

SPIRIT AND SCHISM



A HISTORY OF
ONENESS PENTECOSTALISM
IN THE PHILIPPINES

JOHNNY LOYE KING, PhD

FOREWORD BY ALLAN H. ANDERSON, DTh

For anyone who loves Apostolic revival and its history, *Spirit and Schism* by Dr. Johnny King, is a must read. Profoundly researched and exceedingly well written, the exciting story of the great Philippine Revival has finally been told.

~Larry L. Booker

I had tears in my eyes after reading the thesis. Dr. King has refocused the attention of history to the local Filipino people which has been less talked about or even neglected in other academic works of this nature. From the position of this thesis, you can sense the heart Dr. King has for the Filipino people. It is rare and special when a non-Filipino would desire to write a history about the Filipinos from the perspective of a Filipino.

~Yuri Sangueza

Dr. Johnny King is a man with something to say. Coming from a world of obscurity and low expectations, he encountered the living Christ and nothing was ever the same. He has risen to become a truly authentic world-class leader. He has positively impacted hundreds of thousands of people around the world. He is a leader, a preacher, a scholar, and a statesman. He is, in a word, what one would define as a man of God. Beyond that, there is nothing higher that can be said of a man. Enjoy his astute scholarship and research in this deeply interesting work.

~Nathaniel J. Wilson Ed.D

Mission is at the heart of Pentecostalism. From its inception at Pentecost and subsequent outpourings throughout history, mission has been and remains the normative response of the empowered community of believers. In this work, Dr. King chronicles the history of Oneness Apostolic Pentecostalism in the Philippines—it's schisms and ultimate flourishing. This is a must read for missiologists and practitioners of mission who wish to understand the phenomenon of revival in the Philippines.

~Stephen B. Allard, DIS

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FOREWORD BY ALLAN H. ANDERSON, DTh

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A History of Oneness Pentecostalism in the Philippines

by Johnny Loye King
Foreword by Allan H. Anderson, DTh

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The King James Version is used for all scripture quotations unless otherwise indicated.

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Dedication

To the Memory of the Pioneers
Urbano Aventura, Carlos Grant, Diamond Noble,
and to the unnamed men and women, dead and living,
of which their lives and ministry are representative.

Acknowledgements

Above all, it is the grace of God that has enabled me to accomplish anything worthwhile. Without Him, I can do nothing.

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Another key person, without whom this work would not exist, is my supervisor at the University of Birmingham, UK, Allan H. Anderson. His expertise in global Pentecostalism, experience in supervising research and writing, and his patience for a struggling student made possible this work. I was blessed to have him as a supervisor.

I have been enriched by the friendship of many wonderful people, among whom are Nathaniel J. Wilson, President of Wilson University, who prodded me into pursuing this work; and Larry L. Booker, great preacher, lover of God and lover of people whose friendship and counsel through the years has been invaluable. The congregation of Truth Church of Calgary, Canada have been patient with the absences of their pastor, encouraging of my efforts and helpful along the way. I am especially appreciative to Mark King who assumed the day-to-day pastoral responsibilities and David Holmes the administrative ones for the congregation. The others on the ministerial leadership team—Andrew Bentley, Calvin Grant, Roberto Santillana, James Macleod, Joshua Czinger, Jerry Mullins, and Willie Rivas—were loyal and dependable leaders that I could lean on. Special thanks to Barb Norris, Jocelyn Vergara, and especially Lelani Legadi for entering many

hundreds of survey results into the computer, and transcribing hours of recorded interviews.

James Macleod and Amber Baus Aston were of tremendous help in reading through the manuscript and sharing advice on punctuation, grammar, shortening long sentences, and breaking up long paragraphs. James Macleod also travelled with me throughout the Philippines and sat through many extremely interesting discussions and interviews. My *kuya*, Ricardo Zabala also travelled with me in the Philippines and assisted in contacting some of the people interviewed during this research. He also offered his personal insight and history of the movement studied. Another *kuya*, Romeo Navallo, was helpful because of his vast knowledge of the movement and his willingness to meet with me more than once to discuss this research. He also helped to arrange meetings with other important figures. Demetrio Torres provided transportation and lodging in my frequent visits to Negros Occidental. A part of my heart will always be with the Torres/Fedilo family. Rey Sanguenza and Noel Mayor provided transportation and accompanied me on many interviews. Rey Sanguenza also opened his home in Ayala Alabang Village, Muntinlupa, Metro Manila, which became my home in the Manila area while I was there. Diallyne Noble Estillore responded to my many requests for information concerning her late father, and gladly shared family photos and letters that greatly enhanced this research. Many helped in the distribution and collection of survey forms, among whom were Medel Zarsuelo, Betty Marcelino, Richard Gabucon, Ricardo Zabala, Jonathan Cubelo, James Carr Federico, and Edgardo Camalon. Many others submitted surveys, gave interviews, answered countless questions, and helped in myriad ways. My thanks to all.

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Foreword

by Allan H. Anderson, DTh
Emeritus Professor of Mission and Pentecostal Studies
University of Birmingham, England

It is an honor to write this foreword to Dr. Johnny King's *Spirit and Schism*, an account of the history of Oneness Pentecostalism in the Philippines and its various divisions, indeed a little-known history. The book is based on Dr. King's PhD research that I supervised in the years after first meeting him in Langley, British Columbia in 2012, and he graduated from the University of Birmingham in 2017. The great merit of this work is that it is completely original and much of the information has never been published before. The author has done extensive fieldwork in the Philippines, interviewing Filipino/as and scrutinizing rare documents and archives in order to produce this fine study. The Philippines is one of only two predominantly Christian countries in Asia, the other being the tiny country of East Timor (Timor-Leste). Although the Philippines is predominantly Catholic, Pentecostalism has a high profile there, and because of a strong Catholic Charismatic movement, Pentecostals and Charismatics together are almost a quarter of the population, although accurate statistics are notoriously difficult to obtain.

I begin with a brief summary of the history of Pentecostalism in the Philippines before dealing with the subject of the origins of Oneness Pentecostalism, for the benefit of those who may not be familiar with either. The first foreign Pentecostal missionary to arrive in the Philippines was Joseph Warnick in 1921, who with a local preacher, Teodorico Lastimosa, began the Philippine Church of God. The first Assemblies of God (AG) missionary in the Philippines, Benjamin Caudle, arrived in 1926 but soon returned to the US, followed by several Filipino

missionaries converted in the US. The first of these, Cris Garsulao, commenced churches in the south-west in 1928. There were several other American Pentecostal denominations commencing in the 1930s, mostly started by Filipino converts. This is where this invaluable study connects, in that it traces this period and reveals information about the beginnings of Oneness Pentecostal denominations in the Philippines about which there was hitherto little information. Three of the largest Pentecostal churches in the Philippines today are Jesus is Lord Church, founded by Eddie Villanueva in 1978; Jesus Miracle Crusade (both of these are Filipino-founded churches); and AG. Large new Filipino Charismatic churches have been established like Jesus is Lord, which grew to 300,000 in ten years and has now over a million affiliates, a television station, and an active socio-political program. Villanueva is a public figure who has stood twice for the Philippine presidential election. Former AG missionary, Lester Sumrall, started Bethel Temple in Manila in 1953 (now Cathedral of Praise), and Butch Conde founded the Bread of Life Ministries in 1982, a Filipino independent church. But there are many other churches founded by Filipinos, including those discussed in this book. Pentecostalism has also widely influenced the Roman Catholic Church. The largest of the several Catholic Charismatic groups in the Philippines of Mario (“Brother Mike”) Velarde, El Shaddai, with some eight million members. There has been some discussion among Catholic scholars about the reasons for the growth of these movements, and reasons given include events in the macro-level of Philippine society. The management of resources within the Pentecostal churches themselves such as member recruitment and socialization, information dissemination, ample finances, and symbolic and ritual elements are among reasons given for their growth. In particular, the celebratory rituals, healing services, and other practices resonate with the local culture and contribute to the sense of community, belongingness, hope, and confidence in a rather unstable world.

Schism is not new to Pentecostalism—indeed it has been present since the movement’s beginnings. There are literally thousands of different Pentecostal denominations worldwide today. The Philippines is certainly no exception, as this study shows. It may be helpful for some readers of this volume if I summarize the history of schism as it began in American Pentecostalism, for this gives the context out of

which Oneness Pentecostalism emerged. Racial, doctrinal and personal issues simultaneously caused the divisions that erupted in early Pentecostalism. Some Pentecostals had come from churches outside the Holiness movement and tended to deny a second instantaneous experience of holiness.

William Durham in Chicago was one of these and one of the most influential of the Pentecostal preachers and the cause of the first major doctrinal schism in the movement. Some have suggested that had he lived longer, Durham would have led the Oneness movement. Durham received his Spirit baptism at Azusa Street in March 1907 and returned to Chicago transformed. His North Avenue Mission became a revival center that rivaled Azusa Street in influence. His “Finished Work of Calvary” doctrine greatly influenced many Pentecostals, the majority of whom had Holiness and Wesleyan backgrounds. Many of those who became major leaders of the Pentecostal movement came to Durham in Chicago to embrace his doctrine. They included prominent Oneness leaders like Iranian-born Andrew Urshan, Howard Goss, and Frank Ewart.

After Durham’s premature death in 1912, his doctrine became the basis upon which the Assemblies of God (AG), the Oneness churches, and other smaller Pentecostal denominations formed. Ewart was Durham’s assistant minister, who led the North Avenue Mission after his death. Although there was opposition by the Holiness Pentecostals, by 1914, some sixty percent of all American Pentecostals had embraced Durham’s position. This controversy was only the first of many subsequent divisions in North American Pentecostalism. Not only did Pentecostal churches split over the question of sanctification as a distinct experience, but a more fundamental split erupted in 1916 over the doctrine of the Trinity. Several Pentecostal groups arose with a type of theological modalism called “New Issue,” “Jesus’ Name,” or “Oneness” by its proponents. The “New Issue” was a schism in the ranks of the “Finished Work” Pentecostals that began as a teaching that the correct formula for baptism was “in the name of Jesus.” It then developed into a dispute about the doctrine of the Trinity.

The “Finished Work” Pentecostals had an increasing expectation that God would continue to bring further revelation and was going to do a “new thing.” Remarkable revival meetings—especially those conducted by the 68-year-old woman evangelist Maria Woodworth-Etter in Dallas

in 1912 and in Arroyo Seco, near Los Angeles in 1913—encouraged this heightened expectation but failed to unite Pentecostalism. In the Arroyo Seco camp meeting, Canadian evangelist Robert McAlister began to preach about baptism “in the name of Jesus Christ” from Acts 2:38, which he said was the common practice of the early church, rather than the triune formula of Matthew 28:19. Baptism was to be in the name of Jesus because Jesus was the “name” of God, whereas “Father, Son and Holy Spirit” were different titles for the singular name of Jesus Christ. This new teaching not only resulted in calls for rebaptism, but also developed into a theology of the name of God based on a combination of an emphasis on Jesus and the Old Testament names of God, and leading ultimately to what became known as the Oneness doctrine.

Early leaders in the Oneness movement included Frank Ewart (1876-1947), Azusa Street revival leader William Seymour’s former business manager Glenn Cook (1867-1948), prominent African American pastor Garfield T. Haywood (1880-1931), and Pentecostal pioneer Charles Parham’s former field superintendent, Howard Goss (1883-1964). Ewart was credited with first formulating the distinctive Oneness theology on the nature and the name of God to accompany the new baptismal practice. The “New Issue” became a schism in the AG. In 1916, 156 ministers, including Goss, Ewart and Haywood, were barred from membership of the AG over the doctrine of the Trinity, which became a condition for membership. The split also meant that the AG lost its black membership and became an all-white denomination, especially with the departure of Haywood, the only prominent black leader associated with the AG. The AG’s stand for “orthodoxy” at this time was to ease their later acceptance by evangelicals. Oneness Pentecostalism, in contrast, was destined to remain isolated from the rest of Pentecostalism and Christianity in general, particularly through its practice of rebaptism and rejection of Trinitarian beliefs.

In January 1917, a Oneness organization called the General Assembly of Apostolic Assemblies was formed and joined Haywood’s Pentecostal Assemblies of the World (PAW) in 1918, the first American Oneness denomination. This remained a racially integrated church until 1924, after which most of the whites withdrew and the PAW adopted episcopal government, with Haywood as presiding bishop. After an abortive attempt to unite under the umbrella of the newly formed Pentecostal

Church of Jesus Christ (PCJC) in 1931, the PAW has since been predominantly an African American church. The United Pentecostal Church (UPC) is now the largest Oneness group in North America, a white denomination formed in 1945 from a union of the PCJC and the Pentecostal Church, Incorporated. Goss was appointed the first general superintendent of the UPC. Goss was involved in the discussions leading to the formation of the Pentecostal Fellowship of North America in 1948, but the Trinitarian doctrinal statement drawn up excluded the UPC. Oneness Pentecostals have been excluded from fellowship with Trinitarian Pentecostals ever since, except in the academic Society for Pentecostal Studies, where they have participated since 1973. In the UPC were included those who believed that baptism in the name of Jesus and baptism in the Spirit with the sign of speaking in tongues constituted the new birth, also a doctrine held by the PAW. The UPC operates in over a hundred nations, including the Philippines.

Oneness Pentecostals may account for up to a quarter of all classical Pentecostals. One of the largest Oneness denominations is the Apostolic Church of Ethiopia. The largest Chinese Pentecostal church and perhaps the largest Oneness denomination in the world is the True Jesus Church, which also observes the Sabbath. There are significant independent Oneness Pentecostal churches in Indonesia and Japan, where the Spirit of Jesus Church is one of the largest Christian denominations. Several Oneness denominations, including the True Jesus Church, the UPC, and the PAW, practice foot washing. The history of Pentecostalism and indeed, of Oneness Pentecostalism, is also a history of schism.

Theologically, the central Oneness teaching is a rejection of the traditional Christian concept of “separate but equal” Persons in the Trinity. Oneness Pentecostals hold that Jesus is the revelation of God the Father and that the Spirit proceeds from the Father (Jesus). Unlike the traditional idea that Jesus is the human name of Christ, in Oneness teaching Jesus is the New Testament name of God, and this name reveals His true nature. Oneness teaching affirms that Jesus is fully God and not one divine being out of three. Oneness Pentecostalism is not a homogeneous movement, as today there are several varieties and hundreds of denominations.

By 1916, American Pentecostalism was doctrinally divided into three competing groups: “Second Work” (Holiness) Trinitarians, “Finished Work” Trinitarians and “Finished Work” Oneness Pentecostals, divisions that remain to this day. Other issues that divided Pentecostals were the authority of spoken prophecy (some held that there should be set apostles and prophets in the church), different eschatological interpretations, church polity, personality conflicts, and racial differences. The process of schism and the proliferation of new sects that had commenced in the nineteenth century was multiplied and perpetuated in the global expansion of Pentecostalism, and remains almost a defining feature of the movement. In addition to these doctrinal differences, within two decades, the American Pentecostal movement had divided on racial lines. By 1937, even Oneness Pentecostals, the most integrated of all Pentecostal groups, were split on racial lines. And yet, despite all these divisions, the Pentecostal movement continued to grow and, as a whole, probably retained as much friendly contact across racial divides as any other religious group in North America.

This book takes on the story from the unique history of Oneness Pentecostalism in the Philippines, presented for the first time in such comprehensive detail. Its origins, development, and present-day situation are discussed. In particular, it gives emphasis to the vital role played by Filipino/a preachers like Diamond Noble and Wilde Almeda. The author argues that the schisms within the movement were unavoidable both because of the historical precedents outlined above, and because of the paternalistic attitude of the foreign missionaries. There was a predisposition towards schism in the Philippines, a nation of multiple islands and various cultures. The study traces reasons why the movement divided as much as it did, and why, in some cases, this caused the further expansion of the movement. In particular, Dr. King’s analysis of schism and the reasons for it not only give readers a better understanding of Oneness Pentecostalism in the Philippines, but of Pentecostalism as a whole. I commend this book to the reader.

~Allan H. Anderson, DTh

CHAPTER 1

Introduction & Methodology

1 Introduction

Oneness Pentecostalism, in contrast to the larger Trinitarian portion of classical Pentecostalism, suffers from a dearth of academic material about it. Whereas Pentecostalism in general has benefited from a scholarly examination since the 1950s, serious, focused study of Oneness Pentecostalism probably did not begin until David Reed's doctoral thesis at Boston University in 1978, which was not published for another twenty years as *In Jesus Name—The History and Beliefs of Oneness Pentecostals*.¹ Reed, as a former Oneness Pentecostal, studies the movement from a blended emic/etic perspective. Talmadge French wrote the first extensive emic (insider) work in his Wheaton College Graduate School Master's thesis, which was published as *Our God is One* in 1999.² French's more recent doctoral thesis at the University of Birmingham, UK, was published as *Early Interracial Oneness Pentecostalism* in 2014.³

There is no known academic research that focuses on Oneness Pentecostalism in the Philippines, or for that matter, any other country outside of the United States, although Thomas A. Robinson's 'Oneness Pentecostalism' appears as a chapter in Michael Wilkinson's *Canadian Pentecostalism*.⁴ This lack becomes most apparent in scholarly at-

1 David A. Reed, *In Jesus Name* (Dorset, UK: Deo Publishing, 2008).

2 Talmadge L. French, *Our God is One: The Story of the Oneness Pentecostals* (Indianapolis: Voice and Vision Publications, 1999).

3 Talmadge L. French, *EARLY INTERRACIAL ONENESS PENTECOSTALISM: G. T. Haywood and the Pentecostal Assemblies of the World (1901-31)* (Eugene, OR: Wipf and Stock Publishers, 2014).

4 Michael Wilkinson, ed., *Canadian Pentecostalism: Transition and Transformation* (Montreal: McGill-Queen's University Press, 2009), 39-49. French, *Our God is One*, gives statistics for Oneness Pentecostals worldwide, but does not focus extensively on any particular country.

tempts at quantifying, describing or analyzing the movement. For instance, *The New International Dictionary of Pentecostal and Charismatic Movements*' (2003) entry on 'Philippines' by W. Ma devotes 550 words to The Assemblies of God and mentions Trinitarian organizations with as few as 4 churches, but about the sizable Oneness movement there only says, "Although the United Pentecostal Church maintains a ministry in the Philippines, it is difficult to obtain any information, as the church is not affiliated with either the PCEC or PJM"⁵ (Philippine Council of Evangelical Churches or Philippines for Jesus Movement). Thirty words about a movement that arguably represents close to 2% of the population of the country does not do justice to any examination of Pentecostalism. There is also no mention of the approximately 120 other Oneness Pentecostal organizations in the Philippines, including the Jesus Miracle Crusade that claims 1.5 million members. This is just one example of how Oneness Pentecostalism has been overlooked in the Philippines, and possibly throughout the world. This is not to suggest that there are sinister motives for overlooking the movement, merely that standard methods of research might not be sufficient to obtain information on Oneness Pentecostalism. Ma is correct that the United Pentecostal Church (UPC) is not affiliated with either the PCEC or PJM.⁶ Most Oneness groups do not affiliate with ministerial associations or councils. There are two reasons for this. The first is that many Oneness Pentecostals are very standoffish toward other denominations, even other Pentecostals. This probably stems from the Oneness majority (Essentialist) view that salvation requires baptism in the name of Jesus Christ, as well as Spirit baptism evidenced by speaking with tongues. (The use of the term "Essentialist" throughout this work only serves to distinguish those Oneness Pentecostals who believe water and Spirit

5 Ma, 'Philippines,' Burgess, Stanley M, and Eduard M Van Der Maas, eds., *New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 2003), 201-3; Talmadge French, *Our God is One*, 251. Ma cites 1999 statistics showing 2,357 local churches and close to 130,000 members in the Assemblies of God in the Philippines. French's book of that same year shows the United Pentecostal Church in the Philippines with 2,568 churches and 144,497 constituents.

6 Throughout this study, the United Pentecostal Church (UPC or UPCI) generally refers to the international organization with headquarters in Hazelwood, MO, and the United Pentecostal Church Philippines (UPCP) always refers to the national organization in the Philippines, the United Pentecostal Church (Philippines), Inc. Within the Philippines, the designation is often blurred, as many sources simply use "UPC" with the understanding that it refers to the Philippine organization.

baptism are essential to salvation from those who do not—“non-Essentialists.” It is not used in a philosophical or methodological way.) Another reason is that even if they wished to join such ecumenical bodies, they could not comply with the statement of faith. For example, the PCEC Statement of Faith (B.) states that the “PCEC believes...One God eternally existing in three distinct Persons, Father, Son, and Holy Spirit.”⁷ Such wording is exactly what Oneness Pentecostals reject as unbiblical and contrary to their most sacred belief about the identity of God. Understandably, the feeling is mutual and most Trinitarian Pentecostals do not associate with Oneness Pentecostals. Even Oneness Pentecostal scholars have encountered difficulties obtaining a clear picture of the extent of the movement. For example, Talmadge French, who has published the most extant data on the movement globally, discovered only 29 separate Oneness organizations in the Philippines, and estimated another 50 independent churches.⁸ The global Oneness Pentecostal movement is quite divided. The closest thing even approaching its own associative body is the Apostolic World Christian Fellowship (AWCF), which only represents about “135 Apostolic organizations” worldwide.⁹ The left hand certainly does not know what the right hand is doing. As a result, many researchers, if they are even aware of the movement’s existence, believe that Oneness Pentecostalism is worthy of little more than a footnote. The movement within the Philippines is just as divided. It has been beset from its earliest days by schisms that have divided organizations, local churches and even families. It is on the subject of those schisms surrounding the history of the movement that this thesis is, in large measure, concerned.

This research proposes to fill the gaps that exist in historical information and current statistics regarding Oneness Pentecostalism in the Philippines. It is primarily historical and uses mostly qualitative methods that include a combination of semi-structured interviews, existing written histories and document analysis. The research surveyed leaders and members of various local churches in different parts of the Philippines and among the Filipino diaspora. It uses a more hands on

7 Philippine Council of Evangelical Churches website, <http://www.pceconline.org/about/faith-statement.htm> (accessed 20 October 2015).

8 French, *Our God Is One*, 281-283.

9 AWCF official website. <http://awcf.org/content/view/35/65/> (accessed 7 January 2016).

approach in the search of information rather than a reliance on usual sources that fail to take into account the actual status of Oneness Pentecostal organizations and local churches.

This research discovered that the scope of Oneness Pentecostalism has been underestimated in the Philippines. It shows that the movement is considerably larger than has been assumed, which has significant implications for researchers of global Pentecostalism, and Christianity in general.¹⁰ However, it must be understood that obtaining numbers for organizations is fraught with the peril of uncertainty. Although care is taken to report accurately, in the final analysis figures are arrived at from other sources. In some cases, the websites of organizations have provided the numbers of congregations. Where possible, leaders of organizations have been approached for information, and some have complied. It cannot be assumed that figures are accurate just because they are published.¹¹ An online article about the Apostolic Faith Church in Hawaii, an organization with fewer than ten congregations, gave the total membership number as 144,000.¹² When questioned about this directly, the head pastor responded, “144,000... Revelation 14:1-4. The question always asked how many members do you have? That’s our answer... one body, one church, etc.”¹³ This was the most extreme case of over inflating the number of members found during this research, but it points to the importance of confirming numbers when possible, and certainly when there is cause for doubting them. Church leaders tend to overestimate the numbers of their works. Some missionary sending organizations give missionaries specific instructions on how to make their reports look better. Some missionaries have been known to visit other works not affiliated with their organization and take photos that appear in their next report, implying the work is their own. Some organizations arrive at membership numbers by

10 Walter J. Hollenweger wrote concerning the Assembléias de Deus of Brazil, “Quite apart from the difficult problems of obtaining accurate statistics... the growth of the Assembléias de Deus is unparalleled in recent church history and its significance for theology and the ecumenical movement is not to be underestimated.” *The Pentecostals* (Minneapolis: Augsburg, 1977), 79. His comment about the difficulty of obtaining accurate statistics certainly applies to the current research, and while the size of Oneness Pentecostalism in the Philippines falls well below that of the AdD, its growth is also significant in the understanding of the Oneness Pentecostal movement worldwide.

11 See Appendix A for figures of Oneness Pentecostals in the Philippines.

12 <http://www.encyclopedia.com/article-1G2-3274100057/apostolic-pentecostals.html> (accessed August 2014.)

13 William Han Jr. email 21 August 2014.

calculating total attendance at only their largest services such as Easter and Christmas, plus all the family members who do not attend church, and everyone who has ever visited the church. However, this research also discovered that most churches in the Philippines do not count children in their total membership number. Churches belonging to one large organization might even purposely underestimate attendance because of organizational policy of requiring monthly offerings based on the number of adult members.

The research attempts to discover and record the little known histories of pioneers, foreign missionary and especially national, who were instrumental in the development of the movement. This research also examines the numbers of participants who actually speak in tongues and how often, giving a base for comparing with the general Pentecostal and Charismatic population as shown in the Pew Report of 1996.¹⁴ There has been a staggering amount of schism within this movement. This study will attempt to identify the causes for schism by focusing on the historical and cultural predispositions of the Filipinos, the actions of American missionaries in the Philippines and human behavior leading to schism. These factors will be compared with the findings of David Barrett's research on schism in Africa, and the implications for an understanding of schism using examples found in the Bible.¹⁵

1.2 Methodology

This research begins by taking the experiences of these and others, "as they are and offer an interpretation."¹⁶ It also proceeds with the assumption that there are often two or more versions of each event. Even if only one side is recorded here, there is the knowledge that there are, or were, other versions, even if they are not documented. Unless evidence is found to the contrary, the stories discovered are assumed to be the truth according to the source. In spite of the undeniable influence of the American

14 Pew Research Center, The Pew Forum on Religion & Public Life, *Spirit and Power: A 10-Country Survey of Pentecostals* (October 2006). <http://www.pewforum.org/files/2006/10/pentecostals-08.pdf>

15 David Barrett, *Schism & Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements* (London: Oxford University Press, 1970).

16 Anderson, Bergunder, Droogers, van der Laan, *Studying Global Pentecostalism—Theories and Methods* (Berkeley: University of California Press, 2010), 14.

missionaries upon the early formation of the movement, this study does not presume upon the superiority of the organization or the missionary. This is a true attempt to discover, recapture and preserve the “histories from below.”¹⁷ It presumes the indispensability of the Filipino, the indigenous worker, and seeks to identify him and her, and recognize their accomplishments. It seeks to, as much as possible, read “between the lines” without fabricating illusions to fill the gaps.¹⁸ That is, it seeks to discover the History of Oneness Pentecostalism in the Philippines more fully than has already been recorded from the Western missionary point of view, taking that view into consideration but not relying entirely upon it. It is an attempt to discover the unwritten history of the Filipinos who are, or were, significant participants in this movement and without whom this movement would not exist in its current form. Hopefully this important history is communicated in a way that will be available and understandable to those within the movement who seek to understand where they have come from and how they arrived at where they are, as well as to the academic community who wish to study it.

It must be acknowledged that there exists a significant time lapse between the actual events being investigated and the interviewing many of the witnesses to those events. The passage of time must be taken into account when forming judgments based upon much later testimony of those who may have been there. With this in mind, effort was made to triangulate testimony wherever possible. This involved, on more than one occasion, comparing an account written decades ago about an event that happened decades earlier, with an interview of a witness during this research. In some cases more than 50 years had elapsed between the event and the interviews of witnesses who were there. Of course, it cannot be helped. It is indeed fortunate that this study is taking place while some witnesses are still alive. And it has been possible in some cases to interview more than one witness to a specific event.

This work is approached from a historical perspective that rests somewhat upon works that are more or less autobiographies of the people

17 Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis Books, 2007), 10.

18 Allan Anderson, *Spreading Fires*, 10. In much the same tone, Philippine historian William Henry Scott said there are *Cracks in the Parchment Curtain* “through which fleeting glimpses of Filipinos... may be seen.” William Henry Scott, *Cracks in the Parchment Curtain* (Quezon City: New Day Publishers, 1982), 1.

involved. One reason, as was pointed out above, is that there are virtually no historical sources available other than those written from autobiographical points of view. The present research will be the first academic history of the movement, which leads to the second reason. This is the history of a movement, but the movement is not a disembodied idea. The movement is made up of individuals. All of these individuals have their own story. Their combined stories are the history of the movement. That biography can be considered as serious history is becoming increasingly more accepted. Jonathan Steinberg, Professor of Modern European History at the University of Pennsylvania, asks, “Why has biography become respectable as a form of research?” and answers, “Biography established itself, I think, because the social science models left out the power of human personality.”¹⁹ History professor Daniel Snowman also examines “...the latest trends in the field...” of “...whether historical biography can be considered a serious contribution to history...”²⁰ He points out the reservation to biography by some academics that, “by focusing on the life of an individual, the writer can hardly embrace the wider historical picture.”²¹ But he says that good biographers have a “capacity to slip almost imperceptibly between the micro and macro, allowing each to reinforce the other.”²² And then he mentions,

Lawrence Goldman, the outgoing editor of the Oxford Dictionary of National Biography (and incoming Director of the University of London’s Institute of Historical Research) puts it well: the aim of the ODNB, he says, is to enable the reader not only to learn about a life from the past but also to understand that person’s place in the history of their age.²³

Addressing the tendency of researchers to become emotionally attached to “...the subject of their research...” Snowman says, “...maybe

19 Jonathan Steinberg, “Is Biography Proper History?”, *Academic Insights for the Thinking World*, Oxford University Press, <http://blog.oup.com/2011/02/biography/> (accessed 15 December 2015).

20 Daniel Snowman, ‘Historical Biography’, *History Today*, 64, 11 November 2014, <http://www.historytoday.com/daniel-snowman/historical-biography> (accessed 15 December 2015).

21 Daniel Snowman.

22 Daniel Snowman.

23 Daniel Snowman.

all good historians experience a degree of emotional identification with what they write about; certainly, studies of the past are poorer when clothed in such a way as to distance the reader from the ‘feel’ of the subject matter.”²⁴ The detail that is offered in this work will hopefully help the reader to understand why those whose lives are examined here made some of the decisions they made, decisions that helped to shape the movement under investigation. Susan Ware, General Editor of the American National Biography “argues that one of the best ways to understand history is through the lives of history’s major and minor players—and this means being as inclusive as possible about who is included.”²⁵ Ware goes on,

Biography has always been one of the best ways to look at and learn about broader themes in... history. You can use an individual life as a window on wider developments...it provides a personal connection to the big themes and events. Biography is a field of history that people love to read, and students love to learn about history through that frame...I think history really does often come alive for people by studying the lives of individuals.²⁶

Cornell University professor Nick Salvatore writes, “Biography is a form of historical writing,” that provides “a valuable perspective.”²⁷ While the current study is not primarily a biography, it must utilize a biographical approach in an attempt to tell a large part of the story, the history of Oneness Pentecostalism in the Philippines. This approach, relying upon biographical/autobiographical sources and interviews with participants in its history, such as it is, suggests that the work must take on a more historical or descriptive form, both to present what has not heretofore been presented, and then to find its meaning.

24 Daniel Snowman.

25 Susan Ware, ‘Understanding History Through Biography,’ *Academic Insights for the Thinking World*, Oxford University Press, 23 July 2013, <http://blog.oup.com/2013/07/understanding-history-through-biography/> (accessed 15 December 2015).

26 Susan Ware, “Understanding History.”

27 Nick Salvatore, “Biography and Social History: An Intimate Relationship,” in *Labour History*, 87, 187-192 (2004). http://digitalcommons.ilr.cornell.edu/articles/595/?utm_source=digitalcommons.ilr.cornell.edu%2Farticles%2F595&utm_medium=PDF&utm_campaign=PDFCoverPages (accessed 15 December 2015).

The emic/etic paradigms influence both the sources and methodology of the present work. As Allan Anderson points out, the “insider (emic) paradigm makes academic reflection quite different from those outsider (etic) paradigms that might not admit to the influence of divine agency...”²⁸ The emic perspective benefits as a result of the researcher or writer understanding the subject from within. That they can see from within opens up to them a micro view not easily discernible from elsewhere. There are shades of differences from within that are more difficult to be seen from without. All the colors of the inside spectrum are more brilliant and apparent when viewed up close and at hand. The challenge of this paradigm is the possibility of over sympathizing with the sources and the subject, and the potential failure to see them objectively. One result of over sympathizing is the reluctance to include important information in the body of the research that might be hurtful or disappointing to the sources. The emic researcher must therefore recognize the bias inherent in this position, and work to view the sources and subject more carefully while appreciating the advantages of seeing within, and possible disadvantages of not seeing from without. The etic observer on the other hand, can see the shape of the subject from the outside. The etic researcher has the advantage of moving distance relative to the object of investigation. One can move far from the object and view the whole in relationship to its surroundings. Or one can move close enough to focus on a smaller portion and examine it, as it were, through a magnifying glass. But no matter how close one gets to the outside of a phenomenon, and how expert they may master its outer form and fabric, their view is still from the outside. They are still ‘other’. There are nuances within that are difficult, if not impossible, to understand by the outsider. Thus, the etic researcher better serves his or her purpose in the pursuit of knowledge if they will admit to certain limitations, and must work diligently seeking to understand that which is the subject of the research. Their knowledge of what is actually on the inside can only come from two possible sources: outside observance and analysis, or someone/something that has been on the inside. Etic knowledge then is limited by interaction with sources from within, or others who have

28 Anderson, et al, *Studying Global Pentecostalism*, 14-15.

examined inside sources, and any transparency or semi-transparency in the outside ‘wall’ of the object being investigated.

Transparency varies from object to object. Oneness Pentecostalism is more opaque than the larger movement it separated from in the early twentieth century. One example of this can be seen when comparing the archives of two of the larger organizations respectively, the Assemblies of God (AG) and the United Pentecostal Church International (UPCI). The AG maintains an online site that provides hundreds of thousands of pages of digitized publications pertaining not only to the AG, but the entire Pentecostal movement. The Flower Pentecostal Heritage Center provides the site, iFPHC.org, to the public at large without cost.²⁹ The UPCI offers nothing remotely similar to the online public. As a result, the AG online archives have more materials about early Oneness Pentecostalism in general than any Oneness Pentecostal archives that are currently accessible online. It is hoped that someone within the latter movement will move to rectify this situation sooner rather than later. More recently Gary Garrett has developed an archive of papers and materials dealing especially with early Oneness Pentecostalism but it is still very limited and most of the papers are not freely available online.³⁰

The opaqueness of Oneness Pentecostalism might be attributed to several factors. First, the smaller size relative to the broader, overall Pentecostal movement would naturally produce fewer scholars from within. Likewise the smaller movement would attract fewer scholars from without. Another limiting factor might be a certain apprehensiveness in making sources available, as mentioned above, because of a perceived anti-Oneness bias on the part of those from without who might want to research the movement. Deserved or not, a certain defensive posture tends to be taken by those who have been most severely criticized as being a cult. It remains however, that the Oneness Pentecostal movement is basically as old as modern Pentecostalism in general. Both are slightly over 100 years old. It is time therefore for Oneness Pentecostalism to clearly present itself to academia, which after all, has not been its enemy.

29 <https://ifphc.org/index.cfm?fuseaction=home.main>

30 See Apostolic Archives International, <http://www.apostolicarchives.com/page/page/5834251.htm>.

Finally, this research seeks to understand the following questions. What is the history of Oneness Pentecostalism in the Philippines? What is the movement, where did it come from, and who made it what it is today? What part does schism play in it? Is that schism positive, negative or neutral? In seeking to answer the main questions of where this movement came from and how schism figured in its development, it will take the path of discovering and preserving the histories of some of those who contributed significantly to Filipino Oneness Pentecostalism. This begins in Chapter 2 with a brief introduction of 20th century American Pentecostalism from which the Oneness movement sprang, followed by a review of the significant schism caused by the emergence of Oneness Pentecostalism. This will demonstrate that schism was part of the movement from its earliest days as well as give a concise introduction to the subject of Pentecostalism and Oneness Pentecostalism for the uninitiated reader. The Philippines portion of Oneness Pentecostalism will also receive a introductory glimpse in this chapter through a look at the Survey of Religious Migration, which offers significant new information and naturally leads to a discussion focused entirely on the Philippines in the following chapter. Chapter 3 looks at Filipino history and culture in an attempt to understand how it may have influenced the movement, and possibly contributed to schism within it. It will also look at the earliest Pentecostal penetration among Filipinos and in the Philippines. This chapter ends by showing one of the earliest effective conversions of Filipinos to Pentecostalism was in Hawaii. This leads to the Hawaiian connection with Oneness Pentecostalism in the next chapter. Chapters 4-6 narrow the examination to only the Oneness branch of the movement, primarily following a historical narrative based on individuals and not necessarily in a strict chronological order. Each of these chapters examines the history of this movement through the lens of schism. Building on the discussion in Chapter 3 of Hawaii as an important waypoint for Pentecostalism as a whole, Chapter 4 examines the beginnings of Filipino Oneness Pentecostalism, beginning in Hawaii, and includes some representative biographical sketches. The beginnings of schism within the movement in the Philippines will also be seen in this chapter. The presentation of the first known Oneness Pentecostal in the Philippines and the first Oneness baptisms directs the discussion toward the coming of the first non-Filipino Oneness

missionary in Chapter 5 which will also look at some of the ingredients of successful organizational work as the movement picks up momentum. Most attention in this chapter is given to Carlos Grant because he was the first successful Western Oneness missionary in the Philippines and founder of two organizations which experienced such schism that they resulted in at least 30 separate Oneness Pentecostal organizations in the Philippines. As in the previous two chapters, Chapter 6 will continue the history of the movement and of schism, and introduce the largest Oneness organization in the Philippines as being wholly autochthonous. The theme of schism builds throughout the study and seems to explode in this chapter, which lays the groundwork for an understanding of schism in the succeeding chapter. Thus Chapter 7 focuses on an examination of schism, looking for causes and understanding beginning with various schisms throughout Old Testament and New Testament history. Because nothing of depth is to be found regarding schism of religious groups in the Philippines, David Barrett's study of schism in Africa is carefully examined for clues to understanding the study at hand. What is to be found in this chapter ultimately leads to a rather unusual approach in the Conclusion. The Conclusion will highlight what has hopefully been learned throughout the entire presentation concerning the emergence of Oneness Pentecostalism in the Philippines, and the forces that helped to form and were formed by the ever-present schism.

1.2.1 Sources

Sources for this research are extremely limited. Language is no barrier to this research in the matter of source materials, because the few sources that do exist are in English. This research has discovered no Filipino language, or Tagalog, sources for the history of Oneness Pentecostalism in the Philippines. There are also no known etic or outsider sources about this movement. No scholarly work has been presented on this subject as a whole. The only academic works on Filipino Oneness Pentecostalism are two Master's Theses. One was done in 1986 by David R. Banta at the Angeles University Foundation graduate school, but it is of very limited use to this research. Banta's thesis is rather short, with its conclusions and recommendations appearing

on pages 105-106, and its narrow focus can be discerned from its title: *The United Pentecostal Church in the Philippines and Its Implications to Community Development: An Evaluation*.³¹ The other, by Enrique A. Zaragoza for the Graduate School Pangasinan State University, and entitled *The Pastors' Spouses Involvement in the Church Activities in The Apostolic Church Of The Lord Jesus Christ International Philippines Inc., A Case Study*, has basically the same limitations as the Banta thesis.³² Sam Smith has done an excellent job of documenting the parts played by Wilde Almeda and members of the Jesus Miracle Crusade during the Sipadan hostage crises in the year 2000.³³

There are three very useful sources that can be considered primary, only because individuals involved in the very beginnings of Filipino Oneness Pentecostalism authored them. The first and least extensive was written by Urbano Aventura sometime around 1965 in the form of a letter of less than eighteen hundred words. It first appeared in a small, self-published, 55-page book, *My Philippines*, by Roberta Dillon in Bremerton, Washington about 1965. Roberta Dillon had served as a missionary with her husband for the UPC in the Philippines only shortly, from October 1959 until having to be airlifted to the United States in early January 1962 due to her contracting a severe form of polio which eventually caused her death in 1966. Aventura's letter formed a separate chapter entitled *MY TESTIMONY* and is found on pages 52-55 in Dillon's book. An analysis of the content reveals that it had probably been written at Dillon's request, either to include in her book or to submit as part of a positive report to UPC Headquarters regarding their work in Mindanao. There might have been an added incentive to provide a positive report due to differences between Dillon's husband, Arthur, and Carlos Grant, the senior UPC missionary in the Philippines at the time of their service. This gives rise to the possibility that Dillon might have edited the letter. However, the grammar in the letter is so substandard and does not match that of the rest of Dillon's book, leading

31 My thanks to the kind staff at Angeles City University Foundation Library, and especially Amor C. Martin, Library Director and librarians Mariel D. Farrol and Mrs. Hernandez for their gracious help in locating and making available Banta's thesis.

32 I am indebted to Enrique A. Zaragoza for giving me a copy of his thesis.

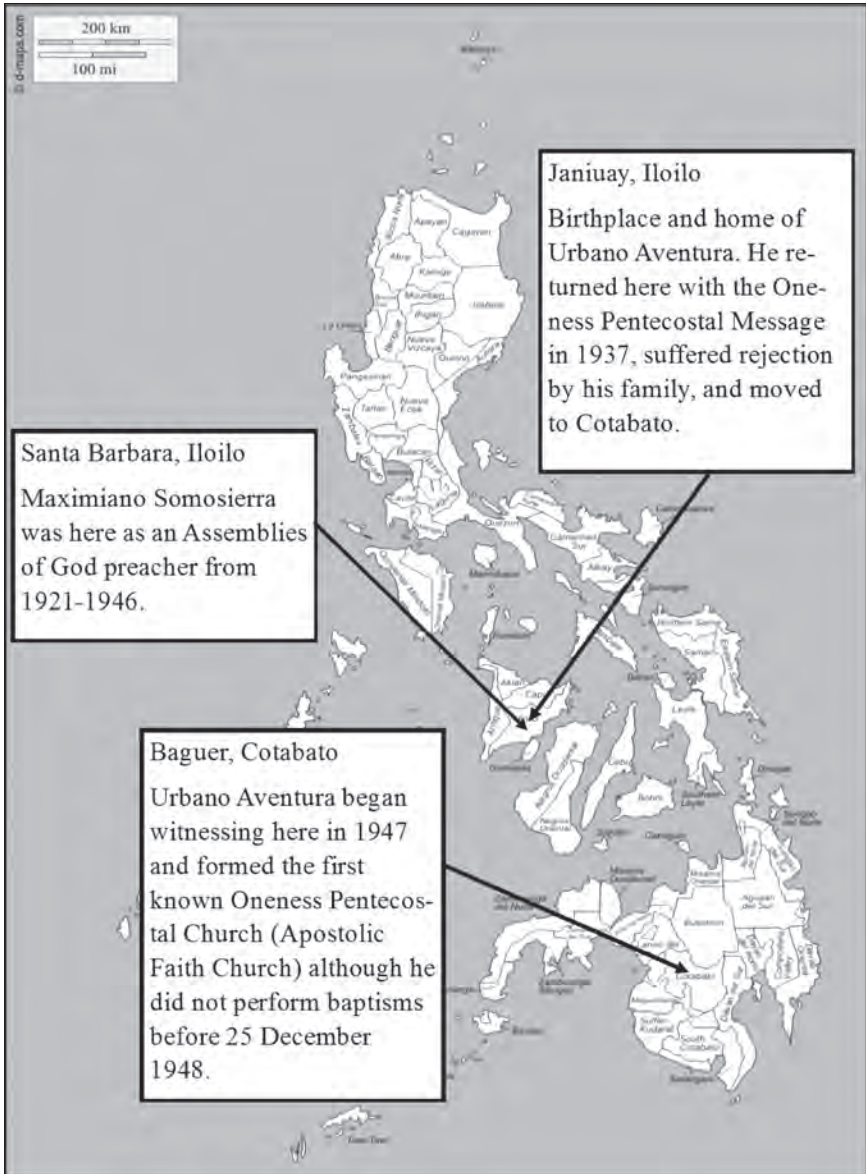
33 Sam Smith, *Miracles in Moroland: A Journey of Faith, Love & Courage* (Quezon City, Philippines: Jesus Miracle Crusade International Ministry, 2015). I am indebted to James Almeda and Anna Smith for a copy of this book.

King Survey of Oneness Pentecostalism: Prior Religions		
Religion	Percentage	Number
Catholic	59.3%	426
Protestant	6.5%	47
Trinitarian Pentecostal/Charismatic	4.6%	33
Baptist	4.2%	30
Seventh Day Adventist	1.4%	10
Aglipayan	1.1%	8
Other (Mormon, Iglesia ni Cristo, Jehovah Witness)	1.0%	7
Non Christian (Muslim, Buddhist, Spiritista)	1.0%	7
Lifelong Oneness Pentecostals	20.9%	150
Total	100%	*718

Table 2: Prior religions

*(*number of respondents that provided information for this data)*

Next to Catholicism, more Oneness Pentecostals migrated from Trinitarian Pentecostal or Charismatic organizations than any other identifiable group, as seen in the chart above. (The broad category of Protestant, from which 6.5% migrated, includes at least 15 other denominations.) Because both Trinitarian and Oneness Pentecostals practice healings, spirited worship and speaking in tongues, the most obvious reason for changing from one to the other would seem to be doctrinal. As far as is known, no figures exist that demonstrate migration from Oneness Pentecostalism to Trinitarian Pentecostalism, so no comparison can be made between the two. Of course the argument could be made that some transfers are made simply because of moving to a location where a Oneness church is closer, and that might apply in isolated cases, especially where the member is a relatively new convert who has not been made aware of the differences between the two Pentecostal sectors. But it doesn't take long in Oneness Pentecostalism, and presumably in the Trinitarian section, before a member becomes aware of the differences between the two groups. Just over 11% of Oneness Pentecostals migrated through at least two other religions before becoming Oneness Pentecostal. Some migrated



Map 2: Urbano Aventura

Base map used by permission of *d-maps.com*.
(http://www.d-maps.com/carte.php?num_car=26014)



Photo 1: Diamond A. Noble (Courtesy of the Noble family.)

4.3.2 Ministry in the Philippines

Noble graduated and was awarded a diploma from PBI 16 May 1947.⁶⁵ Before his graduation, Noble had applied for ministerial credentials with the Southern District of the UPC, which were granted 3 April 1947. His application form reveals that he had previously held “license” with the Church of Our Lord Jesus Christ of the Apostolic Faith (COOLJC), where he had earlier experienced his baptisms of Spirit and water in New York City.⁶⁶ He wanted to return to the Philippines immediately following his graduation and obtaining credentials with the UPC, and witness to his family. The UPC wanted him to “prove

65 PBI Diploma, copy, courtesy of Muncia L. Walls, World Missions Director, ALJC, received February 2015.

66 Robin Johnston, Editor in Chief, UPCI, personal correspondence, 9 March 2015. He obtained the information from Diamond Noble’s file at the UPCI.

Eventually, Noble did launch out publicly with his salvation and healing campaign. His first public appearance was at the public square in his hometown in April 1953. He said that the Lord confirmed his ministry with “signs, wonders and miracles.”⁹¹ From 1954 through 1956 he covered most of Luzon Island with his crusades, during which, he said, “thousands and thousands were brought to Christ because of the numerous miracles and wonders of God which they have seen and felt in my Ministry of Deliverance.” An old photograph exists showing a nighttime crowd of at least hundreds, with a speaker in the distance (presumably Noble), standing under a light. It records a moment in one of Noble’s Salvation and Healing Campaigns. This one (see Photo 5) is in Binalonan, Pangasinan in March of 1954.



Photo 5: “Salvation & Healing Campaign”

A photo of the meeting conducted by Diamond Noble in Binalonan, Pangasinan, March 8-10, 1954. (Courtesy of the Noble family.)

This photo vividly demonstrates that Noble was hosting large crusades three-and-a-half years before the arrival in the Philippines of Carlos Grant.⁹² Because he was focused on evangelism rather than organization building, these numbers did not translate into a large organization. The absence, however, of an enduring organization numbering “thousands

91 Noble, *Testimony*.

92 Grant will be introduced in the next chapter.



Photo 7: Zebedea Sinen

Photo taken shortly before her death in 1983.

(Courtesy of Gospel of Christ Philippines.)

4.5 Conclusion

This chapter has surveyed the conversion and ministry of the first Filipino Oneness Pentecostal preachers in the Philippines. It has been seen that Hawaii was an important location in the converting of Urbano Aventura, just as it was for the first known AG preacher in the Philippines. It has been shown that Aventura's ministry in 1946 was the beginning of the propagation of the Oneness message in the Philippines, howbeit only on a small and localized scale. It was not until Diamond Noble baptized his family in 1947 that we can speak of the practical beginning of the movement in the Philippines. Not only did Noble perform the first known baptisms, but his ministry was much more widespread than that of Aventura. Never published details of the life and ministry of Diamond A. Noble have been presented that have proven conclusively that he was the first Filipino Oneness Pentecostal

according to Zarsuelo, the two had been in correspondence since May.¹⁷ These tracts had earlier been shared with their Baptist pastor, Catalino Buensuceso, who had used the Oneness view of the three manifestations of God as Father, Son and Holy Ghost, rather than the three persons understanding of the Trinity, to win a public debate against the Iglesia Ni Cristo (INC) held in Calatrava, Negros Occidental in January of 1957. The topic of debate was “Jesus is the true God,” with Buensuceso taking the affirmative side and Pastor Refuela of Iglesia Ni Cristo taking the negative side. The INC did not believe in the Trinity but they also denied the deity of Jesus Christ.¹⁸ The debate drew thousands of observers and was moderated by the town judge.



Photo 8: Fabrica Baptists who became Oneness Pentecostals

The group that left the Baptist church over the Oneness and Baptism in Jesus' Name. Fabrica, Negros Occidental, Philippines, May 1957. Meliton Zarsuelo with bow tie near center of back row. (From the photo album of Carlos Grant. Courtesy of Ron McCall.)

When Grant, in Manila, received the letter from Zarsuelo, he did not have enough money to purchase airfare to Negros Island. About that time a visiting sailor from San Diego came by and paid enough tithes for Grant to purchase his ticket. He booked a flight and notified Zarsuelo by telegram that he would arrive the next day. Thus when Zarsuelo met Grant at the Bacolod airport on 20 September 1957, there was already a

¹⁷ Meliton Zarsuelo, *UPC 50th*, 46.

¹⁸ For more information on INC, see Chapter 3.3.4.

“Why should I remain under your leadership? I know as much as you. I will go out and start my own work.”³⁴ But Camalon now pastors a large church and oversees an organization of some 20 different congregations. When asked, “What changed? Why do you no longer feel the need of a missionary,” he replied, “We now have financial capabilities because we have a school and some business functions.” James Carr Federico, chairman of Convention Apostolic Churches of Jesus Christ (CACJC), and one of the 14 who left Grant to form the AJNC, said the key word to the reason for all the schisms is “trouble.” He said the division is caused by “human frailties, not doctrinal division.”³⁵ These and other causes of schism are examined more closely in Chapter Seven.

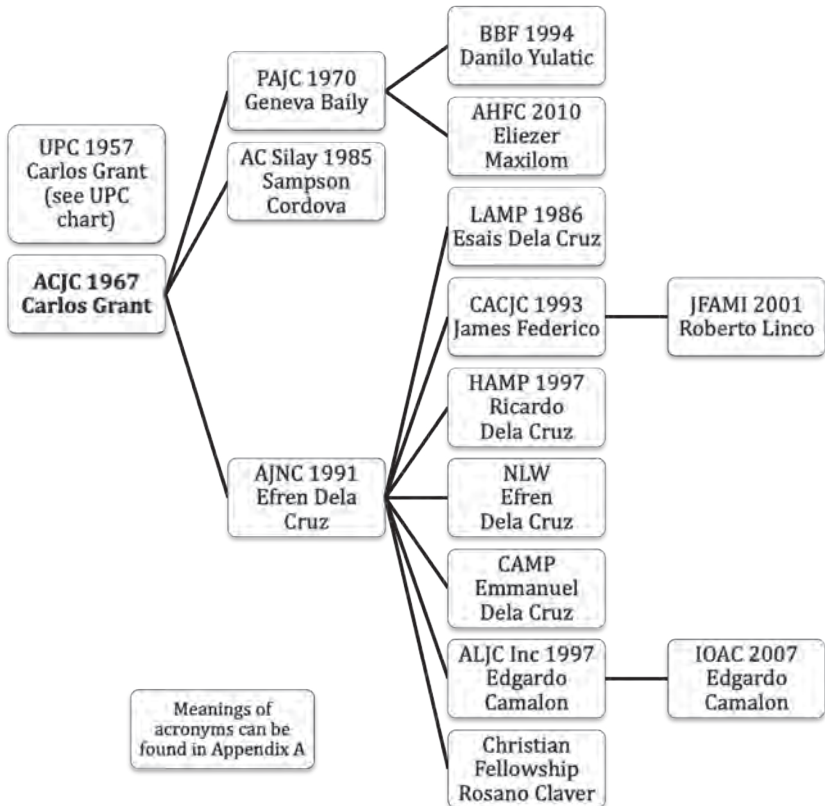


Chart 3: Carlos Grant ACJC Organizational Schisms

34 Edgardo Camalon.

35 James Carr Federico, personal interview, Bacolod City, 20 November 2015.

Appendix C

Organizations—Date Founded

Abbrev.	Organization Name	Name of Founder	Year of Founding	Current Leader	Works	Stated Members
ALJC (1)	Assemblies of the Lord Jesus Christ, Inc.	Diamond Noble	1956			
UPCP	United Pentecostal Church Philippines	Carlos Grant	1957	Alfredo Bodegas	2,012	297,000
PMA	Philippine Ministerial Association	Eugene Garrett	1959	Omar Dalumpines	500	60,000
ACJC	Apostolic Church of Jesus Christ	Carlos Grant	1967	Demetrio Torres	13	1,300
ALJC (2)	Assemblies of the Lord Jesus Christ, Inc. (Ammended)	Pedro Siao	1968			
BAC	Bible Apostolic Church	James D. Childs	1969			
PAJC	Philippine Apostolics of Jesus Christ, Inc.	Geneva Bailey	1970	Lucy Mann	25	2,500
FTJC	Family Tabernacle of Jesus Christ	Antonio Gallemit Sr.	1971	Antonio Gallemit Sr.		
JC	Jesus Church, The	Lew Ambler	1971	Mike Ambler	5	40,000
AMF	Apostolic Ministers Fellowship Philippines	Johnny Willhoite	1972	Phil White	21	1,000
AFC	Apostolic Faith Church	William Han Sr. / Raymundo Jalandoni	1974	Billy Han	2	
GOC (1)	Gospel of Christ	Zebedia Aguilar Senin	1974	Pepito Aguilar	12	1,200
GOC (2)	Gospel of Christ Phils Apostolic Doctrine Pentecostal Oneness	Zebedia Aguilar Senin	1974	Efren Aguilar	50	20,000
JMCIM	Jesus Miracle Crusade International Ministry	Wilde Estrada Almeda	1975	Wilde Estrada Almeda	800	1,500,000
AIM	Apostolic Independent Missions (aka Church of the Lord Jesus Christ)	Donald Lance Sr./ Steve Hancock	1982	Michael Couch	74	20,000
TJC	True Jesus Church (China)		1983		8	800
FCJC	Faith in Christ Jesus Church, Inc.	Ben Tayao	1984	Peter Paul Paulino	17	500
OPIF	Oasis Pentecostal International Fellowship	Allan Rios	1984	Vic Notario	18	500
WPCC	Worldwide Pentecostal Church of Christ	John Ayudtud	1984	John Ayudtud	57	10,000
APA	Apostolic Pentecostal Assembly	Samson Cordova	1985	Samson Cordova	4	1,000
GLAPM	God's Love Apostolic Pentecostal Ministries	Edmundo Celes	1985	James Torres		
JCTGBTG	Jesus Christ to God be the Glory International, Inc.	Louie Santos	1985	Louie Santos	144	14,400
PBAHC	Pentecostal Bible Apostolic Holiness Church, Inc.	James D. Childs	1985	James Childs	27	1,500
LAMP	Lighthouse Apostolic Ministry of Pentecost	Isaias Dela Cruz Jr.	1986	Isaias Dela Cruz Jr.	10	1,000
LAF	Lighthouse Apostolic Fellowship	Leonardo Magno	1987	Leonardo Magno	3	65
JCHW	Jesus Christ Hope of the World Christian Fellowship	Zaldy Perez	1988	Zaldy Perez	2	350
STEM	Spirit & Truth Evangelistic Ministry	Bing Ocampo	1988	Bing Ocampo	5	300
JCFC	Jesus Christ Followers Church	Fernando Caudor Sr.	1990	Fernando Caudor Sr.	2	140

Abbrev.	Organization Name	Name of Founder	Year of Founding	Current Leader	Works	Stated Members
AJNC	Apostolic Jesus Name Church	Efren Dela Cruz	1991	Ronaldo Togle	102	2,000
JCOKF	Jesus Christ Our King Forever Apostolic Ministry	Franc Mendoza III	1991	Franc Mendoza III	2	100
CACJC	Convention Apostolic Churches of Jesus Christ, Inc.	James Carr Federico	1993	James Carr Federico	5	350
GLJC	Gospel of the Lord Jesus Christ	Rey Landingen	1993	Rey Landingen	15	400
BBF	Bible Believer's Fellowship	Danilo Yulatic	1994	Danilo Yulatic	3	80
PAMI	Philippine Apostolic Mission, Inc.	Ziegfred S. Lake	1994	Ziegfred S. Lake		
AMC	Apostolic Ministries for Christ	Anonilon Pontillano	1995	Jonathan Cubelo	100	10,000
RLJC	Revelation of the Lord Jesus Christ	Larry De Guzman	1995	Larry De Guzman	3	150
ALJC (3)	Assemblies of the Lord Jesus Christ Philippines, Inc.	Edgardo Camalon	1997	Naimy	169	2,800
HAMP	Hebron Apostolic Ministries Philippines	Ricaredo Dela Cruz	1997	Ricaredo Dela Cruz	11	1,100
CAM	Christ Apostolic Ministries Phil.	Roy Dulnuan	2000	Roy Dulnuan	1	30
ACC	Apostolic Christian Church (NOW WITH ALJC)	Zaldy Wasquin	2001			
ALJCAF	Assemblies of the Lord Jesus Christ Apostolic Faith		2001			
CWCG	Church of the Word of God Phil, Inc	Alberto G. Esplago	2001	Alberto G. Esplago	1	200
JFAM	Jesus Flock Apostolic Ministry, Inc.	Roberto Linco	2001	Roberto Linco	7	500
JCM	Jesus Church Ministry, The	Brenda de los Santos	2002	Brenda de los Santos	2	250
JNTF	Jesus Name Tabernacle of Faith	Artemio B. Cana	2003	Artemio B. Cana		
RTP	Rainbow Tabernacle of Praise Global Christian Ministry, Inc.	Roger Abo-abo	2005	Roger Abo-abo		
UACM	United Apostolic Christian Ministries, Inc.	Glen Aupe	2005	Rico Cuantioso	10	1,000
IOACJC	International Oneness Apostolic Churches of Jesus Christ	Edgardo Camalon	2007	Edgardo Camalon	20	2,000
GMZINC	Global Ministerios Zion, Inc.	Joshua Beria	2008	Joshua Beria		
NLACi	Northern Light Apostolic Church International	Rey Sanguenza	2008	Rey Sanguenza	8	800
WPPF	Worldwide Pentecostal Fellowship Philippines	Johnny King	2008	Steven Buxton	50	5,000
MACLJC	Members Apostolic Church of the Lord Jesus Christ	Bernie Mendoza	2009	Bernie Mendoza	29	2,900
AHFJC	Apostolic Holiness Fellowship of Jesus Christ	Eliezer Maxilom	2010	Eliezer Maxilom	30	3,000
UCJC	United Church Jesus Christ (Oneness), Inc.	Romeo Concepcion	2010	Romeo Concepcion	5	200
CCCF	Crossroads Christian Central Fellowship	Edsel Omandam	2011	Edsel Omandam	1	60
ACJCII	Apostolic Church of the Lord Jesus Christ International Phil. Inc.	Enrique A. Zaragoza	2012	Enrique A. Zaragoza		2,000
RCKGM	Reign of Christ's Kingdom Global Ministry	Mitchell Loayon	2012	Mitchell Loayon	7	500

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