



TRADE-MARKS OF THE HOLINESS PIONEERS

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CHAPTER 1

Defining the Holiness Movement

For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth,

despiseeth not man, but God, who hath also given unto us his holy Spirit (I Thess. 4:7-8).

During the fifty-year period from 1850 to 1900, America, and to some extent England, witnessed

a revival of religion which followed the pattern of the "holiness revival" meeting. It was known as

the holiness movement. It cannot be traced to one geographical location, one religious leader, nor

to one denomination. It was more spontaneous than it was planned, published, or promoted, but it

influenced the entire church world. Almost everyone, including church leaders, participated in it or

opposed its progress.

Near the close of the nineteenth century various individuals and groups felt the necessity of

organized holiness churches. Their first reason was for more frequent meetings. The "holiness

revivals" by and large were at first conducted in large tents or tabernacles during "camp meeting"

times. These meetings were limited to certain seasons of the year, and as the people felt the need

of more frequent meetings, they began services in the cities, towns, and in rural schoolhouses.

Another reason for organized holiness churches was to escape the active opposition or the frigid

indifference to the experience and testimony of churchmen within the various denominations.

Lastly, many felt that through organized holiness churches the good which had been accomplished

throughout the holiness movement could be conserved.

Several methods were followed in organizing holiness churches. Several large groups remained

within their respective denominations. They endeavored to keep the local churches true to the

teachings and life of holiness as advocated by the leaders of the holiness movement. Others

organized independent holiness churches and remained as such until today or until they disbanded.

Many formed associations, of which the National Association for the Promotion of Holiness was the

most important. Still others organized independent churches and then joined with other independent

churches to form a denominational-type organization.

There are four generally recognized stages or periods in the history of the modern holiness

movement, the movement since 1867. They are:

1. Period of undenominational movements, 1867-93
2. Period of sect formation, 1894-1907
3. Period of consolidation, 1907-25
4. Period of recognition as denominations since 1926

The pioneers of the modern holiness denominations were characterized by some distinctive

"trade-marks." The primary function of a trade-mark is to indicate an origin. Trade-marks also serve

to guarantee the quality of the goods bearing the mark and through advertising serve to create and

maintain a demand for the product. Only as the holiness movement maintains its trade-mark will it

create and maintain a reason for its existence.

Here let us mention some of the trade-marks of the early pioneers of the modern holiness movement:

1. As to doctrine: The insistence upon the great fundamentals of faith. But also a latitude for the

exercise of individual opinion upon nonessentials.

2. As to experience: An insistence upon definite experiences of justification and entire sanctification.

3. As to conduct: It was required that the membership be separate from the world in dress,

amusements, and associations; that they attend the means of grace, as the public preaching of the

Word and the prayer meeting; that they keep Sunday as a holy day unto the Lord.

4. Evangelism was central. The fire burned in the hearts of the preachers and laymen alike. The

gospel must be told. The preachers proclaimed the rugged gospel without many frills. Powerful

conviction attended.

The encouraging results already attained by the various holiness denominations should inspire

them with firmer faith in God and in the means employed for the promotion of the work. But the

holiness denominations cannot live on past history. "The mill will never grind with the water that

has passed." To maintain the Bible standard of religion, "to seek the salvation of all classes and to

spread scriptural holiness at home and abroad" must ever be the first mission of the holiness

denominations.

Carl L Howland in his book, *The Story of the Free Methodist Church*, said: "The many conversions and careful organizations made Methodism in England and America numerically

powerful and influential. Many leading citizens were counted in the membership. The reproach of

the Cross, which had been so great in former days, passed away. It was honorable to be a Methodist.

"Fine churches were planned. These were costly. People of means must be in the membership

to pay for such buildings. The enforcement of discipline upon those who were necessary to meet

financial obligations proved difficult. The second and third generation Methodist had come into the

church because the families were thus associated. They had no convictions as their fathers."

With a heart that is burdened and concerned I ask all second- and third-generation members of

holiness denominations. Is not this our problem in too many instances today?

The pioneers of the modern holiness movement were heroes of whom the world was not worthy.

It would be too bad if we, with such spiritual ancestry, should prove weaklings. It is too bad, after

these paid so much to preserve the faith passed to them, we should count too great the small

sacrifices which we are called upon to make for its further preservation, propagation, and transfer

to posterity. Those in the holiness ranks who feel they cannot afford to follow these men will do

well to remember the unidentified proverb, "A religion that costs nothing is good for nothing."

CHAPTER 2

Definite Trademarks of the Holiness Movement

A PEOPLE OF DEMONSTRATION

And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great

grace was upon them all (Acts 4: 33).

"The world is sick and tired of dead ecclesiasticism. What it wants is something that has anointing of the Holy Ghost on it, something that has fire that burns, and something that can save

a poor old lost sinner. The day we lose a sense of spiritual liberty in our services, we can write

Ichabod across the doors of the holiness movement" (E. O. Chalfant, 1938).

A Methodist historian tells of hearing Bishop George preach to the Conference at Gardiner,

Maine, in the year 1825. He says:

When the hour of service came, and he stood up in all his manly proportions, before an audience

collected from all the villages along the Kennebec and from far off into the interior, and held a four

days' meeting it continued night and day without intermission. For three nights I did not sleep. He

preached on Monday morning, and while he was preaching, the power of God rested upon the

congregation and about the middle of his sermon it came down on him in such a manner that he sank

down into my arms where I was sitting behind him just back of the pulpit. His silence focused every

eye toward us. I instantly raised him up to his feet, and the congregation said his face beamed with

glory. He shouted out the praise of God and it appeared like an electric shock in the congregation.

Many fell to the floor like men slain in the field of battle. Hundreds were saved and family after

family saw their children come to know the saving grace of Jesus in real personal experiences of new

birth.

At Chicago, Illinois, Church of the Nazarene, September 9, 1905, Dr. Bresee said:

The Nazarenes in Chicago love God with an ardor and intensity that is indescribable. They give

expression to this burning love in varied ways. They smile and laugh and weep, and clap and wave

their hands, and sing and shout. They say, "Amen," "Glory," "Hallelujah," "Bless God," "Praise the

Lord," and other things which have ample scriptural warrant and sanction. Sometimes when they

cannot help it, they leap for joy, and walk up and down the aisles or platform. Sunday morning, one

sister, who is usually very quiet and undemonstrative, walked swiftly up and down the platform,

clapping her hands and praising God. Her face was so radiant with holy joy that my own heart was

instantly filled with glory, and my eyes suffused with tears. Her husband told me afterward that she

had been sick and had besought the Saviour to heal her, so that she might take part in the services

and victories of the day. The Lord answered her prayer and gave strength to her body, and raptures

to her soul. Oh, glory!.They love one another with a warm, tender, and sincere affection, and do not

permit differences of opinions to estrange them. All their meetings are sociable, and Sunday is a real

camp meeting.

Many scores of people come to the church in time for Sunday school, at 9:00 a.m., and stay until

10:00 o'clock at night. They bring their food with them, and eat two meals in the church. Most of

them bring enough to entertain one or two others. Between services, they have a real picnic to the

glory of God. All are happy, and their conversation is in heaven, and not of a worldly character.

Now and then, even at these times, a soul is brought to the altar, and saved and sanctified.

In the last half of the twentieth century the question being asked is, Just where does the holiness

movement stand on this matter of demonstration in the Spirit? Note that we say "in the Spirit," for

surely none of us would condone that which is out of the Spirit. Have we become so cautious that

we hurriedly quench the Spirit himself? If so, have we lost also the burden for souls, the passion for

revivals? The apparent lack of any outpouring upon many holiness gatherings is in itself a warning

which we boldly state must not go unheeded.

There was a remarkable spirit of freedom that characterized the holiness movement at the turn of

the twentieth century. Oftentimes the saints were carried above earthly things by a spirit of ecstasy

which seemed to be of divine origin. We cannot be honest and say that none of this was out of the

Spirit. Frankly, we feel that there may have been times when some people went beyond bounds of

reason. But this was infrequent and not serious enough to hinder the progress of the work. Perhaps

the few exceptions were in a way beneficial, for the saints were led to examine their motives and

purposes. Thus they would safeguard this remarkable spirit of freedom which was theirs since

leaving the large churches. The spirit of freedom has been a distinguishing trade-mark of the

holiness movement from the first Pentecost in the Upper Room in Jerusalem.

It has been the moving of the Spirit in holiness gatherings that made them truly different from

cold and formal ritualism. Holiness people have often been accused of being too emotional and

noisy, but the fact remains that the entire human race is equipped with an inherent capacity for

experiencing and expressing emotions. Take note of the feelings that are so openly evidenced at

sports events, political rallies, entertainments, etc. If such mundane things as touchdowns or a

candidate can bring forth pandemonium or excitement from normal people, what is to be expected

in life's greatest experiences when men and women come into the searching and stimulating presence

of God?

Meetings that are all explanation without demonstration become barren. If we, as holiness people

merely recite our theories and explain what took place in the past, no one gets excited and very few

are attracted. Any in our ranks who oppose demonstration in the Spirit because it will intrude upon

the nice order of their services are traitors to the pioneer spirit. If the Holy Ghost has charge of a

service, we need not be afraid of disorder. We must have instruction, inspiration, and demonstration

in the Spirit. This has always been the New Testament pattern of evangelism.

Are there those in our ranks satisfied with substitutes? Would they substitute formality for

spirituality? Perhaps too, some don't want a shout, don't want an amen, don't want demonstration

in the Spirit, don't want a divine healing service. They must remember that all the time the rank and

file of the holiness people are starving to death for something where they can feel the power of God

fall.

The need is for Spirit-filled laymen and ministers in the holiness ranks to rise up who want to

go forward. They must be men who refuse to be stampeded into sham revivals. But they must be

men who refuse to be herded back into formalism, from which we, as well as our fathers, joyfully

escaped.

In the Lord's warning to the church at Sardis, He says, "I have not found thy works perfect before

God." His exhortation to them is, "Be watchful, and strengthen the things which remain, that are

ready to die." He doesn't tell them to abandon their organization but to receive divine life in that

organization. Pentecost produces variety, but variety doesn't produce Pentecost. What we need

desperately is the life of God in our services.

The planning of true Pentecostal worship reminds one of a radio program. We know when it will

be on the air. We know that there will be a regular procedure. But we also know the station has the

right to suddenly interrupt that program at any time to bring a special news bulletin. Likewise in true

Pentecostal worship. We may know when the service begins and may proceed with a systematic

plan, but suddenly, spontaneously, the Holy Spirit can interrupt our plans to bring us a special

communique fresh from the throne. These times of refreshing have been one of the trade marks of

the holiness movement.

A PEOPLE OF PRAYER

And when they had prayed, the place was shaken where they were assembled together; and they

were all filled with the Holy Ghost, and they spake the word of God with Boldness (Acts 4:31).

In a revival conducted by Dr. Bresee at the turn of the twentieth century, he said:

"Let us begin this meeting at the altar," and immediately the people gathered for earnest prayer.

After a somewhat prolonged season of prayer, when the house had become filled with worshipers,

he said "There has been much questioning in reference to this great doctrine of entire sanctification

as a second work of grace. I am going to prove it, and I will do so this morning in such a way and

so fully that it never can be questioned by any of these people any more. I will not prove it as a

theory, or as a doctrine, but as a fact--a fact and experience known in consciousness, the most clear

and satisfactory method of knowledge. I now ask the men and women who know this in their

consciousness, to testify in reference to this matter."

About half a dozen of the leading members of the church arose one after another and deliberately

testified to the fact of their conversions, their clear experience of the pardon of their sins, and the

manifest grace of God unto them. They also witnessed to their subsequent realization of the need

of a further work of grace in their hearts; how they sought and obtain the cleansing of their hearts

from all sin, and the fullness of the indwelling Spirit of God. These testimonies were not only very

clear and definite, but were given under great unction. After about half an hour spent in this way Dr.

Bresee said: "I have proved by these witnesses the fact of the experience of entire sanctification as

a second work of grace. The testimony of these witnesses would hang any man in Los Angeles, and

they have clearly testified that they know by this best method of knowledge, their own

consciousness, that this is a fact. If there is anybody here who doubts their testimony or doubts the

fact that they have witnessed, I want him to say so, for I will prove it this morning so that no one

present can ever question it again. Now, if there are any here who doubt in reference to this matter

of the second work of grace in a human soul, let them stand up and I will prove it to them so that

they will never doubt it again." No one arose, and he then said: "You accept it, then, as a truth. You

believe these witnesses, and you believe that men and women are sanctified as a second definite

work of grace." Then he said: "You had better seek it."

At this point the pastor of the church sprang to his feet in the pulpit, and was followed to the altar

by a large number of members. The revival broke out with such depth and power that the meeting

had to be continued a week longer than had been planned.

Rev. John Hatfield was a famous, rugged, holiness Methodist preacher who spent more than fifty

years in the ministry around the turn of the present century. Hatfield was known as a man of prayer,

one who literally devoted himself to the service of God, and who built his life daily upon prayer.

Mr. Hatfield relates how one time when he got off a train and was going into the depot he felt

strangely urged to pray for protection. He asked God to be with him. As he left the depot he started

to go around the building in one direction when a voice said, "Go around the depot the other way."

Now John was a man who had learned to obey these promptings of the divine voice, and immediately he changed direction, not knowing or questioning the reason why. The next day he

picked up a paper and, reading it, saw the story of a man who had been hit on the head by a bandit

as he walked around the depot on the very side where the voice had warned the minister not to go.

Many second-and third-generation people in the holiness ranks are asking, What was the secret

of the pioneers? Their outstanding characteristic above all others was that they were a people who

prayed. One phrase found in their literature was "a burden for souls." Indeed, they prayed for that

burden as if it were a great gift. They pleaded for anxious hearts. Their very carelessness made them

careful! Sometimes they crept to the public altars or to their private sanctuaries and prayed that God

would lay that burden upon them. They sought their own Gethsemanes. They appealed to God to

give them the willingness to climb up their own little Calvaries. Sometimes they filled the night

seasons with the longing cries for that holier interest in wayward and needy men. Believing that

Christ was the great necessity for every man, they rebuked themselves because they exalted the tiny

interests and did not promote the one true interest of the souls. Thus did they call it a "burden," and

thus did they regard the "burden" as a thing to be sought.

They seemed to have a desperate urge to get men and women converted and sanctified. They had

a passion for souls. Many times we have observed, especially in revival services, someone become

entirely unconscious to everything about him and experience what was then called "travail for souls."

Those periods of soul travail were usually effective, too, as many were the slain of the Lord. Raw

sinner were brought to realize the need of God.

The expressions "on praying grounds" and "on pleading terms with God" were also used by our

fathers to indicate that they had met the conditions for communion with God so that they were

assured that He would hear and answer their prayers. These expressions are heard too infrequently

today. May it not indicate the lost art of living "on praying ground" and "on pleading term with

God."

It is not uncommon to be asked: "What do you mean by 'praying through'?" Perhaps many who

think they know what it means cannot properly explain it. One pours out his soul in penitence,

beseeking God to pardon his sins. He arises with beaming face and say that he has "prayed

through." Subsequently that same person may again pour out his soul, asking for a pure heart. He

again rises with serenity and joyfully declare that he "prayed through" and obtained a clean heart.

This same person may later ask sympathetic friends to join him in prayer that some especially

perplexing problem or some troublesome and depressing matter might be cleared or removed. The

Lord hears their prayer and they rise to testify that the perplexity is gone and the load is lifted. They

"prayed through" about it.

To "pray through," then, is to lay one's need, or burden, or concern before the Lord; to pray until

the load lifts, the pressure is removed, the darkness is dispelled, and the uncertainty is replaced with

assurance. Confusion then gives way to peace and quiet, and one feels in his heart that all is well

and that the answer to the prayer is on its way.

The pioneers of the holiness movement insisted on a family altar. When their families came

together in church it was like "adding power to power," with the result that there was a mighty spirit

of revival prevailing. Souls were saved, the saints were blessed and edified, backsliders were

restored, and whole communities were shaken and brought under the convicting power of the Holy

Spirit. There were remarkable answers to prayer. People were healed in their meetings. Incurable

diseases were healed; broken limbs were straightened; blind eyes were opened; tuberculosis, typhoid

fever, pneumonia all manner of diseases were healed. It didn't get into the papers, but the holiness

folk were not dismayed. They went on their way praising God for the miracles and His goodness.

As long as the church continues to pray, it will never fail. Revivals are born in an atmosphere of

prayer. Compromise, worldliness, and modernism will never make inroads on the church as long

as she stays on her knees in fervent prayer. How is your prayer life? Do you pray things to pass?

Do your comrades know you as a man of prayer? Remove not that ancient landmark!

T. M. Anderson, one of the pioneer leaders and evangelists of the holiness movement, said:

"Unless the preachers and people in the holiness movement take time to pray and give less time to

programs and plans the movement will soon be in woeful want of spiritual power to withstand the

evils of the modern age. The Almighty God revealed in His beloved Son is our Refuge and Strength.

We must prevail in prayer in these last days or utterly perish. Our hope and our help come from

God, who has promised to answer the agonizing prayers of His people."

A PEOPLE OF ONE BOOK

Heaven and earth shall pass away: but my words shall not pass away (Mark 13:31). For ever, O

Lord, thy word is settled in heaven (Ps. 119:89)..General Superintendent Dr. Hardy C. Powers,

speaking at the Golden Anniversary celebration of the Church of the Nazarene, October 13, 1958, said:

They [the holiness pioneers] were Bible Christians in the highest sense of that term. They loved

God's Word. They studied the Scriptures. They carried their Bibles.

They read it persistently, eagerly, prayerfully, and as they read its sacred pages they heard holy

men of God speak "as they were moved by the Holy Ghost." To them, "All scripture is given by

inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

When they found their lives below the standard of God's Word, they tampered not with its plain

teachings, but rather sought the grace it promised. Thus, instead of seeking to bring the Scriptures

down to the level of men's lives, they sought always to bring men's lives up to the level of the

Scriptures. To them the final arbiter in all matters of faith and practice was, "What saith the Lord?"

The pioneers of the holiness movement believed in the authority of the Scriptures; by the

Scriptures they meant the writings of the Old and New Testaments. As one of them has said, "The

difference between the Testaments is the difference between the letter E and the letter U. The Old

Testament enfolds, shuts in; the New Testament unfolds, makes plain the Old."

By the authority of the Scriptures the holiness movement has always meant the God-established

and God-commanded imperatives for human life found therein. Three things have always

characterized the attitude the holiness movement toward the authority of the Scriptures.

1. The Bible is the Word of God.
2. God is ultimate Authority.

3. Divine authority is inherent in the Bible.

Of one thing we are certain--our holiness pioneers knew the Bible. It would be tragic if we merely

knew about the Bible. They not only knew the Bible; they believed it and preached it. Shame on

us if our faith in the Bible is weaker or if we use it less.

We live in a day when Bibles are carried but not only committed to heart; are displayed in church,

but used too sparingly in sermons. In a day of Bible ignorance we of the holiness movement need

to check the dead drift away from the Scriptures.

Growing out of the widespread ignorance of the Scriptures, there is a general indifference to their

authority; and as a result people lack adequate motivation in their religious life, and are unable to

defend themselves in the hour of temptation. Our only sure weapon of defense is the one Christ used

in His temptation--"the sword of the Spirit, which is the word of God."

The devil is afraid of the sharp edge of this Sword I have often wondered what Christ would have

done in His wilderness temptation if He had not been able to say, "It is written," and then to quote

what was written..It would be the devil's delight if in the holiness ranks there were those who

questioned the authority of the Bible--the whole Bible. If such a tendency exists we should remind

ourselves that our holiness forebears insisted that it was sin in the life which resulted in doubts

regarding the Bible. Sin began when the reality and the authority the Word of God was first challenged.

That challenge is found in Gen. 3:1. It appears in the first question found in the Bible: "Yea, hath God

said, Ye shall not eat of every tree of the garden?" By indirection, through creating doubt, the serpent

attacked the reality and authority of what God said. This method of attack has worked so well ever

since that the devil has never been under the necessity of revising it.

The modern holiness movement in our day has no place for apologetic attitude toward the Word

of God. The Bible is the one Authority we have on God, and Christ, and the Holy Ghost. All we

know of the Godhead is found in the Scriptures. The Scriptures are the authority on sin, redemption,

repentance, salvation, prayer, stewardship, heaven, and hell. In these days we are in danger of saying

too little about sin and hell. And, yet the Bible is full of references to them. In the Old Testament

the word sin appears 486 times, and in the New Testament 202 times. Thus 688 times the blessed

Book warns us about sin. In Gen. 4: 7 God warns Cain "If thou doest not well, sin lieth at the door."

In Jer. 7:1 we read, "The sin of Judah is written with a pen of iron, and with the point of a diamond:

it is graven upon the table of their heart." God says that sin is the transgression of the law and that

its wages are death.

How can we give the Holy Ghost His chance to exercise His function, which is to "convict . . .

of sin, and of righteousness, and of judgment," unless we preach on sin and hell?

If we soft-pedal sin we deny the Holy Ghost His chance; and the man who soft-pedals sin must

soft-pedal redemption, and he who does that robs the Lord of His Calvary glory. The way the

worldlings talk about hell you would think God had put out the fire and the devil has had it

air-conditioned, and they have installed pop boxes full of ice-cold drinks down there. But, my

friend, it is the same hell Jesus preached about when He said that it would be better to lose your eye,

hand, and foot than to have all these members and die and go to hell, where the fire is never

quenched and the worm dieth not. Holiness people in all ages have accepted the authority of the

Scriptures.

God's living Word has been and still is the all-sufficient Word. If you are lost, He alone can save you.

If you need pardon, He alone can forgive you. If you need cleansing, His blood can cleanse you from sin.

If you are sick, He is the Great Physician. He was wounded for our transgressions, he was bruised for our

iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5) .

Is it true that every sickness may be laid at Jesus' feet? All my trouble, care, and sorrow, and I rest

in joy complete? Yes, my brother, every sadness, if by faith to Him you pray, He'll remove with

tender mercy, for He's just the same today.

If you need grace, He says, "My grace is sufficient for thee" (II Cor. 12: 9) ..If your soul is thirsty, He

says, "If any man thirst let him come unto me, and drink" (John 7:37).

If your soul is hungry, He says, "I am the bread of life" (John 6:35).

If you are naked, He will clothe you with the "robe of righteousness" and cover you with the

"garments of salvation" (Isa. 61:10).

If you are dissatisfied, He "satisfieth the longing soul" (Ps. 107: 9) .

If you are in need of a friend, He is a Friend "that sticketh closer than a brother" (Prov. 18:24).

If you need a guide, He will guide you "even unto death (Ps. 48:14), and after death receive you

into glory (Ps. 73:24).

If you need life, Christ says, "I am the resurrection and the life" (John 11:25).

If you need rest, He says, "Come unto me, all ye that labour and are heavy laden, and I will give

you rest" (Matt. 11:28).

If you need light, He says, "I am the light of the world" (John 8:12).

If you need wisdom, in Him "are hid all the treasures of wisdom and knowledge" (Col. 2:3).

Thus does Christ, the living Word, present himself as the Center and Fullness of all things in this

life and the life to come. He is completely the embodiment of all that is found in the God of power,

blessedness, immortality, love, and wisdom. There is no deficiency in the restoration and salvation

of man. Christ is "all, and in all."

How firm a foundation, ye saints of the Lord,

Is laid for your faith in His excellent Word!

What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?
The soul that on Jesus has leaned for repose
I will not, I will not desert to his foes;
That soul, tho' all hell should endeavor to shake,
I'll never, no never, no never forsake!

A PEOPLE OF REVIVALS

Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with

one accord gave heed unto these things which Philip spake, hearing and seeing the miracles which

he did (Acts 8: 5-6)..When asked how he kept a constant revival, Dr. Bresee said: "We keep a

red-hot center of fire and work the edges."

A revival was held in Indiana at the turn of the twentieth century by E. O. Chalfant. He says about

it "One night during a revival in central Indiana, a young girl who was praying at the altar suddenly

became rigid and fell over on the carpet in front of the altar. Some folk feared that she was dead,

but I knew she was in trance, and I advised them to leave her alone. A few hours later she came out

of her stupor and announce that she had been to hell. She had previously told the crowd at the altar

that she had promised the Lord that she would give up everything. However, she was holding on to

something. She had a half bushel of yellowbacked Nick Carter dime novels. She said that when she

lied about them she was punished. She continue, 'I told the Lord that if He would bring me back

from perdition I would quit lying and burn those books.'"

Such incidents used to be heard in old-fashioned revivals.

A revival was held in Texas at the turn of the twentieth century. At this noonday camp in eastern

Texas in the year 1898, while Rev. Bud Robinson was in charge, a young man fell into a trance on

Monday and lay in this condition for forty-eight hours. He was seen by hundreds of people and

examined by many physicians while in this unconscious state. He stuttered until he could scarcely

be understood before this, but when he came out of the trance, he preached to the great crowds that

thronged him for more than an hour, without stuttering one time. He told of his visit to both heaven

and hell while in this condition. He told of meeting many people who had long ago died in the

neighborhood; some he meet in heaven, others in hell. He told of a noted holiness-fightening

preacher who had recently died in that country and whom he knew well, how he was in the most

awful flames in hell begging for help. He pleaded with this young man to warn his friends not to

fight holiness.

At a camp meeting at Dalby Springs, Texas, under the leadership of Rev. C. B. Jernigan, some

things occurred out of the ordinary. The power of God came in a marvelous way on a Sunday night

service that will never be forgotten by those present. It had been a day of special prayer and fasting.

At the grove meeting there was great victory and several were saved, both at the men's service and

at the service held for the women. Without taking time for supper, they all with one accord came

just before sundown to the gospel tent for night service. Such shouting and singing as filled the air

was refreshing. The testimony service ran a long time with great power and glory. When time for

preaching had arrived, the tent was overflowing, and hundreds of people had to stand outside the

tent.

The preacher of the evening read a scripture lesson on "The Great Day of Judgment," and called

for prayer. Such a prayer as fell from the lips of Sister Jernigan was surely God-breathed. You could

hear sobs all over the congregation. When the prayers ended, Cornelius Spell, the song leader, was

standing on the long altar bench singing, "When the books are opened by the Saviour's hand." The

silence that prevailed was awful. At the close of the song the preacher announced his text, "The

judgment was set, and the books were opened." Then he stood looking into the congregation in

absolute silence for several minutes. Words were gone. He could think of nothing to say. You

could have heard a pin drop during that time; the silence became painful, but still no one moved.

In that great congregation of ten thousand people some stood and some sat in perfect silence. Not

a hand moved; not a sound was heard. All of a sudden a woman who had been professing holiness

shrieked and fell from her chair into the straw, declaring that she was not ready for the judgment, and

in just a few minutes people fell into the altar without a song, sermon, or a call, until there were no

more room at the altar, and scores knelt at their seats praying at the very top of their voices. The

scene beggars all description. Praying and shouting continued till far into the morning, and there

were fifty-seven who testified to being saved in that one service.

A revival handbill in early days in Texas carried the following:

AN AWFUL CYCLONE 3,120 STRUCK BY LIGHTNING A CITY TERRIBLY
SHAKEN A

MAGNIFICENT CHURCH RUINED PEOPLE SCREAMING IN THE STREETS LIKE

DRUNKEN MEN

This cyclone struck Jerusalem A. D. 33: The exact date was the day of Pentecost. Struck by

lightning: one hundred and twenty sanctified--three thousand converted. Thunder: now when this

was noised abroad. The church ruined: Jewish formality completely destroyed. Drunken men in the

street: others mocking said these men are full of new wine. Peter answered, "These men are not

drunken, as ye suppose."

For further description, read second chapter of the Acts and attend the holiness meeting now in

progress at the Presbyterian Church.

REVIVAL ESSENTIALS

1. Humbling ourselves.
2. Intercessory prayers.
3. Faithful preaching.
4. Home visitation.
5. Good advertising.
6. Real altar services.
7. Souls really saved and sanctified.
8. Great spiritual uplift.
9. Getting people into the church.
10. Glorifying our God.

WHAT WILL HAPPEN IN AN OLD-FASHIONED REVIVAL?

1. God will be manifested.
2. Sin will be uncovered and confessed.
3. Genuine conviction will be manifested.
4. Sinner will be saved and believers sanctified.
5. Numerical increase in church membership.
6. Tithing will be practiced.
7. Old-fashioned shouting.
8. People will dress like Christians.
9. Christ will be honored in the homes.
10. Consistent Christian living.

A PEOPLE OF SACRIFICE AND CONVICTIONS

"We ought to obey God rather than men" (Acts 5:29).

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to

live to the light I have. I must stand with anybody that stands right, stand with him while he is right,

and part with him when he is wrong."---ABRAHAM LINCOLN.

A pledge card used in early days of the holiness movement to raise finances:

"S.O.S. !!! IS THE CALL FROM REV. L. G. MILBY PASTOR OF THE NAZARENE CHURCH.

We are in a hole! Not as Collins in sand cave when millions of people sympathized with him and

sent him thousands of dollars.

Our feet are not tied, but in the hole. Our voices cannot be heard.

The good work we do cannot be seen.

Our breathing is bad. Unless you answer this call we may die.

Is it becoming to the city for one of the leading congregations of the city to worship in a hole?

Does your conscience feel easy to let us be buried alive?

Are we not your brother? Are we not your friend?

Are we not worthy of your support? If we could get out ourselves we would, but we cannot.

Will you help us now?"

Remember, you may be in the hole someday and will need our help. Please sign on the other side.

Our fathers were noted for their positive and definite convictions which were found upon the word

of God. Things they believed unbecoming to Christians they would rather suffer martyrdom than

indulge.

The holiness movement is a product of much heroic sacrifice. The godly men and women who

laid the foundation for this movement were true pioneers. They were impelled by a positive

conviction that holiness was a gospel essential and counted no sacrifice too great in order to bring

this doctrine to the attention of the people. They were deprived of the necessities of life, ostracized

by their former friends, persecuted by their enemies, despised by the people whom they came to

evangelize. As a result of their sacrifice many have gone to untimely graves, others have become

invalids, while others with more rugged bodies have been able to continue on in the good warfare.

Nothing could stop them in their efforts to "spread holiness over these lands." Such heroism

commands our appreciation and demands that we follow in the steps of these who have given us the

holiness movement.

Our fathers were baptized with a heavenly flame. They lived in the fulfillment of the promise

uttered by that great Baptist: "...he that cometh after me is mightier than I, whose shoes I am not

worthy to bear: he shall baptize you with the Holy Ghost, and with fire." There was fire in their

preaching. There was fire in their praying. There was fire in their souls. There was a "magnificent

obsession" about these men. They believed in a real God who had given them a real gospel to

proclaim. They believed in experimental religion. Their meetings were alive. The Spirit of God

within them gave them boldness. They were men of conviction. They preached holiness. It was a

fire burning within their very bones. To them it was holiness or hell, as we heard them emphatically

state over and over again. Scarcely an opportunity was allowed to pass without getting in a good

stroke for that doctrine which was dear to their hearts.

"Holiness unto the Lord" seemed to be their watchword and song. There was no mistaking as to their

meaning to this matter. They preached it until all understood clearly the meaning of their message.

Much persecution came because of their definite stand for a holy heart and life. They were happy

to bear the reproach, which as far as we can discover has always gone along with full-salvation

preaching. Satan doesn't like holiness. Back there they did not generalize, so that the hearers were

made to wonder just what they were driving at. Our people, both young and old, understood that to

make heaven meant to be saved, sanctified, and walking in the light that was given. Perhaps it would

be well to ask ourselves the question, particularly our ministry, "Are we preaching holiness so that

our people clearly understand that holiness is the main line to heaven?"

Their major purpose was to rediscover that apostolic power and blessing which had been so long

absent from the ranks of God's people. The message of the new birth, the baptism of the Holy Spirit,

divine healing, and the second coming of Christ were so emphasized that these truths were made to

live again as in the days of the Early Church.

Prayer became a divine obsession, a desire to see sinners saved became a passion, the baptism of

the Holy Spirit was a holy flame, and the hope of the soon return of Jesus became real in the heart

of every Christian. All of these things gave purpose for holy living. These pioneers had no place or

time for the things of the world. The hardships and privations incurred in living this kind of life were

incidental rather than important. The thought of winning was more important than the reward which

we were to receive at the end of the race. The thought of conquering in battle was more important

than the spoils of war.

We find today in all quarters of the holiness movement a cry in many hearts, O God, to see Thy

glory, so as we have seen in the sanctuary! We are grateful to have been brought out of our mission

halls, and inadequate places of worship. Much that was undesirable has disappeared. But are there

not some things we should do well to recapture? We are thankful for our new edifices with lovely

carpeted aisles and soft-cushioned seats. But are we more concerned with building beautiful

churches than strong Christian character? A new church may bring people in, but it takes the

warmth of God's fire to keep them in.

The fire is the Holy Spirit. He is the burning, cleansing Flame which consumes the dross until

we can say with Paul, "Not I, but Christ liveth in me."

This Fire will consume with a love for God and for the lost, so that we will pray, go, and give with

such love that the Church of Jesus Christ will be united in spirit, an invincible force in the world.

John Wesley is quoted as having said to his ministers, "I do not fear the day may come when there

will be no Methodist Church. But I do fear lest the time come when the Holy Spirit is not present

in power." A minister of that same denomination was pleading for the church to return to its pristine

power.

In substance he remarked, "There was a time when we as a denomination had the ear of the people.

Today the denomination that emphasizes the message of holiness has it. But unless they take heed

and keep on the old paths, they will find themselves going down the same road that we as a

denomination started to travel fifty years ago."

The Early Church had strong convictions as to who they were and their place in the world. Peter

said, "We cannot but speak the things which we have seen and heard." (Acts 4:20). He said, "We

have a message, a destiny." Peter and John and the other disciples were crusaders for a cause. "We

cannot keep still," they said.

Down through the years, men of God have had such deep-rooted convictions that they staked their

lives upon them. We must have some convictions about getting this truth out to all the world. The

Early Church knew what they believed. They knew where they were going. The pioneers of the

holiness movement knew what they wanted to do and to accomplish.

We must have some convictions, and we must get excited over our convictions. Have you ever

read the Book of Acts straight through and thrilled at the enthusiasm and drive of that small group

of disciples? Their enthusiasm was contagious, and they grew by leaps and bounds.

We live in a world that is on fire, and there are too few Christians who want to be awakened from

their dreams. The lethargy, the sleeping sickness which grips us is far more destructive than any

forces which threaten the Church from without.

My heart cry for the holiness movement in the middle of the twentieth century is, "O, God, send

the fire, the fire of the Holy Ghost." When He is come, the supernatural becomes the natural, the

unusual the usual, the expected is thrust aside by the unexpected. His coming may not solve all our

problems, but it will solve the inner problems of deadness, lethargy, coldness, selfishness, and the

tendency to worldliness that has engulfed us in this mid-twentieth century..

CHAPTER 3

DANGERS TO THE TRADE-MARKS OF THE HOLINESS MOVEMENT

Wilt thou not revive us again: that thy people may rejoice in thee? (Ps. 85:6)

The outstanding method used by the holiness denominations for their promotion has been revivals. Revival means awakening within the church. It means old covenants restored, differences

adjusted, forsaken altars repaired and used. It means new zeal for God, more compassion for the

lost, more love for the brotherhood. Revival means a quickened life, a new interest, a sacrificial

spirit.

Evangelism is an expression of the revival. Evangelism, according to the Encyclopedia Britannica, "stands for certain interpretations of Christianity emphasizing the objective atonement

of Christ, the necessity of the new birth or conversion and salvation through faith."

The word evangelism is quite in vogue. It is a good word. Its meaning is more inclusive, both

in the New Testament and also in present-day promotional plans of the New Testament Christianity,

than the word revivals. Our revivals must be evangelistic. Evangelism should be the watchword in

the holiness movement, as it now is and has been through its history, but we must have definite

spiritual revivals to keep us evangelistic.

POTPOURRI EVANGELISM

In places today there masks under the name of the Lord a potpourri evangelism. The dictionary

suggests, among other definitions, that potpourri means, "a mixed pot with a bad odor."

Potpourri evangelism robs the gospel of its power and the cross of its reproach. As one of the

Puritans quaintly expressed it: "The face of error is highly painted and powdered so as to render it

attractive to the unwary." Satan as an angel of light is more to be feared than Satan as a roaring lion.

A patronizing enemy is more dangerous than a persecuting enemy. Church history shows this to be

true. Persecution never did the Church any harm, but compromise with the world has always robbed

it of the power of its purity. Heroic Bishop Latimer, dying at the stake, turned to saintly Ridley with

these prophetic words, "We shall this day light such a candle, by God's grace, in England as I trust

will never be put out." And such proved to be the case.

General William Booth, with great prophetic insight, stated over fifty years ago, "The chief danger

of the twentieth century will be:

1. religion without the Holy Ghost,
2. Christianity without Christ,
3. forgiveness without repentance,
4. salvation without regeneration, and
5. heaven without hell."

What would this blessed man of God say to our day and generation regarding this new danger? Many

preachers have robbed the Cross of its stigma. They are failing to demand a supernatural experience

in the new birth. They have reduced the message of the Cross to a meaningless evangel. It cannot be

denied that there is a religious revival in America today. It is popular to be religious.

It is fashionable to be a church member. Movie stars, popular entertainers, disc jockeys, sportsman,

mayors, and politicians all are fluent in talking about religion. It is not uncommon for one of these

personalities to tell you to "go to church Sunday" and "read your Bible" and "God is the only hope

for America." A story with a religious slant will hit the front page. A religious jazz song will be

among the top ten tunes on the hit parade. The religious book will rank among the best sellers.

The tragedy is that evangelical Christians have all too often so little spiritual discernment. They

seem to be thrilled and flattered when some ungodly person who is an outstanding figure in the

world condescends to say something nice about the gospel. We have reached such a low state

spiritually that we are excited when a prominent personality professes conversion and speaks our

evangelical vocabulary--even though his life shows no evidence whatever of the revolutionary

change that can be wrought of the gospel of Christ.

Potpourri evangelism has polluted, poisoned, and weakened the holiness movement. Vast

numbers have passed through the mechanics of being saved and sanctified, joined the church. They

have a "form of godliness, but denying the power thereof." The holiness movement was born in the

flame of rugged evangelism. We must overcome our potpourri evangelism or we will die. It is really

a matter of self-preservation. A church cannot stand still long and continue to be a church. If we

do not go forward, we will stagnate and disintegrate. The task of evangelism is too great for man

alone. God has said, "Not by might, nor by power, but by my spirit." Too many times potpourri

evangelism lacks motivation. Our God has provided a supernatural source of energy and guidance

to support and motivate and permeate our revival efforts, which will carry them through and make

them successful. For this reason He said, "But tarry ye in the city of Jerusalem, until ye be endued

with power from on high."

In a general sense there is a dynamic of evangelism in personal Christian experience. The thing

that sends men out after others is the fact of the experience they themselves have found. "We have

found the Messiah," said Andrew to Peter. "And he brought him to Jesus." The thing that has made

the holiness movement the power it has been in the world is the emphasis on a definite, personal

experience of God in the soul, "Christ in you, the hope of glory." One has said, "You need not exhort

a saved and sanctified man to go out after the lost; he has already gone."

Power was the outstanding positive aspect of Pentecost. Jesus said the disciples should receive

power when the Holy Ghost had come upon them. At one time during World War II it was said of

the Allied armies that they were "strategically competent but dynamically ineffective." Looking at

the Church today, one might be impressed in the same way. She has all the machinery and program

necessary but needs power to operate them. The Holy Spirit at Pentecost dispelled forever the

paralyzing sense of futility, sending the Church forth on an expedition of conquest until, in spite of

ecclesiastical and political opposition, the gospel had been planted in all the great cities of the

Roman Empire. Pentecost is the infusion of divine energy into human personality, and bringing man

once again into his own, so that individually and collectively we may have the power of God with

us. This power coupled with faith and prayer and fasting is the great, dynamic motivating power that

will overcome our potpourri evangelism without revivals.

PRAYERLESSNESS

God forbid that I should sin against the Lord in ceasing to pray for you (I Sam. 12:23).

Dr. Oswald Smith said: "We adopt extensive advertising methods with which to arrest the attention of the people and secure large crowds. Yet it is possible to so pray that God Himself will

move upon the Christless masses and bring them in. I do not for a moment mean that I disapprove

of advertising, for I do not. The people must be informed. In simply saying that when we depend

upon our advertising to the extent that we consider prayer unnecessary, it is dishonoring to God."

There isn't any question that in the middle of the twentieth century we are tempted to turn from

God-appointed means of intercessory prayer and adopt, instead, merely natural agencies to carry on

His work. Everywhere we look it is the same, both in evangelism and in ordinary work of the

Church. Satan would have the Church cease prayer. And where prayer has become out-of-date,

human methods are adopted, and as a result there is a failure to bring to pass the supernatural.

We may appear successful; the crowds may come; the altar may be full night after night.

Reported results may be broadcast everywhere. Whole cities may be stirred and mightily moved,

and yet when it is all over and two or three years have passed, how little will be found to be genuine!

And why? Simply because we have satisfied ourselves with the superficial, spectacular work,

brought to pass by natural means. Consequently the supernatural has been largely lacking.

The greatest peril facing the holiness movement in the last half of the twentieth century is

prayerlessness. We have many problems but we are most poverty-stricken here. In the place of

prayer, we have many organizers, but few agonizers; many players and payers, few pray-ers; many

singers, few clingers; lots of pastors, few wrestlers; many fears, few tears; much fashion, little

passion; many interferers, few intercessors; many writers, but few fighters. Failing here we fail

everywhere.

The Bible still says, "For as soon as Zion travailed, she brought forth her children." The implication is clear: When the people of God become burdened for the souls of those about them and

spend days and nights in intercession, Zion will bring forth. We have plenty of educated, talented,

socially active, world-admired, and high-positioned professors of religion; but how many do we have

to weep, travail, and prevail for the lost? Remember this dry-eyed, passionless, emotionless

Christianity of our day will never save souls.

To be intercessors we must get beyond ourselves, our needs, and our problems and get into the

position spiritually where we can take upon us the burden for others in a real soul travail, allowing

the Holy Spirit to pray through us in the will of God. Our prayers are not coming out of a broken

and burdened heart for lost souls. This is the reason they are lamentably weak and unreal.

It is a shocking to see that intercessory prayer is such a small part of the holiness movement today.

Why is it that we are not interceding? Why do we not have old-fashioned family altars where the

glory is prayed down upon our children? Why is it so hard to get folk to have a prayer list? Why

is it hard to get folk out to prayer meetings these days? Is this not the reason? We are not seeing

the lost on the slippery hill, goose-stepping on the road to hell. We do not see their next step may

be hell's fire, hell's devil, hell's angels, hell's moaning, hell's groaning, hell's darkness, and hell's

eternal death. We do not see how they dishonor God, pierce the blessed Christ, grieve the Holy Spirit,

[and damn the rising generation](#). No, we have lost the vision of what it means to be lost. We are not

seeing souls lost today.

The challenge says, "If any man see..." You might read it, "If any mother see her daughter...", "If

any father see his son...", "If any son see his father...", etc. Here is our trouble: Our eyes are blinded

by our worldliness and by our earthly, low-level living. Unless we are deeply impressed in our own

minds of the need of man, we shall play at prayer. Is this not the reason we can talk so much about

evangelism and do little about it? Evangelism is more than a method; it is a passion; methods are

but channels for the more successful of passion. When a soul burns with an evangelism passion, it

finds a way to reach the souls of the unsaved and unsanctified.

The question being asked by friends, foes, and critics of the modern holiness movement is: Have

we become so substandard to the New Testament Christianity that we know not the historical faith

of our fathers (with its implications and operations), but only the hysterical faith of our fellows?

Prayer is to the modern holiness movement what capital is to the businessman.

Can any deny that in the modern church setup the main cause of anxiety is money? Yet that

which tries the modern churches the most is that which troubled the New Testament Church the

least. [Our accent is on paying; theirs was on praying.](#) When we have paid, the place is taken; when

they had prayed, the place was shaken. In the matter of New Testament, Spirit-inspired,

hell-shaking, world-breaking prayer, never has so much been left by so many for so few to do. We

do it--or die as a holiness movement.

Oh, for a passionate passion for souls!

Oh, for a pity that yearns!

Oh, for a love that loves unto death!

Oh, for a fire that burns!

Oh, for a prayer power that prevails,
That pours itself out for the lost,
Victorious prayers in the Saviour's name!
Oh, for a Pentecost!

THE SOLUTION

We mutter and sputter;
We fume and we spurt;
We mumble and grumble;
Our feelings get hurt.
We can't understand things,
Our vision grows dim---
When all that we need
Is more time with Him.

HOLINESS WITHOUT STANDARDS

When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard
against

him (Isa. 59:19).

Rev. Haldor Lillenas, the best-known song writer of the holiness movement, said, "Can
we have

on our pianos or organs all the late hit-parade songs? In our young people's social
gatherings can

we sing the late popular tunes from tin-pan alley? If we feed on such things we may be surprised

to find that our spiritual fervor is waning, our interest in the prayer meeting diminishing, and our

contact with God is nonexistent. Could it be that we need a revival of preaching and teaching in this

field? Surely the rules for membership as recorded in church discipline and manuals were made for

good reasons. Are we in danger of drifting from the landmarks which our fathers have set?

Dr. Hugh C. Benner, general superintendent of the Church of the Nazarene, said: "'Not of the

world' involves the inner heart. To exemplify the attitudes of Jesus becomes the deep concern and

highest goal of the sanctified. That perfect love may rule the personality becomes the consuming

desire. There is a constant vigilance against the worldly elements of pride, envy, self-will, legalism,

carnal self-assertion, and vindictive self-defense. 'Love, joy, peace, longsuffering, gentleness,

goodness, faith, meekness, temperance'--these are the normal fruitage of the sanctified life. But 'not

of the world' also affects the outward life. True Christian modesty, scriptural restraint in attire and

adornment, basic simplicity in living, and consistent courtesy characterize those who are 'hid with

Christ in God.' It is not enough to say, 'God looketh on the heart,' and therefore appearance is no

issue; for it is just as true that 'man looketh on the outward appearance.' 'Not of the world' is basic

in scriptural holiness. Thus 'not of the world' is fundamental in spiritual and moral concept of the

holiness movement. So it has been. So it is now. And by the help of God, so it ever shall be.

Amen."

Harold B. Walker's book, *Power to Manage Yourself*, tells of a mountain boy who achieved quite

a reputation as an expert marksman with a rifle. If you went into the woods near his farm, you would

find dozens of trees and posts marked in chalk with a small ring, and squarely in the center of each

ring a bullet hole. One says someone asked this fellow the secret of his uncanny marksmanship. He

answered, "That's easy. I just shoot the hole and draw the ring around it."

There are thousands of people doing exactly that in the field of moral and religion. Their lives

are undisciplined. They do as they please and then search frantically through their Bibles for some

verse to misapply and twist until it apparently justifies them in their questionable acts. It is amazing

how many people are apparently able to justify themselves in doing the very thing which they used

to condemn. Today they commit acts and hold attitudes which yesterday they would have considered

sin. What has happened? Has God changed His standards? Are we more broad-minded, or have we

lost our basic convictions?

Some who think they are not broad-minded have just experienced a thinning out of their religion.

Are we shooting a hole and then marking a circle around it? If so, who is really being deceived in

the process? Principles are changeless standards. We violate them at great spiritual and moral cost.

There is a great damage done to the moral fiber of our soul whenever we compromise our sound,

basic spiritual convictions.

The only church that will meet the need of the world is the church that is different from the world.

There are those in all groups who say: "If we would only soften the message and lower the standards,

we could appeal to vast numbers of people who are today alienated by our message and method."

This is a false reasoning. Whenever any church begins to adapt itself to the world, that church soon

becomes like the world, and the individual who adapts himself to the world is soon absorbed by the

world. The Church will win the world only as it remains different from the world, set apart unto

Christ. One has said, "We can measure our spiritual decay and defeat by our success in our

adaptation to the world."

One hears, and rightly so, about the holiness movement's standards. And these standards have

been one of the movement's distinctive features. But is it not possible that more may be said about

"our standards" than about "the standards?" There are some honest differences of opinion about what

constitutes authorized "standards" and what they include. These few differences may vary with

geographic areas of the denomination and their views on the question at issue. Some areas seem to

interpret one thing or another as being more important there than the thing or another as being more

important there than the thing being stressed in some other area of the church. Many deplore a lack

of uniformity on standards, but there is no real disagreement as to the standard for the Christian life:

our Lord Jesus Christ himself.

The pattern for a godly life is plain: "He that saith he abideth in him ought himself also so to walk,

even as he walked" (I John 2:6). Paul said: "Be ye followers of me, even as I also am of Christ" (I

Cor. 11:1). Peter declares that Jesus is our Example, or Writing Copy, whose steps (or pattern) we

should follow (I Pet. 2:21). More emphasis on Jesus' example, commands, and expectations of us,

as well as our responsibility to Him, with more stress on His authority as "the standard," the One and

only perfect One for us, would end much of the contention and disputing over "our" standards in the

holiness movement.

While the church should be and must be firm, unyielding, and uncompromising on all gospel

principles, there must be long-suffering, patience, and tenderness. However, undue neglect of

discipline and adulterous communion with the world will surely ruin the holiness movement in the

last half of the twentieth century. All compromise and accommodation of truth is a mortal sin.

Worldliness cannot be defended or tolerated. The distinction which God ordained between the

Church and the world should be maintained. There is a work that needs to be done in the Church.

Judgment must begin at the house of God. God's Word must be preached without fear or favor.

Jesus said to His disciples: "Ye are clean through the word which I have spoken unto you" (John

15:3). We must pile on fuel by thought and faith, and desire and prayers, till the zeal of God's house

shall eat us up. This age requires a ministry thoroughly imbued with the light and spirit of the Word.

Only faithful Bible preaching and Bible living will do the needed work. The ministry of the holiness

movements must speak with authority because we speak by authority. It must prune the vines, dig

the roots, enrich, spade deep, do thorough work, and trust God for the results. Dr. J. B. Chapman said,

"No church or movement that has ever diluted its doctrines or modified its standards has ever

prospered over a long period of time."

INSTITUTIONALISM AT HOME

Beware lest any man spoil you through philosophy and vain deceit,... after the rudiments of the

world, and not after Christ (Col. 2:8).

While the evangelism of men and building them up in holiness is our first commission and our

first love, it also inheres in our commission to train those who through our labors, are brought into

this great salvation. Academies, Bible schools, colleges, and seminaries at home and abroad are a

necessity in the holiness movement.

Educational institutions of the holiness movement from the very beginning have been one of the

greatest contributing factors to its phenomenal growth around the world. It has been said that when

a denomination loses its spiritual power and vigor the loss begins in its higher institutions of

learning. We must face up to our problems. Not only must we keep our schools distinctively

Christian; we have a moral obligation to keep the denominational viewpoint as well. In harmony

with Christian democracy, the standards, practices, and beliefs of the majority group should be given

major emphasis--especially if that group is responsible for both the origin and major financial

support of the institution.

If the holiness movement is to retain its distinctive message and fulfill its reasons for existence,

it will be only if its institutions of higher learning remain true to the great imperatives that have been

their heritage across the years.

Our holiness schools must impart knowledge and character. Emerson said, "The true test of a

civilization is not the census, nor the size of its cities, nor the crops, but the kind of men that the

country turns out." This is the true test of our institutions at home and abroad. The true test of our

institutions is not the size of their enrollment, the number of subjects offered, the scholastic

attainments of its professors, the number of volumes in its libraries, its financial endowment, its

accreditation, the beauty of its campus, but the kind of men and women it turns out.

Our holiness schools must uphold the standards, practices, theology, and philosophy which gave

them birth. History of church schools reminds us again and again of the dangers of forgetting from

whence they came, to what they owe their existence, and for what purpose they were born. We want

no false, blind parroting of antiquated theories, but there must ever be an unquestioned loyalty and

strict adherence to the great truths and conscience of the church which supports them. The holiness

movement must be true to its great heritage. The belief of the pioneers in education, their faith in

the brethren, their sacrifice, their wonderful Christian spirit, their dedication to the cause to which

they felt God had called them will ever inspire us onward and upward. We must be true to the great

men who have gone before.

The greatest responsibility resting upon the institutions of higher education of the holiness

movements is saving the faith of our young people as well as their souls. Dr. P. F. Bresse said,

"Most of our problem are not intellectual, but moral." Dr. Chapman said, "In our beginning days we

were too busy saving man's soul to give much attention to saving man's faith. Charles H. Spurgeon

said, "Unsanctified wisdom is the devil's greatest tool." Theodore Roosevelt said, "When you educate

a man in mind but not in morals, you educate a menace to society." Oswald Chambers said, "We

must not measure our spiritual capacity by education or by intellect; our capacity in spiritual things

is measured by the promises of God." Mrs. G. B. Williamson said, "Let us never take our colleges

for granted. A lot of people broke their hearts and laid down their lives to give them to us.
We must

arise and prepare for our approaching generations of students. We must plan for their
future in our

present as the founding fathers did for us."

In his book *The Place of Help*, Oswald Chambers said: "In every civilized country we are
told if

we will educate the people and give them better surrounding we shall produce better
characters.

Such talk and such theories stir aspirations but they do not work out in reality. The
kingdom within

must be adjusted first before education can have its true use. To educate an unregenerate
man is but

to increase the possibility of culture degradation. No one would wish to belittle the lofty
attainments

of education and culture, but we must realize we have to put them in their high, and
mighty, second

place. Their relationship in human life is second, not first. The man whom God made is
first, and

the God who made him in his only help. God seems to point this out all through his
Book."

QUOTATIONS FROM "TRADE-MARKS OF THE HOLINESS PIONEERS"

By Morris Chalphant

The following quotations are from the original book:

QUOTATION #1

In the providence of God, I was born in the parsonage of a pioneer holiness preacher. For thirty

years my father served as district superintendent of the Chicago Central District of the Church of the

Nazarene. This district for many years included the states of Illinois and Wisconsin. I observed him

under the guidance of the Holy Spirit organize over two hundred churches, some of which today are

the largest in the holiness movement.

At the age of six I can clearly remember going with my father to halls, tents, basements, old dance

halls, garages, etc. It appeared to me that these places were always on the wrong side of the tracks.

Today many of these places of worship which were organized then under those undesirable

circumstances and places are some of the leading holiness churches in the states of Illinois and

Wisconsin.

I must be honest and say that for years I was ashamed that my father was a holiness preacher. The

sermons he preached in revivals and organizational meetings still ring in my ears:
"Holiness or Hell,"

"Come Out from Among Them, and Be Ye Separate," "Called unto Holiness, Not unto
Uncleanness," "The Pure in Heart Shall See God." His emphasis was always holiness
accompanied

with standards which would produce a separation from the world inwardly and
outwardly.

I was privileged to travel year after year with the great leaders in the holiness ranks as
they toured

Chicago Central District in the interest of home missions and holiness. Uncle Bud
Robinson was

my bed partner on many of his yearly tours. All the great leaders were guests in our
home: H. C.

Morrison, J. G. Morrison H. F. Reynolds, R. T. Williams, J. B. Chapman, H. V. Miller,
O. J. Nease,

and scores of the early missionaries, plus many others. Their messages were always clear
when it

came to the great doctrine of holiness.

The years have passed; my father is now in glory. These early leaders of the holiness
movement

have almost all gone to their eternal rewards, but their lives, examples, and influences
still speak

from their graves. The early leaders and pioneers of the holiness movement were
characterized by

some definite "trade-marks." Their lives were different, their services were different, their
messages

were different.

It is a known fact that the solidarity of any movement depends very largely upon its traditions and,

lest we forget, it is necessary for some in each generation to commit the most precious of our

traditions to writing. As a boy of fourteen I was called to the ministry. In fact, I knew I was to be

a preacher at my earliest recollections. From my observations, from a district parsonage, after having

served as a missionary in South Africa for five years, having served the past years in two downtown

city holiness churches, I have felt impressed to send forth this book, that the second and third generation

of the holiness movement, if Jesus tarries, may know the "trade-marks" or the things for which the

pioneers of the holiness movement lived and died.

QUOTATION #2

General William Booth, with great prophetic insight, stated over fifty years ago, "The chief danger

of the twentieth century will be: (1) religion without the Holy Ghost, (2) Christianity without Christ,

(3) forgiveness without repentance, (4) salvation without regeneration, and (5) heaven without hell."

What would this blessed man of God say to our day and generation regarding this new danger? Many

preachers have robbed the Cross of its stigma. They are failing to demand a supernatural experience

in the new birth. They have reduced the message of the Cross to a meaningless evangel.

QUOTATION #3

Harold B. Walker's book, *Power to Manage Yourself*, tells of a mountain boy who achieved quite

a reputation as an expert marksman with a rifle. If you went into the woods near his farm, you would

find dozens of trees and posts marked in chalk with a small ring, and squarely in the center of each

ring a bullet hole. One says someone asked this fellow the secret of his uncanny marksmanship. He

answered, "That's easy. I just shoot the hole and then draw the ring around it."

There are thousands of people doing exactly that in the field of morals and religion. Their lives

are undisciplined. They do as they please and then search frantically through their Bibles for some

verses to misapply and twist until it apparently justifies them in their questionable acts. It is amazing

how many persons are apparently able to justify themselves in doing the very things which they used

to condemn. Today they commit acts and hold attitudes which yesterday they would have considered

sin. What has happened? Has God changed His standards? Are we more broad-minded, or have

we lost our basic convictions? Some who think they are not broadminded have just experienced a

thinning out of their religion. Are we shooting a hole and then marking a circle around it? If so, who

is really being deceived in the process? Principles are changeless standards. We violate them at

great spiritual and moral cost. There is a great damage done to the moral fiber of our souls whenever

we compromise our sound, basic spiritual convictions.

Dr. J. B. Chapman said, "No church or movement that has ever diluted its doctrines or modified

its standards has ever prospered over a long period of time."

QUOTATION #4

During a meal a young minister who was sitting next to the bishop was seen to have used three

spoonfuls of sugar in one cup of coffee. The bishop quietly asked, "Do not three spoonfuls of sugar

make your coffee too sweet?" Then came the reply, "No, sir. Not unless you stir it." What a lesson

for us! Why should we "stir" our differences? A world that is in the vortex of a twister of despair

and is being rushed hellward in midnight darkness cries for light, hope, and help, which cannot come

from a divided holiness movement. Ways must be found of joining hands for a united front.

QUOTATION #5

At a camp meeting at Dalby Springs, Texas, under the leadership of Rev. C. B. Jernigan, some

things occurred out of the ordinary. The power of God came in a marvelous way on a Sunday night

service that will never be forgotten by those present. It had been a day of special prayer and fasting.

At the grove meetings there was great victory and several were saved, both at the men's service and

at the service held for the women. Without taking time for supper, they all with one accord came

just before sundown to the gospel tent for night service. Such shouting and singing as filled the air

was refreshing. The testimony service ran a long time with great power and glory. When time for

preaching had arrived, the tent was overflowing, and hundreds of people had to stand outside the

tent.

The preacher of the evening read a scripture lesson on "The Great Day of Judgment," and called

for prayer. Such a prayer as fell from the lips of Sister Jernigan was surely God-breathed. You could

hear sobs all over the congregation. When the prayer ended, Cornelius Spell, the song leader, was

standing on the long altar bench singing, "When the books are opened by the Saviour's hand." The

silence that prevailed was awful. At the close of the song the preacher announced his text, "The

judgment was set, and the books were opened." Then he stood looking into the congregation in

absolute silence for several minutes. Words were gone. He could think of nothing to say. You

could have heard a pin drop during that time; the silence became painful, but still no one moved.

In that great congregation of two thousand people some stood and some sat in perfect silence. Not

a hand moved; not a sound was heard. All of a sudden a woman who had been professing holiness

shrieked and fell from her chair into the straw, declaring that she was not ready for the judgment, and

in just a few minutes people fell into the altar without a song, sermon, or a call, until there was no

more room at the altar, and scores knelt at their seats praying at the very top of their voices. The

scene beggars all description. Praying and shouting continued till far into the morning, and there

were fifty-seven who testified to being saved in that one service.

QUOTATION #6

Rev. John Hatfield was a famous, rugged, holiness, Methodist preacher who spent more than fifty

years in the ministry around the turn of the present century. Hatfield was known as a man of prayer,

one who literally devoted himself to the service of God, and who built his life daily upon prayer.

Mr. Hatfield relates how one time when he got off a train and was going into the depot he felt

strangely urged to pray for protection. He asked God to be with him. As he left the depot he started

to go around the building in one direction when a voice said, "Go around the depot the other way."

Now John was a man who had learned to obey these promptings of the divine voice, and

immediately he changed direction, not knowing or questioning the reason why. The next day he

picked up a paper and, reading it, saw the story of a man who had been hit on the head by a bandit

as he walked around the depot on the very side where the voice had warned the minister not to go.

QUOTATION #7

It is said that the backed-up waters of the TVA were advancing to engulf the one-room log cabin

of a Tennessee mountaineer. The engineers built a nice stone house on the hill and told the

mountaineer it was his without cost. But the man refused to leave his cabin, and the engineers

discovered that his reluctance had to do with the fire upon the hearth. "My grandfather built that fire

years ago," the man explained, "and he never let it go out, for he had no matches and it was a long

trip to the nearest neighbor to borrow fire. When Grandpa died, my pa tended it; and when he died,

I tended it; and none of us ever let it go out. I'm not going to move away and leave the fire which

my father built."

The engineers brought a great kettle and gathered up the coals in the man's fireplace, carried them

up to the new house, and poured them out upon the hearth, and kindled them up again. And the

faithful mountaineer moved out of his log cabin in the valley into the stone house on the hill, but he

took along the fire of his fathers.

We who call ourselves the holiness movement have moved into a new world that the pioneers

never knew. We have problems they never met, demanding methods they did not use. We cannot

duplicate their program, nor would it enable us to survive in this complex age. But if we can move

into our new environment and carry along their spirit, their singleness of purpose in search of souls,

their total denial of personal comforts in their search, and their unending effort to build men up in

holiness--then the record of our achievements will be worthy of comparison with theirs.

QUOTATION #8

A traveler going through a county in eastern Kentucky got lost. He stopped at a crossroads and

inquired of a boy where the road he was traveling would take him. The boy recognized him as an

obvious out-of-stater and made the following reply, "Mister, you follow this black top for five miles

and it will become a gravel road. You follow that for three miles and it will become a dirt road.

Follow that two miles and you will come to the creek. Cross the creek and you will find a cowpath.

Follow the cowpath over the hill to a hickory tree. Climb the tree and you will find a knothole.

Mister, that's where this road takes you."

QUOTATION #9

Rev. Haldor Lillenas, the best-known song writer of the holiness movement, said, "Can we have

on our pianos or organs all the late hit-parade songs? In our young people's social gatherings can

we sing the late popular tunes from tin-pan alley? If we feed on such things we may be surprised

to find that our spiritual fervor is waning, our interest in the prayer meeting diminishing, and our

contact with God is nonexistent. Could it be that we need a revival of preaching and teaching in this

field? Surely the rules for membership as recorded in church disciplines and manuals were made

for good reasons. Are we in danger of drifting from the landmarks which our fathers have set?"

QUOTATION #10

When asked how he kept a constant revival, Dr. Bresee said: "We keep a red-hot center of fire

and work the edges."

A revival was held in Indiana at the turn of the twentieth century by E. O. Chalfant. He says about

it: "One night during a revival in central Indiana, a young girl who was praying at the altar suddenly

became rigid and fell over on the carpet in front of the altar. Some folk feared that she was dead,

but I knew she was in a trance, and I advised them to leave her alone. A few hours later she came

out of her stupor and announced that she had been to hell. She had previously told the crowd at the

altar that she had promised the Lord that she would give up everything. However, she was holding

on to something. She had a half bushel of yellow-backed Nick Carter dime novels. She said that

when she lied about them she was punished. She continued, 'I told the Lord that if He would bring

me back from perdition I would quit lying and burn those books.' "

QUOTATION #11

John Wesley is quoted as having said to his ministers, "I do not fear the day may come when there

will be no Methodist Church. But I do fear lest the time should come when the Holy Spirit is not

present in power."

QUOTATION #12

A revival was held in Texas at the turn of the twentieth century. At this noonday camp in eastern

Texas in the year 1898, while Rev. Bud Robinson was in charge, a young man fell into a trance on

Monday and lay in this condition for forty-eight hours. He was seen by hundreds of people and

examined by many physicians while in this unconscious state. He stuttered until he could scarcely

be understood before this, but when he came out of the trance, he preached to the great crowds that

thronged him for more than an hour, without stuttering one time. He told of his visit to both heaven

and hell while in this condition. He told of meeting many people who had long ago died in the

neighborhood; some he met in heaven, others in hell. He told of a noted holiness-fighting preacher

who had recently died in that country and whom he knew well, how he was in the most awful flames

in hell begging for help. He pleaded with this young man to warn his friends not to fight holiness.

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