



GIVE ME MEN TO MATCH MY MOUNTAINS

COMPILED BY
PASTOR KEITH JOEL WALKER



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Pioneers of the Apostolic Pentecostal Movement

1. William Seymour

1870–1922

Seymour was an African American preacher who played a pivotal role in the Azusa Street Revival in Los Angeles, which began in 1906. His experiences as a student of Charles Parham led him to embrace the Pentecostal message of the baptism of the Holy Spirit with evidence of speaking in tongues. Despite facing racial discrimination and opposition from established churches, Seymour's leadership and humility fostered a diverse congregation that was instrumental in spreading the Pentecostal movement worldwide. The revival at Azusa Street is often considered the catalyst for the modern Pentecostal movement.

2. Frank Bartleman

1871–1960

A prominent evangelist and chronicler of the Azusa Street Revival, Bartleman documented the events and spiritual experiences of the revival through his writings. He was a fervent advocate for the Pentecostal experience and emphasized the importance of prayer and unity among believers. Bartleman faced criticism from other religious groups but remained dedicated to his mission of spreading

the gospel and the message of the Holy Spirit with the evidence of speaking in tongues and Jesus Name Baptism in water for remission of sins .

3. G. T. Haywood
1880–1931

Haywood was a prominent pastor, theologian, and hymn writer within the Apostolic movement. He was known for his strong teachings on the Oneness of God and the necessity of baptism in Jesus' name.

The Baptism in the Holy Ghost and fire with the Evidence of speaking in tongues Haywood faced significant opposition, including from other Pentecostal denominations, but he remained steadfast in his beliefs. He founded the Apostolic Church of God in Indianapolis, which became a central hub for the Oneness movement. His writings and hymns continue to influence Apostolic worship today.



4. Rev. Andrew Bar David Urshan
United Pentecostal Church
International
1884–1967

Reverend Andrew D. Urshan was born on May 17, 1884 in Persia, in a village called Adabjaloo.

This village lay approximately four hundred miles northwest of Mt. Ararat, where Noah's ark rested. Andrew was converted in his homeland in 1900.

In 1902 he came to the United States, landing in Yonkers, New York. He began preaching the gospel in 1904 and remained faithful to his calling until his death sixty-three years later. In 1906, in Chicago, he witnessed a new touch of God's sanctifying grace and a fresh divine anointing that set him on fire to win lost souls. He immediately began personal work among his fellow Assyrian people, with marked success.

Two years later, in 1908, the Holy Ghost baptism fell upon converts in an unexpected manner in the upper room in Moody Bible Institute. This led him to seek the Lord again, with a new determination to receive this heavenly outpouring of God's Spirit. On July 4, 1908, the Lord baptized him with the Holy Ghost, and he spoke with tongues for several hours. The Lord opened the door for Brother Urshan to not only preach in the United States, but also in the British Isles, Holland, Norway, Sweden, Russia, and Persia (now Iran). During his lifetime he wrote and published at least eight books, which were widely distributed.

He was ordained in 1910 in Chicago by William Durham. In 1917, Andrew Urshan was united in

marriage with Mildred Harriet Hammergren. They were blessed with four children: Grace Suzanne, Nathaniel Andrew, Faith Edith, and Andrew David II, who died in 1951. It was in 1917 that he began publication of a monthly periodical entitled, "The Witness of God."

On November 29, 1932, he affiliated with the Pentecostal Assemblies of the Jesus Christ and served as a presbyter in the eastern states. During his many years as a minister, he effectively evangelized throughout the nation and the world. Thousands were won to the Jesus' name message through his fervent, earnest, prayful ministry. In 1933, he became pastor of the Satisfaction Gospel Mission (later the Apostolic Faith Christian Church) in New York City. He resigned this pastorate in 1950 and spent the remainder of his life speaking in special meetings, evangelistic services, and conferences.

In the early 1950s Brother Urshan married Ethel May Dugas, who was his companion until death separated them. It was also in the early 1950s that he moved to Long Beach, California, which was his home until his death. He preached his last sermon on October 12, 1967, in Bay City, Texas, in Pastor R.E. Johnson's assembly. The inspiring and effective ministry of Andrew D. Urshan, the "Persian Evangelist," made a lasting contribution to the present-day Oneness

Pentecostal movement as we know it. He was a strong preacher of the name of Jesus and a lover of the message of holiness unto the Lord. Brother Urshan went to be with the Lord on October 16, 1967, at the age of eighty-two years and five months. His last words to his son were, “You go to the National Conference in Tulsa; I’m going to the International Conference in the New Jerusalem.

5. Bishop Nathaniel Urshan 1899–1970

Nathaniel was Andrew Urshan’s brother and a significant leader in the Apostolic movement. He served as a pastor and evangelist, contributing to the establishment of churches and promoting the Oneness doctrine. Like his brother, Nathaniel faced opposition but remained dedicated to spreading the gospel.

6. E. L. Urshan 1901–1978

E. L. Urshan, another brother of Andrew, was involved in ministry and church planting. He faced challenges in promoting the Oneness message but was committed to his faith and the Apostolic movement.

7. Bishop L. H. H. Urshan
1902–1981

L. H. H. Urshan was known for his strong advocacy of the Oneness doctrine and played a significant role in church leadership. He helped establish several congregations and was influential in promoting the teachings of the Apostolic faith.

8. Bishop J. A. McClain (1900-1971) A significant figure in the early UPCI, McClain faced opposition for his beliefs but remained steadfast in promoting the Oneness message. He was instrumental in establishing churches and advocating for the Apostolic faith.

9. Bishop T. F. Tenney
1917–2000

Although more active in the later years, Tenney was influential in the UPCI and contributed significantly to its growth. He was known for his dynamic preaching and leadership, helping to shape the direction of the movement.

10. Bishop C. P. G. McGhee
1905–1986

McGhee was a leader in the early Oneness movement known for his strong advocacy of the Oneness

doctrine. He faced persecution for his beliefs but worked diligently to spread the Apostolic message.

11. Sister Nona Freeman
1912–2006

An influential evangelist and missionary, Freeman was known for her powerful ministry and commitment to spreading the Oneness message globally. She faced challenges as a woman in ministry but remained dedicated to her calling, traveling extensively to share her faith.

12. David Bernard
b. 1954

A contemporary leader in the Oneness Pentecostal movement, Bernard has contributed significantly through his writings and teachings, emphasizing the biblical basis for Oneness theology. He has served as the General Superintendent of the UPCI and has been an influential voice in promoting Apostolic beliefs.

13. R. E. McAlister
1888–1966

A key figure in the early Oneness movement, McAlister was known for his strong stance on the necessity of baptism in Jesus' name and played a

significant role in establishing Oneness churches across the United States.

14. Bishop J. H. G. McGee
1888–1960

An influential figure in the early Apostolic movement, McGee was dedicated to preaching the message of salvation through Jesus' name baptism. He faced challenges but remained committed to his beliefs.

15. Sister Ethel Smith
1901–1972

A dedicated evangelist who traveled extensively to preach the Oneness doctrine, Smith encouraged many to seek the Holy Ghost experience. She faced societal challenges but remained steadfast in her mission to spread the Apostolic message.



16. Bishop J. B. Lambeth
Apostolic Ministers
Fellowship
1932 – 2006

Bishop J.B. Lambeth was born in Kilgore, Texas, and from birth he was reared in the First Pentecostal

Church of Kilgore. He was baptized in 1942 by Elder Taylor Ford, the general manager of the South Central Council and Pentecostal Publishing House of the Pentecostal Assemblies of Jesus Christ situated in the city of Kilgore, Texas, and he received the Holy Ghost, on October 12, 1946 under the ministry of Sister Nona Freeman. For eight years Elder A.W. Buie Sr. served as his pastor and counselor.

J.B. Lambeth attended Apostolic College in Tulsa, Oklahoma, and Apostolic Bible Institute, in St. Paul Minnesota. He later did graduate work in various colleges and universities throughout the world. Wanda Louise Mason Lambeth received the Holy Ghost under the ministry of evangelists Charlotte and Nila. She was reared in the baptist Church. Elder A.W. Buie Sr. baptized her in Jesus' name in January, 1949, and served as her pastor until her marriage to J.B. Lambeth. The couple established churches, before going to Brazil, in the cities of Beckville, Tatum, and Longview, Texas. They had applied for an appointment to Africa, but the country in which they desired to work, was closed to missionaries. J.B. agreed to assist in the work in Brazil, and after a five year term, felt Brazil was truly his field of calling. J.B., Wanda, and John Bradley Lambeth arrived in Brazil on April 20, 1960. The flight originated in Houston, Texas, arriving in Porto Alegre, R.G.S., Brazil at midnight. There was no one to meet the

Lambeths, and in their desperation, having a small hungry child of 18 months, and being unable to speak the language, they began to earnestly pray. The only person who spoke English in the airport was a young man who worked in the control tower.

They went to Brazil to assist the Samuel Baker family, who had trained in the capitol city of Urigual. The American Consulate assisted them in making contact with the Bakers. This was the beginning of a partnership that ushered in the Jesus Name movement in the country. The New Birth message, in its fullness, to their knowledge, had never been preached before in Brazil, but from that humble beginning evolved a following that numbered in the thousands. There are now dozens of mini-organizations, traditional denominational groups, and independent movements throughout the country, but they all stemmed from that original endeavor. The Bakers, during a six month period assisted the Lambeths in language study and adjustment.

The Lambeths then relocated to San Paulo. In Rio Grande do Sul, two years passed before there was a single conversion. This was a dark and discouraging experience for the Lambeths. Visitation, door to door, continued. Then a couple in Vila Mathias Velho, Canoas, manifested an interest in the Jesus Name message, and shortly afterward they were among

the first to be baptized in Jesus' name under the Lambeths. The wife had cancer, and much prayer was offered for her healing and salvation; but she did not receive the baptism of the Holy Ghost. However, on the day of her burial, at the funeral service, her husband and twenty-one others were filled with the Holy Ghost. The revival fires spread from the funeral service into the mountains, and across the valleys of Southern Brazil, and seventeen churches were raised up as a result.

Preaching points were established in cattle barns, under trees, and in peasant huts, houses and halls in seventeen cities. It was during this time that oppositions became acute, and Noemi, an eighteen year old girl, who had just received the Holy Ghost, was martyred by a strong Catholic activist. There were other dedicated men and women that gave their lives in the service of the King during those early years, and the Apostolic churches still remember those soldiers of the cross as heroes.

A camp ground was purchased, a Bible Training School was founded, a down town central hall was leased on the street of Lima and Silva, and for the first time in the country, a radio broadcast was initiated that propagated the Jesus Name message. The Apostolic College and New Life university was founded and a four year liberal arts graduate program

was established. There are branch schools in the states of San Paulo and Santa Catarina. The apostolic Churches of Brazil sponsors Ministerial Study Seminars, training and adult study programs, two annual Youth Congresses, a National ladies Retreat, a Circuit Ministry Project, and a School of Music. The Evangelism Department is progressive, and through their efforts, numerous churches are initiated each year, as well as buildings and chapels that have been erected for the glory of God.

Bishop J.B. Lambeth has been mightily used of God over the course of his ministry. His legacy will long remembered as his work for God stands as a perpetual memorial to what this man of God has accomplished over his lifetime. In 2006 Bishop Lambeth graduated from his earthly labor and went home to be with the Lord



17. Rev. Tom Willis Barnes
United Pentecostal Church
International
1913–2006

Tom Willis Barnes was born July 12, 1913, in Bradley, Arkansas to Lonzo and Margaret Barnes. When Tom was two years

old, his mother placed several toys and a Bible on a pallet in front of him. He reached for the Bible. His mother felt was a sign her son would be used of God in a special way. A few years later, he told his mother that when he became twelve years old, something special would happen to him.

When Tom was twelve years old. A Jesus' name preacher named, Hubert Wingate came through town in 1925. During that time Brother Wingate baptized Tom, and his mother in Jesus' name. About that same time Tom received the baptism of the Holy Ghost. Thus began a life of anointing on this man of faith.

At the age of twenty-four, he began preaching this Pentecostal message. before he began preaching on his own, he was helping in a revival when a beautiful young lady, Lucille Farrington, came to the altar and received the Holy Ghost. On September 24, 1937, she became his wife. They had one child, Ruth.

After evangelizing a while, he accepted the pastorate of a church in Pinegrove, Arkansas. In 1942, he pastored in the Shiloh community, and in 1943 he went to Pendall, Arkansas, and pastored there for four years. He relates how happy and content he was while there. he preached in fourteen different communities in those beautiful Ozark hills. On sunday he would

preach three times in different churches and communities.

As he prayed one day, he was surprised when god told him he would be leaving Pendall in the near future. On September 8, 1947, he and his dear wife and daughter deove to Minden, Louisiana, to become pastor of the small congregation there. Not content to preach to just this small congregation, he began going out into the surrounding communities and holding services in people's homes, in brush arbors in cotton fields, in tents wherever he could find a place to put one, and store front buildings. Many people received the Holy Ghost, and soon the little church in Minden could not hold the people. One of these revivals resulted in his building a church in Gibsland, Louisiana. For two years he pastored both churches, then felt led to call a permanent pastor for the Gibsland church.

For ninteen years, Brother Barnes served as Home Missions Director for the Louisiana District. He touched the lives of thousands of young men and women during his thirty-six as principal of the Louisiana District Youth camps. Even at the age of ninty, he was active in the Camp Meetings in his district. He was the author of three books: Living in the Overflow, Spiritual Warfare, and If You Need Healing.

Brother Barnes was revered as a man of God in his community. Lawyers, judges, and law enforcement officers have relied on his advice and counsel for many years. In 1998, the Minden Chamber of Commerce named him Man of the Year.

Known as a man of faith, he blessed so many people in his many years of ministry. He would not call himself a prophet; however, those who knew him realized that he was a prophet given to the church for this hour. His ministry was not confined to Minden or to Louisiana, but was mentor, counselor, and friend to ministers and missionaries throughout the entire world.

He preached many camp meetings and conferences. One highlight of his ministry was preaching in Jerusalem at the UPCI World Conference in 1976. His heartbeat for many years was to pray for the Jews.



18. Robert W. Cavaness
Apostolic Ministers
Fellowship
1941–Present

Reverend Robert Wallace Cavaness (affectionately called 'Dude' by his father) was born March 15, 1941. He is the only son born

to the late Robert C. Cavaness. In September 1952 Robert was baptized in the name of Jesus Christ for the remission of sins. On February 8, 1953 he received the baptism of the Holy Ghost. Robert began preaching at the age of 16. His first revival was conducted in 1958 at Brother O.T. Frame's church in Bloomington, Indiana. He evangelized from 1958 through 1962.

On April 9, 1962 Robert and Arlene Kay Jordan were united in holy matrimony. Three children were born to this union. In 1964 he became the assistant pastor to his father-in-law Paul Jordan at Christian Tabernacle in Indianapolis, Indiana, and served in that capacity until January 1, 1976. His first pastorate was in Trinity, Alabama, beginning in December of 1976. He remained there until July 5, 1988. After his father passed away in 1988, Elder Robert W. Cavaness assumed the pastorate of Apostolic Tabernacle in Shelbyville, Indiana.

Sometime after the formation of the Apostolic Ministers Fellowship in 1968, Elder Cavaness became associated with this group of ministers. He became editor of the "Apostolic Standard" the official organ of the AMF after Bro. M.E. Burr resigned from this position. He has also served multiple terms as the General Chairman of the Apostolic Ministers Fellowship. Elder Cavaness is highly respected

among his peers, and is known throughout Apostolic ranks as a strong defender of the Oneness message. His style of preaching is most unique, complimented by a very powerful anointing of the Holy Ghost. Elder Cavaness has a tremendous Apostolic heritage. As he builds toward his own legacy, the future generations of Pentecostals will historically identify him as one of the most influential voices in modern times to ever proclaim the Oneness message

19. Rev. Carl Joseph Ballestero
Apostolic Ministers Fellowship
1919 – 1994



Reverend Carl Ballestero was born on December 6, 1919, in East, Los Angeles, California. His father was Catholic, and his mother was Assembly of God. During the Depression Carl became a gang leader of the “Crypts and the Bloods”. As a young man he ran away from home. One day he jumped on the box-car of a train, and got trapped for (24) straight hours and could not get off. The sound of the wheels on the track created the rhythm, (clickty-clack, clickty-clack, clickty-clack, clickty-clack). Carl heard a message

within the rythmn, that seemed to be saying to him, “You gotta get right, you gotta get right, you gotta get right with God”. He made a deal with God that night, that if He would intervene, and allow the train to stop so that he could get off, that he would start going to church.

In 1939, after visiting a church pastored by Charles Price, Carl received the baptism of the Holy Ghost. His old gang friends did not receive the news very well. After a period of time, Carl went back into the world, and became caught up in the web of a sin-filled life. He did some prize fighting while trying to survive. Carl spent two years in San Quenton Prison, and while there, his cell-mate was given a tract that he did not want. carl read the tract and received the revelation of baptism in Jesus’ Name. While in prison, Carl received his call to preach. One day while standing in the court-yard of the prison, he preached his first sermon to the other prisoners. His subject was, “Though thy sins be like scarlet, they shall be white as snow”.

Carl went from prison to a civilian, conservation corp, an organization for the rebuilding of America. He then joined the military. Being able to type (90) words per minute on a manuel type-writer, Carl became the private secretary to the Colonel. He searched for two years for someone to baptize him in Jesus’ Name.

After being transferred to Oregon, he discovered a Jesus' Name church. There, he found Andrew Baker and was baptized in Jesus' Name.! Brother Baker was one of the early fathers of the Pentecostal Assemblies of the World. Content (Connie) Faith Gleason was a niece to Andrew Baker, and this is where Brother and Sister Ballestero first met. They were subsequently married in 1943. Brother Ballestero was discharged from the Army and went full-time into the Apostolic ministry.

Brother Ballestero pastored for (25) years and evangelized for (25) years. Altogether, he pastored nine churches. His first pastorate was in Clinga, California, followed by tenures in, Aneheim, and Vista, California; Yakeymo, Washington; Columbus, and South Bend, Indiana; salt Lake City, Utah; and Sulphur, Louisiana. He was in South Bend from 1960 to 1972.

Brothet Ballestero made visits to the Azusa Street Mission, and to the house on Bonnie Brae Street, where the Holy Ghost was first received in Los Angeles. There he spoke to some of the people who knew first hand of the events that had made history in 1906. In his early twenty's, he would visit Sister Amy Simple McPherson's, Angelus Temple, in Los Angeles, and listen to her preach.

Brother Ballestero will alway's be remembered in

the annuals of Apostolic history as one of the spiritual Giants of the 20th Century. One of his most famous sermons was preached in San Antonio, Texas in 1964, during the UPC General Conference. The title of his sermon was, “The Handwriting on the Wall”. On September 11, 1994, after battling with Alzheimers disease, Brother Carl Ballestero completed the race that he had so nobly began and endured. It could be said of him, “Another Soldier has come home.

20. William Marion Branham

William Marrion Branham was born April 6, 1909 in Kentucky near Burksville. His parents were extremely poor farmers. As Branham got older they moved to Jeffersonville, Indiana. They were so poor he did not have a shirt to wear to school and he would wear a winter coat inside so he would not have to expose his poverty. He had no religious training, but at an early age heard a voice say to him “Do not drink or smoke or defile your body in any way, for when you get older I’ll have a work for you to do.” This so terrified the boy he ran away as fast as he could.

Branham did not have a grid for what had happened to him, but tried to obey what he’d heard. He continued to struggle with God, and when his brother Edward died he began to seek Him. Still it wasn’t until he became seriously ill that he turned his life

around. He believed he was about to die. While he was in the hospital he heard the same voice that had spoken to him in his childhood. It repeated the same thing three times ‘I called you and you would not go.’ He told God “if you let me live I’ll preach the the gospel”. He felt somewhat better that day. After he got out of the hospital he began to seek a church that would lead him to repentance. He found a disciples church that believed in the baptism of the Spirit and anointing with oil. They prayed for him and he was instantly healed.

He was on fire from that point on. For six months he cried out to receive the baptism of the Holy Spirit. One day God’s presence came upon him in a mighty way. He felt God called him to preach the gospel and pray for the sick. He was 24 years old and he began holding tent meetings and doing what God had asked him to do. He saw many people converted. In 1933 he also saw a series of visions that spoke about the coming years including the rise of Nazism, Facism, and Communism.

With his ministry now rolling, he built an independent Baptist church in Jeffersonville, Indiana. These were happy years for Braham. He married and had two children. During this time he became interested in the Pentecostal meesage, which was still highly controversial at that time. He attended a

Pentecostal convention, and was asked to join them as a traveling evangelist. He believed that this was God, but was talked out of it by friends who thought it too controversial. He turned them down. Everything seemed to go wrong for him from that point on. His church began to fail and his wife and daughter were killed in the Ohio River flood of 1937. He believed he was under judgement from God for not doing what he was called to do.

Branham struggled over the next several years. He worked as a game warden, and a logger, and sometimes preached. He married his second wife Meda, and eventually had three more children. One day he went off to pray by himself to see if could find out God's heart for him. He repented of his choice to not go with the Pentecostals. On May 7, 1946 he had a visitation from an angel of God. The angel said he was a seer prophet and would have two distinct signs in his life. The first was that he would be able to detect illness in people, and the second was that he would see sins in their life they needed to repent of.

Branham started his healing ministry immediately after this visitation. He started in St. Louis and then went to Texas, Louisiana, Florida, California, and eventually all over the United States. In 1948 Branham was visited by Jack Moore, a pastor out of Shreveport, Louisiana. He was so impressed he

took Branham to several churches across the United States. When Moore had to return to his home church he contacted Gordon Lindsay, who took over as Branham's campaign manager. The meetings were so dramatic that Moore, Lindsay, and Branham began the magazine and organization named "The Voice of Healing" which was headquartered in Shreveport, Louisiana. The original purpose was to report on Branham meetings, although it later expanded to include many other healing evangelists. On one campaign trip in Florida F.F. Bosworth, who had an extensive healing ministry of his own, joined the organization to support Branham's ministry.

These meetings kicked off the healing revival that began in 1947 and continued through the 1950s. Although he was the first, and most well known, several other healing evangelists were also raised up including A.A. Allen, Jack Coe, and Oral Roberts. Branham said himself that "Deaf, dumb, blind, all manners of diseases have been healed, and thousands of testimonies are on record to date. I do not have any power of my own to do this... God always has something or someone to work through, and I am only an instrument used by Him." The most famous healing in the history of the healing revival was when William Branham prayed for US Congressman William Upshaw from California. Upshaw had been crippled in a farming accident as a youth and was

healed when Branham prayed for him. Branham eventually took international trips to Canada, Mexico, Europe, Africa, and India.

In the mid 1950's things began to go wrong for Branham. He had run his organization in a loose manner and felt God would take care of everything. In 1955 Branham started having financial problems. He was not having the same success in his meetings and was having trouble covering his expenses. The California Campaign put him \$15,000 in debt. Others were called on to help make up the differences. The IRS began a review of his finances and found he had never kept good records of the money that flowed in and out of his ministry. It was not that he was keeping an extravagant lifestyle, quite the contrary, he lived an extremely simple life. Branham simply didn't track where the money went. The outcome was a settlement where Branham owed the government a staggering \$40,000 in back taxes.

By 1957 it was clear that God was taking his hand off the healing movement. Branham was exhausted and refused to do large meetings anymore. He was surrounding himself with supporters who began to control who was allowed to see Branham and who wasn't. Gordon Lindsay attempted to see Branham a month before he died but refused access to Branham by the men around him. Some of those

were suggesting that he was Elijah the prophet heralding the end times. His friend Gordon Lindsay felt he was falling into the same delusion that took John Alexander Dowie and wrote that in the Voice of Healing magazine. People who knew Branham say that he never made the Elijah claim on his own. Things were definitely out of balance in Branham's life. He ministered primarily in Arizona in the winters in the last few years of his life to support his family. In 1964 Branham had a vision where he was riding tired into the sunset. He understood that God was warning him that he would die soon. In 1965, while driving to Tucson, Arizona Branham's car was struck by a drunk driver. He lived a few days longer and then died on Christmas Eve, 1965. A couple of years before his death he asked his dear friend Jack Moore and his daughter Anna Jeanne to write his biography. He warned them that there would be a lot of confusion that came in about his life after he died. Unfortunately they did not have the time to do what he asked, and confusion did come in. Some people created a religious group around Branham's teachings, becoming known as Branhamites. Others wrote him off as a heretic. Branham was, and continues to be, a highly controversial figure in the healing movement. Probably the best known book written about Branham is Gordon Lindsay's "A Man Sent From God", which was published in the 1950's.

21. Smith Wigglesworth

“The Apostle of Faith”

“I saw that God wants us so badly that He has made the condition as simple as He possibly could—“Only Believe.”

It is arguable that there is no more significant patriarch of the Pentecostal Movement than Smith Wigglesworth. While he was not the catalyst for breakthrough revivals such as the one in Wales led by Evan Roberts in 1904 or that of the Azusa Street Mission in 1906 that was led by William Seymour, it was Smith Wigglesworth’s steady faith and staying power that made the Pentecostal revival the most significant Christian movement of the twentieth century.

Where other Pentecostal ministers would emerge overnight and then disappear from the public scene almost as quickly, Smith Wigglesworth traveled widely from after the death of his wife in 1913 until not long before his death in 1947. During these decades his ministry of faith and miracles changed the face of Christianity and set the stage for the Charismatic Renewal that would restore the ministry of the Holy Spirit to the modern church.

An Early Call To Evangelism

Smith was born in a small village near Menston, Yorkshire in England on June 8, 1859. Smith's younger years were marked by a hunger for God, even though his parents were not Christians at the time. His grandmother was an old-time Wesleyan, and she always made sure that Smith attended meetings with her when she could. When he was eight, he joined in with the singing at one of these meetings, and as he began, "a clear knowledge of the new birth" came to him. He realized in that moment just what the death and resurrection of Jesus meant for him, and he embraced it with his whole heart. From that day forth, he never doubted that he was saved.

Soon he began operating as the evangelist, which would be most of his life's focus. His first convert was his own mother. When his father realized what was happening, he started taking the family to an Episcopal church. Although his father was never born again, he enjoyed the parson, who just happened to frequent the same pub as he did, and remained a faithful church-goer through Smith's youth.

When he was thirteen, his family moved from Menston to Bradford, where Smith became deeply involved with the Wesleyan Methodist Church. Even though he couldn't read, it was at this time that Smith began the habit of always having a copy of the New

Testament with him wherever he went. Then in 1875 when Smith was about sixteen, the Salvation Army opened a mission in Bradford, and Smith found a powerful ally in his desire to see people come to a saving knowledge of Jesus Christ. In the meetings he attended with the Salvationists, he soon learned there was great power behind prayer and fasting.

At seventeen, Smith met a Godly man at a mill who took him in as an apprentice and taught him the plumbing trade. He also told Smith about what the Bible taught on water baptism, and soon afterwards Smith gladly obeyed and was baptized in water. During this time, he also learned more about the second coming of Christ and strongly believed that Jesus would come at the turn of the century. This made him ever more vigilant to “change the course” of everyone he met.

The Favor of God

In 1877 at the age of nearly eighteen, Smith decided it was time to set out on his own. He went to the home of a plumber and asked for a job. When the plumber told him he had no need for any help, Smith thanked him, apologized for using his time, and turned to walk away. Immediately, the man called him back. He said, “There is something about you that is different. I just cannot let you go.”† At that, the man hired him on the

spot.

By the time Smith was about twenty, the man he worked for could not keep him busy anymore—he just worked too efficiently! So Smith moved to Liverpool to find more work. There he began to minister to the children of the city. Ragged and hungry children came to the dock shed, where he preached the Gospel to them and did his best to feed and clothe them from what he made as a plumber in the area. He also visited the hospitals and ships, praying and fasting all day on Sunday, asking God for converts. As a result, he never saw fewer than fifty people saved each time he ministered. He was also frequently invited by the Salvation Army to speak at their meetings, but though he saw great results, he was never eloquent. He often broke down and cried before the people because of his burden for souls, and it was this brokenness that brought people to the altar by the hundreds.

Smith Meets Polly

It was also around this time that Smith watched with great interest as a young, socially affluent woman came forward in one of the Salvation Army meetings and fell to her knees. She refused to pray with any of the workers until the speaker known as “Gypsy” Tillie Smith came and prayed with her. When they were done, the young woman jumped to her feet, threw her

gloves in the air, and shouted, “Hallelujah! It is done!” The next night as she gave her testimony, Smith felt as if she belonged to him. As Smith later said, “It seemed as if the inspiration of God was upon her from the very first.”‡ The young woman’s name was Mary Jane Featherstone, but everyone called her “Polly.” She eventually received a commission as an officer in the Salvation Army from General William Booth. Smith did what he could to work near her, and in the coming years a romance bloomed between them.

As Smith and Polly grew closer, Polly eventually faced the difficult decision of choosing either to continue with the Salvation Army or her love for Smith. Even though Smith never officially joined the Salvation Army, he was considered a private in their ranks, and Polly was an officer. There were strict regulations against officers and lower ranks having romantic relationships, so even though they always remained true friends of the Salvationists, Polly retired from their ranks and took up mission work with the Blue Ribbon Army. Those in her Methodist church also recognized her calling and asked her to help evangelize their churches. Hundreds were converted as a result.

A Divine Partnership

Polly had from the beginning the eloquence Smith

longed for but couldn't learn. When in 1882, Smith returned to Bradford, he and Polly wed. Polly was twenty-two years old and Smith was twenty-three. In their thirty years of marriage, the Wigglesworths had five children: Alice, Seth, Harold, Ernest, and George. Before each child was born, Smith and Polly prayed over them that they would faithfully serve God throughout their lives.

Smith and Polly had a burden for a part of Bradford that had no church, so they soon opened the Bradford Street Mission and began ministering together.

Polly did most of the speaking, because she was the stronger and more accomplished of the two as an orator, and Smith oversaw the needs of the rest of the work. While she preached, he was at the altar praying for more to come to Christ. Of this relationship, Smith later said, "Her work was to put down the net; mine was to land the fish. This latter is just as important as the former."

A Cold Winter

The winter of 1884 was very severe in Bradford, and plumbers were in high demand. As a result, a time of intense work began for Smith that would last for the next two years, and he became literally consumed by his natural occupation. His church attendance declined and slowly but surely his fire for God began to grow cold. In the light of Polly's increasing

faithfulness, Smith's backsliding seemed all the more pronounced to the point that her diligence began to wear on him.

Then one night, this came to a head when she came home from church a little later than usual. Smith confronted her: "I am master of this house, and I am not going to have you coming home at so late an hour as this!" Polly quietly replied, "I know that you are my husband, but Christ is my Master."** At this, Smith forced her out the back door, then closed and locked it. However, in his annoyance, he had forgotten to lock the front door, so Polly simply walked around the house and came in through the main entrance, laughing.

When Smith finally saw what he had done, he caught her laughter and realized how silly he had been. Together they laughed about the matter, but to Smith it was also a revelation of how cold he had grown in the things of God. Shortly afterward, he spent ten days praying and fasting in repentance, and God gloriously restored him.

Smith Meets "The Lord that Healeth Thee"

On a trip to Leeds for plumbing supplies, Smith heard of a meeting where divine healing was to be ministered. He attended and was amazed at what he saw. What others saw as fanaticism, Smith recognized

as sincere and of God. On his return to Bradford, he would search out the sick and pay for their way to attend the Leeds healing meetings. When his wife grew ill once, he told her about the meetings, somewhat afraid that she would think he had finally gone off the deep end. Instead, she accepted it and agreed to go to the meetings with him. When the prayer of faith was offered for her in Leeds, she received an instant manifestation of healing.

They both became passionate about the message of divine healing and their meetings began to grow, causing them to need a larger mission space. Soon they obtained a building on Bowland Street and opened the Bowland Street Mission. Across the wall behind the pulpit they hung a large scroll which read: “I Am the Lord That Healeth Thee.”†† Not many years after this, in the first years of the 1900s, Smith received prayer for healing a hemorrhoid condition he had battled since childhood. He was soon fully healed and never had a problem with this condition for the rest of his life.

Embracing Divine Healing

Over the years that followed, the healing available through God increasingly became a part of Smith’s sermons and ministry, though healings were not frequent nor truly spectacular at first. Then those in the Leeds Healing Home recognized Smith’s faith

and asked him to speak while they were away at a convention. Smith accepted only because he felt he could get someone else to do it once he was in charge of the meeting, but all others refused, insisting they felt God wanted him to speak. Smith ministered his sermon hesitantly, but at the close of the service fifteen people came forward for prayer, and all of them were healed! One of them had hobbled forward on crutches and began dancing around the room without them after Smith prayed for him. He had been instantly healed! No one was more surprised by the results of his prayers than Smith himself.

Desiring More of the Spirit

In 1907, Pentecost had reached Sunderland, and Smith heard that people there were being baptized in the Holy Spirit and speaking in other tongues. Smith felt he had to see this for himself. Smith was among those who believed that sanctification and the baptism in the Holy Spirit were the same, so he felt he already had this baptism. Others warned him that these people in Sunderland were not receiving the Holy Spirit, but demons instead. Other friends with whom he prayed urged him to follow his own leadings.

When he arrived at the meeting in Sunderland, which was being led by Vicar Alexander Boddy (who had attended some of Evan Roberts' meetings in Wales

during the Welsh Revival), he was surprised at the dryness of it in contrast to the moves of the Spirit he had experienced elsewhere, especially among the Salvationists. In fact, he grew so frustrated at this, he interrupted the meeting, saying, “I have come from Bradford, and I want this experience of speaking in tongues like they had on the day of Pentecost. But I do not understand why our meetings seem to be on fire, but yours do not seem to be so.”†† Smith was so disruptive that they disciplined him outside of the building.

Smith Receives the Baptism

He soon decided he needed to return to Bradford, but before doing so decided to go to Vicar’s home and say, “Goodbye.” There he met Mrs. Boddy and told her he was returning home without speaking in tongues. She told him, “It is not tongues you need, but the baptism.”§§ Smith asked her to lay hands on him before he left. She agreed, praying a simple but powerful prayer, and walked out of the room. It was then that the fire fell, and Smith had a vision of the empty cross with Jesus exalted at the right hand of the Father. Smith opened his mouth to praise God and began instantly speaking in tongues. He knew immediately that what he had received of God now was much fuller than what he had received when praying and fasting and asking God to sanctify him.

Instead of going home, Smith went to the church where Vicar Boddy was conducting the service and asked to speak. Vicar Boddy agreed. Smith then spoke as he never had before, and at the end of his “sermon” fifty people were baptized in the Holy Spirit and spoke in other tongues. Even the local paper, the Sunderland Daily Echo, picked up the story and headlined the meeting and what Smith had experienced. Smith telegraphed home about what had happened.

“That’s Not My Smith!”

Upon arriving home in Bradford, Smith found a new challenge to what he had experienced. Polly met him at the door and firmly stated, “I want you to know that I am just as baptized in the Holy Spirit as you are and I don’t speak in tongues. . . . Sunday, you will preach for yourself, and I will see what there is in it.” When Sunday came, Polly did see what there was in it, as Smith preached with a power and assurance she had never heard in him before. She squirmed in her seat thinking, “That’s not my Smith, Lord. That’s not my Smith!” At the end of the sermon a worker stood to say he wanted the same experience Smith had received, and when he sat back down, he missed his chair and fell to the floor!

Smith’s eldest son had the same experience. In a very

short while there were eleven people on the floor, laughing in the Spirit. Then the entire congregation was absorbed in holy laughter, as God poured even more of His Spirit out upon them. In the coming weeks, hundreds in Bradford would receive the baptism in the Holy Spirit and speak with other tongues—one of whom was Polly. The couple soon began traveling throughout the country, answering calls to speak and minister.

This experience also caused Smith to pursue God more than ever through prayer and fasting. He answered every request he could of those asking for divine healing. Sometimes he took a train to the nearest city and then borrowed a bicycle to ride another ten miles to reach the person. Soon he had no more time for his plumbing work, so he vowed before the Lord that if he were ever in severe need again in his life, he would return to plumbing; otherwise, he would serve as a minister for the rest of his days. The Lord made sure Smith never returned to plumbing.

Polly Goes Home to Be with the Lord

Not long after this, while waiting at a train station to leave for Scotland, Smith received word that his beloved wife, Polly, had collapsed at the Bowland Street Mission from a heart attack. He rushed to her bedside only to discover her spirit had already

departed. But Smith rebuked death, and she came back. Smith had just a short time to visit with his wife again, and then he was impressed that it was time for her to go home to be with her Lord and Savior, so he released her again. Polly passed away on January 1, 1913, and it was as if her dedication and spiritual power went with her husband after that and multiplied the effects of his ministry.

Immediately, Smith started to minister again throughout the country, traveling with his daughter, Alice, and her husband, James “Jimmy” Salter. Smith continued to preach a simple Gospel of “only believe.” In a time when other ministers seemed frail and failing despite the enormous revivals that had come through their ministries, Smith soon rose to prominence in Pentecostal circles because of the undeniable power in his ministry and the uncompromising stability with which he operated. His convictions would never change in the next four decades, and Smith remained a growing force for God and Pentecostalism right up until his death in 1947.

The Apostle of Faith and His Worldwide Ministry

In the months following Polly’s passing, Smith’s fame in England grew, and in 1914 he began traveling abroad to minister. By the 1920s and 1930s there was no more sought-after speaker in Pentecostalism. Although he never accepted the cloak, his acknowledgement as the “Apostle of Faith” made the

Pentecostal world look to him as one of its greatest patriarchs, even though he had never been involved in any of the revivals that started the movement. Miracles, healings, the dead being raised, and other signs and wonders followed his ministry as he continued in the uncompromising and blunt style that no one could ever emulate.

Truth be told, Smith just never seemed to feel the need to be polite when chasing out sickness, disease, and other works of the devil. His sentiment was also that if the Spirit were not moving, then he would move the Spirit. This was not arrogance, but confidence in the work God wanted done on the earth. Smith would create an atmosphere of uncompromising faith in the Word of God, and the Holy Spirit would never fail to show up.

In 1922 Smith traveled to New Zealand and Australia, among other places, and in a few short months saw thousands saved and several Pentecostal churches birthed in the greatest spiritual renewals either nation had ever seen. In 1936 he traveled to South Africa and delivered to David du Plessis a profound prophecy of the upcoming revival of the Charismatic Renewal that would not even start until after Wigglesworth's death. By this time Smith was in his seventies and probably the most well-known Pentecostal in the world.

Going Home

Then on March 12, 1947, while attending the funeral of a fellow minister, Smith bowed his head in the midst of a conversation and went home to be with the Lord without any pain or struggle at the age of 87.

While Smith would never form his own denomination or write a book, let alone a systematic set of doctrines and theology, his simple faith still impacts believers today. His relationship with God produced power that had not been seen on the earth for many centuries. For this reason, God also showed him things that others only dreamed of seeing. He never wanted to be put on a pedestal and worshipped, but be instead, an example of what every Christian can experience if they would “only believe.”



22. Orlin Ray Fauss
United Pentecostal Church
International
1927 – 2013

Orlin Ray Fauss was born in Port Arthur, Texas, August 13, 1927, to Oliver and Jewel Fauss. He was the youngest of three children. At the time

of his birth, his father, Oliver F. Fauss, was already a well-known and successful minister in the rapidly growing, Oneness Apostolic movement.

Orlin was only one year old when his parents moved to Houston to begin Bethel Tabernacle. For the first five years, Bethel did not have a home. Most of these years were spent worshiping under tents, brush arbors, in public parks and rented halls. This time of sacrifice and joy helped to give Orlin an enduring vision and attitude in his own ministry years later. Early in his life, he had the wonderful opportunity to be personally acquainted with many of the pioneers of early Pentecost, dating back to the turn of the century.

He grew up participating in the establishment and growth of Bethel Tabernacle that had reached to over 200 members by 1940. After graduating from Milby High School in Houston, he attended and graduated from Apostolic Bible College in Tulsa, Oklahoma. While at Apostolic Bible College, Orlin traveled and did evangelistic ministry. During this time, he traveled with the Apostolic Quartet that consisted of James Kilgore, Roland Gardener, John David Williams and himself.

On August 8, 1945, Orlin married his childhood sweetheart from Houston, Lois Ivey. She joined

him to finish his last year of Bible College. After the birth of their first son, Deryl, on December 26, 1946, he and his wife entered the full-time ministry as traveling evangelists. Their travels carried them throughout Texas, Arkansas, and Louisiana in singing and ministry of the Word.

Brother and Sister Fauss served as pastor in churches in Diboll, Texas, Nacogdoches, Texas and Jena, Louisiana, before moving to Houston. During this period of time, their other sons, David and Gary, were born.

Brother O. R. Fauss and his family moved to Houston in January 1961, to assist his late father, Oliver F. Fauss, at Bethel Tabernacle. Just shortly after moving to Houston, his father experienced serious health problems and Orlin took over the full responsibility of pastor.

Because of the growth experienced under his leadership, a new sanctuary was built for Bethel Tabernacle at 14615 Aldine-Westfield Road in 1976. For over 50 years Pastor and Mrs. O.R. Fauss served Bethel Tabernacle in pastoral ministry. Over the years, thousands of people have been saved and touched by his powerful pastoral ministry. Many of these are scattered throughout churches in the Houston area and across the nation serving the Lord.

Dozens of ministers and minister's wives also came from under his ministry.

On September 12, 1964, tragedy struck the Fauss family when their oldest son, Deryl, was killed in an automobile accident at the age of 17. He had just received the Holy Ghost a few weeks before at a youth camp in Lufkin, Texas. This tragic event profoundly shaped the ministry of Brother Fauss with a new vision of eternity and desperation to reach men with this saving message of Jesus Christ.

In the following year, Pastor Orlin Fauss was asked to preach at General Conference in Grand Rapids, Michigan. He preached one of the first evangelistic messages ever preached at a General Conference. The title of the message was The Value of a Soul. Many received the Holy Ghost that night. This service catapulted Brother Orlin Fauss' ministry into the pulpits of large district, regional and national meetings for the next thirty years. He became well known for his conviction preaching and became one of the greatest evangelists of his time. His ministry saw many thousands saved as he gave himself to preaching all across our fellowship and around the world. Pastor Fauss preached in 201 conferences, camp meetings, youth camps and conventions.

In addition to serving in pastoral ministry and

preaching large meetings, Brother Fauss also served as the first Youth President of the Texas District United Pentecostal Church. He served for many years as an instructor at Texas Bible College, writing and completing an extensive doctrinal study that he used as a curriculum for his classes. He also served for seven years on the United Pentecostal Church International Sunday School Curriculum Committee and served many years on the first Historical Committee for the UPCI helping to preserve our rich heritage.

Below is a list of states where O. R. Fauss ministered in camps or conferences. There were many states where he returned numerous times over the years.

- Alabama
- Arizona
- Arkansas Camp Meetings and Y/C
- California
- Canada – Harvey Station
- Canada – Fredericton
- Connecticut
- Colorado
- Georgia
- Hawaii
- Illinois
- Indiana
- Kansas

- Louisiana
- Mississippi
- Montana (Rocky Mountain)
- New York
- North Carolina
- Oklahoma
- Oregon
- Rhode Island/Massachusetts
- South Carolina
- Texas Youth Camp
- Texico District Camp
- West Virginia

23. Rev Paul Price

United Pentecostal Church International
1922 – Present

Paul Price was born on February 14, 1922 at Brookhaven, Mississippi. Until he was about thirteen years old, he lived in Jackson and Rolling Fork. At age twelve, he received the Holy Ghost in a revival meeting held on the front porch of his uncles home. He had no church or pastor at that time to keep the many who had received the Holy Ghost together, and many became scattered with their newfound faith.

The family then moved to Kerman, California, where a little church began in an outdoor tent meeting. It was at this time that Paul gave his life to Jesus Christ

to never look back. It was a highlight year, for he also finished high school that same year.

Elder Brother Toole became his pastor, whom Paul claims as the only pastor of his life. He valued his ministry and loved him until the day Brother Toole died when he was ninety-two years old.

In the year of 1942, at the ripe age of nineteen, Brother Price moved to Sacramento and met his wife to be, Alyce Hammond. May 3rd became the day of celebration as his seventeen-year-old bride and he took up their residence in a small house behind their grandmothers place.

Three daughters were born to them: Gaylyne, Renee and Karla. Renee and her husband, John Noyes, have a son Brondin. Karla and her husband, Keith Green, have two daughters Erica and Andrea, and Erica and her husband, Scott Lankford have the Prices first great-grandson, Brice.

Before long, a knock at the door of their home opened up to Brother and Sister Toole Sr, who had been awakened to hear the Lord speak to get up and travel to Sacramento; tell Paul to leave their haven for it was time to start their ministry.

In time, the Toolles gave up the work in the little

country church, and Brother Price spent the next four years pastoring his home church. While there, he received a call from God to go to Napa, California to start a home missions church, and has been there for fifty-four years.

He served in every department of the Western District in some position except for Ladies Auxiliary. He was elected as the District Superintendent of the Western District in 1965. He served at that time on the General Board for thirty-four years and was a part of many committees. He also was chairman of the Building Committee to raise money for the new Headquarters building in St. Louis, MO. He resigned the office as District Superintendent after serving in that position for thirty-four years, and likes to add and lived happily ever after.



24. Rev. Charles Fox Parham
“Original” Apostolic Faith
Movement
1873 – 1929

Reverend Charles F. Parham was born June 4, 1873 in Muscantine, Iowa. When he was five his parents William and Ann Maria Parham moved south to Cheney, Kansas. They truly lived as, and considered themselves to be American

pioneers. As a child, Charles experienced many debilitating illnesses, including encephalitis, and rheumatic fever. These unfortunate confrontations with pain, and even death would greatly impact his adult life.

Before his conversion at age thirteen, Charles felt an attraction to the bible, and a call to preach. He began conducting revival meetings in local Methodist churches when he was fifteen. At age seventeen he entered Southwest Kansas College at Winfield, to prepare for Methodist ministry. By the spring of 1895 enrollment had dropped from over 600 to 209. One of the casualties of the economic crises was the young preacher, Charles F. Parham. His formal education came to an end when he failed to register for the 1893-94 school term.

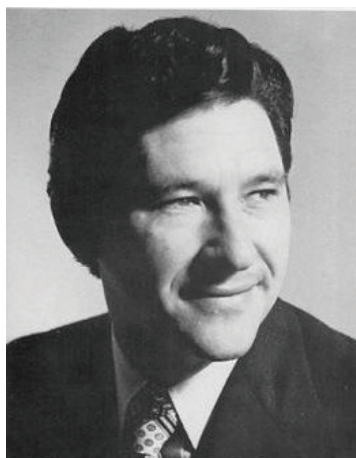
A year later Charles turned his back on God, and the ministry. Deciding that he preferred the income and social standing of a physician, he began medical studies. Soon his rheumatic fever returned, and it didn't seem that he would recover. Months of inactivity had left him a virtual cripple. His ankles were too weak to support the weight of his body, so he staggered about walking on the sides of his feet. In December, 1891 Charles renewed his commitment to God, and the ministry, and he instantaneously and totally healed.

From this time on Charles Parham went forth proclaiming not only that Jesus saves and sanctifies, but that He also heals. He preached in schoolhouses, homes, or whatever was open for the gospel. He preached to many people of various faiths. He soon left “sectarian churchism” as he called it, and entered the evangelistic work where he saw hundreds saved, sanctified, and healed by the power of God.

In 1898 Parham established Bethel Healing Home. The purpose of Bethel was to provide home like comforts for those who were seeking healing, while prayer was made for their spiritual needs as well as their bodies. Parham printed the first Pentecostal publication in 1899. It was called *The Apostolic Faith*. In October, 1900 with about 40 students, Charles Parham secured “Stones Folly” a great mansion patterned after an old English Castle, and opened the Bethel Bible School in Topeka, Kansas.

On January 1, 1901 during a watch-night service the Holy Ghost began to fall on those who were gathered at the Bible College. Agnes Ozman was the first to receive the Spirit baptism and spoke in other tongues. Three days later, Parham received his Spirit baptism. Brother Parham was a modern forerunner in the doctrine of baptism in Jesus’ name. This was his normal practice of which he never deviated from.

Parham traveled throughout Kansas, Missouri and Texas, spreading the Apostolic Faith message everywhere he went. He converted Howard Goss to the Apostolic faith, and taught William Seymour the basic principles of the doctrine of Holy Spirit baptism, which opened the door for Seymour to evangelize Los Angeles in 1906. In 1929, after a short illness, Charles F. Parham died. He will always be remembered as the founding father of modern day Pentecostalism, and the Apostolic Faith Movement.



25. Mark David Hanby
United Pentecostal Church
International

Few voices have so powerfully and permanently impacted the modern Apostolic/Pentecostal movement. A son of the parsonage, Mark David

Hanby was the product of the home of one of the movements most influential leaders, Stanley R. Hanby and his wife - Frances.

His growth and development was exquisitely impacted by the leadership of his father, and the spiritual sensitivity of his mother. His prodigious gifting became evident, while he was yet a teenager. He was exposed to extraordinary ministers and the avant-

garde in leadership. His father was a man of vision and action, planting many churches in Ohio, then in the Dakota's and Upstate New York. His father served the UPCI, as Home Missions Director.

Mark married Gloria Pyles of Tulsa, OK, pastored by C P Williams, and later, by his son....John David (who married Mark Hanby's sister-Faith) First Apostolic Church of Tulsa made a significant impact on the developing young minister.

He was blessed to be mentored by - and assisted J T Pugh at First Pentecostal Church of Port Arthur, Texas. Brother Pugh was arguably the greatest pulpiter, at the time - within the denomination. At this juncture, Mark Hanby (though only 23) was elected pastor of a great congregation in Fort Worth, Texas. Truth Church in Ft Worth - was a place of great influence nationally during this era.

He led this church to a place of great prominence within the UPCI. In every way this congregation led the UPCI into a new era of growth and energy. The Pulpit ministry of Mark Hanby touched every strata of the movement. He was - beyond a doubt - a preacher without peer. His passionate and poetic ministry gift lifted a generation of Apostolics, like few before--or since. Dr Mark Handby resides now in Denton, Texas.

More Bio information:

Dr. Mark Hanby is the son of pioneering ministry parents and graduated Valedictorian of his high school in New York, while accumulating college credits from Columbia University through the New York State Advanced Student Regents Program. At age 18 he made the decision to continue in ministry. In 1966, he accepted the pastoral responsibility of a small congregation in Fort Worth, Texas, which became Truth Church, one of the first fully integrated “mega-churches” of this era, where he served until 1986. Located on more than 90 acres, Truth Church included a 3,000 plus seat auditorium, multi-ministry facilities, 40 townhouses, and a joint ventured 790-unit apartment complex. With a focus on world missions, Truth Church became a foundation for outreach, supporting 110 ministry families worldwide. Pastor Hanby’s personal interest in world missions includes ministering in 60 countries on six continents. Dr. Hanby also initiated and developed Wide World Ministries College of Spiritual Concepts and Music Ministry, recruiting students from across the country. He also founded the Wide World of Truth television program, one of the first church congregation-type programs on the Christian Broadcasting Network, which aired weekly in more than 1,000 cities. After resigning his pastorate in 1986, Dr. Hanby launched The Mark Hanby Ministries, from which

he has preached around the world, independent of denominational boundaries. Dr. Hanby speaks at approximately 30 engagements per year, with audiences up to 25,000. Dr. Hanby is accepted as a “father in ministry” to more than 70 “Master Builder Sons” and gives oversight and covering to many others. He is a leading participant in key Christian national and international conferences. Dr. Hanby has seven published books, numerous ministerial audio and video tape series, and an estimated 3,500 audio tapes in archives at Beyth Shan Foundational Ministries. During his itinerate and early pastoral work, Dr. Hanby earned a double Masters Degree in Ministry and Theology from American Bible School, Chicago, Illinois, and was awarded an honorary Doctorates in Ministry and Theology, as well as Masters Degrees in Theology. His dissertation, “The Renewing of the Holy Spirit,” became the first of his writings to be published.



26. Rev. James L. Groce
Apostolic Ministers Fellowship
1945 – Present

- Elder James L. Groce was born June 12, 1945 in Pasadena, Texas. He is married to Brenda, and to this union were born three children.

- James attended Texas Bible College in Houston, Texas. He evangelized for twenty (20) years, and has pastored for twenty (20) years.
- Elder Groce is a member of the Apostolic Ministers Fellowship. He served as editor in chief of the Apostolic Standard (the official organ of the AMF) for ten (10) years. He is also a former Chairman of the Apostolic Ministers Fellowship.
- Elder Groce is also a member of the steering committee for the Apostolic Ministerial Conference (AMC), and is editor-in-chief of the Apostolic Compass, a publication designed for the edification of conservative Apostolics.



27. Dr. Marvin M. Arnold
Biblical Apostolic Organization
1921 – 2001

Dr. Arnold was born on March 24, 1921, in Neodesha, Kansas. He was saved as per Acts 2:38 in May, 1938, at Buchanan, Michigan, and he resided in Holland, Michigan. He entered formal theological training, in

time obtaining his Bachelor and Master degrees. He received his Doctor of Divinity degree from the Pioneer College, Beebe, Arkansas. The Parkerburg Bible College, Parkerburg, West Virginia presented

him with a Doctor of Theology degree.

Dr. Arnold was a recognized historian. Religious history was his main field of expertise. Eighty-eight Oneness Apostolic Christian organizations accepted him as their historian. He was the founder and Chairman of the Biblical Apostolic Organization.

Dr. Arnold spent the last thirty-three years of his life relentlessly researching and compiling Oneness Apostolic history. His literary works also include, Apostolic History Outline, The Origin and Spread of Man, Pentecost Before Azusa, The Bible, Trinity and Matthew 28:19, Nicaea and The Nicene Council of AD 325. He incessantly taught that the Upper Room Church of Saint Matthew 16:18 and Acts 2:1-38, had eternal longevity. He emphasized that the Church of Pentecost has been alive, extant, doctrinally intact throughout each day unto this moment. It never died; it never ceased to function; it never digressed to become something else. It's Apostolic doctrinal structure never fell; it needed no so-called restoration. It did not suffer a torturous step-by-step restoration by inept European gentile reformers. Also, he documented that between ca. 1670 and 1901-1909, in America, there were many Jesus' name people. He affirmed that Oneness Apostolic doctrine did not evolve from out of Topeka or Azusa teachings, nor from 1916 phenomena. Instead, the doctrine of Acts

2:38 has always been available to those who wanted it. Always, someone, somewhere, preached this biblical doctrine.

Dr. Arnold has traveled in Hawaii, Japan, Korea, Hong Kong, Taiwan, and China. In Taiwan at a conference he met with the leading officials of the True Jesus Church of China. His travels also included England, Canada, Newfoundland, the Azores, Africa, and many nations of Europe. He also traveled in Iraq, and has seen the ruins of Babylon. He visited the archaeological ruins of the Tower of Babel in the Shinarian Plains. He researched the Baghdad Museum, the British Museum, and the University Museum of Philadelphia. He traveled in Israel, and visited Qumran. He saw Jordan and Syria. He traveled Greece and saw Mars Hill and Corinth.

With an Iraqi government guide Dr. Arnold traveled to the city-state ruins of Uruk (Warka) near the Euphrates River. He investigated the pre-flood city-state ruins of Lagash, Erida, and Ur. He has researched in many major libraries in the United States, and has had researchers work for him in great European libraries at Cologne, Paris, Oxford, Upsala, Berlin, and others for information concerning ancient religious history.

In Turkey he researched at Nicaea, where the Nicene Council of AD 325 was held. He visited the interesting

sites of Ephesus, Pergamos, Thyatira, Laodicea, and Aphrodisias. He traveled along the Kizilirmak, Ceyhan, and Seyhan Rivers. He visited the Ancient Hittite capitol, Kayseri. He saw the unique Goreme Valley, almost a fairy-tale land of exotic pyramids of stone. Also, located there are 360 solid stone cave churches and complete underground cities.

Dr. Arnold went through the afore mentioned efforts to obtain detailed information pertaining to Apostolic history that transpired during past centuries. His literary works have greatly impacted the Oneness movement, and his legacy has become greatly realized among Jesus' name people world-wide. After an exceptional ministry, Dr. Marvin M. Arnold went home to be with the Lord on November 24, 2001.



28. Rev. Arthur Theodore
Morgan
United Pentecostal Church
International
1901 – 1967

Reverend Arthur T. Morgan was born on August 27, 1901, in Lufkin, Texas, the only child of Joseph and Mary Morgan. In 1907 the Morgans moved to Cravens, Louisiana, where young Arthur attended his first school. In 1916 they moved to Pinewood, Louisiana, and he attended the Rosepine

school. He finished high school in DeRidder, Louisiana, in 1918.

In 1916 Olivar F. Fauss conducted a revival meeting in the area where the Morgans lived. The sermons had a lasting effect upon the entire family and played a great part in their later receiving the Pentecostal experience. They asked brother Fauss for “chapter and verse” to prove his “strange” doctrine and studied the Scriptures intently. It was in this revival that Arthur T. Morgan heard the Pentecostal message for the first time. About three and one-half years later, the youngman found himself under conviction, began seeking the Lord, and received the Holy Ghost two weeks later.

During the years that he worked at the post office, he began to feel the call to preach. As all young preachers, he spoke where he could find an opening, developing his ministry so effectively that, in 1929, he was ordained and affiliated with the Pentecostal Assemblies of the World. Later he became associated with the Pentecostal Ministerial Alliance. On August 4, 1922, Arthur was united in marriage to Neal Knight in DeRidder. They were blessed with four children.

In 1931 he was chosen pastor of the First Pentecostal Church of DeRidder, Louisiana, and held this pastorate for nearly two years. In 1932, the Morgans

moved to Alexandria, Louisiana, accepted the pastorate of a small struggling work, and built it up into a flourishing church. The twelve years in Alexandria were ended when he moved back to DeRidder in 1944 and became assistant postmaster. At this time he was also serving as district superintendent of the South Central District of the Pentecostal Church, Incorporated.

In 1945, Arthur Morgan was called to the pastorate of Faith Tabernacle in Port Arthur, Texas. He gave up all civil service work and devoted his full time to pastoring the church and to district work. At this time, by virtue of office, he served with the General Board of the Pentecostal Church, Incorporated in its meetings with the General Board of the Pentecostal Assemblies of Jesus Christ to consider the possibility of uniting these two larger bodies of Oneness Pentecostal people.

After the merger, he was chosen to serve as district secretary-treasurer of the Texas District. He also served as chairman of the Board of Christian Education and as a member of the Foreign Missionary Board. In 1951, Arthur T. Morgan was chosen to fill the highest office in the United Pentecostal Church - that of general superintendent. In this office, God signally blessed him. The United Pentecostal Church enjoyed phenomenal growth during his tenure of sixteen years.

He died suddenly while presiding over a General Board Meeting in Tulsa, Oklahoma, on October 18, 1967.



29. Millicent E. McClendon

The person described in the press as the brightest jewel of the Apostolic Faith movement was “bonnie, freckled-faced, and slender, Scottish lassie,” Millicent McClendon (1883-1910),

a girl from Alvin, Texas. It was said that since she had been brought up only a few miles from the warm waters of the Gulf of Mexico, cold weather was very difficult for her.

Millicent had apparently already been exposed to “tongue-speaking” and other gifts of the spirit at Frank Sanford’s (1862-1948) “The Holy Spirit and Us” school at Shiloh, Maine. It is probable that she is the one Goss tells about who received the Baptism of the Holy Spirit some six months before she met any of the Apostolic Faith people. Likely she first heard about the Apostolic Faith movement when the “second group” of workers, on their way to Huston, October, 1905, decided to hold a street meeting while they were waiting to change trains in her hometown

of Alvin. Her future husband, Howard Goss was in the group.

Whether Goss actually met Millicent during the first brief encounter at Alvin, he joined the workers returning to hold meetings in Alvin. The team was led by Oscar Jones, a Baptist preacher, and his wife who had just come from Kansas. Soon Goss was referring to Millicent as “one of our most promising young lady evangelists”.

Their association soon led to romance and they married February 24, 1907 in Alvin.

The year before, at the close of the Houston Bible School, in the spring of 1906, she had become a full time evangelist, “and God mightily used her as an evangelist, her special gift. In the summer of 1907 she conducted a tent meeting in Austin, and some 200 were filled with the Holy Spirit. It was during this meeting that the Texas Rangers, from their Headquarters down the street, came over and enforced order.

Being slight of frame, it is probably not surprising that her favorite sermon was about the meeting of David and Goliath, gaining for her the nickname, “Little David”. Although Howard Goss was responsible for starting the church in Alvin, none of the available records indicate that Millicent ever preached in her hometown.

She was among the most level headed of the young people. During one of her revivals, some of the team received a “revelation” tht anyone who ate pork would die, which she blithely ignored, she ate the pork, preached with great anointing and a mighty revival broke out in the town, which continued for four months.”

After their work in Texas, the Gosses went on to Arkansas where Millicent was responsible for founding what, for some time, was the largest Pentecostal church in the nation, at Malvern, Arkansas. In 1910 a child was born, whom they named Gloria. A few days later Millicent died of wht was then called blood poisoning. She was returned to Alvin for the funeral in her parent’s home and burial in the local cemetery. Gloria was raised by her grandparents and she grew up and later married in Alvin.

There must have been an earlier child. J.L. Hall reports that in eamining the journals of Howard Goss, now in the possession of the UPCI, there are two entries that are revealing. One has to do with Goss who, while musing in perplexity as to why his wife died, remarks that “this childbirth was much easier than the first.” After the funeral he remained a few days in Alvin and one entry for that period reds to the effect that “this afternoon I went out to the baby’s grave.” There is a small white grave marker in the

Alvin Cemetery that reads “Baby Goss, October 25 to 27, 1909.”



30. Rev. Jack Edward Yonts Sr.
United Pentecostal Church
international
1928 – Present

Rev. Jack Yonts was born on march 28, 1928. he spent his early life in Herrin, a small mining town in southern Illinois.

he was the youngest son of five children. When he was 10 years old, he moved with his parents, raymond and Della Yonts, to Glendale, illinois. In 1938, Glendale was a remote farming community without electricity or running water. His father, Raymond, pastored a small church in this town.

The next move came four years later, when the family relocated to Indiana. At this time, jack went to live with his uncle and aunt, T.J. and loraine miller. The millers pastored a thriving church in Muncie, Indiana. This move was extremely significant in jack’s young life. It was here, at the age of 14, that he gave his heart to the Lord and made an eternal commitment to Jesus Christ. His first hand experience of New Testament salvation changed him forever. The preayerful and disciplined life of his aunt and uncle

shaped Jack's walk with God. It was in their home that he learned the value and habit of daily, fervent prayer. Discipleship and prayerfulness continue to characterize Jack Yonts's leadership and devotion to the Lord today.

In 1945, Jack moved again. Now 17 years old, Jack accompanied his aunt and uncle who were moving to Toledo, Ohio, in order to pastor a small church there. In Toledo, God dealt powerfully with the young Jack. At this moment, he consecrated his life and made the firm decision to willingly carry out whatever the Lord would ask of him. His commitment remains unshaken. In the fall of 1947, he enrolled as a student at apostolic bible Institute in St. Paul, Minnesota. Jack had an intense desire to know the word of God. While attending ABI, God called Jack into the ministry. He was just 19.

Jack's head was buzzing with the exciting truths he had learned from the word of God, and as the spring of 1948 began to blossom, a different kind of light entered his life: her name was Jo Ann Whitaker! She was, and indeed still is, his "dream girl"! She became the love of his life and his life partner in ministry. They were married in July of the same year. He was 20 and she was 19. Jack and Jo Ann Yonts went on to raise a beautiful family of four children.

The young couple began to travel, conducting revivals for 2 years. He preached and she played the accordin and sang. She also worked with the children at each revival service. By 1953, the couple were ready to settle in one place, and began a Home Missions church in Connersville, Indiana. They labored here for 2 years with minimal results, and then moved to Mincie to serve as Assistant Pastor.

In 1955 he became the pastor of the Pentecostal church in Hartford City. He served the congregation for 7 years until the fall of 1962. These years perhaps laid the foundation for Jack's leadership abilities. He served as District Youth Secretary from 1955-1960, and as District home Missions Director from 1960-1962.

The family moved again in the fall of 1962. This move took them from Indiana to madison, Wisconsin, where they were ti pastor for 9 and a half years. Iw was during this period of time that Jack's strong leadership potential began to develop. He served as District Home Missions Director for 1 year and as District Secretary for 8 years. Significantly, it was here his passion for reaching the lost and clear understanding of the needs of home missionsaries birthed "Christmas for Christ" in the December of 1963.

In the fall of 1965, however, disaster seemingly struck the heart of this ministerial family. Jack suddenly and without warning fell victim to rheumatoid arthritis. He was confined to bed for weeks on end and it seemed as though his ministry was over. His wife Jo Ann, tended to his needs tirelessly, while simultaneously leading the church. her faith was unwavering. During these days of overwhelming physical weakness, however, Jack experienced first hand God's personal promise. And in time, God, in his miraculous way, brought healing and restored his health.

The spring of 1971 took the family to Appleton, Wisconsin. Impassioned with the ministry of Jesus christ, they began a Home Missions church in their home. Beginning with just their family members, the work grew to become a revival church with a congregation of up to 200 during the six and a half years they labored there. Here in Appleton, Jack served as Regional Home missions Director for 2 years and as District Superintendent for 4 years. His visionary leadership was becoming evident.

At General Conference in 1977, Jack was elected as General Home Missions Director. During his 16 years in that role, Jack Yont's intrepid leadership pioneered the birth of the New York Metro District (he served as the Superintendent for 6 years during

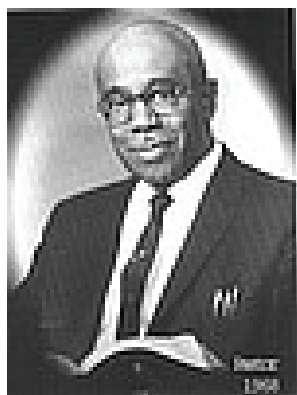
its development) and the Central Canadian District (he served as the district Superintendent for 3 years). Blazing a trail of anointed innovation, Jack Yonts oversaw the first Black Conference in Houston and the first Spanish Conference in New York, both held in 1978. Additionally, the first National Growth conference was held in St. Louis. Metro evangelism was clearly the heart beat of his burden and administration. Numerous metro-missionaries were selected and supported, and the "Home Bible study," a simple and effective soul-winning tool, was promoted across America and Canada. He was also a significant participant in the development of the Home Bible Study, "Exploring God's Word." Consequently, this soul-winning tool has brought the life-changing word of God into the homes of North Americans across the continent.

As Jack approached the age of 65, the life of Jack and Jo Ann Yonts took perhaps the most exciting turn yet. At a time when others may have considered retirement, God in His infinite wisdom called Jack and Jo Ann to the great mission field that is Chicago-metro. This life-long church planter drove into Chicago land area without knowing a soul. Armed with prayer, dedication and the simple word of God, Jack and Jo Ann once again started the church in their home with the Home Bible study, "Exploring God's Word." The church, now in Bartlett, has a

congregation of approximately 400, who excitedly praise God in every service. A beautiful building worth approximately 3 million dollars is paid for.

Jack Edwards Yonts Sr. has served the United Pentecostal Church International that he loves so dearly for a life-time. He has been part of the Executive Board for 16 years and the General Board for 33 years. His visionary leadership has always extended beyond himself, and the training of others for leadership is an integral part of his ministry today. To this end, he has authored a multi-media teaching series, *Passing the Mantle Vol.1* and *Passing the Mantle Vol. 2*.

A young man, born in poverty in the first part of the 20th century, Jack Yonts now faces the early 21st century as an innovative leader. It is difficult to accurately measure Jack Yont's contribution to the kingdom of God. In his own words, "God has taken a castaway and made use of him."



31. Bishop Karl Franklin Smith
Pentecostal Assemblies of the
World

1892 – 1972

On October 5, 1892, a fourth child named Karl Franklin was born to Henry and Mary Smith

in Zanesville, Ohio in their home on Fisher Street, located on Putnam Hill. His parents were both ministers of the African Methodist Church. As a child Karl contracted scarlet fever before he was four years old. This situation constituted a serious threat to his life as no cure had yet been found to combat scarlet fever at that time.

Nevertheless, God had a mission for his life that could not be hindered. Though common as it was, the birth of this child was to have extraordinary developments where God was concerned. Whether through divine intervention or natural means it isn't quite certain, however, Karl's life was spared.

Around the year 1912, Karl attended a service one night where his mother was conducting revival services in Cleveland, Ohio. That night he felt the hand of God upon him, prompting him to publicly confess Jesus Christ as his Savior. Shortly afterward Karl accepted the call of God on his life to become a minister of the Gospel. It seemed to be good news when Karl told his mother about his call to the ministry although she had not really wanted him to go in that direction, despite what might be termed his ministerial heritage. Perhaps it was that she wanted to protect him from the hardships that surrounded the life of a minister.

Karl enrolled into Payne Theological Seminary at Wilberforce University to prepare himself for his career. While in his second year at Seminary, Karl took charge as temporary pastor over a small Mission in Columbus, Ohio. His assignment would last for only six months, but would bring him in contact with the Edwards family who were filled with the holy Ghost, evidenced by speaking in other tongues. They had been devoted Methodists until some of the people from a little Apostolic Faith Assembly began witnessing to them. Mother Edwards tried to win Karl to her new Apostolic views. She wanted him to denounce baptism in the titles and accept baptism in the name of Jesus Christ, and speaking in other tongues. Secretly he began to search the Scriptures to learn more about the Apostolic faith. At the end of an emotional journey in which he had to admit to his own obstinacy and the preemptory demands of a sovereign God, on April 18, 1915 he was filled with the baptism of the Holy Ghost speaking in other tongues.

In 1916 Karl settled down in Columbus, Ohio and made it his permanent home where he would spend the rest of his life. He began attending church pastored by Elder R.C. Lawson, and lived a few years with his pastor. In September of 1915, Karl was ordained an elder in the Pentecostal Assemblies of the World. Shortly afterward, he met Josephine

Jackson. They became engaged, and on December 4, 1915 they were married, The officiating minister was elder Lawson. Soon there after Elder Smith became the assistant pastor to R.C. Lawson.

Karl smith held several important positions in the Pentecostal ranks. In 1919 he became the pastor of the Columbus church after elder Lawson resigned. 1920 elder Lawson appointed him to be the first general secretary of the Refuge Churches of Christ of the Apostolic Faith. In 1925 elder Smith returned to the Pentecostal Assemblies of the World, and was elected general secretary that same year. In 1941 he launched the beginning of Aenon Bible School an affiliate of the PA of W. One of his most valuable resources however, was listening to every well-qualified Bible teacher he could. Bishop G.T. Haywood would make by far the greatest impression on him.

To Karl F. Smith all that mattered was the will of God, even if it called for his own personal distress. So he endured the inconveniences of failing health, and bore its concomitant misery and pain with the stoic demeanor of one who has committed all his ways to God. God could not wait so that His servant could see the fruition of years of labor at Aenon Bible College. In His wisdom and sovereignty, He decreed that the journey was over, and He called him home on January 25th, 1972.



32. Rev. Dallas Ray Mefford
Apostolic Ministers
Fellowship
1933 – 2021

Reverend Dallas Mefford
was born March 21, 1933 in
Pima, Arizona. At the age of
ten he began attending the

First Pentecostal Church in Bakersfield, California
pastored by Ike Terry. On June 14, 1946 he received
the baptism of the Holy Ghost. On June 15, 1946
he was baptized in Jesus' name. Before Brother
Mefford began preaching, he worked as a sheet metal
journeyman. At the age of 24, he became the assistant
to Brother Terry.

On June 20, 1953 Dallas and Ethal Stevens were
united in holy matrimony. Brother Jimmy Davis
officiated the ceremony. Together they have three
children. August 17, 1962 proved to be a real test
of faith as Brother Mefford launched a campaign to
build a successful church for the cause of Christ in
the city of Las Vegas, Nevada. With only one other
family, services were begun in their home.

In 1964, Brother Mefford bought an old Church
of Christ building. They were there for two years.
In 1967, they moved to a rented building which

measured 35 by 11. In 1968, they purchased two and one half acres, and built a new church. In 1976, another building was erected of which the church is presently located.

Brother Mefford is known throughout the rank-in-file of Oneness Pentecost as a prolific Bible teacher. His unique style will hold the listener spellbound. He has always stood for truth, and never ceases to defend the holiness message. Brother Mefford has traveled extensively throughout North America teaching and preaching the Apostolic message. In 1996 He retired from pastoring, and turned his church over to his son-in-law, Brother Steve Stoltzfus. His ministry remained in great demand as he continued to be a blessing to the body of Christ. On May 7, 2021 after serving his generation well, Brother Mefford fell on sleep!

Struggles and Testimonies

- **Persecution:** Many of these leaders faced persecution from established Christian denominations and societal pressures. They were often labeled as heretics or cult leaders for their beliefs in the Oneness of God and the necessity of baptism in Jesus' name.
- **Evangelism:** Despite the challenges, these pioneers were committed to evangelism, often traveling great distances to spread the message of salvation. They

established churches in various communities, often facing hostility and opposition.

- **Resistance from Established Churches:** Many early Apostolic leaders were expelled from established Pentecostal denominations, such as the Assemblies of God, due to their beliefs in Oneness theology. This resistance fueled their determination to establish a distinct identity for the Apostolic movement.
- **Legacy of Faith:** The testimonies of these leaders often revolve around their personal experiences of the Holy Ghost, miraculous healings, and transformative encounters with God. Their faith and resilience inspired many others to join the movement and seek a deeper relationship with God.
- **Impact on Future Generations:** The struggles and testimonies of these pioneers laid the foundation for the UPCI and the broader Apostolic Pentecostal Movement, influencing countless believers and shaping the theology and practices of the church today.

Old Testament Figures

1. Moses

- **Story:** Chosen by God to lead the Israelites out of slavery in Egypt.
- **Struggles:** Faced Pharaoh's resistance, doubts about his own abilities, and the Israelites' complaints in the wilderness.

- Outcome: Successfully led the Israelites to freedom and received the Ten Commandments on Mount Sinai.

2. Joshua

- Story: Moses' assistant who succeeded him as leader of the Israelites.
- Struggles: Tasked with leading the Israelites into the Promised Land and conquering fortified cities like Jericho.
- Outcome: Led successful military campaigns and divided the land among the tribes of Israel.

3. Deborah

- Story: A prophetess and the only female judge of Israel who led Israel during a time of oppression.
- Struggles: Faced the Canaanite king Jabin and his general Sisera.
- Outcome: With Barak's help, she led Israel to victory, and Sisera was defeated, leading to 40 years of peace.

4. Gideon

- Story: Called by God to deliver Israel from Midianite oppression.
- Struggles: Initially doubted God's call and needed signs to confirm it.
- Outcome: Led a small army of 300 men to defeat the Midianites through God's guidance.

5. Ruth

- Story: A Moabite woman who showed loyalty to her mother-in-law Naomi and embraced the God of Israel.
- Struggles: Faced the challenges of being a foreign widow in a new land.
- Outcome: Married Boaz, becoming the great-grandmother of King David and an ancestor of Jesus.

6. David

- Story: The shepherd boy who became the king of Israel.
- Struggles: Faced the giant Goliath, opposition from King Saul, and personal failures.
- Outcome: United Israel, established Jerusalem as the capital, and wrote many Psalms.

7. Elijah

- Story: A prophet who stood against the worship of Baal in Israel.
- Struggles: Faced persecution from Queen Jezebel and the prophets of Baal.
- Outcome: Defeated the prophets of Baal on Mount Carmel and was taken up to heaven in a whirlwind.

8. Esther

- Story: A Jewish queen of Persia who risked her life to save her people.
- Struggles: Faced the threat of annihilation against the Jews and had to approach the king without being

summoned.

- Outcome: Successfully intervened, leading to the salvation of the Jewish people and the establishment of the festival of Purim.

New Testament Figures

1. Mary, Mother of Jesus

- Story: Chosen to bear the Son of God.
- Struggles: Faced societal stigma and potential rejection for her unwed pregnancy.
- Outcome: Became a central figure in Christianity, witnessing Jesus' life, ministry, and resurrection.

2. Joseph (Husband of Mary)

- Story: A righteous man who took Mary and Jesus into his home.
- Struggles: Faced the challenge of accepting Mary's miraculous pregnancy and protecting his family.
- Outcome: Raised Jesus and provided for Him, fulfilling his role as a faithful guardian.

3. Peter

- Story: One of Jesus' closest disciples, originally a fisherman.
- Struggles: Denied Jesus three times, faced persecution, and struggled with his faith.
- Outcome: Became a leader in the early church, preaching boldly at Pentecost and ultimately being

martyred for his faith.

4. Paul (Saul of Tarsus)

- Story: A former persecutor of Christians who became one of the most influential apostles.
- Struggles: Faced imprisonment, beatings, and rejection from both Jews and Gentiles.
- Outcome: Authored many letters in the New Testament and spread the gospel throughout the Roman Empire.

5. Mary Magdalene

- Story: A follower of Jesus who was delivered from seven demons.
- Struggles: Experienced societal stigma and personal loss after Jesus' crucifixion.
- Outcome: First to witness the resurrected Christ and spread the news of His resurrection to the disciples.

6. Stephen

- Story: The first Christian martyr and a deacon in the early church.
- Struggles: Faced opposition from religious leaders who accused him of blasphemy.
- Outcome: Stoned to death for his faith, becoming a powerful witness for Christ.

7. Lydia

- Story: A businesswoman and the first recorded convert to Christianity in Europe.
- Struggles: Faced the challenges of being a woman in a patriarchal society.
- Outcome: Opened her home to Paul and the early church, becoming a patron of the faith.

8. Timothy

- Story: A young disciple of Paul who traveled with him on missionary journeys.
- Struggles: Faced challenges of youth and opposition in his ministry.
- Outcome: Became a prominent leader in the early church and received two letters of instruction from Paul.

9. Phoebe

- Story: A deaconess in the early church mentioned in Romans 16.
- Struggles: Navigated the challenges of being a female leader in a male-dominated society.
- Outcome: Commended by Paul for her service and support of the church.

10. Priscilla

- Story: A prominent early Christian who, along with her husband Aquila, taught Apollos about the way of God.
- Struggles: Faced societal challenges as a woman in

ministry.

- Outcome: Played a significant role in the early church and was respected as a teacher.

Athletes Who Matched Their Mountains

1. Jesse Owens (1913-1980)

- Story: An African American track and field athlete who gained fame at the 1936 Berlin Olympics.
- Struggles: Faced racial discrimination both in the United States and abroad. Despite being a world-class athlete, he encountered significant prejudice and inequality.
- Outcome: Won four gold medals at the Berlin Olympics, defying Nazi propaganda about Aryan superiority. His achievements were a powerful statement against racism.

2. Muhammad Ali (1942-2016)

- Story: A professional boxer and activist known for his exceptional boxing skills and charismatic personality.
- Struggles: Faced opposition for his refusal to be drafted into the Vietnam War, citing his religious beliefs and opposition to the war. He was stripped of his boxing titles and banned from the sport for several years.
- Outcome: Returned to boxing and regained his titles, becoming a symbol of resistance and social

justice. He is remembered as one of the greatest boxers of all time and an influential figure in the civil rights movement.

3. Wilma Rudolph (1940-1994)

- **Story:** An American sprinter who became the first American woman to win three gold medals in a single Olympics (1960).
- **Struggles:** Overcame polio as a child and faced racial discrimination throughout her career. She had to fight for recognition and opportunities in a male-dominated sport.
- **Outcome:** Achieved international fame and became an inspiration for women and African Americans in sports. She advocated for equality and women's rights.

4. Michael Jordan (b. 1963)

- **Story:** Widely regarded as one of the greatest basketball players of all time, Jordan played for the Chicago Bulls and won six NBA championships.
- **Struggles:** Faced adversity early in his career, including being cut from his high school basketball team. He also dealt with intense scrutiny and pressure as a public figure.
- **Outcome:** Transformed basketball and became a global icon, leading to a successful career in business and philanthropy.

5. Serena Williams (b. 1981)

- Story: One of the greatest tennis players of all time, Williams has won numerous Grand Slam titles and is known for her powerful playing style.
- Struggles: Faced racial and gender discrimination in a predominantly white sport, as well as health issues, including complications during childbirth.
- Outcome: Continues to be a dominant force in tennis and an advocate for gender equality and social justice.

6. Tommy Lasorda (1927-2021)

- Story: A Hall of Fame baseball player and manager for the Los Angeles Dodgers, Lasorda is known for his passion for the game.
- Struggles: Overcame health issues, including heart problems, and faced challenges in managing a team in a highly competitive environment.
- Outcome: Led the Dodgers to two World Series championships and became a beloved figure in baseball, known for his dedication and love for the sport.

7. Bobby Orr (b. 1948)

- Story: A legendary ice hockey player, Orr is often regarded as the greatest defenseman in NHL history.
- Struggles: Faced significant injuries throughout his career, which ultimately affected his playing time and longevity in the sport.

- Outcome: Revolutionized the position of defenseman in hockey and remains a respected figure in the sport, known for his contributions on and off the ice.

8. Katie Ledecky (b. 1997)

- Story: An American swimmer who has set numerous world records and won multiple Olympic gold medals.
- Struggles: Faced the pressure of high expectations and the challenges of maintaining peak performance in a highly competitive field.
- Outcome: Continues to break records and inspire young swimmers around the world, advocating for mental health awareness in sports.

9. Usain Bolt (b. 1986)

- Story: A Jamaican sprinter and world record holder in the 100m and 200m sprints, Bolt is known for his charismatic personality and incredible speed.
- Struggles: Overcame injuries and the pressure of being the world's fastest man, dealing with expectations from fans and sponsors.
- Outcome: Won eight Olympic gold medals and is celebrated as one of the greatest sprinters in history, leaving a lasting legacy in athletics.

10. Simone Biles (b. 1997)

- Story: An American gymnast who is considered one

of the greatest gymnasts of all time, known for her incredible skills and achievements.

- **Struggles:** Faced the pressure of competition at the highest level, mental health challenges, and the impact of the abuse scandal within USA Gymnastics.
- **Outcome:** Advocated for mental health awareness and athlete safety, inspiring many with her courage to prioritize her well-being over competition.

Conclusion

These men and women from the Old and New Testaments exemplified faith, courage, and resilience in the face of significant challenges. Their stories of struggles and victories continue to inspire believers today, serving as reminders of the power of faith and the importance of standing firm.

The early pioneers of the Apostolic Pentecostal Movement, including the Urshan family, G.T. Haywood, and many others, played vital roles in establishing the Oneness doctrine and promoting the message of salvation through Jesus' name baptism and the infilling of the Holy Ghost. Their struggles, testimonies, and unwavering commitment to their faith continue to inspire and impact the movement today.