



"You will know them by their fruits." Mt. 7:16

Signs and Wonders!!!

Throughout the Wesleyan movement ever since the revered teaching of Adam Clarke, the work of heart-purification has often been referred to as being the "Baptism of the Holy Ghost". And so at Asuza Street where the Spirit was poured out with signs following, the only term people knew to apply to a post-salvation work was the "Baptism of the Holy Ghost".

This was all new to everybody at that time. Even the main leaders. They didn't know how to explain what God was doing in their midst! People were falling down and doing strange things just as they did back in the old-time Holiness revivals! Surely this was the same sanctification -together with signs and wonders?!?!?! It sure looked that way. The old sanctification meetings were always full of strange happenings like people shaking and falling down. People unconscious for hours and waking up full of wondrous stories .

Well, let's examine this obvious assumption that they made.

After the dove descended on Jesus at His baptism, He started doing strange supernatural acts. Jesus kept doing them to aid in the gathering and schooling of His apostles in the miracle-working power of God. He ran a veritable "Miracle Academy".

In Mark 6:7 He gave the twelve their solo flight on working with miracles. " ⁷And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; ⁸ and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse; ⁹but *to go* shod with sandals: and, *said he* , put not on two coats."

And again in Luke 9:1 He gave the twelve a turn to do what He was doing: " ¹And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. ² And he sent them forth to preach the kingdom of God, and to heal the sick. ³ And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. ⁴"

In Luke 10:1 He gave seventy others a similar trial session "and sent them two by two before His face into every city and place where He Himself was about to go."

¹⁶ He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. ¹⁷ And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. ¹⁸ And he said unto them, I beheld Satan fallen as lightning from heaven. ¹⁹ Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. ²⁰ Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven. ²¹ In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. ²² All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him* . ²³ And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see: ²⁴ for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."

And all of this schooling was done while Jesus was still with them, and before His Holy

Spirit was poured out in the Upper Room. “Authority over all the power of the enemy” (verse 19 above) just about summarizes what people get when they are filled with the Spirit, doesn't it?

- Power over Demons shows that God rightfully rules hearts. Other powers are mere infections.
- Power to preach the gospel to humble and convict hearts
- Power to tread on serpents to show that He rules the natural world
- Tongues so that the ignorant can pray what is on their hearts -and make the lost wonder
- Prophecy to expose the secret things of the heart

And of course, this power is available, not just to the lost, but within your own life. It is an abundant power that creates faith in an unseen God -for yourself, for other believers, and those who are still lost.

So this power is given to light the road to Life. Sometimes, newly saved believers have this power, and soon go forth and bring all their properly astonished family and friends to the Lord.



The Birth of Pentecostalism

Charles F. Parham

“This man is credited by most as being at the spear point of the modern Pentecostal outpouring. On January 1, 1901, Parham and his students at the Topeka Bible College were praying in a Watch Night service. In the weeks previous to the service, they had been studying the Book of Acts and had come to the conclusion that the common denominator each time the Holy Spirit came upon people was the gift of speaking in tongues. One student at this Watch Night service felt the faith to be prayed for to receive complete sanctification and this unknown "gift of tongues". Parham and the students prayed, and “the fire” fell. In the ensuing days and weeks, Parham and his other students received “their Baptism” and the gift of tongues. Later, Parham’s Bible School migrated to Texas, where it would enroll its most famous graduate

William J. Seymour

Seymour is, without doubt, the single most-recognized name associated with the beginnings of the Twentieth-Century outpouring of the Holy Spirit. This son of slaves grew up to be a preacher with an overwhelming desire for “more of God.” Coming to the conclusion that Parham’s teaching about the Holy Spirit and speaking in tongues was indeed Biblical, Seymour sought admission to Parham’s Bible school in Texas. Whether because of Parham’s own personal prejudices (possible) or the prevailing Jim Crow laws in the American South, Seymour, a black man, was admitted to the school with the stipulation that he had to listen to lectures while seated outside the classroom, so as not to mix with the white students. Even though he did not immediately receive the experience of speaking in tongues, Seymour was in complete agreement with Parham’s teaching (on the Baptism in the Holy Spirit in its interpretation as the Holy Spirit and Fire which burns all

dross away to usher in completed sanctification. This is the Wesleyan view since this "being filled with the Spirit" as we understand is not generally happening among them.); the two men even preached together in some black churches.

Called in 1906 to preach a series of meetings in Los Angeles, Seymour arrived and taught his new doctrine (of the old-fashioned sanctification enhanced with the daring new tongues)—only to be given the left boot of fellowship. Locked out by the church which had invited him, Seymour was offered refuge in the home of a kindly Christian couple on Bonnie Brae Street. Seymour shared and prayed, fasted, worshiped and sought God with this family and a few others. Not many days later, first one, then another seeker, then finally Seymour himself received the sanctifying Holy Spirit with “the evidence of speaking in tongues.” Soon the home was too small to host all who came to seek God and “receive their Pentecost.” The meetings were then moved to the humble facility at Azusa Street where they were led by this humble man of God. The work brought spiritually hungry Christians from all over the world, and from Azusa Street the word spread back through the nations as the people returned home and as men and women were sent out from this daring sanctified “Mother Church of Pentecost”.

Almost as astounding (for its time) as the powerful manifestations of the Holy Spirit in these meetings (which went on day and night for years) was the mixed-race, mixed-gender altar worker team that ministered to sinners, supplicants, and seekers in every meeting. Into these meetings one day in February 1907 came a pastor-evangelist from Chicago.

William H. Durham

Durham, a Baptist, was pastoring the North Avenue Mission in Chicago. Azusa Street workers arrived in his area preaching the Baptism in the Holy Spirit (completed sanctification) with the “evidence of speaking in tongues.” Once Durham accepted the truth of the teaching, he sought the sanctifying Baptism diligently, but did not receive it, so he determined to make a pilgrimage to Los Angeles to see the work for himself and to receive this strange new gift of power from on high.

Sanctification is the word used to describe the process by which God makes Christian men and women holy; that is, like God Himself. The teaching of entire (completed) sanctification was central to the ministries of John and Charles Wesley in the 18th Century, and developed by their spiritual descendants (which includes the Methodist Church through its first century, and that denomination’s many spin-offs, including the Salvation Army, the American Holiness Movement in the 19th Century, the Church of the Nazarene, the Church of God, the Church of God in Christ, the Pentecostal Holiness Church, and other denominations too numerous to mention).

The integration of this doctrine into a practical whole -and then diligently preaching it far and wide was the unique contribution of the Wesleys to the Church. With its very personal message, it took root and flourished (first in England and then later-) in rugged, individualistic post-Revolutionary War America, and went to the frontier west in the hearts of the famous and indefatigable circuit-riding Methodist preachers. Along with salvation preached from rustic pulpits, in brush arbors, and in camp meetings, completed sanctification was preached —the total removal of indwelling (original) sin (sinfulness, sinwardness, propensity towards temptation and following its bewitching siren call) -as distinct from the acts of sin that have already been forgiven in salvation) by a distinct work of grace. Thus the teaching of entire (completed) sanctification became very much a part of the American spiritual landscape.

So, the “entire sanctification holiness people" were those upon whom the Spirit first fell in those early years of the Twentieth Century, and those through whom the message and

blessing (of the Holy Spirit) were spread. Like the women at Jesus' tomb, they were the first ones to bear witness to this wondrous, powerful, End-Time work of God.

It is an eye-opener to read an intriguing one-of-a-kind book entitled "The Azusa Street Papers". It contains highly readable, photographically-reproduced, tabloid-sized reprints of "The Apostolic Faith", the publication of the Apostolic Faith Gospel Mission (a.k.a. the Azusa Street Mission) for the period September 1906 through May 1908. It affords the opportunity to read the words penned by people who were living in the midst of it.

The experience of receiving a pure heart from God as a second definite work of grace in the believer was an almost-universal experience for the tens of thousands touched by God's move at Azusa Street.

Those early Pentecostal saints had a divine certainty in their hearts, based on clear Scripture teaching and their own personal, heart-cleansing experience. The Holy Spirit desired to empower these clean vessels that had already been purified by faith. Laying out the doctrinal statement of the church and the movement, the first issue of The Apostolic Faith, after making its declaration about justification, said:

Second Work.—Finishing your sanctification is the second work of grace and the last work of foundational grace. This act of God's free grace makes us holy as He is Holy. John 17:15, 17 —'Sanctify them through Thy truth; Thy word is truth.' 1 Thess. 4:3; 1 Thess. 5:23; Heb.13:12; Heb 2:11; Heb 12:14.

Sanctification is cleansing to make holy....

Just so there can be no mistake about what is being declared, on the same page, in the very next column, there is a signed article by William J. Seymour entitled "The Precious Atonement." After first stating that there is forgiveness in the atonement, Azusa Street's pastor goes on to declare:

"We receive sanctification through the blood of Jesus. 'Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate.' Sanctified *from all original sin*, we become sons of God. 'For both he that sanctifieth (Jesus) and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.' Heb. 2:11. Then you will not be ashamed to tell men and demons that you are sanctified, and are living a pure and holy life free from sin, a life that gives you power over the world, the flesh, and the devil. The devil does not like that kind of testimony. Through this precious atonement, we have freedom from all sin, though we are living in this old world, we are permitted to sit in heavenly places in Christ Jesus....

We that are messengers of this precious atonement ought to preach all of it, justification, sanctification, healing, the baptism with the Holy Ghost, and signs following. 'How shall we escape if we neglect so great salvation?' God is now confirming His word by granting signs and wonders to follow the preaching of the full gospel in Los Angeles."

Even more teaching on sanctification appears on the same page, and more appears in two more columns on the next page of the same issue. And that's just the first issue of The Apostolic Faith. I could cite numerous other examples in the other extant issues.

So if this second-blessing sanctification was the standard teaching of Azusa Street and all of its far-flung daughter-works around the world, how is it that within six years' time the vast majority of the movement had thrown the ancient sanctification teaching overboard in favor of something else? In part, the change resulted from the fact that most of the new seekers came from non-holiness backgrounds. They had little understanding of the importance (and nuances) of Wesleyan sanctification. But these—and even a good number claiming to be "holiness people"—were won away by the preaching of William H. Durham (1873-1912) to obtain this far more accessible blessing -not realizing what they were

doing.

As mentioned earlier, Durham was a powerfully magnetic Chicago-area preacher, who, hearing of the mighty outpouring in Los Angeles, made his way to the humble warehouse on Azusa Street to receive his Holy Ghost baptism. He finally “prayed through” on March 2, 1907. Durham’s testimony appears in the February-March 1907 edition of *The Apostolic Faith* publication, in an article entitled “A Chicago Evangelist’s Pentecost.” Laying out his spiritual autobiography, as he leads up to recounting his Azusa Street encounter, Durham says,

“Later [i.e., after his salvation] I saw and grasped by faith the truth of sanctification and the Spirit witnessed to my heart that the work was done (or so he boasts...) , and the Holy Ghost wonderfully wrought in my life.”

He is, of course, referring to the doctrine of (the inward Spiritual work of) entire sanctification that we have introduced above. He finishes his letter with a powerful testimony to receiving the Holy Spirit at Azusa Street.

Pastor Thomas George Farkas, in his doctoral dissertation on Durham’s life and ministry, says,

“Immediately after Durham’s “Pentecostal Baptism” at Azusa Street in February, 1907, *he ceased preaching the doctrine of crisis sanctification*: “From the day the Holy Spirit fell on me and filled me I could never preach the second work theory again.” He still held to it in theory but could not publicly proclaim it any longer.

Note: By any previous measure, Durham's experience was not at all the “Pentecostal Baptism”. The previous understanding was the work of heart-purification together with an endowment of Spirit power in the Upper Room. So he was so overwhelmed by the latter that he hastily threw out the former. Or so he says. Really he didn't understand or obtain a pure heart at all. If he had, it would have been exceedingly precious to him. Obviously Durham was self-deceived by his own spiritual pride. Edit.

Indeed, not only was Durham no longer preaching sanctification as a second work, he was busy with his active and ingenious carnal mind formulating a new and distinctive view of sanctification. (In my years counseling seekers, I have often observed people get all enlightened when their active imagination dresses itself up as revelation.) And while he was formulating his doctrine, he was very busy and very successful. In the two years between his 1908 report in *The Apostolic Faith* and 1910, Durham formed his own ministerial association so that he could provide independent (mail-order?) ministerial credentials from his Chicago church. His meetings were so well attended that his North Avenue Mission became known as the “Azusa Street of the Midwest.” And he became almost the de facto leader of the Pentecostal movement when misfortune hit the two other leaders. First, Charles Parham’s ministry was attacked with scandal. (Holiness ministers are often vilified by the resisters.) Then one of William Seymour’s most-trusted Azusa Street workers, the ministry’s editor, made off with the national and international mailing lists for *The Apostolic Faith* publication, setting up her own publication (with the purloined mailing list—still calling it *The Apostolic Faith!!!* in Portland, Oregon.

These days she would have been promptly jailed.....

Without the mailing list, no Seymour-authorized copies of the Azusa Street organ went forth any more; and without the continuing spread of news about the sanctifying work, attendance fell off and the famed Los Angeles work fell into decline and then obscurity.

Note: So you see, the Holiness movement had many members who were not holy at all. Like other churches who have a persistent minority who diligently go through all the motions for years, but are not actually saved, so holiness groups had an even larger portion of their members who say they are “seeking”. Perhaps they were seeking. Perhaps not. This one lady certainly found that getting away

with brazen theft and massive fraud in the very bosom of the movement was a piece of cake!!! Obviously, like many other churchy time-servers she feared neither God nor man. And she never repented of it and so is now paying an endless price for her nefarious deeds. Edit.

With the light of Parham's and Seymour's of stars suddenly cut off by this pirate, the popular preacher and pulpit prodigy of Chicago by default became the brightest star in the Pentecostal firmament. Seeing his opportunity at a Pentecostal conference in May 1910, he publicly proclaimed his new view of sanctification in a message entitled "*The Finished Work of Calvary.*" The bomb was dropped, creating a furor and firestorm that eventually resulted in the first doctrinal split in the fledgling Pentecostal Movement.

Durham's newly invented teaching quickly gained the name "The Finished Work," and can be summarized in this way:

1. Everything—forgiveness, salvation, new birth, and sanctification come to Christians in the atonement, -the single "finished work" of Christ.

In that finished work, the "old man" was painlessly crucified. Sin and sinfulness were both magically eradicated from the believer's heart. In other words, sanctification was immediate and contemporaneous with regeneration. The Christian received it all at the same time in one easy package.

Note: This is not a new idea. It was thoroughly debunked by Wesley. See Chapter 1:

http://www.enterhisrest.org/entry_directions/the_old_man_part1.pdf

From regeneration this sanctification was progressive, that is, the believer could grow in grace, maturity, and the fruit of the Spirit. (This is only a partial truth. There is painful growth but it is greatly hindered by the flesh.)

Only the Baptism of the Holy Spirit (as Durham understood the phrase) came as a subsequent experience. (So here he is saying right out that all his prior sanctification preaching was just so much blather. He is now out of the closet admitting that he believes not a word of it -and therefore he obviously never did qualify as one for us to take advice from on the subject of sanctification since he never had a clue. Edit)

It seems ludicrous on the face of it that Durham could and did express surprise over the furor caused by his teaching, and yet so he innocently claimed in print:

"I never thought this blessed teaching would cause a division among the real people of God. It had never occurred to me that it would be made a test of fellowship, one way or the other. I simply saw that it was one of the most glorious truths that God...had revealed to man...and proclaimed it without considering what the consequences would be." (This is just about what would expect from a newly Spirit-filled Baptist evangelist. In years past I counseled some of these. They know plenty of faulty seminary gospel, but to stay out of trouble, they need plenty of careful practical coaching from a soul who is expert in the ways of the Spirit. Edit)

This certainly seems to run counter to other things that he wrote, including the following:

"When the truth of the "Finished Work of Christ" was first sounded forth through PENTECOSTAL TESTIMONY, a large number saw what a conflict it would cause. None saw it clearer than the editor who wrote the articles on the subject. How could it be otherwise?

As Durham spread the word through the Pentecostal Testimony, 1910's initial brouhaha and bellicosity burgeoned into battle in 1911. Indeed, Durham referred to the heated controversy as "The Battle of Nineteen Eleven." His attacks on Wesleyan holiness were "stubborn and aggressive," and his writings carried "vituperation," hardly what one would

expect from a man whose heart was sanctified and full of God's love (as he continued to virtuously claim). In 1911 he hit the road, preaching his doctrine at revivals and camp meetings.

NOTE: Throughout the history of Wesleyan Holiness, there have been a succession of preachers who aggressively opposed it. This is understandable. Just as it is among the lost prior to the work of salvation, one must first be convicted of need. When this conviction is missing, the lost often scorn the notion of an unseen God. They think it must be just a convenient fable! So too do unconvicted Christians often scorn the notion of this "sanctification".

Durham visited Los Angeles in the Spring of 1911. He was turned away from meetings that had been arranged for him at the Upper Room Mission, because that group's pastor learned that Durham intended to teach the totally heretical Finished Work doctrine, and he refused to receive him. William Seymour, however, was away preaching in the East, so Durham turned to the Azusa Street congregation (by this time a very small group) and the people there naively welcomed him. Using Seymour's pulpit, Durham night after night inveighed against crisis sanctification (instead of lifting up the Lord as he was called to do). Though the meetings were well-attended and very successful, the "new doctrine" troubled Seymour's elders, and they summoned Seymour back to Los Angeles to deal with the crisis. Seymour, on his return, asked Durham to stop preaching the Finished Work doctrine at Azusa Street.

It is just here that Durham's arrogance seemed to scale new heights: Durham had the nerve to try to stop Seymour, the man under whose ministry he had received the Baptism in the Holy Spirit, from preaching in his own pulpit!

"Instead of submitting to the pastor of the local assembly, Durham went before the congregation on Sunday morning and asked the people to *vote* (the gall of this visitor!!) on whether they wanted him to continue the work or turn it back to Seymour. Durham said only "ten or less" voted with Seymour.

So, obviously the conviction for heart-purity was still unsolidified in most of them, since most were swayed from their first faith and into one that avoided that narrow and difficult "death-to-self" road.

Feeling that he had no other recourse in the face of Durham's ungrateful and unbecoming conduct (ie: bald-faced usurpation), Seymour padlocked the doors to the Azusa Street Mission on May 2nd. (As he should have sooner) Durham's spin on Seymour's action is an eye-opener:

"...while we were preaching, praying, and seeking God in the Mission, Seymour had been scheming and planning as to how he could get possession of the building"...

Martin ponders the irony of Durham's interpretation of this lockout:

How inappropriate -Seymour accused of "scheming" to regain control of *his own pulpit* after his pastoral authority and building had been boldly usurped!

Durham even managed to drag race into the issue:

"When we came to the Mission Tuesday, we found that Seymour had influenced a few of the officers of the Mission, men of his own color, to stand with him, and they had locked and bolted the door."

Durham rented space elsewhere in Los Angeles and, taking many Azusa Street members and even a few leaders with him, he continued his meetings in town. The meetings were well-attended and much blessing was reported. Durham actually moved his ministry headquarters from Chicago to Los Angeles during this period.

But Durham didn't seem to be content to leave injury unaccompanied by insult, so in his Pentecostal Testimony periodical he slandered Seymour and his ministry with public lies:

"...God had shown me the truth concerning him. He does not care in the least for the work of the Lord...the power of God had left him entirely...he was no longer worthy of the confidence and respect of the saints...I have been the last of all the brethren...to give him up, and have always found an excuse for his failures and blunders... The circumstances have forced this most unpleasant duty on me."

In other words, Durham was telling his large readership that Seymour was a washed-up has-been spiritually and ministerially. This is the same William Seymour of whom Durham had gushed only four years earlier:

"Now just a word concerning Bro. Seymour, who is the leader of the movement under God: He is the meekest man I ever met. He walks and talks with God. His power is in his weakness. He seems to be as simple-hearted as a little child, and at the same time is so filled with God that you feel the love and power every time you get near him."

(We do not hear of Seymour any more after he went preaching across the country. Some say he fell into sin. This is unlikely to the extreme. Seymour was a black man, back when the "Christian" Klu Klux Klan was actively working to keep the former slaves from forgetting their place as dutiful sub-humans. "Uppity" blacks like Seymour often disappeared. I lived in the South for a while. Racism was unbelievably vicious even in the 1950's when my Canadian father bought some land in Taylor County Northern Florida. There were no blacks there, because the "Florida Crackers" there would quickly gather a mob and run the hated black invader out. They openly boasted of it to us! Back in 1910 they were not even so kind as this...)

Even some of Durham's staunchest supporters found that the tenor of his anti-second-blessing tirades made them uncomfortable. Frank Bartleman, an itinerant evangelist most remembered by us today as the chronicler of the Azusa Street Revival, found he had reached his limit, though he still admired Durham's public ministry and results.

"I left [Durham's] platform finally, not willing to stand for a spirit of retaliation. I felt I must keep clear of carnal strife and controversy...his word was coming to be almost law in the Pentecostal missions, even as far as the Atlantic Coast. Too much power is unsafe for any one man. The paper he instituted in connection with his work began to take on the nature of a carnal controversy, fighting the old "second work of grace" theory. This, the spirit the Lord showed me He was about to stop."

"Apparently the Lord was showing people in the opposition camp the same thing. The rancor escalated to the point where Pentecostal veteran Charles Parham (who never wavered from his strong support of Wesleyan sanctification -because he had it) weighed into the fray in early January 1912. He laid his life on the line before the Lord when he prayed this abjectly humble prayer of faith:

"If this man's doctrine is true, let my life go out to prove it; but if our teaching on a definite grace of sanctification is true, let his life pay the forfeit."

Of course, Charles knew exactly what he was doing, since he was dwelling in a better dimension of faith. He had to be convinced of it with all his being in order to pray this way. So he was simply asking the Lord with all his being, "Please bring this to an end, Lord!!!" Prevailing prayer is one of the blessings of being fully sanctified -when you ask persistently in fullness of faith -you can be assured that all heaven and earth will eventually move in answer!

In the June 1912 edition of his publication The Apostolic Faith, Parham declared:

“Durham, of Chicago, is now riding blindly to his fall. I want to say as a messenger of God, and the senior preacher of the Movement, that all men who seek leadership in this work and assume the power that alone belongs to the Messenger of the Covenant—the Holy Ghost, will fall...”

So Parham was saying this knowing in faith exactly what was going to happen. He did not know how his prayer would be answered, but he knew full well that it would be answered in full before long. This sort of thing had happened before to those who preached against Holiness..

It must have caught everyone off guard when Durham—in the prime of his life and just short of his fortieth birthday—died suddenly on July 7th of that same year. Says James R. Goff, Jr., one of Parham’s biographers, “Parham felt that God had properly answered his prayer.” Foes of Durham and his “Finished Work” teaching were sobered, no doubt, but rejoiced because their cause and doctrine was exonerated and vindicated. Durham’s (blind) supporters, if they gave the timing of Durham’s death any thought at all, didn’t admit to seeing anything ominous in it. They gave him a memorial service with glowing eulogies and ample tributes.....

Charles Parham said:

“The diabolical end and purpose of his Satanic majesty, in perpetuating Durhamism on the world, in repudiating sanctification as a definite work of grace, has now clearly been revealed. By seeking to destroy the grace of sanctification he is seeking to efface the only grace of God to make us overcomers, and thereby hinder necessary preparation for Redemption. Let all who have been deceived thereby humble themselves and seek restoration to “this grace wherein we stand” (Romans 5:2), as you cannot receive the real Pentecost (a pure heart, along with signs and wonders such as tongues) on an unsanctified life.”

And what would have happened without Durham's piracy? Well, after a while Charles would have noticed that unsanctified souls were healing the sick, and walking around full of the Spirit even though their hearts were still impure! He would have seen the obvious, despite his natural bias towards saying that a completed sanctification must come first. He would have humbly asked God about it and the Lord would have shown him. And just perhaps the message of holiness would still be taught in Pentecostal churches, so that all these moral failures would not be the norm for us all to endure.

To be fair, all the parties concerned were not quite sure how to relate to this new better access to the Holy Spirit. What is the proper response of a Godly man to uncertainty? He waits. And He keeps on waiting and actively asking the Lord until the Lord provides the required light. Parham seems to have been doing this until the vicious predations of Durham became too great to ignore, even though he still did not understand the role of Holy Spirit and gifts among the unsanctified. Remarkably, the few remaining Holiness believers still don't! Perhaps we can see why Paul spent such effort to reach people who had never heard the gospel before. It is so much easier for people to learn, than it is to unlearn and then learn correctly. People tend to carve their initial beliefs into stone.

Durham’s spiritual heirs— the Assemblies of God, the Foursquare Church, and others—all continue to pay tribute to Durham as the spiritual and theological innovator and father of their belief system regarding sanctification. They became more magnanimous toward their second-blessing brethren, and the issue now seems to garner little interest, except perhaps among historians. Now the majority of Pentecostals have never even heard about the way to obtain heart-purity.

(Durham was a rare kind of deceiver. The garden variety is common, not Durham. See page 11 for some observations regarding this variety.)



The Result

So here we are a full century later. And still heart-purity is missing from the popular church stage. And without heart-purity what do we have? *Obviously, we have institutionalized heart-impurity!*

During the late forties and into the fifties we had the famous “Voice of Healing” movement. Scores of self-proclaimed healing evangelists criss-crossed the world with their healing tents and healing revivals. But what was the final end of the movement? The healing evangelists were not cleansed of their own carnality, and so when fame came with fortune and opportunity, they were turned aside into grossly carnal sins. After their meetings, they would go drinking, or would have affairs. Many became so popular that they started to believe their own wildly inflated advertising. Alexander Dowie was eventually forced by the abundance of fame and miracles to conclude that he was in fact, “Elijah” returned again, as his followers claimed. It was only logical.

A sanctified Dowie would have been too busy praying to listen to such childish chatter, let alone consider it for a moment. But he never had a chance for this. The Holiness message had gone missing....

It cannot be denied that some were truly remarkable ministries that were far beyond any easy explanation for their power, but were they Elijah? Well, we will find out when we meet them above....

Again and again even now big ministries rise into prominence and fame and proceed to fall into sin. This happens with such monotonous regularity, that you can almost set your calendar by it by one or another embarrassing scandal.

There is still Earl Paulk (80) of Atlanta, Ga., who has called himself an apostle for years. It has now been proven by DNA testing that his brother's son (Paulk's nephew) and heir to the ministry is actually Paulk's illegitimate son! Some apostle! There were plenty of red faces to go around, as the newspapers testify.

See: <http://www.msnbc.msn.com/id/21888916/>

Of course, he easily explains it away by saying that they were being “human”. No doubt they were. But surely as Christians we are called to walk above that!?!? No wonder believers these days get so little respect ...

And of course, Todd Bentley proved himself to be “human” also, when he left off raising the dead to utterly destroy the trust of his wife and children by running off with an immoral “Christian” temptress! The new “couple” has been “rehabilitated” by a generous Rick Joyner, along with the miracle-working false prophet Paul Cain who has since been revealed to be a veteran secret sodomite. Will Rick “rehabilitate” Todd's abandoned wife also? How about Todd's thoroughly disillusioned children? Will he “rehabilitate” them also? Will he rehabilitate all those who believed in Todd?

Of course, actual heart-holiness never becomes part of the dynamic because nobody believes in it anymore. Endless easy band-aids suffice.

Meanwhile, it goes on and on.... Of course, we all know better than God since we are nicer than He is. Judgment and expulsion is so very yesterday. It is too nasty for decent

people. People would talk...

What was Durham's sin that made him worthy of God's judgment? (See the End Note.) He made all the above abominations possible by reviling true Holiness and purity of heart and exhorting multitudes to follow his example.

The Biblical Standard

Bible standards of behavior have always stood apart from those of the common crowd. Let's look more closely at those standards:

“1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles--that a man has his father's wife! 2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. 3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. 4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, 5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 7 ¶ Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 9 ¶ I wrote to you in my epistle not to keep company with sexually immoral people. 10 Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner--not even to eat with such a person. 12 For what have I to do with judging those also who are outside? Do you not judge those who are inside? 13 But those who are outside God judges. Therefore "put away from yourselves the evil person." (NKJV)



A letter to Charles H. Parham

From: **John G. Lake**
103 Roy Street
Houston Texas
March 24, 1927

To: Brother Charles H. Parham
Baxter Springs, Kansas

Dear Brother Parham:

I have been wanting to write to you for a long time, but I have been so very unsettled,

and when things around me get unsettled I do not write to anybody until they begin to shape again.

It would be difficult for me to explain to you how or why I am in Houston. A something grew up in my soul that I wanted to see and talk with Carothers, and it kept grinding in me so long that eventually I found myself here. Seeley D. Kinne, Carothers, and sometimes others of the preachers here and myself have been in the habit of getting together for little conferences - just to talk over our own soul state, the condition of the work in general, what God's probable next step may be in the Pentecostal work, and other things of that kind. And out of it all there has grown in me a great desire to have a good conference with yourself.

Unfortunately, when you and I get together you have so much petty detail to look after that we never get a chance to sit down and converse about anything that amounts to anything. What I am anxious to talk over with you is your vision of the future of the Pentecostal movement and whether or not any of us have sufficient light from God to know what His purpose is for this hour. Personally, I have never felt that you occupied the place in the movement that God intended you to occupy and that your endeavor to sort of father the movement, in some respects, has been rather an effort to keep from being submerged, rather than to lead the hosts of God.

While at San Diego, I was in the habit of meeting with a few of the brethren in Los Angeles, Dr. Kenyon, Cannon, Wallace, myself, and others. We would get together once in awhile and talk things over. We did not discuss just the interests of the Pentecostal movement only, but whether or not there was anything that a group of sane men could do that would be of real value to the Christian institution. The consensus of opinion was that what the Christian world is suffering for more than anything else is a lack of ideal of Christianity. The world does not know what real Christianity is. Pentecost should have exemplified it. In that it has failed, in my judgment, about 93 percent. However, it has done this much. It has demonstrated that there is such a thing as the baptism of the Holy Ghost that men may enter into God if they will. That some have in a slight degree. That none have in an outstanding way that would make their life or revelation comparable with the apostles or the leaders of Christianity in the first centuries. We have rather been an order of cheap evangelism, with a rather cheap evangelistic message that is not worthy, in the high sense, of being called Pentecostal.

Next, my own idea was that if I were going to undertake to do for Christianity the thing that seems to me would be the greatest blessing and present to the world the ideal that it needs, I would like to do through a sort of Bible university that first taught the full-rounded life of Jesus Christ in man. Second, that sent into the world a group of men to give that ideal to the public.

How my own soul has longed to see yourself above every other man measure up in God to the stature of the need of this hour. And while I take my hat off to you and recognize in you a humble servant of God who has labored hard and while you have been an amazing propagandist of the truth God revealed to you, yet brother, like myself and all the others that I see, there has been an utter failure to measure up to the stature of fatherhood in God, that would mark you as the real father and leader of the Pentecostal forces.

Now, brother, I am not scolding, and I am sure that you know my deep love for the men who bear this Gospel and especially for yourself, so that you will be ready to concede my aim is not only to help you, but to help my own soul and the souls of those about us to rise up in God to be and do and give the real Pentecostal life and vision to the world.

Every little man is doing the best he can on a big job. Gaston, the head of the Assemblies of God, is endeavoring to do his best and is doing a fine work in keeping his institution orderly. True, they have drifted clear away from a true scriptural Pentecostal ideal and every day are becoming more and more a little bigoted denomination. The spirit of denominationalism in the Assemblies of God is probably narrower than even in the old churches from which Pentecostal people have been escaping for the last thirty years. (Lake would be referring to the increasingly moribund Holiness churches of the time. See the Ichabod page.) So, as a power to bless mankind and put an ideal before the world such as the scriptures outline and as our soul is longing for, it does not seem to me they are worth discussing or considering.

None of the other divisions of the movement of which I know, except the movement headed by Brother Goss, holds much hope. I see more hope in Goss's division of the movement than in any of the others. There is one thing we will have to concede - and everybody does who is really intimate with their assemblies and with their preachers - and that is that they show more genuine spirituality than any other branch of the movement. The mere fact of their emphasis of Jesus, that the other divisions of the movement regard as extreme, has tended to bless them in that it has brought them into close touch with the Lord's life and Spirit.

The great mass of independent churches in the Pentecostal faith have a local status. They are all trying to do something. One of the things we are all compelled to admit is that so far as real Pentecost from God is concerned, it is rapidly dying out in the world. I believe in this connection that your own overemphasis on the question of false manifestation has done much to break down faith in God for all manifestation.

Now a personal word. For about three years I have been in a very broken state of health. About thirty years of awful strenuousness and life lived at a pace and under a pressure that few men in the world have endured for so long, has had its natural effect in me as I suspect in my soul it is having in you. And I simply had to break off and ease up. So for three years it has been a snail's pace. But, brother, the thing has wrought a marvel in me. With the quiet and semi-rest, even though forced upon me, there has come an expanding vision and a profound conviction that somehow, if this is real Pentecost, there must come out of it eventually the thing that Pentecost produced in the early church and that was the real body of Jesus Christ. Not a church but *the* Church; not an organization, but the real organism that we have always recognized; not an ecclesiasticism, nor a dictatorship, nor a bureaucracy; but a group of Holy Ghost-baptized souls in which dwells and through which is manifest, the life of the Lord.

In the New Testament church we see the Church was a "minister of life unto life," and of "death unto death." The same Holy Ghost, through Peter, flashed out like a sword of glory and smote the disease from the lame man at the Beautiful Gate, was the same sword that flashed out of his spirit and sent Ananias and Sapphira to the graveyard. Maybe God has changed His mind. Perhaps the Church of Jesus Christ is not a church anymore - just a mob. Probably Paul was mistaken when he gave us the church outline in the twelfth of Corinthians.

However, I cannot think so; I am rather inclined to feel, brother, that we have been too small for God's uses and purposes in this matter. And one of the objects of my writing this letter is to ask your soul, as the oldest man in this movement and the one whom God honored in the formulation of its first message and the establishment of the school that was first honored with this latter day outpouring, if you have any message for my soul, or any revelation from God along this line? What does the future hold to you; what is the hope of the future? Or are we to simply witness the dying of Pentecost as other lesser revelations of God have come to the world, fluttered and sputtered for a few years,

and then disappeared?

It seems to me that the test as to whether this is real Pentecost or not is in the fact that if it is, through it must be developed the Church of Jesus Christ. Not only as a scattered, one here and one there, unknown to each other, invisible, unrecognized, and unauthoritative body, whose names are written in heaven, but a Holy Ghost-united, authoritative, and God-controlled and God-directed and God empowered body, through whom God could meet the challenge of Rome and hell and antichrist and every other institution of the devil that the latter days bring forth.

What my soul would give for one real council in God of the now hidden, wearied, discouraged, distracted, heartbroken Pentecostal preachers.

You will be interested to know that Mr. and Mrs. Stanley, who were in your Bible school when the baptism originally fell at Topeka, are members of my congregation here. I recently met another of that group, but have forgotten at this moment who it was.

Now, brother, about Africa. Did you know that Brother Fockler was in Africa this last year and recently went on to Australia? We had word from him recently telling us about his reception at Melbourne, that was very fine. Fockler is a fine evangelist, a man of sane mind, and is one of the growing men in this movement. One of the things, Parham, that is troubling me is that yourself, Fockler, Sinclair, myself, and the hundred others that constituted the original missionaries of this Gospel, are slipping toward the graveyard very rapidly. We are shouting loudly about living until Jesus comes, but one by one our toes are preparing to be grass root extensions. And I have always hoped that before we who saw the first glory and the first sunburst of power passed on, that we would leave behind us something that would at least conserve its history and embody its spirit and continue to bless the world.

The devil has robbed me financially since my breakdown in health, so that now when I am on my feet again and ready to go I am greatly handicapped for lack of resources. You talk of going to Africa. I would like to know definitely if you have plans to that end or are you just "hoping"? I would like to go better than anything else in the world, but unless God would perform a financial miracle it is an impossibility.

Indeed, I am at a loss to know just why I am in Houston. The church at Spokane is crying for my return. By the way, I was there for a week this winter before Christmas. I went from here to pray for an insane woman, who was instantly delivered, and I remained and preached for a week. The church at Portland begs me to come there; the little church at San Diego is moving along. All of them present a better opportunity than Houston. However, in all my life I never saw such distracted, petrified, soul-bound saints as in Houston. The dear little group at Katy are a lovely, godly group. The Richeys are a group of little men with little minds, trying to fill big men's places in life and in the work of God. It is pitiable and laughable to watch the trick monkey stuff. Dad Richey is extremely jealous, insanely so, and this causes him to stoop to such dishonorable little things as no one could believe unless you were on the ground and saw it. It always makes me think of a bantam rooster among a flock of decent-sized chickens. The only thing the bantam can do is strut, and sure dear old Dad is a fine strutter.

Now, Brother, for the finish. What I am interested in is, has God developed in you a sense of fatherhood in this Gospel? Is your little missionary work the fulfillment of your ideal? My soul cannot help but turn to you for an answer. And though in times past your answers have been somewhat childish I cannot help but feel that with increasing years and gray hairs that perhaps God has honored you with the answer to the need of

this hour as He once honored you with the answer to the need of thirty years ago.

One thing I observe however, is that the truth of the origin of the Pentecostal movement and its origin in your school at Topeka and the fact that you formulated the first Pentecostal message to the world is growing and is daily becoming a better known fact. So that now, even the prejudices of the Assemblies of God cannot submerge that truth and neither can Florence Crawford of Portland, Oregon, get the world to believe any longer that she was the first white woman baptized in the Holy Ghost after Pentecost came. And the people of Los Angeles cannot use it much further for a Los Angeles advertising stunt.

In my spirit I have been troubled about you. The last time I saw you, you were too fat. You were eating too much and manifestly, you were eating more meat than a man of your years can assimilate without producing blood pressure and heart strain. I am not aware that my advice or council ever did any good - that you have paid any more attention to it than I have to yours. However, I do want to assure you, brother, of my deep heartfelt interest and continued prayer for you. I will never forget the man who brought the glorious message of Pentecost and all that it has meant to both hell and heaven in my life.

Dear Parham, it is said here that you are coming to Houston in June for a campmeeting. I would like to know definitely what your plans are in that respect, as we have been planning a campmeeting to begin around May 1st and continue straight through the whole summer, and I would like to be able to formulate some idea. It was my hope in this campmeeting to be able to secure the real leaders of the movement for at least a couple of weeks at a time. And yet, I do not want to interfere with any personal plans that you may have.

One of these days I trust God Almighty will get me off of the rocks, at least to that extent that I can send you a respectable offering for your paper, which I prize very much.

Your Brother in Christ,

J. G. Lake /Florence Lake



My General Observations

It would be presumptuous to go as far as to "lay blame" for the train wreck that followed Asuza Street. We weren't there, and even those who were would not really know what was going on. And they had no idea of what God's place for being filled with the Spirit versus obtaining His Rest were. As a matter of fact few understand even today, because so few enjoy both or have read this account. And almost all players have limited their views to those of the denomination of their choosing.

Being filled with the Spirit comes right along with salvation if the soul is adequately broken and desperate. But most often churches pick green apples. What do I mean by this? Evangelists are eager to show their worth by keeping the altar rail lined. Endless times I have heard at the end of a service, "Now while the organ softly plays (and the Spirit moves), and every head is bowed, just lift your hand!! Jaysus is telling YOU to

come home. Do I see another hand foe Jaysus? Just come down to the altar and give your life to Hium..... Will someone help that one? And that one?"

No thought is given to the fact that they may not be ready.

They are often just in the midst of getting ready, but are being coerced to come NOW while they are still undecided.

Yes, they will come, but so will their remaining doubts and fears come with them. If they were left on the vine until they were desperate, they will come when they are ripe, and then they are likely to have a much more satisfactory experience that includes tongues with signs and wonders following -without any need for further intervention. That's how I came to the Lord. I was really, really ready, and then the Lord appeared to me with His Presence and His audible voice. I was so overwhelmed by His glory that nobody had to talk me through anything -instead all they had to do was help me home since I was so out of it. And I could not speak for three weeks afterwards!

By naturally sharing the Spirit-fire of this over whelming first love, with signs following, I brought many others to the Lord. I was also highly motivated to dig into the Word to establish myself. I did not really need teaching; I needed a constant diet of Bible and fellowship. I carried a tiny pocket Bible with me everywhere, so that when I had a minute to spare, out came the Bible. And all of this just fell into the hands of the fellowship I joined -free gratis.

In contrast, His Rest is only for souls who are already soundly saved. It removes the hidden root cause of your former sins so that you can KEEP your salvation without compromise of any sort. It does not give you anything new. Your salvation is instead taken and placed upon the sure foundation of a clean heart so that it becomes UNSHAKEABLE. With such a foundation no effort is needs to be expended to "Pray for yourself". All your efforts are free to be used for others.

With hindsight we can make some further careful observations:

The flood of Baptists who became "Durhamites" were acting true to form. As you read above, you will see that Baptists have a very long history of breaking away to follow various charismatic leaders.

These Durhamites were after more from God -and they got it using the time-tested but gory methods of direct action.

We can also make observations about the Holiness Movement.

Parham and Seymour, the original Holiness leaders were responsible to continue promoting and disseminating the grace of His Rest. They did this in the only way that made sense to them -by pronouncing that the way into signs and wonders was through a cleansed heart, so that these gifts could be used responsibly to the edification of all without getting puffed up or going off into fanaticism. This makes perfect sense.

Obtaining the gifts is fairly swift and straightforward in comparison to His Rest, and the Durhamites wanted it now without any further delay, so they took direct action to get what they wanted. They needed no "gate-keepers" to keep them away from the exciting signs and wonders!!

If this situation had been allowed more time, it would have easily resolved itself. But carnal impatience and criminal ambition took the day instead. They took over the Asuza Street outreach carnally, and are carnal still. None of the leaders yet knew that being Spirit-filled and entering His Rest are two separate works and people can obtain them as they are ready -in any order. They did not have a long perspective on what God was doing through them. If given more time it would have become obvious that there was no issue

here at all. *Both blessings are ready when you are.*

None of the old Holiness people had our new “speaking in tongues”, or the palpable presence of the Holy Spirit with signs following in the same way, so they mistook it for some great thing when in fact it is an essential part of the saving foundation of a living faith. Apparently gasoline can be difficult to ignite without octane in it, especially on cold mornings. It still has power but much of its explosive potential remains unrealized.

They had a firm “unshakable faith”, usually without the fascinating fireworks, but many of them too hungered after the fireworks to enhance their experience and usefulness in reaching out to the lost. Signs and wonders were not completely unknown. These were devout Christians after all. Just read enough of the “testimonial” page, and you will see what I mean.

Our present situation is that His Rest is still virtually unknown. Meanwhile many Pentecostal sects are shouting aloud ever more triumphalist words -without any increase in actual triumph in evidence. Deception seems to be spreading luxuriantly. Great swelling prophecies abound. We hear of prophets and apostles. Are they the real thing, or just another crop of opportunists seeking the adulation -and cash of the gullible? Who can tell amidst the deafening hubbub? Many claim, few deliver.

Signs and wonders were given to encourage the lost and new believers to establish themselves in the faith. It seems to me that for some years they have been primarily used to fuel a frenzied building boom of ever-more resplendent church buildings -just like the competitive building of Cathedrals throughout Europe of the Middle Ages. Foreign orphanages conveniently serve to absorb excess funds and vindicate it all.

Gold by the ton was brutally torn from viciously murdered New World fingers by the “devout” Spanish under Pizarro and now gilds the magnificent dome of the Vatican. Why have one set of standards when you can have the greater freedom provided by two?

My Impression

Time gives you a special perspective. Both Lake and Parham are long gone and it seems that neither of them appreciated how much death and lasting confusion Durham had injected into their movement. Did they appreciate how much the preaching of sanctification had been keeping their churches clean? Probably not.

You can only know the road you have taken. What would have happened had you taken a different way remains a mystery.

Virtually all remaining Holiness seminaries have now lost the experience of a completed sanctification. They are now interested in church growth and charismatic gifts -just like all the others. Some have kept some old literature for the historical value, but few indeed apply it to their hearts. I spoke to staff member of a Holiness Bible College, and he was shocked by my suggestion that they should measure their success not by growth, but by the success in bringing souls to purity of heart.

But most do not reply to any query I make on Holiness.

It is my considered observation that the Holiness Movement is for all intents and purposes dead while the Pentecostals have an ongoing sin problem. What sin am I referring to? Dr. Richard S. Taylor explains clearly for us: http://www.enterhisrest.org/charismata/right_conception_sin.pdf

Tom Plumb

Edson, Alberta



from the Enter His Rest website