



# TRUTH

Saint John 8:32



Date \_\_\_\_\_

## Holiness Perspective

by

Vol. 1, No. 2

### OLD PATH IN-REACH MINISTRIES



Bishop C. H. Mason  
Named the Holiness Church  
Church of God in Christ - 1897  
Organized the Pentecostal  
Church of God in Christ - 1907  
in Memphis, Tennessee



Bishop William J. Seymour  
Pastor & Conductor  
Apostolic Faith Mission - 1906

## "A Call To True Holiness"

*Ephesians 4:24*

In our first newsletter we attempted to introduce you to the purpose and goals behind the writing of the Holiness Perspective. As you know in recent years the 'has-been' holiness Pentecostal

church has moved into the Pentecostal arena . . . charismatic, glossolalia phenomenon, which is characterized by hand-clapping, foot stomping and tongue talking. In contrast to the characteristics of the holiness movement that was characterized by holy living and separation of worldliness. In those days we were known in the street because there was a difference between godliness and worldliness; as a matter of fact we set the standard of godliness in faith, in conversation, in charity, in doctrine and in anointing. In these last days we are in the process of blending into Christendom. I'm afraid that if we are not careful we will fulfill the proverb of Jesus when he states "if the salt hath lost its savor it is good for nothing but to be cast out and be trampled under the feet of men." The motto of this news-

letter is "BACK TO TRUE HOLINESS" derived from the last three messages preached by the late Bishop J. O. Patterson. According to him God told him to take the church back to true holiness. The Lord allowed him to visit the three major meetings of the Church of

God in Christ to make sure that he got the message across to the bulk of the constituency of the Church. I can personally bear witness that this message and his claim are true, because in the year

1988 after the November meeting God personally sent me back to Memphis, TN to tell Bishop Patterson the exact words that God told him on his sick bed. This I can document. But unfortunately the church never really heard him. Even as the disciples never heard Jesus in his departing message to them. At his death they went back to status quo, and so has the Church of God in Christ. The message of Bishop Patterson carried two serious messages for the church. 1) the direction that the church was taking was not true holiness, 2) he established the fact that there is a true holiness and a false or counterfeit holiness. Paul speaks of this false holiness when he writes to Timothy and describes it as a form of Godliness but void of the power. In the last newsletter I

included two short sermons by Bishop W. J. Seymour, the revivalist and pastor of the Azusa church and revival from 1906 to 1909. In case some of you did not receive our first newsletter I am reprinting them in this edition.

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# TO THE CHURCH TODAY

By Bishop W. J. Seymour

When a church or mission finds that the power of God begins to leave, they should come as a whole and confess, and let all get down before God and repent and pray to God until the old time fire and power and love comes back again. Many times the Holy Spirit will leave an assembly or mission of the church because the pastor grieves Him, and not only the pastor, but the whole body commences backbiting, whispering, tattling, or prejudice and partiality creeps in until the whole becomes corrupted and Jesus is ready to spue them out of his mouth.

**Viewpoint:** Notice in this message Bishop Seymour poses the possibility that the Spirit of God might depart from the church because of their condition. Notice the solution he gives is that the whole church come together in confession and repentance and go on their knees until God gives the victory. In other words no substitute can take the place of the absence of the power of God. Bishop Charles Harrison Mason, in one of his sermons, says to the pastors 'no substitute will work'.

## IMPURE DOCTRINES

by Bishop W. J. Seymour

We find many of Christ's people tangled up in these days, committing spiritual fornication as well as physical fornication and adultery. They say, "Let us all come together; if we are not one in doctrine, we can be one in spirit." But, dear ones, we cannot all be one, except through the Word of God. He says, "But this thou hast, that thou hate the deeds of the Nicolaitanes, which I also hate." I suppose that the apostolic church at Ephesus allowed people that were not teaching straight doctrines, not sound in the word of God, to remain in fellowship with them. And Jesus saw that a little leaven would leaven the whole lump, and His finger was right upon that impure doctrine. It has to be removed out of the church or He would remove the light and break the church up. When we find things wrong, contrary to Scripture, I care not how dear it is, it must be removed. We cannot bring Agag among the children of Israel, for God says he must die. Saul saved Agag, which represented saving himself, the carnal nature, or old man; but Samuel said Agag must die, and he drew his sword and slew him. Christ's precious word, which is the sword of Samuel, puts all carnality and sin to death. It means perfect obedience to walk with the Lord. There are many people in these last days, who are not going to live a Bible salvation, they are going to take chances. But may God help everyone, if one's right hand or right eye offends them, to cast it from them. It is better to enter into life maimed, than for soul and body to be cast into hell fire.

**Viewpoint:** Mere fellowship and personal relationship will not fill the bill of Azusa. The Azusa experience was the holiness of God shed abroad in the hearts of men. Any attempt to reestablish the oneness experience at Azusa will only be a form of Godliness but void of the real essence which makes fellowship possible - 1 John

1:7.

You see brethren, two cannot walk together except they be agreed. It is oneness that we need; and only the Holy Ghost can bring it; but only when the consecration of Azusa is the order of the day.

Paul reflects on another phenomenon. "Ever-learning and never coming to the knowledge of the truth." In ST. JOHN 5:39, Jesus says "Search the scriptures for in them ye think you have eternal life, and they are they that testify of me."

Whereas Bishop Seymour was not denominational, he was very much doctrinal. Whereas he did not hold that you have to be in the same denomination, he did hold that you have to be of the same persuasion. Listen how he deals with common philosophy of fellowship. In the first part of the sermon "let us all come together, If we are not one in doctrine, we can be one in spirit." Seymour -- 'but dear ones, we cannot all be one except through the Word of God.'

Bishop Seymour then reflects on the doctrine of the Nicolaitanes of which God hated. He further states that he supposed that the Church at Ephesus was allowing people that were not teaching straight doctrine (not solid in the word) to remain in fellowship. He then reflects on the danger of such fellowship by quoting Paul -- 'A little leaven leaveneth the whole lump'. Meaning a little false doctrine, will corrupt pure doctrine. He ends his argument by reflecting on the fact that Saul brought Agag back from the battle in which he was supposed to destroy all. Confirming the fact that Agag must die. Agag being a type of sin of which God prohibits. In other words, Brother Seymour believed that holiness is not an option, and that just any denominational view of holiness is not valid. He goes on to say "If one's right hand, or right eye offends him, to cast it from him, it is better to enter into life maimed, than for the soul and body to be cast into hell's fire". Right hand, or right eye in this context may mean one's personal conviction or a false doctrine held by a denomination. Thus concluding that it is best not to fellowship with

persons nor churches bringing not this doctrine. 11 JOHN 10 'If there come any unto you and bring not this doctrine (true holiness) receive him not into your house, neither bid him God's speed; for he that biddeth him God's speed is partaker of his evil deeds.

The pivotal doctrine of the Church of God in Christ preached by Bishop C. H. Mason (Founder and chief Apostle of said Church entitled "The Oath of God".)

## THE OATH OF GOD

The oath which He swear to our father Abraham that He would grant unto us that we being delivered out of the hand of our enemies, might serve Him without fear in holiness. If man cannot live Holy by God's help all his days, did God swear the truth? Grace from God bring it. TITUS 2:11-12. God sanctified wholly. 1 THESS.. 5:23-24.

God's will is to sanctify to keep from fornication. 1 THESS.. 4:5. If we are sanctified, Jesus is our brother. HEB. 2:11. They that are so are in Christ. JUDE 1:1; St. John 7:17. Holiness of the body. ROM.

*It is oneness that we need; and only the Holy Ghost can bring it; but only when the consecration of Azusa is the order of the day.*



12:1. Body is the temple of Holy Ghost. 1 COR. 6:19. All God's children are Righteous. ISA. 60:21. And are a Holy Nation. I PETER 2:9. Holy people are a special people above all that are upon the face of the earth. DEUT. 7:6-7. LEV. 11:44; DEUT. 28:9-10; MATT. 5:48; LUKE 6:30. What we eat is sanctified by the word and prayer. I TIM. 4:4-5. Ministers may not be ordained, if they are not holy. TIT. 1:5-8. Jeremiah was sanctified before he came out of her womb. JER. 1:5. Zacharias and wife kept all the commandments of God until Jesus came. LUKE 1:5-6. It is for all that believe on Jesus. JOHN 17:17. God designed that we be Holy before the world began. EPH. 1:4. God cannot lie. HEB. 6:18. It is impossible for God to lie, so without holiness no man shall see the Lord. HEB. 12:14.

Preachers say that we cannot live holy, but God in Christ swear that we could. Now who is a liar? ROM. 3:4 says, let God be true, but every man a lie.

- C. H. MASON

**Viewpoint:** It was this position taken by Elder C. H. Mason and others after his experience with sanctification that got him ejected from the Baptist Church, after this ejection they were known as the Church of God. There were other Churches of God whose doctrinal practices were different from that of C. P. Jones, C. H. Mason, and others. Because of this, they earnestly prayed that God would give them a name that would not depart from scripture, but would **distinctly** them from those who said and did not do. History tells us that in 1897 while walking down the streets in Little Rock, Arkansas, the Lord revealed to Bishop C. H. Mason the name The Church of God in Christ, giving him three scriptures to confirm that such name was in fact biblical. Rehearsing to Bishop C. P. Jones, who was the chief apostle of that particular movement, his experience with God in Little Rock, Mason's testimony, experience, and the name given by the Holy Spirit was unanimously accepted by the brethren. This testifies to the fact that the old holiness movement wanted to be true to their conviction, true to the scriptures, true to Jesus and the Holy Ghost, and would not for the sake of a larger brotherhood, or economical benefits compromise. So they came out from among them so that the people would not be confused and the Word of God not be blasphemed. As we are directed in I TIM. 6:3 "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and the doctrine which is according to godliness. He is proud, knowing nothing but doting about questions and strife of words whereby cometh envy, strife, railing, evil surmisings, perverse disputings of men with corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself. Also in II TIM. 3:5 **"having a form of godliness, but denying the power thereof, from such turn away."** Also in Romans 16:17 "Now I beseech you brethren mark them that cause division and offenses contrary to the doctrine which you have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own bellies **and by good words and fare speech** deceive the heart of the simple.

Note the latter part of verse 18 **"good word, fare speech"** compare with II TIM. 3:5 "Having a form of godliness but denying the power thereof" compare the latter part of the last line of verse 18 in Romans "deceiving the hearts of the simple" with II TIM. 6 - "for of this sort are they which creep in houses and lead captive silly women laden with sin led away with divers lusts. II PET. 2:1,2 "But there were false prophets among the people even as there will be false teachers among you, which privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon them-

selves sudden destruction, for many shall follow their **pernicious ways, by reason of whom the way of truth shall be evil spoken of.** Verse 3 - "and through feigned words make merchandise of you, whose judgement, now of a long time lingereth not, and their damnation slumbereth not." Preachers you need to read particularly verses 4-16

**Viewpoint:** I realize that what I'm about to say will cause many doors to be closed in my face and many may consider me an enemy even as the church did of Paul when he spoke the truth; but woe be unto me if I tell not the truth.

Speaking to Mother Herndon, the Elect Lady of the International Evangelist Department of the Church of God in Christ ... A few years ago, she told of good men in the 1930's that came into this church through the holes in the walls, but who were not sanctified nor filled with the Holy Ghost.

Today there is not even a wall that exists. People and congregations are allowed to walk in today without even being indoctrinated, or scrutinized. Many of those who have left us because of doctrinal differences are now allowed to come back, holding to the same doctrine that took them away. Some of those who hold credentials boast of the fact that they had to unlearn the things that they had been taught in the Church of God in Christ. I have even heard of a Bishop who said that God had to take him away from the church to teach him & bring him back, apparently to teach us."

This type of disrespect for the gospel spoken by Jesus and for the epistles spoken by the apostles and the warnings left us by the patriarchs and founders of the church have left us almost powerless with only a form of godliness, like that of the Charismatic Movement of hand clapping, foot stomping and tongue talking.

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## THAT YOU MIGHT BE INFORMED

**T**he charismatic, glossolalia movement of today is not the movement of Pentecost, nor is it the movement of Azusa, nor is it indicative of the practices and teachings of the Church of God in Christ, that is a derivative of the Azusa Street Revival. The white brethren who were not pleased to dwell in true holiness, because in true holiness, prejudice, discrimination, segregation and the racial line were all destroyed, but who admired the charismaticism of Pentecost and the glossolalia of the same, developed a form of Pentecost that is both powerless and counterfeit, from which the modern day charismatic movement derived. This form of Pentecostalism does not demand holiness nor entire sanctification. Sanctification was a subsequent experience, upon which the baptism of the Holy Ghost was predicated. Because they did not heed to true holiness: it allowed for winds of doctrine and all type of deceptions. I had previously condemned the Assemblies of God for not wanting to identify with Brother Seymour at Azusa, but rather choosing to identify with Brother Charles F. Parham from Kansas City. I now apologize, after reading the unpublished thesis of Douglas Nelson writing on the history of Azusa, I now understand. The Assemblies of God really did pursue the teaching and practices of that of Brother Parham and not that of Brother Seymour. People wondered if Brother Parham had the teachings of the Baptism of the Holy Ghost why he was not given the outpouring of the same. Rea-

son being, Brother Parham was never able to obtain entire sanctification, which was the prerequisite to the real baptism of the Holy Ghost. His racist views and practices disqualified him of such honor. What needs to be understood is that the progressive option to entire sanctification allowed the whites leaving Azusa to continue to practice their racist views and practices, which you will notice that was and is totally dominant in the Assemblies of God church, and there is no excuse, for the white race which made up these different assemblies was very conscious of the need to evangelize even black Africa. But on their homeland they had absolutely no dealing with black America.

Many of the fathers of the Assemblies of God Church had absolutely no excuse for this form of racism, because many of them actually knew Bishop Mason personally. As the record shows the pastors of the Assemblies of God had really been granted the privilege to use the Church of God in Christ certification to ordain many of their pastors. Someone who really does not understand would label me as racist, which is far from being the truth, however, I am a racist. And what I don't want to see happen is for all of us to take the true Pentecostal movement into a phoney deception, whereas we develop a form of holiness void of the power of the evidence of the real experience. It is my firm conviction that sanctification must be an experience and not a mere practice. Thus a seminar on holiness will not work, but an altar call seeking the holiness of God is the only thing that will.

You see if we are not watchful with our new effort and thrust to integrate the Pentecostal movement in particular, we will develop another association that will be no more holy than the first association. Remember the white Pentecostal organization existed for 44 years without one black being a part of the organization. With no conviction, with no excuse me sir, with no apology, apparently their Holy Ghost was not convicting them and neither in their progressive sanctification mode were they ever able to obtain entire sanctification. However, speaking to one of the teachers in the Assemblies of God schools in Springfield, MO., a couple of years ago, he asked concerning the entire sanctification view held by C. H. Mason and I shared with him the evidence of sanctification as we experienced it. I said to him that their fathers have raped our mothers, killed our fathers and beaten us, and yet when we received the experience of sanctification, all bitterness, all hatred, all envy, racist attitudes were eradicated, and of course this was even evidenced by letters written by slaves to slave owners who had not repented, nor ac-

knowledged their treacherous dealings with their slaves. These letters were voluntarily written, forgiving and witnessing to them to give their hearts to the Lord.

I said to him, on the other hand, those of your forefathers who chose not to accept sanctification as a second distinct work of grace, but rather adopted a philosophy that it was progressive, has resulted in the foremost Holiness-Pentecostal schools, still not knowing what to do with blacks even in this present year, 1994.

Thus history shows that those who embrace progressive sanctification never obtain entire sanctification. Speaking to another Assembly of God pastor in Mississippi concerning the racial issues, I asked 'brother when are we going to get the races together?' and he replied 'Elder Ramsey it's going to take another 3 or 4 generations. He said my people are just not ready for it.' He went on to relate to me the fact that in their conferences some of them as pastors had discussed this issue and they all unanimously agreed that the thing that will get them kicked out of their churches is the suggestion of integrating their church. Speaking to another Assemblies of God preacher in Mississippi who has done quite a bit of preaching in black churches, particularly the Church of God in Christ, and who has a real burden for integrating the church, recited to me an experience he had had in one of his churches where a black man wandered into one of his churches and his deacon was ready to put him out and one of the brethren said to him "ain't no good nigger, but a dead nigger." Of course he took him back and counseled him, but to be realistic about it, the brother did not need counselling, he needed saving. That kind of comment would never come out of the mouth of a truly sanctified brother.

Posing the same question to the General Superintendent of the Assemblies of God church, he replied without hesitation, "Brother Ramsey, the Lord did it for us at Azusa, and we left it."

I realize that this is not the first time that this has happened to God's Church, but it might be the last time. They that have led and allowed God's people to stray shall not escape. Even as the angles who rebelled against God were cast down to hell. Sodom and Gomorrah which disregarded God's moral laws were burned up. Israel who disobeyed was cut off. Lot's wife looked back and was turned into a pillar of salt. The children of Israel who rebelled against Moses' leadership were not permitted to go into Canaan, but died in the wilderness. If in fact God be of no respect of persons, how then will we escape.

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