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Encyclopedia of
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PENTECOSTALISM

nationalism of Holiness leaders such as William Christian, George Goings, Alexander Walters, and James M. Webb found expression in the pan-Africanist movement of Marcus Garvey and the Universal Negro Improvement Association (UNIA). According to Randall Burkett, Black Holiness-Pentecostal clergy who supported UNIA included L. E. Hargrave of the Emmanuel Holiness Church, Sidney Solomon of the Pentecostal Church, E. R. Driver of the Church of God in Christ, and Prince C. Allen, Stephen I. Lee, R. H. Parker and Phillip Bishop from the Church of the Living God. Demonstrating their commitment to Black religious nationalism, the Church of the Living God officially endorsed UNIA in 1922, the only Black denomination to do so.

Black religious nationalism within black Holiness-Pentecostalism also shaped the mission emphasis of the movement. In 1902 the Rev. John Green, along with Dr. Harry Jones, Eli Lucas and A. C. Reeves, traveled to Liberia, representing the early Church of God in Christ led by Charles Price Jones and Charles Harrison Mason. In 1903 J. A. Jeter toured Liberia to ascertain the possibility of supporting a large missionary venture in the country. In 1904 Estelle Russell went to Liberia to support the other missionaries. The J. R. Ledbetters represented the Pentecostal Assemblies of the World in Liberia from 1914 to 1924. About 1918 the United Holy Church raised funds to sponsor its first foreign missionaries, Isaac and Annie Williams, who were sent to Liberia. In the 1920s the members of the Church of God in Christ went as missionaries to Black countries: Ms. January to Liberia in the early 1920s, Mattie McCauley to Trinidad in 1927, Joseph Paulceus, a Haitian, to Haiti in 1929. A group of Black congregations withdrew from the predominantly White Assemblies of God in 1924 because of its refusal to sponsor African American missionaries to Africa. In 1924 they formed the United Pentecostal Council of the Assemblies of God and sponsored two women, a Ms. Hathaway and a Ms. Wright, as missionaries to Liberia.

Coupled with Black religious nationalism within the Black Holiness-Pentecostal movement was the struggle for constructive interracial relations. In 1924 the Church of God in Christ adopted the Methodist model of establishing a minority conference, specifically a White conference, to unite the congregations across the United States which belonged to the predominantly Black denomination. This development was in response to the argument of the clergy who questioned the anomaly of White congregations in a Black denomination as being a racial minority within the larger system, but sought to maximize their presence by uniting under an

administrative unit. The conference existed until the early 1930s when the predominantly Black leadership abolished the conference, accusing the leadership of forming a separate denomination. From 1919 to 1924 the Pentecostal Assemblies of the World was an interracial denomination which experienced a drastic increase in African American membership due to the appeal of Garfield T. Haywood, an African American minister who the interracial denomination elected as general secretary in 1919 and executive vice-chairman in 1922. Between 1924 and 1937, the denomination first lost a large group of Whites, later merged with a group, and eventually reorganized as a predominantly Black organization which slotted representation of the minority at all levels of its structures. The concern for interracial relations did not emerge again until the 1950s.

The cultural upheaval throughout the American society of the 1920s produced varied responses within the Black Holiness-Pentecostal movement. Women pastors came under attack from some quarters for "usurping authority over men." Some denominations limited the clerical authority of women. In various cities women pastored or headed the only Black Pentecostal congregations that existed. In Brooklyn there was only Eva Lambert's St. Mark Holy Church and Rosa Artimus Horn's Pentecostal Faith of Nations until the late 1920s. In Harlem, women pastored the Black Pentecostal congregations in the city until Robert Lawson arrived in 1919. In 1908 Mattie Thornton founded Holy Nazarene Tabernacle Apostolic Church, the first Black Pentecostal congregation in Chicago. Some denominations such as the Church of God in Christ, Church of Christ (Holiness), and the Church of Our Lord Jesus Christ, denied ordination to women. While ordination was denied in the Church of God in Christ, the denomination argued that women could be ministers of the Gospel. Women could be classified as evangelists and "teaching" missionaries. Other denominations such as the United Holy Church and the Pentecostal Assemblies of the World ordained women as ministers, allowed them to pastor, but denied them the office of bishop. Consequently, Black Pentecostal women have adopted the model established in 1903 by Magdalena Tate of women founding and heading denominations that promote full male-female equality in the church. In 1924 Ida Robinson withdrew her congregation from the United Holy Church because it denied women the office of bishop and founded the Mt. Sinai Holy Church to rectify this inequality. In 1944 Beulah Counts, the pastor of the Brooklyn congregation within Mt. Sinai Holy Church, withdrew from the Mt. Sinai Holy Church and organized the Greater Mt. Zion Pentecostal Church of