We begin our series gain today with a rather exciting topic actually, and that is that one of the most colorful people in all of the early Pentecostal movement was a lady by the name of Aimee Semple McPherson. Before I get to the story of Aimee McPherson, who is a marvelously outstanding figure, let me summarize to some small degree where it is we have come.

We are describing the charismatic movements, particularly in this very early stage, in the early part of this present century. The primary manifestation of the charismatic movements is the birth of classical Pentecostalism. If you take a look at the history of classical Pentecostalism, I think it would be commonly broken into three parts. From 1901 to 1906, from Topeka to the end of the great Azusa revival is commonly called a period of beginnings. It’s the birth of this great movement. From 1909 (or 1906, depending on how you want to date that) to about 1932 is a period of growth and controversy. We have already talked about the divisions within the classical Pentecostal movement in the second decade being principally two theological ones—the emergence of the finished work controversy and the leading to the founding of the Assemblies of God in 1914, and then in 1916, the Unitarian classical Pentecostal movement, which obviously threatened to dissolve the early Pentecostal movement. So there’s a period of beginning from about 1901 to 1906, a period of growth and controversy from 1906 to about 1932, and then from 1932 to the present a period of what I would call consolidation and prosperity. We are in that period from about 1906 to about 1930. The exact dates obviously are not precise, but they’re just rough estimates.

What I would like to do in this session is to talk about classical Pentecostalism after the major theological turmoil, now the second decade of the twentieth century, the emergence of finished work and Unitarianism, and talk about Pentecostalism, classical Pentecostalism, as a movement in the 1920s, 1930s, and 1940s. What I would like to do principally is two things.
One, say something about the great figure, Aimee Semple McPherson, and then talk about later emerging denominations or classical Pentecostal groups in the 1920s and 1930s and 1940s. In the lecture that follows this one, we’ll deal with the consolidation and prosperity of this great movement.

So we come now to a great figure, Aimee Semple McPherson. Sister Aimee, as she is popularly called, it must be understood was not Pentecostalism’s first great female healer/evangelist. That spotlight belongs to Mary Woodsworth Etter, whom we talked about in the last series with the birth indirectly of the Unitarian Pentecostal movement. Mary Woodsworth Etter emerged as a healer nationwide in the 1890s and as a Pentecostal healer after 1906. Etter made healing an attraction of Pentecostal religion. As I think of the movement, there are three outstanding ladies who come to my mind: Mary Woodsworth Etter, the first; Aimee Semple McPherson; and more recently Kathryn Kuhlman.

The influence and impact of Sister Aimee must not be underestimated. One writer has said this: “For almost three decades, Aimee Semple McPherson was a controversial figure in the religious world, yet even her detractors grudgingly admitted her abilities.” The Los Angeles Times, which often criticized her, described her editorially as “one of the most remarkable personalities that ever appeared in Southern California, one of the most energetic and forceful women over time, and one of the most widely known.” When new evangelists today attract attention, this writer goes on to say, “newspapers and magazines generally come up with only two names with which to compare the newcomer. Those of Billy Sunday and Mrs. McPherson.” Life magazine began its report of a 1949 crusade which catapulted a new name to fame with this sentence, “In Los Angeles last week an energetic, young evangelist named Billy Graham wound up the biggest religious revival the city has ever seen since the death of Aimee Semple McPherson.”

So a bit about this very outstanding and very important lady. Aimee Semple McPherson was born in 1890 to James and Minnie Kennedy near Ingersoll, Ontario, Canada. James was a farmer; Minnie was an ex-Salvation Army lassie of twenty-eight years. On October 9, 1890, Aimee Elizabeth Kennedy, commonly called Betty, was born on the farm and apparently experienced a normal childhood. The family were regular church attenders, and after elementary school, Sister Aimee attended Ingersoll Academy, a high school, where religion was replaced by dramatics and she became a popular performer.
One of her biographers says of her:

She has a rare ability for personalizing every event and a lively eloquence gave to everything she said in brodery and high coloring. These childhood propensities were the blueprint for Sister’s future technique, the recognized symptoms of her charm and human appeal.

While yet in high school and warned by her parents away from it, she noticed the sign that read “Revival Meeting, Robert Semple, Irish Evangelist, All Welcome.” Aimee went into the Ingersoll Holiness Mission where the young man preached on Acts 2:38–39. After three days of intense conviction, she says, “I could see written everywhere poor, lost, hell-deserving sinner. She cried out, ‘Lord be merciful to me a sinner, in the darkness passed away, in the pardoning blood of Jesus.’”

One biographer goes on to say,

But Aimee was not satisfied with simple redemption. She felt that she must strive for the baptism of fire that the Pentecostals talked about, and she set about invoking it characteristically with hammer and tongs, cutting school, spending hours in the home of the Pentecostal Sister, praying desperately. At school, she stole down to the locker room in the basement and was found there praying with defiant disregard for appearances. After several days of prayer, she received the blessing that she so earnestly sought.

Robert Semple not only told Aimee of his Christ in 1907, but he came back to Ingersoll a few weeks later after her conversion and asked for her hand. Aimee’s parents consented, and their seventeen-year-old daughter became a budding Pentecostal preacher. At first they held meetings in Canada, then they spent several months with William H. Durham in Chicago. In 1910, the Semples left for China, preaching along the way in the north of Ireland and England before sailing through the Suez to Hong Kong. From there the couple went to China, where Robert contracted malaria later and tragically died, leaving Aimee near delivery with their child.

The child arrived in September 1910 and was named Roberta Star Semple. At that point, Aimee returned to Canada. Upon returning from Canada to the United States, Aimee resided first in New York,
then Chicago. In this context in 1912, she entered marriage for a second time, this time to Harold McPherson, wholesale grocery clerk, and lived with his parents in Providence, Rhode Island. To Harold McPherson and Aimee came her second child, Rolf Kennedy McPherson. In 1917, after Rolf’s birth and when money was wanting in the household, Aimee left to take up Pentecostal evangelism full-time. She had previously conducted short-term revivals in her husband’s company, but finally they separated.

She purchased a gospel car and using such slogans as “Jesus Is Coming Soon, Make Ready, Where Will You Spend Eternity,” began an East Coast tour from Maine to Florida. In 1917, she began a periodical, a very important one, called The Bridal Call. In 1918, her mother joined her, and she made her first tour westward to Los Angeles, where she preached in Victoria Hall Mission. The mission was in the Assembly of God body, and since Los Angeles was to become Aimee’s permanent address, she joined the Assemblies of God in 1919.

Brombeck, commenting upon this, says,

Aimee Semple McPherson was a member of the Assemblies of God for only three years—1919–1922—but it was her great campaigns before, during, and after these years which placed innumerable council churches on the map. Before Sister Aimee came, many of the assemblies were but small, struggling missions in city after city—Washington, Canton, Tampa, Miami, Jacksonville, St. Louis, Chicago, Wichita, Tulsa, Denver, Dallas, San Diego, Los Angeles, San Francisco, Montreal, Toronto—everywhere Mrs. McPherson preached, mammoth crowds were attracted and the attention of the churches and the ministers were drawn to the Pentecostal message.

Aimee Semple McPherson was a dynamic and dramatic individualist, and it is doubtful that she could ever have been a permanent member of any organization except her own. It might have been mutually beneficial for her to remain in the Assemblies of God. Her evangelistic ministry could have possibly tripled in growth and in turn she would have benefited by the moderating influences of a conservative movement.

But in 1923, she went out on her own, conducting evangelism, and entered into stardom. With her savings, she purchased a lot in Los Angeles in Echo Park for a tabernacle. Later it would be called
Angeles Temple. Aimee barnstormed the country, telling of her vision for a center of evangelism in the West where all creeds could gather. The temple was formally dedicated on January 1, 1923, and from the first at the temple would be recalled as a perpetual camp meeting. At times excitement and glorious confusion of all activities improvised from day to day. The tentative name, Echo Park Revival Tabernacle, was dropped for the more popular designation, Angeles Temple. It was replete with five thousand seats, red carpet, stained glass, a dome, and balconies.

In 1921, Aimee founded the Echo Park Evangelistic Association in the context of building the temple. While conducting a meeting in Oakland, she preached a sermon on Ezekiel 1, which contains a prophetic vision of four faces—a man, a lion, an ox, and an eagle. These she interpreted as types of her four basic doctrines—Jesus Christ, the Savior, the Baptizer with the Holy Ghost, the Healer, and the Coming King. Since this became Aimee's motto, as well as the declaration on the famous dome, the expression “the Foursquare Gospel” was associated with her work.

The prayer tower was opened in February of 1923, where continuous prayers were offered for requests that came by mail, and telephone, and telegraph. Prayer towers, like periodicals, are characteristic complements of Pentecostal faith evangelists. In the same month, Aimee instituted the Bible Training School, which in time became Life Bible College. “Life” is an acronym for the Lighthouse of the International Foursquare Evangelism, originally called the Evangelistic and Missionary Training Institute.

Then Aimee caught the challenge of radio, realizing that Los Angeles had but two stations and two hundred thousand radios. She wrote, “Then came the challenge of radio.” Aimee McPherson was a profoundly aggressive, creative, outgoing, dynamic person. That’s what I’m trying to portray. She says,

Then came the challenge of radio. There were only two stations in Los Angeles in 1923. When I sat before my receiving set, over it came floating to my ears, songs, music, recitations as clearly and distinctly as though instruments were playing and voices singing right in the room, and yet they were broadcast miles away. My soul was thrilled with the possibilities this media offered for the spread of the gospel. We secured a time on a radio station, began broadcasting a few services, but the thought persisted that
if Angeles Temple had her own radio station, we could broadcast almost all the meetings. Representatives from Western Electric and Times Mere Stations assures me that such a broadcasting station could be installed in the temple for between 20 and 25,000 dollars.

By alerting the Bridal Call constituency, her periodical, she was able to the money needed and KFSG, Call Foursquare Gospel, began transmitting from Angeles Temple in February 1924. What’s amazing about that is that’s the first religious broadcasting in America.

In 1926, a dark cloud in a way descended upon Aimee McPherson, and it’s still called a mystery, it’s called the great kidnapping event. Aimee was apparently taken from Ocean Park, was unheard of for six weeks, and later stumbled into a Mexican border village after walking across the desert. She claimed that when her abductors went for supplies, she managed to cut herself free with a jagged tin can and walked to freedom.

Her third marriage was to David Hutton, an actor who induced her to star in her great sacred opera, The Iron Furnace. David Hutton starred in these fantastic dramatic performances, in this instance as Pharaoh. Hutton and Aimee secretly eloped in 1931. The couple toured the United States and several foreign countries, preaching, singing, and healing. In 1933, the marriage ended as Hutton filed for divorce and Aimee counter filed. She said, “I have made a mistake in remarrying. Some of my friends consoled that I had just married the wrong man.”

The death of Sister Aimee on the 26th of September 1944, is as lost in mystery as her kidnapping. Her death was sudden and abnormal. A rumor was carried about that she had committed suicide. On her pillow were found numerous bills, a hypnotic sedative that had fallen from her mouth, and she had another in her pocket. Her vital organs were healthy. The coroner’s jury returned the verdict that “death was caused by shock and respiratory failure from an accidental overdose of a barbital compound.” Aimee, just as prolific in her work as she was mysterious in some of her private behavior, but perhaps a good summary of her life could be this one:

More than any other group in the country, the Foursquare Gospel people indicate the tendency of certain elements to rally around and follow a leader of striking personality.
Sister possessed all of the qualities necessary to a Messiah of ardent souls. Handsome in appearance, fluent in speech, she had the secrets of crowd psychology. Her preaching services were highly dramatic and she used publicity, costuming, lighting effects, and her personal charm to secure the most striking effects. Her message was the most simple orthodoxy. She claimed and exercised the gifts of healing and of tongues and professed to be under the direct guidance of God. She abounded in good works to the poor, she turned the opposition of regular preachers to her own advantage and to the discomfiture of enemies.

From the time Angeles Temple opened, overflow crowds taxed the facilities, a facility that sat 5,300 people. Membership soared past the 18,000 figure during Aimee’s lifetime. Over 45,000 candidates for baptism were immersed, most of them by Sister Aimee. In the first twelve years of the church, more than 120 converts were registered at the public services. Aimee staged gala biblical oratorios with thousands of singers. One biographer says, Angeles Temple made itself available for civic services in pursuit of vigorous policy of social action. The church pioneered correct time information by telephone around the clock before the telephone company offered the service, but it was the commissary which attracted the most accolades. During the depression over 1.5 million people were helped with food and clothing.

She was an outstandingly, beautiful illustration of a dominant figure within early classical Pentecostalism, well in many scores.

Sister Aimee and her church, the International Foursquare Gospel Church, the idea of the Foursquare Gospel came to Sister Aimee in 1921 and bore initial fruit in 1923, both in Angeles Temple and in the Evangelistic and Missionary Training Institute. Within two years after the opening of the Angeles Temple, thirty-two churches were established Southern California and fifty requests came from outside the state. Aimee had previously established the Echo Park Evangelistic Association in 1921 and the Foursquare Gospel Association in 1922, but these were advisory bodies. In 1927, the International Foursquare Gospel Church was incorporated.

With Aimee's death, the church fell to her son’s leadership, Rolf McPherson.
Recent statistics indicate that within the Foursquare Gospel community are over fourteen hundred churches and nearly two hundred thousand people. A literary voice of the denomination is called *The Foursquare Magazine*, which is a merger of the monthly *Bridal Call* and the weekly *Crusader*. Also, KFSG, the first church-owned station in America, founded in 1923, still actively broadcasts. The theological form of the church was solidified by a twenty-two-point statement of faith called *The Declaration of Faith* compiled by Sister Aimee. In short, it is Baptistic, Pentecostal, and episcopal in some structures.

The International Foursquare Gospel has grown more rapidly overseas than in North America. Commenting on the church, one writer said this:

> The International Foursquare Gospel work is carried on in 29 other countries by 142 missionaries and 2,700 national ministers working in 1,300 churches and 1,3000 meeting places. Of 130,000 total conversions last year, 100,000 were recorded abroad. Of these, only 20,000 went to become members. There are four Bible schools in North America, but 41 overseas.

> The Foursquare Gospel is repeatedly the fasted growing church in the Philippines, the fastest growing churches in most countries are of a Pentecostal or Charismatic background. Four of the largest Protestant congregations in Colombia are Foursquare. An 18-month-old church in Korea draws more than 1,000 young people to afternoon meetings and the International Foursquare Gospel Church is in the forefront of the burgeoning Pentecostal Movement in South America. There are 80,000 Foursquare members in Brazil and 326 churches and 300 other congregations. Growth is rapid. Thousands flocked to the first Foursquare evangelistic meetings in Porto Alegre in 1970 and 700 were baptized. Today 14 churches trace their origins to these meetings.

> Leaders caution, however, on some issues, but the point is enormously fantastic growth. And Aimee is not only a dominant evangelist in the movement, but she’s a person around whom the early story of Pentecostalism can simply be described.

At this point what I would like to do in this lecture is to shift away from this important individual, Sister Aimee, and come
to sort of a telling of several other denominations, Pentecostal denominations, classical Pentecostal denominations that emerged in the 1920s and 1930s. The first of these is what is called the Open Bible Standard Churches, Inc. The Open Bible Standard Church can be said to have evolved within two basic geographic areas—Des Moines, Iowa, and Eugene, Oregon—and today; that is, in the 1990s, number some 41,000 members in 335 churches.

The origin of the Open Bible Standard Churches is two, as I’ve just said. First, in Des Moines, Iowa, and there you have the origin of a denomination called The Open Bible Standard Churches, Inc. In 1926, a few persons who had embraced Pentecostal theology began meeting for worship in an old abandoned firehouse. Little was known to the group, but in January 1927, Aimee McPherson conducted a series of meetings in the city that prospered the little body. Eventually the group moved to larger quarters, and the Des Moines Gospel Tabernacle began. Near the end of 1927, the group decided to affiliate with the newly chartered International Church of the Foursquare Gospel, and the church took the title Foursquare Gospel Lighthouse.

In 1932, largely by the efforts of J. R. Richey, the Foursquare Churches in Iowa and Minnesota withdrew from the International Foursquare Church due to unhappiness, resulting from certain practices within the parent body. The Open Bible Evangelistic Association was formed with some eighty-eight ministers. That’s one group.

The second group began in Eugene, Oregon. The beginnings of the West Coast counterpart go back to 1914, when Fred Horsham and Pat Eagan held a tent revival in Eugene. As a result of these meetings the Lighthouse Tabernacle was born, and it joined Florence Crawford’s Apostolic Faith Movement in Portland. The Lighthouse Tabernacle or Temple withdrew in 1919 and became known as the Bible Standard Churches. Then in 1935, the Open Bible Churches and the Bible Standard Churches, one a fruit of the ministry of Aimee McPherson, the other of the great outstanding lady, Florence Crawford, fragments of both of their ministries—one in Iowa, one in Oregon—broke off, and they formed in 1937 this very important group, the Open Bible Standard Churches.

Theologically, the Open Bible Standard Churches can be classified as Arminian, Trinitarian, and fundamental with a sixteen-point doctrinal creed. Meade in his handbook describes them this way:
The teachings are fundamental in doctrine, evangelical in spirit, missionary in vision, and Pentecostal in testimony. They include emphasis on the blood atonement of Christ, divine healing, baptism of the Holy Spirit, personal holiness, and the premillennial coming of the Lord with baptism by immersion.

Outreach of these churches nationally ranges the length of the West Coast across the northern states and into Pennsylvania. In terms of foreign missions, the church has fifty missionaries operating in Africa, India, Japan, Jamaica, Philippines, South America, including four national institutes. It’s just a very typical example of a later-formed classical Pentecostal body. Publications of the denomination are three: *The Message of Open Bible, The Open Bible Standard Messenger*, and *World Vision*, a bimonthly missionary magazine. So that’s the Open Bible Standard Churches, an example of a denomination that began in the third decade.

Another example of a later developing denomination, which will be important for our story later, is the story of the origins of the Pentecostal Church of America or the Pentecostal Church of God in America. Whereas most of the Pentecostal ministers who attended the First General Council of the Assemblies of God held in Hot Springs, Arkansas, in 1914 were positive, some reacted in fear to the conception of centralization or out of fear of its failures. That would be fairly typical, it would seem to me, that whenever you have a gathering of people that want to form an organization, there are those who will see benefits of conformity of a group, and those will be those who fear the potential of hierarchicalism. This dissenting group opposed the emergence of the Assemblies and viewed the adoption of the fundamental truths of 1916 as a stop toward ecclesiastical conventionalism. Accordingly, after the Assemblies held their general council in Chicago, the dissenting group took steps to effect an organization that would stand true to simple, theological beliefs; that is, they wanted the creed of 1914 of the Assemblies and they reacted negatively against the developed creed of 1916.

So they met in Chicago in 1919. At the meeting in Chicago, this dissenting group from the Hot Springs birth of the Assemblies of God, at the meeting in Chicago on December 30, a group led by John C. Sinclair and George Brinkman, an editor of the *Pentecostal Herald*, organized as the Pentecostal Assemblies of the USA. The group adopted a liberal position on membership by stating in its constitution,
We deem it advisable in order to avoid creating unscriptural lines of fellowship and disfellowship to affiliate on the basic principles of love, righteousness, and truth with due recognition of each other, allowing liberty of conscience in matters of personal conviction.

The group declared itself as non-legislative and disapproved of fellowship on the basis of a doctrinal statement.

In 1922, the group was altered from the Pentecostal Assemblies of the USA to be called the Pentecostal Church of God. And then in 1936, it changed its name again to its current title, the Pentecostal Church of God in America. Headquarters of the group have been quite transient, but since 1950 the headquarters are in Joplin, Missouri. In 1990, the church reported about 92,000 members in 1,100 churches. That’s fairly large.

Though the church organized with a declaration that inerrancy was its only credal plank, that is, the simple assumption of the 1914 creed of the original Assemblies of God, it very soon felt, as do most ecclesiastical bodies, the necessity of defining and limiting its theological scope. Therefore, it developed a creed, as did the Assemblies in 1916. The doctrinal statement listed the things “most assuredly believed among us” in sixteen articles. It’s sort of ironic to me that they reacted against the Assemblies of God’s creed, but yet as most groups do, as it developed and matured, it saw the necessity of creating its own creed. In 1947, the church added a seventeenth article to its sixteen-point creed, sanctification in the finished work.

Now, there are really literally more classical Pentecostal groups than it’s even possible to mention, and if you remember when we started, I made reference to a very fine, excellent tool edited by Burgess called A Dictionary of the Pentecostal Charismatic Movements. We can’t cover all of these denominations, but I refer you to that very excellent, well-written, well-documented dictionary for any denominational groups that you may run into that you do not recognize. But in the few moments that we have left, what I’d like to do is try to mention a few more of these denominations, those that find their definition, find their organization in the 1920s and 1930s, which is the common thread.

Let me come now to the Church of God of Prophecy. As previously stated, there are literally hundreds of Churches of God, the Church of God, Cleveland being the second or third largest Pentecostal
body in the US. Now to understand the Church of God of Prophecy is to go back and tell the story we told before. The labors of A. J. Tomlinson have been noted previously, but in short, he entered the holiness scene through the Bryant-Spurling revivals called the Latter Rain Movement. Remember, we said that some would say that the real beginnings of the Latter Rain or Pentecostal Latter Charismatic Movement is in the 1880s in the Appalachian Mountains. Others say it’s Kansas. Others say it’s Los Angeles. I have slanted things towards Kansas and Los Angeles. But at any rate, A. J. Tomlinson joined the Church of God, taking it into the Holiness-Pentecostal position. Thomlinson, however, clashed with the church leadership in 1922 over the issue of a draft of a constitution that limited his control over the church. Thomlinson was eventually ousted from the Church of God, and when he did, he founded a counter body called the Tomlinson Church of God, which he led from 1922, its founding, until his death.

When A. J. Tomlinson died, his two sons fought for control of the church and its two thousand congregations. Homer Tomlinson left Tennessee for New York City, where he organized the Church of God World Headquarters in 1943, but Milton, his other son, stayed and replaced his dad, founding the Church of God (this is the official title), the Church of God, over which M. A. Tomlinson is general overseer. In the Yearbook of Ecclesiastical Statistics for the most recent year, there was no listing.

In 1953, Milton Tomlinson changed the name of his Cleveland, Tennessee-based body to the Church of God of Prophecy. The most recent statistics list about seventy-two thousand or seventy-three thousand members in about two thousand churches. So what I’m saying is very simple. It’s sort of a truncated story, so if you get lost, I understand. A. J. Tomlinson became dominant in the Church of God, Cleveland, but in 1922, he was put out. He then founded a counter body to this very large Church of God, Cleveland denomination, and he called it the Tomlinson Church of God. When A. J. Tomlinson died, his two boys vied for their father’s group.

One went to New York and founded the Church of God World Headquarters. The other stayed in Cleveland and took over what was left of Tomlinson’s church and founded the Church of God over which M. A. Tomlinson is general overseer.

Before we leave the story, I want to say a word about the original church that A. J. Tomlinson controlled until 1922, and that church
is called, the original one, is called the Church of God, Cleveland. It’s the parent body of so many churches of familiar names. The last listing that I was able to have is that it has almost three quarters of a million members in almost five thousand churches in the United States and Canada. The official organ of the organization is the *Church of God Evangel*, which began publishing in 1910 as a bi-weekly and since 1914, a weekly.

The church established a Bible training school in Cleveland, Tennessee, in 1917 and in 1938 purchased the defunct Murphy Collegiate Institute in Murphy, Tennessee. In 1946, the church purchased what had formerly been Bob Jones College and renamed it Lee College, honoring F. J. Lee, an early leader. So that’s the Church of God, Cleveland, the Church of God of Prophecy.

Now some others rather quickly, just to put their names in your mind, and we’ll refer to them as we go. The International Pentecostal Church of Christ was the result of a 1936 merger of two Pentecostal bodies—the Association of Pentecostal Assemblies of 1921 and the National and International Pentecostal Union. In 1986, the International Pentecostal Church merged with the Pentecostal Church of Christ founded in 1917 and assumed its present title, the International Pentecostal Church of Christ. It has about seventy-six churches and four thousand members.

Another is one we have referred to several times, the Pentecostal Fire-Baptized Holiness Church. The Fire-Baptized Holiness Church emerged in the 1890s under Benjamin Irwin, who taught three works of grace. After Irwin lost control of the church, J. H. King took over the movement and through G. B. Cashwell led the group into Pentecostalism, affecting a merger with the Pentecostal Holiness Church in 1911. In 1918, the Pentecostal Holiness Church suffered schism as the Fire-Baptized group separated “over the wearing of ornaments and elaborate dress.” So, now we have again a Fire-Baptized Holiness Church.

The Fire-Baptized Holiness Church of God of the Americas, now that’s different, and the impression I’m really trying to create is there are a lot of these things, and just look at a standard dictionary, if you find one and you want to know some information on it. The Fire-Baptized Holiness Church of God of the Americas was formerly part of the Biracial Fire-Baptized Holiness Church, but separated in 1908 to be a distinctly African-American body in Anderson, South Carolina.
There is the Pentecostal Free Will Baptist Church that was founded by a merger of several bodies in 1959. A host of other Pentecostal bodies dot the ecclesiastical landscape or spectrum, and to delineate them is pointless for our purposes. A few of them, though, are the Congregational Holiness Church founded in 1920, a schism from the Pentecostal Holiness Church; the Immanuel Holiness Church, founded in 1953, a splinter from the Fire-Baptized Holiness Church; the Elim Missionary Assemblies; the United Holy Church of American, Inc.; and the Universal Christian Spiritual Faith and Churches for All Nations founded in 1932. The list is almost endless of this enormous burgeoning, blossoming movement, but again, I think the outline goes something like this: period of beginnings, 1901 to about 1909; period of controversy and schism, 1909 to 1932. And there are two types of schism—one over personalities, treating denominations; the other over theology, a finished work or Unitarian. And then after 1932, a period of prosperity comes upon the movement.