We begin our lecture today continuing the story of the precursors of the modern charismatic movements by emphasizing the history of the National Holiness Movement or the Holiness Movement in the nineteenth century. What I’m suggesting to you is this, that it’s within Methodism that the charismatic movements will spring particularly as it relates to the emergence of holiness theology which emphasizes two works of grace to walk with God, one to save, and one to sanctify sometimes called second blessing, sometimes called perfect love, and sometimes called an unction of the Spirit but a second mercy from the Lord that assists one in the spiritual life of power and productivity.

I tried to argue that within American Methodism as it declined for inexplicable reasons to those who were close to it in the 1830s, there came an emphasis upon that second work of Dr. Wesley’s called perfect love. Through prominent people such as Phoebe Palmer and non-Methodists like Hannah Pearsall Smith, like William Boardman, a massive movement emerges in the nineteenth century that eventually becomes, at least within Methodism, officially the National Holiness Movement in 1867, which today is entitled the National Holiness Association. Though not strictly tied to American Methodism or exclusively so, it is or at least was majoritively so. My point of this lecture is this. I would like to deal with the fragmentation of the National Holiness Movement. And my thesis is this that within Methodism came the National Holiness Movement which, for a variety of reasons that we will discuss, finds itself at strident disagreement relative to Methodism, separates from it in the 1890s, many forming Holiness groups. But others not only formed holiness groups but adopted a third work of grace which we would call the baptism of the Spirit with signs following. So we’re right on the verge of being able to describe the birth of the charismatic movements in America and then of course around the world.
What I would like to argue is this. First, the conflict within the Methodist Church over the Holiness Movement, and second, the separation of holiness groups from Methodism. And that will set the context for our discussion later of how these holiness groups, some of them, moved from their holiness position of two works of grace to a third work of grace. What I will argue then first is the holiness conflict within the Methodist Church. What I’m going to argue is simple in that opposition to holiness teachers mounted with the popularity of holiness doctrine particularly in the 1880s and 1890s.

The reason for the discomfort between many within the established Methodist hierarchy and the holiness preachers really boils down to four issues as far as the literature is concerned. The first issue is this: that many of the holiness preachers were filled with what has been called a radical spirit or a “come out-ism” spirit. They tended to judge Methodism and see it as a retrogressive, non-full movement. Perhaps typical of the radical spirit was the work of John P. Brooks, editor of the *Banner of Holiness*. He left Methodism in 1885. Another example would be of course Daniel S. Warner, who left his Methodist heritage, founded the Church of God with headquarters in Anderson, Indiana. Warner’s concept of the church appealed to a widespread suspicion of ecclesiastical machinery, although evidences of the same self-righteous pharisaical spirit, as some called it, began to prevail outside Methodism becoming increasingly evident. Another example would be Hardin Wallace in Illinois, an evangelist who initiated the holiness camp meeting and band movement in rural east Texas in 1877.

This more radical fringe of the Holiness Movement was a scandal to Methodists whose passion for holiness it seems was never so strong as their devotion to discipline. “Come out-ism” became a favorite whipping boy of many who opposed holiness teachings within Methodism. For example, T. J. A. Wheat, a Missouri presiding elder, charged the Methodist associations for “a standing menace to the spirit of the gospel. They have been and are today religious anarchists.” What I’m trying to describe as the tension developing within Methodism toward the Holiness Movement, one of which is some began to conceive within Methodism that the Holiness Movement was radical. This precipitated, second, denominational dissention within the Methodist churches. In the Methodist church north, for instance, in 1881 several Methodist scholars with holiness leanings like Miley and Steele, and Lowery and Terry appealed to the leaders of the northern church to arrange under their own chairmanship
a national convention for the promotion of Christian holiness. When the bishops bluntly refused such a meeting, the holiness advocates took it as a personal affront to themselves and to Mr. Wesley. Buck, in his *History of Methodism*, says, “Gave opponents of the second blessing an officially acceptable line of attack. It drove a wedge between the champions of that doctrine and the great body of moderate men in the denomination who believed in but did not make a specialty of Christian perfection.”

In 1884, holiness advocates appeared to triumph as William Taylor, a foreign missionary and a convert of Phoebe Palmer’s, was raised from obscurity to the church’s highest office. Taylor then aggressively pushed holiness doctrine to the general embarrassment “of those around.” The extremes of Taylor increasingly were viewed as the platform to limit the influence of voluntary alliances, leagues, unions, and associations. So what I’m saying is this: that in the 1880s and 1890s, there was a radical spirit perceived by some developing within Methodism. Second, that radical spirit began to cause dissent in both the Methodist Church north as well as in the Methodist Church south, some favoring it and some not favoring it, causing dissension. Third, not only was there a radical spirit and dissension within the Methodist Church both north and in the south, but also there emerged an intense debate over the second work of grace doctrine, some favoring it and some not.

In 1888, J. M. Boland published a work entitled *The Problem of Methodism*. He maintained that sanctification, regardless of Wesley’s views, was accomplished at conversion. This sparked a literary debate in the church’s periodicals in which the church increasingly became divided over the existence of a second work of grace. In 1895, James Mudge of Boston published *Growth in Holiness Toward Perfection or Progressive Sanctification*, which did not take the radical posture of Boland but did reject the idea of the instantaneous experience of second blessing. Mudge also took the occasion to denounce the sectarian and divisiveness of the second blessing movement. This turned into a massive literary fray on both sides, some favoring the holiness doctrine within Methodism and sometimes radical in their insistence, and others not favoring it and equally as radical in their insistence. So what I’m trying to describe for you is very simply this, that in the 1880s and 1890s this blossoming, growing, burgeoning Holiness Movement begins, whether good or ill, to be a divisive issue within denominational Methodism. It divided along the lines of opinion.
Some favored it seeing it as a positive, savior potentially of Methodism, others seeing it divisively as destructive of Methodism.

There’s one other area of debate that really did divide the Methodists over holiness doctrine, and that is over the support of what they called independent missions or non-denominationally supported missions. In the 1890s, hundreds of holiness ministers were involved in various ministries among the poor. This led to the establishment of numerous missions that appeared out of step with the stylish downtown churches. Buck, in his book *A History of Methodism*, says, “Wealthy, city congregations and their cultured pastors had rebelled against the class meeting, the revival, and the old standards which an earlier generation had thought to be evidence of holiness. Now in the 1890s, all of them, holiness ministers by contrast, seemed bent on missionary and evangelistic activities which were independent of the bishop's control.” Smith, in his book *A Call to Holiness*, says, “Meanwhile, new outbursts of fanaticism this time centered in the cities sickened the average churchman and at the same time forced the holiness leaders towards stronger independent organizations. The seeds of holiness sectarianism germinated everywhere.”

My point to make is this: that when you come into the 1880s and 1890s, a rift is caused within Methodism, a polarization is created as to whether this emphasis on holiness and attendant behavior is beneficial or not beneficial. The issues boil down to what was perceived to be the more radical expressions of holiness teaching, denominational dissent, a discussion over the validity of a second work of grace or progressive sanctification, and a debate over these burgeoning numbers of independent missions. The fruit of all of that is simply this. In the 1880s and 1890s, many of these Methodist holiness advocates found themselves uncomfortable with Methodism and began to separate out into independent organizations. So what you have created in the 1880s and 1890s is a group of new, often small but by virtue of merger, increasingly larger new denominational organizations that are distinctively holiness to works of grace in their doctrine.

And what I would like to do in the time that we have left on this tape is to describe a few of these newborn holiness denominations. What I would argue is this. There are two types of these holiness separations from Methodism. The ones that I will use as examples early and I’ll mark them out, simply separated and became holiness denominations and adopted two works of grace and did not add any further works of grace. They remained holiness.
Some of the latter ones that I’ll cite did separate out, found themselves discomforted with Methodism, separated out with two works of grace. But into the early twentieth century, after the birth of the Pentecostal movement, many of these will adopt a third work of grace and become what we call in the early period classical Pentecostal movements. So in many ways, the separated Holiness Movement or holiness denominations become the seedbed for the discussion of classical Pentecostalism, as we will say, as the century turns into the present one.

Now I’d like to cite a few examples of this burgeoning, independent, separatist Holiness Movement largely, though not exclusively, out of Methodism. And perhaps the best place to begin is with the largest of these holiness groups that separated from Methodism. And that is the Pentecostal Church of the Nazarene, which later in the second decade of the twentieth century became known by its current title, the Church of the Nazarene. The Church of the Nazarene of course is a holiness movement, a holiness denomination. It is not classically a Pentecostal denomination. So what I’m saying is that in the 1880s and 1890s, a lot of discomfort over holiness caused many to separate into independent agencies, independent missions. Let me tell you the story of the Church of the Nazarene. The Church of the Nazarene is a product of the merger of a lot of independent holiness associations. So in that sense, it gives evidence to the burgeoning number of holiness people in America at the turn of the century. It is the merger of several, and let me cite them.

In 1890, the Central Holiness Association, which was made up of a group of churches in New England founded by F.A. Hillary, emerged. In 1895, the Association of Pentecostal Churches of America emerged in New York City. The word Pentecostal should not be interpreted as it later will be used. It means in this context, simply a second work of grace. In 1894, the New Testament Church of Christ, founded by R. L. Harris in Tennessee, was formed. And in 1901, the Independent Holiness Church was formed in Texas. These small holiness groups will eventually merge together with the Church of the Nazarene founded in 1895 and assume the name the Church of the Nazarene as it does today. Because the Church of the Nazarene will become the more dominant subgroup, let me say something about that particular subgroup. It’s rather indicative of the story that can be repeated and repeated and repeated.
The founder of the Church of the Nazarene in 1895 into which these other smaller Holiness movements will eventually merge was Phineas F. Bresee, born in 1838 and died in 1915. He was born in western New York, educated formally at the Academy of Oneonta. After his conversion in 1856 at a Methodist protracted camp meeting, he was licensed and sent to a circuit in Iowa where he eventually became a leader in the Iowa conference. In 1883 he went to Los Angeles and the First Methodist Church, where William MacDonald held a holiness revival in 1884 and Bresee was sanctified. In 1892 he became a city missionary at the Peniel Mission. But the church protested in that Bresee appeared to be moving toward an independent church. Eventually the church forced Bresee into independency, and he became the founder of the mission. When Bresee found himself locked out of the Methodist denomination, he and a core of friends formed the Church of the Nazarene in Los Angeles. Prior to 1901 the church was limited to southern California. But between 1901 and 1907 it spread eastward into Mississippi. Then it eventually merged with these groups that I have mentioned: the Central Holiness Association, the Association of Pentecostal Churches of America, the New Testament Church of Christ, and the International Holiness Church.

Then, after those mergers in 1907 and 1908, other holiness groups joined the Church of the Nazarene, for instance, the Pentecostal Mission in 1901 founded by J. O. McClurkan, a former Presbyterian who had experienced sanctifying grace. The Pentecostal Church of Scotland and England was founded by George Sharp of Glasgow in 1904. It merged with the Nazarenes in 1915. The Layman’s Holiness Association of 1917 of North Dakota eventually will merge with the group in 1922. In 1919, the word Pentecostal was dropped from the name in order to disassociate in the public mind any connection with Pentecostal groups. The Church of the Nazarene is a very good example of the burgeoning of small holiness denominations at the end of the last century with two works of grace, many of them becoming discomforted with Methodism and forming independent groups that eventually merged together. So these eight or ten small holiness groups merge with the Church of the Nazarene and become today the Church of the Nazarene.

Another example of a denomination that broke out of Methodism but did not adopt a third work of grace remains holiness to this day is a denomination that until recently was called the Pilgrim Holiness Church.
It later merges in 1968 with the Wesleyan Church, a splinter from Methodism in 1843, over the abolitionist issues to become today the Wesleyan Church. But prior to the merger in 1969, it was called the Pilgrim Holiness Church. Let me describe that church. The Pilgrim Holiness Church began in 1897 when Martin W. Knapp, a Methodist minister, gathered a dozen people or so in his home and organized the International Apostolic Holiness Union. Knapp felt it was necessary since he felt Methodism had departed from its landmarks: holiness, healing, and premillennialism. The union added the Holiness Christian Church in 1919, which had originated in a Pennsylvania holiness revival in 1882. In 1922, the Pentecostal Rescue Mission of Binghamton, New York, joined the International Christian Church. In the same year, a schism from a Nazarene church in Pasadena, California, merged; and the name was altered a third time to its title until 1968, the Pilgrim Holiness Church. In 1924, Pentecostal Brethren in Christ, a small holiness group in Ohio, merged with the Pilgrim Holiness Church, and in 1925, the People’s Mission Church of Colorado Springs also.

So what I’m saying is very simple, and I’ve used two illustrations. One is the Church of the Nazarene, founded by Phineas Bresee, and the other is the Pilgrim Holiness Church, founded by Martin W. Knapp. In both cases, they witness a separation from Methodism, a discomfiture with the narrowness and some said worldliness of Methodism in the late nineteenth century. They form two-step holiness groups. You need to be saved, and you need to be sanctified: two distinct works of grace. Other small groups that seemed to be burgeoning all over the country simultaneously have merged with these two rather large holiness bodies. And they retain their title, either the Nazarene Church or the Church of the Nazarene. Or they merge to become the Pilgrim Holiness Church which today is simply called the Wesleyan Church. In both cases, these two rather large holiness groups are holiness. They did not go on to a third work of grace, as we will see others do later.

A couple others worth mentioning before I go to a larger example are groups that, in your reading, you will come across, such as the Missionary Bands of the World. That group is a holiness body that split from the Free Methodist Church, which itself split from Methodism in 1860. Another group that we will refer to later is called the Pillar of Fire. The Pillar of Fire is a holiness group founded by Alma White, wife of a Methodist pastor, as the Pentecostal Union in Denver in 1901. It assumed its present title, Pillar of Fire, in 1917.
When we tell the story of classical Pentecostalism, the Pillar of Fire will have a subsidiary role in that story. A more important holiness group for us, though not large but influential in the story, is a group founded in 1895 called the Fire Baptized Holiness Church. The church was founded by Benjamin Irwin of Lincoln, Nebraska, who was deeply influenced by John Fletcher's *Three Works of Grace*. The third work he called a baptism of holy love. Irwin organized the Iowa Fire-Baptized Holiness Association, and the movement spread rather rapidly in the late 1890s.

The importance of the Fire-Baptized Holiness Church is not so much its history but in its connection of Benjamin Irwin with Charles Fox Parham, the formulator of classic Pentecostalism. Vinson Synan in his *History of the Holiness-Pentecostal Movement* has this remarkable insight that we will find useful later. He says,

> The Fire-Baptized Holiness Church served as an important link in the chain that later produced the modern Pentecostal movement by teaching that the baptism of the Holy Ghost was an experience separate from and subsequently to sanctification. It laid the basic doctrinal premise of the later movement. It is probable that Charles F. Parham, the man who initiated the Pentecostal revival in Topeka, Kansas, in 1901 received from Irwin with whom he was associated in several meetings before 1901 the basic idea of a separate baptism of the Holy Ghost following sanctification. In the social, doctrinal, and intellectual sense, the Fire-Baptized Holiness Church was a direct predecessor of the modern Pentecostal movement.

While the Fire-Baptized Holiness Church is small, if Vinson Synan is correct, as I believe the information suggests, then it becomes a terribly important movement for us. Let me go on to an example of a group that separated from Methodism but did not stop at a two works of grace Holiness position but moved on to a third work of grace, and as the century turns into the 1900s becomes what we will later call classic Pentecostals, and that is the Church of God in Cleveland, Tennessee. In that context, we need to talk about a movement that in a way is a precursor to the beginnings at Topeka, Kansas, of classical Pentecostalism. Many of the Pentecostal or holiness churches now operating throughout the country grew out of what is known among them as The Latter Rain Movement. The “latter rain” term is almost a technical term obviously coming from Joel of the former and the latter rain. And when the classical Pentecostal movement is born, it will be
called a couple of two early titles. It will be called The Latter Rain Movement or sometimes called The Apostolic Faith Movement.

The Latter Rain Movement seems to have begun in the 1880s in the Carolinas. The Latter Rain Movement began in the mountain area of eastern Tennessee and western North Carolina in 1886 under the leadership of two Baptist preachers, R. G. Spurling and R. G. Spurling Jr. In that year, the elder Spurling participated in a holiness revival in Tennessee. And owing to opposition from fellow Baptists, he organized an independent body called the Christian Union, which he regarded as a reformation movement to restore primitive Christianity and bring about the union of all denominations. In 1892, the younger Spurling led a revival in his church at Liberty near Turtletown, Tennessee, in which persons received Spirit baptism and spoke in tongues, as a result of which the pastor and thirty other persons were turned out of the Baptist Church. This group was invited to meet in the home of W. F. Bryant, a Methodist preacher who lived at Camp Creek in Cherokee County, North Carolina. There were other conversions and baptisms accompanied by the gift of tongues. An organization was created under the name Holiness Church into this movement.

So what I’m saying is that there are at least two places where historians say the modern charismatic movement was born. Most turn to Topeka, Kansas, and Charles Fox Parham. A minority will turn to the Bryant–Spurling revivals in the late 1880s. It’s hard to say which is to be preferred. So in a way, you have two beginnings. You have The Latter Rain beginning around Burger Mountain, and you have the Topeka beginning. Into this Holiness Movement or this holiness church came a key figure, A. J. Tomlinson. Ambrose Jessup Tomlinson was born in 1865 and died in 1943. He contacted the Spurling revival in his labors of selling Bibles. After reflection, he joined the holiness church in 1903 and began to preach the doctrine of sanctification of holiness as a distinct work of grace subsequent to justification. When he was rejected by the American Bible Society from which he worked, he more fully identified with what became out of the holiness church the Church of God.

Tomlinson took charge of the movement and, by 1906, was able to convene the first annual assembly at Camp Creek. Then, in 1907 at Union Grove near Cleveland, Tennessee, the assembly changed its name from Holiness Church, under the direction of Tomlinson,
to the Church of God. It became a huge holiness church and eventually, as we will see later, he will move it from a holiness position of two works of grace into a classical Pentecostal position of three works of grace. His church will be known as the Church of God, Cleveland, Tennessee. Later, Tomlinson will lose power or influence in the church in the 1920s, and there will be a schism.

But my point is this. Out of the breakup of the Holiness Movement or its fragmentation and dissent within Methodism came various denominations that eventually remained holiness: Nazarene and Pilgrim (today called Wesleyan). However, there are some groups that remained holiness for a while but later, as the Pentecostal revivals begin, those holiness people will adopt a more classical Pentecostal position. An example of that is the A. J. Tomlinson church, the Church of God, Cleveland, Tennessee, which is obviously still a large group within the classical Pentecostal tradition. So out of Methodism came the Holiness Movement. As the Holiness Movement breaks up, two things occur. One is the birth of independent holiness denominations. The other is the birth of independent holiness denominations which, a decade later, become classical Pentecostal groups.

Let me cite another example of a church that emerges as holiness but then moves on. That would be the Church of God Holiness. It began in 1879 as the Southwestern Association at a national camp meeting. As early as 1882, groups of holiness people dropped from the Southwestern Association to form local churches and call holiness pastors. Eventually the association was dissolved. In 1883, a band from Centralia, Missouri, organized the first church. And these churches mushroom and proliferate until they eventually amalgamate together as the Church of God Holiness.

There are other examples of holiness churches. And as our time draws to an end, let me just cite a couple. There’s the Church of God Apostolic. This was organized in 1896 by Thomas J. Cox in Danville, Kentucky, as the Christian Faith Band Church until it changed its name in 1919. The largest of the formerly holiness, later to become Pentecostal groups, is the Church of God in Christ [COGIC], formed in 1897 by two black Baptists who had formerly been within the Holiness tradition: C. H. Mason and C. P. Jones. The Church of God in Christ was formed in Lexington, Mississippi. And by current lists, their size is estimated to be about five and a half million members in some fifteen thousand churches. There are other Churches of God, perhaps too numerous to mention, the Non-Digressive Church of God, the Justified Church of God,
the Church of God of the Bible, the Holstein Church of God, the Glorified Church of God. I remember trying to make a list of these churches, denominations that are simply called Church of God, and I estimated over two hundred of them. Another is called the Christ’s Sanctified Holy Church formed in 1904. It’s the result of a schism over holiness in the Christian Methodist Church, which is a black Methodist denomination originally known as a split from southern Methodism called the Colored Methodist Church.

The end of the list seems endless. But here are a few other examples: The Church of God Holiness USA, The Christian National Church, The Christian Congregation, Faith Mission, League of Prayer, Metropolitan Church Association, and the Peniel Mission. Now let me try to gather together, if I can, what I have tried to say. We are at a pivotal juncture in our course, because thus far we have been describing the background for the birth of the charismatic movements in America and the world. And we have discussed John Wesley. We have discussed the rise of the Holiness Movement within Methodism. We have discussed the birth of the National Holiness Movement, now called the National Holiness Association. This burgeoning movement of interest in holiness literally caused a rift within Methodism. Some Methodists found it very beneficial and in fact revivifying. Others saw it as damaging, as radical, as noisy, as boisterous, as anything in their estimation than godliness.

This rift caused many within Methodism of holiness leanings to begin to separate into independent organizations so that in the 1880s and 1890s, as I have said, you have the birth of numerous small often holiness bodies. Many of them across the country from coast to coast will eventually merge together to form some very large, even today, major and influential holiness denominations. Two prominent examples that come to my mind are the Church of the Nazarene, founded in 1895 by Phineas Bresee, which gathers a lot of smaller groups under its umbrella, originally called the Pentecostal Church of the Nazarene. But when the Pentecostal movement becomes recognizable, they will evidence their holiness theology as opposed to their Pentecostal theology by dropping the word *Pentecostal* and becoming simply the Church of the Nazarene.

Another example of course is the Pilgrim Holiness Church, which today is, after a merger in 1968 with the Wesleyan Church, simply called the Wesleyan Church.
There’s one other type of fragmented holiness denomination. And that is those groups that began as holiness but after the Topeka revival and more importantly the aftermath of the great Azusa revivals will shift from a holiness two-step position to a three-step position adopting miraculous sign gift of tongues usually as the evidence of their great third work of grace. The most prominent and largest of those groups would be A. J. Tomlinson’s, when he was the leader of it, Church of God, Cleveland, which grew out of the Spurling revivals of the 1880s which many would say to this day is the real birth of the charismatic movement, particularly in America. That’s a disputed point.

Another example would be of course the Church of God Holiness of C. H. Mason and C. P. Jones. That group, as I said, began holiness but eventually would become Pentecostal. Both of those groups are fairly large. So our purpose today has been to alert you to the fragmentation, the dissent within Methodism and the fragmentation of the holiness groups from Methodism to form independent organizations, some of which will remain holiness, others of which will adopt a third work of grace and become what we will describe later as classical Pentecostal.