day-by-day Elton account; Howard A. Goss and Ethel E. Goss, *The Winds of God* (1958, revised 1977) - Ethel Goss's redaction of Howard Goss's diary, the diary-based participant record for 1901-1914, cited here for the first-generation names, places, and settlements of those years and for no later period; Arthur L. Clanton and Charles E. Clanton, *United We Stand* (Jubilee Edition, Word Aflame Press, 1995), researched from headquarters files, conference minutes, and the two bodies' final records; James L. Tyson, *The Early Pentecostal Revival*

(Word Aflame Press, 1992), from the PAW minute books of 1918-1930; Frank J. Ewart, *The Phenomenon of Pentecost* (1947) - a participant's testimony, cited here for revival-era events and counts, not organizational figures; Fred J. Foster, *Their Story* (the approximately-1,800 / 900 merger figures at p. 151 are his, unfootnoted in the original); Talmadge L. French, *Our God Is One* - the history of Oneness Pentecostalism in the United States, 1901-1931 (University of Birmingham PhD thesis, 2011; Pickwick Publications, 2014), the project's source for the minute-book counts labeled "French count"; the UPCI Research & Development church and minister series and General Conference 2026 reporting (upci.org); the ALJC General Constitution and Articles of Faith (aljc.org) and Louisiana House Resolution 264 (2022); the WPF's own publications and Kenny Godair's founding account in *Together Magazine* (Issue 68, 2025); and this site's church directory research (October 2026), compiled from the organizations' published locators. Scripture quotations are from the King James Version.

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