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## **THINGS BEHIND AND THINGS BEFORE IN THE HOLINESS MOVEMENT**

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An Address to the People  
Called The Holiness People  
Of America, With an Earnest  
Appeal To the Methodist Church

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## 01 -- THINGS BEHIND THE HOLINESS MOVEMENT

My Dear Brethren:--

I presume thus to address you because you are my people, -- the people of my preference, the people of my fellowship, the people with whom my entire ministry, both in the pastorate and in evangelistic work, has been identified. The people, too, with whom I am not only planning and purposing to spend all my remaining strength and years or days of ministry; but with whom also I am preparing to spend all the cycles of a glorious eternity.

For what I owe to the holiness movement under God, I address you in sincerest gratitude; and for what I esteem is our possible mission and commission to Christendom at large, I address you in deepest respect. And my address at this time shall be largely of the nature of An Appeal to Prayer, -- general, universal, united and importunate prayer, as I take upon myself to set forth some of the excellencies, some of the achievements past and present, of this movement, perhaps more of its possibilities, and possibly a few of its deficiencies, defects and dangers.

And the first of these calls upon us most urgently to unite in offering the prayer of praise. For see what God hath wrought! Wrought for us; wrought in us; and wrought through us; weak and unworthy as we are; wrought in little more than a single generation by what is now widely known and what must go into history as "The Holiness Movement of America." A movement that has never had an ecclesiastical existence -- no, not so much as an ecclesiastical sanction; but rather, much ecclesiastical indifference, some distrust and a little opposition. A movement that engages some of the best people of all the churches, though for the most part people that are very moderate both in their means and in their attainments, as well as in social and official position; people who in many instances have been consigned to special disadvantages because of their identification with this movement. A movement, too, as void of an exchequer, backing or endowment as it is of ecclesiastical prestige or worldly or political favor of any kind; and this notwithstanding the number and variety of its growing interests, -- publishing, educational, missionary, and particularly the evangelistic departments, with its scores and now perhaps even hundreds of men and women who are giving themselves wholly to its ministry in song as well as in preaching, supported without endowment or salary on the one hand, and on the other without detracting from the support of the regular church work and ministry.

There is now no section of the land in which this movement is not felt. In most of the states and many of the cities, towns and rural sections it is operating, distinct from, though not opposed to, any of the churches, and at the same time entirely distinct and distinguishable from various bands and sporadic outbreaks which visit different sections, though some of these may even presume to parade behind holiness banners.

Let us note some incidental effects of the movement: There is perhaps not a song-book in any evangelical church in our land, nor of any of the popular evangelistic movements, but that now

contains songs of praise to the cleansing Blood and of honor to the indwelling Comforter. These songs have been born of the holiness movement. And not only so, but are not all the new songs and hymns of our day pitched to a somewhat higher key than they were before the ministry of the holiness movement brought down within faith's range of Canaan experience here in this life things which had, in much hymnology, been reserved for the hope of heaven? So, despite all the prating against "jingle" and "cheap songs," the singing of "spiritual songs" as well as "hymns" and psalms," which the Scriptures associate with the fullness of the Spirit, has grown amazingly among all Christian people. True, we sometimes hear the clip of the commercial and of the sectarian shears disturbing our "second rest" and perfecting us "in Him" instead of "in love." True, also, we note the substitution of "consecration" for "sanctification" in some hymnal headings and the omission of many definite and distinctively doctrinal hymns altogether that have not been improved upon by their substitutes, nor the hymn-books popularized thereby. And while these straws remind us that the "fight is on," nevertheless it is an indisputable fact that there is a hundred times more holiness singing in the air today than there was but a few years ago. Most of the best hymns that have been contributed to the church in this generation have come from the pens of men and women under the baptism of the Holy Ghost, and many of these songs, to our own knowledge, midst the very scenes and influences of various great holiness campmeetings and conventions. This item of the spread of holiness singing, beloved, is no small incident among the results of our movement. Not only is it a means of propagating the truth, but it is also a Scriptural proof of the spirituality of the movement.

Secondly, we may speak of the literature of Holiness which now, like leaves of healing, is disseminating throughout the length and breadth of the land. I suppose it is easily safe to estimate that every week one hundred thousand holiness papers are now circulated. The number of books, booklets and tracts that have been written and published, and are now at home and abroad quietly engaged in their ministries of truth, is not easily calculable. Beside this, the pens of sanctified men and women are in many auxiliary ways engaged in shaping the thought life of the children and youth, and are also lifting a breakwater against the tides of error and infidelity that are sweeping in upon the adult thinking of our day. The brethren that at much sacrifice and many toils are sustaining the publishing interests of the holiness movement are deserving of appreciation and of thanksgiving to God in their behalf second, perhaps, only to those who are giving their lives directly to this ministry -- or certainly not more than second to those who are faithfully and heroically devoting themselves to its educational work.

Memorial stones from the Jordan we have crossed are now standing on Canaan's side for the generations that may follow in the large number of permanent holiness centers that have been established. For, beside several distinctive Holiness Churches, not as splits or schisms but as extreme necessities to meet particular exigencies in some localities and to furnish a refuge for holiness exiles in many more places, there are a great many Holiness Camp Grounds that for the most part are interdenominational (though some are avowedly, and others pre-eminently, Methodist). Probably none of us can begin to estimate the blessings, direct and indirect, that emanate from these centers. We can never know all it means for hungry saints to be fed and to go back to their churches and communities to walk and to witness and to work for God and holiness and souls. Nor can we number the opportunities they furnish the modernists to hear the old time Gospel preached with power from on high and to witness scenes of awakening, convicting, converting and sanctifying grace like those of primitive Methodism and of the earlier days of the

churches. We can never estimate the effect of the savor of salt they distribute in the general church life of their sections beside the spreading of distinctive truth and experience of the work of holiness for which they have been established.

Next to these we would note the Holiness colleges, of which there are now probably a dozen in the land. To this group we would add several training schools for Christian workers on full salvation lines. And besides these there is a recognition of the representation of this subject of Holiness in a few denominational schools; and some of these, as well as many of our High Schools, are getting teachers and professors from the holiness colleges. These colleges are not only potent auxiliaries to the work of evangelists, but they are themselves evangelistic centers. Not only are they the seats of great periodical revivals, but they are training the teachers, the pastors, the missionaries and the evangelists that are to carry on this work.

Holiness missionaries now are stationed in every foreign mission field in the world, some few in distinct holiness missions, and more in various independent missionary movements. But by far the most of all are in the regular work of the mission boards of their own respective churches. In fact, mission boards know no better places to hunt for the zeal and sacrifice they covet in seeking their recruits than in our holiness schools and campmeetings. Some of them, too, are finding this a good place to look for consecrated funds to sustain foreign missionary work; and no wonder, for holiness has sent many thousands of dollars to their treasuries.

In addition to these tangible trophies of the onward march of the movement -- holiness songs, holiness papers and books, holiness camps, holiness colleges, holiness missionaries, and the "flying squadron" of holiness evangelists -- what a host of "Holiness People" we have in our ranks, beside the regiments that have gone sweeping through the gates, washed in the Blood of the Lamb, into the Eternal City!

Traveling as I have for twenty-nine years up and down the length and breadth of the land, I have not yet been in a place, small or great, North or South, East or West, in which there were no witnesses to this grace. (I thought I had found an exception to this rule in a town of two thousand inhabitants a few months ago; but we took some with us and left some more who knew this goodly Way when we departed). It is true that we find no great numbers of holiness people, proportionately speaking, in any place or scarcely in any church. The majorities are almost always heavily upon the other side. But as salt sprinkled over the entire lump, the influence of living examples and exponents of full salvation is to be found everywhere. Even an episcopal address to a Methodist General Conference a few quadrenniums back recorded the fact that there never was as large a number of people in the church experiencing perfect love as at the present time. However, I do not remember that the speaker took occasion to offer a reason for this fact, which would have been just, seeing that so few of these witnesses are able to accredit their experience to the regular ministry or means of grace apart from the auxiliary influence of the holiness movement. While perhaps more pressure than ever before is being felt against the work from sources where one might naturally expect help, it seems to be a fact with the holiness people now, as with the Hebrews in the days of the Pharaohs, "the more they afflicted them the more they multiplied and grew." Let us pray that it may continue to be so though we should yet have to "wander about in sheepskins and goatskins."

Let us also pray that we may never lose sight of the Invisible Power which alone can account for the persistence and the progress of the Holiness Movement; and that we may never be beguiled into truckling for the patronage of the rich, or the favor of officialism, or the prestige of skeptical scholarship to further our cause, which has made most of its history with little aid from any of these. And let us offer a prayer of praise and thanksgiving that despite the various sub-interests we respectively represent, there remains until this day a perfect unity of doctrine among us on the great subject that engages our zeal, an utter freedom from fanaticism in the movement itself; and with a loving tolerance for one another in things and ways wherein we differ, there is still the same old tacit agreement to let nothing that is individual to any of us, or incidental or secondary, sidetrack us as a movement from our one great purpose which is to spread Christian Holiness over these lands.

Having noted some of the achievements and excellencies of our Holiness Movement, I wish next more timidly to speak of some other things. It is with greatest hesitancy I venture to speak of:

Our Deficiencies,  
Our Defects,  
Our Delinquencies, or  
Our Defaults.

I know that at best it is risky to do so; risky because of the avidity with which our enemies may seize upon the same to make prey of us all; risky because of the reluctance of even good men to bear rebuke or hear reproof or receive correction; risky because of the common difficulty in blending faithfulness with sympathy and consideration; and risky perhaps most of all because of the writer's infirmity which might betray him into one-sidedness of view, inflexibility of attitude, repulsion rather than attraction with suggestion, or too great frankness when only fairness is meant. But, hoping for preventing and protecting grace to secure us against these risks, and believing that we are all willing to humble ourselves under the mighty hand of God in this season or siege of prayer that He might lift us up, knowing that plowing and even harrowing and pruning may further productiveness, while we all agree that infirmity still clings to us after our sanctification, and that there remains much land yet to be possessed both for ourselves and for the kingdom of Christ in the Canaan into which we have entered, I will venture at least to call attention to some of our Deficiencies.

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## 02 -- DEFICIENCIES

Possibly the mention of three of these may suffice to arrest attention and to suggest some others to the reader's mind. I speak of: (1) Our neglect of "our brother in black"; (2) Our inattention to the work of holiness in our own churches; (3) Our meager development of the ministry of progress.

To every one of these are blessed exceptions, and in no one of them are we absolutely and unqualifiedly at fault. So I speak here not of default, but at most of deficiency; and that of no one of us in particular, but rather of the movement in general, and then only as to degree.

Has it occurred to you, beloved, as it presses upon me how little we have done to spread holiness among the colored churches of America? Not but that here and there and everywhere there are in our meetings individuals of the African race, both men and women who, like Amanda Smith, have caught the crumbs that have fallen from the white man's table, and sing and shout and shine the glories of a full salvation. But is it not time that their ministry and laity throughout the land should now have a visitation and service of this providential holiness propaganda meant for and adapted and addressed to themselves in their own churches and conferences and among their people at large? It is most probable that they are not only ready and ripe for such a visitation and that few missionary fields even could be found more receptive to the truth; but it is also true that holiness alone will furnish the solution of what we call the race problem in the land at large and in the church particularly. One thing is certain: the experience of perfect love has freed us from race prejudice, and the way is at least open in our hearts for such a movement. The presence of some of these people as students in holiness colleges and their welcome to our holiness revivals, with the fact that already (when funds could be found to provide the expense) some of our evangelists have gladly gone to hold Pentecostal meetings in colored conferences is an indication that the partition has been broken down. But can not the way be opened for more of them to do so? Yea, for a veritable siege for a time upon their Christian centers? Can not our holiness editors, educators, evangelists, pastors and laymen devise, equip and further such a propaganda in a way that will at once avoid undue conflict with sectional difficulties and which also will protect these people from the various wildfires and superstitions that may seek to prey upon them in the guise of holiness or Pentecost, and the like? Will not our younger holiness evangelists and teachers, who are now in preparation and are to carry on and advance the work of which our fathers in the movement have left us so goodly a heritage, seriously and studiously and with much prayer consider the neglected Africa of American Christianity as a nearby mission field of the holiness movement?

And next, may I ask Are we using due diligence and vigilance in properly picketing our own church and denominational territories? Have we not become so absorbed in our organized holiness work as to leave our classes, our prayermeetings, our official board meetings without a voice or a vote for holiness many times, when just one would have counted -- if not to stem an adverse tide, at least to let a light shine or a coal burn when it was growing so dismal and dreary and dangerous, too, around there? There are times, beloved, when the Holy Ghost seems to lack a friend in his own home. There are times when just one might count for more than a hundred under other circumstances. Of all people in the world, we holiness people should be seeing to it that the "lower lights are burning." We should see to it that there is a sentinel on duty all through this night time which has settled down upon many of our churches. It is incumbent upon us to see that not one of our own churches should ever be wholly bereft of holiness truth and testimony and temper. But where we have not become altogether engaged in our outside holiness work, have we not grown hopeless and heartless as to our churches? And scarce any wonder. For it is true that some have been well-nigh excommunicated (some, indeed, quite so) for no other offense than the profession of holiness. Many have been dropped from all official position; others have been put out of Sunday school classes which they have acceptably and efficiently taught for years, -- in fact, crossed off everything unless it may be the steward's book. And yet, beloved, though their membership may be

as long time dormant and nearly nominal as was Paul's Roman citizenship, like that, such membership is still an asset for God and holiness. And if it is all the while sustained by a meek and lowly spirit, there will come a moment sometime when it can be used as a nail in a sure place. We must grant with sorrow in our hearts and tears in our eyes that such membership no longer counts as much for our souls as we hoped it would, and as sometimes it has, and as God meant it should. It would be the folly of blinded loyalty for me to suggest that the ordinary means of grace in our churches today can meet the needs of a holy soul or of one thirsting for holiness. Supplemental means of grace to those offered by the average modern church are imperative for the salvation of our own souls and for the extension of Christ's Kingdom. We do well to be bound not too slavishly to our own "church" under the present condition of things. We do well in devoting much of our means and time and energy and prayer to the holiness movement as interdenominational and as aggressive beyond the lines drawn by any ecclesiasticism; but, while we do these things, we should not leave the other undone.

Notwithstanding the opprobrium, the oppression and the ostracism that probably await us in proportion to our aggression for holiness, let us not forget that from various considerations and circumstances some of our children, most of our neighbors, and many of our friends must get about all the Christianity they will ever know from these churches as they are. We must not defraud them of what little salt we can contribute. Let us remember also that it took not only sanctification but much growth in grace afterwards to bring some of us to the freedom we now possess, freedom to follow holiness whether with or without the sanction of church powers. Do we not yet owe a great work and patience of holiness to those who, for various reasons, have not yet this measure of holy freedom? Moreover, brethren, has not experience shown that in every one of these churches there is at least a nucleus for a possible work of holiness? And is it not also true that our inter-denominational influence is much aided by a true standing in our own denomination? Still again, do we not owe a heavy debt of brotherhood to those ministers of holiness who are yet to be found standing at their post against very heavy odds in their churches?

But in this last named connection, let me ask Are we holiness ministers who are in regular and recognized standing in our churches too timid, or in some danger of truckling in this evil day? Are we uttering a certain sound in our home pulpits; are we a positive influence for holiness among our ministerial brethren? Are we duly and deeply impressed with our mission and commission under the banner of holiness to carry our own churches above and beyond the plane of most modern church life, and to radiate the knowledge of this truth into our sister churches as opportunity can be made? Is it not a fact rather that sometimes some of our own people seem surprised to learn that their pastor takes a pronounced position on this matter when away at campmeetings, but seems not to be pushing it in any way at home? Is it not to be feared that some have become deterred by officialism on the one hand and some by pessimism on the other? The former class concludes that if holiness is pushed it will cause a cleavage in the church; and the latter, that the case of the church is hopeless in this respect. But after all, may there not be beneath this too much regard or fear for self-interests, such as paralyzes into a prudence that is more protective of one's own salary, grade or standing than it is aggressive for the Kingdom of Christ and protective of the honor of the Holy Ghost?

Here are three observations I wish to record in passing this point:

First, the heroism and sacrifice of the holiness pastor who will push the truth in face of pressure from above him and about him is even greater than that of the holiness evangelist.

Second, the people who are maintaining a consistent and at the same time an aggressive holiness in the regular church life of the day are doing so at a much greater effort, and without the inspiration of as great apparent results as those who are separated into holiness churches.

Third, in view of this, these pastors and people will need for themselves and their work the closest possible association with the general holiness movement; and the holiness movement in turn owes the greatest possible help and appreciation to those who are thus standing in solitary, though crowded, places.

Lastly, concerning our deficiencies, I would call attention to our slackness in the development of the holiness we have given our lives to promote. I say the "development" of holiness; for we are all agreed, and it is the doctrine we are preaching, that entire sanctification but perfects the conditions for developing a holy character, life and service, and that it has by no means finished that development. Yet how little are we advancing holiness among the truly sanctified! (This may perhaps appear the more plainly a little later, should I get the courage to speak also of some of our defects, for now I am confining myself more to our deficiencies). I beg to mention as an illustration the little progress being made among us in the line of home government and family worship. And was there ever a time when the influence of public sentiment, public press, the public school life, or even the Sunday schools needed as much of a home off-set as at the present?

Again, please note how short is the distance yet covered by many of our holiness people from a merely emotional type of Christian experience. How few there are that live by faith alone! How many there are that must have excitement, even if it has to be mechanically produced! How few there are that read!

In material matters, the proximity in which some of us still linger to the things of the world; the rarity of real financial sacrifice; the sluggishness with which we move from mere tithes to freewill offerings; and in fact, even the lack of cheerfulness in tithing itself on the part of some, -- do not all these things indicate a very tardy growth in this grace also? Deadness to the world we have, but distance from the world we seem not to have.

Our persistent loquacity [talkativeness -- DVM] and the rareness of the quiet life are not good signs of the deepening of the still waters within our souls. Our readiness to give our opinions upon almost anything, and even anybody, is a bad omen. Our spirit, not very far removed from controversy, not to say contention, would indicate that there is much land to be possessed in the realm of a meek and quiet spirit. Some, too, seem very slow in "molting" as to the world's plumage and fashion and ways, and a very shallow appreciation is given to Paul's words about not being conformed to this world.

But most of all, I must emphasize attention upon the very slow progress any of us are making in the practice and power of intercessory prayer. If we can but hasten to excel in this, mountains shall soon be removed; for even doors that are shut to the preaching of holiness --



whether they be doors of churches or doors of hearts -- cannot be wholly closed against the praying of holiness.

Perhaps not one of these things may argue against the fact of the actual sanctification of any one of us; but do they not argue that we are deficient in our ministry among the sanctified? Do they not argue that we are dwelling too largely and continually upon the basal principles as to the crossing of this Jordan, or at least too little upon the subsequent occupation of the land thus possessed? Do we, in fact, do little more than enthusiastically proclaim that there is such land ahead? Are we intelligently and diligently feeding sheep as well as lambs?

Now I have spoken of these three deficiencies:-- Deficiency in our occupation of larger territory that lies right at hand among the colored Christians of America. Deficiency in protecting and pressing the work by the regular ministry and church life. Deficiency in the development of holiness among ourselves.

And may I add, dearly beloved, that we must not blind our eyes to the fact that it is often our own deficiencies that turn away many from our preaching and profession. For, though we know that we have something much beyond what we had before, they are unable to see that we have yet much more than they themselves think they possess. In addition to the carnal opposition to holiness itself, we must meekly and manfully face the fact that grounds for the discrediting of holiness people make great barriers to the progress of holiness truth. To none more than to ourselves does this exhortation of the Saviour apply: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

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### 03 -- DEFECTS AMONG OUR HOLINESS PEOPLE

Of these I will speak with much fear and trembling, and yet with sincere confidence in your charity and with hope of help from your prayers.

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#### Defects Among Evangelists

First: Among us evangelists there have appeared, and there seem to be growing somewhat the two defects of Commercialism and Professionalism. The necessity we are under of support for ourselves and for our families (and I might also add the support, in a measure, of the railroads), together with the narrowness and penuriousness sometimes, -- though more frequently the inexperience -- and inconsiderateness of some into whose hands our lots may fall, may have furnished the occasion for the former of these. And the lack of official backing on the one hand, with the popularity of the professional evangelist and that natural passion for organization on the other hand, may have furnished the occasion for the rise of professionalism among ourselves. But these are two facts, my brethren, of which we must never lose sight; (1) The holiness ministry must ever move upon lines of deep self-sacrifice and of absolute trust in God for support. (2) The holiness movement can never hope to vie with others in matters of popularity and prestige. The

logical outcome of either commercialism or professionalism is sure to be fatal to holiness evangelism.

The original "National Committee" for the simple and avowed purpose of the Promotion of Holiness is the nearest approach to a Professional "Team" that the work of holiness will stand. The certain result in the other case will be the subsidizing, then the subordinating, then the suppressing, and at length the sacrificing of definite holiness for the more popular and more shallow type of modern evangelism. These have their place, but they have little place for holiness. And holiness is what we are all to find and to which we are to give the biggest possible place.

The commercialized evangelist, the one who for sake of speculation and business is not giving himself wholly to this work, as well as the one who either has his fixed and stipulated price for services, or who is apt to fuss over the price that is paid him, hinders and hurts both himself and his brethren as well as the cause of holiness at large. Doubtless a certain measure of sacrifice is necessary on the part of holiness people, as well as consideration and training and good system and methods if they would support and protect their evangelists and the cause; the devoted, experienced evangelist can give them some helpful suggestions in these, as in other matters; but this, with a modest, moderate mode of life for himself and his family, and a quiet management of his own temporal affairs is perhaps as far as the holiness evangelist may safely go in caring for the monetary matters of his own interests. Few, if any, of us have made a success of endowing ourselves for this ministry by attention to other businesses. God's holiness people are generous and appreciative of our services, and there will be little need of a superannuate fund excepting for the necessitous cases among us. Confidence, contentment and care will assure our needs and protect our influence.

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### The Defect of Commercialism

Commercialism seems likewise to have infected some of our holiness institutions, I fear. The character of advertisements allowed and the nature of some of the books sold (not that they are bad books) by some of our publishing houses for the sake of price and popular sale are in striking contrast with the exclusive devotion to the one cause they would push. And this laxity too nearly follows the policy of denominational concerns that seem ready to publish fiction or heresy for gain, rather than holiness and truth for fidelity. Holiness books and papers, like holiness preachers and people, must fall back a pace in the race of competition either for circulation or for profit. As our writers and speakers must shun the first trace of the mark of the beast upon their forehead, so must our publishers and booksellers shun the stain of his image upon their hands.

Again, are all our holiness schools clear of this spoil of commercialism? The doubtful spiritual type of some of the teachers that are allowed into this fellowship for the college "specials" as Music, Art or Expression, and the kinds of recitals and entertainments which through them are sometimes planned in the program of the schools, -- all allowed upon the assumption either that it is nearly impossible to get teachers for some of these departments that are out and out for holiness, or else that pressing these "specials" is almost imperative to bring up the needed revenue for the rest of the school expense, sounds, beloved, very much like the wisdom of the

world. It sets a poor precedent of consistency, unworldliness and utter dependence upon God at any cost before the mind's eye of those who are going out from these schools as the products of the holiness movement. Trust in God, economical management, self-sacrificing teachers, sanctified benevolence, industrious students, and withal a subservience of private interest to public service alone can insure the holiness colleges against the perils of the spirit of commercialism.

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### A Graver Defect in the Holiness Movement

But I must speak of a still graver defect that is developing (I fear rapidly) in the holiness movement. It is one which threatens to open the way to serious havoc in our ranks, and which menaces our influence without and our standards within. I am not sure but that it has already received such covering, such condoning as to amount almost to a contravening of right moral standards. And I hardly know how to denote this defect so as to point to its radical nature, for it manifests itself in several branches, different directions in which lesion and laxity in matters most serious and vital seem to pass as charity. Possibly you will get my idea if I speak of it as an absence of any adequate substitute for necessary Church Discipline in our movement. We have doctrine; we have experience; we have much liberty for both ministry and laity, at least in our own fellowship; but we have no discipline. And as a consequence, we have upon one hand, as intimated, some things that look like covering and condoning under the plea either of sympathy or of policy; and upon the other hand we have no little gossip and scandal and what sounds like backbiting, until, indeed, these latter have become proper subjects for discipline themselves.

But we have none. We have no court of trial; no authorized committee of investigation; no power to stop us from witnessing, or even evangelizing, when our lives have become a stench and reproach. Thus there is in some quarters a growing cause for challenging our standards upon such matters as social purity and divorce, as well as libel, defamation of character, business integrity in the care of trusts, payments of subscriptions to churches, schools, papers, etc. For I am sorry that I have cause to fear that there are grievous falls in growing numbers of late on all of these lines; and we seem not to have developed any effective means, either for preventing their recurrence and spread, or for counteracting their effects both as a stigma on the cause of holiness and as a lesion of conscience in our own ranks.

It is true that holiness stands always and everywhere for helping the fallen brother to rise; and we must never depart from that principle, but we should rather inflame the passion of love underlying it, remembering that we ourselves are still in the body. Yet, the fact that we are without any discipline or authority to execute any is making severe havoc both among men and in the movement.

The two facts; namely, that we have depended wholly upon one's good standing in his own church for a place of honor, and that now most of these churches have practically abandoned discipline (unless it be for those professing holiness, and thus they would have little charity, mercy or justice for any that we would refer back to them when a question or suspicion has arisen as to their conduct), -- both these facts leave us badly handicapped.

For remember, brethren, the grace of entire sanctification has not suspended the need of discipline. Self control, divine chastenings and church government are all still requisite for holiness people. Since Paul had no reference to the body of sin when he wrote it, it is evident that we, as he, must "keep our bodies under" if we would finish the race.

Furthermore, all human history and experience show that when it comes to our aggregate or social capacity we need helps, as rules, with authority to enforce them; we need incentives of regard and penalty and all the good offices of law and government to enable us thus to keep our bodies under. Perfect love is not free love. Holiness hospitality is no warrant for sponging. Faith in God's supply of our needs is no warrant for indolence. Spiritual uncongeniality at home is no license for rending the lifelong bond of marriage. The glow of affection in the freedom-of-meeting contact gives no right to familiarity approaching sensuality. Liberty is not license! But these things must not only be said; they must be enforced, if we would protect ourselves and the cause of holiness from scandal and from shame. Railing against these things has not prevented some preachers as well as laymen among us from falling into the very same things. See then our dilemma! Discipline is not incidentally, but inherently, a necessity. The discipline of many of our churches has become a dead letter. We have welcomed into the fellowship of holiness those who accept the doctrine, who are in good standing in their respective churches. We are now suffering for lack of any disciplinary system among ourselves; nor do we want to assume ecclesiastical prerogatives in such matters.

Right in here is the most serious defect of our holiness movement. We find lapses into unholy living by some of our people and preachers with no adequate power to restrain or to rebuke them, or to offset the pernicious influence of their example; What can be done to remedy this defect? Can it be that in discipline as well as in doctrine we have a mission yet to fulfill for the churches to whom we would carry the blessings of a full salvation?

And now maybe some reader may be able to help me to a better word than defaults for my last point upon which I shall at most speak but sparingly.

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#### 04 -- DEFAULTS

The word seems to carry a sound as of incrimination in its tone; and I have place in my mind for nothing so strong as that, though I am deeply moved by a sense of our high and original and chief commission in this matter of spreading Scriptural Holiness -- a commission to a field of which we seem as yet to have little more than touched the edge. Perhaps the word Delinquency will serve all the purpose in mind and shun the unmeant suggestion of the other word.

It cannot be, brethren, that our mission ends with the establishment of a few holiness churches. For, however necessary such may have become to meet the exigencies of those who are directly, indirectly or by force of circumstances unchurched for holiness, still these can at most but equal a single star or two in the constellation of churches required to contain all the people of various kinds and thought and temperament and languages which name the name of Christ. Not only so, but even holiness churches by reason of their own sectarian or denominational boundaries and

burdens must find that the radiation of their influence for holiness in the very nature of the case is limited largely to within their own church orbit. But the mission and commission of the holiness movement is to minister a like halo of holiness glory around every church in Christendom. Nor can we imagine our work finished in the facts mentioned in the early papers of appreciation in this address -- the songs, the books, the camps, the schools, the ministers and other agencies of holiness that have been inaugurated. For even if at once made free from such deficiencies and such defects as we have had occasion later to note, can we justly estimate all these things that our wondering and grateful eyes behold as more than toward the fulfillment of our great commission?

And what is our commission? I answer, none other than this: The carrying of the truth and testimony and power of holiness into all Christendom. "Till we all come in the unity of the faith and the knowledge of the Son of God unto ... the fulness of Christ." Till the doctrine of sanctification by faith is established in all the churches as now we have all seen the doctrine of justification by faith. Till the Holy Spirit is enthroned in the temple of His body the Church of Christ. Till Zion has put on her beautiful garments. Till the banner of love -- Perfect Love -- is unfurled over all churches.

For truly, brethren, the church is no more sacredly entrusted with the evangelization of the whole world than are we with the sanctification of the whole church. But we have been discouraged by the difficulties. The magnitude of our mission has made us faint at heart. Without sufficient Bible warrant we have developed the lesser idea of calling a church out from the church instead of calling the whole church out from the world. We have limited the Bride of Christ below the infinite proportions which alone can complement the infinite love of the Son of God. We have reached in our discouragement toward a fatalistic election to holiness of a select number and away from the evangelistic predestination unto holiness of all the Church of Christ. We have feared to believe that even the barrier of a wrong philosophy which holds some churches in the traditional bondage to sin as a physical necessity could be melted away under the light of the Word and the fire of the Holy Ghost. We have turned our eyes toward some new era and some new forces for the accomplishment of what God is depending upon us to do now under the power of His Holy Spirit.

The original conception of the holiness movement was largely that of a Commission or Committee to call the two great Methodist Churches of America to press with greater vigor their own doctrinal depositum, to the awakening of all churches to that holiness without which no man shall see the Lord. And now, beloved, without disparagement of what we have already done and without discount of the tremendous disadvantages under which we labor, may I not humbly ask, Are we not, as yet, delinquent in this our primary trust?

Before I turn my pen for a moment in an earnest appeal to my own church, may I not submit two reasons -- yes, three -- which yet remain to urge us to make at least one more hopeful, concerted effort for the spread of holiness in the great Methodist Churches of our time? (1) They are the largest and most influential among the churches of our country. (2) They have the most people in their membership that are eligible to this experience. (3) They, of all the large churches, have the only true doctrine of sanctification.

And now, dear brethren and sisters, please pray for me as I try to make an earnest appeal.

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## 05 -- AN EARNEST APPEAL

I have written thus freely and frankly and fully for the purpose of making an appeal. It is on my heart, not only in view of the foregoing facts, but also in view of the shortness of time, the perilous days we are living in, this Laodicean age of the Church; the great need many are feeling of such a general revival as only holiness conditions and truth can insure; and because the land already gained by the holiness movement furnishes a possible nucleus for such a revival, a fulcrum at least for the lever by which we would uplift the people of our day. It is upon my heart, I say, to make an appeal -- an appeal for seasons of fasting and prayer, prayer upon the following lines:

First, that we who are laborers in the field of holiness evangelism humble ourselves before God and draw still more closely to one another as we examine ourselves afresh and submit ourselves to renewed and thorough searching as to the motives, modes and methods of our ministry. If the unity and bond of fellowship that exists between us has become strained by personal or sectional or institutional or sectarian interests, may we not unitedly beseech God that it may be "compacted by the effectual working in the measure of every part?" With all the proper place there is for individuality under the supreme guidance of the Spirit in this work in which we are engaged, there is such an imperative demand for solidarity. Let us, beloved, go down to the depths of humility and bathe our souls together in the fathomless billows of love, till we arise to furnish afresh, not only to the holiness people but to the Church at large, a demonstration of the answer to the Saviour's prayer that "they all may be one that the world may believe."

It is charged of some of us that under some circumstances we are disloyal and recreant to our own churches; of others, that we are, at length, proselyters from folds that have opened their doors to us and among whom God has greatly blessed our labors; of quite a few of us that we have become stereotypes of ourselves and phonographs of others in the matter of repeating and reproducing, and this generally over the A, B, C's of our great doctrine; of a few, that we have grown captious [Oxford Dict. captious = given to finding fault or raising petty objections -- DVM] and censorious, with a tendency to discredit or disparage the work of one another. It is further said that some are tattlers, busybodies about other's affairs; of some of us that are now old enough to know better it is said that we are frivolous and funny, carrying little of the seriousness that becomes our high calling and the sacred interests with which we are dealing. Of a few, it is whispered we are too free with women; of others, it is charged that we cater wholly to the emotional and have come to lose the respect of the studious and more intelligent among the people; while of still others, that we have grown too prosy, too theological, too historical. Of many of us it is said that we are mixing up other matters with our doctrine of holiness, and are making some things nearly as paramount as sanctification, thus diverting from the main issue and limiting the acceptance of our ministry of holiness to those who agree with our views upon these other matters. Now since the movement is primarily and pre-eminently (if not at first purely) evangelistic; and since we evangelists give the cast and coloring to the whole movement -- its songs, its literature, its camps, its colleges, its following, -- I appeal to my own heart and to yours, my dear brethren and sisters, that we get low and close together and lay hold upon the horns of the altar for such pruning (purging, if need be) and such drenching under the fresh tide of the Spirit's plenitude, as will enable us to advance our own ministry and to strengthen one another's an hundred fold beyond

what we have ever yet seen. For, beloved, all these things can not be true that are said and heard of us holiness evangelists. Certainly not true of all, nor of any all the time. For how then could God bless and own our labors as He does? How could the joys of His salvation still thrill our own hearts and shine out of our faces as they do? No, I can not believe that half that is said is either known or meant; and perhaps much that is fact may be traced to infirmity in some and immaturity in others, rather than to iniquity in many. But shall we not now do well to clear ourselves, at least before our own consciences and before God? Shall we not do well to have ourselves searched as with a lighted candle; to inquire, "Lord, is it I?"; to make sure, and doubly sure, that we who bear the vessels of the Lord are clean? Now then, if perchance we find it so, that all is well, that we are truly abiding under the cleansing Blood, what safety and what strength this will give us for the things ahead! But may we not, in all candor, expect to find that we have been lacking, if not in vigilance against all these evils, then surely in diligence to further improve ourselves and to advance our knowledge of truth and our love of Zion? Our distance from the world and our skill in ministering? Our passion for the lost and our power in prayer? Our likeness in all things to the Son of God? Oh, beloved, let us humble ourselves under the mighty hand of God that He may lift us up!

Secondly, before I speak a word to my own church, may I not be allowed to make a kindly appeal to the Holiness Churches?

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## 06 -- APPEAL TO THE HOLINESS CHURCHES

What refuges these are for the scattered and battered saints that have been driven or frozen from their church homes for the testimony of holiness! What rallying places they are for the truth-seeking and Spirit-loving of many churches as they open wide their doors to welcome to their general meetings many that are not numbered with them as members! And what living memorials they are before a time-serving age and a shallow church life of a Christianity that is spiritual, vital and evangelistic! I cannot but record that any time it has been within my power to accept invitations to preach in any of these churches, I have found the blessed Holy Spirit there in unusual liberty and joy and blessing. What God thus plainly smiles upon it would seem to be either prejudice or envy or power-lust that would frown upon.

Yet, beloved, it would be but natural in the infirmity of the flesh that some might now be making the holiness church their goal or objective point, instead of holiness itself. May I appeal to you concerning this danger; and may I again reaffirm that not the holiness church, but the carrying of holiness to all the churches is the mission of the holiness movement? So great is the contrast between the holiness church and the average other church beside it, with the overflowing of the spiritual life in the one and the dearth of it in the other, it might be easy to esteem the other little better than a morgue and its services as flower-decked, choir-vested, organ-dirging funeral occasions, the whole thing as but a sinking ship. It would be easy to imagine that our best and only service for any holiness people within them would be to pull them out and get them into our life boat. But, beloved, if any are really making this mistake we have to analyze it but a little to find that underneath it is a subtle spirit of sectarianism. Let us not be beguiled. Proselytism always wears a plausible and pious garb; and we know that neither sectarianism nor proselytism can ultimately be of any service to the spread of holiness. Holiness is, in fact, death to them both. But

holiness churches, as all other churches, must count upon each of these in turn as among the perils of ecclesiasticism. The truth is, beloved, dead and degenerate, formal and fashionable as the churches are, I have found none of them yet [in 1916 -- DVM] from which the Holy Spirit has entirely withdrawn His membership. Nor have I found any in which there was not a handful of saints that were praying for a return of the former days to Zion. With the Holy Spirit there, and a possible Caleb and Joshua to help bring their children some day over this Jordan, the general holiness movement may find a crack for its light to enter when it can not find an open door. Not extraction, but permeation is our mission. I know not one of these holiness churches -- the Free Methodist, the Nazarene, the Holiness Church (and if there be others that are distinctly set for holiness) but what I sincerely believe has a mission and a place in the present order and condition of things. And in every way possible, the holiness movement should further their agency. But, oh, beloved, no one of these, nor all together, can begin to fill the place of the holiness movement!

My appeal to you is for your contribution of men, of means, of zeal, of prayer, of subordination of church ardor to the general war we would wage against carnality in the Church at large! And against carnality in its specific antagonism toward the inward move of holiness upon her! There is more dread of a mere handful of faithful members testifying along this line and witnessing than there is of a regiment attacking from the outside. For some such to leave their churches would be surrender on their part, and an evacuation of the fort to the power of the world. As our allies, can you not re-enforce us, seeing the odds on the human side are so heavily against us? Indeed, it is now charged by some in power that their reason for not letting holiness into the churches is that the Holiness Churches stand ready to draw all holiness people out. If, indeed, the holiness churches are not sectarian, it is seen that the non-holiness churches are tremendously so. If the former do not proselyte, the latter are fearful and suspicious and sensitive at that point. And if we would become all things to all men, that we might save some (to Holiness), we must respect these prejudices and remove all appearance of ground for these fears that the spread of holiness means the sectarian rupture of the churches. Just as our Baptist brethren in their holiness movement make no effort to thrust their views (or even their conviction) about immersion upon the movement or into the churches where they go to spread holiness, and Friends among us do not agitate nonobservance of the ordinance, so it is both reason and love that we thrust not our Church in the way of a general work of holiness, even though it be a holiness church, much as we love and believe in our church. There are various ways in which the independent holiness churches can help the general movement, and some are doing so. And I earnestly appeal to you, beloved, to aid in furthering the best possible reciprocal relations between ecclesiasticism and the inter-denominational holiness work.

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## 07 -- TO ALL HOLINESS PEOPLE

To all Holiness people throughout the land I want to offer this appeal for an importunate and (if need be) a protracted season of prayer for the holiness movement: That we may prize our sacred treasure above all rubies; that we believe for a surety that we have that which is to make all the church of God rich in Christ; that we adorn our doctrine of holiness with holy living, in all meekness and lowliness and kindness and gentleness and with good works; and that we say little about what we suffer for the cause; that we forego our own pleasures and preferences, and when



need be, our rights and our possessions for the sake of peace and in the hope of getting in the light of holiness wherever we belong; that we give no offense by withholding any just contribution to the expenses and benevolences of the church; that we avoid contentions about evils that we cannot correct, and which God in His patience seems to endure; that we avail ourselves of the supplemental benefits of the holiness movement, -- its literature, its campmeetings, its opportunities for doing spiritual good with our money; that whether we be Baptists or Methodists, Nazarenes or Friends, etc., we thrust not what is peculiar to our sect upon the holiness movement, though we continue to prefer and enjoy them in our own churches; that we keep even as good things as our own views or experiences in healing, or about politics, or concerning the millennium in the background when the holiness fight is on; that we thrust not our private business -- even if it be as good a business as that of selling good books -- in the way either of the spiritual work of a meeting, or of the wide and general interests of the movement; that we purge ourselves of all appearance of evil in our business dealings, either with our brethren or with the outside world, and in our social matters, whether in our own families or in others. Lastly, let us pray that we may not be too hasty in declaring ourselves clear in all points; but prostrate in the dust, let us tarry till God may search and lift us, and at the same time anoint us that we may help launch the holiness movement in a new era of prayer.

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## 08 -- TO MY OWN, THE METHODIST EPISCOPAL, CHURCH

Now, finally, may I as a humble son and sincere brother, appeal to my own, the Methodist Episcopal Church, in the matter of our relation as a church to the truth of holiness and the modern holiness movement? Dear Fathers and Brethren. To us as a church belongs the most sacred trust that could be committed to man in the interests of Christ's Kingdom upon earth. Not but that our sister churches likewise have sacred trusts, and trusts from which we ourselves have profited and do profit. I take it that no one branch of the church can say to any other, "I have no need of thee." But as some of these our sister churches had inherited fatalistic traditions which they sincerely regarded as theology, and which stood in their way of proclaiming a free salvation, Methodism was raised up to brush away this mountain of barrier until it is now a plain. "Whosoever will" may be found written over every church door and may be heard sounding from every evangelical pulpit. These sister churches had also inherited a philosophy which they honestly thought to be the truth, and which stood in the way of their proclaiming a present, real and perfect cleansing from sin by the precious Blood of Christ. And we have been raised up to see and to say, to know and to show that as penitent men are justified by faith alone, so justified men are sanctified by faith alone; and as it is our privilege and duty to press all sinners to seek Christ for the pardon of their sins, so it is our privilege and duty to press all Christians at once into the experience of Christian perfection. Not only are we debtors to our own people thus, appointed as we are sub-administrators of Christendom as well to patiently, perseveringly, prayerfully and faithfully carry this to all the our Lord's legacy, but we are debtors to all the Church of God, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

All of these churches, like our own, believe in sanctification -- its nature, its necessity and its subsequence to justification -- but most of them are groping for the way of holiness. We have

found it! We have found that it is by utter abandonment to the will of God, with simple trust in the in the Blood for cleansing, and the present reception of the Holy Spirit in His crowning office as Comforter to abide within us through life. And this truth, with our testimonies to the experience, is the debt we owe to all people of God. Moreover, reason has said and history has shown among us that wherever Perfection is properly pressed the whole work of God prospers. So that as a matter of fact it is evident that as holiness preaching has waxed or waned among us, the work of the world's evangelization has been furthered or retarded.

Now it is, I think, in the very nature of things (due perhaps to general laws of humanity and conditions of society, as well as to the eccentric movements of the carnal mind remaining among high and low in the churches) that there should be ebb and flow tides among us relative to the doctrine and experience of holiness. Our church history is marked by such.

The holiness movement of our times was a providence, calculated and meant to reach and offset one of these ebb tides in our church. At its beginning it had simply our own beloved Methodism as its object, its avenue, and its armament. Bishops of our church with elders and pastors and good laymen were its patrons and its propagators. The benefits, too, of the great revivals that multiplied under its influence were for the most part reaped by our own church and radiated through her upon others to the right hand and to the left.

As a son and servant whose loyalty to our own church, I think, has never been questioned, I would bear humble testimony that whatever I have been able or yet may be able under God to do for my brethren and others by the experience and ministry of holiness is due to the start I received in the ways of life from the impetus of this great holiness revival, through the direct lines of the Methodist ministry.

May I not ask you, my Fathers and Brethren, why this order and attitude in our church has evidence; and notwithstanding its many defects and deficiencies, yea, its great disadvantages, who that knows God and is acquainted with His smile can question that it advances under the favor and pleasure of the Holy Spirit? But see the change, beloved, both in the policy of our church toward it and in the benefits to our own church from it!

Is it not true, or is it not at least probable that a wrong policy of the church toward holiness in general and toward the holiness movement in particular accounts for the growing tendency of distrust as to the spirituality of the church on the part of many of her own people, and for the fact of various new churches that have arisen for the promotion of holiness? I myself can certainly speak for this that I have known of no single instance of considerable come-outism or of schism from our church on these lines but what had been preceded by an oppression or a mistreatment of holiness people as well as holiness truth on the part of our church powers in that section. All I can appeal for, dear brethren, at this time of momentous happenings in the world and of immense responsibilities in the church is that you may join with us in earnest prayer and fasting if perchance the relation of Methodism to holiness and of the holiness movement to Methodism may be more happily adjusted. And shall we go deep enough and draw close enough to our own hearts' history to discover the cause of this abnormal and disastrous relation that exists? Shall we be humble enough to ask, "Lord, is it I?"

May not this be the situation, brethren, that men who are now in various positions of power and of influence -- some well-nigh in control among us -- were in their earlier days mightily touched by this holiness revival? Did some of them, perhaps from ambition, from policy, or from other carnal reasons, when very near the crossing into Canaan, draw back? And possibly at length they resisted and then rejected the ministry of holiness that came so close to their own hearts. Some indeed, beloved, of those now in high positions and some that seem very near the goal have hinted as much to some of us, that without disputing the truth, the professing of holiness these days is disastrous to a man's prospects. And with such, some others also under the revival of holiness in these days had already entered the experience, but afterward let down their testimony, and stood aloof for a similar sake of policy, prospective position etc., Seeking to conserve majorities, brethren, is dangerous business for those who would stand foursquare for holiness.

Now such is the nature of reaction that it is not surprising if both of these classes are now strongly, and some of them bitterly prejudiced against the holiness work, and that work, too, whether within or without the Methodist church.

I submit this as an honest, sincere, and unbiased theory of the strange situation in which we find ourselves. We are to a considerable extent under the control in our legislative and administrative offices of men who were touched by the power of holiness in their early manhood, and who have grieved in a measure the Holy Ghost in their pursuit of selfish ambitions instead of wholly following the Lord; and their oppression grows more rigorous. I do not (at least for myself) complain of the discredit those of us are under who are standing loyally to the doctrine of our church; but for the sake of the Lord's sheep who would rather be fed from the hands of their own pastors than from any others, for the sake of all the real spiritual interests of our great, good church, and for the sake of Christianity at large, whose leaders into holiness we are set to be, I entreat you, dear brethren beloved, give holiness once more a chance! Give it a chance in your own hearts! Give it a chance in the church which of all others can do most to promote it! Give some of us, I beg you, more ammunition and better foothold for the fighting of schism and heresy among ourselves; and give the world our church's leadership in the warfare against false doctrines in our own and other churches concerning that holiness "without which no man shall see the Lord."

Humbly and truly,  
Your brother and co-worker in bonds of love,

Joseph H. Smith  
Redlands, California, March 25, 1916

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THE END