

Pioneer Days

*of the
Holiness Movement
in the Southwest*

Jernigan
O

RILEY LIBRARY
~~NORTHWEST NAZARENE COLLEGE~~
NAMPA, IDAHO 83686

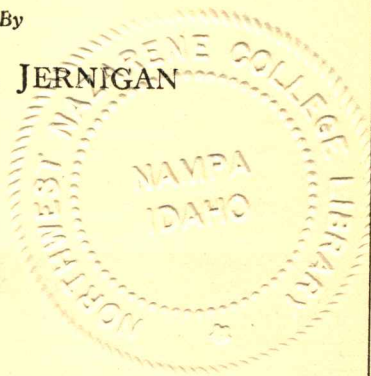
Pioneer Days

of

The Holiness Movement
in the Southwest

By

REV. C. B. JERNIGAN



PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 TROOST AVENUE
KANSAS CITY, MO.

145858

CONTENTS

Chapter	Page
I PIONEER DAYS	7
II A FEW REAL PIONEERS.....	13
III EARLY HOLINESS MOVEMENT IN TEXAS.....	17
IV EARLY DAYS IN GEORGIA.....	24
V EARLY MOVEMENT IN LOUISIANA.....	28
VI THE HOLINESS MOVEMENT IN ARKANSAS.....	33
VII BANDS OF WORKERS—HUDSON BAND.....	37
VIII CLUCK-FARMER BAND	41
IX JEFFRIES-HARTLINE BAND	46
X DEJERNETT-JERNIGAN BAND	50
XI ROBERTS BOYS AND ALLIE IRICK.....	54
XII AN INDIAN TERRITORY-ARKANSAS PIONEER.....	61
XIII A REAL TEXAN—BUD ROBINSON.....	66
XIV SOME PERSONAL EXPERIENCES.....	72
XV CHURCH TRIALS IN TEXAS.....	80
XVI ORGANIZATION—FREE METHODIST CHURCH.....	86
XVII HOLINESS CHURCH WORK IN TEXAS.....	91
XVIII NORTHWEST TEXAS HOLINESS ASSOCIATION.....	94
XIX HOLINESS ASSOCIATION OF TEXAS.....	97
XX INDEPENDENT HOLINESS CHURCH.....	109
XXI CHURCH OF CHRIST.....	116
XXII HOLINESS CHURCH OF CHRIST.....	122
XXIII GENERAL ASSEMBLY AT PILOT POINT, TEXAS.....	125
XXIV PIONEERING IN OKLAOMA.....	128
XXV CAMPAIGNING IN ARIZONA.....	135
XXVI CITY MISSION AND SLUM WORK.....	138
XXVII WOMEN PREACHERS	146
XXVIII FANATICISM	150
XXIX DIVINE HEALING	155

COPYRIGHT, 1919
PENTECOSTAL NAZARENE PUBLISHING HOUSE
KANSAS CITY, MO.

PUBLISHER'S NOTE

Inasmuch as it has been impossible because of lack of time and opportunity to verify the historical statements mentioned in this book, and since the Author does not present any corroborative facts to substantiate these historical statements, the Publishers waive all responsibility in the matter.

PENTECOSTAL NAZARENE PUBLISHING HOUSE.

INTRODUCTION

The solidarity of any church or movement depends very largely upon its traditions, and "lest we forget" it is necessary for some one of each generation to commit the most precious of our traditions to writing. It is a matter of so great difficulty to repeat accurately what is told us that it is a happy fortune when the writer is himself conversant with the facts which he records. Also, it is a matter of impossibility for an outside observer to enter into spiritual sympathy with matters in which he has no experience or personal interest; therefore it is of first importance that the chronicler be "one of them" himself in order to insure the dependability of his interpretation.

The people known as "holiness people" will all agree that the matter contained in this book should be given to posterity. Intimate knowledge of the beginning of our distinctive work will soon be a matter of history; and yet this knowledge will always be necessary to a complete understanding of the work of holiness at any particular period. Just as the complete knowledge of the oak must imply an understanding of the acorn, so the Nazarene of the future should have at least some knowledge of those days when the doctrine of holiness as a second work of grace was preached by pioneers in tents and brush arbors without an organized support.

Rev. C. B. Jernigan has had more intimate contact with the men and movements which have made for the success of the work of holiness in the South than any living man. Also, his zeal, activity, and love for the work of holiness brought him into close touch with the men and movements of every part of the nation, so that he has the most synthetic knowledge of the early days of the holiness movement of any man of my knowledge. It is indeed fitting that he should write this book and thus perform a service due from his generation.

The book is full of human interest and will be read, not merely for its valuable history, but also for its devotional merit. It is, so far as I know, the only book of its kind and will serve a purpose that is both unique and important. It will have a wide reading and will commend itself for its candor and fairness.

As to the author, I can not feel that I either could or should introduce him to readers of holiness books, for he is better known to such people than I am. However, my intimate acquaintance with him does make it a real pleasure to commend him and his book to the reading public and to offer an earnest prayer that the good which the author desires may be accomplished. In holy love,

JAMES B. CHAPMAN.

RILEY LIBRARY NORTHWEST NAZARENE COLLEGE NAMPA, IDAHO 83686

CHAPTER I

PIONEER DAYS

Soon after the Civil war, while the nation was in its period of reconstruction, God in His allwise providence ordered a religious reform, and reconstruction as well. Just as an army needs some trained commanders, so this religious reformation called for men of daring to preach the doctrine of holiness as a second work of grace, for there was much opposition against this great grace that God had planned for the race of fallen humanity, and to carry on this movement, that was called "this new heresy" by the old-line churches, meant to fly into the face of public church sentiment, and to cross swords with modern theologians who were soon up in arms against this new movement, that had so rapidly gathered momentum and spread like a prairie fire before a mighty wind.

Wherever this doctrine was preached there was a mighty stir, and such revival power as had seldom been seen in those days. Suddenly great campmeetings sprang up, and a host of preachers were called into the field of evangelism, who, like Paul of old, conferred not with flesh and blood, neither went up to Jerusalem for orders, but went everywhere preaching the Word. They had little regard for pastors in charge, but where they found an open door they entered with their fiery gospel that always stirred the people. There was boldness and aggression in their sermons. They gave sin no quarter, whether in the church or out of it. Church members, as well as sinners, felt the sting of the gospel that they preached, and backsliders by the hundred confessed their backslidings, made restitution, straightened up old feuds, and paid old outlawed debts, some of which had been standing for years. Sick people were healed by the hundred, and great joy abounded among them.

The old-time mourners' bench was brought back into church, and scores of people knelt there and found God in pardon, reclamation, and sanctification. The testimony of the old classroom was again instituted, with a wider range, and thrown open to everybody, and testimonies rolled until we have seen as many as three hundred on their feet at these great campmeetings, standing, waiting for an opportunity to testify to the sanctifying grace of God, and such singing and shouting we have never seen anywhere else than in a holiness meeting. Truly God blessed the revival of holiness, that seemed to have been lost from the church so long. People who got this great grace of sanctification threw away their tobacco, quit the

lodgeroom, pulled off their gaudy dress, and stripped off showy jewelry. This was such a rebuke to the average church member that it provoked much criticism, both in the pulpit and the pew. Preachers were excommunicated, and church members were turned out of the churches for professing holiness.

The writer was born in the rich bottom lands of Mississippi. His father had graduated at a medical college in his young manhood, but gave up the practice of medicine to grow cotton. He opened up a great cotton plantation in the alluvial lands of the swamps, and just as he began to enjoy life the Civil war broke out with all its fury and spoiled all his plans. While he was away in the army, the city of Vicksburg fell before that mighty conqueror, General U. S. Grant, on the Fourth of July, 1863. New Orleans had already fallen into Federal hands, and a little later the invading army marched through the state, burning cotton, driving off the planters' mules, confiscating their jewels and silverware, and a state of guerrilla warfare followed, as is often the case with an invading army.

One of these guerrilla bands stopped in front of this planter's home and ordered his men to spoil the house. He was met at the gate by a black-eyed woman with a big six-shooter in each hand, who told him that he could have her effects when he walked over her dead body. One look at her, and he ordered his men on without spoiling that home.

The writer was born in this home September 4, 1863. These prenatal tests paved the way for the birth of a child in whose very nature was born a martial spirit so tense that when the war was over he could be seen astride a stick horse, galloping up and down in the yard yelling, "Hurrah for the flag," while he waved aloft a stick on which was tied a red bandanna handkerchief.

This war-torn land was now too much for his father, who gathered the remnants of his once splendid fortune, and in road wagons started for the far West to begin life over.

The whole country was in an uproar and infested with roving bands of marauders and robbers. He pushed his way on for months into untraveled lands, with little or no roads, as there was not a railroad in all that country then. At last he located in Hunt county, Texas, which was soon to become the battle ground, and hot-bed for the holiness movement of the South.

Here he reared his family of eleven children and gave them all a common school education. Here he bought a farm with a big log house on it, which had a big stick-and-dirt chimney with a wide hearth, on which was done all of the family cooking, as this was before the days of cook stoves in the West.

The old-time corn bread (for there was little flour in those

days) was baked in an old-fashioned oven, or skillet, which sat on the hearth with live coals of fire around it and on top of it; the meat was fried in a long-handled fryingpan, over the coals; the coffee was boiled in a kettle hanging on a hook over the fire; and sweet potatoes were roasted in the corner, covered with hot ashes.

These were the cooking utensils for that pioneer home for many years after moving to the far West. The first cook stove that was seen in that country was bought by this pioneer at Jefferson, Texas, where he went once or twice each year to market his produce and lay in his meager supplies of such as he did not grow on his own farm.

Jefferson was located on a bayou connected with Red river, up which steamboats could come from New Orleans, the only means of traffic then, except the prairie schooner, an ox wagon with wooden axles, greased with soft soap or pine tar, which, when this lubricant was scarce, would notify the neighbors half a mile away with its moans and shrieks, as the wagon passed along the road.

When the cook stove arrived the pioneer made a big dinner, and invited all the people in northern Hunt county. The country was so thinly settled that there were only about forty people at the dinner, although nearly all came who were invited. The whole country wanted to see food cooked in the new way, so when the time arrived for dinner they all went down into the kitchen, which was a room built of clapboards nailed to poles for studding, with a dirt floor, and not a glass window in it.

The fire was built of rich pineknots, which were picked up in eastern Texas while on the trip to Jefferson, and when the fire began to burn and the damper was turned down so that the fire would roar big, the people all left the room screaming. They were afraid that the "patent thing" would blow up.

The schoolhouse where his children attended the three months school was in the village of Hog Eye. There was one store kept by some Dutch people, an ox mill with a big inclined wheel forty feet across for motive power. In this mill the corn was ground for bread for all the country around, and later a wheat attachment was added for making flour. There was a blacksmith shop, a burying ground, where this pioneer was buried beside his wife years ago, and the old meeting house, that was both church and schoolhouse. It was a two-story affair with a Masonic lodge on the second floor and the church and school were kept in the room below.

Through this little village ran the old Sherman and Jefferson road, over which were hauled in ox wagons all of the lumber and supplies for Sherman and other western towns. Great caravans of these prairie schooners could often be seen on this road, as many as twenty at a time, one following another, one or two men with each

wagon, long whip in hand as they yelled out to their oxen, "Whoa, come Larry! Gid'up Buck!" Then you would hear the clear ring of the cracker on their long, ugly whips.

The seats in the schoolhouse at Hog Eye were made of long logs split open and two big auger holes bored in each end, in the rounded side of the log, where pegs were driven for legs. They had no backs, and often were worn so slick that they were difficult to sit on. In one end of the schoolhouse was a desk, made of boards nailed to the wall, for writing. Each student took his turn at the writing desk, learning to write. Such a thing as a writing tablet was altogether unknown, but each student carried a slate and slate pencil, which when it was worn too short to hold in the fingers would be stuck in the end of a small cane, and used until there was not an inch of it left.

One day while the three months' school was in session at Hog Eye there came a band of desperadoes galloping over the hill, shooting off their revolvers, and yelling like Cheyenne Indians. They rode their horses into the little store, ran the keepers away, and drank the whisky, which was always a part of the stock in trade in all stores then in the West. They ate his canned goods, robbed his cash drawer, and while their horses rested they indulged in pistol practice in front of the store for an hour, with tin cans in the air for targets.

The teacher and pupils in the schoolhouse, about two hundred yards away, were so frightened that they all lay flat on the floor to keep out of range of a stray bullet, and out of sight of the marauders.

Most of the schooling that this pioneer's children had was around the fireside in their own home, taught by their mother on long winter evenings. It was a familiar sight in this home to see the father with medical book in hand (as he had again taken up the practice of medicine), the mother with a magazine in her lap as she knitted the family stockings, while the children, school books in hand, surrounded the mahogany table (the relic of bygone days) on which was a long, homemade tallow candle, which gave all the light the home had.

When all were weary with study and reading, the father would take down the old family Bible and read a chapter and then all would kneel in prayer to God. Then the children, one by one, would kneel with head in mother's lap while they would say their "Now I lay me down to sleep," and then kiss father and mother and slip off to bed. A happier family never lived than this one.

The whole family would go and camp at the old Harrell's camp grounds, where there had been a campmeeting annually since 1857. People would come for miles, often from distant counties, and camp

the full two weeks of the campmeeting. These meetings were always attended by old-time power, and there would sometimes be a hundred people converted in one campmeeting. Often they would fall off of their seats like dead men and lie for hours, to come through shouting in the old-time way.

At one of these meetings the writer, then a nine-year-old boy, was gloriously converted, and the next Sunday united with the Methodist Episcopal Church, South, where he held his membership until he was sanctified, and then was compelled to leave it on account of his preaching holiness.

A WONDERFUL PRAYERMEETING

A great revival meeting was held in the Wesley Methodist Episcopal Church, South, in Greenville, Texas, where the writer and his wife held their church membership. This meeting was conducted by Rev. E. G. Kilgore. The whole town was stirred and many people found the Lord. At the close of this revival there were several prayermeetings started in different parts of the town, and put in charge of laymen.

There were no holiness people in Greenville, Texas, at that time, but Rev. E. C. DeJernett moved there that spring, and made preparations to begin the Greenville holiness campmeeting that summer, although he at that time did not preach the doctrine of entire sanctification very clearly; but he attended these prayermeetings and aided in them by exhortation and testimony. Mrs. D. A. Hill, of Tyler, Texas, came to Greenville that summer to visit some of her people and, hearing of this live prayermeeting, she attended the first one that she could get to, and gave a clear, definite testimony to the experience of entire sanctification as a second work of grace; telling of her consecration, and how the blessing came, then she began to shout and to praise God for what she had received. Her face shone with the glory, and her voice gave no uncertain sound. This stirred the people and especially the leader, who had never heard such a story before, but his very heart longed for the blessing, the very thing that he had been ignorantly seeking for years. Could it be possible that there was such an experience for humanity? He went away from that meeting determined to put God to the test, as Sister Hill had told them. He went home to tell his wife of the good news that he had heard. He did not attend church that night at his own church, just six doors from his home. He had been a regular attendant there, but had never been told that God had such a "balm" for the sin-sick soul. He could not sleep that night, but rolled and tossed on his bed. He ate no breakfast the next morning. Old-time conviction had seized him. He must be wholly sanctified!

He arose early the next morning and assisted his wife in get-

ting breakfast as usual, while the hired man fed the team, but his whole mind was absorbed in the one thought: "That testimony—I must have the blessing!"

He turned to his wife and said, "I believe old Dr. Wright is a hypocrite."

"Why?" she asked.

"He keeps talking about people whom he knows who are sanctified; and I want him to 'put up or shut up'—get the blessing and tell me how; or quit talking about it."

"Why," his wife replied, "didn't Sister Hill tell you how to get it?"

This ran through him like a dagger, and he left the room weeping, saying, "I'll have the blessing today or die alone in the woods."

About this time the breakfast bell rang, he went into the dining room and sat down at the table and returned thanks, but could not eat a bite; excused himself and left the room.

Soon the hired man came down to the barn where he had gone, and they were off to the woods three miles away, where they were to work that day on a lease in some new ground that they were plowing. The hired man started the plow, and he went to work chopping wood. The plow did not give satisfaction and he was called, and told that they could get Mr. Tally's plow at his home a half mile away. He started at once for the plow with his head bowed while he prayed to God to be sanctified. On his return with the plow on his shoulder praying and weeping as he went, the "fire fell" and he was gloriously sanctified. He lost his plow, but got the blessing, and from that day has had little use for a plow. He told the Lord that if He would hitch the Holy Ghost to the gospel plow, that he would take off the back-band, put the clevis in the top notch, and ride the beam, and plow a furrow that all hell could not cover up. "Immediately he conferred not with flesh and blood," but began at once to hunt some one to preach to. He saw the hired man struggling with the plow, and ran to him, telling him about his new-found experience, while he stood trembling but would not kneel for the blessing in the field, but promptly asked, "Where is the plow?"

From that day forward his theme has been the baptism with the Holy Ghost that sanctifies. The farm was left behind and the call to evangelize Hunt county, Texas, was answered, and there was only one town in that county that he did not assist in holding a meeting in, besides dozens of schoolhouses, and he saw hundreds of his own neighbors and friends sweep into the kingdom.

CHAPTER II

A FEW REAL PIONEERS

Among the leading spirits who dared preach holiness in the early days in the South, when it meant to be ostracized by your church, and lose many of your church friends, and often to be excommunicated from your church, and your name to be cast out as evil, was Dr. Lovic Pierce, whose preaching of this "despositum of Methodism" reached from a period before the Civil war until his death. He wrote that memorable sermon, "Entire Sanctification," which was read at his conference after he was too feeble to attend. In this sermon he bewails the sad condition of Methodism by saying that when the war broke out 90 per cent of southern Methodism was either in the experience or favorable to it. But at the time of that writing he said that now 75 per cent are either openly opposed or utterly indifferent to this great doctrine.

God has never left himself without a witness, but raised up Dr. Dodge, of Atlanta, Ga., Dr. W. B. Godbey, of Kentucky, Dr. H. C. Morrison, of Louisville, Ky., Hardin Wallace and Rev. W. B. Colt, of Illinois, to bring this great truth to the Southland, and then following them there were literally hundreds of people who obtained the blessing among the ministry of the different churches, and hundreds of laymen on whom the call fell, who immediately left their plow, workshop, or office and swept out into the unexplored forests of humanity and blazed the way, while thousands of others followed, seeking and finding this great boon to their hungry hearts, and with this pentecostal fire "*they went everywhere preaching the word,*" until this Dixieland of ours became honeycombed with the teaching of the second blessing people, while under brush arbors, cloth tents, great board-covered tabernacles, and in rented halls, these holiness preachers gathered the hungry-hearted people, and great revivals broke out that far surpassed anything in modern times.

Among these men and women who were the pioneers from the various churches are a few names that are worthy to go on record on these pages, while they with many others whom I never knew will be recorded in the book of life. In Tennessee, Rev. B. F. Haynes, who was for years the editor of the *Tennessee Methodist*, a paper that stood for old-time Methodism; Rev. Lewis Powell, Rev. J. O. McClurkan, the founder of the Pentecostal Mission, and editor of the *Living Water*; Rev. Felix Johnson, Rev. R. L. Harris, Mrs. E. J. Sheeks, and others. In Mississippi, Rev. J. N. Whitehead, Rev. W. B. Pinson, Mrs. Mary McGee Snell, and Rev. R. M. Guy. In Arkansas,

Rev. J. N. Speakes, Rev. W. F. Dallas, Rev. Mrs. E. J. Sheeks, Rev. Amanda Coulson, and Rev. W. J. Walthall. In Louisiana, Rev. J. S. Sanders, Rev. W. T. Curry. In Texas, Rev. L. L. Pickett, Rev. E. C. DeJernett, Rev. Bud Robinson, Rev. George McCulloch, Rev. R. A. Thompson, Rev. J. B. McBride, Rev. J. W. Lively, Rev. Mr. Manning, Rev. Ben Hines, Rev. Julian Woodson, Rev. Will Adams, Rev. Dennis Rogers, Rev. Tom Rogers, Rev. A. G. Jeffries, Rev. Sam Hartline, Hudson Band, Cluck-Farmer Band, the Roberts Boys, the Brown Boys, Rev. W. E. Fisher, Rev. W. F. Rutherford, Rev. B. F. Neeley, Rev. James B. Chapman, Rev. C. M. Keith, Rev. C. B. Jernigan, Rev. John Friar, Rev. R. L. Averill, Rev. D. M. Coulson, Rev. Beecher Airhart, Rev. John Stanfield, and Rev. Lonnie Rogers. In the Indian Territory, Rev. W. A. Rodgers, Miss Mattie Mallory, Rev. L. F. Cassler, Rev. J. D. Scott, Rev. and Mrs. U. D. T. Murray, while among the women preachers were Mrs. Mary Hogan, Mrs. E. J. Rutherford, Mrs. Peppers, Miss Lily Snow, Mrs. Annie Fisher, Mrs. Dora Rice, Mrs. Lula Rogers, and many others whose names I can not recall just now, but their names are recorded in the book of life.

These are the men and women of blood and fire, with the real call of God on their hearts, and an experience that burned in their bones till it was "preach holiness or burn." They had the martyr spirit; they did not ask, "How many are the enemy?" but "Where are they?" They did not question the financial ability of the people, but "Do they need holiness?" They had the pentecostal experience with pentecostal results following. They were missionaries, both home and foreign. They formed bands of workers, and if something did not turn up, they went out and turned something up. They went to places where they were not wanted, and stayed until the people thought they could not get along without them. In the summer months they preached under green trees, brush arbors, cloth tents, and schoolhouses. When winter came they rented halls in large towns and did city mission work, visiting in the afternoons, while they stayed in and studied in the mornings. They preached on the streets, in the jails, and wherever they could get a hearing.

These people carried with them the spirit of Elijah in the court of Ahab, and John the Baptist in the palace of Herod. No place was too hard, and no people could terrify them. They preached "*holiness or hell*," and God honored such ministry, and great revivals broke out. If the services were not free, they would fast and pray until the "*fire fell*." They would sometimes fast for days at a time, but somehow they always had victory. Scarcely a meeting in those days when there were less than one hundred people converted or sanctified, and many times two or three hundred. People often ran screaming to the altar, or sometimes fell like dead men into the straw, and lay for hours, to come through shouting. Like Paul be-

fore the Jewish mobs, or Martin Luther before the diet at Worms, or John Wesley beside his father's tomb, they would proclaim, "*The world is my parish.*" Nothing short of this will bring results and the preacher who has not reached this place had as well surrender his credentials, and go back to his plow.

Most of these men were born and reared during the hardships of the Civil war and the days of reconstruction that immediately followed. This gave them a prenatal influence, and a rugged training that prepared them for a place as pioneer workers in this great religious reformation that swept the land.

These people were persecuted, misrepresented, and maligned as much as the apostles in their day. They were stoned, pelted with rotten eggs, had their harness cut all to pieces while they preached; their horses' tails were shaved, and dogs that had "high life" poured on them were turned loose in the church houses while the preacher was preaching. This made the dogs yelp with pain and roll and tumble on the floor, while the boys cried, "Mad dog!"

Sometimes the tent ropes were cut while the service was going on, and on a few occasions the tents were burned after night. It was told on them that they taught "free love" and broke up homes, sometimes running off with other men's wives; that they were wanted in other counties for theft, until people were afraid to invite them into their homes. It was told on them that they would hypnotize people, when the power of God would fall in the old-time way, until in some parts people were afraid to shake hands with them.

They had to sleep in the straw, under their tents, and live on canned goods when they would go to new places; but none of these things moved them, nor did they hunt down the offenders who started such stories, but went off to their own people and prayed for power to preach the Word in the name of Jesus. Such joy filled their souls, as they sang, and shouted, and prayed, that it attracted people by the hundreds to their meetings, and God gave them the hearts of the people, and great revivals.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). "But ye shall receive power, after that the Holy Ghost is come upon you." Oh, for a fire baptized ministry who know no fear; whose consecration is not broken, but like the old prophet stand with uplifted hand saying, "Here am I; send me." Then will we see the results of the early days.

Among other things that were necessary to hold the holiness movement together there must be a means of communication. This need was strongly felt, and the burden fell on Rev. C. M. Keith, who was eminently fitted for the work. In January, 1898, the first issue of the *Texas Holiness Advocate* was published at Bonham, Texas,

with Rev. C. M. Keith, editor, and S. J. Hampton, publisher. In May, the same year, Rev. C. M. Keith took over the sole ownership of the paper and with a mighty fight on financial lines, in which he sacrificed much, he carried on the publication of the paper with the financial assistance of Rev. Beecher Airhart, and Rev. Lonnie Rogers. But for their noble sacrifice he would have been compelled to give up the fight. In November of the same year he moved the place of publication to Greenville, Texas. The struggle was tremendous, but the paper must go, so he struggled on until 1900, when Charles A. McConnell, of Sunset, Texas, consented to give up his secular paper that he was printing there and form a partnership with Brother Keith. This put two strong men at the helm, and the paper ran on with marked success, filling its mission, until in the spring of 1905 a joint stock company was formed, and Rev. B. W. Huckabee became editor. The paper at this time became the official organ of the Holiness Association of Texas.

The name was afterward changed to *The Pentecostal Advocate*, and continued until the General Assembly at Nashville, 1911, when it and the *Holiness Evangel*, the official organ of the Holiness Church of Christ, and the *Nazarene Messenger*, of the Church of the Nazarene, published at Los Angeles, Cal., were merged into the present *Herald of Holiness*, with Dr. B. F. Haynes, editor, and C. A. McConnell, office editor.

CHAPTER III

EARLY HOLINESS MOVEMENT IN TEXAS

Among the first who professed the experience of holiness in Texas, of whom we have been able to learn, was a Mrs. Martha McWhirter, who lived at Belton, Texas, in the year 1872. She was a Sunday school teacher in the Methodist church, and in her class she taught the doctrine of entire sanctification as an experience after regeneration, to be sought and obtained by faith. She testified to the experience in the class meetings, and talked it to her neighbors until some were seeking the blessing in the regular weekly holiness prayermeetings she held in her home for this purpose.

This, of course, brought on some outspoken opposition from her pastor, who was an opposer of the doctrine of holiness. He often alluded to these second blessing fanatics in his sermons, and sometimes would upbraid them severely, which brought on great persecution against her and those seeking the blessing, and this was pushed on vigorously until she withdrew from the church, but did not discontinue these meetings.

About this time there came two carpenters to Belton from Illinois, who attended these meetings, sought the experience, and obtained the blessing. They kept up regular prayermeetings where others sought the blessing, while these three testified to the experience and shouted the victory. This stirred the whole town; many people got under awful conviction for the experience and testified to their needs publicly, and asked prayers that they might be sanctified wholly. This renewed the persecution and finally a mob of base men waited on the two men and asked that they "speak no more in this name," under penalty of a beating. They went right on with their meetings and testimonies until the mob came again and took the men out at night and severely beat them and commanded them to leave town at once. They did not leave, but, on the contrary, continued the meetings until they were arrested and tried in the courts for lunacy, and adjudged insane, and were carried to the Insane Asylum at Austin, Texas, where they spent only one night, for the physician in charge could find no fault with them and sent them home, admonishing them not to return to Belton, and they took his counsel and returned to Illinois.

But they had sown seed that refused to rot or die, and in due time it germinated and sprang up in the heart of S. W. Wybrant, in whose home these people often held their prayermeetings, as he lived two miles from town and it was a quiet retreat where they could

sing, testify, and pray to their hearts' content without being molested. The arrest of the men for a time stopped these meetings, but the conviction still lingered in the heart of Brother Wybrant and his wife, who were afterward sanctified, and at this writing he is a Pentecostal Nazarene preacher, living at Mineral Wells, Texas.

Through the influence of James A. Graves, a sanctified man of Calvert, Texas, Rev. Hardin Wallace was invited to conduct a revival meeting in the Methodist church, of which Rev. R. H. H. Burnett was pastor. This meeting began in February, 1877. This was the first distinctively holiness meeting that we have any record of in Texas. Rev. Hardin Wallace came from Illinois, and brought a band of workers with him, and while in Texas they held meetings in Bremond, Marlin, Denton, and Gainesville, and possibly at Dallas. At the Calvert meeting the pastor and many of his members were gloriously sanctified, and Rev. Dick Burnett became a mighty evangelist, and for years was associated in evangelistic work with Abe Mulkey, who was reclaimed and sanctified in the great Corsicana holiness revival a little later.

Rev. John A. McKinney, who had read the *Guide to Holiness*, the original holiness journal of America, then published by Mrs. Phoebe Palmer, in New York City, grew hungry for the blessing and attended the holiness meeting at Calvert, was sanctified, and invited Rev. Hardin Wallace and his band of workers to come to Ennis, Texas, for a meeting, which they did before returning to Illinois. Rev. Mr. Wallace was a member of the Methodist Episcopal church at the time of the Calvert meeting, but at its close united with the Methodist Episcopal Church, South, as it was more congenial while working in the South. At the Calvert revival a Rev. Mr. Ellis, a Methodist pastor, was sanctified and became a very zealous worker.

In March, 1877, the Wallace Band began a meeting in the Cumberland Presbyterian church in Ennis, Texas. They preached so hard against tobacco and worldliness that the ruling elders had a session and ordered Cyrus Hogan, who was then an elder in the church to lock the doors, but on his way to do so he met John A. McKinney, who told him he need not do so as they would vacate without the doors being locked, and the meeting was finished out under the trees in McKinney's yard. This caused great division in the town, while many tobacco-soaked church members fought holiness, the sinners in town contended for the holiness meeting to run on. At every place they held meetings they organized holiness bands, started Tuesday night holiness prayermeetings, and took subscribers for *The Banner of Holiness*, a paper published in Illinois. At the Ennis meeting some Baptists were sanctified, and at the next regular church meeting they were excluded from the church, their

pastor telling them that they had accepted the Methodist faith by being sanctified, and were no longer Baptists. That same night a tremendous storm struck the town, utterly demolishing the Baptist church, the only building that was seriously damaged in the town. A company of Texas toughs waited on the deacons the next day and told them that it was the curse of God, for turning out these holy people. Before leaving Texas they had a great meeting at Lawrence, in the Methodist Episcopal church.

Through reading *The Banner of Holiness*, the name of Rev. W. B. Colt was seen as a holiness evangelist, and he was invited to come to Texas for some meetings, the first one was at Ennis, September 20, 1877, where the Wallace Band were put out of the Cumberland Presbyterian church. At this meeting Rev. George A. McCulloch was sanctified, that mighty Scotchman who for years was presiding elder, and a mighty campmeeting preacher in the Free Methodist church. Here holiness took a firm root, and there were gathered about these despised people a few men who knew no defeat and would preach their convictions if the stars fell. This kind of men pushed the battle for God and holiness until Texas became the battle field for holiness for the next ten years; while the fight was strong, and great persecution waged, dozens of great campmeetings were established, and were attended by thousands of people; while at almost every camp there were not less than one hundred, and often several hundred, people swept into the experience at one of these campmeetings.

The Texas Holiness Association was organized at the first campmeeting, which began October 10, 1878, at Rake Straw, about twelve miles south of Corsicana, conducted by Rev. W. B. Colt, of Illinois, as leader, and assisted by many others. This was a great camp. The officers of this association were James A. Graves, president; John A. McKinney, vice-president; E. R. Reeves, corresponding secretary; Cyrus T. Hogan, secretary and treasurer. This association must not be confounded with the Holiness Association of Texas. For the Texas Holiness Association had ceased to exist when the Holiness Association of Texas was organized. The former was for campmeeting purposes only, while the latter was to conserve the movement and to hold the people together until a more definite organization could be effected to give a church home for the holiness people.

This association held ten annual campmeetings as follows:

In August and September, 1879, there was a great campmeeting (the second campmeeting) about half a mile north of the courthouse in Corsicana. This meeting ran six weeks. The weather was hot, and water was scarce, and all that was used had to be hauled to the camp grounds; often from twenty to forty barrels a day was used.

The merchants in the town furnished the provisions, and most of the people ate at one long table in old Texas style. The laundry did all the washing for the workers free. The bakery would send great loads of bread to the campers each day without charge, and the grocers great loads of groceries, while farmers around would kill beeves and bring them in for the campers to eat. People came for miles around, and such power swept through the congregations. Thousands of people attended this meeting, and more than six hundred people were said to have been converted or sanctified. One hundred and forty people were saved the last day of the meeting, and the services closed at 2 o'clock the next morning. The old-time grove meetings were held between the services, and people would fall like dead and have to be carried to their tents. People would be saved going to and from the meetings, and along the road you would often see people so deeply convicted that they would kneel in the groves by the roadside and pray through. The whole town was stirred, and the country for miles, and out of that meeting came more than a score of holiness preachers, who kept the fire and preached red-hot holiness until called to their reward.

The leaders were Methodist preachers, Free Methodists, Methodist Protestants, Baptists, Cumberland Presbyterians, and other denominations testifying to the experience of holiness. This meeting goes on record as the greatest meeting in Texas, and the effects of it still abide. Oh, for such a day to return. Why not have just such a meeting today?

The third camp was held at Dallas, Texas, in 1880, and this was also a great camp and was largely attended, people coming from the adjoining counties and distant towns and camping the whole time, the meeting running two weeks. In this campmeeting, as in the others, there were workers from all churches who had been sanctified, and most of them had been excluded from their respective churches, which was fast swelling the ranks of the Free Methodist church, which had been organized previous to this in Texas. The Salvation Army was then in the experience of holiness and they too fell into this meeting with a vim.

AN INFIDEL CLUB BROKEN UP

There is one very peculiar incident worth recording here: There was an infidel club in Dallas that defied all supernatural power, and especially laughed at these holiness people with their demonstrations. Many of them attended the revival for sport. One night, after a great service where the power of God was especially present, the leader of the infidel club challenged the preachers to a test like Elijah, to which some of them had referred in a sermon. He said, "We do not believe in God nor your Bible. There is no change of

heart, as you say, and your God does not answer prayer. To prove this we will pick out a member of our club and send him to the altar and let your workers get around him and pray, and if you can get him converted then we will all abandon our teachings and go to the altar and get religion. This was agreed upon, if the man who came to the altar would pray as the leaders of the meeting asked him to. The next night the most profane and rank infidel of the club volunteered to go to the altar. All day the holiness people had fasted and prayed that God would answer by fire as in olden times and smash that infidel club to atoms, that had damned so many young men in Dallas. The man came in the midst of the altar service, the infidels gathered around, like Ahab's false prophets, to see the outcome. Old Father Hickey, that Elijah of prayer, took him in hands, while other faithful preachers and workers gathered and kneeled in fervent prayer. Father Hickey told the infidel to say, "O God, if there is a God, reveal Thyself to me that I may know that there is a God, and I will quit my folly and give my heart to Thee." The man followed, repeating the words as Father Hickey led the prayer. There was a stillness that was supernatural, and a divine glory that all felt while they prayed on. Soon the infidel began to weep and tremble, while the saints of God prayed as only holiness people can pray when the crisis comes. He now needed no one to tell him what to say, for he was praying with all his might from the depth of a powerfully convicted heart. He confessed his sins, and acknowledged his folly, and promised to make amends as far as possible, and renounce infidelity forever. The glory struck his soul, and he began to praise God, just as the others who had been converted in the meeting. His companions, like the Pharisees who brought the adulterous woman to Jesus, began to slip out one by one until no man was left to deny the power of God. This broke up the infidel club, and gave the meeting an advertisement that brought hundreds to the services, and scores were converted.

The fourth campmeeting was at Bosqueville Springs, six miles above Waco, in the summer of 1881. This was another great camp and here many preachers were swept into the experience, to go home and scatter the holy fire.

The fifth campmeeting was held under a new campmeeting shed, at Bremond, in 1882, Newt Graves donating four acres of land, and building a tabernacle for a permanent camp. This was the first camp ground for holiness meetings in Texas that had a permanent tabernacle built on it. The attendance was small, as its location was too far south for the location of most of the holiness people, who lived in northern Texas.

The sixth camp was also under the new tabernacle at Bremond in August, 1883, and was not very largely attended. The seventh

camp was at Bremond also. The eighth annual campmeeting was held at Meridian, Bosque county, in August, 1885. This camp was more largely attended, as it was moved back nearer to where the most of the holiness people lived.

The ninth camp was at Alvarado, in Johnson county, in August, 1886, in an arbor erected near the Methodist church, and Dr. Godbey, Rev. L. L. Pickett, and Mrs. Mary Hogan were the preachers. It was at this campmeeting that Bud Robinson heard holiness preached for the first time, and was deeply convicted for the blessing, which he obtained a little later in his corn field.

SCOTTSTOWN CAMPMEETING

The tenth annual campmeeting was at Scottsville, in eastern Texas, in July, 1887. This camp was the result of a meeting conducted at Jonesville, Texas, by Rev. L. L. Pickett, on the charge of Rev. F. J. Browning, a pastor in the Methodist Episcopal Church, South, at which Rev. B. F. Cassaway assisted. This was July, 1886, and here Dr. A. B. Waskom, Captain Winston, E. T. Bedell, Brother Jones, and Brother Scott, all entered the experience, and soon a meeting was called to establish a holiness camp ground for annual campmeetings. The money came easily, as all of God's work does, and the great tabernacle was erected, and ready for the first campmeeting in July, 1887. This camp was conducted by Rev. W. A. Dodge, that old pioneer from Georgia, W. A. Dunlap, Rev. L. L. Pickett, and Rev. B. F. Cassaway, Rev. F. J. Browning, and others. It was the beginning of great things at Scottsville and the end is not yet, for there has been a campmeeting at Scottsville every year since then, and thousands of people will shout around the white throne who were sanctified at Scottsville camp. All the great preachers, North and South, have conducted meetings there, among them Dr. H. C. Morrison, Dr. B. Carradine, Bud Robinson, and many others. The second camp resulted in five hundred conversions and sanctifications. The power of God swept down on this old camp in many remarkable ways.

TWO GIRLS DROWNED

At one of these great campmeetings there was a remarkable occurrence. Two young men at Marshall, a few miles away, hired a surrey and, in company with two young women, attended the campmeeting just for an outing. In the company with them were also two young men in a buggy. At the afternoon service one of the young men in the buggy was converted. A terrible rainstorm set in, a regular waterspout fell, until no one could go home. Time for the evening service arrived and the rain still poured, but all found

shelter under the great board-covered tabernacle. The service went on as usual, and when time for the altar call came the young man who was converted that afternoon went back to where the young men and young ladies sat, and through his tears invited one of the young men to the altar. This so moved him that he broke into tears, and arose to go, but the young lady, who sat next the aisle, put out her foot and laughed at him, telling him that he would be a pretty looking spectacle stretched in the straw like the ones that they had seen at the other services that day. This stopped the young man, who fell back in his seat sobbing, while the two girls laughed and made fun of him. The other young man turned away, weeping as he went. The services closed and the rain had ceased, and the two young men and young ladies got into their surrey to return home. They attempted to cross a ravine near the camp grounds which was mightily swollen by the recent rains, and the bridge was partially washed out, but in the darkness this was not seen. The surrey suddenly overturned in the stream, and both girls were thrown out of the surrey into the deep water and were drowned. The alarm was given and the campers ran with their lanterns to the rescue, but it was too late. They recovered the bodies of the two girls, in a drift just below the road, and carried them to the tabernacle and stretched their lifeless forms on the mourners' bench, that only a few hours before they had laughed at, and kept their young man friend away from.

From this time campmeetings sprang up too numerous to give all their history. The Waco camp, Greenville, Noonday, Hughes Springs, Bates, Poetry, and many others, where literally thousands of people went and camped each year, while no less than a hundred people were saved or sanctified at any one of these camps annually. These were days of great power, when people took time to be religious. Oh, for those good old days to return, when people will take time to camp the full time, and pray as in days of yore.

"See and ask for the old paths, . . . and ye shall find rest for your souls."

CHAPTER IV

EARLY DAYS IN GEORGIA

Dr. Lovic Pierce was known as the apostle of holiness in the days immediately following the Civil war; in fact, he preached the doctrine before the war, and when too old to attend the annual conference of the Methodist Episcopal Church, South, of which he was a member, he was asked to preach a sermon on entire sanctification, but being too feeble he wrote it, and it was read at the conference, and afterward it was published for years in book form by the publishing house of his church, and read by thousands of Methodists, who were led into the experience by it.

Just following this great apostle of holiness in Georgia, came Dr. W. A. Dodge, who was converted at the age of fourteen, and licensed to exhort on his sixteenth birthday, and licensed to preach on his seventeenth birthday, and entered the Civil war in 1862 as a chaplain in the Confederate army, where he remained during the war. During his entire life he preached holiness of heart and life, and became the acknowledged leader of holiness in Georgia, and throughout the southern states in his day. He traveled largely, preaching at many of the great holiness campmeetings in the South, and establishing campmeetings where there were none.

He was gloriously sanctified in the study of his own church in the city of Atlanta, where he was pastor. He launched the first distinctively holiness paper in the South in March, 1882, called *The Tongue of Fire*, was afterward called *The Way of Life*, and later sold to Rev. H. C. Morrison and the name changed to *The Methodist*, or rather it was merged into *The Methodist*, in 1895, a paper then published in Louisville, Ky., by Rev. H. C. Morrison, which was afterward changed again and called *The Pentecostal Herald*, which is still published under that name.

Below we reproduce from "The Life of Rev. W. A. Dodge," written by Mrs. W. A. Garbutt, the article of consecration drawn up and signed by himself.

REV. W. A. DODGE'S CONSECRATION IN 1876

Atlanta, Ga., April 15, 1876.

I this day make a full consecration of all I have to God; Now, henceforth, forever. Myself, my body, eyes, tongue, hands, feet, mind, and heart.

My wife, Mary Dodge, my boy, Wesley Atticus Dodge, and my little daughter, Mae Belle Dodge, my books, clothes, money, all I now have, and all I ever expect to have. Yes, all my means are, and shall be Thine. My time, and if there is anything else that appertains to me, that I have not mentioned, I lay it on the altar to stay there forever.

I do this from a conviction of duty—that all I have belongs by right to Him. Not as a compromise, but from a sense of duty, simply asking that I may be aided by Him to keep it there.

Signed, sealed, and delivered in the study of St. Paul's Church, Atlanta, Ga., April 15, 1876, in the presence of Him who sees all things, with the Spirit to witness.

(Signed),

W. A. DODGE.

Several months after Brother Dodge went to the good world, the above "consecration" was found written on a sheet of paper, in an old trunk in which he kept valuable papers.

On the envelope inclosing it, after it had been sealed, he wrote the following directions:

"This is to stay sealed during my natural life, being the instrument of my 'consecration' to God.

(Signed),

W. A. DODGE."

Dr. Dodge lived up to his profession for thirty years without wavering from his position on the second work of grace, or entire sanctification, as a clear and definite experience received instantaneously by faith in Jesus. He fully believed the gospel he preached and expected sinners to get converted and believers to get sanctified under his ministry, and as a result thousands of people were led into the experience in his meetings. He was one of the purest and sweetest men in all Methodism. He put his soul into his work and yet he never ignored his church, nor abused it, but, on the contrary, co-operated with all her institutions. He was for years the treasurer of the board of church extension and held that office when he died.

Dr. Dodge organized the Georgia Holiness Association. Again we copy from "The Life of Rev. W. A. Dodge":

ORGANIZATION OF THE GEORGIA HOLINESS ASSOCIATION IN 1883

The holiness convention held its business meeting at the house of Rev. A. J. Jarrell, in Gainesville, Ga., May 17, 1883.

President A. J. Jarrell was called to the chair.

W. A. Dodge was elected secretary, *pro tem.*

Present: C. A. Jamison, Milton Harris, Miller Willis, W. O. Butler, B. E. L. Timmons, J. H. Little, S. D. Evans, William Pennington, E. G. Murrah, Brother Mealy, W. C. Dunlap, W. C. Davis, A. J. Jarrell, W. A. Dodge, George D. Watson.

Opened with prayer by Brother W. C. Dunlap for divine guidance.

After prayer, Rev. George D. Watson, of Newport, Ky., gave an account of similar organizations over the land. They were associations of brethren and sisters in the enjoyment of the blessing (without any constitution or by-laws), banded together to spread the doctrine and experience of holiness throughout the churches in the land. The roll is annually corrected.

FIRST RESOLUTION

Resolved, That we, the friends of scriptural holiness, organize ourselves into an association, to be known as the "Georgia Holiness Association," for the spread of scriptural holiness throughout the churches of

PIONEER DAYS

our state, and that we cordially invite all persons in the enjoyment, and all those who are thirsting for the experience, to unite with us in the work, and to enroll their names as such, and to pray for each other.

This was carried unanimously.

The following names were enrolled. (See list.)

[The list shows 181 names, among them were forty preachers.]

SECOND RESOLUTION

Resolved, That the officers of the association or convention consist of a president, two vice-presidents, secretary and treasurer, the last two to be combined in the same person.

The convention then went into the election of officers.

A. J. Jarrell, president, Gainesville, Ga.

B. F. Farris, first vice-president, West Point, Ga.

G. H. Patillo, second vice-president, Griffin, Ga.

W. A. Dodge, secretary and treasurer, Atlanta, Ga.

These to hold for one year, or until their successors are elected.

THIRD RESOLUTION

Resolved, That the convention elect annually an executive committee of five, consisting of the officers of the association, and one additional. Adopted.

EXECUTIVE COMMITTEE

Rev. A. J. Jarrell, Gainesville, Ga., chairman; Rev. B. F. Farris, West Point, Ga.; Rev. G. H. Patillo, Griffin, Ga.; Rev. W. A. Dodge, Atlanta, Ga.; Rev. W. C. Davis, Macon, Ga.

FOURTH RESOLUTION

Resolved, That the convention adopt *The Way of Life*, edited and published in Atlanta, Ga., by Rev. W. A. Dodge, as the organ of the association, and that we work for it. Carried.

FIFTH RESOLUTION

Resolved, That we hold in autumn of this year another holiness convention or campmeeting. Time and place to be arranged by the executive committee. Carried.

The convention then adjourned *sine die*.

A. J. JARRELL, *President*.

W. A. DODGE, *Secretary*.

At the fall meeting of the association, in 1889, the thought of a great central campmeeting was conceived by Dr. Dodge, and the matter discussed, and a committee appointed to locate such a camp. This committee, W. A. Dodge, H. A. Hodges, J. H. Curry, and G. W. Mathews, located the camp at Indian Springs, and the first meeting was held under a tent and was conducted by Dr. Dodge and other Georgia Methodist preachers.

Thus was the great Indian Springs campmeeting born, and it has become possibly the most largely attended, and best appointed camp in the South, where all of the greatest preachers and workers

of the movement have been called from time to time to hold the meetings.

In later years, through the instrumentality of Mrs. Lonie Shingler and her husband, T. J. Shingler, the Pentecostal Nazarene church has been organized in Georgia. It was first an independent holiness church at Donalsonville, organized in 1902, and in 1903 united with the Holiness Church of Christ, at Pilot Point, Texas, and in 1907 went into the Pentecostal Nazarene church at the union of the Pentecostal church and the Nazarene church at Chicago. There are now about a dozen churches in Georgia. Mrs. Lonie Shingler, a woman filled with the Holy Ghost, passed away to her eternal reward in 1911, but because of her burden and zeal for a holiness school in the South, she had started plans for the splendid school building, and this was erected at Donalsonville, principally by her husband, after her translation. It was named the Southeastern Nazarene College, and in the fall of 1918 united with Trevecca College, of Nashville, Tenn., for the purpose of making a strong institution for the church in the South and located at Nashville.

CHAPTER V

EARLY MOVEMENT IN LOUISIANA

On Friday before the fourth Sunday in August, 1885, J. S. Sanders, then a young man and member of the Methodist Episcopal Church, South, was in a spirit of prayer for a mighty outpouring of the Holy Spirit upon himself, as he felt his deep need of such a baptism. He had been converted and joined the church, but now felt his need of a deeper work being wrought in his heart as a power for service for the Master, when suddenly the heavens opened and a mighty baptism with the Holy Ghost fell on him and surging billows of pentecostal glory swept through his soul until he felt that he would die if the Lord did not stay His hand. This mighty baptism with the Spirit came in direct answer to his prayer, which so completely changed him that he has not been the same man since that day. With this baptism came a definite call to preach, and he, like Paul, "was not disobedient to the heavenly vision."

Up to this time he had never seen a person that claimed to be sanctified, nor heard the doctrine of holiness preached, nor did he know that there was a holiness movement, but he was in it good and plenty now, and began to preach this glorious gospel of full salvation. December 2d of the same year he was licensed to preach by his quarterly conference, and on the 14th day of the same month was assigned the Mooringsport circuit, Shreveport district, Louisiana conference, Methodist Episcopal Church, South, where he was an itinerant preacher for many years, never missing a roll call at his conference.

His preaching was so different from the Methodist preachers who had preceded him that his people were astonished at his doctrine and the marvelous power that God gave him in the pulpit, while tidal waves of salvation swept over his entire charge, and scores of people were swept into the kingdom. He never tired of preaching repentance to sinners, and urging church members to pray for a mighty outpouring of the Spirit, and yet he had not seen a holiness person until he met Rev. L. L. Pickett, that mighty exponent of the doctrine of entire sanctification, early in the year 1887. There he for the first time heard a sermon on holiness, and you can imagine how his very soul leaped for joy while this mighty man of God poured out the gospel truth, which so bountifully fed his soul. At this meeting Rev. E. B. Galloway, who was then a pastor, got the blessing of holiness and began to preach it, and held a great camp-meeting at Downsville, La., where scores of people were saved and

many were sanctified. While this campmeeting was in progress, Rev. E. L. Pike, of Columbia, S. C., came by and preached one sermon on holiness, the altar was filled with seekers for holiness, many prayed through, and the whole camp was a blaze of glory.

This same year Rev. L. L. Pickett held a meeting at Farmersville, La., where there were great numbers saved and some sanctified. This was the beginning of the great wave of holiness that swept Louisiana from the Arkansas line to the Gulf of Mexico, out of which came many holiness preachers, and the great campmeetings in Louisiana at Lake Arthur, Ebenezer (Montgomery), the Martha camp, and the holiness school at Hudson, La.

The year of 1888 was a year of mighty victory and power all over Mooringsport circuit, where Rev. J. S. Sanders was pastor. He engaged Rev. J. F. Browning to assist him in some meetings and God gave them a great revival at Mount Zion Church, about twenty miles from Scottsville, Texas, where many were saved and sanctified. In August of the same year they held some meetings in northern Louisiana near the Arkansas line, and a mighty tidal wave of holiness swept over that part of the state.

In October, 1888, Rev. J. F. Browning and Rev. E. G. Musser, of Georgia, assisted Pastor Sanders in some meetings on his charge, and hundreds of souls swept into the kingdom and many were sanctified wholly. Great power attended these meetings, and many people fell under the power of God and lay unconscious for hours, to come through shouting the praises of God, and go out after others. These were days of mighty power and victory, and a wave of holiness like a cyclone swept through the state, and hundreds of people were saved and sanctified, and many preachers got the blessing and began to preach it, and the holy fire spread in their churches. This raised a stubborn opposition among unsanctified preachers and a hot fight broke out; presiding elders and bishops combined to stamp holiness out, but "the more they oppressed them the more they grew and multiplied," until the whole state was a scene of battle for holiness.

In 1890, Rev. J. S. Sanders was sent to North Bossier circuit, and again God was with him and poured out His Spirit on him and his work, until the entire circuit was a flame of revival fire. He was assisted this time by Rev. W. W. Tucker, of Scottsville, Texas. Mrs. J. S. Sanders, the wife of the pastor, and Rev. W. W. Tucker held a great meeting that year at Farmersville and established holiness there in 1901, and in 1902 they had another great meeting with Rev. C. W. Staples, the pastor of the Methodist Episcopal Church, South, at Jonesboro on the Mississippi river. Such a revival was seldom seen in that country, and people still talk of the revival of 1902. The same year Rev. J. S. Sanders conducted another great holiness meeting at Delhi, which was also in the swamps of the

Mississippi, that surpassed anything that had been in former years, and the results of it remain to this day.

In 1894, Rev. J. L. Morrill, an evangelist from Cartersville, Ga., came to Louisiana at the invitation of the people, and held meetings which swept the country for holiness. In these meetings Rev. W. T. Curry, a pastor in the Methodist church, was sanctified, also Rev. R. P. Howell, another Methodist pastor, and Rev. W. C. Mann. The same year Rev. R. P. Howell called Rev. J. L. Morrill for a meeting and they established the Lake Arthur campmeeting, which is still holding annual campmeetings, where thousands of souls have been blessed.

In 1895 the Ebenezer (Montgomery) camp was established by Rev. W. T. Curry, pastor, Rev. J. L. Morrill, and Dr. W. B. Godbey. These great camps became the centers of attraction for miles in every direction as holiness centers; even in other states they were heard of as such, and hundreds of people were saved and sanctified in these great camps, where the greatest preachers in the movement have led the hosts to victory.

In the Ebenezer camp Mrs. M. Z. Walker was sanctified and invited Rev. J. L. Morrill to hold a meeting in the courthouse in Homer, La., her home town. This was a hard fought battle, but God gave the victory and many found God. The Spring Lake camp was established in 1895 as a result of the Homer meeting; and their first campmeeting was conducted by Rev. J. S. Sanders, Mrs. E. J. Rutherford (now Mrs. E. J. Malone), Dr. Godbey, and Rev. J. L. Morrill. From these great camps holiness meetings sprang up in every direction and many preachers were sanctified and others called to the ministry of full salvation.

In 1894 Rev. J. S. Sanders was sent to the Opelousa country, populated with French, who have been there since the country was settled by the French before it became a part of the United States. He was sent there by his conference to cool his ardor as a holiness preacher. This was the way they had of starving holiness preachers out, or effecting a compromise. But this would not work on Rev. J. S. Sanders, although he preached a whole year before he saw his first soul saved, but he was rewarded by a veritable landslide of salvation before the four years that he stayed was out, and hundreds were converted and many sanctified. People who could not speak one word of English, nor understand a sentence that the holiness preacher said, would run to the altar and pray through in French, and then get up and testify in the same language while their own people would break down and rush to the altar. They would clap their hands and shout just like all the rest, and the work abides there today.

In 1895 Rev. J. S. Sanders held the first holiness meeting in

Crowley, La., where God broke through in a different way from what the people there were used to, for they had never heard any one shout, and when they did pray through and shout the victory, the town people were terribly excited and supposed that they had lost their minds.

These were indeed great days of victory and power, and we would see the same now if the people would pay the price in fasting and prayer, as they did then, and were not afraid of just a little persecution.

While Rev. J. S. Sanders was pastor at Many, La., he engaged Rev. J. L. Morrill and a singer for a meeting, and the indignation among holiness fighters ran so high that the sheriff went home with the preachers to keep them from being mobbed. They were threatened in many ways, and much talk of mobs and stale eggs was heard, but our God broke in at last, and the fire fell, and many of those composing the mobs were convicted and confessed out, and begged pardon, and ran to the altar and got saved. Greater work was never known than was then in progress in Louisiana.

This work began in Many, the parish seat, and spread out all over the entire parish, until hundreds were saved and sanctified.

Out of this work came Rev. Roy T. Williams, who afterward became the president of the Texas Holiness University at Peniel, Texas, now one of the General Superintendents of the Pentecostal Nazarene church, and his sister, Miss Florence Williams, who for years has been a holiness missionary to India.

In 1896 the Marthaville camp was established, the first meetings being held by Rev. R. L. Averill, Rev. Ben Hines, and Rev. Mr. McKnight.

For many years the holiness movement in Louisiana was independent, and scattered in several of the churches, but many of the people found homes in the Methodist Protestant church, where most of the preachers in the Louisiana conference were sanctified men.

Early in 1911 some preachers of the Pentecostal Church of the Nazarene were holding meetings among the Methodist Protestant people in Louisiana, and overtures were made for a union of all of the Methodist Protestant churches in that conference with the Pentecostal Church of the Nazarene, and a commission was appointed by the Methodist Protestant people consisting of Rev. J. W. Leckie, Rev. Mr. Gaar, and another whose name I do not recall.

The Pentecostal Nazarene church appointed Rev. W. F. Dallas, Rev. C. B. Jernigan, C. A. McConnell, and Rev. Roy T. Williams as a like commission to meet at the General Assembly of the Pentecostal Church of the Nazarene at Nashville, Tenn. Here they met and discussed matters for several days but no agreement was entered into as to the union of the Methodist Protestant conference in a

body, but they came in as individuals in many instances, until there are now ten Pentecostal Nazarene churches in the Louisiana District.

CHAPTER VI

THE HOLINESS MOVEMENT IN ARKANSAS

Among the pioneer preachers in the state of Arkansas was Mrs. Amanda Coulson, whose work laid mostly in northern Arkansas, in the days that holiness and women preachers were scarce, and there was much prejudice against women preachers.

She was sanctified March 8, 1886, and was called to preach at once, but did little active preaching until July, 1890. When she told her father of her call to preach he became infuriated, and would from that day have nothing to do with her. He said that a woman preacher in his home would bring disgrace on the whole family, and ruin the church. But the call was on her, and it was preach or backslide and lose her soul, so she chose to disobey her father and answer the call to preach. Her first meeting was at Batavia, Ark., near Harrison. Here God gave her a great meeting, but persecution most terrific broke out against her, and it was commonly reported that she had murdered her husband, and deserted her children, and other stories too dark to be mentioned, but in the midst of all this a mighty revival broke out and many souls were converted, and some sanctified. Holiness was a new doctrine in that country, and preachers and people were mightily stirred up. She conducted meetings at Black Oak, Zions Hill, Green Forest, Carrollton, and Harrison.

She had never seen a book on theology, but God gave her power, and people were saved by hundreds, and many sanctified under her ministry. At Bellfonte God was giving a glorious revival, when a certain pastor preached a sermon in defense of innocent infants, declaring that the preaching of holiness and the doctrine of carnality would damn every infant in America if it were true, and that the woman preacher ought to be drummed out of the country; so one night the march was started, and an egg shower was promptly administered to the woman preacher, but the power of God prevailed and scores fell into the altar and prayed through, and some fell under the power and laid for hours, to come through shouting the praises of God. The power was so great that it was told on her that she carried a bottle of "holy water," and that one drop of that would knock ordinary people flat.

From one place to another she went preaching holiness and God blessed her labors mightily, but she soon was awakened to the fact that her young converts were not cared for, but on the contrary were abused, and spoken against by pastors in charge, so at Valley Springs a holiness church was built and dedicated to the holiness

people, as no church organization was effected, and that church stands today to represent that work. For thirty years she and her husband, Rev. D. M. Coulson, have stood nobly by the cause of holiness, and were among the very first to feel the necessity of organization to conserve the work.

Together they have worked in the Master's vineyard and preached in Missouri, Arkansas, Texas, New Mexico, Arizona, and California, much of the time in pastoral work.

In 1895 holiness was preached in southern Arkansas by Rev. Will Scott, a Methodist Protestant minister. These meetings were in Prescott and vicinity. He was assisted by Rev. Daniel Aurey. In 1893 Rev. David Holmes, pastor on the Emmet circuit, preached holiness and the people called him "that crazy preacher." He secured the assistance of Dr. W. A. Dodge, of Atlanta, Ga., for a meeting which resulted in a great revival and many were sanctified, among them Brother Dean, B. F. Steele, and Mrs. Duke.

In 1896 a mass meeting of the holiness people was called and the old Main Springs campmeeting was established, with a Holiness Campmeeting Association formed for its promotion, and the following trustees were elected: B. F. Steele, president; George Terry, secretary; R. R. Garland, J. B. Hannah, J. T. Coulter, William Moore, John Loudermilk, James Loudermilk, and Wilborne Honea.

This camp secured Mrs. E. J. Rutherford and Rev. Sam Franks as the preachers for the first camp, Mrs. Rutherford going back each year for ten years, with other evangelists. This has been one of the noted camps of the South.

In the early days, Rev. W. J. Walthall, a Baptist preacher, was gloriously sanctified, and began at once to preach holiness, to the utter confusion of his own people. He was invited to Piney Grove church, seven miles from Prescott, to assist Pastor Kelley in a revival. In this meeting Rev. Mr. Kelley and two-thirds of his members were sanctified, and Kelley began to conduct regular holiness meetings in his church. This stirred those who did not get the blessing, and the opposers to holiness declared that Rev. Mr. Kelley was no longer a Baptist and asked him not to preach in the church any more. He gave no heed, but went on with his revivals. They cited him to trial, and when the vote was taken two-thirds of the church voted to retain Kelley in the church. They then brought in a minority report, declaring that all holiness professors were not Baptists, and ordered them not to use the house any more. When the next Sunday came they found the house securely nailed up, and properly posted against the use of the house by the holiness people. Rev. Mr. Kelley proceeded to pry the door open and the crowd went in and he preached and the altar was full of seekers. The next Sunday the house was nailed again by the anti-holiness crowd, and

an injunction filed in the district court against them using the house any more, and a suit for possession of the house was instituted, and a lawyer employed.

Judge J. O. A. Bush offered his services as an attorney free to the holiness people. He was not a Christian then. He bought some standard holiness books, to learn what the doctrine of holiness was, and read himself under conviction, and in the meantime attended a Methodist revival and was converted. He also bought some books on Baptist theology, to learn the doctrine of the Baptist church. Pendleton's "Manual of Baptist Churches" was introduced, and when the jury returned the verdict, they gave the holiness people the use of the church, declaring them the lawful Baptists, according to their own theology.

This so enraged the anti-holiness Baptists that they went out and built another church close by. Rev. W. J. Walthall organized the holiness people into the Holiness Baptist church. This is the church that refused to go into the church union at Rising Star, Texas, when the Church of Christ and the Independent Holiness church united.

While conducting a campmeeting at Main Springs, the writer was called to hold a meeting about sixteen miles from Prescott, at a church usually known as Cold Corner, on account of the lack of spiritual fire. The meeting was set for the month of January, and the weather was clear and cold. The preacher was met at Prescott, the church had been swept, and a big lot of pine knots hauled for fuel, and oil bought and the lamps well filled, and all went to supper nearby, but on returning to the church they found it locked, and all windows securely nailed down, and a great placard tacked on the door bearing this inscription, "*No Denomination Allowed the Use of This House Other Than Its Owner. Signed, ----- Preacher in Charge.*"

About two hundred people had gathered for the first meeting that night and no place for the services. The preacher said, "I am spoiling to preach, and if I knew how far their land went, I would get just outside and preach, anyhow. A big-hearted Arkansawyer stepped up and said, "Parson, that is my land just over the road, preach all you want to. The invitation was accepted, lanterns were hung in trees, a big circle of pine knot fires surrounded the company, the service went on, and at the altar call four members of that church kneeled at a pine log and got wonderfully sanctified. That big Arkansawyer came up at the close and said, "Parson, I am building a new house just across the field, and can easily take out the partition and make a room 16 x 32 feet, and if you will, you may have it for a meeting house." Again his offer was accepted, and the revival went on ten days, which resulted in over fifty saved or

sanctified. On the last day the same big Arkansawyer stepped up front and said, "I want a holiness church here in my neighborhood, and I have plenty of big pine trees for the lumber, that I will donate." Another arose and said, "I will cut the saw stocks." Another said, "I will haul them to the mill." Another said, "Bring them to my mill and I will saw them free." In a short time they had the church up, and it stands today as a monument of faith and works. The church that was nailed up soon was abandoned, and no preaching nor prayermeetings were held there, while there stands a nice little white Pentecostal Nazarene church today, just across the road, where that first night's service was held, and at this writing Rev. Albert Lambert is pastor.

CHAPTER VII

BANDS OF WORKERS—HUDSON BAND

In the ministry of Jesus He sent out His disciples two and two, also He sent out the seventy the same way, two and two. In the Acts of the Apostles we also find the same method of gospel work, Paul and Barnabas, Paul and Silas. At another time it was Paul, Barnabas, John Mark, and Silas and they soon divided into two bands. Much the same conditions prevailed in the early days of the holiness movement. Bands of workers were formed, sometimes two, sometimes many more. These bands usually bought a gospel tent, and often sufficient camp tents for the whole company to live in, and traveled from one neighborhood to another. There would usually be one strong preacher, and a number of young preachers, singers, and workers in general. They would go to a community and erect their gospel tent and stay until something would happen. No ten days' meeting for them: they always went in for victory, if it took six weeks. They went to plant holiness, and they would stay until their job was completed.

They went to places where they could not find a home, and nobody wanted them, and stayed until the community thought that they could not get along without them. Strange stories followed them, and even went ahead of them, told by the "sons of Belial," often by tobacco-soaked holiness fighting preachers, who preached a sinning religion, to be repeated by worldly church members. Prominent among these bands of workers, in the early days in Texas, were the Hudson Band, the Roberts Boys, the Brown Boys, the Jeffries-Hartline Band, the Irick Boys, the DeJernett-Jernigan Band, and the Katy Gospel Crew.

Sometimes these bands would double up at great centers, such as campmeetings and in hard places, then such praying and preaching you seldom hear.

Among the very first bands to organize was the Hudson Band, composed of Mother Hudson, Bob and Bluford, her sons, and Oscar Hudson, and his wife, Nettie, (not related to the other Hudsons). This was one of the strongest holiness bands of these early days. These did not always work together, sometimes only the Hudson Band; at others they would be joined by Lonnie Rogers, Luny Ward, John Friar (called Stammering John), or Beecher Airhart.

They conducted meetings at Leonard, Bonham, Henrietta, Sunset, Crafton, Chico, Alvord, Paradise, Honey Grove, Paris, Charles-

ton, and many other places; where they had great revivals, sometimes staying as long as eight weeks in one place.

The first campmeeting that they ever attended was at Bates Camp, in Denton county, conducted by Rev. R. L. Averill. This was a treat to them to be in a real, old-time campmeeting. This so fired their hearts that they were determined to preach holiness or die.

In the fall of 1897 they opened a campaign in northwestern Texas that ran on through the winter, spring, and the next summer. Their first meeting was at Paradise, then at Henrietta, and from there they joined Rev. R. L. Averill at Sunset. Here every church door in the town was closed against them, and the preachers opposed them with all their might, but they found a vacant building, and on December 6th they opened the meeting, Rev. R. L. Averill doing the preaching for the first ten days, and then had to go to another meeting, but the Hudson Band continued the meeting, assisted by Rev. L. L. Isaacs. This proved to be the greatest and most lasting meeting of their ministry. In this meeting more than 150 people were converted or sanctified, among them was Rev. John Stanfield, a Cumberland Presbyterian pastor, who afterward became the first holiness circuit rider in that country; also C. A. McConnell, who was at that time editor of the *Sunset Signal*, a secular paper printed in Sunset, who afterward became editor of the *Texas Holiness Advocate*, and later office editor of the *Herald of Holiness*, and at this writing is Dean of Theology at Peniel College. Also Dr. Harvey, a physician in the town, who became editor of *The Texas Holiness Banner*, published at Sunset, and the organ of the Northwest Texas Holiness Association. Also Miss Nettie Bellows, who is now the wife of Rev. Oscar Hudson.

During the testimony service, which usually preceded the sermon, while many prominent members of the different churches were telling how they at first opposed the holiness meeting, but now were convinced of the truth, and best of all were now enjoying the fullness of the blessing, shouts of victory rang all through the great warehouse where the meeting was being held. The pastor of the Methodist church, who had refused to allow the holiness meeting in his church, was in attendance that night for the first time. When he saw his most prominent members testifying among the rest, he, like the Pharisees of old, thought, "Perceive ye how we prevail nothing? Behold, the world has gone after them." He arose and asked permission to speak. He told the people that he also believed in holiness, and that it was a Methodist doctrine, and that he himself was sanctified, but "like a certain bishop in our church, I obtained the experience when I was converted. No matter how we get it. You remember that I preached a sermon on holiness not long ago in my church. Now this old warehouse is no place for a revival,

and we are going to move the meeting to the church were it ought to be."

At this moment the man groaned and swayed backward and fell in a heap on the floor. Pandemonium prevailed for awhile, his wife became frantic, and a young doctor in the congregation was at once called and a hasty examination made, after which he said, "His heart's action and respiration are normal: I should call it a case of hypnotic catalepsy."

The preachers understood the matter, as it was nothing but the power of God that had laid him out as it had others in the same meeting. He was stretched out on the floor and the meeting proceeded. After awhile he came to himself and was taken home, and the next day left town until the meeting closed.

Their next meeting was at Park Springs, where a Baptist preacher, whose members had gotten sanctified in the Sunset meeting, stirred up the community by circulating some very damaging reports on the holiness preachers, telling the people how they would hypnotize the people, and preach free-loveism, and that they had broken up families. This made the people of Park Springs afraid of them and they had great difficulty in getting a place to erect their tent. At the close of the first meeting that night the people with one accord left the tent and workers all alone, with nowhere to go and nothing to eat. After awhile an old lady came back to the tent, and said that she could take Mother Hudson home with her. A little later a man came driving back to the tent and said that he could take two of the men with him. When the preachers got into the wagon, the owner of the wagon jumped out and walked home for fear of being hypnotized. This left Oscar and Bluford to sleep in the straw under the tent. And no breakfast until 3 p. m. the next day. This sort of consecration to the work of the Lord brought great results, and that meeting ran four weeks, and resulted in more than one hundred professions.

The great Sunset holiness campmeeting was established as a result of these meetings, and the Northwest Texas Holiness Association, which was merged into the Holiness Association of Texas, then into the Holiness Church of Christ, and later a Pentecostal Nazarene church.

At this writing Rev. Oscar Hudson is pastor of the Pentecostal Nazarene church at Peniel, Texas. Thousands will shout around the throne as a result of these meetings, for which these pioneer preachers suffered and endured hardness. It pays a thousand times, *it pays*. Oh, for a band in this day who will go out under the stars and plant a vine that will never die.

This band held a meeting at Monkstown with Rev. R. L. Averill, where the preaching provoked such opposition that a mob with shot-

guns undertook to break up the meeting and run the preacher out of the country. This resulted in a bodyguard for Rev. R. L. Averill, as no one would allow him to stay at his home without a guard, and a real pitched battle ensued where about seventy-five shots were fired, and one horse was killed, but no one hurt. But in spite of all this God gave them a great revival and many of the opposers were converted, and made confession.

At Lamasco there was another mighty revival, at which Revs. Allie and Solomon Irick were sanctified and called into the ministry. Allie was one of the number who went around the world with Dr. Godbey and the Roberts Boys. Thousands of people were sanctified under their ministry, and scores of people called into the ministry.

CHAPTER VIII

CLUCK-FARMER BAND

Among the most efficient workers of the early days of the holiness movement in Texas was a band composed of Rev. C. C. Cluck, Rev. I. D. Farmer, and Cass and Flora Walker. Cass Walker and wife were not preachers, but humble laymen who sold out their earthly possessions and purchased a big gospel tent and secured Cluck and Farmer, two young men, and Mrs. Mary Cluck, as organist, and began a campaign in eastern Texas.

At a meeting near Lamasco, Texas, in 1899, held by Rev. A. G. Jeffries, C. C. Cluck was gloriously sanctified, and the next year began preaching in these tent meetings with Brother and Sister Walker. In 1900 they opened a meeting in New Boston, which was a great success. At this meeting I. D. Farmer was sanctified and called to preach. He was a splendid singer and altar worker, and at once joined the band, afterward known as the Cluck-Farmer Band, and for six months these all worked together, and God gave them four hundred souls converted or sanctified. About this time Cluck and Farmer bought them a gospel tent, and Brother and Sister Walker returned west with their tent. This left the band composed of Rev. C. C. Cluck and wife (Mrs. Mary Cluck), and Rev. I. D. Farmer, and whatever help they could secure as other workers were sanctified and called.

None of these was a licensed preacher, as they got the blessing when nearly all the old-line churches were fighting the second blessing with all their might, and would not have granted them license if they had applied. But the call of God was on them, as will be seen. Neither of these had a common school education. Brother Cluck could not read his lesson in good English, but God had His hand on him and he preached like a bishop, and "spake as one having authority." He wept and cried over lost men until the long altar bench was filled each night with hungry-hearted seekers who wept their way to Calvary, and came through shouting the praises of God. Ofttimes they would fill the altar twice in one night's service. No preachers in eastern Texas ever had greater results than the Cluck-Farmer Band.

After securing the new tent they held meetings winter and summer. There was an abundance of wood, with which the people freely supplied them, and two big heating stoves were secured and pipes ran out at the sides of the tent, while the curtains were well staked

down. This made it quite comfortable under the tent, even when there was snow on the ground.

In the two years' work in eastern Texas there were 1,800 professions of conversion, reclamation, or sanctification. A veritable Pentecost swept through the country as they went from one neighborhood to another, while the new converts from one meeting would follow them to the next, rendering great service with their testimonies to holiness, and their victorious singing and prayers.

Great crowds would attend these meetings. People would work hard all day and go to meeting at night to hear them sing and shout. Great power was upon the people, and oftentimes while the preacher was preaching people would take the jerks, or fall off their seats into the straw, screaming for mercy, and when the altar call was made they would run to the altar, weeping as they went, and such praying around the altar you seldom hear.

Out of these meetings fifteen preachers were called into the ministry, many of whom are pastors in the Pentecostal Nazarene church today. This kind of work stirred the Devil as it did at Pentecost, and all hell, combined with backslidden preachers in all denominations, was arrayed against these young preachers and their work, and a wild persecution broke out against them, many strange stories being told on them. Some said, "They use hypnotism," others they have compounded a strange oil that knocks the life out of people. But the more they persecuted them "the more they multiplied and grew."

A PREACHER PRAYED TO DEATH

The above was the big headline in the *Paris Daily Advocate* when the death of a certain Campbellite preacher was announced, who suddenly died after publicly denouncing these "second blessing fanatics." This preacher was a Greek scholar and a college graduate, and was the pastor of a strong church near where one of these mighty meetings was held. Many of his members were gloriously converted and sanctified. This enraged the pastor and he would attend these meetings and publicly call down these young preachers while they were preaching. He would take advantage of the free testimony services and quote Scripture, and ridicule these ignorant boys for preaching this second blessing heresy. He would tell the people that he was a college graduate, and that he had read the Bible through thirty-six times, and that he had never seen the second blessing even hinted at.

One Sunday afternoon, at one of these testimony services, he was especially enraged, and upbraided these ignorant boys for deluding the people with hypnotism and the black art, and while on his feet announced that on the next Sunday at 11 o'clock he would

preach a sermon on Bible holiness at his church, and show from the Scriptures that these boys were heretics and fanatics, and that the second blessing was all a delusion of the Devil.

Sister Walker called the people to prayer, and a spirit of prayer fell on the saints of God, who groaned out their hearts for God to spare them from the hands of this boasting Goliath, and to save the cause of holiness that was so blessing the country. A prayer somewhat like that in Acts 4:29: "Now Lord, behold their threatenings: and grant unto thy servants, that they may with all boldness speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done in the name of thy holy child Jesus."

And while they prayed the power of God fell on them, and the preacher arose and left the tent in a rage, charging them with blasphemy. On his way home he was taken very sick and grew worse until Friday night he died, and on Sunday at 11 a. m., the very hour that he was to have preached his sermon on scriptural holiness, his funeral was conducted in his church. A great concourse of people attended his funeral with sad countenances and bowed heads. Among them was Rev. F. W. Johnson, now District Superintendent of the Tennessee District.

"Great fear fell on all the people," and not a dog moved his tongue against the holiness movement for many days. When crowds would congregate around the towns in that section, and any one even seemed to mock holiness, some sinner would at once remonstrate, "Better look out, remember that Campbellite preacher." All Red River and Bowie counties were mightily stirred by these great revivals, and thousands of people attended these meetings. Meetings were held at Dalby Springs, Hubbards Chapel, Coleman Springs, Dekalb, New Boston, Cuthand, Box Elder, Clarksville, and many other places during these two years.

PEOPLE FELL LIKE DEAD MEN

Great power was on the people all these two years and many fell, prostrated under the power of God, and lay unconscious for hours, to come through shouting the praises of God, much like the early days of Methodism in Kentucky, and the great Cumberland Presbyterian revival reported in William McDonald's history of the Cumberland Presbyterian church.

At one of these meetings a young married woman came to the altar under deep conviction for holiness. Her people were Baptists and much opposed to this new "heresy," as they called it, but her heart was so hungry, in spite of all their persuasion, that she sprang to her feet and ran to the altar. No sooner than she went her young husband ran to her mother who promptly took her by the hand and literally dragged her away from the altar. The next night she was

at the altar again, praying with all her might that she might be sanctified. This time her husband went into the altar and took her by the hand, and tried to pull her away, but the power of God struck her and she fell lifeless at his feet, unable to move a finger. This so frightened him that he broke down and wept, yet all the time trying to pull her away from the altar, and telling her not to play the fool here in public. In a moment more he was struck by the same power and fell as lifeless as she by her side in the sawdust, there to lie for more than an hour, completely unconscious. Hundreds of people looked on the scene, and a doctor was hurriedly sent in to examine the couple, but he went away shaking his head. The people were amazed and filled with wonder. Soon the young woman came through shouting at the top of her voice, and her husband was soon able to pray and beg God for mercy, which was given him in such abundance that he became an ardent worker in these meetings and led many into the experience of holiness.

"HYPNOTISM, SANCTIFICATION OIL," WAS THE CRY

The cry was raised everywhere that these young preachers were hypnotizing the people. Others said, "Not so, but they have compounded a secret chemical," which they chose to call "sanctification oil," and it was said that one drop of this falling on your head would knock you senseless, or even the scent of it would cause people to fall under its power. Wild stories filled the air in the neighborhood of these meetings, and people drove for miles to attend them and see the strange phenomenon. The songs caught them, while the sermons drove the truth home, and the testimonies of their friends sealed conviction on hundreds of them who swept into the kingdom of God.

This, of course, enraged the Devil and all his backslidden church allies, and strange stories of "sanctification oil" filled the air. One night just before service the young preachers were filling their gasoline torches for the night service, and the tent curtains were all down, as it was a damp evening. A family drove up at this juncture, and while the husband tied the team the wife and mother with seven children proceeded to lift the curtain and go into the big gospel tent, which was filled with the fumes of gasoline. The excited mother, smelling the gasoline for the first time, made sure that she had caught the preachers compounding that strange oil. She jerked off her big sunbonnet and fanned the air vigorously, while she screamed at the top of her voice, "Run, children, for your life, run—*sanctification oil!* (Sniff, sniff.) Don't you smell it?" Like scared partridges, she and the children beat a hasty retreat under the canvas, and out into the open air, where they bounded into the wagon, calling on the husband to drive for his life! Many people were afraid

to shake hands with these strange preachers, lest they be struck down, but God used all these strange stories to bring people to these meetings for miles in all directions, who heard the Word and got the blessing.

At the Noonday camp in eastern Texas in the year 1898, while Rev. Bud Robinson was in charge of the camp, 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 be scarcely 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, and of the angel that guided him through. He told of meeting many people who had long ago died in that neighborhood, some he met in heaven, others in hell. He told of a noted holiness fighting preacher, who had recently died in that country, 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.

The above story was published in full detail in the *Texas Holiness Advocate* and vouched for by Bud Robinson. This is but a few of the scenes that were witnessed in those pioneer days, when preachers put their whole soul into the work of holiness, regardless of what people would say or do. It reads like the days of the Acts of the Apostles, and if people would go whole souled into the work of the Lord today as then they would see the same results. Oh, for a modern Pentecost!

Rev. C. C. Cluck is now known in many states as an evangelist, and carries with him the same old-time power and victory, while Rev. I. D. Farmer has served as District Superintendent of the Mississippi District, and is at this writing a pastor in that state.

CHAPTER IX

JEFFRIES-HARTLINE BAND

No preacher or band of workers ever stirred the country more than the Jeffries-Hartline Band, composed of Rev. A. G. Jeffries and Rev. Sam Hartline. These two men were bound together like Jonathan and David, and throughout Fannin, Hunt, and Lamar counties they conducted some of the most remarkable meetings that were ever held in Texas. Jeffries was a man of some culture, while Hartline had a limited education. These preachers procured a big gospel tent and began the work of evangelizing their own county, moving their tent from one community to another, carrying with them their own living tents in which they and their families lived, camping on the grounds near the gospel tent. The people brought in provisions and they prepared it in their own tents. In fact, it was a portable campmeeting.

Great revivals followed this mode of evangelizing. Hundreds and hundreds were harvested into the kingdom of God. Not only were hundreds saved and sanctified, but dozens and dozens were healed of diseases pronounced by physicians incurable. Truly, the gift of healing was bestowed on Rev. A. G. Jeffries, and he was called to the bedside of many suffering souls and they found truly that "He took our infirmities and bore our sicknesses" (Matt. 8:17).

In 1896 Brother Jeffries was a steward in the Methodist Episcopal Church, South, but was totally devoid of saving grace. In August of that year he attended a revival at McCraw's Chapel near Honey Grove, Texas, conducted by Revs. Thomas and Lula Rogers, assisted by the famous Hudson Band, and was powerfully reclaimed. Two months later he was wholly sanctified in the city of Bonham, Texas, in a revival conducted by the godly R. L. Averill and Lonnie Rogers, assisted by the Hudson Band. Rev. Mr. Jeffries was then called to the ministry and soon met Rev. S. A. Hartline, who had been recently sanctified at Greenville, Texas, with whom he associated himself for the great work of soul-saving. Thousands on earth today, and thousands in heaven, have reason to thank God for this coalescence. Their first meeting was held under a tent near a schoolhouse known as Lone Elm. This was a wonderful revival. One hundred and twenty-five souls were saved or sanctified. The power of God was so great one night that every soul who did not run from under the tent, fell like they were shot. Sixteen souls, all grown people, lay for hours, and some until daylight the next morning, but all arose shouting. One woman with a baby in her arms

started under the tent, staggered and ran back and said to another woman, "You can't stand up under that tent." The power of God was so great that people fell in their homes a mile away from the tent.

Their next meeting was held at Dodd City, Texas. Here one hundred souls were saved or sanctified. In those days the people assembled early. Often the tent was full by sunset. In this meeting, one evening about twilight, a man was taken with a congestive chill. His wife was frantic with fear. The man was soon seized with convulsions, whereupon Brother Jeffries cleared the crowd of curious people who had surrounded the man, called the saints to prayer. Brother Jeffries laid his hands on the man and he was instantly healed, leaped to his feet, giving God the glory.

At Hail there was a mighty revival, and oftentimes, while Rev. A. G. Jeffries was preaching, people would fall off their seats, screaming for mercy, especially one night while he was preaching on "The Unpardonable Sin." The scene was much like that when Jonathan Edwards preached that memorable sermon, "Sinners in the Hands of an Angry God," when it is recorded that five hundred people were converted as the result of that one sermon. The early days of the holiness movement had many such results and similar scenes. If the power of God could unhorse Saul of Tarsus in the Damascus road, and he fall and lie trembling crying, "What wilt thou have me do?" why not some scenes like that now? Has God changed, or have we lost the divine power?

This scene mightily enraged the pastor of the Christian (Campbellite) church, who had an organization at the schoolhouse near where the tent was pitched, as many of his members were attending the holiness meeting and some had gone to the mourners' bench and been saved. It came his day to preach at the schoolhouse, and Rev. Mr. Jeffries offered him the tent for his services, which he refused, going into the schoolhouse and preaching a sermon against "This modern heresy of the second blessing," in which he ridiculed the preacher and called him all sorts of ugly names. This only advertised the meeting the more, and more than 125 people were either saved or sanctified in that meeting.

At St. Joe, Texas, they had a great meeting and a few people were instantly healed. In the town there lived a woman, a Mrs. Offitt, who had suffered with rheumatism for fifty-four years and her arms and hands were so drawn that she had been unable to feed herself for years. She sent for the preachers to come and pray for her healing. They gathered around her and as they prayed and Rev. A. G. Jeffries laid his hands on her and God gave "the prayer of faith," instantly the power of God came on her and the glory filled the house and she sprang out of her invalid chair, leaping and

shouting the praises of God. This caused a mighty stir and hundreds attended the meeting to see the healed woman and to hear the testimony from her own lips. This story was published in *The Texas Holiness Advocate*, a paper published by Keith and McConnell at Greenville, Texas, at that time, and read by thousands of people.

At Bowie, Texas, a young girl, the daughter of a Mrs. Gallo-way, was totally deaf, and in answer to the prayer of Rev. Mr. Jeffries was instantly healed and lives today to testify to the healing power of God.

Other meetings followed. Onstodt's pasture, where Rev. C. C. Cluck was sanctified; Bailey, Oakland, Lamasco, Ivanhoe, Valley Creek, Trenton, and Bonham; at all these places great revivals were held.

The Lord separated Rev. A. G. Jeffries and Rev. Sam Hartline at Trenton, Texas, and called them to work far apart. This was one of the hardest trials of their lives. Their lives were so interwoven and blended together that it was almost like death for them to separate.

Rev. Mr. Hartline went to New Mexico and labored there until 1917, when he was called higher. He died at Artesia, New Mexico, in the triumphs of a living faith.

Rev. A. G. Jeffries held a meeting in 1902 at Bowie, Texas, where 250 souls were saved or sanctified. The Pentecostal Nazarene church now has a lady missionary in India who was saved in this meeting. Several preachers came out of this meeting.

At Comanche, Okla., while Rev. A. G. Jeffries was preaching one Sunday night to a large congregation on "The Unpardonable Sin," the people began to scream to such an extent that it was impossible for the preacher to be heard, whereupon, the preacher pointed to the altar, which was filled at once, and many found the Lord.

At Eldorado, Okla., one night Rev. Mr. Jeffries was preaching to a sea of faces, the people began falling in the altar until the altar was packed and the aisles were filled with prostrate souls, begging for mercy. There were no altar workers, it being a new place, so Brother Edgar Burkart, the song evangelist, kept the music going while Rev. Mr. Jeffries stood on the altar and cried, "Pray, pray, pray, with all your might." Twenty-eight souls prayed through without an altar worker.

And what shall I more say of the tens of thousands who have been saved and sanctified, the hundreds who have been healed, the confessions that have been made, of the money that has been restored, the husbands and wives who have been reunited, the children who have been made obedient, and homes that have been blessed? Time would fail me.

Kingdoms fall and dynasties fail, islands rise and mountains sink, fortunes change and fame vanishes, but influence lives on forever.

Rev. A. G. Jeffries now lives at Peniel, Texas, and, though getting old, is still as actively in evangelistic work as he was twenty years ago. He has just finished a year (1918) of great revival work.

CHAPTER X

DE JERNETT-JERNIGAN BAND

Among the bands of workers formed for the preaching of holiness was that of Rev. E. C. DeJernett, who was for eight years a member in full connection with the North Texas conference, Methodist Episcopal Church, South, and most of that time he was secretary of the conference, and C. B. Jernigan, then a lay preacher, and his wife, Mrs. Johnny Jernigan, they having just begun the work of the ministry, but neither of them licensed to preach, as they were Methodists, and the Methodists did not license women to preach; and as the fight was on in real earnest against the second blessing, the Methodist Episcopal Church, South, would not at that time license any one to preach who espoused that doctrine.

These three traveled together for two years, until Rev. E. C. DeJernett was called home to found the Texas Holiness University. Rev. B. A. Cordell traveled with them for a short time and added much to the success of the band as an altar worker. Cordell was then a young lay preacher.

This band began work in 1897, at Cooper, Texas, where they had a most wonderful meeting in which about one hundred souls were saved. One remarkable occurrence in the meeting was the sanctification of a splendid company of young people in the choir of the Methodist Protestant church where the meeting was held. The organist had been to a holiness campmeeting and was sanctified; and one night got happy and began to shout; all of the choir left the platform in a hurry, and never came back until one by one they all were sanctified; then they came back to sing and shout in a way that put conviction on the whole house.

One man got under awful conviction, and was at the altar for several nights, saying that he wanted to be sanctified. He was a very prominent member of one of the leading churches. Every time he tried to pray he could hear some Texas yearlings bawling, and hooking at him. He could not sleep. One night after he had prayed very earnestly in the altar he went home, but sleep had left him. He awakened his wife and told her that he had to go to the penitentiary for two years; and that there was no way out of it, as he had violated the law of the state, and the lowest term would be two years, even if he pleaded guilty; and he said, "I must do it or be damned."

So, early the next morning, he went to his brother and told him what he intended to do, saying, "You will remember when I had that trouble, and bribed the grand jury to keep them from finding a true



C. B. JERNIGAN

E. C. DeJERNETT MRS. JOHNNIE JERNIGAN
CHARLES JERNIGAN

bill against me." He had given the foreman of the grand jury three Texas yearling calves to keep him from finding the bill against him. He kissed his wife and children good-by; not expecting to see them again until he came back from the penitentiary.

He told his brother to look after his family until his return, two years later; and mounted his horse and rode off to the county seat to surrender to the officers of the law. He walked into the county attorney's office and told him the story, saying, "I am here to surrender and take the consequences, but please, for the sake of my wife and children, make the sentence as short as possible." The prosecuting attorney asked him how long since the crime had been committed. The penitent man said seven years last spring, whereupon the attorney replied, "The statute of limitation makes you free." The law of Texas was that such crimes were out of date after five years, and no prosecution could follow after that time had expired.

The penitent man said, "But I want to meet the demands of the law. What shall I do?"

The lawyer said, "Go home and keep out of trouble. You are a free man."

Well, he went down the steps from lawyer's office two steps at a time, shouting at the top of his voice the praises of God. He galloped away home singing a new song. His wife saw him coming in a gallop, and, fearing the worst, ran out to meet him, weeping as she ran. But when he told the story, they had a jubilee all their own at home, and were soon on their way to the revival, reaching there just as the testimony service started that morning. He took that meeting in; the preacher had to stand aside while he told what God had done for him. Today he is a very prominent business man, and a leader in the Pentecostal Church of the Nazarene.

This band held meetings at all of the towns in Hunt county, where they lived, except one, believing that they ought to begin at Jerusalem first. Then they went to eastern Texas and held meetings in Mount Pleasant. One Sunday afternoon Mrs. Johnny Jernigan was preaching to women only, when a very wealthy lady arose and told her that if she did really believe that fallen women could be saved, she knew of one of the worst characters in the country, and said, "Now go and try your hand on her."

The reply was, "Come on, and we will go now."

She answered, "No, I am a respectable woman and never go to such places."

A band of workers went and the poor, lost girl was saved, joined the Salvation Army, married, and is now a Pentecostal Nazarene preacher, leading hundreds to Christ.

They held meetings at Hughes Springs, Jefferson, Linden, At-

lanta, and Daingerfield, and had about four hundred professions in these meetings. When they arrived at Linden, they went to the courthouse yard for a street meeting, as was their custom. On arriving there they found a large sign tacked on the corner of the courthouse which read as follows: "YELLOW FEVER IS IN LOUISIANA. HOLINESS IS COMING TO LINDEN. GOVERN YOURSELVES ACCORDINGLY."

That night they held the first service under an arbor built of pine brush, and there were twelve people under the arbor, and they sat on the very back seats. There were twelve or more who stood behind a great oak tree about one hundred yards away. About the same number stood in a cow-pen across the street and looked on. They were really afraid of catching holiness. This meeting ran three full weeks and there were 125 people either saved or sanctified.

The next meeting was at Atlanta, Texas. Here God gave a great meeting and over one hundred souls were blessed. Here they met their Waterloo (?); the whole band had their characters arrested and were charged with "contumacious conduct" because they would not stop the meeting at the call of the pastor and three other preachers who formed a committee and demanded that the meetings close. The full story of their expulsion from the church will be found in the chapter, "Expulsion From the Church."

Another noteworthy incident occurred in this meeting. A Mrs. Couch, who was a good Christian lady, who lived at Bivins, ten miles south of Atlanta, came to the meetings to get sanctified. Her husband, a drunken log-hauler who worked at a sawmill, came along to see the fun that was incident to a holiness meeting. The first service found Mrs. Couch in the altar, crying to God to be sanctified; soon the "fire fell," and she arose shouting with all her might. She had on a pair of new kid gloves; when she quit shouting she only had a bit of kid around each wrist; she had clapped her hands until the gloves were split all to pieces.

While she shouted, her husband came to the altar weeping for mercy; he did not pray long until God saved him. A few nights later he was gloriously sanctified. The whisky was never wanted again, nor the tobacco. He went home, and the hired men that he had employed marveled that he did not swear, drink whisky, nor chew tobacco. They could not understand all of this. He announced a prayermeeting at his home for Thursday night, when he got up and, through his tears, told what God had done for him. There were three churches in town and not one of them had a pastor. There was not even a prayermeeting in town until this one was started. One of his hired men got saved the first night, then it was decided to have another the next night, and two more men got saved. Then it was decided to send to Atlanta and get a wagon load of holiness

people and run on over Sunday, as there were no other services in town. This prayermeeting ran on for three weeks every night; and not a preacher in the crowd. There were ninety persons saved in this prayermeeting. Out of this meeting grew the great Bivins campmeeting. They have had sixteen campmeetings since. They bought an old planing mill shed for a tabernacle, and today there is a good Pentecostal Nazarene church there.

While the meeting in Atlanta was in progress, the band of workers were visited by Grandmother McReynolds, an old lady who from her youth had been a member of the Cumberland Presbyterian church with all of her family. Her children had all been sanctified in a previous meeting and had been expelled from the church on that account; but this dear old soul had not yet entered the promised land, and was not excluded from the church with her children, but was still a member in good standing. This terribly affected her, and she sought the band of workers to tell her troubles. She wept with a broken heart as she told how they had all been turned out of the church for getting sanctified; then she wailed out, "And to think I was not good enough to be turned out with them!" She afterward got the blessing and they let her go, too.

In February, 1898, they had a most wonderful meeting in the Baptist church at Blossom, Texas, where Rev. E. C. DeJernett had formerly been pastor. The Methodist church could not be secured for their former pastor, but the Baptist people were more liberal, and the meeting was conducted in their house. This meeting ran five weeks and resulted in two hundred professions. There was much restitution made in this meeting. Some carried home hat ornaments, others tons of hay, others hogs, while others paid their outlawed debts.

Rev. E. C. DeJernett gave up the evangelistic work, and for years was the dean of the faculty of the Texas Holiness University; and is at present superintendent of the Peniel Orphanage, and editor of *The Loveletter*, published at Peniel; while Rev. C. B. Jernigan continued the evangelistic work for some years, and organized the first Independent Holiness church, out of which grew the union of the Holiness Church of Christ with the Pentecostal Church of the Nazarene. He was appointed District Superintendent of Oklahoma and Kansas District, that covered both states.

CHAPTER XI

THE ROBERTS BOYS AND ALLIE IRICK

In the early days of Texas there lived a man by the name of John F. Roberts, and there were born unto him seven sons and three daughters. This man located in Wise county. In 1897 Mrs. Peppers and Mrs. Hogan began the first holiness meeting that this family had ever attended. Some of the boys were sanctified in this meeting, and one by one they swept into the experience, until the seven boys were all sanctified and called to preach. Two of them have gone around the world preaching, while some are pastors, some evangelists, and one is superintendent of a rescue home.

They afterward moved to the Indian Territory (now Oklahoma), which was then owned, but unallotted by the Indians, and was leased mostly to cattle men, while in the rich valleys farmers had claims; that is, they took leases for farming purposes. They lived in dug-outs and log cabins with dirt floors. The inhabitants were Indians, cowboys, and many desperate characters who had gone there to escape the law in other states.

To this pioneer country God had led this father with his seven sons. They located near Simon, which is now in the very heart of the great Healdton oil fields. The people spent their Sundays in drinking "chock," a native beer manufactured by the Choctaw Indians, and in gambling and carousing in general. Like all truly sanctified people, the hearts of the Roberts boys burned within them to start something for God, and a cottage prayermeeting was started and carried from house to house, until the interest became so great that they had a protracted prayermeeting, which began in the home of an infidel, and lasted eight days; winding up at the home of an old Indian. The service was held on the porch, as not half the people could get into the house, and the yard was full of anxious people hungry for God. After a few fervent prayers and some soul-stirring songs, these old toughs, cowboys, and farmers began to tell what wonders God had done for them, and how the joy of salvation flooded their souls. Their neighbors broke into tears, while the power of God melted the crowd, and many literally fell off their chairs on to the floor, screaming and begging for mercy. The people in the yard fell to their knees in prayer, and such groaning and praying you never hear except at a holiness meeting. Then the very air was rent with the shouts of victory as more than a dozen people prayed through that night.

These prayermeetings paved the way for a mighty revival that

soon followed, led by Rev. Lonnie Rogers and Rev. John Friar, under a great gospel tent, erected near a schoolhouse where the Baptists had a church organized and regular preaching services.

In this meeting scores of people were converted and sanctified, and among them many members of the Baptist church were gloriously sanctified. This enraged the orthodox Baptists and charges of heresy were preferred against these holiness professing Baptists, and at a regular church meeting in the schoolhouse near the gospel tent, while the revival was still in progress, they were expelled from the communion of the Baptist church.

They left the schoolhouse shouting the praises of God and came to the tent that night to testify and leap for joy, which put awful conviction on their neighbors and brought them to the altar for prayer.

The next day was the regular day for the Baptists to preach at the schoolhouse, and the tent was turned over to them for their services. While the people gathered, a song and praise service was started which ended in an altar call as usual, and when the time arrived for preaching it could not be stopped, for there were twenty-five at the altar praying at the top of their voices to be sanctified.

This enraged the Baptist preachers yet the more and they called their crowd to the schoolhouse and started a service. The pastor called on a brother to pray to God to stop this heresy or smite the leaders of the holiness meeting. Their first song was, "How tedious and tasteless the hour, when Jesus no longer I see." The preacher arose and announced his text and fainted and fell lifeless to the floor and was carried out into the yard and water poured on him until he revived.

There was no preaching, either at the schoolhouse or the tent, as the altar service continued unabated until eighteen prayed through at that one service and the woods rang with the shouts all day long. Other meetings were held with equal results and great persecution broke out. The opposers to holiness got a family to rent a dugout near the home of J. P. Roberts, in order to watch him and see if he did not get mad at his team while plowing in the stumps. They went to a revival nearby where the wife got under such conviction for holiness that the power of God struck her on the way home and she was helpless. This so frightened her holiness fighting husband that he called for Brother Roberts to come over and help him. Brother Roberts knew what the trouble was and assisted in getting her into the house and began to pray for her. As he prayed his voice rang out on the night air until his brothers ran over to see what was the matter, and they, too, joined in the prayer until God sanctified her. The man then asked for prayers

for himself, and was soon shouting the victory, and afterward was called to preach.

Other meetings were conducted by these boys all over that country and hundreds of old hardened sinners were saved and sanctified. Such great power was on the people that strong men fell off their seats and lay like dead for hours, while throngs of anxious people looked on. Calls for such meetings came in from all over the country, and great campmeetings sprang up in many places. At one of these camps a man fell under the power of God and lay for hours, frothing at the mouth like the demoniac of old. Finally he began to pray and begged the people not to let the Devil drag him into hell. He declared that he could see the Devil after him with pitchforks, trying to pitch him into hell, but at last he prayed through, and his testimony brought twenty-seven people to the altar screaming for mercy.

At Buckhorn, I. T., the Hudson Band joined in with the Roberts Boys and a meeting ran thirty-four days in which every home in the country was touched and more than one hundred people were saved or sanctified and several men were called to preach out of these meetings. While these meetings were going on a wealthy farmer by the name of Lorance fought the holiness meetings with all of his might, and finally, in order to get away from the meeting, hitched up his team to the buggy and drove over to Tishomingo to visit his people, but when he arrived there, another big gospel tent was up and a holiness meeting going on over there. He immediately returned home and went to the altar and God saved him. Then he confessed that he was a backslider, and was only fighting conviction when he ran away. A number of his friends had joined in prayer for him as he drove away that God would follow him and strike him down, and show him his own heart.

At one of these meetings there was a man who had not walked a step without crutches for seven years. When he heard of the great power of God to sanctify and to heal he came and asked that he be anointed and prayed with, and as they prayed for him the healing power came and he threw away his crutches and leaped and shouted like the man at the beautiful gate, in Acts 3:8. This brought great crowds to the meeting, to see the man who was healed. After all these years he has never needed his crutches again.

In 1902 they went to Pottawatomie county, Oklahoma, and continued in revival work, where great meetings were held and hundreds of people swept into the kingdom. In this country the wife of J. P. Roberts got a call to rescue work, soon after which they went to Oklahoma City to attend the annual convention of holiness workers, where Rev. Seth C. Rees preached a great sermon on "The Power of the Gospel in the Slums." This stirred J. P. Roberts, and

God laid His hand on him as well as his wife, and called him also to rescue work.

In a short time he moved to Pilot Point, Texas, where the Hudson Band had an orphanage started. While there in the home of Rev. Lonnie Rogers, after three days of fasting and prayer, he fell into a trance and there appeared to him in a vision some ten girls from the slums, kneeling just outside the door of the building that he was in and begging him to help them out of their old life of sin, and give them another chance in life.

At a public service the next day he told of his call to rescue work, and waves of glory swept over the congregation, while people shouted aloud for joy. A beautiful piece of property adjoining the college lot, containing six acres of land and a splendid large residence, was for sale for \$3,250. This was a large sum for these poor holiness people, but on Friday, while the power of God was on the service, the matter of this property was mentioned. The assembly was small, but God was present and a lady came to the altar weeping and said, "I have no money, but here is my watch that God wants me to give to start the fund to buy the property." A young man said, "I have no money, but I will give a house and lot." Another gave his farm, a lady gave a feather bed, and Lonnie Rogers gave a house and lot, while another watch and some bills were laid on the table. When the amount was summed up, it was found to be equal to \$2,250. Just then another lady arose and assumed the last thousand dollars. The property was purchased and Rest Cottage was established, and now, after fifteen years, the records show that 750 fallen girls have found their way to Rest Cottage, and we are told that fully 80 per cent of them have been redeemed and gone out to live different lives and to bless the world; and from that a great work was started in Pilot Point, Texas, out of which grew the first holiness church school in the South and a church paper. The General Assembly of the Pentecostal Church of the Nazarene, at which the holiness churches in the South united, met there.

CHURCH PAPER AND BIBLE SCHOOL

In the summer of 1904, in a tent on the Sunset camp grounds, a company of people composed of Rev. J. P. Roberts and wife, Rev. B. M. Kilgore and wife, Rev. C. B. Jernigan and wife, met for the purpose of discussing the advisability of starting a distinctively church paper, as a means of communication between the Independent Holiness churches, and for the advancement of rescue work. After a season of prayer, they decided to launch such a paper, to be published at Pilot Point, Texas, with Rev. C. B. Jernigan, editor, and D. C. Ball, publisher. This paper was called *Highways and Hedges*, and its publication continued under that name until the union of

the Independent Holiness church, and the Church of Christ. At the first General Council after the union, at Texarkana, the name was changed to *The Holiness Evangel*, and Rev. C. B. Jernigan and Rev. J. D. Scott were elected editors. This paper ran as a bold advocate of organized holiness, and distinctive church work, which was not at all popular when the paper was launched, as most of the holiness work was undenominational.

When the General Assembly convened at Pilot Point, Texas, they had a splendid equipment, consisting of a good cylinder press, a good building, and all other necessary fixtures. This paper about a year later was united with *The Pentecostal Advocate* at Peniel, Texas, which paper was merged into the *Herald of Holiness* at the General Assembly at Nashville, Tenn., in 1911.

Here also the church had a splendid Bible and training school, with Rev. R. M. Guy Bible teacher at first. Afterward, Rev. J. D. Scott became president, with a corps of competent teachers, and a fine student body. Many of our church preachers and missionaries received their training there, as the undenominational schools were not very favorable to church work.

This work at Pilot Point grew out of a work started by the Hudson Band, who established an orphanage there in the early days. The opposition was so great that Oscar and Nettie Hudson were arrested and carried to Denton, the county seat, and lodged in jail charged with lunacy. When they appeared before the judge, Mrs. Nettie Hudson pleaded her own case, and the judge declared that she was perfectly sane, and that it was only a case of persecution, and sent them home.

At a meeting previous to this, conducted by Rev. R. L. Averill and Rev. Bert Freeland, the opposition grew so great that one night after the service while a man was sleeping under the tent, some one threw gasoline all over the tent and set it on fire. When the man asleep under the tent awoke, the tent was ready to fall, and he only had time to drag the organ off the platform and get it out from under the tent.

Several times after the opening of the rescue home by Brother Roberts threats were made to burn the home down, but after some years the people of the town became fast friends to the home and its workers.

EVANGELIST ALLIE IRICK

Among the many pioneers in the early days of Texas, were Solomon and Allie Irick, the sons of an old-time Methodist circuit rider of the John Wesley type who contended earnestly for the supernatural in religion, as all the old-time Methodists did. It is a good thing to get the right kind of a start. Allie was converted at an

old-fashioned brush arbor meeting when in his twentieth year, and, like Charles Wesley, thought that the moon was under his feet. His conversion was very bright, but he soon made the discovery that all do, sooner or later, that there was another spirit warring within. At a holiness meeting, conducted by the Hudson Band under a big gospel tent near his father's home, he was gloriously sanctified, September 19, 1898, and called to the ministry. Like Paul, he did not confer with flesh and blood, kinfolks, nor committees, but started out to find a place to preach and to tell the world what God could do for a poor boy reared on the farm, with very meager educational advantages.

THREE BOYS START A REVIVAL

Allie and Solomon Irick, in company with Andy Fritzlan (now our missionary in India), started out to find a place to hold a holiness meeting. This was their first attempt at revival work. Brother Fritzlan had a buggy pulled by a mule, but the buggy was too frail and the mule too poor to pull the three, so the Irick boys walked.

These boys hunted up the school trustees and secured permission to use the schoolhouse for the revival, bought their own oil for lighting purposes, furnished the wood for fuel, swept the house, rang the bell, and walked the country and invited the people out. They invited themselves home with people for entertainment. They were really in earnest about their call to preach, and "preach or burn" was the spirit that impelled them. This sort of consecration will always bring a real revival. They had the *pioneer* spirit indeed. This will tell you why Texas was the hot-bed and battle ground for holiness for a number of years. "They went everywhere preaching the word." "These men who turned the world upside down" went there also. This was so out of the ordinary that it provoked great opposition and persecution from the formal church of that day.

At Hall, Texas, in 1899, they opened fire on the Enemy, ably assisted by Rev. Lonnie Rogers and the Hudson Band. Here they met stubborn opposition. The toughs and backslidden church people gave them a shower of overripe eggs. Hen eggs, turkey eggs, and goose eggs were used, the fragrance of which was lasting. The windows were large and opened wide, as it was summer; and the eggs fairly rained in for a few moments, from windows in all directions, but not one of the workers was touched by an egg. Their aim was bad. When the service ended the mob followed the preachers away down the road hurling stones at them from the darkness, and firing off their revolvers into the air to frighten them, but not a stone touched one of them.

The next day there was an instrument of writing posted up in four public places, warning the holiness preachers to leave town in

six hours, or worse things were to follow. Also, all people were warned not to attend these meetings any more lest they receive bodily harm by accident. The meetings went on with increasing interest, as all these things only served to advertise the meeting. Great crowds came to see what all this meant and were convicted by the meek way in which the preachers received the insults, without any effort at resentment, but sang and prayed and shouted with liberty. Scores were saved at this meeting, and at the close they were presented with a petition, signed by more than fifty of the leading citizens of the community, to return for another meeting.

A TENT OILED AND BURNED

In a meeting in central Texas the same band of workers were conducting a meeting, and God was pouring out His Spirit in an extraordinary way, which mightily stirred the Devil and his allies. The meetings had run on for several days when one night after midnight the near neighbors were awakened by a very bright light, and on closer investigation it was found that the big gospel tent was on fire. Some parties had thrown gasoline all over the tent and set it on fire. The gasoline had been taken from the can near the tent, which was used for lighting the tent. Before service time the next morning the people met at the grounds and had a nice brush arbor built, and the meeting went on.

In a meeting in Manitoba, Canada, in which Ed and John Roberts were engaged, the boys were having rather a hard pull, as the people up there did not attend the meetings very freely. One night John Roberts began to pray in his characteristic way for "the fire to fall." "*O Lord, send the fire,*" was the cry that fell from his lips. Just at this juncture some mischievous boys lighted a giant firecracker and threw it into the altar, right among the workers in the meeting. The report was deafening, and the altar services closed without any formal amen, and people scattered in all directions. The city papers gave the holiness meeting and the falling fire considerable space the next morning, and this advertisement brought great crowds and a lively interest, and many were saved.

In 1905 Dr. Godbey, the Roberts Boys (Ed and John), and Allie Irick made a tour around the world, preaching full salvation, and saw thousands kneel for prayer among the heathen in the orient, and hundreds of them really prayed through to victory.

Rev. Allie Irick and his wife, Emma, have preached in most of the states and organized Pentecostal Nazarene churches, and today are engaged in evangelistic work.

CHAPTER XII

AN INDIAN TERRITORY-ARKANSAS PIONEER

Men who blazed their way through the trackless forests of America in the days of our fathers and gave us this land of liberty and spiritual freedom were not city-bred chaps, nor hothouse plants, by any means. They were of that rugged caste whose hearts burned for freedom, and had a purpose born of a conviction that we must be a free people.

In the same manner, holiness pioneers who blazed the way for true religion on the frontiers of Texas, and the Indian Territory, and the mountains of Arkansas, must be the same sturdy type of men as those in the early days of our country. Among these pioneers, there was none more daring nor who endured greater hardships than Rev. J. D. Scott. Born on the frontier of Texas, and with meager educational advantages, but with a determination to preach holiness or die, he entered unexplored fields along religious lines, and planted holiness in the Indian Territory, which afterward became Oklahoma, and no state in the Union was more suddenly transformed from "rowdism" to strong Pentecostal Nazarene churches than this state. There is a reason. Fearless preachers planted gospel seed into hearts of desperate characters, who instantly became as desperate to tell the world what God had done for them.

Rev. J. D. Scott was converted down in the straw, at an old-time mourners' bench, when there was no thought of telling a fellow to "take it by faith," but they were supposed to pray till something happened. As soon as he was converted he was called to preach, and at once began the study of the Bible, and his zeal was so great that many of his friends feared that he would go crazy.

He soon discovered a something remaining within that gave him serious trouble, but was told that he must endure it through life. But, in answer to fervent prayer, one day as he drove along the public road "the fire fell," and he shouted until his buggy pony ran away with him. He had never heard a sermon on holiness, but God had sanctified him. Soon after that he met Rev. R. L. Averill and heard him preach, and knew that God had given him that same blessing. About this time he met James Hunton, another rugged pioneer of holiness. Soon after this he went to Fort Worth, and began gospel work in Bethel Mission, where he soon ran out of money, and sent his wife back to his father's, while he kept "batch" and continued the work. His wife returned to him in the spring and they traveled together, preaching holiness, and the first year received

\$4.50 for their work. At this mission, and training school in the Bethel Mission he received his first training for gospel work.

They went on an extended preaching tour through the Indian Territory, picking cotton between meetings to get money to go to the next place, and to buy their clothing.

They met Dr. Hobbs, who was conducting a holiness mission in Ardmore, I. T., and joined him for awhile. Dr. Hobbs bought a tent and Brother Scott went to Wynnewood in the early spring of 1896, put up the tent, but a snowstorm struck town, blowing the tent down. Here he was, away from home and friends, and the weather was cold and rainy all spring and no money. He walked six miles out into the country, and found a schoolhouse, hunted up the trustees and got permission to start a revival meeting. The rain had put the people behind with their crops, and they said, "No time for a meeting now," but you can try it. He sent to Wynnewood for his wife, while he walked the country, advertising the meeting. People came out of curiosity, to hear a holiness preacher, who had never conducted a meeting alone.

Great power came on the people, and the schoolhouse was crowded every night. The meeting ran two weeks with great interest. The preacher had only five sermons, but he put in good time in testifying, and telling what God had done for him. This was enough for these simple-minded people. They filled the altar and prayed through by the score. From this first meeting there was a call for others, one after another, until thirteen meetings were held within a radius of twenty miles. Most of them were in schoolhouses, with split logs for benches with no backs. The first collection at the close of the meeting amounted to 10 cents.

One of these meetings was held in the little village of Seven Shooter, sometimes called Poker Sandy; and the preacher and wife were entertained in the home of a Mr. Dalton, a cousin of the famous "Dalton gang," so notorious in the reconstruction days after the Civil war. Cowboys would attend these meetings wearing great spurs, with chime bells hanging on them which would jingle as they walked. After the services at night they would start home shooting off their revolvers, until the darkness would blaze and the woods roar with the reports of their guns. The boys liked the preacher and a gospel that would make a man quit sin, so they devised a plan to pay him. They met and played cards all night with some other boys, and put all they won in the collection, which was a good sum for those days.

At this place the people became so interested in their missionary work that they bought them a horse and buggy. Nearby was another village that they called "Robber's Roost." This was in what was then known as the Choctaw Nation, among the Choctaw In-

dians and white people who leased land for farming purposes from the Indians, most of them living in log cabins with dirt floors. The parlor, living room, dining room, and kitchen were often all in one room.

Great revivals broke out among these rugged pioneers, and people fell off their seats like dead men, and often lay for hours unconscious, to come through shouting the praises of God. People shouted holiness, testified to holiness, threw away their tobacco, paid their outlawed debts, and fixed up old grudges that had stood for years. This stirred the tobacco-chewing preachers and cold professors, and great persecution broke out against these holiness preachers. They were called Mormons, bandits, church splitters, and it was even told that J. D. Scott had robbed a bank down in Texas, and that he was over in the Indian Territory to evade the law. They said that there was a \$1,000 reward for him. This report reached his father down in Texas, and he wrote for him to come home and clear the matter up. He could not leave the meeting, so he left the matter in the hands of the Lord and went on preaching.

All churches were closed against him, and he had to build brush arbors, and hold meetings in schoolhouses. This sort of thing kept up for two years, which gave plenty of free advertising to the meetings. During this time there were hundreds of people saved and sanctified in that part of the Chickasaw Nation.

In 1897 he was engaged to teach an Indian school, connected with an orphanage that was being built at a little village called Bee, twenty miles west of Durant. This was in a rich country, and the people were a different class of citizens. A revival was started, Rev. Beecher Airhart, Noah Cooley, and C. B. Jernigan conducting the services. The meeting was a great success. Here Bud Taylor and his wife were sanctified, who have done much for the holiness movement since. Just before the meeting began Brother Scott's baby was taken very sick of pneumonia, and no doctor was called, but prayer was made to God. It came very near dying, and the people were enraged, a rope was bought and a hangman's knot was tied ready to hang Scott if the baby died. But God heard prayer and the baby was suddenly healed. Rev. J. D. Scott remained there two years as head of the school, then went to Peniel, Texas, and entered the Texas Holiness University, where he took a theological course under Dr. A. M. Hills. He and his wife would go to school until cotton picking time, then pick cotton for money to take him through another term.

He, with Rev. George Constable, Rev. Allie Irick, and Rev. Noah Cooley, all young students in school, deciding to make their debut in the world, planned a big evangelistic tour through the North. They expected great results. They stopped off at Little Rock, Ark., and worked awhile in the Door of Hope Mission, that was then run by

Rev. Mrs. E. J. Sheeks. From there they went to Jonesboro, Ark., where for the first time they met with the Church of Christ, their first real holiness church. Scott and Irick both joined and were ordained the same night, as that was the way of doing then. They went on to Memphis, Tenn., and then to Milan, Tenn., to visit the first Church of Christ, that was organized by Rev. R. L. Harris in 1894. They got as far as Kentucky, and all went financially broke, and had to write back for money to get home on.

On returning home, Will Nelson, a sanctified brick mason, bought a gospel tent for Brother Scott, and he organized a band of eight workers. After holding two meetings in Texas they went to the mountains in southeastern Arkansas and opened up a work that continues till this day.

Their first meeting was at Gillham, Ark., where they had to put up the tent and do all the advertising of the meeting themselves. Here they had a fine meeting, then they went to Lockesburg and pitched the tent in the courthouse yard. Great glory and power attended this meeting and many people were saved and the country stirred for miles. One man was called to preach, who went at it with a vim.

From Lockesburg they went to Grannis, being hauled across the mountains in log wagons. Here there was much opposition, and the workers had to live on canned goods and sleep under the gospel tent for days before there was a home opened to them. The meeting ran on for days, and many of the hardest cases in the country were saved. On the last night of the meeting there were forty or fifty people clearly saved, and not less than three hundred people shouting at one time. The good people bought a home and presented it to Rev. J. D. Scott and family to have them locate there, while he continued to push his evangelistic work. Here he organized the first holiness church in southwestern Arkansas.

The following winter he opened a Bible school at Old Cove, where another holiness church was organized. A goodly number of holiness people located there and a literary school was opened in connection with the Bible school, with Rev. L. A. Campbell, principal, and Rev. J. D. Scott, Bible teacher. Throughout the summer months he did evangelistic work across the mountains. It would take three wagons and teams to haul their big gospel tent and workers and their camp tents. God gave them hundreds of souls in that country and nearly a score of holiness churches. Brother Scott was an ardent believer in organizing his work as fast as he went, and established campmeetings and schools. In this country he invited Rev. C. B. Jernigan to assist him in revival work and to organize as he went. They were fast friends, and Rev. J. D. Scott did not open a

new work without inviting Jernigan to assist him in the work after he had opened the new field.

In this country he came in touch with Rev. W. F. Dallas, who also was a mighty pioneer, and was the District Superintendent of the Arkansas District for several years. Also with Rev. Bob Cook, Rev. Truman Adams, and Rev. Joseph N. Speakes.

A holiness association was formed in August, 1902, called the Southwestern Arkansas Holiness Association. In July, 1904, a state association was formed with Rev. J. N. Speakes, president, and Rev. J. D. Scott, secretary. In February, 1906, the Bible school buildings at Old Cove burned, and they moved to Vilonia, Ark., where Rev. J. D. Scott was elected president of the board of trustees of the Arkansas Holiness College, and financial agent for the school. A church was soon organized at Little Rock, and Rev. C. B. Jernigan engaged for a revival, after which Rev. C. B. Jernigan was engaged for a revival in the college at Vilonia, which resulted in the organization of a holiness church there.

The union of the Church of Christ with the Independent Holiness church was consummated during this time, and Rev. J. D. Scott was chosen as one of the editors of *The Holiness Evangel*, the official organ of the church, published at Pilot Point, Texas, with Rev. C. B. Jernigan as the other editor. This threw the two men very closely together, who had been fast friends for years.

Brother Scott's health failed, and he could no longer carry on evangelistic work. He moved to Pilot Point, Texas, and took the office and had charge of the paper work, while his colaborer, C. B. Jernigan, took his place in the field.

After his removal to Pilot Point, Texas, he was elected superintendent of the Bible Institute and Training School, the official church school of the Holiness Church of Christ, and was filling these places of trust when the General Assembly of the Pentecostal Church of the Nazarene convened there, at the time the great church union took place. He was the first Superintendent of the Dallas District after the union, afterward going to Mexico as missionary, and to edit a paper in Mexico for our mission stations; but the Mexican revolution broke out and he returned to the States, locating in California, taking the pastorate of the Pomona church, afterward he was Superintendent of the Missouri District, and is now managing editor of our great paper, the *Herald of Holiness*.

He was a pioneer to the manner born, and faithful to organized holiness.

CHAPTER XIII

A REAL TEXAN—BUD ROBINSON

Rev. Bud Robinson was truly one of the pioneers of holiness in Texas, was born and reared a pioneer, inured to the hardships that always came to the life of a pioneer holiness preacher. It seems that God had specially raised up a few men to stand in the front of the battle in the early days of the movement in the South. While all the guns of the Enemy were trained on them they did not flinch nor run. One of these men was Rev. Bud Robinson, who was born in a log cabin with a dirt floor in the Cumberland mountains, in White county, Tennessee. This one-room cabin with its dirt floor and mud chimney was the birthplace and home in childhood days of what was to be one of the greatest preachers in the holiness movement. He was born January 27, 1860, afterward moved to Texas, and became an all-around tough among the Texas cowboys, but on August 11, 1880, while attending a campmeeting at Bluff Springs, in Ellis county, Texas, conducted by Rev. A. G. Walkup, a Methodist pastor, he was gloriously converted.

He had worked for a Universalist until he was full of Universalist doctrine, but old-time conviction knocked all of that out of him and he ran to the altar screaming. At the time he had a pistol in one pocket and a deck of cards in another. He was dressed in a blue hickory shirt and dirty overalls, and was sitting by a red-headed dancing girl when conviction struck him. He said that the pistol felt to him to be as big as a mule, and the deck of cards like a bale of cotton while he was praying. As he prayed his whole life passed in panoramic view before him, and every sin of the past looked at him, but at midnight the glory struck him, and the next thing that he knew he was walking the benches, telling the boys what God had done for his poor soul.

As soon as the meeting broke up he ran out to a brush pile and threw away the old pistol, and went to the camp and put the cards into the campfire, and crawled under the wagon and laid his head on a stump and pulled his big hat over his face and tried to go to sleep, but sleep was gone. He lay there and laughed and cried and looked at the stars that seemed to rejoice with him, and there under the wagon with his head on that stump God called him to preach.

The next morning he went to the testimony meeting at 9 o'clock and heard others tell what God had done for them, and the first thing he knew he was up trying to do the same thing, but he never did get to tell it. The glory struck him afresh and he shouted and

jumped, and when he came to himself he was climbing one of the posts that supported the arbor, shouting at the top of his voice.

The next day he joined the Methodist Episcopal Church, South, and was baptized, and remained in that church until expelled for preaching the second blessing.

He was now twenty years old and could neither read nor write and had never attended a school a day in his life, nor had he ever attended a Sunday school, and seldom went to preaching. He began at once to attend a Sunday school and his teacher, a young lady, gave him a copy of the New Testament. He soon spelled out the Sermon on the Mount, and often read big print books by moonlight.

He now could no longer gamble, so he hired to a man to dig mesquite roots at 50 cents a day, while he lived on corn bread and sorghum molasses. At dinner time he would lean his back against a stump while he ate his frugal meal and read two or three chapters in his Testament.

Soon the call to preach settled down on him until he felt that he would die if he did not preach, so he bought some 5-cent calico and his mother made him a Sunday shirt, and he bought a 25-cent straw hat, a \$10 pony, and \$2 saddle, and a bridle with rope reins. This, with a pair of old saddle bags, with his Testament and a "Prayer and Praise" song book in it formed his equipment. He mounted his pony and went out to preach. The first year God gave him three hundred conversions. The first four years of his ministry he received \$16 for his services.

He stuttered until he could not tell people where he was going, but he could stop stuttering long enough to tell a sinner the way to God. Some of his best friends tried to stop him from trying to preach, but he went on. A steward in his church told him, "For God's sake, don't try to preach. You stutter so bad and you haven't got much sense, and it will bring reproach on the church." Bud went on preaching anyway. He met another friend whom he told of the call to preach; and he told him that he had better teach Sunday school, and lead prayermeetings, and not try to preach.

Finally, he met an old local preacher who told him to go on and he would pray for him; and that he would recommend him for license to preach to the quarterly conference, which was to meet in two weeks. That afternoon he recommended Bud to the church for license to preach and the whole church voted for him. Two weeks later he went to the quarterly conference and was examined by the presiding elder on grammar, church doctrine, and law. He could not answer a single question, but somehow the whole conference felt that God had called him. The presiding elder twisted his mustache and pushed back his hair and asked Bud to step out until the conference could discuss his case. He said that boy could not preach,

and never would try, but he was little and ignorant and that it would do no harm to license him to exhort, so the license to exhort was granted.

The presiding elder told him that he must keep a record of all the sermons that he preached, every prayermeeting held, every house that he prayed in, and the number of people that were converted and bring the report back to the next quarterly conference and read it. When the next quarterly conference rolled around he had preached fifty times, held twenty-seven prayermeetings, prayed in ninety-seven homes, and had seen ninety people converted. He could not read the report for stuttering, so the preacher had to read it for him, but he broke down and began to cry and shout, until the whole conference was in tears. He preached two years as an exhorter, and then his district conference gave him license to preach.

He went one time twenty miles to a schoolhouse to hold a meeting and after preaching that night no one asked him to go home with them, so he staked out his pony on the grass, and slept on the school benches that night, and when the first man who came to meeting next morning said, "Well, Brother Bud, you got here early this morning," Bud said, "Yes, I got here yesterday." He said, "Well, where did you stay last night?" Bud told him that he stayed there all night. This settled conviction on that man and he got saved that day.

Ten years Bud preached and struggled with the old man in his bosom. Dr. W. B. Godbey came to Alvarado, Texas, for a meeting in 1886, where Bud heard holiness preached for the first time. He did not get the blessing then, but the conviction of that meeting never got away from him. Then Rev. B. F. Gassaway became his pastor and preached and lived the same doctrine that Dr. Godbey preached, and it put Bud under such conviction that one day while thinning corn in his own field and praying, he threw down his hoe and the blessing came on him until he thought waves of grace rolled as high as the tassels on the corn. This was June 7, 1890. He thought, of course, everybody would want the blessing that had done so much for him. He talked to a steward in the church and asked him if he did not want the blessing. He told Bud that he had better go mighty slow about that sanctification business, but Bud was not of the kind that would slow up. The preachers who before this would meet him in town and talk to him by the hour, would now cross the street to keep from meeting him, and pass him by and say, "I'll see you later," and on they would go.

Soon after this his pastor, Rev. B. F. Gassaway, advised him to go to the Southwestern University, the Methodist school for the Southwest, located at Georgetown, Texas. He entered this school September 12, 1891, and continued there four years. As soon as he

entered school he began trying to get the unsaved boys converted, and the young preachers sanctified. This raised a row in the school and war on the second blessing heresy followed and did not abate until Bud was expelled from the church.

He had not been in school long before he was preaching five times a week and from twenty to twenty-five times a month, and often would pray in thirty-five homes in one day. In April he put away his books and went out in the western part of the town and started a meeting for the poor people under some trees, as they had no house to worship in. They had no benches to sit on, nor pulpit on which to lay his Bible, but he stood on the ground and preached while the people sat on the grass. This attracted the attention of the rich people and they came out and sat in their carriages, but Bud told them that if they did not get out and sit on the ground with the poor folks that he would move the meeting out into a field and not allow the carriages to come in at all. After leaving school he traveled with the presiding elder three months, holding meetings under a big gospel tent. In no meeting were there less than 150 people saved. His health broke down and he had to go home. He was soon able to go out in meetings again and things ran at high tide for two years and hundreds of souls were saved and sanctified in every meeting and people shouted and testified to holiness everywhere, until tobacco-chewing and unsanctified preachers felt the sting of awful conviction but persistently refused to walk in the light. Opposition grew until soon a regular war broke out against "this second blessing heresy," and bishops and rich church members conspired together to stamp out the holiness movement from the church; but it was like fire in dry prairie grass; the more they fought it the more it spread, until great camps sprang up all over Texas. Thousands of people went and camped and preached and shouted holiness and thousands more sought and obtained the blessing. There was a demand for preachers who would preach holiness. This stirred the old tobacco soaks in the church and the popular pastors who fought holiness until a regular war on holiness as a second blessing followed in the Methodist Episcopal Church, South, and dozens of Methodist preachers were expelled from the church, or compelled to take a location, or to withdraw from the church entirely. Among these were Rev. Bud Robinson, Rev. C. E. Woodson, Rev. Julian Woodson, Rev. E. C. DeJernett, Rev. Dave Burris, Rev. Will Daugherty, Rev. Bob Graham, Rev. W. J. Wilson, Rev. John Appell, Rev. R. L. Averill, Rev. C. M. Keith, Rev. J. W. Lively, Rev. W. R. Manning, Rev. Jim Ragsdale, Rev. H. G. Scuddy, Rev. Ben Hines, Rev. T. L. Adams, Rev. J. H. Elliott, Rev. Will Adams, Rev. H. C. Morrison, and many laymen.

CHURCH TRIALS

One night while Bud Robinson lived in Georgetown the presiding elder came for him to go with him to see a sick man, and when they had driven out about two miles in the cedar breaks to a place in a rocky cliff, he told Bud that he himself was the sick man and that he had come to the place where he had to get the blessing of sanctification, or go back on God. They got out of the buggy and prayed from 8 o'clock that night until 1:30. He was very prominent in his conference, and to get sanctified meant for him to lose his standing in the conference, and he told Bud that he could not, for he had to educate his children. It was too much for him, he could not bear the reproach, and they returned home, the presiding elder still without the blessing. A few months later the same presiding elder sat as chairman of the church trial where Bud was being tried for "this second blessing heresy," and the trial lasted from 8 o'clock in the evening till 1:30 that night, the very same length of time that Bud had prayed for him in the cedar breaks one night before. He told Bud that he would have to give up his conscience on holiness, or give up his standing in the Methodist church. Bud replied that he had but one conscience, and there were many churches in which he might live and keep his conscience, therefore he preferred to keep his conscience if he had to lose the church.

During this trial Rev. J. H. McLean, regent of the Southwestern University, prosecuted the case, and Rev. P. C. Archer defended Bud. Rev. Samuel P. Wright was the presiding elder, and Rev. John R. Nelson was the pastor. The pastor told Bud that he could not hold meetings in Georgetown, while the presiding elder told him that he could not hold meetings out of Georgetown. They said that if they could get Bud and a few others out of the church that they could kill the holiness movement and stop the heresy. At midnight they allowed Bud to testify and this brought the whole conference to tears. At this the pastor said through his tears, "Bud, I don't want to do this, but they are pushing me."

At 1:30 o'clock the verdict was brought in, and Rev. Bud Robinson was expelled from the church and ministry. He then united with the Methodist Episcopal church, where he remained until he met the Pentecostal Nazarene church, where he found himself perfectly at home, where all the preachers preach and testify to holiness. Since then Bud Robinson has preached to more people than all of the preachers who had him on trial, and has seen more people get saved and sanctified than all of the holiness fighting preachers in all of the five Texas conferences of the Methodist Episcopal Church, South. He has traveled 600,000 miles, and has preached in all of the great cities in the United States, and to thousands of peo-

ple at a time in great holiness campmeetings, in almost every state in the Union, and his name is a household word in religious circles everywhere, while some of the preachers who pushed the fight against Bud have gone down in disgrace, and do not now belong to any church. "It is hard to kick against the pricks."

CHAPTER XIV

SOME PERSONAL EXPERIENCES BY THE AUTHOR—GOING OUT UNDER THE STARS

I was reared on the frontier of Texas, and have always been a pioneer to the manner born, and loved the thought of "going out under the stars" to do things. Martial music has always stirred me, and I love the front of the battle. I was converted in an old-fashioned Methodist campmeeting, in the early days of Texas; was the first man sanctified on Hunt county soil in Texas, and helped clear away the brush, and put up the tent for the first holiness campmeeting at Greenville.

I was called to preach when I was sanctified, and like the Apostle Paul, "I was not disobedient to the heavenly vision," nor did I confer with flesh and blood, but immediately began to preach the gospel of holiness.

Soon every door was shut against me, and there was no other place to preach save "out under the stars." We were glad indeed for a place to preach, whether it be in a church, a schoolhouse, a cloth tent, a brush arbor, or under the shade of some friendly oak. "They went everywhere preaching the word." In those days the preachers had to "turn the world upside down" or quit. No one wanted us with our "second blessing" experience, and fire; so it was "blast our way through" or go home. Some blasted their way through and went on preaching, in spite of deriding men and devils, while others compromised, and have never been heard of since.

I well remember a holiness meeting at Blossom, Texas, where Billy White was gloriously sanctified, and in the act got his old sorrel horse, brown mule, and hack on the altar for service, and hauled preachers around, finding schoolhouses and other places for them to preach in. God will reward him. Billy had some kinsmen at Deport, an inland town some twenty miles from Blossom, and he wanted them to hear holiness preached, so he planned to get Dr. Jones, a druggist from Deport, to attend the Blossom meeting. There he became much enthused, and wanted a holiness meeting at Deport, and Billy agreed to bring the preacher over in his hack if Dr. Jones would arrange for a place to hold the meeting, and he, being a steward in the Methodist church, assured us that he could get the pastor's consent to hold the meeting in their church. The date set for the meeting was the last of December. But when Brother Jones asked for the church he was refused, and was told that they did not need a "second blessing" meeting in their town.

This cooled the ardor of Brother Jones, and he forgot to notify us that there was no place for the meeting. But on the appointed date we went to Blossom, and were driven by Billy White out to Deport through the deep Texas black mud, while a drizzling rain was falling.

On reaching the town we were told that the church had been refused, and that the meeting was all off. This did not satisfy us, as we had prayed through, and had the assurance that God wanted a meeting in Deport. So we at once called on the Methodist pastor and pleaded for the use of his church for the meeting. But he was firm, and told us that he would not allow a "second blessing" meeting in his church. We then hunted up the ruling elders in the Cumberland Presbyterian church, and applied for their building, but were promptly refused. We then turned to the deacons of the Baptist church for their house, and were as flatly turned down. There was only one chance left, and that was to apply for the public schoolhouse. It was Christmas time, and no school going on, but the trustees had entered into the trust, and they in turn did not want a "second blessing" meeting in town.

On our return to our company, Billy White was looking blue, and said, "Three churches and a schoolhouse in town, and turned down flat." Then he asked what I wanted to do. I told him that I was spoiling to preach, and that it was raining too hard for a street meeting, but if he would ask the merchant who owned the Blue Front store, for the use of his sidewalk under the awning, that I would preach at least one sermon before we left town. He went to see the merchant, who had learned that we had been refused the churches and schoolhouse for our meeting. He said, "I am not a Christian, but you tell that preacher to come on and stand on the counter in my store and preach if he wants to." We were soon in the midst of a rousing street meeting, and business was practically suspended for the time. Stores were closed, and mills and blacksmith shops deserted, while the crowds gathered to hear this man preach whom the churches did not want. They stood in the rain and listened attentively, and said, "We have never seen it on this fashion."

While we preached, and God gave the power, a man who lived five miles away came to Billy White and told him that he had never heard anything like this, and he had just killed hogs and had plenty to eat, and two beds in his home that were empty, and that he wanted a holiness meeting there, and that he would take care of the preachers. Just as the meeting was about to close, a Baptist preacher, who had sat on his horse in the rain to hear the sermon, asked to make an announcement. He said that there would be preaching at the Baptist church that night and over Sunday, and

these preachers would be in charge. He would become personally responsible for the use of the church. We thanked him, and that night, while a December rain poured down, a good crowd gathered in the church, and we had a good service. The next day (Sunday) we had three services, with a crowded house, and a real revival broke out. Monday, Brother Cooley and his wife, and my wife, came down from Blossom to assist us. We went to the only hotel in the town and secured board for the four, as there was not a home in town where we could stay. We frankly told the hotel keeper that we had no money, but that if the people did not give us money enough to pay our board, that we would remain over after the meeting and cut wood until the bill was paid. He agreed.

The meeting ran through the first week with great victory, and many were blessed. While holding another street meeting, the next Saturday, we were accosted by a deacon in the church, who had not been consulted about the meeting, and were informed that we must close the meeting the next night (Sunday). We went to our room, and called the workers together, and agreed to tell no man, but prayed that God would open the way for the meeting to continue. The next morning we were informed by the board of elders of the Cumberland Presbyterian church, that we were welcome to the use of their church as long as we wanted it.

That day many were sanctified, and among them was the clerk of the Baptist church, and his wife, and two of his daughters. At the close of the afternoon meeting this church clerk arose and asked permission to speak. He explained that he was clerk of the church, and that Baptists did things by majority vote, and that he wanted the meeting to go on. He then asked how many Baptists there were present, and forty-eight stood up. Then he took the vote for the meeting to continue, and forty-seven stood this time. Then he turned to me and said, "The house is yours as long as you want it."

The meeting continued all the next week, and more than one hundred persons were either converted or sanctified. Out of that meeting Miss Gertrude Smith went as a missionary to Cuba, under the auspices of the Nashville Pentecostal Mission work, and three men were called to preach, who are preaching today. A Pentecostal Nazarene church has been organized. When the meeting was over, we were given \$100 by the people of the town. We offered to settle with the hotel keeper, but he refused to take a penny for board, and handed my wife \$5 for her personal use.

Oh, brother, let us return to pioneer days and ways, and go to places where they do not want us, and stay until they think they can not get along without us, and plant things for God. There is plenty of room "out under the stars." Do not wait for a call; God gave you that. If we had the men who have the real baptism with

the Holy Ghost and fire, we could burn our way through anywhere, and plant Pentecostal Nazarene churches all over this country. All that we need is a man full of the Holy Ghost and faith.

REVIVAL AT PINHOOK SCHOOLHOUSE

In the year of 1897 a pioneer preacher held many meetings in northern Texas, in Lamar and other counties. These meetings were mostly in schoolhouses and under brush arbors, going from one neighborhood to another, and staying till victory came. As a result scores of people swept into the experience of entire sanctification. During this period a meeting was held at Pinhook schoolhouse near Woodland in the northern part of Lamar county.

Woodland was an inland town, away from any railroad, and was composed of four stores, a cotton gin and corn mill, a blacksmith shop, a drug store, and a doctor's office. The meeting at Pinhook had not been well advertised, so the evangelist decided to go over to Woodland on Saturday and hold a street meeting. The farmer in whose home the preacher stayed drove him over to Woodland in the afternoon, and the wagon was stopped in the street with two stores on each side. The preacher threw off his hat and began a lively holiness song. This was something new for the backwoods town, for never had there been a street meeting held there. The cotton gin was shut down, and people left the blacksmith shop and ran to the singing with curiosity high.

As they gathered they began to guess what all this meant. One said, "Yes, I know him; he is a soap peddler. I saw him in Paris on the street selling soap." After a few lively songs and the crowd had all gathered, the preacher replied, "Yes, you have guessed it right, I have often been on the streets of Paris in the same business that called me here. You have guessed it right. I am representing the most wonderful soap that was ever made. You have often heard of the soap that would clean anything but a man's conscience? Well, I'll go you one better. I represent a soap that will actually cleanse the last spot from a man's conscience." Then he pulled his Bible out of his grip and read, "He is like refiner's fire, and like fullers' soap" (Malachi 3:2), and from that text preached to them the first holiness sermon that they had ever heard. They listened attentively, and that night the schoolhouse was packed with people, and a real revival broke out and dozens of people were converted and many sanctified. The power of God swept through the community and often people fell at the altar like dead, until the cry of hypnotism was heard long and loud. Many folks were actually afraid to so much as shake hands with the preacher lest they be hypnotized.

The meeting ran at high tide for three full weeks, and the clos-

ing Sunday was the regular day for the Baptist pastor to preach at 11 o'clock at this schoolhouse. He had a church organized there, and many of his members were getting sanctified, so he was on hand ready to save his people from this new heresy that was sweeping the country. He was introduced to the holiness preacher on his arrival, who said, "I suppose this is your day to preach." He replied, "Yes, I came here to preach." The holiness preacher said, "Take charge, and call on us for anything that you want, to preach, sing, or pray."

There was a folding organ on the platform that had been used in the meetings, and the Baptist preacher looked at it, and then at the evangelist, and said, "May I shut this thing up? I don't want Aaron's calf bawling around me." Permission was given, and the organ was promptly closed. Then he turned to the evangelist and said, "You said you would do anything that I asked; will you please sing 'Amazing Grace, how sweet the sound'?"

This same man was pastor of another Baptist church at Red Oak schoolhouse, about twelve miles away, where the same evangelist had recently held a meeting and many of his best members were gloriously sanctified. Just following this meeting, at his regular appointment at Red Oak, he called for a hymn book at the opening of his service, and a copy of "Tears and Triumphs, No. 2," was handed him. A deacon pulled his coat and told him that it was a second blessing song book. He promptly returned it to the owner, saying, "I have no use for this jig music. Will some brother please raise the tune to 'Amazing Grace, how sweet the sound'?"

Of course, all this had been told the evangelist, and when the call came for the same song, it came quickly into memory. The evangelist replied, "Sure we will. Thank God for that grand old hymn." Whereupon he arose and turned his back to the Baptist preacher and called out hymn number four, which was "Amazing Grace" to a new tune with a grand hallelujah chorus. The people had been singing it for three weeks during the revival, and all arose and such singing one seldom hears. It was truly God-inspired for the occasion. The chorus was often repeated, and the shouts of praise rang out often while the song was sung. The preacher stood with bowed head until the last strain had died away. Then he called to prayer and prayed a prayer so dry that one could almost knock dust out of it with a board. At the close of the prayer he took his seat, staring vacantly about the house. The evangelist asked, "Shall we sing another song?" He quickly replied, "No, that will do." Then he arose and announced his text, "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20).

For exactly eighteen minutes he cleared his throat and repeated his text, pulled his hair and tried to find something to say. But God

had confounded him in the presence of his enemies and he could not preach. Finally he said that his throat hurt him and he would have to close. So he sat down. A Brother Ferguson, in whose home the evangelist stayed, arose and asked his permission to take an offering for the evangelist, which was granted, and as he began to make his speech a man with a gruff voice away out in the congregation arose and said, "I drove ten miles this morning to hear a sermon on holiness. I never heard one in all my life. I can shake a bush and get a Baptist preacher any day, but I have brought my family to hear a sermon on holiness. I have some money to give, but not till I hear the sermon." One after another, like requests were made, whereupon the Baptist preacher said, "Well, preach if you want to."

No sooner was this said than the evangelist was on his feet and announced that the text could be found in 1 Peter 3:15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you." God gave the message red-hot for forty-five minutes, and the usual altar call was made. Sixteen kneeled at the bench and such praying you have never heard, unless you have attended one of the old-fashioned holiness revivals. The Baptist preacher slipped out while they were praying, and never came to preach there again.

Oh, brother, be true to God and He will bring you out more than conqueror. He has said that when your enemies come against you one way that He will put them to confusion and scatter them seven ways. "One man of you shall chase a thousand." "Thanks be unto God that always causeth us to triumph."

BEAT RELIGION INTO HIM

While in a revival in Collin county, Texas, staying in the home of Bud Gleaves, one of the pioneers of holiness, we were informed that a crowd of wicked boys, whose parents were much opposed to holiness, had conspired to annoy the preachers that night by one at a time coming up and giving their hands for prayer during the altar call, but none of them were to kneel at the altar.

Bud told the preacher that they would beat them at their own game, and if he would catch the first boy by the hand and hold him and get him on his knees, that he would fall on his knees behind him and begin to pray with all his might, and beat the boy in the back until he would not want to annoy another preacher. It was agreed; and sure enough at the first call here came a tall fellow with cowboy spurs on his boots, and a big white cowboy hat in his hands. The other boys began to laugh as he walked down the aisle with his spur bells jingling. Bud Gleaves saw him coming and he walked over to where he was, and stood on one side of him; while Sister Jernigan

stood on the other side. The preacher took him by the hand, telling him that they had been praying for him, and that they expected him to come that night, and "Thank God you are here." At the same time pulling him down on his knees, with Gleaves on one side and Sister Jernigan on the other, all pulling him down. He reluctantly knelt, the people looked on in amazement to see that fellow at the altar. As he kneeled, Bud Gleaves fell in behind him praying at the top of his voice, for God to save this man, all the while beating him in the back with all his might with both fists. This was too much for the young man, the preacher holding him, while the saints all gathered round and all praying, not knowing what had been planned. He soon pulled loose from the preacher and made his way through the throng, out into the darkness, while his companions followed him laughing. The rebuff of his sinful companions stung his very nature, and that night he did not sleep, but came the next night to the altar and was really saved.

A PAINFUL SILENCE

At a campmeeting held at Dalby Springs, by Rev. C. C. Cluck, Rev. C. B. Jernigan, and Rev. I. D. Farmer, some things occurred out of the ordinary, that are worthy of recording. This was in the region where Cluck and Farmer had held some most wonderful revivals. 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 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 to prayer, and such a prayer as fell from the lips of Sister Jernigan was surely God-breathed. You could hear sobs all over the congregation. When prayer ended Cornelius Spell (the song leader) was standing on the long altar bench singing, "When the books are opened by the Savior's hand." Such silence as 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. That great congregation of two thousand people stood and sat in

perfect silence, and not a hand moved, nor a sound was heard. When 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 less time than it takes to write this, people fell into the altar without a song, sermon, or a call, until there was no more room at the altar, and scores kneeled at their seats praying at the very top of their voices. The scene beggars all description. The writer has never witnessed anything like it in all his ministry. Praying and shouting continued till far into the morning and there were fifty-seven who testified to being saved in that one service.

While this camp was in progress there was much rain, and the gospel tent had to be moved to higher ground. While they were taking down and resetting the tent, they were invited to hold services in the Methodist church nearby. Rev. Sam Hartline was the preacher of the hour. He was a small man, and very enthusiastic. His collections that summer had been small, and his clothes, especially his trousers, were about four numbers too large for him, and while he preached and the fire was burning, he leaped for joy, and, lo, his suspenders broke, and his trousers began to slip down. He saw his predicament, he backed up to Brother Cluck, who was sitting in the pulpit behind him, holding his trousers up and said, "Fix my breeches, I haven't got time." The suspenders were fixed and the service proceeded.

CHAPTER XV

CHURCH TRIALS IN TEXAS

On one occasion a great holiness meeting was held by Revs. Dennis Rogers and Tom Rogers in Collin county, Texas, in a Baptist neighborhood and seventeen members of that church were arraigned before the church on the charge of "heresy," for professing to be sanctified and living without sin. A committee was appointed to wait on these and labor with them for their error, and try to get them restored to the faith of the church. This committee found that one of the number did not profess to be sanctified, but on the contrary, told them that he was not even regenerated, and that if he should die as he was then that he would go to hell an unsaved man. The other sixteen refused to retract, but stoutly professed holiness. The committee in their report recommended that the one who did not profess holiness be retained in the church, and that the church withdraw fellowship from those who professed to be sanctified, one of whom was a brother of the pastor who acted as moderator in the trial. This man was called to preach, and for years preached holiness all over northern Texas and hundreds were saved and sanctified under his ministry. These sixteen were expelled from the church while the unsaved man was retained.

On another occasion two men were arraigned before the church in an adjoining neighborhood, one for getting drunk, the other for professing to be sanctified. The man who got drunk confessed his guilt and begged pardon of the church and promised to do so no more, while the man who professed to be sanctified also pleaded guilty, but would not promise "to do so no more," and he was excommunicated. In Oklahoma a man and his wife and son, a sixteen-year-old boy, were members of the Baptist church. The father and mother got into a holiness meeting and were gloriously sanctified and testified to it on all proper occasions, but the son did not get the blessing. In the same neighborhood was a member of the same church who got drunk, and the three were labored with by a committee; two for professing holiness and one for getting drunk. When the committee came to see the man and wife, the son, who did not get sanctified, got mad and cursed the committee for trying to interfere with the religion of his parents. They reported his case also to the church and recommended that the church withdraw fellowship from all four. The vote carried, and when the verdict was rendered by the moderator, the young man asked permission to speak, which was granted. He said that he wanted to know how much religion it took

to make a good Baptist. They turned his father and mother out for getting sanctified, and him for cursing, and his neighbor for getting drunk.

On another occasion a man in Clay county, Texas, was sanctified and at the prayermeeting the next week testified that he went to the holiness meeting and was sanctified, and was now in a place where he could live without sin and keep the commandments of God, and quoted Ezekiel 36:27, "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." He got happy and shouted to know that he had the causing power put in him to enable him to keep the commandments of God.

He was immediately charged with heresy for professing to live without sin and keeping the commandments. A committee waited on and labored with him, but to no avail, as he kept on professing holiness. The day of trial came and the church was packed, as he was a very prominent man in the community, and when the moderator stated the case and it was discussed pro and con, he turned to the heretic and asked if he wanted to make any statement before the vote was taken. He replied that he only wanted to ask two questions and read one verse of Scripture. The moderator told him to go ahead, as they could answer any question that he could ask, and that they believed the whole Bible.

He arose and stated that he was on trial for professing to keep the commandments and living without sin. He then asked all who were members of that church who could say that they knew God to stand to their feet. The whole church arose. He asked them to sit down, then he asked that all who could put the hands on their heart and testify that they were keeping the commandments of God to stand. Whereupon only one woman stood. The rest who were trying him for keeping the commandments kept their seats. He then open his Bible at 1 John 2:4, and read, "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him." They took the vote and withdrew fellowship from him.

Many other instances similar to these took place in those days when they preached holiness without fear or favor, and awful persecution, like pentecostal days, followed, but the Word of God mightily grew and prospered.

EXPULSION OF E. C. DE JERNETT

In September, 1897, Rev. E. C. DeJernett, assisted by C. B. Jernigan and wife and Ben Cordell, held a meeting in the public school building in Jefferson, Texas. This was the birthplace of Rev. E. C. DeJernett, the place where he had been converted and in later years was licensed to preach in the Methodist Episcopal Church,

South, and now, as he was preaching holiness, many of his old friends invited him to hold a meeting there.

When Rev. Ellis Smith, who was at that time pastor of the Methodist Episcopal Church, South, at Jefferson, heard of the coming meeting, he entered a protest by sending a telegram to Rev. Mr. DeJernett, while he was yet in a meeting at Mount Pleasant, Texas, that he was not wanted by the Methodists of Jefferson for a meeting. This did not stop the meeting, but it went on just the same. Rev. Mr. Smith was one of the preachers that was assisting the bishop to "stamp holiness out of the church in five years." God gave a good meeting in Jefferson in spite of the vigorous protest.

From Jefferson this band of workers went to Linden, Texas, and held a meeting under a pine brush arbor. From Linden they went to Atlanta, Texas, where they were invited by the Methodist Episcopal people for a meeting in their little hall that they were using for a church. The meeting ran several days and the crowds came in spite of vigorous protests from the pastor of the Methodist Episcopal Church, South, as all of these preachers were members of the latter church. While engaged in a street meeting the following Saturday, three preachers, all pastors in the Methodist Episcopal Church, South, accosted Rev. E. C. DeJernett and took him to one side and "read the riot act" to him. They told him that he could take his choice: close the meeting now in progress in Atlanta, withdraw from the church, or meet a charge at the coming quarterly conference. He promptly told them that the meeting would go on, and that he did not care to withdraw from the church, and that they could do as they liked about preferring charges against him. Just at this very moment, while C. B. Jernigan was preaching on the street and the preachers were "holding up" DeJernett, a photographer who knew nothing of what was going on adjusted his camera and made a picture of the street meeting, thinking that he had a very salable picture of these fanatics.

The meetings continued with renewed interest, as all of this only served as an advertisement for the holiness meeting. The preachers who served on this committee to stop DeJernett were A. A. Wagnon, pastor at Atlanta, F. A. Rosser, the pastor of DeJernett at Greenville, and Stuart Nelson, a nearby pastor.

In a few days they had to move the meeting to larger quarters and they secured a large planing mill shed that served for a church. People came for miles to see the sights and hear this new doctrine that was responsible for such a stir in the Methodist Episcopal Church, South, and were "cut to the heart." Many fell at the altar, and over one hundred people were either converted or sanctified in this meeting. The next Monday Rev. Mr. Wagnon met C. B. Jernigan in the postoffice and told him that charges had been pre-

ferred against the whole band and that they would be turned out of the Methodist Episcopal Church, South, for disloyalty and fanaticism, as they were not Methodists, anyway. The charges against C. B. Jernigan never appeared, as he was not at that time a licensed preacher, but a layman preaching without license; and there was no law then in the discipline against a layman holding religious services. The next general conference, however, put in such a law.

After the meeting closed Rev. Mr. DeJernett was cited to trial at his own quarterly conference, as the Methodist Episcopal Church, South, tried its preachers then before the quarterly conference. At the appointed time the presiding elder was in his chair and all members of the conference were in their places, and the house was packed with spectators to witness this novel church trial of a preacher "on whose escutcheon was not a stain, and whose moral character was above reproach" (the exact words of the presiding elder in the opening of the trial).

The presiding elder had laid aside his cigar as he came into the door of the church, and called the house to order and had the secretary read the charges: contumacious conduct. Specifications: holding a meeting in the town of Atlanta, Texas, over the protest of the preacher in charge. Then he asked if the defense was ready for trial. Whereupon Rev. E. C. DeJernett arose and said, "I think myself happy, presiding elder, because I shall answer for myself this day before thee touching all things whereof I am accused: especially because I know thee to be an expert in all customs and questions which are among the Methodists; wherefore, I beseech thee to hear me patiently. My manner of life from my youth, which has ever been among the Methodists, mine own people, know all these people assembled here tonight, for after the straitest sect of our religion I lived a Methodist, which I hope to prove by these authorities;" pointing to a pile of Methodist books on the table nearby.

He was promptly stopped, and informed that he was not being tried for false doctrine; but a question of law; that he had violated paragraph 103 in the Discipline of the Methodist Episcopal Church, South, and for this alone he must answer. Then after much discussion among the conference, DeJernett was excused and the conference brought in a verdict of guilty, and the penalty was expulsion from the church and ministry, and his credentials were demanded.

The presiding elder who sat as chairman in this trial and ruled with an iron hand was some time after this caught in a gross sin, refused to meet the charges at the annual conference, surrendered his credentials, and when last heard from he was not in any church, but was selling groceries for a living in a small country village. Every time that he goes to the wholesale house for supplies, he drives right in front of the Texas Holiness University, which DeJer-

nett prayed into existence after he was expelled from the church. In this institution DeJernett was dean of the faculty for years, and hundreds of preachers who are now preaching holiness obtained their education here. This institution could not have existed had DeJernett not been expelled from the church.

The presiding elder who put his hand on the ark went down in disgrace, while God has made the wrath of man to praise Him. Oppression has ever been the one thing that made holiness to prosper, and when we fail to arouse the Devil and his gang in battle array against us, we will be too far gone to send for a doctor. "But the more they afflicted them, the more they multiplied and grew."

WILL NOT SUPPORT THIS SECOND BLESSING PASTOR

About this time Rev. C. M. Keith, who was pastor of the Weston circuit, Methodist Episcopal Church, South, attended the great Greenville holiness campmeeting and was gloriously sanctified, and returned to his church and began to preach holiness to his people. One Sunday he preached at Honey Creek church on the text, "Without holiness no man shall see the Lord." While he was in the midst of the sermon one of his stewards became aroused against this "second blessing heresy" and as he sat near a window, he jumped out of the window and called to his family to come on and go home. Others left also while he was preaching.

Soon their presiding elder was notified that they would not support this second blessing pastor, and that he must be removed. So he was transferred to the Kingston circuit, and a holiness fighting preacher installed in his place. Honey Creek was at one time an old Methodist camp ground, where hundreds of people had been converted, and they had some great meetings, but the Spirit of God was grieved at this action of that church and in a few short years that church was without a pastor. Some years later the writer was talking with B. M. Fowler, who was a member of that church at that time, but since was sanctified, who told him that he had recently visited that old church and that they had not had a pastor for years; that the old church was not now used, and that not a Sunday school nor a prayermeeting was held there. He wanted to go into the old church once more, so he and his son entered the church where the glory of God once shined from beneath the wings of the cherubims, but now filled with dust and cobwebs, with its closed doors and hushed organ. They went to the pulpit, and as they walked up on the platform saw a hole in the organ lid, and turning it back saw an owl's nest on the keyboard and it contained two little hungry owlets that stretched their necks and opened their mouths for food. Then he thought of the prophecy against Babylon: "And

the owl shall dwell there, and the wild beasts of the islands shall cry in their desolate houses."

Rev. C. M. Keith soon retired from the itineracy and started the *Texas Holiness Advocate*, the leading paper of the holiness movement then, and for years the official organ of the Holiness Association of Texas, which was afterward called *The Pentecostal Advocate*, and was transferred to Rev. B. W. Huckabee and C. A. McConnell, editors.

As editor of the *Texas Holiness Advocate*, C. M. Keith pushed the doctrine of holiness as a second blessing and opposed the lodges, with which he was formerly associated, until he was no more an acceptable member of the Methodist Episcopal Church, South, and soon had to withdraw to have his freedom.

These were critical times in the holiness movement, when to preach the doctrine clearly meant to lose your standing in the popular churches. About this time Rev. H. C. Morrison began to publish a series of articles in his paper, *The Pentecostal Herald*, asking what could be done to conserve the movement. It was evident that they had reached a crisis in the movement among the churches, when they no longer were allowed to preach full salvation without hindrance, and the dawning of a new era was in sight.

CHAPTER XVI

ORGANIZATION—FREE METHODIST CHURCH

The Free Methodist church has been an important factor in conserving the work of holiness in the Southwest, as it was the first church on the field that stood out clearly for the doctrine of holiness as a second definite work of grace. They began the organization of Free Methodist churches in the very beginning of the great holiness revival in Texas. Just two years after the first holiness meeting in Texas there was a Free Methodist church organized.

The door of opportunity was thrown wide open to her, since she was on the ground floor, with all of the necessary organization and church machinery, from the office of a bishop down to the humblest layman, who had equal representation in all of her legislative, as well as in her executive bodies.

In fact, it is a well organized church whose doctrines are pure and wholesome. The lives of her people are clean and holy. Her preachers are a set of the most self-sacrificing men and women that we know; they are zealous and pushing in their work; and to a man they preach the doctrine of entire sanctification without fear or fanaticism. Her doctrines are in perfect keeping with the great holiness movement, and her teachings are safe, and she was originally intended for the church home for the oppressed and despised holiness people, who were not welcomed in other churches on account of the "second blessing" for which they stood; and had it not been for their strenuous objections to instrumental music in public worship, and a few other things of minor importance, the great holiness movement would have found a shelter in her folds by the thousands, but after thirty-five years there are less than that number of Free Methodist churches in Texas.

Among her ministry are to be found some as great men as God has ever raised up in these last days. Among them are Rev. George McCulloch, that master preacher, and father in Israel, who has stood like a stone wall for holiness all of these thirty-five years, and whose integrity and piety have won for him the office of district elder most of these years; Rev. R. A. Thompson, that mighty preacher and organizer, who for thirty-two years has not missed a roll call in his conference; Rev. W. C. Rose, who joined the conference about the same time, and has been one of the untiring workers in that church; and Rev. H. A. Hanson, who united with the church in the start and has remained at his post of duty. Among her laymen are Cyrus Hogan, Father Rose, and Father Hickey, who are real fathers in

Israel and always found in their places. Among her noble women preachers were Mrs. Mary Hogan, Mrs. Peppers, and Miss Lily Snow.

The first Free Methodist church in the Southwest was organized by Rev. G. R. Harvey at Lawrence, Kaufman county, Texas, in 1879. Rev. Mr. Harvey was an Englishman and a member of the Susquehanna conference, who had come to eastern Texas for his health. On arriving at his new home he found that there were no Free Methodists in the country, but found that the president of the Methodist Protestant church was a holiness man, so he united with that church and took work with them; but on arriving at his new charge and preaching a few sermons on holiness, as was his custom, his parishioners were so disturbed that they rejected him and refused to support him unless he would modify his preaching. This he would not do; so he at once withdrew from the church and went back to his former church home, the Free Methodists. Soon he learned of a band of holiness people at Lawrence, Kaufman county, Texas, and in 1879 he went there and preached among them for some time, and there he organized the first Free Methodist church in the Southwest, the only church at that time that stood out clearly for the doctrine and experience of holiness. Rev. R. A. Thompson united with this church in 1888.

In the fall of 1879 Rev. G. R. Harvey went to Ennis, Texas, where there had just been a rousing holiness meeting, held by Rev. Hardin Wallace and wife and Rev. Mr. Ellis, all of whom were members of the Methodist Episcopal Church, South, but were formerly members of the Methodist Episcopal church, joining the former church when they had decided to locate in the South.

In Ennis Rev. G. R. Harvey found quite a number of holiness people in the various churches, all of whom felt that they should cast their lot together in one church and thus conserve the work of holiness and better spread this glorious doctrine, so on the arrival of Rev. G. R. Harvey they came together and he read to them the general rules of the Free Methodist church, which were in perfect accord with the doctrine and experience of holiness, and he then organized the second Free Methodist church in Texas, at Ennis, and soon they had a neat church building erected, which was the first Free Methodist church building in Texas.

This formed a sort of nucleus, around which to work on holiness lines, and Ennis soon became a holiness center, and a Free Methodist stronghold; whereupon Rev. G. R. Harvey moved to Ennis and became their pastor.

Rev. Mr. Harvey wrote to Bishop B. T. Roberts, of the Free Methodist church, telling him what he had done, and the bishop formed the Texas-Louisiana district of the Missouri-Kansas conference of the Free Methodist church, and appointed Rev. G. R. Har-

vey, district elder. This gave Rev. Mr. Harvey greater power and new courage and he pushed the work of organization vigorously, and soon had things ready for the organization of the Texas conference.

In 1879 the great holiness revival broke out in Corsicana, Texas, under the leadership of Dr. Bush, a presiding elder in the Methodist Episcopal church, assisted by Rev. G. R. Harvey, the Free Methodist district elder, and a host of others, both preachers and laymen. This meeting ran six weeks, and resulted in the conversion or sanctification of more than six hundred people. This made a wide open field for the organization of another Free Methodist church, which was soon effected by Rev. Mr. Harvey.

On the eighth day of July, 1881, the Texas conference of the Free Methodist church was organized in a grove in west Corsicana by Bishop B. T. Roberts with two elders, two laymen, and four licensed preachers, and a total membership of fifty-eight. The elders were Rev. G. R. Harvey and Rev. Phillip Allen. The licentiates were Rev. H. A. Hanson, Rev. S. H. Sherlock, Rev. Warren Parker, and Rev. H. V. Haslem. The lay delegates were Cyrus Hogan and John P. Yates.

The four preachers above were received into the conference on trial. This was a small beginning, but with holy zeal and courage this band of holiness people dared to erect the flag pole of full salvation, and fly in the breezes the banner of "Holiness unto the Lord," and open a home for the poor, despised second blessing people whose cause they had espoused.

The second Texas conference was held at Mount Pleasant, in Titus county, August 23, 1882, with Bishop E. P. Hart in the chair. At this conference the Louisiana conference of the Union Episcopal Methodist church (a small body of holiness people) united with the Free Methodist church in a body.

The third conference was held in the new Free Methodist church in Corsicana, November, 1883, with a total membership of 179, seventeen preachers taking work with this conference, Bishop E. P. Hart presiding. At this conference Rev. George McCulloch came into the Free Methodist church as an ordained elder from the Methodist Protestant church.

The fourth annual conference convened in Ennis, with Bishop B. T. Roberts presiding, October 23, 1884. At this time there were ninety-eight names on the roll, with eight preachers and three delegates present. During the last year the Louisiana conference had been formed, and much of the former Texas conference went with them, thus reducing the membership.

At this conference Rev. Phillip Allen was re-elected district elder, and began his conference year with flattering prospects before him. He was a strong preacher, and an able exponent of the

Word. About this time there came a woman preacher from Ohio to Ennis, who posed as a holiness preacher and a prison evangelist. She possessed great personal magnetism and soon had a strong hold on the holiness people around Ennis, and Rev. Phillip Allen allowed her to preach among the Free Methodists, and he himself soon became a convert to her come-out doctrine. She called all churches Babylon, and vigorously opposed any sort of church organization and soon had the Free Methodists mightily scattered, and Rev. Phillip Allen withdrew from the church and, in order to defend his position, began to villify the church, and oppose all law and order. He got revelations direct from heaven, and was led by a spirit to leave his wife and go to Kansas, where the spirit told him that he was to marry a certain woman whom he had not so much as seen, but had heard about her, and on his arrival there he told the woman that God had sent him there to marry her; whereupon she told him that it was passing strange that God would send him so far, and to leave his own wife and to marry her, and that the spirit had not said a word to her about the matter. He insisted that they marry, until she was compelled to drive him from her home.

The last that was heard of this poor, deluded man he was selling penny papers on the streets of St. Louis, Mo., in poverty, shame, and rags. Reader, beware of fanaticism; it has wrecked thousands.

The fifth annual session of the Free Methodist conference was held at Kosse, Texas, November 4, 1885. In the absence of a bishop, Rev. A. F. Ferris was elected president, *pro tem*. It was at this conference that Rev. R. L. Averill and Rev. R. L. Harris were admitted on trial. Rev. R. L. Harris afterward went to Africa, and established a missionary station, the first Free Methodist station in Africa. He returned to America and raised \$2,000 to plant and equip this station. He soon withdrew from the church and began the organization of a new church which was known as the New Testament Church of Christ, which soon had a few churches scattered over western Texas, Arkansas, and Tennessee.

The sixth annual conference convened at Corsicana, Texas, February 18, 1886. At this conference Rev. R. A. Thompson was admitted on trial. This conference was composed of 104 members.

In January, 1885, the first holiness paper was published at Aquilla, Texas, with Rev. J. H. Padgett, a Free Methodist preacher, as editor. It was launched in the interest of holiness in general, and the Free Methodist church in particular. It was a good paper, but for same cause there was only one copy printed. It was called *Salvation News*. In February, the same year, the name was changed to *Salvation Telephone*, with Rev. J. H. Padgett and Rev. S. H. Sherlock as editors. It was at this time made a twenty-four-page monthly journal and only three issues were published. In September, the

same year, Rev. J. H. Padgett launched another paper, which was called *The Gospel Flame*. This paper was published several years with gratifying results and was a blessing to the cause of holiness.

At this writing the Free Methodist church has a good school at Campbell, Texas, and a church paper called *The Free Methodist*, edited by J. T. Logan. They have twenty-nine churches now in Texas with a membership of 700. This church has stood all these years a clean, uncompromising church for holiness of heart and life, and has ably defended the second blessing doctrine of heart purity.

CHAPTER XVII

HOLINESS CHURCH WORK IN TEXAS

About 1886 Revs. Dennis Rogers and George Teel came from California to Collin county, Texas, and conducted some great revivals. In these meetings they preached holiness of heart and life, and taught that people were converted and after that sanctified wholly as a second definite work of grace. Their meetings were so free and the power of God so manifest that great crowds attended, and hundreds of people were converted and sanctified.

Their first meeting was held at Howard schoolhouse, not far from where Frisco, Texas, is now located. At this meeting the old man Howard, for whom the schoolhouse was named, who was a confirmed infidel, was gloriously converted; and Ed James, a notorious drunkard, was converted and sanctified. This aroused the whole country, and great crowds attended these meetings. Sin of every kind was uncovered, and no quarter was allowed sinning religion preachers nor people. Tobacco chewers, lodge men, and backslidden church folks felt the sting of this rugged, old-time preaching, and great persecution broke out against these holiness preachers. At this meeting the power was on and people ran screaming to the altar to come away shouting. Here a mob of about thirty masked men, armed with shotguns, came at night to take these preachers out and whip them. They were met by a Mr. W. B. Giles, who had recently been converted from an awful life of drunkenness, fighting, and other public sins. Giles went out into the road when he heard of their coming, and all alone met this mob and passed among them, for they were his neighbors. He shamed them good for coming armed to take two unarmed holiness preachers. When they saw that he knew them they slipped off in the dark and disappeared, to be seen no more.

Preachers from the old-line churches began an outspoken war on these second blessing people. This opened the way for the organization of holiness churches, which they soon began to organize.

The first church was organized at Rock Hill, in 1888, and Rev. Dennis Rogers was called to be their pastor. Soon after that other churches were organized at Whites Chapel, Valdasta, McKinney, and Gainesville. At each of these places there was a good church house built. The McKinney church was moved to Holiness Park camp ground, seven miles north. Other churches were organized in schoolhouses at Uz and Evergreen in Montague county, west of Collin county, and other places.

same year, Rev. J. H. Padgett launched another paper, which was called *The Gospel Flame*. This paper was published several years with gratifying results and was a blessing to the cause of holiness.

At this writing the Free Methodist church has a good school at Campbell, Texas, and a church paper called *The Free Methodist*, edited by J. T. Logan. They have twenty-nine churches now in Texas with a membership of 700. This church has stood all these years a clean, uncompromising church for holiness of heart and life, and has ably defended the second blessing doctrine of heart purity.

CHAPTER XVII

HOLINESS CHURCH WORK IN TEXAS

About 1886 Revs. Dennis Rogers and George Teel came from California to Collin county, Texas, and conducted some great revivals. In these meetings they preached holiness of heart and life, and taught that people were converted and after that sanctified wholly as a second definite work of grace. Their meetings were so free and the power of God so manifest that great crowds attended, and hundreds of people were converted and sanctified.

Their first meeting was held at Howard schoolhouse, not far from where Frisco, Texas, is now located. At this meeting the old man Howard, for whom the schoolhouse was named, who was a confirmed infidel, was gloriously converted; and Ed James, a notorious drunkard, was converted and sanctified. This aroused the whole country, and great crowds attended these meetings. Sin of every kind was uncovered, and no quarter was allowed sinning religion preachers nor people. Tobacco chewers, lodge men, and backslidden church folks felt the sting of this rugged, old-time preaching, and great persecution broke out against these holiness preachers. At this meeting the power was on and people ran screaming to the altar to come away shouting. Here a mob of about thirty masked men, armed with shotguns, came at night to take these preachers out and whip them. They were met by a Mr. W. B. Giles, who had recently been converted from an awful life of drunkenness, fighting, and other public sins. Giles went out into the road when he heard of their coming, and all alone met this mob and passed among them, for they were his neighbors. He shamed them good for coming armed to take two unarmed holiness preachers. When they saw that he knew them they slipped off in the dark and disappeared, to be seen no more.

Preachers from the old-line churches began an outspoken war on these second blessing people. This opened the way for the organization of holiness churches, which they soon began to organize.

The first church was organized at Rock Hill, in 1888, and Rev. Dennis Rogers was called to be their pastor. Soon after that other churches were organized at Whites Chapel, Valdasta, McKinney, and Gainesville. At each of these places there was a good church house built. The McKinney church was moved to Holiness Park camp ground, seven miles north. Other churches were organized in schoolhouses at Uz and Evergreen in Montague county, west of Collin county, and other places.

A paper was started at McKinney called *True Holiness*, edited by Rev. Dennis Rogers, which was the official organ of the church. It was, five years later, consolidated with the *Texas Holiness Advocate*. This church had an annual association composed of twelve churches, twenty ordained elders, and thirty licensed preachers.

In these pioneer meetings literally hundreds of people were saved and sanctified, and many called to preach who are still preaching or have gone on to their reward. A wave was set in motion that still rolls on, and in after years great revivals swept through that country, out of which came the Holiness Church of Christ, soon to become a part of the great Pentecostal Church of the Nazarene.

These people had the missionary spirit, and when the weather was too cold for tent work they went to the large towns and conducted city missions through the winter. Such missions were conducted at McKinney, Greenville, and Gainesville, Texas.

While the mission was in progress in McKinney, a certain saloon keeper went to the meetings to laugh and make sport with the boys, and to see the people leap and shout as they did in those days. He became very much interested and was convinced that the religion that they preached was the only thing that would save a saloon keeper. He got him a Bible and as the preacher read, night after night, he would turn with him and mark the texts that taught holiness and a sinless life and condemned sin. He soon became an expert with his Bible, and could prove the doctrine of a sinless life from the Bible almost as well as the holiness preacher. He would lay his Bible on the bar in his saloon and when old backsliders and drinking church members came in he would argue holiness until they would get mad. One day out on the street he fell into an argument with a crowd of sinning church members. He argued holiness, while they argued that no man could live without sin, and that the Bible says, "He that saith he liveth and sinneth not is a liar and the truth is not in him." While the argument was at white heat, a sinning religion preacher, who had been preaching against holiness, came along and stopped for a moment to listen, then took a hand against the doctrine of holiness. He told the man with the Bible in his hands, whom he supposed to be a holiness preacher, that he was himself the pastor of a church with eighty members and that he sinned every day of his life, and that he had no respect for a man who claimed to be so good that he had quit sinning. The argument waxed exceedingly warm, and a great crowd gathered. Soon the preacher had to go on, and as he turned to leave, shook hands with the saloon keeper who had the Bible in his hand, and said, "Good-by, I suppose that you are a preacher." Whereupon the saloon keeper replied, "No, I am a sinner just like you. You say that you sin every day, and so do I. The only difference is that I draw a

salary for selling whisky, while you draw one for preaching sin." I am a sinner, and you are a hypocrite.

The Holiness church at its last annual association held at Holiness Park, in Collin county, April 3, 1900, voted to consolidate with the Holiness Association of Texas, and Rev. Dennis Rogers, the acknowledged leader of the church, became one of the leaders in the Independent Holiness church, and is now a staunch Nazarene. He was one of the agitators at the convention held at Terrell, Texas, where little was done, and he was one of the men who was not satisfied until a safe home was obtained for the holiness people. It is safe to say that the entire membership of the Holiness church were satisfied with the movement for consolidation.

CHAPTER XVIII

NORTHWEST TEXAS HOLINESS ASSOCIATION

On the 16th day of January, 1898, Rev. John Stanfield, an ordained minister in the Cumberland Presbyterian church, was sanctified in the meeting held by Rev. R. L. Averill and the Hudson Band in Sunset, Texas. He at once began to preach holiness as a work subsequent to regeneration. This stirred his brethren in the Cumberland Presbyterian church and they preferred charges against him in the Gregory presbytery, which convened at Bridgeport, Texas, April, 1898. After much discussion a motion prevailed to suspend him from the church for preaching the second blessing. He, like many others in that day on whom the Holy Ghost had fallen with power, gave no heed to the orders from his church, but "went everywhere preaching the word"; and great crowds would come to hear this suspended preacher tell of his new experience, and fall into the altar and get the same blessing. The Presbyterians no longer wanted him; but he had calls more than he could fill to preach to the holiness people who had so recently gotten into the experience in the meetings held by the Hudson Band; at Sunset where he received the blessing in his own church while pastor there; at Chico, his home town; at Alvord, Crafton, Park Springs, and other places.

Seeing the need of pastoral oversight, and hearing the call to feed the sheep, he began to organize them into holiness bands, and to give them his entire time as pastor. He formed these bands into a holiness circuit with nine preaching points on it. From this grew other holiness bands in different parts of northwestern Texas. Then came the thought that there ought to be an association of these bands into one body, to keep the unity of the Spirit and to preserve clearness of doctrine. A call was made in the spring of 1899 by Rev. John Stanfield, the pastor of some of these bands, for a general meeting for this purpose in connection with the first campmeeting at Sunset, Texas. Here the first organization among the holiness people as a distinctive body was perfected, with Rev. John Stanfield, president, Rev. A. B. Jones, vice-president, Dr. J. W. Harvey, secretary.

Here we insert the minutes of this association in full as they appear in the first year book of that association:

MINUTES OF THE NORTHWEST TEXAS HOLINESS ASSOCIATION

Held at the holiness camp ground, Sunset, Texas, August 9, 1899.
Some time last spring the Sunset holiness band, through its pastor,

Rev. J. T. Stanfield, made a call for all local holiness bands and unions to meet during the August Sunset campmeeting, for the purpose of organizing an association.

Pursuant to said call the following local bands: Sunset, Pella, Crafton, Chico, Duxbury, and representatives from Forestburg, Nocona, Prospect, Alvord, Park Springs, Newport, Sandflat, and Evergreen met at the Sunset camp ground at 2 p. m., August 9, 1899. The following persons were present:

Rev. J. T. Stanfield, G. W. Williams, C. A. McConnell, Dr. C. H. Hobbs, A. W. Hurdt, W. A. Gorman, Rev. A. B. Jones, J. W. Bowers, S. W. Myers, T. L. Erwin, R. W. Dickinson, W. B. Hill, B. P. Hull, G. W. Powell, L. O. Johnson, N. J. Kelso, J. T. Brown, E. T. Turner, Dr. A. M. Hills, Rev. O. H. Brown, Edgar Burkart, D. Boone, N. B. Evans, H. H. Wells, J. H. Kelley, North Morgan, Brother Simmons, Thomas McConnell, Dr. J. W. Harvey, Rev. L. L. Isaacs, J. W. Hull, J. Hall, S. M. Smith, W. J. Chiddix, W. W. Bates, G. H. King.

It was unanimously decided to organize a holiness association embracing northwestern Texas, Indian Territory, and Oklahoma, said association to be known as the Northwest Texas Holiness Association.

The following officers were elected: Rev. J. T. Stanfield, president; Rev. A. B. Jones, vice-president; Dr. J. W. Harvey, secretary-treasurer.

It was decided that the Northwest Texas Holiness Association meet annually and semi-annually, the annual meeting to be held at Sunset camp ground each year, during the campmeeting, the date of meeting to be announced by the president. The semi-annual meeting to be held at such time and place as the officers of the association may select from time to time.

LOCAL ORGANIZATIONS

Dear Brethren: Below will be found our plan for organizing into local holiness bands or unions, as adopted by the Northwest Texas Holiness Association. While it is short and simple, we believe it covers all the ground necessary for an organization, and at the same time grants to each individual the fullest religious freedom.

Respectfully submitted,

REV. A. B. JONES,
G. W. WILLIAMS,
J. W. HARVEY, *Committee.*

TO THE HOLINESS PEOPLE

Elect, according to the foreknowledge of God the Father, through sanctification of the spirit (1 Peter 1:2). Greeting:

Dear Saints: It is a well known fact that the holiness movement in the South has been largely of an evangelistic character, and we praise the Lord for so many able evangelists in the field, and that their labors are being so wonderfully blessed in getting people saved and sanctified throughout our fair land.

Nevertheless, we feel that their labors are not as effectual and abiding, in many instances as might be. For instance, a traveling evangelist comes into a community and holds a ten days' or two weeks' meeting. Many profess holiness. Doubtless many belong to churches whose pastors fight or oppose holiness. The result is they soon become lukewarm and discouraged, and some lose their experience altogether. These are truths which every one should consider. We believe it is just as essential to keep people saved as it is to get them saved.

We believe the time has now come in the history of the holiness

movement that in order to prevent this falling off, and to hold the holiness people together, some kind of organization is useful. So we would recommend that holiness people everywhere form themselves into local holiness organizations.

Many local ministers of all denominations are getting into the experience of sanctification, are anxious to preach a full salvation, and would make excellent pastors.

PLAN OF ORGANIZATION

All true Christians who profess holiness and believe in sanctification as a second work of grace, are eligible to membership, and may become members by enrolling their names upon the roll of members.

OFFICERS

Each local organization shall elect from among its members a president, vice-president, and secretary-treasurer, who shall constitute the executive board of the organization, have charge of all its business affairs, control all property of the organization. Said officers to be elected annually, and must be faithful in the discharge of their duties. Two or more stewards may be appointed by each local organization to look after the finances.

This organization was simple, yet full enough to hold the holiness people together and have an annual and a semi-annual meeting, which was a great blessing to the people. It held its functions, and did a good work in establishing some camps, and starting a holiness paper, *The Holiness Banner*, which did much to strengthen the association. This association had representatives at the convention that met at Greenville, Texas, and there it was merged into the Holiness Association of Texas.

These holiness circuits afterward formed Pentecostal Nazarene churches, and many of them still exist, and out of the men who composed the first Northwest Texas Holiness Association, have come some of the most prominent workers that we have today; pastors, evangelists, missionaries, editors, and song evangelists.

We have observed that where the work was well organized it was so well conserved that it strengthened the local work as well as spreading it into other fields, and has left landmarks that will last in history. But where the work was not so fostered, and not organized, it has fallen to pieces, and few men of note have come from such work.

Texas was an open field, with some choice spirits in it that had rather die than prove untrue to the trust that God had committed to them. It caused a great commotion with the old-line churches, when these men took an aggressive stand for organized holiness. They were at first called come-outers, and when they saw that there would be an organization, then the opposition said, "There is not brains enough in the bunch to frame a church government that will stand"; but when it was proved that the church was a success, they took off their hats and said, "They have come to stay."

CHAPTER XIX

HOLINESS ASSOCIATION OF TEXAS

A general convention of all holiness people was called to meet in Terrell, Texas, in August, 1898, in connection with a campmeeting that was being conducted by Rev. H. C. Morrison, of Louisville, Ky., and Rev. Bud Robinson, of Georgetown, Texas. This call was prompted by the outspoken opposition to holiness among all churches. Many ministers and laymen had been expelled from the communion of many of the old-line churches for professing, or preaching holiness as a second blessing. Prominent among these was Rev. H. C. Morrison, who had been tried and expelled from the Methodist Episcopal Church, South, for conducting a great revival at Dublin, Texas, over the protest of the preacher in charge. More than one hundred people swept into the experience of perfect love at this meeting. Dr. Morrison's home conference afterward restored him and he was at this time again threatened by the Texas Methodists, and he carried his church letter with him.

Rev. Bud Robinson and Rev. E. C. DeJernett had also been expelled from the same church for the same reason. Also Rev. C. M. Keith, Rev. J. W. Lively, Rev. Julian Woodson, Rev. Ben Hines, and many others had withdrawn from the same church for the same reason, and it seemed evident that something must be done, and that the time had come for some sort of an organization. Rev. A. W. Rodgers, and Rev. John Stanfield and others had been expelled from the Cumberland Presbyterian church, while hundreds of the laity and many ministers were turned out of the Baptist churches for professing or preaching holiness.

Great holiness campmeetings were springing up all over the South, owned, and controlled by these holiness people, and thousands of people were attending these camps. This so enraged the preachers in all the old churches that there was great opposition, but the more they oppressed them, the more they grew. Among these great camps were Scottsville, Waco, Greenville, Noonday, Hughes Springs, Terrell, Bates, and Poetry, Texas; Main Springs, Calamine, Cave City, and Beebe, Ark.; Martha's Lake, Lake Arthur, and Hudson, La.; and a great camp at Indian Springs, Ga., and many others too numerous to mention, many of which are still running at this writing.

A bishop in one of the Texas Methodist conferences stated on the floor that they would stamp the "second blessing heresy" out of their church if it took five years. They did succeed, and out of the

eighteen preachers in that conference that preached holiness not one was left; they either changed church relationship or compromised and quit preaching holiness.

It was during this condition of things that this convention was called to meet in Terrell, Texas, in some sort of way to provide a home for the homeless holiness people of the South; or at least to organize them into an association for mutual protection, for the spread of scriptural holiness.

Those who had been excluded from their churches and had not found a congenial home, were denominated "come-outers" by many holiness preachers who were called from a distance to lead the great camps in the Southwest; while in heart they were not come-outers in any sense, but put-outers, by force. They wanted a church home, her communion, her baptism, and her friendship, therefore this call for the convention at Terrell.

This call was prepared by Rev. E. C. DeJernett, and urged by C. B. Jernigan, who was not yet a licensed preacher, as he had left the church when his colaborer, DeJernett, was excluded; and was signed by a host of holiness people all over the Southwest.

At this convention representative men from the Holiness church that had been brought from California by Revs. Dennis Rogers, Tom Rogers, and Rev. George Teel, and from the Free Methodist church, and Methodist Episcopal church; all of them hoping to become the asylum for the homeless holiness people.

Many questions were discussed, and many propositions offered. Among the questions discussed were the following:

"What are our people to do for a church home who have been turned out of the various churches for professing holiness, or who have withdrawn from, or who no longer find agreeable fellowship in the various churches to which they have belonged or of which they are now members?"

"What are we to do with the new converts who have been brought to pardon by the revival meetings held by our evangelists? For they are not, as a rule, welcomed into the churches; nor do the new converts themselves desire to seek fellowship in the church with those members, or put themselves under the pastoral oversight of those pastors who stayed away or ignored or ridiculed the meeting which furnished the means of grace that secured their salvation."

"What shall be done to give official recognition and appointment to those of our people who feel called to preach the gospel? Many can get no ministerial license, ordination, or appointment at the hands of those churches of which they are members."

"What is the holiness movement to do in order to protect itself against false professors and false preachers? It has no organization

from which to exclude them if false, or recommend them if praiseworthy."

In order to remove some of the above mentioned troubles that seemed to stand in the way of progress of the cause of God and holiness, some in this convention thought the holiness people of Texas should now organize themselves into a new church; others thought, as there were so many churches already, it would be best for our people to go enmasse into some already existing church which might be favorable to the doctrine for which they stood. But after several days of deliberation the following conclusions were arrived at, and recommendations made:

"That the holiness people who were members of the various churches should continue to maintain their present church relationship, attending upon the ordinances and supporting its institutions, but to testify publicly and privately as occasion offered to what the Lord had done for their souls; in the meanwhile living the experience of perfect love before a gainsaying church and a mocking world, enduring patiently the slights or open persecutions of their fellow-members and their pastors."

The meeting advised those who had withdrawn from the churches, or had been turned out, or had never yet joined any church to seek some congenial church home and enter.

With the exception of the five or six holiness churches organized in Collin county by Dennis and Thomas Rogers, and about the same number of New Testament Churches of Christ planted in western Texas by Brother Lee Harris, and one Baptist Emmanuel church at Denton, organized by Dr. and Jennie Bland Beauchamp, there were no other churches in Texas at that time which favored the second blessing doctrine of holiness except two: The Free Methodist church and the Methodist Episcopal church. According to the above-named recommendation of the convention a few, but only a few, of the unchurched holiness people joined any of the above mentioned churches. The reasons why they did not at that time join the Free Methodist church are several:

First, that church would not permit the use of any instrumental music to lead or accompany the song service in public worship. Many evangelists had found in their evangelistic labors that on the streets and in the churches they derived much aid from the instruments.

Second, in those days (perhaps not quite so much as now) a too large share of their preaching and testifying was devoted to talking against cravats, rag roses, and other externals; not that we favored the putting on of these things, but this was emphasized to the neglect of weightier matters.

Third, for some reason either their matter or manner of preach-

ing or something else seemed to have formed a barrier to their ministry reaching the masses for their salvation.

Fourth, they found in the conventions of holiness people the Free Methodists (with few exceptions) were conspicuously absent and seemed to have little or no sympathy or patience with anything which was not distinctively Free Methodist.

Some preachers who had been refused a pastoral appointment by the Methodist Episcopal Church, South, joined the Methodist Episcopal church and took pastorates, partly supported by missionary appropriations, and there they found freedom to profess and preach second blessing holiness. These excluded preachers had been refused pastorates on the ground of "inefficiency," when the facts were that these same pastors reported annually more converted under their ministry than three-fourth of the other pastors who were deemed efficient; they also maintained the same comparatively high standard when it came to raising the collections of funds ordered by the conferences. Others were turned out of the ministry of the same church on the charge of "contumacious conduct," which charge meant that the offenders would not obey another preacher who forbade them holding a revival meeting in his circuit, station, or district, whether in a schoolhouse, tent, or on the street or under a brush arbor, notwithstanding the offending preacher felt clearly the lead of God to hold such a meeting. A number of communities of holiness people were induced by these preachers to from congregations in the Methodist Episcopal church. These churches flourished for awhile or until the southern raised holiness boys were replaced by pastors of a different political faith and who also opposed the doctrine. After this the majority of these churches began to wane and most of them are now dead or are barely alive, except in the larger cities, where there is a large northern population, they have a measure of prosperity. But you would have to employ a remarkable magnifying glass to discover in these same city churches one grain of second blessing holiness.

Several good men among us thought that the Methodist Episcopal church was the very door of opportunity for the holiness people of Texas to find a congenial and efficient church home, but it has proved otherwise.

So the Terrell convention did not provide any church home for the unchurched, but said to them, "Go and join some church and we will organize ourselves into a State Holiness Union, and auxiliary to this the counties may organize county unions, and the communities may organize local unions, and there we can meet for fellowship, conference, and evangelistic meetings.

No one could become a member of these unions unless he had a church membership somewhere or a "reasonable excuse" for not be-

ing a church member. Many went away from this meeting feeling that they had been prevailed upon by the very conservative leaders to leave undone the thing that should have been done, *viz.*, to either organize a church or an association or to select a church; said association to perform some of the functions of a church (namely, licensing preachers and so forth), which was done the following year. This organization fell so far short of the wants and needs of the people that not a half dozen local unions were organized under its constitution, and it did not have life enough to have a second annual meeting.

When it was seen that the organization formed at Terrell was a failure on account of its requiring people first to unite with some already existing church, or to have a reasonable excuse, there was a clamor for another convention to provide a home for the homeless holiness people, since the Terrell organization did not have a second meeting.

A call was made as before, signed by quite a number of holiness people, even more than the first call, as the interest had increased in organized work. This call, like the first one, was drawn up by Rev. E. C. DeJernett and vigorously pushed by C. B. Jernigan, who was an enthusiast for some sort of an organization for the holiness people, as he, like many others, was not content to unite with the Free Methodists, nor was he willing to unite with the then existing Holiness church, as it had the same difficulties in the way that the Free Methodists had, *viz.*, opposition to church organs, and public collections. This convention met in a mission hall in Greenville, Texas, November, 1899, and matters concerning organization were discussed at length. The second day it met in the large dining room of the Texas Holiness University, at Peniel, the site of the college, two miles north of Greenville. There a heated discussion was carried on all day. Many views as to what ought to be done were advanced. The presiding elder of the Methodist Episcopal church; Rev. J. W. Lively, who had been compelled to leave the Methodist Episcopal Church, South, for preaching holiness, and who was now doing a good work along this line, made a vigorous plea for all of the holiness people to come to the Methodist Episcopal church, as they could obtain the needed help from its great mission funds, and the preachers could be trained in its universities and colleges, and money could be procured to assist in building churches from its church extension funds. He closed his plea with these words: "Come home, boys, to your mother. Methodism is the mother of holiness. Come home, and we will do as they used to do: give you a horse to ride, and a pair of old-fashioned saddlebags, with a Bible in one side and a Methodist hymn book in the other; and put some

money in your pockets, and send you out to preach holiness." But the boys would not come home.

The convention did not see its way clear to go into his church, yet there is little doubt in our minds that his speeches, together with the influence of a few other conservative leaders, prevented the convention from taking any other action than to express themselves that they believed it to be God's purpose and plan for the holiness people to not form a new church or denomination, but have its professors join or remain in the old denominations, and therein bear their testimony and do their church work.

Yet there was a large minority of this convention, who, feeling a need of a closer union of forces, and a more perfect fellowship, and a better protection to the cause from inefficient and false teachers, and of conserving the work being done by our evangelists, favored a new church, or some other organization which would perform some of the functions of a church, or else that the holiness people as a body go into some already existing church, provided the proper concessions and liberties be granted them.

A motion was then made that a committee of seven be appointed, to form a statement of doctrine that all could agree to and that they report in three years, at which time another convention would be called to hear this report. A substitute was offered: That this committee report in three months instead of three years. Both motions were lost and a motion then prevailed to adjourn *sine die*. And the convention adjourned without doing anything. At this juncture C. B. Jernigan who was still enthusiastic for an organization, held a hurried consultation with a few who were in favor of organization and privately called a meeting to be held at his home on North Wesley street, in Greenville, that night, for the purpose of organization.

There were seven persons present at this meeting (the Bible number): C. B. Jernigan, C. M. Keith, C. A. McConnell, Dennis Rogers, William Jenkins, and Mrs. Johnny Jernigan. After a short talk by C. A. McConnell a motion prevailed to adopt the plan of organization used by the Northwest Texas Holiness Association, which was organized in August the same year at Sunset, Texas; but to make it larger in its scope, and call it the Holiness Association of Texas. Rev. Dennis Rogers was elected president, and C. B. Jernigan, secretary. It was decided to call another convention to meet in Greenville, December 23, 1899, to perfect this organization and to give others a chance to unite with this association. At the December meeting there were only a few present, since the most conservative leaders had decided that nothing could be done; and many talked of would-be leaders, and self-appointed Moseses. Such talk frightened many away from the December convention; but there

were a few who had heard the wail of the unchurched holiness people, and were determined to follow the pillar of cloud and fire and provide a home for these excluded people:

C. A. McConnell wrote an article for the *Texas Holiness Banner*, then published in *Sunset*, which sets forth the action of this convention very clearly. We insert the article:

THE STATE HOLINESS CONVENTION

It was the privilege of the writer to attend the convention called at Greenville, on the 23d of November, for the purpose of discussing the necessity or advisability of providing a church home for the homeless holiness people of Texas.

Rev. E. C. DeJernett, one of the wisest and strongest of our leaders, was made chairman of the convention, and Brother Hall, secretary.

The convention was, as the writer believes, as representative a body of holiness people as could be gotten together in Texas. A number of evangelists, preachers, and workers were present from various parts of the state, and without exception they told the story of a necessity their experience had shown of some sort of local organization, and perhaps more, to conserve the work.

Then the question was, what kind of an organization? That was the meat of the whole matter. It developed in discussion that there were three minds among the people: the "stick to our church" people, the independent church people, and people who thought there were already enough denominations, and that a denomination was not a church anyway. No decision of any kind was reached the first day.

The second day's sessions were, at the invitation of President Hills, held at the splendid new building of the holiness college, two miles from town. Throughout the morning session the various denominations were called in review to show their acceptability as a home for a people baptized with the Holy Ghost. Presiding elder Lively, of the Gulf Mission conference, Methodist Episcopal church, with his great heart overflowing with love for God's sanctified people, would have us all back in the bosom of the "mother church." He declared to us that the church of Wesley was "the only logical home of every sanctified person," and the elder prophesied in his most impressive manner, that we would see the whole holiness movement within the Methodist Episcopal church—all except, perhaps a little remnant, not to be characterized in respectable terms.

The dear old father in Israel, bless his loving heart, for he is lovable, sweet as honey, if he does wear Methodist glasses, pointed out to us poor people the greatness of his church, its power, its wealth, and its stability, and then the certainty of destruction overtaking any holiness movement outside the fostering care of that church. He declared solemnly that a holiness church never would, never could be established; that were the holiness people to get all together in one body they would proceed to destroy each other. And Brother Lively believed every word he said.

Rev. C. M. Keith, editor of the *Advocate*, keen, logical, and earnest, led in expressing the views of those who are averse to being controlled by episcopacy.

Brothers Jernigan, DeJernett, Tom Rogers, Dennis Rogers, Cooley, and others favored action on independent lines.

President A. M. Hills, in a most wise and temperate address, counseled against hasty action. He urged the gravity of establishing a new church, and begged the convention to give the matter mature deliberation.

By invitation the writer explained the "Sunset Plan," or the "North-west Texas Holiness Association," as it has become.

At the first the voice was unanimous that "something must be done," but finally it became evident that those who were "comfortable" in their church relationship, were strenuously opposed to the organization of a new denomination, and indeed, that any positive action whatever should be taken by the convention.

On the other hand, those who had been out and seen a great necessity, were equally earnest in calling for immediate relief. So the "new church" was talked up and talked around, and finally talked to death before it had birth. A motion by Sister Lula Rogers prevailed, that the convention adjourn *sine die*.

During the two days' discussion the underbrush was cleared away, and at night after the second day the Holy Ghost had right of way. A number of preachers, evangelists, and workers met at the home of Brother Jernigan and indorsed the method of work and organization of the Northwest Texas Holiness Association.

They determined to form a North Texas Association, and every worker went out from that place to organize at once the various communities into bands, which would send delegates to a called convention at Greenville, December 23, 1899, to form such association.

Representatives from the Holiness church proposed a modification of the discipline and rules of that church, looking toward the union of that body with the Northwest Texas Association and North Texas Association into a Texas Holiness Association, to be chartered under the laws of the state.

Glory to God for leading His people in wisdom.—*Texas Holiness Banner*, December, 1899.

At the meeting in Greenville in December it was decided to meet the next May in connection with the Holiness Church Association, at Holiness Park, in Collin county, seeking a union with the Holiness church in this association. At this meeting there was a good representation of the Holiness church, which was about dead as a church, on account of its peculiar restrictions; and a goodly number of unchurched holiness people, together with a good representation from the Northwest Texas Holiness Association.

At this gathering things worked more smoothly, since those who did not want anything remained away, and left those who did want an organization to go ahead with their work. The Holiness Association from this time took on a permanent form and began to be recognized; but many of the most conservative ones were still afraid of the new organization, and would have nothing to do with it.

The next meeting of the association was held in November, 1900, at Sunset, Texas, where there was a still larger attendance, and many of the opposers began to see that something was about to be done in the way of a permanent organization; yet the attendance was still small in proportion to the number of holiness people in the country at that time.

A constitution and statement of doctrine were drawn up, and a further meeting was called for Peniel, in May, 1901, to submit the

new constitution to the people for their adoption or amendment.

There was a large and enthusiastic attendance at this meeting. The constitution, drawn up at the Sunset meeting, was adopted, and the Holiness Association of Texas was fully launched. It was incorporated in December, 1900, by E. C. DeJernett, C. B. Jernigan, and C. A. McConnell, and continued through ten successful years, or until November, 1910, when it was changed to the Texas Holiness Union. This body omits from its organization several of the functions performed by the former, as the changed conditions rendered this necessary.

STATEMENT

ARTICLE I—NAME

This association shall be called The Holiness Association of Texas.

ARTICLE II—OBJECT

The object of this association shall be the promotion of the doctrine and experience of scriptural holiness throughout the world.

ARTICLE III—STATEMENT OF DOCTRINE

We accept the Bible, illuminated by the Holy Spirit, as our rule of faith and practice.

We believe in God the Father Almighty, Maker of heaven and earth; Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried: the third day He rose again from the dead, He ascended into heaven and sitteth on the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead.

We believe in the Holy Ghost, the Church of our Lord Jesus Christ, the communion of saints, forgiveness of sin, resurrection of the body, and life everlasting.

We believe conviction is God's work of convincing the soul of sin, of righteousness, and of judgment—this He does through His Spirit, through His Word, His providences and human agencies.

We believe repentance consists of a godly sorrow for sins committed, a forsaking thereof, and turning to God in humble confession with works meet for repentance; including the forgiveness of enemies, and making restitution to those wronged, up to the measure of ability.

We believe that conversion consists of justification and regeneration, which occur at one and the same time. Justification is the act of God whereby all past sins are forgiven through faith in our Lord and Savior Jesus Christ. It comes immediately in connection with true repentance and restores the guilty soul to peace and favor with God. Regeneration implants the spiritual life in the heart, changing the soul from death unto life and is always accompanied by the direct witness of the Spirit.

We believe in holiness, or entire sanctification; that it is a second definite work of grace in the heart, whereby we are thoroughly cleansed from all sin; that only those who are justified and walking in the favor of God can receive this grace; that it is not absolute perfection—that belongs to God alone. It does not make man infallible. It is perfect love—the pure love of God filling a pure heart. This love is capable of increase. It prepares for more rapid growth in grace. It may be lost, and

we need to continually watch and pray. It is received by faith, after consecration. It is accomplished by the baptism of Jesus Christ foretold by John the Baptist. It is loving the Lord our God with all the heart, soul, mind, and strength, and our neighbor as ourself (Matt. 22:27-30). It was this which the disciples received in the upper room at Jerusalem on the day of Pentecost, for which Jesus commanded them to wait. It is the inheritance of the Church; and with it comes preparation, and anointing, illumination and power for the work to which God has called us. Our preachers are to definitely preach it and urge it upon all believers—it is the privilege and duty of all believers to seek and obtain it. It is this to which we are called: "That we might be partakers of his holiness" (Hebrews 20:10).

ARTICLE IV—HOW COMPOSED

This association shall be composed of individuals, bands, unions, county and district associations; local churches, or members of any denomination who hold and promulgate the statement of doctrine adopted by the association, and who shall make application for membership and are received by a majority vote of the association present, they giving evidence of being in or earnestly seeking the experience of entire sanctification.

ARTICLE VI—LICENSING PREACHERS

This association shall have the right to license or recommend evangelists, pastors, or workers who come duly recommended by the local bands, unions, or churches of which they are members. If not a member of any organization, then by at least two members of this association.

The candidates had to appear before a committee of examination appointed by the association, whose business it was to inquire into their gifts, graces, qualifications, and call to the ministry, and see if they were in harmony with our statement of doctrine, and furthermore, they must give evidence of being in the experience of holiness. If all these points were satisfactory, the association granted them license for one year, when it might be renewed if they remained blameless in life and official administration. The seal of the association, with the names of the president and secretary were affixed to these licenses. A number of our preachers who held licenses from other churches and organizations obtained a second one from this association, as they desired its indorsement. The state authorities ruled that persons bearing license from this association could celebrate the rites of matrimony between parties, which was done in a very few cases.

ARTICLE VIII—OPIUM, INTOXICANTS, TOBACCO

The use of opium, morphine, and all intoxicating liquors, unless prescribed as a medicine, and the use and sale of tobacco in all its forms, is prohibited.

This association had its annual meetings in November, which were well attended by people from different parts of the state, and

frequently from adjoining states. They were characterized by great revival power, and many were swept into the kingdom at these times. They served to bring the scattered holiness people together where they might form holy acquaintanceship and enjoy a precious season of fellowship with the saints. Some of those attending these meetings were so far removed from other holiness people that it was at these annual meetings only that they enjoyed the privilege of association with any other holiness person, or of hearing a holiness sermon.

From the first, at its annual meetings, this association had its missionary anniversary or rally, when missionary sermons were preached, and returned or outgoing missionaries made addresses, and financial pledges for missions were taken, sometimes amounting to more than \$1,500. This association wholly, or in part, supported several foreign missionaries. In addition to the cause of missions, the association fostered and contributed liberally every year to the Berachah Rescue Home for fallen girls, also to the Peniel Orphans' Home, and the Texas Holiness University, now Peniel University, in whose chapel it held three of its annual meetings.

Linked together as closely as were David and Jonathan were this association and the *Pentecostal Advocate*, formerly called the *Texas Holiness Advocate*. Its first two editors, C. M. Keith and C. A. McConnell, being two of the seven who set the association going.

The following were the places where its annual meetings were held: Holiness Park, Sunset, Peniel (the constitutional meeting), Oak Cliff, Waco, Fort Worth, Oak Cliff, Peniel, Arlington, Fort Worth, Plainview, and Peniel.

The Holiness Association of Texas has fulfilled its God-given mission and served its day and generation, and is fallen to sleep. "God buries His workman, but His work goes on."

The last meeting of the Holiness Association of Texas convened at Peniel, Texas, November 15-20, 1910. It was found that there was no place for such an association longer, since the widespread organization of churches with its pastorate to care for the people. However, there were a few who strongly favored the carrying on the work of the association under another name, but this failed for lack of interest.

In the midst of the workings of the Holiness Association of Texas there was a cry made for the organization of real churches to care for the people. Their children had no baptism, and their people no sacraments, and the children of the holiness people were ostracised by others who had church membership.

In the summer of 1904 Rev. C. B. Jernigan got in touch with the Church of Christ—better known as The New Testament Church—which was started in western Tennessee in 1898 by Rev. R. L. Harris

and carried to western Texas. Rev. R. L. Harris had died, and his wife, now Mrs. Mary Lee Cagle, Rev. William E. Fisher, Rev. J. W. Manney, Rev. W. F. Rutherford, and others were carrying on the work, there being a few churches in Arkansas led by Rev. J. D. Scott, Mrs. E. J. Sheeks, and others. With these he began to plan for a union of all churches that taught holiness as a second work of grace, and a delegated body of these two churches met at Rising Star, Texas, in November, 1904. The Holiness Baptist church in Arkansas had also been invited to participate in this union; but they refused to unite unless all would agree that baptism by immersion would be the recognized mode for the church. The Church of Christ practiced baptism by pouring only; while the Independent Holiness church was not restricted to any special mode.

At the Rising Star council, the two churches, the Independent Holiness church and the Church of Christ, were united into one body; under the name of The Holiness Church of Christ. There were now three annual councils of this church, the western Texas, the eastern Texas, and the Arkansas. There was provided for a general council every two years. The first general council of The Holiness Church of Christ met in the college auditorium at Pilot Point, Texas. Rev. Dennis Rogers was elected president and Rev. C. B. Jernigan, secretary. The minutes show a total of seventy-seven churches, forty-five elders, and thirty licensed preachers represented at this council. The second session of the general council met one year later in the city hall at Texarkana, Texas-Ark. What followed will be treated in the chapter on church union.

CHAPTER XX

INDEPENDENT HOLINESS CHURCH

Relentless warfare was waged on both preachers and people who preached and professed holiness in the early days of the movement in Texas. There was a united effort on the part of the old-line churches to crush out this "modern heresy," as they called it. Preachers preached sermons, and published books against the doctrine. Among the Baptists they excluded them from fellowship. The Cumberland Presbyterians rejected them in their synods, and the Methodist Episcopal Church, South, placed their preachers in local relations for "inefficiency," even though they brought up all finances, and reported great revivals on their work. One Methodist bishop said openly at an annual conference that they would stamp holiness out of their conference if it took five years to do it. Well, they did that very thing. At that time there were eighteen pastors in that conference preaching the doctrine, and their people were sweeping into the blessing by the hundred. In the allotted time, five years, there was not one left who preached the doctrine and called seekers for the blessing. They all either left the church or compromised and quit preaching holiness.

Just following this the Holiness Association of Texas was organized, to in some sort of way hold the holiness people together. They were a mixed people, coming from almost every church in Christendom, many of them excommunicated, while others held only a nominal relation, and were not granted work of any kind in their churches. Some others, such as the Free Methodists and Wesleyan Methodists, were held in good standing in their churches.

God's Revivalist, at Cincinnati, held out to the people a church home; the Apostolic Holiness church, but this did not seem to satisfy the demands of the South. Seeking a church home where the sacraments could be administered, C. B. Jernigan and his wife, Mrs. Johnny Jernigan, and Rev. A. G. Jeffries united with that church, and were ordained.

The Holiness Association of Texas was now in full blast, and had on its roster the names of more than two hundred ministers; but little provisions were made for the laity. True, holiness bands were organized, and some of them had a regular preacher who preached for them, but there was no baptism, nor sacraments for her people, and they were called come-outers by the church people. Their children were deprived of these privileges, and derided for the

same reason, until the sting of the conditions were sorely felt by some.

The Holiness church, which was brought from California by Dennis and Tom Rogers, seemed too narrow, as their manual did not allow the church organ, nor a public collection. Some churches had been organized and I believe about five church buildings were built, but they were on the decline.

About this time Rev. C. B. Jernigan, in company with Rev. E. C. DeJernett and Rev. Ben Cordell, spent a night in a hotel at Van Alstyne, Texas, and before retiring that night asked the Lord to send a holiness preacher to hold a meeting in that beautiful, rich town. In a few months Rev. C. B. Jernigan and Rev. Noah Cooley were called there by Rev. John Majors, and his brother, Frank, for a meeting. It was in the dead of winter and the Texas black mud was sticking in a terrible way, while the rain poured. This meeting was started in the Presbyterian church, but the rain poured until attendance was small. While in prayer over the situation the Spirit gave the evangelists a very unique announcement, which was printed and the town sown down with them the next day, which brought out great crowds from that on. We reproduce the handbill:

AN AWFUL CYCLONE

3,120 STRUCK BY LIGHTNING

A CITY TERRIBLY SHAKEN A MAGNIFICENT CHURCH RUINED
PEOPLE SCREAMING IN THE STREETS LIKE DRUNK 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.

Drunk men in the streets: 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.

In spite of the rain and Texas black mud the people came and the power of God was present to convict, save, and sanctify; and the shouting soon began to annoy the staid and orderly people of the church, and the evangelists were told to close the meeting. But the town was just getting interested in the revival, so the opera house was rented and the revival continued. The preacher who

had invited the evangelists now became nervous about leaving a church and going into the opera house with the meeting, but the revival went on and nearly one hundred people were blessed in that meeting, and plans were laid for a tent meeting in the following summer, which resulted in more than one hundred more sweeping into the kingdom. Many of the hardest cases in town had been saved in these meetings, among them drunkards, bootleggers, gamblers, and horse traders.

These diamonds dug from the rough, together with their families, and many others, needed a shepherd's care, but no church home was provided, and the evangelist did not urge them to join holiness fighting churches; but they longed for a place of worship, so they attended the different churches in town, looking for a congenial church home. They found the different pastors arrayed against the holiness people, and sharp insinuations cast at them from the pulpit.

In the early spring of 1901 these people sent a delegation to the evangelist who had preached holiness to them, with the demand for a holiness church home. He visited them again and after a consultation together they could find no church that suited them, so it was decided to organize a new holiness church; and to call it the Independent Holiness church, so as to distinguish it from the Holiness church that came from California some years before, that had about become extinct. At the Carter opera house, where the meeting was held at first, the first Independent Holiness church was organized in June, 1901. Rev. C. B. Jernigan was chosen pastor. A committee, after much prayer, wrote out a manual. Not a man in the whole number of charter members was a land owner. All poor renters, but God was with them. There was no money in the treasury to pay for printing the new manual, and John C. Tipton, then a very poor man, living on a rented farm, volunteered to sell a load of wheat out of his granary that he was keeping for his own family flour, and out of this he paid for the printing of five hundred copies of the manual. These were sent out to others who were interested in church affairs.

The pastor gave half time to this church, and the balance to evangelistic work. At the first meeting there was another church organized at Red Oak, near Blossom, Texas, and then another at Lawson, and soon there were other calls for churches.

The next spring, at the regular spring revival at Peniel, at the Texas Holiness University, while Rev. H. C. Morrison was preaching, he took occasion to severely rebuke the starting of a new church. Among other things he said, "An unknown wood chopper had gotten him a jack knife and a corn stalk and sat down under the shadow of a haystack and whittled him out a church to suit himself, and now was trying to herd the whole holiness movement

into it." He further said, "When we need a new church we will call a *great convention* and we will find us a Moses, and when he starts down the road there will be a dust in the desert." At this there was a great stampede, and a rousing chorus of "Amen! Amen!" from many quarters, while the man who had organized these churches sat still in the congregation in deep meditation; wondering where the great convention was held, and who attended when the real Moses was called. If the records are true, there was only Moses, the burning bush, and Jehovah. This is the usual convention when God needs a man. In January, 1902, at a meeting it was agreed to build a church in Van Alstyne, and a subscription was started, and \$400 was subscribed by the members of this poor church. A building committee was organized and work began on the house. God moved on the hearts of the people and the house went up like magic, and when the last nail was driven there was money enough in the treasury for the paint, and the house was finished at the cost of over \$1,000 and not a penny of debt was against the building. The people of the town were amazed; and said they never saw a church built so easily.

On February 16, 1902, Rev. E. C. DeJernett preached the dedicatory sermon, and the power of God was on the church, and it grew in numbers and prospered. Great opposition sprang up from the Holiness Association folks against the little holiness church, and articles were written against it in some of the holiness papers, and many stories were adrift about these "would-be leaders"; but it soon became apparent that the Independent Holiness church had come to stay, and people flocked into it by the hundred.

Our schools and papers and missionary interests had been started as undenominational affairs, and now to see the church coming in like a tide, with a paper and a school that stood distinctively for church work, and for it to gain such rapid prosperity and favor among the people, the leaders of these undenominational institutions were perplexed to know just what to do with their work thus started. Indeed it was a vexing question, and one that kept the Pentecostal Mission work at Nashville, Tenn. (the McClurkan work), out of the Pentecostal Nazarene church for a long time. People from many denominations, and many who were not in any denomination, had contributed liberally to these institutions, and now to break with them so suddenly and all come into a church, and begin work as a church, was indeed a vexing question. Thousands of dollars had been put into these institutions, and hundreds of students were in attendance at their schools. The question was: What effect will it have on them? The coming church was inevitable. It had come to stay. In spite of all its opposition it grew and prospered.



FIRST INDEPENDENT HOLINESS CHURCH IN TEXAS
VAN ALSTYNE, TEXAS

FIRST INDEPENDNT HOLINESS CHURCH COUNCIL

In October, 1902, during the Rees meeting at Paris, Texas, a number of the leading preachers and laymen who were interested in church work met and discussed the necessity for having an annual council of the Independent Holiness church. Up to this time there had been no annual meeting of the various churches, as they had made their reports annually at the annual meeting of the Holiness Association of Texas, and many of the leaders of the association were opposed to a separate organization, but thought that it would be best for the holiness movement to still remain in one body. Some of the association preachers who did not see the necessity of a holiness church and who never did unite with the church, but wanted to become pastors of some of the holiness churches, raised quite a stir because of the organization of another annual meeting which they thought would interfere with the annual meetings of the association and opposed the annual council vigorously.

At this meeting in Paris many of the church leaders were present and formed a tentative annual council, and blocked out its policy to be adopted at a meeting that was set for February, 1903, to meet in Blossom, Texas.

The Blossom meeting was well attended, and a spiritual feast was indeed spread, the business sessions would sometimes end in an altar call, and souls would pray through at the altar. The saints would leap and shout for joy, and a revival wave was on the whole town. Truly God was honoring the work.

At the Paris meeting Rev. C. B. Jernigan was elected president of the annual council, and Rev. James B. Chapman, secretary. Rev. Mr. Chapman had been a mighty champion for the organization of holiness churches. As soon as he heard of the organization of the first church at Van Alstyne, Texas, he wrote to know about the church and how to proceed with the organization of the work where he had held meetings. Soon he was in the church, and was among the very first to push church organization and conserve his work. All through eastern Texas and in Oklahoma he had held meetings and saw the need of some method of holding his people together. He organized churches along the line of Louisiana, at Bivins, Texas, and Vivian, La.

A MARRIAGE AT THE FIRST ANNUAL COUNCIL

Like the marriage at Cana of Galilee, the water of free and easy unrestrained, unorganized holiness, was transformed into soul-stirring wine of order and organization. As the saints were partaking of this new wine at the last of the feast, and boldly praising the King for the best wine now being served, Rev. James B. Chapman

entered the church in open session of the annual council with Miss Maude Fredrick by his side, accompanied by some friends and relatives.

Rev. C. B. Jernigan met them at the altar and the marriage ceremony was performed which made them one. Waves of glory swept over the congregation while the preacher was praying, which continued while congratulations were extended. Such marriage ceremonies are not always seen, even in church. Surely the seal of God was placed on this marriage. We can never forget the scenes of that hour.

SECOND ANNUAL COUNCIL

In November, 1903, the second annual council of the Independent Holiness church convened at Greenville, Texas. It met in a rented hall that was at that time being used for a holiness mission. There were twelve churches represented at this council. Up to this time there had been no separate annual meeting of the holiness churches, but they had met in conjunction with the annual meeting of the Holiness Association of Texas. Now to break with the association and meet in a separate annual meeting was too much for some of the association people, and there was talk of charges of disloyalty against their leaders when the association met. When the council met the association people were afraid of this new church movement, and did little toward the entertainment of the delegates to the council, and spoke against it in very discouraging terms. Few homes were open for the delegates, in fact, none at the first, and the entire delegation was fed from the table of Rev. C. B. Jernigan, while the women slept in his home, and the men slept in the mission hall on rented beds. When the council opened he had \$1.50 in money and half a sack of flour; but when it closed he had \$15 and three sacks of flour. The merchants in town sent down great hack loads of provisions of their own accord, while the delegates paid in money, without the asking. There were about sixty people in all, delegates and anxious visitors.

Rev. Seth C. Rees, who was one of the leading spirits at that time in the Apostolic Holiness church, was invited to attend this council, with the view of the union of the two bodies, as there was no thought of a lone church, but simply to start an organization that would hold the people together until a union of holiness churches could be perfected, which was afterward consummated. This invitation aroused the editor of a holiness paper and he wrote a strong article about a "cleaver" that was destined to split the holiness movement. This editor had not yet got the vision. In this article he said to Rees, "Please do not come among us." On seeing this editorial Rees was asked not to attend, as it might work harm at this

time. The council was a decided success, and great power was on the people from the very first. The leading men in this work were Rev. C. B. Jernigan, who had organized the first church; Rev. James B. Chapman, who had done a great work in eastern Texas and Oklahoma in revivals and organization; Rev. J. W. Land, of Louisiana; Rev. C. C. Cluck, who had conducted many great revivals in eastern Texas; Rev. I. D. Farmer, the colaborer with C. C. Cluck; Rev. Dennis Rogers, who had always stood for an organized holiness church; and others whose names we can not now recall. Rev. C. B. Jernigan was elected president, with Rev. J. B. Chapman, secretary.

The third annual council met at Blossom, Texas, October 5, 1904. This was a splendid gathering of representative holiness people, many of whom were in attendance to see if the church was a success. The revival tide ran high, and many people were blessed in this council. Twenty-seven churches were represented at this council. Just prior to this meeting the president of the council had been invited to attend the annual convocation of the Holiness Baptist church, at Piney Grove church, near Prescott, Ark., with the view of the union of the two churches. They sent representatives to this council, as the Rising Star council was to convene in November the same year, at which two holiness churches united, but the Holiness Baptist church would not unite.

At this session of the annual council delegates were elected to represent the Independent Holiness church at the annual council of the Church of Christ that met the next month at Rising Star, Texas, at which plans for union were laid.

CHAPTER XXI

CHURCH OF CHRIST

In 1893 E. H. Sheeks and wife, Mrs. E. J. Sheeks, attended a revival meeting at Bells, Tenn., conducted by Rev. Robert L. Harris, who was at that time a Methodist preacher. They were both reclaimed and sanctified, and accompanied him to his next meeting at Friendship, Tenn. Rev. Mr. Harris was in poor health, and at the close of this meeting Brother Sheeks invited Brother Harris to share their home with them in Memphis, which was accepted, and that fall they went to Memphis, and remained there until the next April.

Rev. Mr. Harris' health having failed, and seeing the necessity of getting this glorious doctrine of holiness to the world, after much prayer over the matter, he decided to start a paper, which was called *The Trumpet*, and a servant's house on the premises was converted into a printing office, with Rev. R. L. Harris, editor, and Mrs. Mary Harris and Mrs. E. J. Sheeks, typesetters.

In April, 1894, E. H. Sheeks formed a partnership with R. B. Mitchum in a store at Milan, Tenn., and immediately moved there. Rev. Mr. Harris and wife accompanied them, but being unable to secure a house large enough for all, Brother Harris and wife were offered a home with R. B. Mitchum, and here again a servant's house was changed into a printing office, and *The Trumpet* was printed in Milan.

Soon after moving to Milan, Rev. Mr. Harris began a series of sermons on the government and doctrines of the New Testament church, using the parlors of Brother Mitchum's home for a chapel. In June he began a tent meeting, which closed July 9, 1894, in the organization of the New Testament Church of Christ, with thirteen charter members: Rev. R. L. Harris, Mrs. R. L. Harris, R. B. Mitchum, Mrs. Donie, E. H. Sheeks, Mrs. E. J. Sheeks, Miss Emma Woodcock, Miss Susie Sherman, Miss Grace Geigel, R. Y. Moore, F. A. Hite, W. M. Mann, Dr. Harris. Rev. R. L. Harris was called as pastor, and filled that office until his death.

In less than three years this church had four missionaries in foreign fields, and was supporting a Hindoo boy in India (Bacher Maghjee), who is at this writing in school in Peniel, Texas. Brother and Sister Sheeks also were supporting a missionary and a girl in India.

At the death of Rev. R. L. Harris the mantle of his great work fell on his faithful wife and Mrs. E. J. Sheeks, who carried forward

this new work until it spread through Tennessee, Mississippi, Arkansas, Texas, New Mexico, and as far west as Arizona. Mrs. Sheeks did the work in the East, while Mrs. Harris (now Mrs. Mary Lee Cagle) pushed her work in the West. Although women preachers, they have shown to the world their call and qualifications for planting holiness churches and maintaining them. Out of this work came a host of preachers and workers who are still pushing the work for God.

Soon after the death of Rev. Mr. Harris, Mrs. Harris and Mrs. Sheeks became colaborers in gospel work, and the tests and trials came thick and fast. Women preachers were not popular, and all hell tried to stop them, but they went forward with a determination to win, and God mightily blessed their labors. Brother Sheeks bought them a big gospel tent. This made them independent of churches, which so often refused them their houses. The work spread rapidly in Tennessee, Alabama, and Arkansas, and scores were brought into the blessing of holiness.

R. B. Mitchum, and wife took charge of the church in Milan when they were away, and continued in charge until 1905, when they moved to Nashville, and the church was disbanded.

In August, 1897, Mrs. Harris sent an urgent call for Mrs. Sheeks to assist her in a meeting in Alabama, but after much prayer, Mrs. Sheeks wrote her that she was not led to go, but that God had something else for her in Tennessee. The same day, after she had mailed the letter, she got a letter from Hillville, asking her to come there for a revival, and she and Mrs. Mitchum went, and God blessed them in a most wonderful way. The tent would not hold the people, and many of the leading people of the town were saved and sanctified, one of whom is now teaching in Asbury College. The country for several miles was stirred over the revival and the women preachers. People threw away their tobacco (something new in religion then), lodges and worldliness in all forms were abandoned, old feuds were settled, and more than one hundred prayed through in this meeting, and a Church of Christ was organized to foster the flock. Mrs. Sheeks became their pastor and continued in that capacity for nine consecutive years. Soon a nice large church was erected and furnished in good style. The work of this church still abides.

From Hillville the tent was moved to Brownsville, the county seat, and here again God gave a great revival, and many people were saved. This meeting did much to break down prejudice in that country, and open the way for still greater work. Again the tent was moved, and a meeting begun at Gadsden, and the third real holiness revival was on, and many found God. In these meetings Mrs. Sheeks was assisted by Mrs. Mitchum, Miss Tena Platt, and Miss

Annie Johnson, now Mrs. Annie Fisher, the wife of W. E. Fisher, who had just begun to preach.

After this Mrs. Sheeks was associated with Mrs. E. A. Masterman, who was her gospel singer and traveling companion for nine years, the whole year around, taking no vacation, but enduring hardships like good soldiers of Christ; holding meetings in Kentucky, Tennessee, Alabama, Mississippi, Missouri, and Arkansas. Mrs. Sheeks preached at the Beebe camp in 1899, which caused her to get a call to hold a meeting at Stony Point, a Methodist church, three miles out from Beebe. This meeting was in October, 1899. The weather being bad, the meeting only continued a few days, but she was called back by the pastor, Rev. E. N. Pitts, and she and Mrs. Masterman returned the following summer for a tent meeting, and the tent was pitched alongside the Methodist church. This meeting ran two weeks, and was the stepping stone to the organization of the first Church of Christ that was organized in Arkansas, which still holds its function as a church, and from it a light has radiated throughout Arkansas. Stony Point was the mother church in Arkansas. Great crowds thronged the services to see the mighty works of God; scores prayed through to victory, old troubles were settled, confessions were made, and many times the altar service ran all night, so deep was the conviction that people were unable to go home, but fell into the straw and cried to God for salvation, which came in abounding grace and shouting victory.

Mrs. Sheeks was called as pastor of this church, and served them for seven consecutive years. The first year they built a nice church, Brother Sheeks donating liberally to its construction. He was no preacher, but he was a cheerful giver, and God prospered him in his business for it.

The next day after the Stony Point meeting they began another revival, moving the tent seven miles to Union Valley, where the Lord blessed the old-time gospel. The workers from Stony Point came and assisted in song, prayer, and praise, and numbers were blessed there also. The pine woods resounded almost continuously with the voice of prayer. Here a man alone in secret was praying at the top of his voice, yonder a group were on their knees out in the pines, when soon there would be the shout of triumph and victory, while at the tent there was little time for preaching, and often the altar would be filled the second time, and sometimes the third time in one service. Most of the people were members of the Baptist church, and on the first regular church day they turned out twenty-one for professing holiness, most of whom united with the Church of Christ at Stony Point.

The next meeting was at El Paso, Ark., near enough for the



R. B. MITCHUM
Pres. Holiness Church
of Christ

P. F. BRESEE H. F. REYNOLDS
Gen. Supts. of Pentecostal Church of the
Nazarene.

young converts from the other two places to attend and render great assistance in the meeting, and a mighty revival was the result.

Thus from place to place these two handmaidens of the Lord went; Mrs. Sheeks preaching, and Mrs. Masterman singing the gospel. When the weather was too cold for the tent to be used they preached in churches and schoolhouses, and in rented halls, that fall opening a mission in the city of Little Rock, which afterward resulted in the organization of another church. Mrs. Sheeks held meetings in Jonesboro, Black Oak, Monett, Beech Grove, Brinkley, Monroe, Madison, Green Brier, Vilonia, Texarkana, Hartford, Kingsland, Mena, Delight, Cabot, Hatfield, Waldron, and many other places, planting churches and conserving the work as she went.

In 1905 she held a meeting in Lafayette Springs, Miss., which resulted in the organization of the church at Thaxton, the first holiness church in that state, from which went out several preachers, and several other churches were organized from their work.

The first annual business meeting of the several churches convened at Milan, Tenn., December 12, 1899, at which R. B. Mitchum was chosen chairman and Mrs. E. J. Sheeks, secretary. These churches were strictly congregational in form of government, and would not accept members who had been immersed, unless they would be baptized by pouring or sprinkling. This caused quite a commotion in some places. Another question that arose was the ordination of women preachers. At this annual meeting three were ordained, two women and one man, Mrs. E. J. Sheeks, Mrs. R. L. Harris (Mrs. Mary Lee Cagle), and Rev. G. M. Hammond.

The second annual meeting was held at the same place, December 13, 1900, with the same officers elected. At this meeting it was decided to call the annual meetings. The annual council of the Church of Christ, composed of a delegated body from the several churches. Such councils were held at Jonesboro, Ark., 1901; Hillville, Tenn., 1902; Beech Grove, Ark., 1903; Stony Point, Ark., 1904. About this time it was deemed necessary to have two councils, the eastern, composed of Tennessee, Mississippi, Missouri, and Arkansas. The western embracing the state of Texas.

THE CHURCH OF CHRIST IN TEXAS

On December 28, 1897, the first Church of Christ was organized at Swedonia, Texas, by Mrs. Mary Lee Cagle. This was a Scandinavian settlement, and most of the members were Swedes. Among the charter members was Miss Annie May Johnson, now Mrs. William E. Fisher. She was a strong preacher and did a mighty work in the early days in Texas. Many other churches soon followed in the adjacent country, all of which still hold their function as churches to this day, and all these years have prospered. While perse-

cution thick and fast has come their way, God has led them steadily on to victory.

In 1897 a church was organized in Waco, Texas, by Rev. J. A. Murphree. It was at this time that Rev. William E. Fisher united with the church, and has since figured extensively in church work. He was the first District Superintendent of the Abilene District, then of the San Antonio District, and at this writing is pastor of the First Church of the Nazarene, Kansas City. Also at this meeting Rev. J. T. Upchurch, that pioneer rescue worker and founder of the Berachah Rescue Home at Arlington, Texas, united with the church. It was here that Rev. Bert Freeland and Rev. J. W. Manney came into the church. All of these are still members of the Pentecostal Church of the Nazarene.

On December 23, 1899, a gospel mission and training school was started by the Church of Christ, at 115-117 North Eighth street, Waco, Texas, with Rev. J. A. Murphree president of the faculty of six teachers. This school later moved to Buffalo Gap, Texas, and then again still later was removed to Hamlin, Texas, where it became the Central Nazarene University. All this time Rev. W. E. Fisher and Rev. Mrs. Mary Lee Cagle had much to do with shaping the destiny of this school.

In December, 1898, a church paper was launched, called *The Evangelist*, which was an eight-page monthly paper, and was edited by Rev. J. A. Murphree. This paper was published for several years with very gratifying results, championing the cause of holiness which was at that time exceedingly unpopular, and still more so to stand for a holiness organization, but God blessed the paper and made it a blessing to the thousands of its readers.

As these churches grew and increased in number and power, for God was with them and blessed this despised band of holy people, persecution grew as well, and they saw the necessity of a closer union with each other, for they were strictly congregational in government, and each local church was a sovereign within itself, attending to all church matters as that local church saw things: licensing and ordaining the ministry as the local church deemed prudent. A general church meeting was called to meet in Buffalo Gap, Texas, December 24, 1902, where the first annual western council was organized. Rev. William E. Fisher was elected president, and a Brother Logadon, secretary. Some feared that the clergy would assume control as in many of the old-line churches, and they elected their officers for the ensuing year from the laity. Brother Joe Holly was elected president, Brother Logsdon, vice-president, and Mrs. Fannie Suddarth, secretary; Mrs. Mary Lee Cagle, corresponding secretary.

This meeting was called the annual council of the Church of

Christ, and a year book was published, containing the minutes of the meeting, a statement of doctrine, and form of government. At this council there were eleven churches or congregations represented, together with sixteen ministerial, and eight lay delegates.

The second annual council convened at Roby, Texas, November 26, 1903, at which time Rev. William E. Fisher was again elected president, Rev. Samuel Busbee, vice-president, and Mrs. Fannie Sudarth, secretary.

The third annual council convened at Rising Star, Texas, November 22, 1904, at which the delegates from the Independent Holiness church, the Church of God, and the holiness people at large met in joint session with delegates from the Church of Christ, to plan for a union of all holiness people into one body. Delegates were elected to the general council of Independent Holiness churches, which met at Pilot Point, Texas, the following year.

CHAPTER XXII

HOLINESS CHURCH OF CHRIST

At the Holiness Association of Texas, held at Oak Cliff, Texas, November, 1903, Rev. W. E. Fisher, of the Church of Christ, and Rev. C. B. Jernigan, of the Independent Holiness church, met for the first time. They discussed the question of the churches for the holiness people, and found that the two churches were identical in doctrine, and nearly so in polity, and the advisability of the two churches uniting into one body was talked of with much interest to both, and they agreed to try to bring about a union of the two churches. Rev. W. E. Fisher was the president of the western annual conference of the Church of Christ, and Rev. C. B. Jernigan was the president of the Independent Holiness church annual association. After some correspondence, it was found advisable to present the matter to the annual church association of the Holiness church, which met at Blossom, Texas, in October, 1904. At this association the matter was discussed, and five delegates were elected to represent the Independent Holiness church at the annual council of the Church of Christ, which was to meet at Rising Star, Texas, in their third annual session. The delegates elected were Rev. J. B. Chapman, Rev. M. J. Guthrie, Rev. Dennis Rogers, Rev. John F. Roberts, and Rev. C. B. Jernigan. The Church of Christ at their council elected a like delegation to confer with the Independent Holiness church delegates, as follows: Rev. W. E. Fisher, Rev. T. C. Eason, Rev. B. F. Neeley, Rev. Mrs. Fannie Suddarth, and Rev. Mrs. Mary Lee Cagle. The eastern annual council of the Church of Christ was represented by Rev. G. H. Hammond; Rev. R. M. Guy represented the unorganized holiness people at large, and Rev. J. T. Upchurch represented a local church at Oak Cliff, which was called the Church of God (not the Gospel Trumpet people).

Union was in the air, and all churches that taught holiness as a second work of grace were invited to sit in this conclave, seeking a union of all. There was a church in Arkansas called the Holiness Baptist church, composed mostly of Baptists who had been excommunicated on account of their holiness teachings. This people were led by Rev. W. J. Walthall, of Texarkana. A correspondence was started with Rev. Mr. Walthall, which resulted in the invitation of Rev. C. B. Jernigan to visit their annual conclave, which met at Piney Grove church, near Prescott, Ark. This body was so intensely congregational that there was no president, but a moderator was elected after the convocation met, who held office only so long as the

convocation was in session. The subject of church union was discussed, and most of the laity were enthusiastic for the union, but their leader demurred, and the convocation refused to attempt a union unless the united church would adopt immersion as the only mode of baptism. The Church of Christ baptized by pouring only, while the Independent Holiness church had no restricted mode of baptism. The Holiness Baptists refused to enter the union unless immersion only was the order of the church. This kept the Holiness Baptist church out of the union as a body, but many of the laity and some of their preachers came into the united church, among whom were Rev. F. R. Morgan, who afterward became District Superintendent of the Eastern Oklahoma District, Rev. Frank Daniel, Rev. E. A. Snell, and Rev. Mrs. Dora Rice.

November 22, 1904, the Church of Christ met in their third annual session at Rising Star, Texas, and with them these respective delegates. The council voted to elect a joint committee to frame a manual and statement of doctrine, and basis of union. This joint committee recommended the name, Holiness Church of Christ, which virtually took in the names of the uniting bodies, combining them into one. This committee made its final report to a joint session of all churches and holiness people, who met in the first general council at Pilot Point, Texas, November 7-12, 1905. Legal delegates from these several bodies met and fully consummated the union under the name of the Holiness Church of Christ. Rev. R. M. Guy was elected president of the general council.

There were three annual councils organized: Western Texas; Eastern Texas, covering all east of Fort Worth, Texas, and all of Oklahoma; and the Arkansas council, composed of Arkansas, Missouri, Tennessee, and Mississippi. There were about one hundred local church organizations in this union at this time.

The first general council of the Holiness Church of Christ met the next fall at Texarkana, Texas-Ark. At this council a letter was read from Rev. C. W. Ruth, telling of the proposed union of the Association of Pentecostal Churches of America, with the Church of the Nazarene, which were called to meet in April, 1906, at Brooklyn, N. Y., and asking that we elect delegates to that meeting and seek union with them. This proposition was met with enthusiasm, and three delegates were elected, as follows: Rev. R. M. Guy, Rev. J. B. Chapman, and Rev. C. B. Jernigan. The distance was so great and no funds were provided for carfare, and none of the delegates attended.

The correspondence between C. W. Ruth and C. B. Jernigan finally resulted in seven persons attending the First General Assembly of the Pentecostal Church of the Nazarene, where the Association of Pentecostal Churches, and the Church of the Naz-

arene united. The seven persons were Rev. J. P. Roberts, Rev. J. D. Scott, Rev. J. N. Speakes, Rev. S. M. Stafford, Rev. C. B. Jernigan, Rev. Mrs. E. J. Sheeks, and one layman, T. J. Shingler. These were invited as honorary members of the Manual Revision Committee, and all points of difference between the Holiness Church of Christ, and the Pentecostal Church of the Nazarene were freely discussed and tentatively agreed upon union, subject to the action of the different annual councils in the South.

These unaccredited delegates returned home to arouse interest in the union of all holiness churches. They invited the Pentecostal Church of the Nazarene to hold a General Assembly the next fall in the South. On their return home they stopped off at the Arkansas annual council, then in session at Little Rock, and reported what they had done, and the manuals of both churches were read and compared, after which the council went on their knees in fervent prayer for divine guidance, and as they prayed the glory fell on the entire congregation, and when prayer was over the vote was taken and the council voted unanimously for union, amid shouts of joy and old-time handshaking.

Those who had visited the Chicago Assembly went from Little Rock to the Eastern Texas annual council, held at Oak Cliff (Dallas), Texas. Rev. H. D. Brown, who had been invited to attend this council, explained the working of the Church of the Nazarene and the great good of a great united body for holiness. A vote was there taken looking toward union.

October 8, 1908, the General Assembly of the Pentecostal Church of the Nazarene convened at Pilot Point, Texas, where the union was fully consummated, uniting the whole Southland, from Boulder, Colo., to the Florida capes, having churches in almost every state in the South, with the Pentecostal Church of the Nazarene.

The minutes of the General Assembly show that the South had ninety churches at the time of the union, in the following states: Arkansas, Florida, Louisiana, Missouri, Oklahoma, Kentucky, Mississippi, Tennessee, Texas, and Georgia. Seven Districts were formed of the Southern States, as follows: Abilene District, Rev. W. E. Fisher, Superintendent; Dallas District, Rev. J. D. Scott, Superintendent; Arkansas-Missouri District, Rev. W. F. Dallas, Superintendent; Kentucky-Tennessee District, Rev. C. A. Bromley, Superintendent; Alabama District, Rev. R. M. Guy, Superintendent; Southeast District, Rev. H. H. Sumlin, Superintendent; Oklahoma-Kansas District, Rev. C. B. Jernigan, Superintendent.

CHAPTER XXIII

GENERAL ASSEMBLY AT PILOT POINT, TEXAS

The second General Assembly of the Pentecostal Church of the Nazarene met October 8-14, 1908, at Pilot Point, Texas, being the thirteenth General Assembly of the Church of the Nazarene, the thirteenth annual association of the Pentecostal Churches of America, and the fourth annual council of the Holiness Church of Christ.

This Assembly was the result of special efforts of the leaders of these various bodies to secure union of all the holiness people in America into one body, for the more effectual spread of scriptural holiness throughout the world. We quote from the minutes of this Assembly:

PROCEEDINGS OF THE SECOND ANNUAL GENERAL ASSEMBLY

THURSDAY, OCTOBER 8—AFTERNOON

A great gathering of saints with happy faces filled the great pavilion as the time came for the convening of the second General Assembly at Pilot Point, Texas, October 8, 1908, at 2 p. m.

After a very enthusiastic song service, led by Rev. I. G. Martin, Rev. J. D. Scott, pastor of the local church, called the multitude to order and spoke a few words of greeting. He said that the time had arrived for the opening of the Assembly and called to the platform General Superintendents P. F. Bresee and H. F. Reynolds, and President R. B. Mitcum. Dr. Bresee, as Senior Superintendent, took the chair and called the Assembly to order. The Assembly arose and sang with great earnestness and triumph, "Hallelujah, Amen."

The service of the hour—the sacrament of the Lord's Supper—was at once entered upon. Dr. Bresee read a part of the sixtieth chapter of Isaiah, making very apt and most inspiring comments. After several prayers, the elements were passed to the kneeling partakers, amid the singing softly of "When I see the blood" and other hymns which speak of the suffering and death of our Lord, and waves of tenderness swept over the audience, tears of joy being freely shed. Rev. J. N. Short led in prayer at the close of this precious service and, as the congregation sang "The home of the soul," the fire fell on the people, and they shouted and praised God for some time.

Dr. Bresee then briefly addressed the Assembly, referring to the rise of the work in the different parts of the country, of the spirit of unity which had been drawing together the different parts, of the union accomplished at Chicago a year ago and the provisional arrangements there made, which, through the action of the councils of the Holiness Church of Christ, had brought about this Assembly.

The secretaries of the last general council of the Holiness Church of Christ, and of the last General Assembly of the Pentecostal Church of the Nazarene, were called forward to act as secretaries pro tem of the Assembly.

On motion, it was unanimously ordered that all ordained ministers of the Holiness Church of Christ be recognized as members of the Assem-

bly. The roll, as made up by the secretaries, was then called, those present answering to their names.

TUESDAY, OCTOBER 13—MORNING

Dr. Bresee called the Assembly to order at 8:30 a. m. Brother DeJernett led the devotional service, which was a gracious season.

The minutes of the previous session were read and approved.

Rev. R. M. Guy, a former president of the general council of the Holiness Church of Christ, was introduced and spoke a few words of greeting, giving his experience in the work of the Lord in the Southland.

Brother W. H. Hoople addressed the Assembly on the prospective joy of the union of the two churches, and expressed satisfaction in seeing nothing but the spirit of Jesus in all the deliberations. "It is holiness that has done it, and Jesus is responsible for it."

Brother R. B. Mitchum spoke in a very tender way of the gracious leadings of God up to this moment. He desired to move that "The union of the two churches be now consummated." After some remarks from Brother Ruth on the way this union wave had begun and had continued from the first steps, he said, "Being of one heart, we should all be one organic body." He seconded the motion.

Brother John N. Short also spoke of the union of the Pentecostal Churches and the Church of the Nazarene. He had come on purpose to say "Amen" to this marriage. He said he loved these people more today than ever. "We are here to live and die with you." He also seconded the motion.

Brother J. B. Creighton spoke of the rise of the foe to holiness—fanaticism, and said that he believed this movement of organized holiness was God's movement to deal the death-blow to it. He also seconded the motion for the Northwest.

Brother C. B. Jernigan said that this was the greatest day of his life, for what we see today he had hunted ever since he got the blessing. He desired to second the motion for the Southland.

Brother Hosley, of Washington (D. C.) District, spoke to the motion and seconded it for his District.

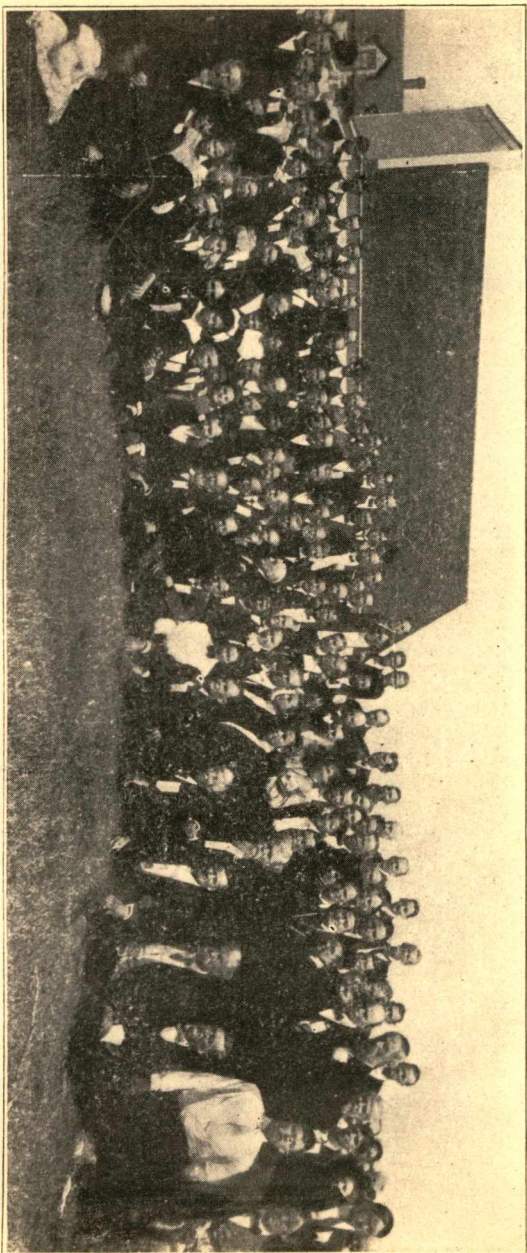
Several others spoke to the motion amid great gladness and joy, especially when brethren of the South hugged brethren from the North.

In putting the motion, Dr. Bresee said that this was an epoch-making time. This is the answer to Christ's prayer, but it is only the early dawn and we are going forth to victory. The motion being put, it was passed unanimously by a rising vote, amid great enthusiasm, at 10:40 a. m.

October 13, 1908.

The burst of holy joy continued for several minutes, brethren of the South throwing their arms around brethren of the North, East, and West, at the same time singing a new hymn written for the occasion by L. Milton Williams and I. G. Martin, to the tune of "Dixie." Soon the inside of the tent became too small for the freedom of such a joy, and the people began marching out and around the great tent, with waving handkerchiefs and shouts of joy, and eventually formed in an immense solid circle on the grounds, where Dr. Bresee mounted a chair and addressed the multitude in words of inspiration, which moved the hearts of all.

At the time of the General Assembly at Pilot Point, the Holiness Church of Christ had two good schools: the Arkansas Holiness College, located at Vilonia, Ark., and the Missionary and Bible Training School, located at Pilot Point, Texas. They also had eight mission-



SECOND GENERAL ASSEMBLY, PENTECOSTAL CHURCH OF THE NAZARENE
PILOT POINT, TEXAS, 1908.

aries already on the field: Rev. L. A. Campbell and wife, Rev. Andy Fritzlan and Miss Ollie Nelson in India; Rev. S. M. Stafford and Rev. E. A. Hunt in Mexico; and Misses Lula Williams and Lillian Pool in Japan.

There was also a paper, *The Holiness Evangel*, published at Pilot Point, Texas, which was the official organ of the church, with Rev. C. B. Jernigan and Rev. J. D. Scott, editors. This paper had a wide circulation and had stirred up a lively interest in holiness church work.

CHAPTER XXIV

PIONEERING IN OKLAHOMA

What is now known as Oklahoma was in the early days of the holiness movement the Indian Territory, inhabited by the American Indians, few of whom ever settled down and made desirable citizens, as they do not like to work, and seem never to learn how to farm. They like to carouse and drink. They go about in droves mostly, and live in cloth tents, and houses made of weeds well tied together, especially among the uncivilized tribes.

The Indian has a high ideal of religion, that will radically change and make him new all over. They think that when God saves a man he must give up his tobacco, pipe, Mescal bean, and whisky. At a campmeeting held at the Ponca Indian agency especially for the Indians, in company with Rev. I. G. Martin, in 1910, a great many Indians came and camped. We saw thirty Indians at the altar, praying in Ponca language and weeping with broken hearts over their sins. Many were really saved. At the close of the meeting Brother Martin called a council of the leaders of the tribe to know if they desired the continuation of the Nazarene mission among them. All the old braves were asked to speak. White Eagle, the last chief of his tribe, who was known among them as their silver-tongued orator, arose and spoke through an interpreter. He said, "When I was a baby they took me to a priest who sprinkled water on my head, and told my mother that I was a Christian, but it did not touch my heart. Same bad heart. The government takes our children and makes them learn from book. Heap smart when they leave school, but still they have a bad heart. They go to the Methodist mission; learn to sing good; listen to smart man talk; still same bad Indian. They go to Nazarene meeting; get on their knees, cry and pray to God till face shines; they go home, read a Bible, pray. No more eat Mescal bean; no more drink whisky. No more smoke pipe. No more steal. Come on Nazarenes."

The Indian Territory was known as the wild and woolly territory, on account of the class of people who inhabited it: bandits, cowboys, and people who could not legally live in any state, thought themselves safe here, hid away from the world among the Indians. Yet among them were some very choice characters, and a people who seldom heard a real sermon of gospel salvation. It was indeed a very needy field, and ripe for the sickle of the pioneer who dared trust God and go without the promise of a cent for remuneration, and expect to get his reward at the end of the race.

Some choice characters sacrificed their all to carry the gospel to these needy people, and such a harvest of souls they did reap for their reward. Among them were Rev. M. O. Meadows, Rev. A. W. Rodgers, Rev. J. D. Scott, Rev. John Stanfield, Miss Mattie Mallory (now Mrs. Morgan), Dr. Ellison, Dr. G. W. Sawyer, and Rev. S. M. Stafford, our first missionary to Mexico. These and others whose names I do not now recall played their part well, and planted a work that will never die.

THE OKLAHOMA ORPHANAGE

Miss Mattie Mallory came from the North to the Indian Territory, as a missionary teacher in the Dawes Academy, located at Berwynn, I. T. She was employed by the Baptist Missionary Society, of New York. This was an Indian mission school. Passing through Oklahoma City, she seemed to hear a voice calling her to care for the homeless children of this wild country. In 1898 she was called to take charge of a holiness mission in Winnipeg, Canada. The call came clearer, and in September the same year she opened the Oklahoma Orphanage in two rooms on Reno street, given to her by a man for that purpose. She was so sure of the outcome that she brought two children with her when she came to locate, and as yet had not so much as secured a room, but God opened the way.

By Thanksgiving day she had twelve children, and a Miss Shaw came from the Dawes Academy to assist her, and brought along a printing outfit with which to start a paper that was called *The Guide*. A school and a Sunday school were started in the orphanage.

Thanksgiving day found her with twelve children and two workers, and \$1 in money with which to provide a Thanksgiving dinner. With faith in God she went to the market to purchase the meat and cranberries. While she waited in line with the rich who carried off great dressed turkeys to their children, she prayed almost audibly for God to give her a turkey for her children in the orphanage who had no father to buy it for them. As her turn came at the counter she placed her dollar down and called for a small piece of meat for the orphans. The dealer, knowing her, asked, "Why don't you get them a turkey?" When he was told that this was her all, he replied, "Oh, well!" and cut off the 50 cents' worth of meat. But just as she reached the door, he called her back, and handed her a big turkey, saying, "Feed the children good," and took back the piece of meat and gave her back her money. The children had turkey and cranberry sauce for dinner. In this way the orphanage has been supported for twenty years.

The same year in December they had so outgrown their home that they had to move, but houses were hard to find just then, and for two weeks she walked the streets seeking a large house, but find-

ing none. Tired and weary, she called her children around her with her faithful band of workers, and went to prayer for God to help them find a house. While they prayed she arose, saying, "I know which way to go, God has shown me." She went and soon found the very house that she needed at 519 West Fifth street. She went to the office of the agent, telling him that she would take the house and asked for the key. He gave her a look that startled her, and said, "House rent in this city is cash in advance." The rent was \$20 and she had not a cent. She took off her gold watch, and told him to keep that till Monday, when she would bring him the money. He took the watch and gave her the key. She hastened home and wrote a letter to her sister, asking for the loan of the needed money, and ran to the incoming train to mail it, but lo! she had no stamp, nor pennies with which to buy. Sad and almost discouraged, she walked home praying. God spoke, "Can you trust? Why not trust me with this matter?"

A sweet relief came and she tore the letter to bits and strewed it along the streets as she went singing home. This was Thursday, and on Friday they moved to Fifth street, and on Monday the money came in a way that she had never thought it could. The watch was redeemed, and needed furniture was bought besides. They had been in this house only one month when the landlord demanded the house. The money was tendered, but he replied, "No; I want my house. You people pray too loud to suit me." Again it was to move, and not enough money to pay house rent, as they had found a house for \$25. The Lord sent in a friend who offered the loan of the needed money, but he was told that if he could trust the Lord to get it back for him in time that it would be accepted, and he agreed, and finally gave the money outright.

Here they stayed three years, when Miss Mallory sold her property in Kansas and made the first payment of \$300 on a twenty-acre tract of land located on what is now West Twenty-seventh street. Oklahoma City, then a suburban farm. Brother Creek gave his time and raised other money needed just then for building a house, which was constructed mostly by the boys in the home and the workers.

They stayed there three years, and sold out and bought still farther out of the city that was growing very rapidly. The property was known as Beulah Heights, just outside the city limits. Rev. J. B. McBride then came to assist them in a meeting, which was a great revival. In this meeting the rescue work for Oklahoma was born, after much prayer. An organization was formed, known as the Oklahoma Orphanage and Rescue Commission. The first thought was to run both institutions under one management, which was soon found could not easily be done. Dr. W. L. Ellison, of Oklahoma City, was sanctified in this meeting, and was made superintendent of the

rescue home. After him there were two other superintendents of the home, Rev. R. B. Beall and Dr. G. W. Sawyer. This home did much good and sheltered many girls.

OKLAHOMA-KANSAS DISTRICT

At the close of the General Assembly at Pilot Point, Texas, Districts were formed and Superintendents were elected in the old fields, and a new District was formed of Oklahoma and Kansas, and at the suggestion of Rev. J. B. Chapman, Rev. C. B. Jernigan was appointed District Superintendent, covering the vast territory of these two states, in which were only six struggling churches and three small church buildings, located at Howard, Kas., Newberg and Durant, Okla. Much of the lands in Oklahoma were Indian land and unallotted at this time, and the people had to live in log houses and dugouts. This did not discourage the District Superintendent, as he was a pioneer to the manner born, and loved the front of the battle.

The appointment was made in the last of October, 1908, and in November he was on the field. With no money and little encouragement, he packed his photographic camera into his grip and started for Oklahoma. Traveling expenses were heavy, and his people were poor, and he would go as far as his money would take him, and stop and find a schoolhouse in which to hold meetings at night, while he went from house to house making photographs in the daytime, until he had gathered enough people to organize a Pentecostal Nazarene church, then he would secure a pastor and put him over the little flock, and pack his grip for other fields. Some of the roughest and toughest men would attend these meetings, at whose homes the Superintendent had gone to make photographs, and they would fall into the altar and get saved and then join the church.

Thus he went from place to place, making pictures, preaching holiness, and shouting the victory, and planting Pentecostal Nazarene churches, and leaving faithful shepherds to guard the little flock, until the state was well worked, and many churches planted in Kansas. He secured five hundred copies of a special edition of the *Nazarene Messenger*, then published at Los Angeles, Cal., which contained a full description of the church union, and the general workings of the Pentecostal Church of the Nazarene. These he paid for out of his photograph money, and had them mailed to people whose names he had gathered, who he thought might be interested in a Pentecostal Nazarene church. A little later he got out a special church number of the *Holiness Evangel*, the church paper of the South, of which he was one of the editors, and mailed a thousand copies of the same to such people in these two states as he could get their names. This made a call for church Manuals, and

later for Pentecostal Nazarene churches, which caused the Superintendent to have to travel day and night to make his appointments. Soon the camera was left behind, as there was no time to make pictures, but calls from every quarter came.

REVIVAL AT PONCA CITY

During the first year the Superintendent was called to assist Rev. J. H. McIntyre in a meeting in Ponca City. Rev. Mr. McIntyre had found a flock of holiness people there without a shepherd, the result of the labors of Dr. H. H. Miller, who was a Methodist pastor. Brother Miller had been sanctified at Camp Sychar, Ohio, and transferred to Oklahoma, and had a great revival in his church at Ponca City conducted by Dr. D. F. Brooks, Dave Hill, the sawmill evangelist, and Rev. Frank Doty. This trio stirred Ponca City as it had not been before. Dr. Miller had over one hundred members in his church and never over a dozen attending prayermeeting. A real revival broke out as was expected, but the official board took the seat of the scornful, and fumed and threatened all sorts of things while the meeting rolled on. Restitution was made by many, and some indescribable scenes took place. Often no chance for a sermon, and people kneeled all over the house and began praying out, without an invitation, and scores swept into the kingdom. Two Sunday school teachers were sanctified, and began teaching holiness in their classes.

Holiness had triumphed, and the Sunday school had increased in attendance from sixty-seven to over 160. The church was enlarged, at a cost of \$2,200, to accommodate the increasing crowds, and all this was easily paid off before conference. Dr. Miller was removed from Ponca City, but the seed had been sown. The next summer they had a holiness campmeeting conducted by Rev. Bud Robinson and Rev. I. G. Martin, which was a great success. The following fall was the General Assembly at Pilot Point, Texas, and Rev. Mr. McIntyre had gathered a little flock together and organized them into a Pentecostal Nazarene church, and Dr. Bresee, returning from the General Assembly, stopped off and visited them.

When the Superintendent went to hold the meeting, he invited Rev. Ernest Roberts, then a young preacher, to assist him. They found a neat little hall on the main street of the town with a sign, "Pentecostal Church of the Nazarene" across the street, and thirteen members of this church with a pastor who knew no fear, nor hesitated to go up against any enemy, a man of conscientious convictions.

The first few days the house was so crowded that the revival was moved to larger quarters, and for thirty-two consecutive days there were two services each weekday and three on Sunday. Crowds

came, the power fell, and night after night the long altar bench was filled, and sometimes twice in one night. Backslidden preachers raved, hypocrites roared, tobacco soaks roared, but some of the hardest men in the town were saved. The editor of one of the daily papers was gloriously saved and sanctified, and kept the meetings well advertised.

One of the town pastors met the evangelist on the street, and was invited to attend the meetings, but was met with the prompt response, "No, I am not coming. I do not like that kind of a meeting." When asked why, he replied, "Oh, that noise; it's all put on, and it makes me nervous." The evangelist replied, "You were never more mistaken in all your life. It is not 'put on.' It is 'put in'; and, like grease in a gourd, it will work out."

This revival resulted in about one hundred professions, and sixty-seven additions to the church, and the baptism of thirty-five in one service. Lots were bought for a church, and the foundation was being laid when the meeting closed, and today they have church property worth \$10,000. This was the result of a pastor who stayed by the stuff, and would not be satisfied with a ten days' meeting, and an evangelist who went to plant something.

A MARVELOUS GROWTH

The Oklahoma-Kansas District grew until in June of the second year Kansas was made a District with twenty-three churches, and at the close of the fourth year Oklahoma was divided into two Districts, having about forty-five churches each.

The opportune time had come, and with a determination to win, the work went on. The Superintendent hunted places to plant churches, in this new and unorganized field, he did not wait for a call, nor for something to turn up; he simply went out with the avowed purpose to turn something up.

The rapid growth of the work in that state attracted the attention of many preachers who professed holiness, but were in other churches. These wrote to the Superintendent, asking what he had to offer them if they would come to Oklahoma and become Pentecostal Nazarenes. One man especially continued to write for an opening until the Superintendent wrote him that the kind of preachers who would succeed in Oklahoma were men who would "Take the bull by the horns, and break his neck, and skin him and make a tent of his hide, and peddle the meat for a living. I know the pasture that the bull runs in, and if you will come over I will show him to you. Come on." He did not come.

On one occasion one of his pastors wrote him that he was thinking of giving up his charge, as it was a hard place, and the people were fussy, and closed his letter by asking, "What shall I do?" The

Superintendent wrote back that "The only thing needed there was a man. Can you furnish that?" The pastor stayed and the work went on.

A SCHOOL AND A RESCUE HOME

In this rich new state there were no church institutions, and soon the need for a school was felt, and the Superintendent was invited to Beulah Heights, Oklahoma City, where Miss Mattie Mallory, assisted by others, had opened an orphanage (the Oklahoma Orphanage), and a school called the Oklahoma Holiness College, and a rescue home for the redemption of erring girls.

Here a church was organized, and plans laid to take over the school and rescue work by the church, to become the property of the District. Miss Mallory retained the orphanage under her personal oversight, not taking it into church work.

They had some very good buildings at the orphanage, and the school had a good brick building, although small, and a good frame dormitory, all of this belonging to the orphanage work; while the rescue work had ten acres of land and a good little cottage on it. This was turned over to the church and became the property of the District. This property was sold for \$6,000, and property bought at Bethany, Okla., four and one-half miles west of the city limits of Oklahoma City, on the El Reno Interurban car line. Here forty acres of land was also bought and the Oklahoma Holiness College was located there, and the Oklahoma Orphanage was also moved to Bethany. The school opened in September 1909, and has run continuously since, with Dr. H. H. Miller, Rev. Fred Mesch, Dr. A. M. Hills, Rev. G. B. Burkholder, Rev. E. J. Lord, and Rev. C. B. Widmeyer presidents successively.

The rescue home was opened the same year and ran seven years under the supervision of Mrs. Johnny Jernigan, and during that time 700 girls registered there, most of whom were saved, when Mrs. Jernigan's health failed when, at the District Assembly at Altus, Okla., the property was turned over to the Oklahoma Holiness College and the home was discontinued.

CHAPTER XXV

CAMPAIGNING IN ARIZONA

In the fall of 1916 the writer and Rev. D. M. Coulson went to Arizona. My health had failed, I was completely broken down with catarrhal troubles and supposed that the dry atmosphere would benefit me, which it did. Our trip was overland in a Ford car, stopping en route at Hassell, N. M., for a meeting. There we fell in with Rev. L. P. Fretwell and wife, who also went with us in another Ford car. We stopped at Deming, N. M., for another meeting while en route.

The trip was one of the real ups and downs, in more ways than one, the cars gave us constant trouble, and the expense was enormous, sometimes broken down on the desert, thirty miles from any town, and nothing but what we could carry in our cars; crossing bridges with nothing but the framework of the bridge up and a trough for the wheels of the car to run in and no floor at all; sleeping in the sand, dreading the deadly Gila monster, which is said to be one of the most poisonous of all reptiles. At one place we broke down and had to be towed into Tucson, a distance of thirty-five miles.

We arrived at Phoenix on the 16th day of December, went to the postoffice, found a letter from home, one from the District Superintendent of the Southern California District of which Arizona is a part, and a letter from a man whom we had never seen nor heard of, which contained a \$20 bill.

Surely God had moved on him to send it, for we were out of funds, having a little more than a dollar in the entire party. The cost of repairs and upkeep of second-hand Fords was such that our funds were exhausted, and we would pray around the campfires along the way for divine guidance. One night, as we were considering the matter, some one suggested that the Devil had sent us on this trip. Rev. D. M. Coulson promptly responded, "Well, if he did we will make it so hot for him that he will never send us on another."

We rented rooms and went out to find an opening for a meeting, out of which we hoped to plant a Pentecostal Nazarene church, but we soon found that a Pentecostal Nazarene church was not wanted among the holiness people who lived there. We found holiness people in fourteen different crowds, and none of them strong enough to do much. Every door seemed shut to us. We wrote the District Superintendent that if he could furnish us some home mis-

sion money to pay house rent, we would rent a hall and begin something, but he had none.

While in prayer over the condition one day, a knock was heard at the door and Rev. G. F. Saffle, a Pentecostal Nazarene preacher, entered. He was spending his winter in Phoenix for his health. He told us that the Apostolic Holiness church (the Revivalist people of Cincinnati) had a mission, and a good little school with four teachers, and that they had planned a Christmas convention, and that we were invited to join them in the revival, which we did, preaching several times and God especially honoring each service with souls. The convention was to close on Sunday night, and we were to take the morning service that day. As we entered the church we were met by two leading members and the pastor, telling us that they had written and telegraphed for an evangelist to hold them a meeting but none could be secured, and that they thought the time had come for a revival, and they had prayed that if God wanted us to conduct it to give us at least one soul at that service. We agreed, and at the altar call eleven came to the altar, and nine of them prayed through. The revival swept on and in the two weeks following there were more than sixty souls.

The people began to talk Pentecostal Nazarene church. Up to this time we had not talked church, only prayed over the matter. At the home of Brother Hess, one of the leading members of the Apostolic Holiness church, while taking dinner the subject of a Pentecostal Nazarene church was opened, and it was agreed to put their people to a test at the midweek prayermeeting that week, and when the vote was taken, out of the thirty-two members, thirty-one voted for the Pentecostal Nazarene church.

The following Sunday a sermon on the "Glorious Church" was preached and at the close an invitation was given for membership in the Pentecostal Nazarene church. A church was organized with sixty-seven charter members. They soon found that the First Christian church was for sale, and after a conference they bought the building for \$13,000. They were given ninety days in which to raise \$6,000, and a mortgage was retained on the church for \$7,000, payable in five years. At the end of the ninety days they moved into the church building, which had a Sunday school room built on to the church, 50 x 50 feet, cut up into classrooms, and this was just what was needed for the holiness school that was in progress there.

Rev. Orval Nease was elected pastor. He was their pastor before the organization, and has ably handled the church until now they have over one hundred members. The school was a success and continues with increasing interest.

Other Pentecostal Nazarene churches have since been organized in Arizona; one at Summerton, another at Chandler. Here we

found Brother Joe Holly, who was one of the officers of the first annual council of the Church of Christ in Texas, and learned that Mrs. Mary Lee Cagle had already opened the work there some years ago, and effected an organization, but it did not last long. Up to this time there was not a Pentecostal Nazarene church in the state.

CHAPTER XXVI

CITY MISSION AND SLUM WORK

One of the evidences that Jesus sent to John the Baptist that He was the very Christ was that "the poor have the gospel preached to them." One of the results of the pentecostal experience is the desire to carry the gospel to the whole world. If they will come to hear us, well. If they will not come, then we will carry the gospel to them. This was the spirit of the early holiness movement, and it carried the gospel to the streets, to the slums, and into mission halls in all of the large towns where holiness was preached.

City missions were the order of the day. Evangelists would hold tent meetings all of the time when the weather would admit; and when the winters set in then they would go to some town, whether wanted or not, rent a hall in some central location, open up an every night mission, and the common people would flock out to these missions in droves, and often hundreds of people would be converted or sanctified in one winter's work. Girls from the slums would come and get converted and go out to rescue homes and lead a new life.

Such missions were run in Greenville, McKinney, Beaumont, Paris, Terrell, Dallas, Fort Worth, Gainesville, and San Antonio, Texas, in Shreveport, La., and later in Shawnee, and Oklahoma City, Okla. These were run strictly on the faith line, without the promise of support, but as a love offering to God.

Thomas Rogers ran such a mission in Gainesville, Texas, the winter of 1894-95, and in McKinney the next winter; then in Greenville the winter of 1896-97, where a great work was accomplished, both in the salvation of souls and in the training of young workers and preachers in the movement. C. B. Jernigan, who had just received the experience of holiness would work all day, and go to the mission and lead the street meeting; then in the hall would lead the song and testimony services, and labor till a late hour in the altar, and then go home and eat his supper, as he would not have time to eat before the services. It was his training school. Here Mrs. Johnny Jernigan helped much, visiting the slums of her home town, Greenville, and pulling some choice diamonds from the rough, who are shining for God today. These were busy days among holiness people; there seemed to be a spirit of work everywhere, and a great burden for the lost; and as a result many people were saved.

A mission was opened up at Paris, Texas, by Rev. C. M. Keith and Rev. C. B. Jernigan. Keith was an elder in the Methodist Epis-

copal Church, South, for some years. Jernigan had just begun to preach. They went to Paris at the invitation of an old man by the name of Martz, who proved to be a real crank and soon left. When they reached town Martz could not be found. They had heard him speak of Tom Broad, so they inquired for Mr. Broad. When they went to his door and knocked, he appeared, wiping his eyes from weeping for some cause. They were invited in, and when told of their mission in town, the face of Brother Broad fairly shone as he told them how that for some months he had been reading the *Pentecostal Herald* and *God's Revivalist* that some one had sent to him; and that he had just been on his knees asking God to send some one this way to teach him the way of the Lord more perfectly. He had a little hall rented on Clarkesville street, where he had been gathering the street children Sunday afternoons for a Sunday school. This he gave over to the holiness mission workers gladly. That night they had a street meeting and announced their meetings as best they could. They also had it announced in the afternoon paper; but it reached a very few people, and the crowd was very small that night. When the service had closed and the announcement was made for the services each night and at 3 o'clock in the afternoon, the people filed out and went to their homes and left the preachers in the hall alone, without a penny in money, and in a strange town of fifteen thousand people. They had had no supper nor dinner, and now no place to sleep save in the mission hall with a Bible for a pillow and their overcoats for covering. Don't tell me the Devil did not tempt them to give up the job and leave town! They prayed more than they slept that night. The idea of Rev. C. M. Keith leaving a pastorate with a good board of stewards behind him to step out into a place like this, with no place to sleep, and no bread to eat! They walked about the town, praying that they might meet some one who would give them some money, or find some one that they knew, but they found neither until service time at 3 p. m., when a widow asked them home with her for supper. Sure they went, and they had the best supper that they had ever eaten in all of their lives.

The next morning was spent in prayer to know the will of God concerning their remaining there. Brother Keith arose from his knees and declared his purpose to return home that very day to his wife and children. He said that God did not want his children to suffer that way, and that the Bible said that not to look after your own household was worse than infidelity. C. B. Jernigan had not had a board of stewards behind him, and had looked for hardships, so he told Brother Keith that he was not going home, that God had sent them there in answer to Tom Broad's prayer to get him sanctified and that he could not leave until it was accomplished. They prayed again and God gave them the assurance that they must stay

on. When they arose from their knees Brother Keith was shouting for joy. They went to the postoffice and got a letter from Rev. H. C. Morrison, who was at that time holding a meeting in Denton, Texas, and some one had given him \$10 to give wherever he thought it would do the most good for holiness. So he inclosed that \$10 bill in a letter and addressed it to these mission workers. When the letter was opened there was another shout in the postoffice. That very night Tom Broad was gloriously sanctified and shouted for an hour, and some others got the blessing also. The revival broke out and the mission soon had to be moved to a much larger hall, where it ran all winter and far up into the spring. More than a hundred people were converted or sanctified, and a work planted that lasts today.

TOM BROAD

Tom Broad was an old bachelor, about sixty years of age, and lived alone. He was worth \$60,000 in Paris city property, having come to Paris in an early day and bought quite a lot of property at low cost, and it grew in value as the days went by. He was a member of the Cumberland Presbyterian church, and some friends had sent him the *Pentecostal Herald*, and through it he had learned of the experience of holiness and was in prayer in his room alone when the city mission workers found him. He lived some twelve years after he was sanctified and God used him to pay most of the bills of the city mission in Paris for many years. He also gave liberally to the institutions that were raised up in the early days of the holiness movement. There are many men of wealth in our great cities like this one and Deacon Morse, of New England, whose hearts are hungry for holiness, if we could only find the consecrated workers to carry to them the glad news of full salvation. It may cost a mighty sacrifice to open the way and convince them that you really are in earnest, but this very spirit of self-sacrifice will prove to them that there is something in the doctrine of holiness.

C. B. Jernigan had it on his heart to open a mission in Sherman, Texas, in the winter of 1901-2. He spoke of the matter one day in a sermon in the early summer before. The matter was dropped for some time, only a spirit of prayer came over him for it. When one day in the following fall George Davis, a farmer living near Howe, came to where he was preaching and after the sermon took him out and said, "Do you remember saying something about a mission in Sherman this winter?" "Yes," replied the preacher, "I am only waiting for God to open the way." Then replied George Davis, "I have not slept well since that day, as God has laid it on me to open the way. I want to pay the rent on the building if you are willing to trust God for a living." The next week they found a build-

ing, and George Davis paid the rent all winter while Rev. C. B. Jernigan did mission work, visiting the poor and neglected, praying in their homes; often in the homes of church members who would say, "You are the first preacher that ever offered to pray in my home."

The meeting grew in interest and power till many were saved, and great crowds attended. One day C. B. Jernigan got a burden on his heart to invite Rev. Seth C. Rees, whom he had recently met in Chicago at the great Shaw convention, to come to Sherman for a ten days' meeting. He had a letter from him stating that he could come at a certain date. The answer was written for him to come on. When the letter was sealed one night after the services had closed, and was ready for the postoffice the next day, and the mission worker ready to retire; Satan came into the mission hall and told the preacher to tear that letter up, as there was not a dollar in sight to support such a meeting, and that the only people that he was reaching was the poorest of the town, and that they were not supporting his own family. Now to invite a man like Rees to come a thousand miles and no assurance of pay was robbery.

The preacher went on his knees, and for an hour he wrestled all over that floor, fighting the powers of darkness. At last the light broke in and a voice whispered, "Be true to me and I will pay all of the bills, and supply all of your needs." He arose from his knees and went to the postoffice, several blocks away, after midnight, and mailed the letter to keep out of the reach of further temptation.

The next morning he went to work to find a place to hold the Rees meeting. He visited every preacher in town, but was refused the use of any church. The little mission hall was too small for the crowds already, and he must have a larger place. After all of the churches refused, then he turned to the county commissioners for the courthouse; it was refused. Then he asked for the city hall, again to be refused. He then went to see some of the leading lodge men to get a secret society hall, again to be refused. Love or money could not induce any of these to allow a holiness meeting to be held there.

After three weeks' hard work, and no place to hold the meeting, C. B. Jernigan went to Peniel, where Brother Rees was then in a meeting, and reported what had been done, but the mission worker, with faith in God's promise that night, still was confident that there would be a great meeting in Sherman, and that God would open the way for a place yet. Rees looked straight into the eyes of C. B. Jernigan and said, "On your faith I'm coming and expect a great meeting, if we have to preach out in the courthouse yard." Jernigan returned to Sherman inspired by the faith of Rev. Mr. Rees; as he landed at the depot, he was met by Bill Metcalf, a saloon keeper, who

had often attended the mission. Metcalf put his arms through his and walked down the street with him. They had gone but a few steps when the saloon keeper asked if he had found a place for the meetings yet. When told that there was nothing in sight, he asked the preacher how he would like to have the large double hall upstairs over his saloon on the west side of the square.

The preacher walked over to the saloon and arm in arm they went into the front door of the saloon, and then up the back stairs into the large hall which was 50 x 100 feet; but cut up into gambling rooms. "This," said the saloon keeper, "will never be used again, as I am done with this kind of business. Since I have been attending these meetings I have decided to quit. You may have this hall all winter if it will do you any good. The doorway came up through a broad stairway that came up over the Cole hardware store, which was next door to the saloon and the building was owned by the saloon keeper.

The offer was accepted, and now only three days until the Rees meeting was to begin. At the meeting in the mission hall that night the preacher told what he had found, and that he had no money, but needed some volunteers to assist him in tearing away the gambling rooms, and nailing up the back stairway, and seating the hall. That night there were seven carpenters at the mission out of a job, all of whom volunteered their services to help, and said that they would be there at 7 o'clock the next morning. They came, the room was cleared, and lumber bought on a credit to build the needed seats to finish seating the hall; the walls were whitewashed and the lights hung, and all was ready for service that night.

Seth Rees came, the fire fell, the altar was filled, the saloon keeper got saved and went out of business. People came for miles to the meetings. Many preachers came and a place was found for them by renting some rooms. By Saturday the hall would not hold the people, and the opera house was rented for Sunday for \$15, where they had an all-day meeting and many were blessed that day. When the offering was taken, there was enough money to pay the board bill of all the preachers and workers; to pay for the lumber in the seats, and the lights and other expenses, and there was nearly \$100 left for the evangelist.

Many instances like this could be cited in the early days of this great movement when people had real faith in God, connected with real works.

There was a second mission work in Paris, Texas, in the winter of 1900-1, conducted by C. B. Jernigan, in which God did some wonderful things that are worthy of recording. Many people found God in the old-time way and restitution. A gambler by the name of Joe Neal attended these meetings and was powerfully converted

and made restitution to people that he had robbed in the gambling room. Soon he wanted to be sanctified. He went to the altar every service, but could not get through. One night while at the altar he remembered that God had said, "Whosoever shall save his life shall lose it: and whosoever shall lose his life for my sake shall find it." So he said, "I'll have the blessing or die." At this he held his breath and said, "Now Lord, if you don't give me the blessing I'll die right here. I'll never breathe again till I am sanctified." The blessing came and he still lives to tell the glad story.

FIVE YEARS IN HELL

The mission hall was upstairs next to a boarding house run by Mrs. ———, whose husband had participated in the burning of the negro, Henry Smith, several years before. This man was a drunken wreck, although once a noble man with a good Christian wife. This man would come to the mission and come to the altar, where he has sometimes lain for hours crying to God in his drunken stupor. The floor would sometimes be wet with his tears.

One night the workers missed him; two days passed and he did not return. On the morning of the fourth day he appeared at the mission and asked for the mission worker to go to his room and pray for him. This he did, and as he seated the preacher in a large wicker rocker, he turned and locked the door, putting the key in his pocket, and turned to the preacher, who supposed that he was locked in the room with a raving maniac from the terrible expression that was on his countenance. He saw the frightened look on the preacher's face, and said, "Don't be afraid. I would not harm one hair on your head. I am not drunk. This is the first time that you ever saw me a sober man. I brought you in here to tell you the most awful story that you ever heard. It will do me no good. I am a damned man! *I have been in hell for five years.* But you may save some other man. So God help me to tell you. I was on the police force of this town for thirteen years; all of this time I never drew a sober breath. I had some trouble with a negro; afterward I had to arrest him often. One day he cursed me. I struck him with my billy; he cursed the more. I hit him again. I pushed him in jail. He said, 'If you don't kill me I'll have revenge.' He worked his fine out on a rock pile, and then came by my home and decoyed my little three-year-old daughter away, and down in the park he abused her and kicked her until every rib was broken and tore her limbs asunder, and then covered her with leaves and left the city. Search was made for him everywhere. Telegrams were sent to every town for miles. The whole country was in arms when the child was found. Thousands of people were on the hunt for the negro. At last he was located in Arkansas and arrested and confessed his crime and said, 'I told

him that I would have revenge.' He was taken back to Paris where a scaffold was erected near the Texas & Pacific depot, ten feet high and an iron rail driven into the ground in the center of the scaffold, and all preparations were made to burn him. The newspapers said that ten thousand people witnessed the burning."

He said, "I asked that I might go up on the scaffold and torture him awhile before the match was applied." Then he cried, "O my God! The Spirit of God left me forever when I agreed to torture him. Oh, if he would only come back one more time. But *he is gone! gone! forever gone!*

"I took red-hot soldering irons and burned holes in his arms. In his legs. I burned his eyes out. I burned his mouth. I burned his ears, and said, 'I guess you'll have revenge.' I tried to make him scream, but could not. The only thing was a deep, unearthly groan. I can hear it yet. I can't sleep. As I came down off of that scaffold he came behind me snorting fire into my face. I can see him behind every door. Every telephone post. Every corner he jumps at me still snorting fire out of his nose at me. Oh, preacher, I am *damned*. I am *damned*. *I have been in hell for five years*. I drank till it had no effect. I ate morphine till it did no good. I tried cocaine, but it fools me. Look! I can see him now over there in that corner. Pray! *Pray! for God's sake pray*, or he'll get me." Then he opened the door and ran downstairs into a saloon and the next time I saw him he was reeling drunk. He died a few months later.

MONEY CAME IN ANSWER TO PRAYER

One other incident of answered prayer happened in this winter's work, or rather toward spring. C. B. Jernigan was going to leave the mission and go out into evangelistic work, and Rev. A. G. Jeffries was to carry the mission on for awhile longer. It was just before the general holiness convention was to meet in Chicago, Ill., for a closer union of the holiness people. As C. B. Jernigan, A. G. Jeffries, and Allie Irick were talking about the convention, A. G. Jeffries said, "Jernigan, you ought to go; you are interested in organization and I suppose they will plan something of that sort." All were agreed and all went down on their knees to know the will of God in the matter. C. B. Jernigan had no money to go on and they were asking that he know if it was God's will. As they prayed, Jeffries shouted and laughed and said, "Yes, you must go." Then he arose and said that God had drawn on him for \$1 to start the traveling fund. Allie Irick said, "And me for 50 cents," and it was handed to him and he at once started to the depot to see what the fare for the round trip would be. On his way there he prayed for God to let him go to the convention. He found the fare for the round trip to be \$35. Rattling the \$1.50 as he walked back down

South Main street, he prayed to be allowed to go. A voice asked if God wanted him to, would he be content to remain in Texas and go on preaching here. He quickly answered, "Yes!" At this moment a hand was laid on his shoulder by a strange man whom he had seen but twice before, and that at the mission two nights. The stranger handed him a \$10 bill, saying, "I was down to your mission last night and thought I might do that much for you." He asked him his name. The reply was, "It is recorded in heaven and you can see it when you get there." When asked where he lived, he replied, "Heaven is my home, I am just passing through Paris," and bid him good day and went on. No more could ever be found out about the stranger. He returned to the mission with joy, and soon went to his home in Greenville and made his wife, Mrs. Johnny Jernigan, treasurer of the Chicago fund. She joined in prayer for the rest needed to go on. In a meeting just following this at Howe, Texas, she put God to the test as to her husband's going; and in answer to prayer God made people put \$35 more into her hands to add to this fund, without even letting a soul know that she wanted it.

Truly, God did bless the efforts in mission work in the early days of this great movement, and literally hundreds of souls were blessed in that way who otherwise would never have heard the gospel. Many drunkards were saved in these missions, some of whom are Pentecostal Nazarene preachers today, and some wayward girls were redeemed who, like Mary Magdalene, are publishing the gospel of the risen Lord.

CHAPTER XXVII

WOMEN PREACHERS

The Prophet Joel tells of a time that should come afterward, in which the Spirit of the Lord would be poured on all flesh, and in that dispensation their sons and their daughters should prophesy. Peter, on the day of Pentecost, declared that day had come, and now the daughters were as free to prophesy as the sons. Since then, whenever the Holy Ghost comes on a people, God has laid His hands on some choice women and called them into the work of the ministry.

Paul tells us in the eleventh chapter of 1 Corinthians that women may pray or prophesy with their heads covered, and in the same chapter he tells us that a woman's hair was given to her for a covering. What is it to prophesy? "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Cor. 14:3).

Satan has always opposed the work of the Lord, and if he can get the men to quit preaching and return to secular work, and intimidate the women until they will fear to enter the ministry, he will in a large measure stop the preaching of holiness and the testimony to the same.

While in a great revival in Texas some years ago, in a neighborhood where there was great opposition to women speaking in church or exercising in any way in public, many of the women began to get into the experience of entire sanctification, and then, of course, they would shout the praises of God and testify at every opportunity. There lived in that neighborhood an old maid, about thirty-five years of age, who was much opposed to women testifying in church. It made her very nervous when her women friends of her own church swept into the experience of holiness and would testify freely to the experience. One night she became more excited than ever, and sprang to her feet in the midst of the testimony service, and told the preacher that she did not get up to testify, for she did not believe it was allowed by the Scriptures. Then she asked, "What did Paul mean when he said, 'Let your women keep silent in the church'?" The preacher replied, "I do not know. But the next verse says, 'If they will learn any thing let them ask their husbands at home.' Suppose you try it." She instantly flew into a rage, and immediately left the church never to return. Whether she found a husband to ask or not was never learned.

Did you ever notice that immediately following the statement just referred to in 1 Corinthians 14:34, 35, the very next verse con-

tains three question marks? "What? came the word of God out from you? or came it from you only?" Verse 37, "If any man think himself to be a prophet, or spiritual let him acknowledge that the things that I write unto you are the commandments of the Lord." He had just written in verse 31, "For ye may all prophesy one by one." No man ever heard of a church composed entirely of men, therefore the women have a right to prophesy, for he gave the whole church the right. Philip had four daughters who were women preachers "who did prophesy." It was the order of the pentecostal church, and when the church returned to pentecostal days in the early days of the holiness movement the same order of things prevailed, and there were many women preachers, who did much to plant holiness.

Among the prominent preachers of those days were Mrs. Peppers and Mrs. Mary Hogan, who conducted many great revivals in Texas. They were Free Methodists. Mrs. E. J. Rutherford (now Mrs. E. J. Malone), who was in the Methodist Protestant church, was almost constantly engaged in revival work and in demand in campmeetings. She was a preacher of some note. Mrs. Mary Lee Harris (now Mrs. Mary Lee Cagle), has for twenty-five years done much aggressive preaching and organizing in the holiness movement. It was through her that the Church of Christ was brought to Texas, New Mexico, and Arizona. She was a real pioneer, and full of fire and zeal. Mrs. Annie Fisher, the wife of Rev. W. E. Fisher, for years worked with her husband in revival work. Mrs. Lula B. Rogers, the wife of Tom Rogers, was a very magnetic and fervent preacher in these pioneer days. Mrs. Mary McGee Snell, of Mississippi, did much evangelistic work throughout the South. Mrs. Johnny Jernigan, one of the pioneer rescue workers, for years labored alongside of her husband until she was called of God to take charge of the Nazarene Rescue Home at Bethany, Okla., where over seven hundred girls were cared for in nine years; and in that home at the Sunday afternoon preaching services and the Wednesday night prayermeetings there were over five hundred conversions.

There were also bands of girl preachers who went out two and two as evangelists, one a preacher and the other a singer. Of these were Miss Essie Osborne and Miss Mae Sallee. This band has done a mighty work in Oklahoma and throughout the South. Miss Osborne is a master preacher.

Then Miss Lula Mae Dillbeck and Miss Verdie Sallee, who labored incessantly together until the death of Miss Dillbeck in October, 1918.

Miss Dillbeck was converted in Fannin county, Texas, in 1903, and a few months later was gloriously sanctified in a meeting held by Rev. J. A. Selcer, and immediately began preaching, but opposition to women preachers was so strong that she feared to push on,

being naturally a timid girl, yet in her teens, but assisted her brother in revival work for some time before doing much active preaching. In August, 1905, she went with her brother, W. D. Dillbeck, for a meeting at Hennepin, Okla. Here Miss Verdie Sallee, who was at that time a member of the Baptist church, was sanctified, and called into the Master's work, as song evangelist, and like the spirits of Jonathan and David, they were instantly joined together, and from that day were seldom seen apart. For six years they were united in evangelistic work, and planted some splendid Pentecostal Nazarene churches. They built a home at Bethany, living there alone when not in meetings, except when some of their kindred stayed there with them for a short time.

When Miss Sallee was sanctified her pastor had her arraigned for heresy, and after a church trial she was expelled from the church, but some months after he came to her and begged her pardon, telling her at the same time that he had sinned against God for turning her out of the church, and that in trying her for heresy he had sinned against light, for he knew better all the time. But now, a miserable backslider and away from God, he begged her to pray for him and often he was at their altars seeking restoration, but until this day he remains a miserable backslider. The church that took action against her was soon disorganized and its people scattered.

Great persecution followed and many strange stories were told on the "girl preachers," but God gave them greater power and the tide swept away the refuge of lies, and they did a great work. Their first meeting was near Erick, Okla., and since then God has given them hundreds of souls.

They worked with Rev. Mr. Dillbeck, a Methodist preacher, the brother of Miss Lula, for awhile. While in a meeting at Paul's Valley, Okla., a Methodist steward became mightily enraged at his pastor for preaching holiness, and having a woman preacher with him. He tried all day to telephone his presiding elder to get him to come over and stop the holiness meeting, that he thought was tearing up the Methodist church. Somehow he failed to get in connection that day. That night he got under such awful conviction that he could not sleep, but went out into his corn field, and prayed all night. Like Jacob, just at the break of day the heavenly light broke in on him, and he was gloriously sanctified. The next day the presiding elder, who had heard of the meeting and his effort to "phone" him, came over with the necessary committee of preachers, and preferred charges against Rev. Mr. Dillbeck, and attempted to stop the meeting. He was too late. When the steward could not get through to talk with the elder, he tried another line and telephoned to heaven, and the answer came, and when the presiding elder arrived he was

shouting the victory, and told the elder that he had arrived too late. The meeting swept on with greater power, and that night there were twenty at the altar seeking holiness, and all prayed through.

Among the pioneer women preachers in Oklahoma and the Indian Territory was Mrs. U. D. T. Murray, a woman of mighty faith, who, together with her husband, did splendid work in the early days in schoolhouses and in rural districts, and in some of the towns of Oklahoma. She held meetings in Clay county, Texas, and was assisting in the meetings where the Roberts Boys were sanctified at Deer Grove. Later she held meetings near Marlow, Duncan, Erick, and in other localities in Oklahoma Territory.

She reports some very remarkable cases of healing in her ministry, a special case of a child that had been blind for years, near Grapevine, Texas, who was healed of blindness, and is healed to this day. Persecutions followed, and at one place where she went to hold meetings she was left alone with her husband to sleep in the schoolhouse overnight, but God gave the victory, and thirty souls were saved at that meeting. At Chickasha, Okla., she had a great meeting in 1907 where there were 130 professions.

She is at this writing doing jail work in Oklahoma City, with some other workers, and there are an average of fifteen saved in the jail each month.

Miss Mattie Mallory was also one of the prominent women preachers in Oklahoma, and did much to plant a safe work in that state. She also started a school, an orphanage, and a rescue home at Oklahoma City, which we have told you about in the chapter on Oklahoma.

Mrs. E. J. Sheeks, of Arkansas, did a splendid work in that state, in the early days of the movement, planting the church work as she went, thus conserving her work, much of which stands today. Also Mrs. Fannie Hunter, who for some time labored with Mrs. Harris; and others whom I can not recall, but their names are in the book of life.

CHAPTER XXVIII

FANATICISM

While the power of God was manifest to redeem a lost world from all sin, completely cleansing the heart from all the pollution and defilement of sin, Satan seeks to imitate God, go just a little beyond the limit of the plan of salvation and common sense, and lead the people off into fanaticism, by showing them "the deep things of God." There has never been a great spiritual awakening which was not followed by more or less of a scourge of fanatical teachings that greatly hindered the salvation of men.

This was literally true in many instances in connection with the early days of the holiness movement in Texas. Following the great revivals at Ennis, Dallas, and Corsicana there arose a strong delusion, led by Rev. N. J. Haynes, a Cumberland Presbyterian preacher, who claimed the experience of holiness; who was joined by Rev. Mr. Goodnight, Rev. Mr. Williams, and Richard Groves, and a Rev. Mr. Sims, who was an evangelist of the Cumberland Presbyterian church, who was said to be a holiness man, but held meetings still with the Cumberland Presbyterians in Corsicana. All of them seemed to be well educated men.

They taught that salvation from sin meant salvation from death. That is, that to be saved from all sin, meant that those thus saved would never die, but live to meet Jesus at His coming. Their teachings were based on Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned." They reasoned that as sin had brought death, to be sanctified and cleansed from all sin would then remove the penalty of sin (death); hence, those who were thus sanctified and cleansed were thereafter freed from the penalty of sin, and would never die. They also taught that all might have the different gifts mentioned in the New Testament; and encouraged people to seek after them, that they might be well rounded New Testament Christians.

They had the plan of salvation divided into seven steps, which they called seven steps to the throne. The first step was repentance; the second, justification; the third, regeneration; the fourth, entire sanctification; the fifth, the baptism with the Holy Ghost; the sixth, the gift of healing; the seventh, translation faith. Those who obtained this faith could never see death, but would live to see Jesus come in His millennial glory, and be translated at His coming, which would be only a short time off.

They started a meeting in Corsicana, with the distinct understanding that it was to run until "Jesus should descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then *we which are alive* shall be caught up together with them in the clouds to meet the Lord in the air." They taught that the whole world was to be converted in a little while and then would the end come.

They also taught that in case a man's wife did not believe as he did it was sufficient grounds for scriptural divorce. This of course gave them room to put into practice their doctrines. Public feelings were outraged and indignation meetings were held, and a committee waited on the preachers and demanded that they leave town or that such teachings be stopped.

Rev. Mr. Haynes defied the whole community, and declared that he was death proof, that they could not kill him with a gun if they wanted to, boldly declaring his purpose to continue as he had, teaching such things as were revealed to him. A few nights after this a company of men went to his home and called him out, caught him and put him into a carriage in his night clothes, and hurried away to a tank, where they ducked him in the cold water quite freely, and then put him back into the carriage and started back to town with him, when they discovered that he was unconscious from the ducking and the chill of the cold. This so frightened them that they hurried up to the home of a Campbellite preacher, and laid him on the porch, then made a great noise to awaken the people, when they jumped into the carriage and hurriedly drove away. The preacher, finding him half frozen, built a fire and warmed him into life again, and gave him some clothes to put on and a good breakfast and then sent him home. This broke up the meeting and Haynes soon left town, going to Dallas, where he did not remain long, but soon left for Brooklyn, N. Y., where he died a little later.

The next phase of fanaticism came along in 1884, when Rev. Phil Allen came to the Free Methodist conference in Texas from Louisiana. He was a very able preacher, sound in doctrine and life. He was elected district elder, and did a good work for awhile; when a Mrs. Wheaton came to Ennis from the North. She was a rank come-outer and anti-ordination teacher and preacher. She called herself a prison evangelist. She taught that for one to have his name on a church book was an absolute sin. She called all churches Babylon, and cried, "Come out of her, my people," until she drew away quite a following. Among the many was Rev. Phil Allen, who immediately sent his resignation in to the general superintendent of the Free Methodist church, and Rev. George McCulloch was appointed district elder in his place.

These come-outers taught that they did not need to read the

Bible, as they had the one who had inspired the Bible in their hearts when they got sanctified. They no longer needed to pray, since they had the very spirit of prayer all the time. They did not take the Lord's Supper, as they were constantly feasting on the "living bread." They did not keep Sunday, as they were not sun worshipers, said that the Romans instituted the Sunday in their worship of the sun. They showed deep humility of spirit by laying off all neat and respectable clothing, and wearing overalls at all times. They worked at cleaning out wells because it was dirty work. They became servants for the negroes, to show their spirit of humility. They made tours in other states preaching these fanatical doctrines. They tore up many holiness communities and hurt the Free Methodist church work, as it was practically the only church at that time that stood for holiness. Their leader finally left his wife and went to Kansas to see some woman of whom he had heard; telling her that God had sent him up there to marry her. She promptly informed him that if God had sent him to her, that God would have told her about it also. She ordered him off her premises. When last heard of he was a mental, physical, and spiritual wreck. A perfect vagabond. How awful to fall into fanaticism, and to be led away into strong delusions. These fanatics finally died away, but left much hurt in their wake, and many blighted lives was the result.

The church has had her troubles with fanaticism in all ages. Satan hates a clean life and will do all in his power to blight the lives of holy people in any way that he can; if he can not get them into open sin, then he will open the sidetrack and switch them off into fanaticism.

In the year 1897 another form of fanaticism broke out in Texas and Louisiana, under the name of "The Fire." Unlearned and misguided teachers taught that after one is sanctified wholly, he might receive the baptism of fire. Basing their teachings on Matt. 3:11, "He shall baptize you with the Holy Ghost and with fire"; making "and with fire" a subsequent work to sanctification, and claiming that to receive the "fire" was the enduement of power of which Jesus spoke. Sometimes those who professed the fire would go off into a trance, and there receive visions from God, in which matters of doctrine were taught them. One case of this kind was seen on the Greenville camp ground. They would come to these campmeetings, and, if allowed, would follow after people who had recently been sanctified and urge them to seek "the fire." At the Greenville camp, when they made their appearance and began this strange teaching, C. B. Jernigan, who was then secretary of the campmeeting association, called the board together and asked permission to put a stop to the fire teaching on the grounds, which was granted. These fire

teachers called him backslidden when he tried to stop them. Many good people were deceived by them.

That same year the leaders of the Poetry, Texas, camp sent for one B. H. Irwin to come to their camp and teach them this new doctrine. Irwin was an avowed apostle of "the fire," and a strong teacher of divine healing, while but few if any were healed in answer to his prayers. From Poetry camp Irwin went to Wills Point, Texas, where he had to leave town on an early morning train to escape a mob, on account of his fanatical teachings. Dr. G. D. Watson then came through Texas teaching "the fire," and, on account of his lucid Bible teachings, found a great following. He was a strong writer and clear preacher and for that reason had a good following.

The same year, 1897, Rev. E. C. DeJernett and Rev. C. B. Jernigan were called to hold the Hughes Springs campmeeting in eastern Texas; Irwin also attended this meeting and continued to teach "the fire." Here also one W. T. Currey came from Louisiana to this camp; he was also a strong teacher of "the fire." He would dance across the platform while preaching, shouting, "I feel the *fire* all through me. Can't you feel it? Why I feel as if I were walking on live coals of fire. It burns me through my shoes." This brought division in the camp, and great persecution from holiness fighters.

Some of these fire teachers imbibed still more fanatical doctrines; among them was "demon possession." They taught that demons were God's servants sent into sanctified people to chastise them. They had demons of sickness; and various other kinds of demons that often tormented the sanctified.

The doctrine of demon possession was not very widespread, but played havoc wherever it took root. Rev. C. B. Jernigan was invited to hold a meeting in a hall in the town of Prescott, Ark. The hall was owned by an apostle of "fire and demon possession," but the meeting was backed by the straight holiness people of the town. One day in his preaching he stated that there was something wrong somewhere; as God was not blessing the meeting.

The woman who owned the hall arose and stated that it was a difference of doctrine. When asked what was the difference, she replied that some of us believe in "the fire," and "demon possession!" Then she gave the above definition of demon possession. The meeting was promptly moved to the courthouse, where they had a great meeting.

When the Holiness Association was well started, and most of the preachers in the Southwest were joining it, the fire folks offered themselves for membership. This created quite a commotion in the association, as many good preachers were in some way mixed up with the fire, but not many with demon possession. Some objected;

others said, "Their hearts are right; they are just a little off in their heads; let them join; they are good people."

The association was held in their own house, and was being entertained in their homes, but this made no difference with C. B. Jernigan. He arose and demanded that they give up their heresy and subscribe to the statement of doctrine set forth by the association; else the association must change their statement of doctrine. For some time it seemed this would bring a division in the association, but it was avoided by "the fire" folks who could not give up their teaching withdrawing their names. In a few years from that time almost all of these teachers of "the fire" gave up their doctrine, except a few who went off to themselves and started a paper and an orphanage, which continues to this day, with a small following.

The doctrine of marital purity sprang up about this time and was taught by some, either privately or publicly; mostly privately, to the hurt of many once happy homes. They taught that a man must live with his wife just as he did with his mother or sister. That cohabitation with one's wife or husband was an absolute sin. One preacher, who married a woman preacher who taught this doctrine; was ordered to his knees often by her to keep him from backsliding. Tracts and pamphlets were freely scattered on this subject, many of which widely differed in their teachings. In some cases it brought about separation of husbands and wives.

Rev. C. B. Jernigan was called to Bristol, Fla., by a man and his wife, both preachers. They called him there to organize a holiness church. This was in the spring of 1904. When he and his family landed from the steamboat, which plied down the Apalachicola river, he was met by both the man and wife, who took them to their home. They lived in a nice, five-room parsonage, near a splendid new church which they had built and hoped to dedicate as a holiness church soon. Scarcely were they seated when the woman of the house told the evangelist that she never kept coffee in her home. That she had not been on a coffee drunk since she had been saved. That she had as soon keep whisky and make him a toddy every morning as to make him a cup of coffee for breakfast. The man retorted, "No, and we don't eat *hog*. Dirty cancer breeders. I wouldn't touch a piece of pork for \$100." The evangelist told them that he had read somewhere, "That we ought to eat what was set before us without murmuring or complaining," and that if they could do without coffee all of the time, he certainly could for ten days; and that you will never hear a grunt out of him. And as to the hog, "Just trot out your beef and we will fare all right," and the subject was dropped for the time.

CHAPTER XXIX

DIVINE HEALING

With the coming of the doctrine of entire sanctification came also the doctrine of divine healing. A veritable tidal wave of bodily healing swept through the land, and many persons were miraculously healed of all sorts of diseases; many cases were reported healed at different campmeetings throughout the country; often cases that had baffled the skill of the best physicians. There would be healing services at almost every campmeeting, where the sick would come to the altar for prayer and anointing, and many of them were instantly healed of divers sicknesses.

One very noted case was that of Mrs. Prudence Robinson, which occurred at the Greenville, Texas, campmeeting, in the summer of 1897. She was a member of the Missionary Baptist church, and had attended a holiness meeting at White Rock, a small village about ten miles north of Greenville. This meeting was conducted by Rev. E. C. DeJernett and Rev. C. B. Jernigan. She here for the first time heard that God could sanctify the soul and heal the body. Just after the close of this meeting one of her sons attended the great Greenville campmeeting, and was gloriously sanctified. He went home that night and told his mother that he had the blessing, and that he had seen some people at the camp ground that had been healed. He urged his mother to go and see and hear for herself. The next day she was lifted into a buggy and taken to the meetings. She had not walked one step without the aid of her crutches for seven years. She came to Texas from Arkansas for her health at the advice of her family physician, but gradually grew worse all the while. She had given up all hope of ever getting well again. Doctors had failed. Change of climate had failed. She was consigned to the fate of a hopeless invalid. In the hour of her despair she heard of Jesus, the Healer. She asked that she be anointed and prayed for by the saints at the camp ground. At 6 o'clock p. m. on the fifteenth day of August, 1897, a circle was formed around her and she was anointed with oil according to James 5:14. As she sat in her chair with her crutches across her lap, while the saints were pleading with God for her healing, instantly the healing power struck her and she sprang to her feet, shouting the praises of God. She ran across the camp ground shouting, "I am healed and sanctified, glory be to God." There was the voice of triumph in that shout that fairly set the whole camp afire with glory. The news of her healing spread like wildfire through the town of Greenville, a town of

about eight thousand people. They came out that night enmasse to see the woman who was healed. When a chance was given for testimony Mrs. Robinson sprang to her feet and began to tell what great things God had done for her. Some one in the congregation cried out, "Let us see you walk?" At this she sprang upon the altar bench thirty feet long and ran back and forth for some time, shouting praises to God. Strong men wept aloud, while all the saints shouted and sang praises to God. Mrs. Robinson now lives at Fort Towson, Okla., and has never touched her crutches to this day. The writer was in her home June 8, 1914, and she was well and hearty then; still healed and sanctified by power divine.

While there were many notable cases of instant divine healing in those days at many of the camps, there also sprang up a strong fanaticism on this line which crippled the faith of some in this great doctrine. Some preachers preached more on healing than on holiness. Some even placed healing along with salvation in the atonement, and preached that one would backslide if he took medicine. Others declared that doctors, drugs, and devils were all classed together. Doctors were severely scored by some of these would-be healers, and the use of any kind of remedies was discarded by many. Some would testify that they would die before they would take a dose of medicine. One man took a severe case of cramp colic while on the camp ground, and his friends called a doctor, who had been his family physician; but the doctor was informed that he was not needed, and that he was not backslidden yet, if he was sick, and that no one but backsliders needed doctors. The doctor went to his camp, but a runner came for him to come back to see the sick man before he died. He went back and relieved him in a short time.

At one of these Texas camps a lot of third blessing "fire" folks were in attendance, led by their champion, B. H. Irwin, who especially emphasized bodily healing. There they met a young woman who was crippled in her ankles from birth. She was anointed and prayed for, and declared healed, "For I have the witness," shouted their leader. "Get up and walk." One of their number wrested her crutches from her and ran across the grounds, waving the crutches, as he proclaimed, "Another miraculous case of healing." But the poor girl could not walk, but had to be borne along on the arms of two. This hurt the cause of holiness much.

On another occasion two brothers who had recently been sanctified in a holiness meeting, claimed the gift of healing. One of their neighbors died. They had a vision that they must go to the house of mourning, and turn it into a house of joy by raising the dead. So they proceeded to the home of the corpse, and ordered all of the family out of the room, as Jesus did in the home where the maid was raised from the dead; but the friends refused to go. On the

contrary, they demanded that the healers leave at once, else they would be arrested.

Many remarkable cases of healing were reported in the Jeffries-Hartline meetings, some of which we gave under that chapter, others worth recording we give here. At a meeting at Plainview, Texas, there was a beautiful young lady came to the altar who had had typhoid fever, and the fever had settled in her right lower limb, and it was drawn until it was two inches shorter than the other. While Rev. Mr. Jeffries prayed, laying his hands on her, the power of God came and she was instantly healed, and the limb was soon as long as the other, and she is well today. She was the niece of a banker by the name of Posey.

In those days of power and glory people carried their burdens to the Lord in prayer, and there were thousands of remarkable answers that I can not here record. Drougths were broken, the sick healed, financial difficulties relieved, opposition was swept away, and great and mighty revivals swept through the land. All this came in direct answer to prayer and fasting. If the load was too heavy, the leader of the meeting would call for a day of fasting and prayer, and all the workers would *fast* and *pray*, sometimes for days at a time, then some marvelous things would happen.

When Israel was in bitter bondage and distress they *groaned* to God. When Esther learned that the decree had been signed to destroy all the Jews in the realm, she asked all the Jews to fast and pray with her three days. The record says, "On that night could not the king sleep." Sleepless nights of awful conviction were often on people those days in answer to fasting and prayer.

"Is there any sick among you? Let him call the elders of the church, and let them pray over him, and anoint him with oil in the name of the Lord: and the prayer of faith shall save the sick" (James 5:14). "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8).

Oh, for a return to the old paths.

