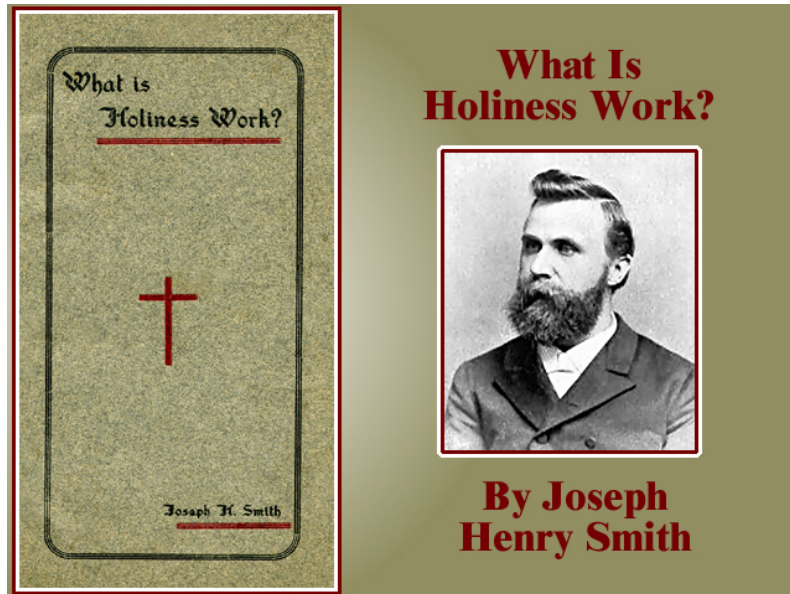


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WHAT IS HOLINESS WORK?
By Joseph Henry Smith



Pepper Publishing And Printing Co.
Gainesville, Florida

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Digital Edition 06/26/06
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INTRODUCTION TO THIS DIGITAL EDITION

While the hardcopy of this little booklet gave no date for its publication, I think we can estimate the approximate time in which it was published. We have two other writings by Joseph Henry Smith in the HDM Digital Library:-- one of them copyright 1898, and the other dated to the year 1916. Therefore, I believe it is safe to assume that this booklet was written close to that same time-frame: 1898 -- to -- 1916. My own guesstimate is that it may have been written somewhat before 1898, when the Holiness Movement was growing, spreading, and flourishing, under the leadership of those involved in the National Association for the Promotion of Holiness.

The reader may find it interesting, but sad, to compare Joseph H. Smith's comments about the Holiness Movement at the time the booklet was written with the state of things in the Holiness Movement today. Obviously, what it was then is not what it is now, and I dare say that the changes have not been for the better in most cases. However, I find it interesting that even back when this little booklet was written, the author noted that Holiness Folks cannot thrive merely by being fenced in with a lot of barbed-wire, "Do"s and "Don't"s. He wrote: "For these cannot fatten, mark you! either upon the barbwire of cautions which is frequently rolled out to them from many ministries, or, yet, from the mere rehearsal of the truths whereby they were sanctified."

The writer saw the Holiness Movement as neither a legalistic, fenced-in pasture nor as a liberal and dead museum for the preservation of doctrine. And, he thought "come-down-ism" -- i.e., a degeneration in Holiness Standards was worse than "Come-out-ism" -- viz., the leaving of a denomination that had drifted into worldliness. These things said, I leave it to the reader to learn for himself, or herself, the particulars in this treatise. -- Duane V. Maxey, Chandler, Arizona, June 26, 2006.

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INTRODUCTION

All progression tends to specialization; and thence to consolidation. A good, concrete illustration of this may be seen in the evolution from the country store, where they sell everything, to the separate and distinct stores in the city for each article or class of goods, and then the combination of them all again under one general roof in the great modern department store. Holiness work is as distinctive as is missionary work, or temperance work, or the work of reform. And it has the pre-eminence over all others, in that while they are as spokes of a great wheel, this is as the hub. For into it all truths converge; and from it every good work radiates.

No doubt, each special worker in any line or department of the Kingdom's service must consider well his relation to every other line and department:-- as of the evangelistic to the ecclesiastical; the spiritual to the material; the work of holiness to that of conversion, etc., so that there be no schism in the body; and that "the hand say not to the foot, I have no need of thee," and "that the body be compacted by that which every joint supplieth." And "that we look not every man on his own work; but every man also on the work of another."

But this appreciation of others' work and this contribution to the whole can best be done, by "he that ministereth, giving himself to his ministering," and "he that prophesieth to his prophesying," etc. That is to say, in order that we further the work of others the most, we must make the best possible development and success of our own. And ours is the work of holiness.

And we are urged to press and impress the distinctiveness of this work for these reasons:

(1) There seems to be an idea (and a disposition) with many that every other good thing may be loaded and crowded upon the time and benevolence and occasions and meetings of Holiness Work.

Very much as every charity of the town or distress from afar, would preempt the church, or the parsonage, as well as the patronage of all professing Christians, ignoring or forgetting the fact that we owe such obligations to all, but "especially to them who are of the household of faith." With very great plausibility, and boldness, these will argue that "if holiness is good for anything it is surely good for this," or "I would not give much for one's sanctification, if he regards this thing as a small matter," etc.

Now it must be noticeable that no such liberties are taken with missionary occasions and work, or with those set apart for the prohibition movement, or even for great money-raising for the church. All seem to realize that these are specific and distinctive occasions and that the injection of other, though good and worthy matters, would be a distraction and an impertinence. And it is seen that the

enthusiasm, the energy and the success of such movements depend largely upon this specialization and this concentration.

Why is not The Work of Holiness similarly respected? If there are specialists of the eye, and the ear, and the throat, why not of the heart? If Sunday School Unions and Freedmen's Aid Societies complain at being omnibused with general groups of the church benevolences, it must not seem strange if we utter a call and put in a claim for the distinctiveness of Holiness Work.

A Call, because "if the trumpet utter an uncertain sound, who shall prepare himself for battle?"

A Claim: because it is due those who so esteem this work that they are giving their own lives and ministry and means to the same, that they be protected against its dissipation by diversion, and that they may have a chance to impress holiness upon all other good works of the age, rather than that the distinctiveness of this work should be erased by absorption and indefiniteness.

(2) Intelligent and progressive Holiness Work is, itself, sufficiently diversified to engage all the time and thought and gift and grace, and means and talent that can be devoted to it.

We are in but the inception of a movement that is to affect the church of all denominations and Christianity for all time to come. Our mission is no less than to recover the Holy Spirit's leadership of His people, to restore evangelism to its lawful place in church polity and practice; the truth of Holiness to its just center in Christian theology; and a pure and true Unity in the fellowship of Christian denominations. And all this with the declaration, definition and development of the doctrine of entire sanctification by faith, the multiplication of the numbers who enjoy this experience and the reinforcement of the armies for its propagation. This is a work which cannot be made an incident to other things, either ecclesiastical or evangelistic. Neither can it be made a runner for men and movements which magnify other things or that are magnified because of other things. It is a work that calls for the best talents of consecrated minds, the highest arts of those gifted in pulpit or with pen, as well as those skilled in music, or capable in halls of education. It is of paramount moment, and will enlist the ambition and energy of the young, the treasures of the rich, and the wisdom and influence of those in official position. And while it will not offer emoluments or honors to compete either with those of the worldly professions, or of the semi-worldly ecclesiastical preferments, it is nevertheless bound to make history in the purgation, reform and development of modern Christianity; and to make records for its witnesses and its workers in the great day of accounts and awards.

With Christ, in a most marked and manifest sense, as the Bishop of the movement; and the Holy Spirit peculiarly operative in calling and endowing men for its ministry, and in moving men's hearts for its support, this Holiness Movement

has already attained a development that is both marvelous and mighty when viewed in contrast with many others and with its own insignificant beginnings and its poverty of human or official prestige and help. But when compared with the length and breadth of our calling, with the measure of the promises that yet are ours, with the prospect or, at least, the possibility of much greater recognition and help, it behooves us, as never before, to lift up a standard for the people, and to rally to it once more the men and women, youth and maiden that will dedicate their lives to the spread of scriptural holiness over these lands.

From among the needs and problems and present developments in the progress of holiness work, we note these:

- 01 -- The development of distinctive doctrinal preaching on Holiness
- 02 -- The development of the ministry to the wholly sanctified
- 03 -- The development of the correlation between this distinctive movement and the churches
- 04 -- The advancement of the Holiness Invasion of the educational world
- 05 -- The furtherance of financial self-sacrifice for this whole work.

And withal to so magnify the Holy Ghost in his divine personality, his official relation to the Kingdom of Christ, within and without us, as to rebuke and restrain the arrogance of men who would themselves lord it over God's heritage or deify reason above the inspiration and revelation of God.

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01 -- THE DEVELOPMENT OF DISTINCTIVE DOCTRINAL PREACHING ON HOLINESS

There is a great field here for the sanctified theologian. One that is occupied by but few and traversed and explored but a little ways. Partly because so few preachers and writers are giving themselves to doctrine at all these days; partly because still fewer are in position to study and present truth from the vision standpoint of a wholly sanctified illumination; and partly because the First Principles of the doctrine of sanctification by faith must be so reiterated and impressed that many among ourselves have not advanced far in the development of the doctrine, either in our own preaching or in our own thinking.

To fix the place and show the bearings of holiness in the whole system of Christian doctrine; and particularly to show the harmony between a free justification and a required sanctification, and between a real regeneration and a need still of subsequent purification; and also between a state of perfect love and a progressive holiness. And to so show and establish all these things as to be but intelligent expositors of God's word, and mighty evangelists of Christ's salvation, is the high ministerial calling and rich possibility of the Holiness Movement. For this is a movement that is to lead (without antagonizing) all other spiritual movements in the various churches; and is destined to permeate all churches and all systems of

theology, to uproot traditions which stand in the way of the triumph of truth, to correct definitions which delay the soul's deliverance from sin; and to weld the bands of doctrine by which the whole church (of all denominations) is to be drawn in the unity of the faith into the fulness of Christ. In a word, our present mission as to doctrine is, (1) To continue the enunciation of the truth which sanctifies. (2) To fellowship and further the advancement of those schools and classes of evangelists who have this truth in but partial and imperfect measure, that we may aid in perfecting that which is lacking in their faith. (3) To wage an intelligent, living and Scriptural warfare against contrary traditions and philosophies and theories, no matter where found. (4) To win for this truth of cleansing from all sin, and the fulness of love in this present life, its rightful place not only in Holiness Churches and Holiness Meetings, but in all churches and all theologies.

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02 -- THE DEVELOPMENT OF THE MINISTRY TO THE WHOLLY SANCTIFIED

But we have, if possible, a still greater task and trust than this. And that is the developing of sainthood and the maturing of a wholesome saintliness in those who are truly sanctified. None are more susceptible to the advancing ministries of a progressive piety than those who are made free from sin. And none are in any more need of being ministered unto than those who (rid of the appetite for worldly things) cannot thrive without the strong meat of God's Word. Yet there are few who know how to "feed sheep." For these cannot fatten, mark you! either upon the barbwire of cautions which is frequently rolled out to them from many ministries, or, yet, from the mere rehearsal of the truths whereby they were sanctified. How few there are of us who are skilled in the art of culturing their graces, developing their gifts, perfecting their conduct, and maturing their influence and their service! True, they are in the school of providence, and are the subjects of fostering and chastening grace. True, too, they, as none others, are capacitated to work out their own salvation. But it is also true that the gospel contemplates a nursing mother and an admonishing father ministry for all saints to the very end of probation. And we are called to be such. For lack here, many may be developed farther as holiness people than they are as holy people. Both are right, just as both temperate and temperance people are right. But as we would be pained to see men advance as temperance workers beyond what they are in temperate habits, so will we be zealous to see that our people are advanced not only in Holiness Work, but in all the graces, gifts and beauty of holy character.

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03 -- THE DEVELOPMENT OF THE CORRELATION BETWEEN THIS DISTINCTIVE MOVEMENT AND THE CHURCHES

And now as to the correlation of this work with our various churches. Just as all missionary endeavor hinges much upon the church's attitude and relation to the

world it would save, so does the spread of holiness hinge much upon the right attitude and relation of this movement towards the church we would have sanctified. And by the church here we mean the whole church, and would include denominations of every sort, old and new, large and small, of every faith and order, provided only they are true to the deity of Christ, the atoning blood and the doctrine of the Holy Spirit.

Now it is without controversy, first, that none of these churches is the Holiness Movement. Though those truest to holiness doctrine, and those alive to holiness evangelism are most nearly allied to this movement (and it to them) and most auxiliary to it. But just as the world is the parish of the missionary, so is the church -- the whole church -- the lawful arena for holiness evangelism. We may severally "belong" to this, that or the other church; but as we are related to the Holiness Work, all churches belong to us.

But, second, it is evident that our influence and power for good is much enhanced by the church relationship of ourselves and the great work we have in hand. Seeing specially that it is a work peculiarly among Christians and seeing, too, that there is nothing of more value as Interdenominational Currency, than good standing in our own denominations. If Paul's Roman citizenship came into good play in his world-wide missions, so will our own church membership, official position or ministerial standing be of much value to us in our church round mission of holiness. Two things here may menace the movement.

One, a spirit of depreciation of church relationship because of the existing wrongs in church conditions. The other a spirit of ecclesiastical oppression because of the supremacy which holiness claims for the Holy Spirit in the affairs of the church, and for personal conscience as against ecclesiastical domination. In a word there is an independent deference to the Holy Spirit which is a rightful part of holiness, but which may, on the one hand, be abused to a disregard of all church authority; and on the other, may be misunderstood and mistaken by those who are in authority.

Besides what has been said about the peril to church relations growing out of holiness itself, there are others which proceed from lack of holiness in the churches. The carnal pride and worldly trend in many of the churches with the flag of truce flying on this whole matter of sin and salvation, all tends to discredit, if not to outlaw, the aggressive Holiness Worker and his work. Now, to maintain the aggressiveness and the distinctiveness of this work, and at the same time to advance its influence and its rank in the churches it must serve, will tax the courage and the wisdom of the man of God. The various come-out-isms on the one hand, and the various come-down-isms upon the other prove, at least, a partial failure and a measurable defeat of this part of our work. The one class having come out from their church to enjoy the freedom of their holiness, the other having come down from their holiness to enjoy the favor of their churches. We fear,

alas! that the failures represented by the latter class have been more and greater even than those represented by the former.

The development of this phase of the work calls for (1) a devotion of the holiness churches to the work of the holiness movement as beyond their own churches, and not only within them, or yet as with a view of building up their own. They as tributary to it, and not it as tributary to them. (2) A defense and an advance of our rightful position in all churches, without a surrender of either our holiness experience, or our identification with an aggressive Holiness Work. And with such a jealous esteem and maintenance of our places in the ministry or in the church as that the forfeiture of either will be as a painful sacrifice imposed by other hands rather than a ruthless slaughter by our own.

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04 -- THE ADVANCEMENT OF THE HOLINESS INVASION OF THE EDUCATIONAL WORLD

Note, next, the invasion of the educational world by the principles and the truth and the work of the Holiness Movement. And where, next to the church itself, is it needed more? Singularly enough the cry for such an invasion is first and most forcibly accented by the course and condition of our denominational schools throughout the land. (Maybe it is because we expect less of the State institutions.) Parents all over the country are now fearful when they hear of the dancing, the card playing and the smoking and even the drinking, the footballing, the fraternities, the skepticism and the destructive criticism which poison the atmosphere about many of our church schools.

One grandmother (an intelligent saint and mother in Israel) comes to the writer with a broken heart, weeping over another bright boy just home from school in disgrace, the fourth in the family connection to be made a drunkard while attending a Methodist Episcopal college. Scores of others are going home to know less than their mothers taught them about the Bible and to doubt much of that. Public schools and State universities almost everywhere have a taint of Unitarianism about them.

The High School commencement would indicate that our children are graduated more for the theater and opera than for the real business and battles of life. The scientific departments of the colleges run to materialism, the athletic departments to animalism, and the departments of art to vanity and pride, so that neither the infidelity, nor the rascality, nor the sensuality of the age have any just rebuke from schools of the times; but graduates figure as prominently in these things as elsewhere in life.

Now it is, of coarse, folly to think of substituting all these schools and the whole system of education with Holiness Schools throughout the land; but with a

few great, good, well-sustained Holiness Colleges to set the pace, to make an example, to purge the classics standards and practices of the schools and to develop a supply of teachers, professors and educators that will be as devoted to their calling as if they were Holiness Evangelists, who will permeate the teaching fraternity and leaven the whole educational world with the influence and truth and principles of holiness, we can do much for an American generation that is stamped now with the seal of degeneration. And in this connection also we want to develop more authors, editors and publishers of holy literature; and to set our face and influence strongly against the merchandising by our church concerns of questionable and hurtful books for commercial and popular ends.

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05 -- THE FURTHERANCE OF FINANCIAL SELF-SACRIFICE FOR THIS WHOLE WORK

And it is easy to be seen that to push such a manifold work as this for Christ and the church and humanity, will call for means -- for sanctified business men who will work industriously at their trades that they may have to give for this express purpose -- for holy women who will forego worldly adornment that they may adorn the bride of Christ with beautiful apparel. It may be all well enough to advise men of God to remember the cause of holiness in their wills; but the living man who will live and work and manage and give for this very end, keeping the interest of holiness current with those of his own life, his home and his church, is worth the money of a dozen men that are dead.

Moreover, to keep our own service as ministers or teachers or singers above the evils of commercialism and the vices of professionalism and to render a hearty service as unto the Lord and not unto men, is of the utmost importance to a powerful progress of the Holiness Movement. Not but that it is right, having ministered unto them spiritual things to receive of their carnal things and the laborer is worthy of his hire. But the fact is that the world may pay \$10 for the same voice in song that the holiness singer may scarcely expect \$1 for. The preaching that smooths will always command a higher price than that which cuts. The professor with many titles and possibly little character will probably get a higher place and bigger pay than the one that is stigmatized on account of holiness, though he may know much more and teach it better. Yet rents and taxes and grocery bills and railroad fares will all cost the one about as much as the other.

But God's promises stand sure, brethren. There are men, and women too, of God, ready to bear testimony that not one word of all that was promised has failed, and giving themselves wholly to the work as God has called them, their every need has been supplied, their tables spread, their rents paid, their children educated, their unforeseen calamities met, and that without compromise for the rich or oppression of the poor -- without either endowment upon the one hand or mendicancy upon the other. Shall we not with an advanced and a united devotion

take, if need be, the spoiling of our goods with joy, render our service freely with a simple trust in the Lord for our support, and join also our offerings with those blessed to give more, till holiness be heralded everywhere throughout these lands?

But, lastly and most of all, as it was the mission of the Protestant Reformation to restore the Bible to the church, so is it the mission of the holiness movement to recover the church to the Holy Spirit, from sensualism, intellectualism, ritualism and perverted ecclesiasticism back to a pure and simple and constant deference to the control and inspiration of the Spirit of the living God, that honoring Him, we may be honored of Him.

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THE END