

IN DEFENSE OF THE DOCTRINE

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IT, XII, 4:16.

From the middle of the 19th century till the beginning of the 20th, at least 25 Holiness denominations sprang up in America, coming out of the Methodist Church in protest against the general trend ^{within} ~~in~~ the mother church away from the doctrine of Holiness and heart purity. *These groups were led by* ~~These~~ firey souled preachers ^{who} with a clarion call lifted up their voices in scathing protest against the falling away from this Wesleyan doctrine.

There were ^{hundreds} ~~thousands~~ of preachers who remained in the Methodist Church and ceased not to preach and write night and day in defense of the Second Blessing experience.

The tenor of their sermons, the spirit of their writings were militant, attacking those responsible for the letting down ^{and} ~~so~~ softening up in preaching and practicing the Holiness ~~experience~~ ^{experience + life}.

The cycle of religious history in the Old Testament ^{the pattern of} Christendom in the ~~New Testament age~~ ^{is still a positive drop,} ~~age~~ ^{is at least one aspect} is the same. Always the voice of the prophet was heard above the compromise and backsliding of Israel. The prophet would march with his people to far away lands of slavery preaching and weeping as he went, calling the people back to the landmarks of the fathers. *For every period of falling away in the church the voice of the spirit provides the sword in protest.*

Some of the most militant literature of Christian history came off of the press in the latter half of the nineteenth century in defense of the doctrine of Holiness and the separated life, and a most remarkable fact is that many of these small Holiness denominations still preach ^{write} ~~right~~ and crusade for the Holiness experience with just as much zeal, fervor, and militancy as their forefathers did a hundred years ago. There was and still is something about the positiveness of their defense of Holiness that rings clear and true, striking a responsive cord in the

heart of ^{sanctified} believers everywhere.

Second blessing

It is my opinion that those ~~holiness~~ dissenters wrote and spoke with an awareness of their responsibility to the church and the world to keep alive and perpetuate the great doctrine of holiness. It was their responsibility in that day and in many respects, they did a remarkable job.

The Pentecostal Holiness Church was born in that kind of atmosphere, ~~among~~ among those Holiness firebrands. Embracing not only the second blessing experience but also, accepting and championing the doctrine of the Baptism of the Holy Ghost, the spirit filled, spirit anointed life.

thus We believe that we not only have and preach Luther's justification by faith, Wesley's second blessing experience, but we have received and joyously proclaimed the Promise of the Father, the earnest of the spirit, the ~~mighty~~ baptism with the Holy Ghost.

to all Christians

This is our obligation ~~to the~~ Church, and ^{to} the world, ~~to~~ to preach practice, and proclaim this dual experience. The Holiness experience and the separated life, with the gift and gifts of the Holy Ghost among us, is our sacred trust to ^{proclaim} ~~perpetuate~~ until Jesus comes.

The Pioneers of the Pentecostal Holiness Church preached regeneration, Sanctification, Pentecost, Divine Healing, and the Second Coming of Jesus every time they stood up to preach. To them it was a must, an ~~obligation~~ obligation. They had some thing that must be said, and they said it at the risk of their lives.

As much as we would like to think otherwise, there is a letting up of the preaching of Holiness at a second definite work of Grace, and the Baptism of the Holy Ghost with the initial evidence of speaking in other tongues as the spirit gives utterance.

IN MANY OF OUR CHURCHES.

This sort of preaching ^{is} conspicuous by ~~its~~ its absence. I have listened long and eager to the sermons I have heard in recent months for a clear cut ~~scriptural~~ scriptural Pentecostal Holiness sermon and

I confess that I have been disappointed.

In many of our "protracted meetings," a person may attend for ten days and never get an idea of what we as a church believe. The old timers ~~that~~ who introduced this Pentecostal Holiness message to us never left anyone in doubt very long about where they stood and what they believed. It is so much easier, I agree, to give an ethical treatment of some simple scripture ~~of~~ text, or draw some object lesson from the exploits of a Bible character than it is to stand up and preach Scriptural Holiness as the only way to ^{see} ~~seek~~ God in peace, or to give an expository sermon on the great doctrine of Pentecost, ^{up blood Atonement} ~~and~~ the Second Coming of Jesus Christ.

We are paying a tremendous price for this neglect in preaching Bible Doctrine to the men, women, and children of this generation. We are having a modifying of conviction, and a softening up of our attitude as a church towards worldliness and sin. It is a foregone conclusion that whenever we preach with power and conviction, people will believe and practice ~~what we preach.~~

If we preach regeneration, our people will repent. If we preach restitution, our people will make straight paths for their feet. If we preach holiness, our people will get sanctified. If we preach Pentecost, our people will ~~be~~ seek and be filled with the Holy Ghost. If we preach Divine Healing, God will confirm His Word with signs following, and heal the sick.

By the same token, if we preach only ethics, and moral restraint, we will develop into a church of professors and not possessors. We will become superficially pious and effeminate, a church void of conviction and ^{we} will lose our positive impact upon this world.

Jesus himself said, "I came not to send peace but a sword"--~~He~~ came to ^{kindle} ~~send~~ fire into the earth. This indicates that the preaching of His Gospel will create opposition, persecution, division; it will force men to take sides, to stand up for right and righteousness *at all costs.*

It will incite hatred, and bitter criticism from unregenerate men. But with-all, it is our Divine responsibility to preach scriptural Holiness as the unequivocal imperative for the reception of the Pentecostal Baptism and for complete victory over sin.

I do not intend to be presumptuous when I call upon Pentecostal Holiness preachers everywhere to lift up ~~your~~ ^{their} voice in defense of the doctrine. Cry aloud until you stem the tide of encroaching pacifacism. Recapture that militiany that characterized our pionneer preachers and laymen of fifty years ago. Preach it until your own heart is aflame. Preach it until the zeal of the Lord has consumed you. Preach it until Hell is enraged. Preach it until sinners wilt and come weeping home to God. Preach it until hypocrites rage. Preach it until the fire falls. Preach it until every man, woman, boy, and girl in America knows what the Pentecostal Holiness church believes. Preach it with the conviction that we know we have God's message for this hour. Preach it with the assurance that we came into the world to preach it. Preach it until ^{all} men know what we stand for and ~~God is helping us, what we will~~ die for. *So help*

us God,