

THE TREE THAT IS DEAD AT THE TOP

by Bud Robinson

from: BEES IN CLOVER -CHAPTER 13

"How strange some things strike you that you have been accustomed to all your life, and yet under some conditions the thing will strike you in a new place, and you will be surprised and will wonder that you never saw the thing that you have probably seen all your life. To illustrate: One morning while walking through an apple orchard in the beautiful Boise valley in southern Idaho, I walked up to a large apple tree and behold at the top it was dead, and ready to tumble down, but the lower limbs were alive and hanging full of beautiful Roman Beauties. And it struck me with such force that I stood and looked on with wonder and amazement. Of course I have seen many trees that were dead at the top, while there was life in the lower limbs, but on this occasion I stood bewildered and wondered at what I beheld. Here was one part of the tree dead and lifeless, and the other part alive and bearing fruit. The lower limbs were so full of the beautiful apples that they seemed to hang nearly to the ground, and no life or fruit at the top of the tree.

Well, I said to myself, "Here before me stands the American church, just as I have seen it in my travels. The great leaders of the church, who are the top of the institution, are not soul winners. They have gone out of the soul-saving business; many of them don't believe in conversion any more. They have not made an altar call in many years. They are too important to get down at a mourner's bench with a penitent sinner and help pray him through, and in that case they are like the apple tree. The thing is dead at the top. While many more of the great leaders of our leading denominations are woefully tainted with higher criticism, and worse still even with destructive criticism, and they are wonderfully mixed up with Unitarianism, and have stubbornly rejected the atoning blood of a crucified Savior. Others are tainted with Universalism, while sadder still, many others seem to have a warm side for Christian Science, and strange to say, even Russellism has found a place in the top of this tree. While we must admit that the only life-saving crew in the church are the lower order of the ministers, or the laity, which the reader will see are the lower limbs on this tree." But then another thought came into my mind that made me sad. It was this: I said, "Now, if the top of the tree is dead, is the fruit on the lower limbs as sound, and as nutritious as it would be if the top of the tree was full of life?" Then I wondered if the decay from the dying top would eventually work down the tree until it would finally destroy the life that was in the lower limbs, and in my mind I saw it going on. I saw the tree die below the lower limbs, and behold there stood before me a dead tree and no fruit on it at all. Yet there the tree was occupying the same ground it had occupied when alive and full of fruit.

I began to wonder: I said, "How long will a man have to irrigate that tree and fertilize that soil to put life back into that tree?" And at that time I remembered hearing a young man say, who was full of life and fire, that "We are going to swing our church back to holiness, we are going to bring her back to life. We are laying plans now to irrigate that dead tree and fertilize her and prune her and spray her, and put her to bearing fruit again." And yet I have looked on with wonder, and the more the soil was cultivated and the better it was fertilized, the deader that tree became, until finally the lower limbs themselves had dropped off one at a time, and there stood before me a large trunk of a dead tree, and behold the birds came and built their nests under the bark and in its rotten wood, and the bugs and lizards and even the screech owls got into that rotten tree and made it their nest. And in my mind I saw the large serpent coiled there, and I said, "How strange, that used to

be a fruit-bearing tree. But behold, death and decay got into the top of it and was allowed to remain until it destroyed the whole tree.” A week later a layman in the church said to me, “I don't accept the doctrine and experience of holiness because our leaders reject it.” And I said, “There is the tree that I saw in my vision. Death struck her in the top and was working toward the ground, and surely and truly as the tree died at the top, it will not be a generation until every limb on that tree is dead and dropping off.”

We might wind up by saying that unbelief in the pulpit will put unbelief in the pew, and worldliness in the pulpit will put formalism in the pew; and if you discover a polar bear in the pulpit, you may look for icebergs in the pew. The polar bear must have ice. And how many times have I seen a church that was warm and on fire for God, receive a learned doctor in their pulpit, and he was as spiritually dead as the tree was literally dead, and it wouldn't be twelve months until he had cooled off and choked out and starved out the spiritual life of his entire flock, and now they are as dead and as worldly as he himself. This is one of the kind of the twentieth century. Think of it, here is a congregation paying their preacher their hard-earned money to help them to live right, and get to heaven, and behold, he is undermining their faith in the deity of Jesus, and the inspiration of the Scriptures, and he will finally rob them of their living faith, and rob them of heaven and populate hell with them. Now, let the reader look back and see if he can see anything in that tree that resembles the American church. And beloved reader, if you have any spiritual life, this picture that we have just shown you will just about scare you to death. And, beloved, you had better rise up in your God-given power, and by the grace of God, and the blood of Jesus Christ, and the power of the Holy Ghost, shake off all doubt and fear and flee to the outstretched arms of a loving, gentle, tender, sympathizing Jesus, “Who loved you and gave himself for you that he might redeem you from all iniquity and purify unto himself a peculiar people, zealous of good works.”

Now let's look and see if there is any historical evidence to support Bud's revelation in the orchard:

from: page 12 "[An Account of the Infancy, Religious and Literary Life, of Adam Clarke, L.L.D, F.A..S etc, etc](#)" Page 1 "[The Role of Holiness Churches](#)"

BRISTOL CIRCUIT

In July, 1789, (Adam Clarke) removed finally from the Norman islands, and, leaving Mrs. Clarke and his son John, then about six months old, at Trowbridge, he proceeded to Leeds, where the Conference was that year held, and where he received his appointment for the Bristol Circuit.

By this time his studies and confinement in the islands, had preyed a good deal on his health; and the cough, which he had got several years before by sleeping in a wet bed at Beeralston, became so severe and oppressive, that it threatened his death. Mr. Wesley himself saw this, and in a visit after Conference to Bristol, told the Society that “he believed they would soon lose their assistant.” He was, however, enabled to go through the work of the Circuit, which was very severe; and though there was but little prosperity in the Circuit, yet he left it both in its spiritual and temporal concerns, in a much better state than he found it. What contributed much to his ill health in Bristol was, all the lodging rooms were over the chapel, and the noxious effluvia from the breath of so many hundreds of people who assembled there throughout the week, made the place extremely unhealthy. The plan, of building all the lodging rooms over the chapel, and on which several of the

original Methodist preaching houses were built, was greatly prejudicial to the health of the preachers and their families.

In 1790 the Conference was held in Bristol, the last in which that most eminent man of God, **John Wesley**, presided: who seemed to have his mind particularly impressed with the necessity of making some permanent rule that might tend to lessen the excessive labor of the preachers, which he saw was shortening the lives of many useful men.

In a private meeting with some of the principal and senior preachers, which was held in Mr. Wesley's study. To prepare matters for the Conference, he proposed that a rule should be made that no preacher should preach thrice on the same day: Messrs. Mather, Pawson, Thompson, and others, said this would be impracticable; as it was absolutely necessary, in most cases, that the preachers should preach thrice every Lord's day without which the places could not be supplied. **Mr. Wesley replied, "It must be given up; we shall lose our preachers by such excessive labor."** They answered, "We have all done so: and you even at a very advanced age have continued to do so." "What I have done" said he, "is out of the question, my life and strength have been under an especial Providence; besides, I know better than they how to preach without injuring myself; and no man can preach thrice a day without killing himself sooner or later; and the custom shall not be continued." They pressed the point no farther, finding that he was determined; **but they deceived him** after all by altering the minute thus, when it went to the press: -- "No preacher shall any more preach three times in the same day (to the same congregation.)" By which clause the minute was entirely neutralized. He who preaches the Gospel as he ought, must do it with his whole strength of body and soul, and he who undertakes a labor of this kind thrice every Lord's day, will infallibly shorten his life by it. He, who, instead of preaching, talks to the people, merely speaks about good things, or tells a religious story, will never injure himself by such an employment; such a person does not labor in the word and doctrine, he tells his tale, and as he preaches so his congregation believes, and sinners are left as he found them.

At this Conference it was found very difficult to get a preacher for Dublin; for during Mr. Wesley's life, an English preacher was generally appointed to that station, and he was considered the general assistant, that is, Mr. Wesley's representative, over all the Irish Circuits and preachers. Mr. Clarke was proposed by several of the preachers, but Mr. Wesley refused because of the indifferent state of his health: however, they at last persuaded Mr. Wesley to consent, provided, when the proposal should be made to Mr. Clarke, he should not object. It was accordingly laid before him; and, as it was his maxim never to choose a Circuit, nor object to his appointment, he agreed, and was sent over to Dublin, Aug. 1790.

So there were deceivers in the very central council of the Church who were not afraid to pull the wool over even the venerable eyes of Wesley!!! Why would they agree to this systemic slow genocide of their preachers?

To deceive your leader face-to face is certainly not something a man with a pure heart could carry off. So these were dangerous two-faced carnal men infesting the very central council at the top of the early Methodist Church.....

Where did they come from? See the red letters in the next except.

DUBLIN

At the time of Mr. Clarke's arrival in Dublin, he found himself exposed to many inconveniences.

They had been building a new house for the preacher, with which they connected a large room for a charity-school. The preacher and his family were to occupy the lower part and

first floor, and the charity-school was to extend over the whole of the building, on the second floor. Owing to the unprincipled builder, the house was not made either according to the time or plan specified. The builder was a knave, to whom the stewards of the society had trusted the agreement signed by each, which agreement he absolutely refused ever to produce. Bad brick, bad mortar, inferior timber, and execrable workmanship, were everywhere apparent; and the knave was safe, as he professed to have lost the agreement, but maintained that all was done according to the specification. The house not being ready, Mr. Clarke and his family were obliged to go into lodgings, which were far from being either comfortable or convenient, but it was near the chapel, and the new house was expected to be soon ready.

The inconvenience of the lodging induced Mr. Clarke to enter the new house long before it was dry, which nearly cost him and his family their lives. He was shortly seized with a dreadful rheumatic affection in his head, which was supposed to be occasioned by a congestion of the blood-vessels of the brain; and in consequence of this supposition, his physicians were led to adopt a wrong treatment, which assisted the disease, and by both he was brought nearly to the gates of death. His recovery was slow and imperfect, and he was obliged, at the ensuing Conference to return to England.

(You see, Mr. Wesley's leading on this topic was exactly correct, and almost cost the life of his most valuable assistant of the time.)

SECTION VIII.

"The Doctrines and Disciplines of the Methodist Episcopal Church in America 1798"

Of the Method of receiving Preachers, and of their Duty.

Quest. 1. HOW is a preacher to be received?

Answ. 1. By the yearly conference.

2. In the interval of the conference, by the bishop, or presiding elder of the district, until the sitting of the conference.

3. When his name is not printed in the minutes, he must receive a written licence from the bishop or presiding elder.

Quest. 2. What is the duty of a preacher?

Answ. 1. To preach.

2. To meet the societies, classes, and bands.

3. To visit the sick.

4. To preach in the morning, where he can get hearers.

N. B. We are fully determined never to drop morning preaching, and to preach at five o'clock in the summer, and six in the winter, wherever it is practicable.

Quest. 3. What are the directions given to a preacher? *Answ.* 1. Be diligent. Never be unemployed; never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be, *holiness to the Lord*. Avoid all lightness, jesting, and foolish talking.
3. Converse sparingly and cautiously with women. 1 Timothy, v. 2.
4. Take no step towards marriage without first consulting with your brethren.
5. Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.
6. Speak evil of no one; else your word especially would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.
7. Tell every one under your care, what you think wrong in his conduct and temper, and that plainly, as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.
8. Avoid all affectation. A preacher of the gospel is the servant of all.
9. Be ashamed of nothing but sin.
10. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath but conscience' sake.
11. You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always not only to those that want, but to those that want you most.

Observe! It is not your business only to preach so many times, and to take care of this or that society: But to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord. And remember! A Methodist preacher is to mind every point great and small, in the Methodist discipline! Therefore you will need to exercise all the sense and grace you have.

12. Act in all things, not according to your own will, but as a son in the gospel. As such it is your duty to employ your time in the manner which we direct: in preaching and visiting from house to house: in reading, meditation, and prayer. Above all, if you labour with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

Quest. 4. What method do we use in receiving a preacher at the conference?

Ans. After solemn fasting and prayer, every person proposed shall then be asked, before the conference, the following questions (with any others which may be thought necessary) viz. Have you faith in Christ? **Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?** Are you resolved to devote yourself wholly to God and his work? Do you know the rules of the society? Of the bands? Do you keep them? Do you constantly attend the sacrament? Have you read the form of discipline? Are you willing to conform to it? Have you considered the rules of a preacher; especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavour not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting or abstinence, both by precept and example? Are you in debt?

So carnal seekers are allowed into a probationary connection. No doubt many would survive this time of oversight and be accepted into the ministry and eventually bringing

their thoroughly camouflaged carnal minds with them into the counsels of the church. Dire long term consequences are now baked into the cake.

We may then, if he gives us satisfaction, receive him as a probationer, by giving him the form of discipline, inscribed thus: To A. B. "*You think it your duty to call sinners to repentance.*"

Make full proof hereof, and we shall rejoice to receive you as a *fellow-labourer.*" Let him then carefully read and weigh what is contained therein; that if he has any doubt, it may be removed.

Observe! Taking on trial is entirely different from admitting a preacher. One on trial may be either admitted or rejected, without doing him any wrong; otherwise it would be no trial at all. Let every one that has the charge of a circuit, explain this to those who are on trial, as well as to those who are in future to be proposed for trial.

But no one shall be received, unless he first procure a recommendation from the quarterly meeting of his circuit.

After two years' probation, being approved by the yearly conference, and examined by the president of the conference, he may be received into full connection, by giving him the form of discipline inscribed thus: *As long as you freely consent to, and earnestly endeavour to walk by these rules, we shall rejoice to acknowledge you as a fellow-labourer.*

N. B. If any preacher absent himself from his circuit without the leave of the presiding elder, the presiding elder shall, as far as possible, fill his place with another preacher, who shall be paid for his labours out of the salary of the absent preacher in proportion to the usual allowance.

NOTES.

If we duly consider the articles containing the duties of a preacher, and the manner in which he must fill up those duties, from the nature and situation of the work in which he is engaged, we may venture to address him in the words of the great apostle, 2 Tim. iv. 1, 2. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." And we may add, with the wise men, Eccles. xi. 6. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." To preach almost every day, and to meet societies or classes several times in the week, and to visit the sick, not only in the towns, but as far as practicable on the plantations, is a work which requires no small degree of diligence and zeal: and no person is fit to be a travelling preacher, who cannot fill up these duties incessantly all the year round, except occasional indispositions incapacitate him for a season; or some reasonable and urgent necessity call him away for a little time.

Let us now take a view of the twelve rules for the direction of a preacher.

1. Let every moment be employed to the glory of God! This is the substance of the first rule. And how agreeable is this to the written Word: Eccles. ix. 10. "Whatsoever thy hand findeth to do, *do it with thy might:* for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eph. v. 15, 16. "See then that ye walk circumspectly, not as fools, but as wise, *redeeming the time,* because the days are evil." 1 Tim. iv. 15.

"Meditate upon these things, *give thyself wholly to them,* that thy profiting may appear to all." At the same time that we should endeavour to lie fully open, in all our sermons, to the

influences of the Holy Spirit of God, “we should not offer to the Lord our God of that which doth cost us nothing.” 2 Sam. Xxiv. 24.

Time is one of the most precious talents man possesses: O that those words of the poet may be engraven on every preacher's heart, ——— “Pay no

“Moment but for the purchase of its worth:

“And what's its worth? Ask death-beds, they can tell!”

2. Let all your deportment be grave, according to those commands of the apostle, Eph. v. 4. “[Let] neither filthiness, nor foolish talking, nor jesting, which are not convenient [be once named among you:] but rather giving of thanks.” Col iv. 5, 6. “Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” 1 Tim. iv. 12. “Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” A minister of the gospel should preach, not only by his sermons, but by his actions, his common conversation, his whole example, yea, even by his looks. He should be every where a flame of fire. Wherever he is, the eyes of all are upon him. He cannot be neutral, but in every place will do either good or evil.

3. Preserve chastity even in the most delicate sense of the word. Remember those words of our Lord, Matt. v. 28. “Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” and, therefore, see that you “make a covenant with your eyes,” Job xxxi. 1.—that you “entreat the elder women as mothers, the younger as sisters, with all purity,” 1 Tim. v. 2.—and that you “flee youthful lusts: but follow righteousness; faith, charity, peace, with them that call on the Lord out of a *pure* heart,” 2 Tim. ii. 22.

4. What St. Paul says of the *wives* of the deacons, belongs as much to the wives of preachers, “Even so must their wives be grave, not slanderers; sober, faithful in all things,” 1 Tim. iii. 11. Preachers certainly, therefore, should not trust in their own judgments, *merely*, in so weighty an affair.

5. Take care that your private sentiments of your brethren be not biased, or your esteem of them diminished, except, by convincing proof. “Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again,” Matt. Vii.

1, 2. “Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins,” 1 Pet. iv. 8. Charity “*covereth* all things” (for so should the original word be rendered) “believeth all things, hopeth all things,” 1 Cor. Xiii. 7.

6. Be exceedingly tender of the characters of others: for to rob another of his character, by rash judgment, is to do him an irreparable injury. Let those words of Scripture be ever kept in view, as of infinite importance to all, but especially to a minister of the gospel, 2 Tim. ii. 16, 17. “Shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doeth a canker.” The influence of a travelling preacher is very extensive: and for him to use that influence for the ruin of characters would be terrible indeed! Jam. I. 19, 20. “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh, not the righteousness of God.” iv. 11, 12. “Speak not evil one of another, brethren.

He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law; thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save, and to destroy: who art thou that judgest another?”

Tit. Iii. 1. 2. “*Put them in mind*—to speak evil of no man, to be no brawlers, But gentle, shewing *all meekness* unto *all men*.” You are not only always thus to bridle your own tongue, but frequently to *put others in mind* of this important duty.

7. At the same time, it is your bounden duty to reprove sin, wherever you meet with it: So says the word of God: Lev. Xix. 17. “Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.” Eph. v. 11. “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” Ver. 13. “All things that are reprov’d, are made manifest by the light: for whatsoever doth make manifest, is light.” To reprove the open, presumptuous sinner, or to tell your brother of his faults in private, or even in public, if the sin be gross, and the honour of God and his sacred cause demand it, by no means clashes with the two preceding rules. It must also be remembered, that these three last rules do not relate to the conduct of those who have the oversight of circuits, when they act as *judges*: *their* duties, in that respect, shall be considered in due place.

8. Labour after that true greatness of soul, that genuine humility, of which our adorable Redeemer sets us so bright an example. “Better it is to be of an humble spirit,” says the wise man, “than to divide the spoil with the proud,” Prov. Xvi. 19. “I say, through the grace given unto me,” observes the great apostle, “to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith,” Rom. Xii. 3. And again, “We preach not ourselves, but Christ Jesus the Lord; and *ourselves, your servants*, for Jesus' sake,” 2 Cor. iv. 5.

9. What a pattern have we before us in our Lord, for all christians, but especially for those whose one business is to save souls? John xiii. 317.

“Jesus—riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a bason and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.—So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.” Pride is the very spirit of the devil: he is full of pride. All other graces, without humility, are like a fine powder carried in the wind without a cover, soon blown away and gone. The streams of grace slow down, and sink into the vallies of humility, and there *only* fructify, whilst the hills of pride are dry and barren. But at the same time, the true minister of Christ, like his Master can, in the way of duty, when necessary, “set his face like a flint,”* and go through the fire and through the water. “The wicked flee, when no man pursueth; but the righteous are bold as a lion,” Prov. Xxviii. 1. *Isaiah* I. 7.

10. *Punctuality* is of vast importance in every circumstance of life. Without it, no confidence can exist: and the want of it is productive of innumerable evils to society. But how much stronger are these observations, when applied to our situation? The itinerant plan, which we so much and so justly venerate, would be the most pernicious in the world, without *punctuality*. It would be almost sufficient to make mankind hate religion. The man who will disappoint a congregation through any worldly motive, is highly criminal, and answerable for all the evil which his negligence has caused—answerable for all the souls which, through disgust, do afterwards despise or neglect the ordinances of God. When an appointment is fixed, and cannot be revoked in time, it should be considered as an engagement made to God. “Lord,” says the Psalmist, “who shall abide in thy tabernacle, and who shall dwell in thy holy hill?—He that sweareth to his own hurt, and changeth

not." See Psalm xv. And the word of a preacher of the gospel, indeed of every christian, should be the same as his oath, or he is not even an honest man. Alas! The good which the best of us do, is but little, and, therefore, should not suffer any subtraction. *But when the itinerant preacher frequently proves himself destitute of punctuality*, his life and labours become more hurtful than profitable. He not only prevents a faithful man from filling up the office which he himself abuses, but gives continual offence, and imperceptibly drives numbers from the ordinances of God, and thereby out of the way of salvation. "Give," therefore, "none offence, neither to the Jews, nor to the gentiles, nor to the church of God. Even as I," adds the apostle, "please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved," 1 Cor. x. 32, 33. What a reason, "*that they may be saved!*" A reason, which should influence the heart of a preacher of the gospel more than the strongest temptations of sense or temporal interest! Approve yourselves, therefore, "as the ministers of God, giving no offence in any thing, that the ministry be not blamed," 2 Cor. vi. 3, 4.

11. The salvation of souls should be your only aim. The zeal of the Lord's house should eat you up. O that we could but feel a little of what Jesus felt *for immortal souls*, when he offered up himself on Calvary! In speculation we acknowledge *their* inestimable value: but O for the practice! O for a little of the zeal of the great apostle, when he was going, bound in the spirit, to Jerusalem, and could say to the elders of the church of Ephesus, "None of these things *move* me; neither count I my life dear unto my self, so that I might finish my course, with joy, and the *ministry* which I have received of the Lord Jesus, to testify the gospel of the grace of God!" Acts xx. 24. This spirit will give us true humility, and make us prefer the meanest houses of the poor, when we can benefit immortal souls, to the most pompous buildings and most elegant entertainments, when we have *no access* to the souls of men. "To the weak," says St. Paul, "became I as weak, that I might gain the weak: I am made all things to all men, that I might *by all means* save some," 1 Cor. ix. 22. O let us think it an honour to consume our lives in so glorious a work! May we be able to say to our people from the ground of our hearts, with the apostle; "I will very gladly spend and be spent for you; though," adds the apostle, "the more abundantly I love you, the less I be loved," 2 Cor. Xii. 15. Even in that trying situation, when despised or disapproved of by many, yet still let us go on, speaking and acting for God, and leaving all consequences to him. Let us not be discouraged: let God do *his* work of blessing, and let us do *our* work of sowing the seed, and of planting and watering, in season and out of season.

Then we shall certainly have seals to our ministry, though, perhaps, the Lord may hide many of them, at present, from our eyes, lest we should be exalted above measure: and in due time, if we faint not,—if we lay not down *our* crown, we "shall shine as the stars for ever and ever, having [through grace] turned many to righteousness," Dan. Xii. 3.

12. The command given by the apostle, Heb. Xiii. 17. "Obey them that have the rule over you, and submit yourselves," is as binding on ministers as on the people. Among us there is no exception. Our bishops are bound to obey and submit to the general conference; and the preachers are bound to obey and submit to the general conference, and also to the yearly conferences, in every thing except the stationing of them for their respective districts and circuits; and in this respect they are bound to obey and submit to the episcopacy. This is the order of our church: and as the New Testament is silent as to the constitutions of states, so is it, in a great measure, in respect to the constitutions of churches. It only requires obedience or submission to the powers that are, without which no order could possibly exist. This does not, in any degree, prevent the due reformation of the constitutions of churches, any more than of those of states. We may add to these considerations the command of St. Peter, 1st Ep. v. 5. "Ye younger, submit yourselves unto

the elder.”

The due examination of candidates for the ministry is of the utmost importance. The questions proposed for this purpose, in the present section, may be drawn out and enlarged upon by the bishops, as they judge necessary; and, if duly considered will be found to contain in them the whole of christian and ministerial experience and practice. In respect to doctrines, experience, and practice, the preachers will have passed already through various examinations, before they are received into the travelling connection. Let us take a view of the whole, remembering that our societies form our grand nurseries or universities for ministers of the gospel.

1. On application for admission into the society, they must be duly recommended to the preacher who has the oversight of the circuit, by one in whom he can place sufficient confidence, or must have met three or four times in a class, and must be truly awakened to a sense of their fallen condition.

Then the preacher who has the oversight of the circuit, gives them notes of admission, and they remain on trial for six months. 2. When the six months are expired, they receive tickets, if recommended by their leader, and become full members of the society. And to prevent any future complaint on the ground of ignorance, the rules of the society must be read to them the first time they meet in class. 3. Out of these are chosen, from time to time, *the leaders of classes*, who should not only be deeply experienced in divine things, but have a measure of the gift of preaching, so as to feed the flock of Christ under their care, in due season. 4. Out of these, when they discover in public prayermeetings an extraordinary gift of prayer and some gift for exhortation, are chosen *the exhorters*. 5. Out of the exhorters, who are employed in the places of least consequence, or to fill up the place of a preacher, in cases of necessity, are chosen *the local preachers*. These are first to receive a licence signed by the presiding elder, and by the quarterly meeting,* which is composed of the local preachers, stewards, and leaders of the circuit. Without the consent of the presiding elder, and of the majority of this meeting, which is the most proper and respectable representation of the circuit that perhaps can possibly be devised, no one can be admitted as a local preacher. And the licence abovementioned must be annually renewed, till the local preacher be admitted into the deacon's office. 6. Out of the local preachers are chosen *the travelling preachers*, of whom those in full connection form the members of our conferences. These must be on trial for two years before they can be received into full connection with the conference, their characters being examined at each conference (whether they be present or absent) in respect to morals, grace, gifts, and fruit. Nor can they be received upon trial as *travelling preachers*, till they have obtained a recommendation from the quarterly meetings of their respective circuits. The bishops indeed, and the presiding elders, have authority to call them to travel, in the intervals of the conferences, when they have received the above recommendation, otherwise the circuits would be frequently destitute of preachers. But their call to travel, must afterwards be confirmed by the yearly conference.

• See the 21st section of this chapter.

From all that has been observed, it must be clear to every candid reader, that it is not the yearly conference *only*, or the bishops or presiding elders *only*, in the intervals of the conferences, who choose the local or travelling preachers. On the contrary, *they* have no authority to choose at all, till the people, through their leaders, stewards, &c. recommend. And those who will not be satisfied with this whole process of probation, considered in all its parts, must be rigid indeed. But we bless God for the whole of this economy, and do attribute to it, under his grace and providence, the purity of our ministry. When we consider the importance of *the gospel ministry*, this severe process is by no means excessive. “Now then,” says St. Paul, “we are *ambassadors for Christ*, as though God did

beseech you by us," 2 Cor. v. 20.

And again, "Whether any do inquire of Titus, he is my partner and fellowhelper concerning you; or *our brethren* be inquired of, *they are the messengers of the churches*, and *the GLORY of CHRIST*," viii. 23. "Try the spirits," says St.

John, "whether they are of God; because many false prophets are gone out into the world," 1 John iv. 1.

These are all wonderfully lofty rules, but without a sanctified heart that is actually capable of applying them, they cannot reach reality. In fact, they force the creation of religious counterfeits so that these men may keep their nice comfortable jobs in the church that come with such fringe benefits as high honor and fawning respect.

So with the passing of time, what happens? One after another of the eminent Holiness ministers on this website could not remain in their midst!!!....

From p.24 "[Bud Robinson -A Brother Beloved](#)" by J. B. Chapman (HDM0525)

Somewhere during that period, likely in the first part of it, he was given his choice between giving up the preaching of holiness and leaving the M. E. Church, South. His own account of the matter was, "I told them I had only one conscience and there are many churches, so I would keep my conscience."

Upon his withdrawal from the M. E. Church, South, he reports that he "at once" wrote to the presiding elder of the M. E. Church to know if he would take a man who believed in sanctification as a second blessing, and had the experience himself. The answer was favorable and the transfer seems to have been made without delay.

There was a "holiness prayer meeting" in Georgetown, and the Robinsons were its promoters. Just how they fared in either a spiritual or financial way is not clear. In "Sunshine and Smiles" Bud refers to this period, saying, "While I was trying to keep loyal to the church and while the presiding elder would not let me preach out of town, and the preacher in charge would not let me preach in town, I ran a dye shop and wood wagon to support my family." That period, 1893 to 1898, must have been a trying one for Bud Robinson, whose very nature bloomed out under kindness, and whose heart was so ready to go to any lengths, not involving sinful compromise, for the sake of peace. There are intimations that there were even physical hardships, involving clothing, food and fuel, during that period.

One thing that happened during this period which Bud characterized as "long and weary," was Bud Robinson's miraculous healing in 1896. Bud's own story as related in "Sunshine and Smiles," says, "For sixteen years I had occasional epileptic fits, and for fifteen years I had paralysis, and for ten years bleeding of the lungs, and my arms had been several hundred times pulled out of place and put back. This statement may seem extravagant, but it is literally true. Through the spasms that I had, a keen pain would strike me in the arms and they would be pulled out of joint. After a few years they would not stay in place, and if I reached up a little too high, or if I reached a little too far back, my arm would come out of place. Or if in sneezing I threw up my hands, either one or both of my arms would come out of joint. When at work in the field and often at night in my sleep I would turn and throw my arms out of joint. Whenever my arms came out of place, I would have to lie down on my back and my brother would put his heel under my arm and get me by the

wrist and pull my arms back into place. My arms finally got so bad that I had to leave them out of place because it was such intense suffering to have them coming out of place and then have them pulled back into their right place again. “God is witness that for those eleven years I had never had one doubt about the goodness and mercy of God and His power to save, sanctify and keep. . . . In 1896 I was wonderfully healed by the Lord. . . . God wonderfully healed me of all, clarified my mind and gave me His Word in my mind.” This marvelous healing was in answer to prayer and faith, and to the end of his days Bud never retracted his testimony regarding it. Yet he never became an extremist on bodily healing. He preached on the subject of divine healing and wrote a book on it, but he always maintained that healing from God is a gift, rather than a grace, and that God heals or withholds healing according to His own sovereign will. Regarding his own healing, he said, “I want health only for God's glory — if it is not for my good and His glory I don't want it.” And in his reasoning on the subject, he concluded that suffering and pain are often ministers of God's mercy, since they make one to realize his dependence upon God, and they also act as restraining judgments upon those who would otherwise go to extremes even worse than they now practice. That his own healing was real, he would always witness. Once when he told of his healing, a physician in the audience, an unbeliever, approached Bud saying, “I don't believe your arms are out of place as you say, and I would like to satisfy my mind on the subject.” Bud took the doctor into a small room and removed his coat. The doctor found the situation just as Bud had described it. Then the doctor inquired, “If God healed you, as you say, why did He not put your arms back into place as they normally should be?” Bud replied, “I can't answer that question, doctor, unless, perhaps, He left me this way so as to convince men like you that there really was something the matter with me once.” That his healing was permanent is proved by the fact that he worked harder than almost any man of his day and yet lived to be almost eighty-three years of age.

The eminent Rev. M. W. Knapp leaves also.

Why I Withdrew From The Methodist Episcopal Church

“It was not because of any complaint against my Christian character. My last Conference passed my character, and the pastor of the Church where my name was identified testified:

“ ‘To Whom It May Concern: This is to certify that Rev. M. W. Knapp and family are acceptable members of the Freeman Avenue Methodist Episcopal Church, Cincinnati.

“ ‘Rev. M. W. Knapp's character as a minister is clear before God and man, and as he can not appear before his Conference brethren, I, as his pastor, cheerfully render this certificate as required by Discipline.’

“The presiding elder to whom I sent my withdrawal, referred to in last week's Revivalist, among other things writes:

“ ‘While I most sincerely regret to part with you, and believe that I express the feelings of a large majority of both ministers and laymen in our Conference when I also express their regrets at the separation, yet I recognize the consistency of your action, and hope that your work may glorify God and help in the establishment of His kingdom in the earth.’

“It was not because of any hard feelings toward the denomination or its ministers, to both of which I was deeply attached, and the facts which compel the separation pain me more deeply than I can express. My love especially to my brethren of the Michigan Conference

doubtless has blinded me from seeing my duty in this regard sooner than I otherwise would. The following are some of the reasons which led to my decision:

“First of all, God has so filled my hands, heart, and life with providential, evangelical work **outside of the Methodist Church** that I have little time or means to invest directly in it, and I feel that it is inconsistent to be a member of a body, and not act with it, and not give it my support.

“Second. Because of the **sinful complicity** of the Church and many of its leading officials with the liquor-traffic.

“Third. Because of the **awful conformity of the Church to the world** and the union of its ministers and members with its fraternities, fairs, festivals, and fashions.

“Fourth. Because modern Methodism, with its **unsaved membership**, worldly officials, godless choirs, and complicity with the world, is but a travesty on original Methodism and primitive Christianity.

“Fifth. Because of her neglect and rejection of Bible holiness, claiming to be a society for its spread, when she is becoming largely a society for its suppression, tolerating a mere theoretical holiness and rejecting the true.

“Sixth. Because while in some places she elides or opposes sanctification, yet there is evidence that in others she seeks members under the pretense of being a genuine holiness Church. I can be no party to this.

“Seventh. Because she is largely **substituting education** for the baptism with the Holy Ghost, the cornerstone of her university at Washington being laid by Freemasons.

“Eighth. Because she welcomes an **unsanctified officary**, instead of men ‘baptized with the Holy Ghost and full of faith and of the Spirit,’ as the Scripture demands.

“Ninth. Because, after repeated admonitory warnings from many of her sons and a recent call by her bishops, **she absolutely refuses to repent**, and is sailing faster than ever into the whirlpool which is engulfing her.

“Tenth. Because I believe the time has come when I can serve her spiritual interests better upon some rescuing lifeboat than upon the **sinking ship**.

“Eleventh. Because the Bible **forbids being unequally yoked together with unbelievers**, while the Methodist Church yokes up with license voters and all kinds of sinners.

“Twelfth. Because for weeks the matter has come up in such a way as to have **hindered my faith and prayers had I refused**.

“Thirteenth. Because after months of earnest prayer and consideration I have a solid, sweet assurance that God so leads, and that He who has given me victory at every other crisis in my experience will be with me in this, and bring out of it the greatest good to man and the greatest glory to Himself.

“O Methodism! Methodism! How oft some of thy sons would have restored thee to thy former power and to primitive purity, but thou wouldst not! Behold thy commission is taken from thee and given to others (Holiness Churches), who are bringing forth fruit unto holiness. O that thou hadst been true to God and to the work of spreading Scriptural holiness which He committed unto thee! Then had thy peace been as a river, and thy righteousness as the waves of the sea.

From: "Withdrawing from the Methodist Church" By M. W. Knapp

From: Perfect Love

by J. A. Wood

question 23 in Section 6 of, "Perfect Love"

23. What is the cause of so much prejudice against the doctrine of entire sanctification, and even of hostility to it?

1. The doctrine is misunderstood. Multitudes misapprehend its true nature. It is often taken to mean more than is intended, and more than is taught by the Church. There are thousands within the bosom of our church who are **astoundingly ignorant of the doctrine** as taught by our standards. In these days of newspapers and light literature which are flooding the land, everything else is read except the excellent works written on this subject.

We think it a serious matter that our grand old religious biographies, which formerly educated our people, such as Fletcher, Clark, Bramwell, Stoner, Carvosso, &c., are being very largely supplanted in our Sabbath schools by light and questionable literature. The valuable books published on this doctrine and experience **are read by only a small part of the membership** of the church.

2. The doctrine and experience of entire sanctification has been prejudiced among common people by being frequently identified with culture, social refinement, and the highest finish; for then of course **it can be possessed only by the few** who have the time, the means, and the opportunity to obtain the highest development and brightest polish, and cultivation. This is an egregious blunder, contrary to the very genius of the gospel. The highest style of gospel salvation is adapted to the mass of humanity, the common people. A plowman may be entirely sanctified without becoming a polished scholar; and a plain, godly mother may be free from all sin, though she may know nothing of social refinement or literary cultivation.

3. **Many of our ministers are at fault in this matter**, in not seeking this blessed experience themselves; for not studying and mastering the subject; and for not preaching it more clearly, strongly, and explicitly to the people.

4. Much of the prejudice and opposition to this doctrine comes from **remaining depravity** in unsanctified believers. Indwelling sin (the fallen nature) is an antagonism to holiness and, in so far as any Christian has inbred sin, he has within him opposition to holiness. Many, most, do not yield to it, but resist it, pray against it, and keep it under; others, we are sorry to know, both in the ministry and laity, yield to their depravity, and stand in opposition to God's work. Chap 6 Perfect Lov

So what can we say?. Carnality came at first to rule the counsels, but now rules the whole body of the church to such a degree that a sanctified man can no longer function there.....!!! THE WORD OF LIFE AND HOLINESS HAS BEEN SILENCED.

This tree is now thoroughly dead in every part. Opportunistic creatures that love this new deadness take up residence. They may carry the same titles, but they have a different spirit....

Functions continue, but they are different functions that had never been seen before in the church. Just in the world or in churches of the unsanctified.

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