

THIS IS
MY STORY.

by

Rev. GEORGE SHARPE, D.D.

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Founder of the Church of the Nazarene
in the British Isles

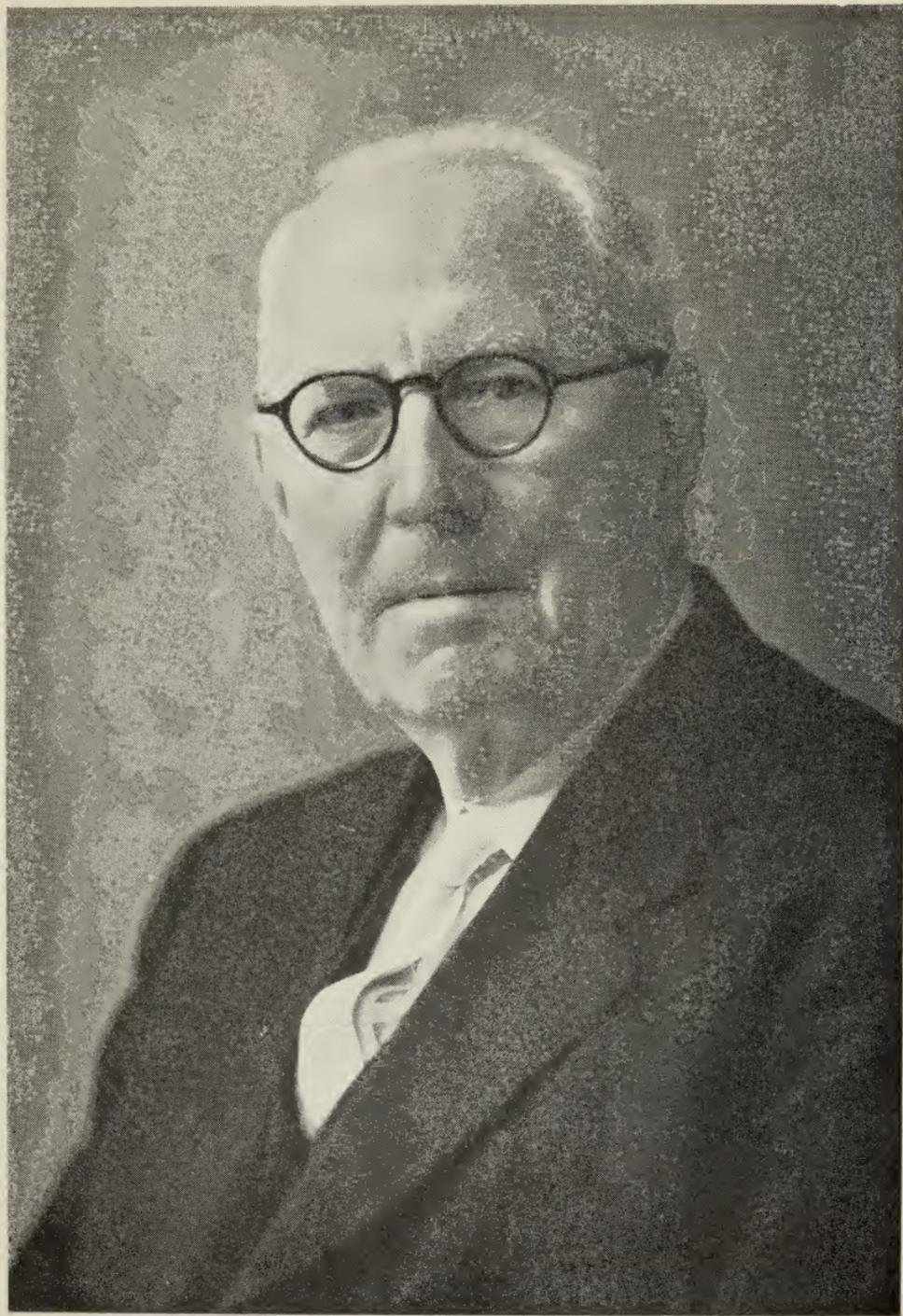
*Dedicated to the Memory of my wife Jane
Brayton Rose who shared in the conflicts and
victories of more than fifty years in the
Ministry.*

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REV. GEORGE SHARPE, D.D.



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It is with deep sorrow that I write this Pre-Foreword to
“This is My Story.”

The Story is indeed ended. The life of the writer, my Father, has drawn to its close—Saturday, 27th March, 1948. It has not been his privilege to see the book in print, but his daughters, sons-in-law and grandchildren, to whom his life will always be a fragrant memory, send it forth to you with the hope that, as you read, you may find help, comfort and inspiration from its pages, and strength from his last public testimony as found in 2nd Timothy, Ch. 4, verses 6-8.

ISABEL R. EDWARDS.

Royalties from sale of this book, will be used for the erection and maintenance of the Sharpe Memorial Church Bremersdorp, Swaziland, South Africa.

FOREWORD

Years ago I was entreated by friends to publish addresses which I had given on holiness in the first years of my ministry in the British Isles. At the time I was loth to do so but eventually some years later I sent forth my little book with the title "The Creed of Jesus and other addresses on Holiness." Ministers and many Christian workers have expressed their appreciation of the blessing and help received from its pages.

In these recent years as I come to the end of life's pilgrimage, friends have again urged me to write of the Divine leadings in my ministry of over sixty years. I have at different times since my retiral from the active ministry told much that this book contains, hence the desire of many to have "My Story" in this permanent form. There are many many happenings which might have been included but because of their personal and intimate relations with friends and foes have been omitted. I rejoice in the faithfulness of the saints and in the loyalty of helpers in my ministry of sixty years and also in the continuity of the courage given by the Father, Son and Holy Ghost. May many who read these pages be inspired to "follow where He leads" and through faith triumph in every conflict.

CHAPTER 1.
ESTABLISHED.

I was born on the 17th day of April, 1865, at the Rotten Tree, near Craigneuk, in the Parish of Dalziel, Lanarkshire. My father was identified with the mines as a working miner and in later years as an under manager. He died when only fifty-two years of age. He was a good man with a beautiful disposition, and one of whom it could be said that when "he was reviled, reviled not again, and when he suffered he threatened not." For many years he taught classes in Sunday School and also filled offices in the Church of which he was a member. He was an exemplary parent in faith and practice. My mother's forebears were weavers and she was born in Camlachie, Glasgow. She had a very busy life giving of her best for the sake of her family. There were thirteen children. Five of them died in childhood, the others grew to manhood and womanhood and all married save one. Not until late in life did mother really profess to know God and I had the privilege of baptising her quite a number of years before she passed into the glory.

My boyhood years were spent in Craigneuk. There I attended school, and enjoyed to the full such pleasures as were common in those days. Attendance at school was abruptly ended by reason of a misunderstanding with the head master. I had passed my twelfth birthday when I entered a hardware shop as message boy and for more than two years served my employer well. Subsequently I entered the office of one of the large iron and steel works near my home. As well as the owners, the cashier, and the traveller, there were a dozen clerks practically all young men. None of the Clerks professed to be christian. Most of them spent their evenings in questionable places. The week-ends were times of frivolity and an excess of things not included either in the

worship of God or the house of God. My life and character were easily affected by these surroundings and conditions. During the first years in this office my mother wept many tears and my father carried a sober countenance. I was sowing my wild oats. I usually attended Church on Sunday mornings and sat in the family pew. Well do I remember the pronouncements of the preachers on the wrath of God because of sin. These made me fear and quake until I condemned God for being "a hard and austere master." My career in sin made me forget that. Also I can recall the touching and eloquent descriptions of Christ dying on the Cross until I was ready to cry out for mercy and tell Jesus how I loved Him. This too passed away for a long time.

Many sought to interest me in religion and some pressed me to become a Christian, but loving an argument and discussing with these friends such subjects as Fore-ordination and the Free Will of Man they would finally give me up as a hopeless case. The feelings aroused so many times in the house of God were gone. The frantic efforts of my fellows interested in my soul's welfare ceased and I was left alone with God. *He never left me.* Walking the streets I could hear a voice and not see anyone. I never could get away from thoughts concerning God, and sin, and judgment, and death and hell. Conviction was sweeping over my whole being. Sleepless nights and restless days were my lot. Would they never end? For years a small company of men gathered on Sunday mornings near my home for open air meetings. I condemned such meetings and said, "I would never be found in such gatherings." "Never, no never!"

In the spring of 1882 a revival was on. Street marching and street meetings were in evidence every day of the week. Miners, steel workers and factory hands were testifying to salvation and preaching the gospel of the grace of God. Prior to this I had determined to find salvation through the ministry of the Church with the usual vestments of gowns and dog collars, but nothing came of these efforts and I was

virtually drawn into a hall with unwashed floors, ungarished walls and dirty seats. A dance hall of all places in which to worship God! One could not consider the crowd that filled the place reverent. The preacher was neither scholastic nor eloquent, but he believed in the Bible and tremendously stressed the need of salvation for all men through Jesus Christ. It was necessary to have on the wedding garment to go to the marriage of the Lamb. I had finished with the arguments, finished with my own ideas concerning where and how I should find salvation and walked out to the "penitent form" where kneeling on the dirty floor I prayed God to forgive my sins and make me His child *now*. I believed He did. There was no ecstasy of joy, no consciousness of acceptance by God even although I had testified to my faith for salvation. I had not as yet received the witness of the Spirit. When I arrived home I testified to my mother. Still no inward evidence was mine. This all happened on Sunday night and Monday morning found me at my desk in the office. I avoided the usual gathering of my fellow clerks that forenoon. Here they told about their week-end escapades. Here they questioned each other with respect to their present and future plans, but I was not there. Dinner time came and within a few minutes after entering the office and opening a ledger one of them came and looking into my face said, "Where were you yesterday? Motherwell? I answered, "Yes." "Did you get converted?" Now, did I or did I not get converted? What was the answer to be? Fear took hold of me and at the same moment I looked heavenwards and strength was given and I answered, "Yes." Immediately he turned on his heels and while he mounted the stairs he shouted, "Sharpe is converted, Sharpe is converted!" While he shouted something happened to me which ten thousand devils cannot deny, it was this, God flooded my soul and witnessed to my spirit that I was born of God. *Hallelujah!*

The die was cast. What a change came in everything subsidiary to my person and my life. Three things were

evident as proof of my love for spiritual relations. The Bible was my treasured companion, the children of God were my choice friends and with them I had sweet fellowship, and the House of God was ever a joy to me. My soul was ravished and delighted with the continuity of them in these blessed and early days of my faith in God. However there was another side to all of this. The young men in the office gave me no peace. They set out to humiliate me. They performed all kinds of tricks to provoke me to anger. They even went the length of blotting the pages of ledgers in my care. Many days the atmosphere was satanic and their fierce persecution caused me at times to cry to God for special help. I was greatly encouraged when another young man who was a Christian accepted a position in the office. This strengthened my faith for a time, but there was no let up by the others with the consequent result that when the New Year drew near the temptation to give up my profession as a Christian was pressed upon me by the devil. Why suffer so? Why not resign your position and leave and find another situation? For nearly ten months you have prayed, read your Bible, attended the House of God and behaved yourself as a Christian and what profit has come to you through these things? Give up your faith, your hope and the life you have been living. It will be easier to go the old way. For days darkness swept over my soul. I forsook the treasured experiences of my faith. My prayer life was gone, my testimony ceased to be spoken, my heart was becoming like stone. New Year's day arrived and having nowhere else to go I attended a Christian Conference in the Hallelujah Hall, Motherwell. I sat alone on a form near the back of the Hall. The service was interesting and was proving a blessing to many there. It was almost finished when the door opened and a man appeared. His face was shining, his whole person aglow with supernatural life. He came to the platform and was invited to speak. He rose and the first words he uttered were to the effect that God after midnight had given him a verse of Scripture and had also given him the impression that

he must come to this service and pass it on for the sake of someone who was in great distress of soul and needed a tonic to continue in the way of salvation. Who could this person be? Was there any brother having the same battle and having the same need? I looked intently and leaned forward to hear the Word of God. He opened his Bible and read slowly, distinctly and with emphasis these words, "I, the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Isaiah, 27 : 3. On hearing these words there welled up in my heart a song of deliverance. Here were "Divine Guarantees" for me for all time. From then until now I have never looked back. I have passed through many "deep waters" and suffered many "fiery furnaces" since but that text established me in the faith of the Son of God. Praise His name. The man of God was John Colville, Esq., one of the original members of the firm of Colville's Limited, Motherwell. He was a wealthy man but withal a humble man. He was a great man for he sat for years in the House of Commons amongst the great men of his time. He was a good man and only the angels of God have the record of his good deeds to all classes in his native town. But to me he was the man of God, who through the Word of God established my life in God. We were friends for years and I know he influenced my life in my great need and that influence has never waned through the long years of my pilgrimage.

CHAPTER 2.

CALLED TO THE MINISTRY.

The ministry is a vocation which should be entered only by those who have a call from God and also a call from the Church. The one is implemented by the other. The Church through the years has been burdened with many who had neither a call from God nor a call from the Church. A life of ease has been the vision of many who have entered the ministry. Others because of failure in other spheres of activity such as teaching, shop-keeping or in industry, have knocked at the doors of the Church for service as preachers of the Word. Again others because they were fluent of speech believed they would have more success within the Church than anywhere else, and that they would be an asset to the kingdom of God. Possibly they have been assets mentally and numerically but the passion for lost souls should be the chief element in the spirit life of all preachers. "Give me souls or let me die," "Woe is me if I preach not the Gospel," "Here am I send me," should pulsate through every heart that sees the need of mankind and understands the message of God to the world. The ministry would not be defeated, nor be challenged with respect to its power and life if the baptism of the Holy Ghost was its universal experience. A ministry baptised with the Holy Ghost is unbeatable. An educated ministry without the Holy Ghost fails to have the needed power that brings success.

In my early days as a pastor I was thrilled again and again as the preachers in my Conference gave their reports telling of great revivals in their Churches, of transformed lives, and of additions to their membership. These were great days for the Kingdom of our Lord Jesus Christ. The emphasis was ever on salvation for sinners and holiness for believers. Before I returned to Scotland a marked change came over the spirit and success of the ministry. For years

the heads of outstanding Universities made pleas and impassioned appeals for an educated ministry. Then as the graduates from these Universities were added to the membership of the Conference, the fervour of evangelism waned, revival fires burned with less intensity, and modernism began to lift up its head to destroy the faith of multitudes. Paul educated and an educator with the Holy Ghost still stands as the peerless servant of God. He triumphed throughout his ministry because his faith was based on Jesus Christ and the resurrection. He ought to be the type of all ministers who have been through advanced institutions of learning.

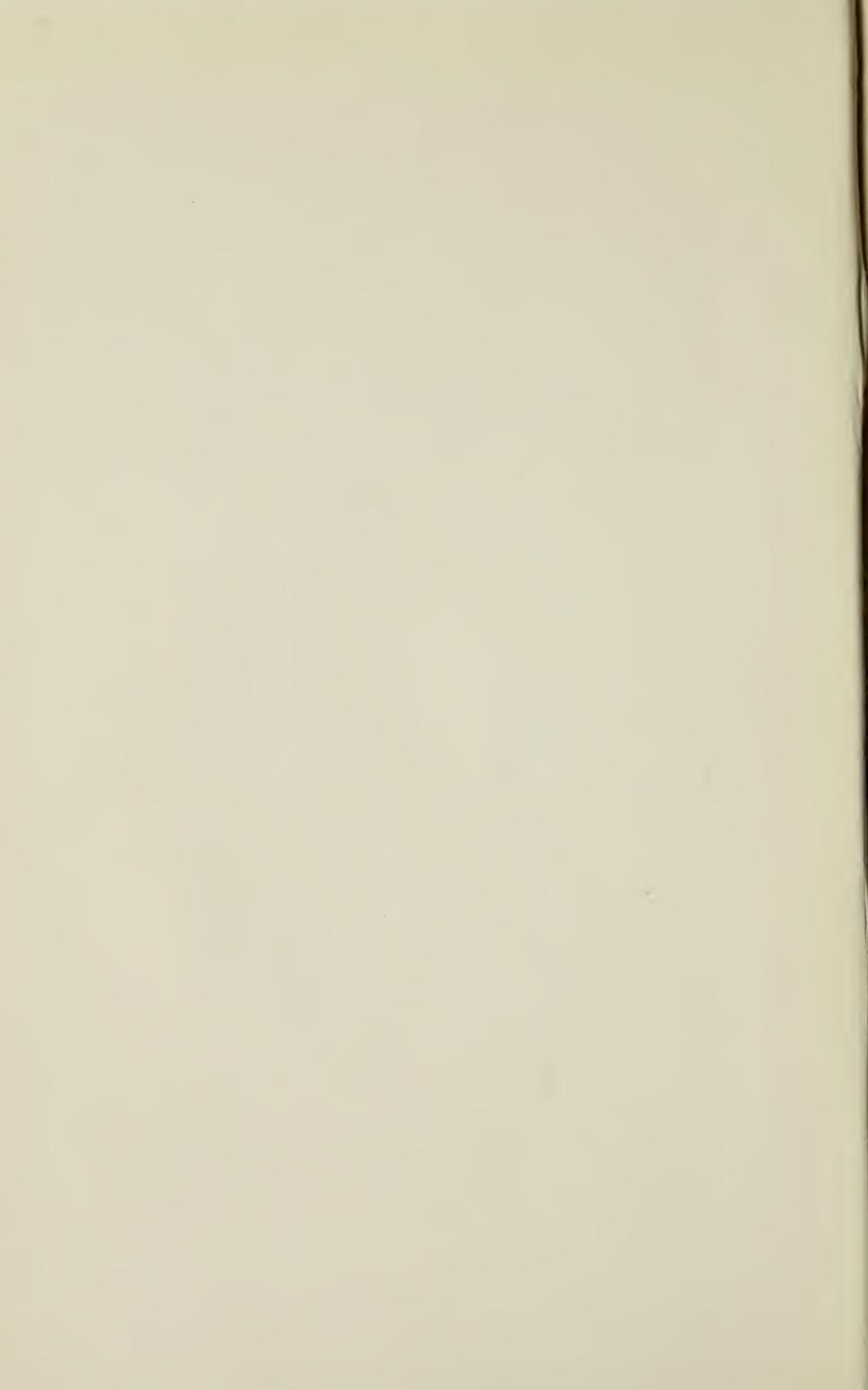
I was in my twentieth year when I was brought face to face with a call to preach. I was appalled at the very thought of preaching. By nature I was shy and although I gave witness to my faith in services and open air meetings, there had to be a tremendous inward urge for me to respond to invitations to testify of the grace of God. My articulation was at times indistinct and I had nothing of a commendable nature in gifts and graces that would impress the Church that I was a suitable person to encourage to enter the ministry. Listening to ministerial and lay preachers who seemed to enjoy their privilege set me on edge and many, many times caused me to question the thought that I should ever be a preacher. Here I ought to say that no person in the flesh ever suggested to me that I should enter the ministry save one. This was my eldest sister. She was prepared to meet all expenses if I would go through Edinburgh University and enter the Church of Scotland. This I would not do and that opportunity was lost, and at this late date I am sure that God knew why. I ought to say further that the call to preach was begotten in the Spirit. It entered into my heart unobtrusively, quietly, yet with an impact that could not be forgotten. God, the Holy Ghost, had come with the call. For many weeks, yea months, I was faced with the need of making a decision. Hesitation was affecting my spiritual liberty and even fear began to fill a large place in my

thinking on the subject. However God brought me to the place of decision in a remarkable way.

The old town hall in Watson Street, Motherwell, was packed for a religious service. Like many others I had gone out of curiosity. A black man, an ex-slave, was to preach that night. I sat downstairs in the middle of the hall. I watched the platform party as they appeared, I was especially attracted by the Rev. Nelson Countee, the preacher of the evening. He was dressed in a black suit with a white shirt, collar and tie. His kinky hair was also white. He was of medium height and lean. After much singing he was introduced and as he rose to preach there was a solemn and reverent hush over the great gathering. His voice was clear and resonant, it filled the whole place. He announced his text, Rev. 6 : 8, "And I looked, and behold a pale horse, and his name that sat on him was Death, and Hell followed with him." I have heard many great and wonderful sermons but none ever greater or more wonderful than this. He preached with eloquence, with love divine and with the power of the Holy Ghost. He magnified the Christ of Calvary, he stressed different kinds of death and luridly pictured hell. He called for decisions and a number of the hearers responded. I cannot forget the occasion because of what followed. God began to speak to me. "This man you have heard was for years a slave. He was illiterate for he had no schooling in his boyhood days. He sweated in the cotton fields. He suffered the cruelties of slave life, yet here he is telling forth the old, old story with unction and power. *"Don't you suppose that I could do as much for you, if you will let me, as I have done for this black man?* Have I called you to preach? Is there any reason why you should not preach? Will you obey me and give your life to the ministry of my Word? There could only be one answer, "Yea, Lord, I shall give you my life, I shall serve in any capacity and in any place that pleaseth Thee." So seeing and hearing this black brother laid the foundation of my decision to be a minister. How it was



REV. JANE B. SHARPE.



to come to pass I did not know. When it would be I could not tell but of this I am sure, the visit of the Rev. Nelson Countee to Motherwell influenced my decision to enter the ministry. The whole occasion has been unforgettable.

CHAPTER 3.

THREE MEMORABLE INTERVIEWS.

Hudson Taylor, the founder of the China Inland Mission, came to Motherwell in 1885. He was seeking young men and women who had a burden for the lost in heathen lands. He interested quite a number and some of my brethren in the faith answered the call of God for mission work in China. They did heroic work and were mightily blessed of God in that very needy field. My own heart ever since has carried a burden for missionary work although I refrained from entering the open door that was then set before me. My happiest days in the ministry were the days when I made appeals to the members of my Churches to support the cause of missions and to pray that the eyes of the heathen might be opened and that salvation might come through faith in Jesus Christ. I believe these efforts were not in vain for I have raised large sums of money for the cause and many have been inspired to give themselves to the work. To God be the glory. Although I failed to go under Hudson Taylor yet it was my privilege to spend two years as Missionary Superintendent of the Church of the Nazarene in Africa, India, Palestine, Syria and Cape Verde Islands. This was an unlooked for honour and which inspired my heart more and more towards the work of missions in all lands.

In the summer of 1885 I had a visitor from the United States. He was the President of an industrial concern in the city of Cortland, New York state. He set before me this proposition; that I resign my present position, travel to Cortland and spend a period of time getting all the knowledge I could of the technical features of their productions and thereafter go to France where they expected to start a new factory. I was to be their representative in this new venture. The appeal fascinated me. Such an offer to any young man

would be sufficient cause for him to forget the supreme obligations of life. That was exactly my position. To make it easy for my conscience I decided to accept the invitation to go to the United States and then to France believing that as a lay preacher I could satisfy my heart and keep myself right with God. Did not Paul preach and at the same time work as a tent maker?

I resigned. I left Scotland on the 13th of February, 1886. On the 26th of February after a very stormy voyage I landed in New York. I left home with hopes of a great future, but days, often hours, bring changes that emphasise the necessity of understanding more perfectly the way of God. While on the ocean all the plans laid for the new factory in France were shattered. The concern in the States would not venture on the proposed factory because the parties concerned in France did not have sufficient capital on their part to carry out the scheme. I was in the United States without the hope of going to France as planned. The office of the concern to which I had gone had no vacant place for me with the result that I undertook manual labour in the factory. It was clean healthy work and while the hours were long, I have pleasant memories of this experience.

My first Sabbath in Cortland found me in the House of God. After attending services in different Churches I finally joined the Methodist Episcopal Church, whose pastor was the Rev. C. C. Wilbor, D.D. He was a gracious soul, a winsome preacher and his Church was then a place of holy fire and divine unction. I attended faithfully the midweek services and there time and time again my voice was lifted in prayer and testimony. Some six or seven weeks passed and one day being idle as the result of a slight accident, and while on an errand to the city, I was accosted by a young man whom I did not know, and who gave his name as Wilcox. He greeted me with great cordiality and then expressed his pleasure at meeting me just there as he did not know exactly where I lived in the city. He had come on behalf of a little Church

to invite me to be their pastor for an indefinite period. While he spoke his piece I changed colour a few times. To preach now when it seemed as if I had left my native country so as not to preach! We argued the question out. I set before him these facts. I was a stranger. Not one of them knew me. I was Scotch and my speech would make it very difficult for these people to understand my native expressions. I had no credentials from any organised body of the Church hence it would seem incredible to be accepted by this or any other congregation. It was a mistake for them to think of me as their pastor. Then he told this story. The congregation in whose interests he had come had been without a pastor for some time. They could have had good men inducted ere this, but somehow they had been hindered in making an appointment. Someone had attended a midweek service where I had prayed and testified, and this person told the congregation what he had heard and seen with the result that they communed one with the other saying, "May this not be the man that the Lord would have us invite to be our pastor?" It was agreed to spend a half night in prayer believing that God would reveal His mind to them? This they did and when they had all prayed they were in complete agreement that I should be invited to minister to them the Word of God. They had not seen me, they had not heard me, but they believed their decision was the mind of God. What could I do? I had promised to enter the ministry. I had left my home and crossed the seas that I might go into business. All the man made plans had vanished and again God came to me and said, "I have called you to preach, now I have opened the door." "Will you enter in?" There was only one answer to give. The following Sabbath I preached in Elmstump to a company of farmers and their families. There I continued for months and greatly enjoyed my fellowship with these saints of God. In 1939 Mrs Sharpe and I visited this place. We saw the old Church. It was being renovated and we gladly gave a mite to help on the good work.

Another interview. Dr. Wilbor, my pastor, met me on the street of the city one day and pressed me to visit him at his home on the coming Monday afternoon. This I promised to do and exactly at the time set for the interview I was on his doorstep. He greeted me with great cordiality and led me into his study. He invited me to sit on a chair on one side of his desk while he sat on the other side and thus we were able to look into each other's face. He announced the reason for the interview in practically the following words, "Bro. Sharpe, my official Board and I believe that it is in the will of God that you should enter the ministry. We have watched your interest in spiritual things, we have listened with deep interest to your testimony and further we have heard of your ministry in Elmstump, and it is our considered opinion after much prayer that you should be a candidate for the ministry of our Church." Here was the call of the Church now. What should I do with it? I answered Dr. Wilbor in effect as follows, "Dr. Wilbor, your deep and personal interest in me and also the official board, is profoundly appreciated, but I am here a stranger without any means to enable me to prepare myself for this holy vocation and I am certain that the powers that be would expect that I should take academic work in preparation for ministerial membership in the great Methodist Episcopal Church." Dr. Wilbor answered, "We have considered that and we are prepared to find you financial help through our General Board of Education while you attend one of our preparatory Colleges. Then because you will be a ministerial student you will have reduced fees while in the Institution. You will doubtless have preaching engagements which will keep you in pocket money, etc." I trembled with excitement as I gave my decision that I would be prepared to enter College within a few weeks. The interview was closed with a fervent prayer by this wonderful man of God. When it was known that I had made this great decision friends came forward with present help and with the promise of more during my student life. Ten months had passed since I left home and friends in

Scotland, and then it seemed as if all hope of entering the ministry had vanished with that step, but God used it to open up my way and to save me for the work which He saw must be accomplished in the coming years. God works wonders. God doeth all things well.

CHAPTER 4.

A SOUL THRILL.

Thrills! Thrills in the university of Life. Thrills when entertained and thrills when giving entertainment. Thrills when in school, when at work and when at play. People travel that they might have thrills, they also spend money for the same purpose. Unexpected happenings give thrills, also sharing certain pleasures cause many to have thrills. In the football and cricket fields many look back at thrills they have had because of plays and decisions and triumphs shared there. Thrills are sensations. Therefore there are thrills of horror and thrills of joy. In the world there are sensations arising through events that hurt the physical, the mind and the heart. The world war has furnished a panorama of events horrific in details that has affected the whole of the present generation and will surely affect many generations unborn. What a pity that the world should suffer such thrills!

I will now deal with a soul thrill that has lasted over sixty years. My entrance into College was marked with a degree of timidity and fear. An entire stranger mixing with the best young people of the Methodist Church was to my mind an ordeal of surpassing severity. However it was just otherwise. The Principal, I. N. Clements, received me with such kindness that he made me feel that I was doing them all a great honour by coming to their College. He introduced me to two of the senior students and they took me to my rooms. Thereafter they introduced me to several young men and women whom I shall never forget for their welcome and their willingness to help me find my bearings. There was really a bit of heaven in my reception by the students. Then the humility and helpfulness of the teachers inspired me with confidence. Professor Knight, the teacher of Science, I classed

as an elder brother. The students in his classes knew God better for being under his instruction. Professor Miller, the teacher of mathematics, was an old man who had taught two generations in the College. This fact gave assurance that he was a great teacher, but he was more than that, he was a great Christian. He served everyone with the grace of humility. To know him was to thank God for such types of men. Professor Clements, the Principal, was the teacher of Moral Philosophy. He was wounded in the civil war of 1860-1865. He lost a leg and was never without pain, yet God seemed to have specially anointed him for the place he occupied in this institution. Possible three times during my stay he invited me to see him in his office. After each interview I vowed I would never be a small, mean or covetous man. That my life would be an open life and that my service for mankind would be a sacrificial service. That I would never seek to belittle the ministry of others and where possible give honour even where some would think honour was not due and live out the golden rule of Christ, "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them." There were other Professors and Teachers who did their work with a single eye to the glory of God. I shall never forget how they lived and how they sought to influence the young life in their care to truth and God and salvation. All this thrilled me then and affected my life to an unmeasurable degree. But a day of all days stands out beyond all others. I was in my room preparing for classes when someone knocked on the door. I opened it and there stood before me an old retired minister. He was at least six feet two inches tall, bald, with a full white beard. Only his upper lip was shaven. He looked at me from the crown to the feet and then said, "Are you Mr George Sharpe" I answered in the affirmative and invited him in. He sat with me for more than half an hour. He was tremendously interested in Scotland. He knew her history well, indeed better than I did myself. He talked about Church Life in both countries. Then he became quite personal. His own

ministry was over but he was deeply interested in those who had yet to begin their ministry. He questioned me about my forebears, about my conversion, about my call to the ministry. As I told him my own story he sat there with tears in his eyes and a sob in his voice. My room had become a holy place. We had forgotten time and place and earthly things while our conversation covered the heavenly and eternal possessions and the calls of God for love and service. He rose to go and I rose at the same time and then there happened the thrill which has lasted more than sixty years. He placed his hands on my head and prayed and while he prayed the Spirit of God rested upon me, yea, He surged through my soul, overwhelmed me, engraced me. The glory of God was a reality to us both. This was a soul thrill that I have never gotten over. It lives with me still. It is one of the experiences of my life that stands out pre-eminently as a bastion of faith in the divine and the eternal. Later I found out that my visitor was the Rev. J. B. Foote. He was a member of the Central New York Conference of the Methodist Episcopal Church. He had preached for many years and was my first contact with one who was known as a holiness preacher. He lived for years after this and I was greatly blessed in meeting him in Mooers Holiness Camp Ground while I was there preaching the glorious gospel of full salvation. Whatever success I have had in the ministry, some credit must be given on to the Rev. J. B. Foote, D.D.

CHAPTER 5.

THE PREACHER : HIS LIFE.

The beauty of Jesus should be seen in a preacher. Night and day he should be a revelation to all of the grace of God. When beset by the powers of darkness through temptation in the realms of his being he should be "more than conqueror" for the sake of his own life and the lives of his people. His spiritual life in effect should saturate the community where he lives. All expect this of him.

In his home life there should be no question of his spirituality. His family may reckon their social status is secure because the head of their home is a minister, but that is not the supreme ideal to be considered here. What reaction does the preacher's life have in his home. Is it a fact that he loves his own home more than the homes of others? Is there consistent and continuous family worship? What attitude does he bear towards his wife who so often lives a hard life, bearing children with the daily grind of house work and Church burdens, while he marches on care free to all kinds of gatherings with never a word of appreciation or an offer of help in the material things common to the household. The King pin in the home when difficulties arise, through small salaries and a young growing family is usually the wife, seldom the husband. I have never in my long ministry been outside of my home after ten o'clock at night, save when meetings have been late or I have had to travel in late trains. Many ministries have suffered, some even wrecked, through visitations to favoured homes beyond the midnight hour.

No workman disposes of his time without oversight or direction as is the case with preachers of the gospel. Great

preachers are known to have spent themselves untiringly to the preparation of their weekly sermons. There were hours in each day when they were not even visible to their family. Devotional reading, private prayer, selective biblical portions to be studied for present and future use in sermons, and as a consequence they were always satisfied that the work of the hours spent alone were profitable to themselves, the Church, and the Kingdom of God. That should be the experience of all preachers. Pastoral work is a burden to many. What should be a joy and an opportunity for blessing and fellowship is evaded and replaced by trivial and cheap happenings mostly outside of actual pastoral relations.

I am convinced that many like myself after the first flush of the ministry has passed, settle into perfunctory ways in the work of the Church as well as in one's own personal relations to the fundamental spiritualities. Long years ago I attended family worship in a preacher's home. The lesson was on John the Baptist and while he read the portion that the Baptist lived on honey and locusts, he took a toothpick and was picking his teeth as he read. The exercise of worship had no spiritual value to anyone present that morning. I have sat on platforms and in pulpits and during the exposition of the Scriptures the speakers have turned round and winked at those behind them. A travesty. A loss of passion you say. Yes, the conviction to me and to others was this, that such performances were merely perfunctory and is one of the reasons for the failure of the Christian Church.

In my first Church I did not have time to settle down. The four years spent there were filled to overflowing with service that carried me on through endless duties. I was most of the time the only preacher in the community, hence my zeal never waned and my work never failed in interest and blessing. It was my first Church where I carried all the responsibility. In my second Church it was otherwise. Here was a University town. Here were preachers and professors with the highest honours in the world of education. Here

were residents above the average in intelligence and wealth. Here was an atmosphere totally different from any previous environment. Our new world was staid and methodical and classical. I was affected by the perfunctory spirit. I ought not to have been but there it was. The spiritual glow departs in such an atmosphere. The power of one's talents diminish. The relish for intensely spiritual demonstrations wane. It becomes hard work to prepare for the Sabbaths, it is harder work when pastoral duties have to be done, prayer even becomes a burden. There is an eclipse between the soul and God.

The Northern New York Conference of which I was a member met in annual session in Fulton, N.Y., during this period of my ministry. Bishop W. X. Ninde presided. The great Methodist Episcopal Church in the United States has been wonderfully served by holy men who have occupied a position in its Bishopric. Perhaps none ever served it better than Bishop Ninde. He was not an eloquent preacher, neither was he an outstanding writer, but he was known as the *St. John* amongst the bishops. That name describes the man. He had a benign countenance that fascinated people. His whole attitude in presiding at a Conference was not I am a bishop, but rather I am your brother. His presence breathed of love and humility. During this Conference he gave a series of talks, if I remember correctly, "On the Qualities of a Spiritual Life." These talks were climaxed by one on his own spiritual experience. He revealed to all his deep abiding faith in God. He pressed the matter of living in God and with God. That God should be to us our closest friend and finished with these words, "The last words I utter at night are 'Good night, Lord,' and the first words I utter in the morning, are, 'Good morning, Lord'." What a revelation these words were to me. How could one be perfunctory with such a relationship between God and one's Self. How could anyone be just ordinary in their Christian living if you were in God and with God night and day. Therein I found

a renewal of my early zeal and passion in the ministry, and therein I found a renewal of my inward consciousness of God in my soul. A preacher refreshed in his spiritual life. Bishop Ninde has lived in my mind and heart these many years. Amen.

CHAPTER 6.

SANCTIFIED.

How shall we increase the power of the Church. It needs a "new touch of fire." Not alone in the pulpit but also in the pew. Its days of triumph are in the past. Its life in the present is one of concern to the leaders in all branches of the work. What hope is there for the future? Is there a panacea for the lack of power so evident both inside and outside of the Church? I venture the statement that there have been too many "quack" remedies foisted on the spiritual body of Christ. For more than a generation yea, I would say two generations, the faith of Christ for which all should contend has been maligned and made to appear as if it was out of date, and old-fashioned, and while such a faith served our fathers well yet it cannot be of the same value to those who live now. With their so-called superior knowledge, miracles are denied, all statements relative to omnipotence, omnipresence and omniscience in God are limited to the apprehensive powers of the minds of men. In the last analysis we have no God of the Bible who made all things out of nothing, and who created man according to revealed truth. Man was evolved out of.....they don't know. Neither would I know if I destroyed God as so many of them do. They leave man without hope of the present and the future when the doctrines of truth are to them exploded theories that have no appeal to sense and fail to have an application to the social problems of today. If orthodoxy had failed as modernism has failed it would have been scorned on all occasions. I have the opinion and belief that the supporters of modernism do not witness to justification, or the new birth, nor do they witness to sanctification, the cleansing baptism from all sin experience. These two experiences destroy modernism of all grades. In the early days of our

ministry the cry was the world is creeping into the Church, but now the Church has aligned itself with the world. It is true we still have ornate church buildings and a semblance of religiosity in titles, and ceremonies and ordinances, but when actors, artists, writers of novels, politicians and players of instruments all figure in the precincts and ordinances in the house of God on God's holy day, we are convinced that the primary reason for such is not to promote revivals or that the people who attend should become holy. False fire on the altar of God is a poor substitute for the real fire, "He shall baptise you with the Holy Ghost and fire."

To increase the power and glory of the Church there is needed another Pentecost. The ministry ablaze with the fire of the Holy Ghost, and the membership of the Church of Jesus Christ reflecting the beauty of holiness in business, in the home, and in the Church, would end the carping criticism of the unholy and the unbeliever. That would change the emphasis of thinkers regarding the purpose and being of the Church as the source of temporalities for humanity to that of spiritualities ending ever in the salvation of the passing generations.

I had had a very successful ministry through three pastorates, but during the third there came to me a consciousness of slipping from my early standards of faith and practice. The larger the field and the greater the responsibility, the more a minister is likely to feel the impacts of necessities and poverty. Also in his reading and fellowship with other minds he accepts ideas which may and often do exalt the natural gifts of the preacher, but overshadow the supreme messages of God to the world and to the Church. I had arrived there. During my student days and my early ministerial career I had studied books of the early Methodist Fathers on "Christian Perfection," "Entire Sanctification," "Holiness" and the "Second Blessing." These made a tremendous impression upon me especially John Wesley on "Christian Perfection." This secured my mental assent to the doctrine.

At the ordination service each candidate for ordination was questioned by the Bishop, relative to his acceptance of the doctrine and further if each candidate was "groaning after the experience." I with the others was saturated in the doctrine, but, alas, I did not have the experience. I might have found the experiences before I did if those whom I contacted who professed the experience had lived sweeter, and humbler and more consistent lives.

In the year 1898 I was sent by the Bishop to be pastor of the Church in Chateaugay, New York State. It was a fine structure with a pipe organ, the seats were circular and roomy, the windows were small and filled with coloured glass, and a beautiful toned bell called the people to worship. I shall take you back to this Church when I write about the revival God gave me there. It was the second year of my ministry when the Board and the Church had planned special services. These were to be conducted by L. Milton Williams who was then a major in the Salvation Army. He was a mighty man of God. He drove the people to their knees and also to their Bibles. In a short ministry of less than two weeks the country for twenty miles around was under deep conviction. In every afternoon meeting the subject was holiness. Every evening there was more on the same subject. The hymns, the prayers, the sermons, all breathed and pulsated with this glorious truth. There were officials seeking the blessing. There were preachers seeking the experience. My own loved wife prostrated herself before God until she rejoiced in the fulness of the blessing. But what of the preacher himself? From the commencement of my ministry there was a goodly company who rejoiced in the experience of holiness. They were the finest group of saints I had ever known. Their chief business since I became their pastor was to pray for me that I might enter into Canaan. How they loved me and how they supported my ministry was unique and wonderfully revealed the grace of holiness. The pressure of truth and the Holy Ghost were upon me. The price I

had to pay was the loss of popularity amongst my brethren, the District Superintendents and the Bishops, for many of them soft pedalled holiness and also were against *fanatical* preachers of holiness. It might mean a ministry in little mean Churches in the woods. An afternoon service was finished and I was left alone. I had to face the call of God to holiness now. Dare I reject this glorious experience? Dare I say no to the entreaties of the Holy Ghost? Dare I disappoint my blessed Saviour and my heavenly Father? My heart said "No" and I dropped on my knees at the organ bench. There I prayed and made my consecration. I can now repeat the formula of that afternoon, "O Lord, I give Thee all. My spirit, soul and body, my time, my talents, my friends, all I have and all I ever will have, all I know and all I ever will know, to be anything and to go anywhere for Thee, Amen." There was no reservation and as a result the prayer of faith followed and God sanctified me then. There was no ecstatic joy, no shout of victory, but I believed the work was done. The night meeting came on. The Church was full. Chairs had to be placed in the aisles. The preacher preached with great unction and power. He came to the altar call and for the first time there was no response on the part of seekers. There seemed to be a hardness in the service. I arose and said to Bro. Williams, "Let me speak now." He answered, "Go ahead, Bro. Sharpe." In the space of a few minutes I rehearsed to them certain things relating to my pastorate in their midst. A past revival, their help in the ministry and work of the Church and most of all their prayers on my behalf. I knew that many of them had prayed that the Lord might sanctify me wholly and then I said, "All this leads me to tell you that this afternoon in the prayer room yonder I met God while I knelt at the organ stool. God answered my prayer and here I testify that He sanctifies me *now*." Then suddenly the Holy Ghost came and filled the cleansed temple. Praise God. He witnessed that the work was done. Just as suddenly the glory of the Lord came upon the people. Seekers flocked to the altar. The

triumph of the Holy Ghost was complete. The preacher of the occasion is in heaven. The writer is still here, but we shall meet again in the glory land. Succeeding chapters will tell how the experience has been a blessing to me and to countless numbers in this and other lands.



DEPEYSTER, N. Y.
METHODIST EPISCOPAL CHURCH.



CHAPTER 7.

THE GRACE OF HUMILITY—ITS GREATNESS.

Herein lies the beauty of holiness—humility. A blustering, wilful, domineering leader is a menace to the peace of the Church of God. To act without restraint and never to yield when yielding would manifestly be productive of spiritual values is to utterly destroy the harmony of fellowship and to cause the enemy to triumph over the expectations of all believers in the kingdom—"peace be within thee." Ministers may be human like others but they should ever be "wise as serpents and harmless as doves." A new experience like the experience of being sanctified produces many new conscious powers within the heart and life and these are manifested in the ministry and service given to God and the Church. Here are some of the things that may arise. First, an increased passion for souls, with the result that more seekers are found at the altar. Second, a greater joy in preaching the Word, resulting in larger congregations. Third, a stronger emphasis of the need for prayer wherein liberty in worship and fellowship becomes a striking feature in the life of the Church. Fourth, ardent appeals are made to support the various needs of the different societies of the Church. Unusual success many times follows. These successful features in the ministry of sanctified preachers may lead to certain characteristics that indicate vanity and self-pleasing to a degree that proves hurtful to one's self. How glad I am that in the early days of my sanctified life I contacted a brother whose life and ministry revealed the (grace of humility) and humbled me to the very dust, because the demands made upon me in those early days on my ministry in preaching holiness were days when I prejudged my brethren for their lack of success. No seekers at their altars, no additions to their memberships, no fire and blessing in their prayer meetings and no success in

raising money for the needs of the work of God. All these were mine. Then I was in favour with the leaders of the Church. I could talk of my success and consequently was exalting myself above my brethren.

But this brother, the Rev. Geo. J. Kunz, was my neighbour pastor although he was a member of another Conference. The line dividing our two Conferences also divided our two Churches. Here was a brother unique in many ways. He was fitted to minister to the largest Churches in his Conference and yet through the years we contacted each other he was sent to charges where he had oftentimes to minister to three or possibly four little Churches, some of the congregations worshipping in school houses off the main roads and away from the railways. Yet not once did I ever hear him complain or find fault. He seemed so glad to be able to preach. With a growing family when support should have been increased he would go to a small charge, start revival meetings and work strenuously throughout the year with the result that when he reported to his Conference his support would exceed that given by more favourable Churches, and the increase of his membership would outstrip the increases in Churches with greater opportunities. I knew all this yet I never heard him privately or publicly boast of these successes. In him the grace of humility was paramount. Friends have told me that the money he raised for religious purposes was colossal. He was a generous supporter of God's cause but he never proclaimed this fact from the housetops. He breathed of humility. No wonder when he preached the tears would run down his cheeks. No wonder his world enlarged until his name was known in every part of the globe and when he died he was the President of the "Holiness Association of America." "He being dead yet speaketh." Bro. Kunz was to me a revelation of holiness and humility. A new aspect or interpretation of the Creed of Jesus in the sermon on the mount was given by him. "Blessed are the meek for they shall inherit the earth," was expressed through

his life and as a consequence the critical, boasting spirit passed out of my life. In the grace of humility there never is a need to parade one's successes and glories. The garment of humility is a covering of beauty that outshines all evidences of greatness which depend upon rehearsals and deliverances and glories of self. I have never made or lowered the pulpit into a coward's castle. I have never pre-judged my brethren in the ministry since I saw the beauty of humility in Bro. Kunz. I have never refused to minister to little companies of people although I have had friends say, "You are too important a person to waste time on such engagements. Let smaller people do that." But who can tell the outcome of such small gatherings! I have never talked of personal needs, or family needs to win increased emoluments from my congregations although many, many times burdens would have been lifted and ease given had our incomes been more. My attitudes with respect to support were always such as to give the impression that I was satisfied. Many times I have received gifts large and small, the result of prayer and faith, that freed myself and family from anxiety. Such experiences were worth far more than dependable and assured incomes. I knew God cared and each experience renewed my faith and trust in Him. The greatness of humility lies in the fact that it does not advertise its presence through being on show or in the lime light. Humility is a grace that is perfected in being slighted and in being forgotten. In leadership the qualities demanded are forcefulness, ability to bring things to pass, power over men and a personality strong and masterful. But the quality of humility is overlooked. Read prayerfully these words from Matthew 5 : 38 to 43. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : But I say unto you, that ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn thou not away." The beauty of humility is the beauty of holiness.

CHAPTER 8.

A GIFT FROM GOD.

Strength and honour are her clothing ; and she shall rejoice in time to come. She openeth her mouth with wisdom ; and her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed ; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all."

The woman God gave me entered the arena of this life the 2nd of April, 1865. The place of birth was Motherwell and the habitation was a thatch cottage which stood on the site where is now located the present Post Office in Clyde Street. Her father, Charles Rose, was a master builder. Miller and Rose built many of the properties, tenements and residences, small and great, that enhance Motherwell town. One of the most outstanding projects was the building of Cairns Church at the top of Airbles Street. He died in the prime of life. Her mother was Catherine Nixon. She came from the border country not far from Carlisle. She was keenly interested in all moral and spiritual work. She was more practical than visionary in the issues that affected her home and her family. She died in her 67th year.

The subject of this chapter was their eldest daughter and her baptismal name was Jane Brayton Rose. Although we were both born in the same parish and in the same month of the same year, we never met until we were past our eighteenth birthdays. She professed faith in Christ in her early teens and was intensely interested in the work of the Church where she was a member. She taught a Sunday School class, sang in the choir and attended all the spiritual

services. She was no idler in the cause she loved. In the spring of 1884 the whole family left for the United States and it seemed as if our romance which had just begun would end with this event, but the visit of her uncle to Scotland mentioned in the third chapter brought about the renewal of our love and courtship when I travelled to America to enter on a business career which never came to pass. She laboured strenuously at her business as a dressmaker to assist me financially with my expenses at College. She prepared herself in body, mind and spirit for the ministry in which she played such a large and glorious part. Our marriage was hastened because the family returned to Scotland. This occurred at eight o'clock in the morning of the 17th November, 1887. There was a double wedding, her sister Janet was married to Thomas F. Brayton in the same ceremony. Another sister, Mary, was married that spring to Mr Albert Dilthey. At ten o'clock, two hours after the wedding, the rest of the family returned to Scotland. From the hour of our marriage until she passed into the glory on the 28th day of February, 1943, her life was one continuous round of service. She was no man's debtor. In everything she did she gave good measure, pressed down and running over. She filled her home with love and work. She filled our Churches with passion and sacrifice, and she filled all who knew her with surprise and wonder because of her never failing unselfishness to friend and foe alike. She was ever the ideal minister's wife. She was graced with characteristics which I feel must be put on record. Here are some of them.

1. *She had artistic Tastes.*—She would have gone far as an artist if she had chosen that for her life work. She finished her education in Miss Barrie's school in Motherwell. Miss Barrie was a sister of J. M. Barrie, the writer. While there her remarkable drawings revealed this talent. During the early years of our married life she painted many pictures, some of them adorned our own home. In other homes in America and Scotland her work is looked upon and admired.

She loved this kind of work but in the later years of her life had to forego the joy of painting.

2. *She had a studious Mind.*—She always studied with a purpose. If she disagreed with any proposition by a preacher or writer she would always explain why. If she felt that something was lacking she would immediately set out to complete the necessary proposition. That was the reason for her book on “the Tabernacle in the Wilderness.” She had attended special services where the preacher had given a series of addresses on the subject. She was disappointed, for the speaker did not find any place for holiness in the Tabernacle. She spent days and nights on the subject until her mind and heart were satisfied that holiness was the outstanding feature of the Tabernacle. The book has been enjoyed by a great company of God’s people. The “Tabernacle in the Wilderness” is to be reprinted. Her addresses on the book of Revelation were unique, uplifting and above all filled with interpretations that blessed the souls of many.

3. *She had Spiritual Vision and Faith.*—Hearing truth and believing truth were necessary to her life as a Christian. She shared with her husband all the commendable things of the ministry and where a new thing was to be revealed likely to increase the usefulness of individuals or the collective Church, she would visualise the effects and pass sane and true judgments thereon. She seldom erred in these judgments. She was brought up in the Presbyterian Church and faith. Neither of us knew anything about the Wesleyan doctrine of “Christian Perfection” when we began life together. I studied the subject but did not enter the experience. We oftentimes discussed the doctrine and while she saw the beauty of holiness, she failed to accept the experience because there were few, if any, real witnesses. The visit of L. Milton Williams to Chateaugay Church gave her such a vision of the life and such a hunger for the experience that she was among the first to pray through to victory. Others followed her into the land of Canaan. From this time on her spiritual

vision was clarified and her faith triumphed in times of testing. Our revivals were laid in her vision and faith.

4. *She had a winsome Passion in the Pulpit.*—Her first effort to preach in a Sabbath morning service in the Church was a memorable occasion. I had been called away suddenly to preach in one of the largest Churches of the Conference and there was no one at hand to take my place. After consultation with the Church Board and much pressure, Mrs Sharpe consented to take the services. I offered to help her with subjects for this day but she refused to don Saul's armour. When I returned home and met members of the Church they expressed the great pleasure and joy they had under her ministry and added "you can go away as often as you like provided Mrs Sharpe takes your place." That was the beginning of her pulpit ministry. She never stood before a congregation unprepared. She magnified the Saviour at all times and emphasised with unction the Bible doctrine of entire sanctification. Her ministry to the women and the young girls of Parkhead Church is unforgettable. She was the first woman in Scotland to be ordained to the ministry. This happened in the year 1911.

5. *She had a tireless Love for Work.*—Apart from a few weeks before the birth of her children and also when we undertook to carry on Bible Schools for the District, Mrs Sharpe never had house help. There were times when she invited women to come whom she knew needed help, and other occasions when she could not do all that had to be done. She was a dressmaker and until her girls became women grown she made their clothes. She even made their wedding gowns. As a cook she had no equal. It mattered not how large a company was seated at the table for a meal, apart from the bread gotten at the bakers, all the rest were made by Mrs Sharpe, cakes, doughnuts, scones, pancakes and pies. She never spread a naked table. Evangelists, preachers, and friends came to Church for special services and as many as four extra people have been in our home for periods of five

or six weeks. She carried on the work of the house and *always attended the evening services*. When she was doing all this there were no washing machines. She always washed for the family. She also did the ironing with the help of the girls. She was energetic. She was efficient in planning the days work. All this meant saving expense and enabled us to live as few families have lived in the ministry. She had a few trips across the ocean but she earned them. I was delighted when she shared with me the experience of visiting Africa and India.

“I want to see the bravest little woman in America.” These words were uttered by a lady who called at our home in Hamilton, New York State. This is the story. In one of the poorer districts of the town, and in a shamble of a home a woman lay dying. She had been ill for a long time with a very malignant disease. Her husband had to be out of town at work. There was only a boy about twelve years of age in the home and the only one to care for the dying woman. The stench from the place was terrible. The neighbours complained, they could not bear the smell. The woman had no care for weeks except what the husband and the boy gave her. When the doctors came they left their medicines outside the house. Mrs Sharpe talked to me about the case and I dared not offer any suggestions but this was the sequel. She gathered some old clothes together. She visited the chemist’s shop bought a large syringe and also a vial filled with a preparation to kill the stench and purify the atmosphere as much as possible. She went alone carrying the old clothes and the syringe and vial. She prepared herself for the worst that could be, but what a mess. She stripped the bed while the boy used the syringe. She then stripped the woman, dressed her with a clean nightdress after washing parts of her body. She had covered her own mouth with a handkerchief. The boy carried the dirty, filthy clothes to the back of the house and set them on fire. She left the syringe and vial with the boy for him to use as frequently as

possible. She also gave him a gift of money to buy some comforts for his mother. The incident became the talk of the town and that is why the lady said, "I want to see the bravest little woman in America."

In a close opposite the Tramway Depot, Parkhead, lived an old woman and her daughter. The daughter was a married woman but on account of her drunken habits the husband left her and went to America. There was a little boy who through the influence of Mrs Sharpe was sent to his father. One night, it was very dark, Mrs Sharpe felt led by God to go and see this old woman. When she reached the door in the darkness, she realised that there was a heap of something lying against the door. Before knocking she put her hand on the bundle and at the same moment heard laboured breathing. It was a woman stinking with liquor. The door was opened and the helpless woman was dragged into the house. She was the daughter of the home and was very ill. It looked like a case of either pneumonia or pleurisy. Something had to be done immediately. At this late hour doctors were not likely to be found or to come and see a non-paying patient. Mrs Sharpe took off her hat and coat. The large kettle was put on the fire to boil water. After placing the washing tub on the floor Mrs Sharpe asked for a piece of an old blanket and cayenne pepper. She stripped the patient, plunged the blanket into the boiling water then scattering the pepper thickly on the blanket wound it round the body of the young woman. Possibly after twenty minutes the blanket was removed. The patient passed into sleep, her breathing becoming more natural. Mrs Sharpe sent for the doctor who arrived early next morning. Mrs Sharpe met him there and his testimony was that she had saved the woman's life. Beyond that he said, "Mrs Sharpe if in your ministrations you have other cases like this call on me and I shall be pleased to share in this good work that you are doing." While the doctor remained in Parkhead he was a warm friend of Mrs Sharpe. We could go on reciting cases wherein this

precious woman showed her love to the fallen. She has humphed many under the influence of drink from the open air meetings to their homes, and then gone back the next day to talk to them about their sin and our Saviour. It was a severe ordeal when her strength began to fail, and the many parts she had played had to pass on to others. She was only one woman but she did the work of many women. For fifty-five years we laboured and toiled together that God might be known by those for whom Christ died. It is commonly thought that the credit of success in Churches should go to the pastor, but looking back over my ministry and remembering the prayers, the sacrifices, and the work of Mrs Sharpe, I would accord to her praise of all she has been to me and mine and God.

“Father in Thy gracious keeping
Now we leave Thy servant sleeping.”

CHAPTER 9.

REVIVALS IN AMERICA.

“Resurrect it or bury it.” I had been assistant pastor in one of the outstanding Churches in Northern New York Conference for nearly two years. This attachment helped me in the way of prestige. If I had been disposed to further my personal advancement in the ministry, the avenue was provided but I did nothing believing that God would lead and bring to pass the best things essential for our future in the ministry. In April, 1890, in the closing moments of the Conference the Bishop read out the appointments and I heard this announcement, “Depeyster, George Sharpe.” I knew nothing of the place, nothing of its past, nothing of the Church, but I remember as I passed out of the Church where the Conference had been held that the District Superintendent met me and shaking my hand warmly said, “Brother Sharpe we are sending you to Depeyster to resurrect it or bury it.”

I can never forget my first Sabbath in Depeyster. The building when new was a joy to the whole community, but through the years it had become a place of despair. The high steeple during stormy, windy weather had completely broken and displaced the plaster from the walls of the auditorium and also from the walls of other parts of the building. These walls were covered with rough boards and the paint work was certainly amateurish. The floor in the basement was unsafe to walk on. It was a wooden structure and had not been painted for years, consequently outwardly the appearance was very depressing and unattractive. The day was exceedingly cold. The building was cold. The congregation which numbered less than twenty gave anything but hope and life to the preacher. There was not a bright patch to give encouragement or to add to one's faith for the

future. My text was in the Gospel of St. John, 13:7, "What I do thou knowest not now; but thou shalt know hereafter." Many quotations were given me during our pastorate there from that discourse. It certainly was the message for that day. At night I preached to a congregation numbering over forty. This was a mixed company and it gave me a glimmer of hope for the years to come.

Two Churches had existed only in name in the place. One had been closed for a year, the other for more than two years. The manse was about the poorest property in the village. As soon as our household effects were moved and settlement effected, I had my first meeting with the Church Board. The chief subject was the pastor's support. They did not want to commit themselves to any amount, they wanted the preacher to do as others had done before him, to trust in God and live by faith. They admitted that the preachers were glad to go because they had failed to get sufficient to live on. Then I said, "I am here to live by your faith and also to labour as a servant of God and since the labourer is worthy of his hire I refuse to serve as pastor and assume the responsibility which should be yours not mine." Following this they immediately agreed to pay a salary, more than they had done for years, and it should be told to their credit that the salary was increased each year and when it came to my last year of service with them I refused a further increase. Throughout my ministerial career I have never been so well rewarded for my labours as in this little Church. The next subject discussed was the support of the benevolent causes of the Church. Missions, Freedman's Aid, Superannuation Fund, Educational Work and other interests of the Church were expected to have the prayers and financial help of all the Churches. This Church had utterly failed to support these interests. The plea offered was the need of supporting the pastor and they did not see how they could do both. I showed them from the Minutes of the Conference that the Churches that failed to support these

interests were the Churches that failed to implement and pay the salary of the pastor. There was no motion but I announced that offerings would be taken for these Church interests and they did not demur. Possibly three weeks thereafter I preached a sermon on missions and then called for an offering. There had been no previous announcement and when counted it totalled over £10. Everbody was surprised and glad. Ever since these interests have been cared for and the totals greatly increased. Why tell these things? Because they have to do with revival.

As midsummer drew near it became known that Mrs. Sharpe and our baby, Ina, intended to visit Scotland. I was under promise to give them this pleasure. I was planning to go over the following summer and bring them back. However the leading official called one day and asked me to ride with him. When we had gone a little ways he opened the subject of Mrs Sharpe's visit to Scotland and was concerned about me living alone, indeed the whole Church was concerned. "Now" he said, "why not go with her and all come back within three months?" "Well" I said, "there is only one reason against that and that is the lack of means." He said, "Say how much you need and the Church will give it to you and be happy to have you all return in three months." This was entirely unexpected and agreeably surprised me. With this proposal the Church paid their pastor more in three months than they had paid previous ministers for a whole year. In our absence the preacher was discussed by many in this fashion. He has looked over the community and has especially weighed up the Church and has judged them as unattractive propositions, and having received so much cash and been able thereby to get back to Scotland he will not return. *But I did return.* The welcome given by all the people of all shades and belief and character was intensely sincere. It increased our faith and hope for a revival of old-time religion. From this time on until the middle of January I preached to large congregations, the Sabbath School

increased in numbers and while the attendance at prayer meetings was very small, yet the fact that we had prayer meetings was a great advance over the years when there were no prayer meetings.

The revival meetings began the middle of January. Deep snow covered the earth and the cold was intense. It was difficult to warm the building. Some opposed the effort while others thought the time inopportune. However I believed God would help the few faithful ones to victory. How our faith was tested! Sabbath day services were splendid, the congregations exceeded our expectations but the week-night services never numbered more than a dozen and at times most of them were members of the other Church. One week passed with no visible signs or interest or results. It came to the Friday of the second week when God honoured our faith and works. There were just the usual number present, less than twelve, when at the close of the sermon three men presented themselves at the altar, one was the leading merchant in town and reputed to be the wealthiest man there, the other two were young men both members of good families and one of them is still alive while I write these facts. This happening spread through the village and through the whole farming community with the result the Church was packed to the doors the next night. What a scene and what a thrill! The revival was now on. We called to our help two lady evangelists. Through the snow and in spite of the cold the Church was filled to overflowing the next three weeks. The altar scenes were wonderful. Each night seekers young and old were broken before God and at the cross found the blessing of salvation. Divided families were united, old scores and sores were forgotten and healed through the love of God. Debts forgotten were remembered and paid. What a change came over the whole community! Some ninety seekers of whom twenty were heads of families were graciously converted. In one service I baptised forty candidates for Church membership. Consequent on the revival there were increases

in every department of the church. The zeal of the membership was a joy to me. Money flowed in for repairs on the Church and the manse. The foundations of the Church were made secure, the switch back in the basement ceased to be, instead of heating the place with a variety of stoves, central heating ruled, the entry to the Church with its two stairways and the auditorium were covered with patterned steel sheets and beautifully painted, much of the steeple was cut down giving this part the effect of a tower and the whole outside of the building was covered with three coats of paint. Each year we kept the revival fires burning. The response of the people to all the efforts to magnify the Gospel, the Church and the societies organised to advance the cause of Christ in every land, was immediate and sacrificial. I never loved a people more than I loved the people in Depeyster. The change came in the spring of 1894.

CHAPTER 10.

REVIVALS IN AMERICA. (Continued).

I was appointed by the Bishop to Hamilton, the seat of the famous Colgate University, an outstanding institution of the Baptist Church. Hamilton is a beauty spot in the heart of New York State. The University gave it an educational atmosphere that enhanced the social and religious activities of the community. The Baptist Church was the leading place of worship with a membership of nearly 1,000. The Congregational, the Episcopal and Methodist Churches were represented by buildings much smaller in size and by congregations when added together would not be half the membership of the great Baptist Church. The Church to which I had been appointed was the weakest financially. The property, Church and manse, was the most unattractive in the town. Yet in spite of these things I felt the challenge surging through my soul that even here great things could be accomplished for God and His kingdom.

I had a splendid reception from my own people, but the evening service on the first Sabbath there was a complete surprise. The other Churches closed to attend the Methodist Church to welcome me and to hear me preach. It was certainly a very trying ordeal for me. However I seemed to have risen to the occasion for during the four years of my ministry I was honoured with invitations to attend scholastic gatherings and to preach on different occasions in the great Baptist Church. Not only so but great dignitaries of the Baptist University, and the great Methodist University of Syracuse, honoured our sanctuary by preaching the Word of Life to my people.



THE MANSE, METHODIST EPISCOPAL CHURCH,
HAMILTON, N. Y.

Three things greatly pleased me about the Church in Hamilton. There was a fine Sunday School. It was organised with splendid teachers and officials. Then there was a Young People's Society that throbbed with life and interest. Sabbath evenings they filled their place of meeting to overflowing. Nothing finer was known in the district. The mid-week prayer meeting was unsurpassed. The people filled the prayer room to capacity. The singing was heavenly, the praying was unctuous and the lessons from the Word of God brought help and inspiration and spiritual blessing and life to many. All this gave me great hope for a revival. Our faith for this was not denied. Our first winter in Hamilton saw the first fruits. A sister, a Quaker evangelist, came to our assistance. She excelled in the declaration of the Gospel message. We did not have great gatherings but we did have wonderful decisions, many of them young people, and some of them we are glad to say continue in the Way of God unto this day. This effort brought a spiritual flood-tide to the whole congregation. The second winter saw another time of blessing. The evangelist was another woman, she was much younger than the one the year before. In her way she magnified the Cross and again the Spirit of God opened blind eyes and led many through the new birth into the family of God. There were no special services in the third year, but the fourth year saw a wonderful revival in Hamilton. It was a united effort. The Baptist, Congregational and Methodist Churches arranged for a series of special meetings and engaged the Rev. W. E. Geil as the evangelist. It was a mighty time. The great auditorium of the Baptist Church was filled night after night. Hundreds decided for Christ. All the Churches had accessions as the result of this united effort. When Mrs Sharpe and I visited Hamilton in 1939, we were entertained one evening at the home of Miss Cora Reynolds. Among the friends present was the secretary of the Church. He had with him the membership roll book and he told the company that never in the history of the Church had there been such accessions to the Church as during my

ministry. He felt that he could not let me come and go without revealing this fact to me. Forty-one years had passed since I left Hamilton when this episode took place.

So much for the spiritual progress of the Church. I now turn to perhaps the greatest achievement of my ministry in Hamilton. The manse was an old dilapidated building. It made a good summer house but in winter it was an ice house. To keep warm in winter the preachers' families were confined to the kitchen and a bedroom. Even then there was no comfort. For fully twenty years efforts had been made to move the officials and the Church to replace the old building with a new house for the preacher. Failure accompanied every effort. When the facts became known to me and having been in the homes of the people I called the Church Board together one Saturday afternoon. I presented the need of a new home for the preacher. The matter was discussed for possibly an hour. When a vote was taken three voted in favour and ten against. Immediately they adjourned and most of the brethren left in a hurry. As the last of the officials were leaving I said to them, "Brethren, I am quite willing to suffer with you, but I am not willing to suffer for you. None of you live in a house like you ask your preacher to live in. Now I give you warning and you may tell the others this, that I shall not live in this house this winter and when next spring comes I shall cease to be your pastor." This statement worked a miracle. In a little less than four weeks the Church Board met to take further action with respect to a new house. After further discussion another vote was taken and this time ten voted in favour and three against. The old house stood on a beautiful corner lot. It was decided to build the new house there. In a few days the old house was sold. We moved out, living in comfort in the home of a friend. Before spring arrived we were installed in the new manse. My! what a change. Nine handsome rooms, a convenient kitchenette, central heating and spacious verandahs. The people in town were greatly

pleased and helped with kindly donations. This event happened while the house was being built and shows how God helps. One morning while at prayers the Lord impressed upon me that I should go to East Hamilton, six miles away, and see a well-to-do Methodist brother who was known to give to religious causes. It was the month of February, the snow was very deep and it was impossible to walk the distance. An official of the Church lived about half a mile on the way to East Hamilton. I interviewed him but being a man around sixty years of age he was very loth to leave his warm home and other comforts. I intimated that if he failed me I would have to return to town and hire a vehicle to take me on the journey. Finally he decided to take me to see this brother. On the way it was impossible to engage him in conversation. He thought my trip was a foolish one. However, when we arrived and drove up to the side door, it opened and who should be standing with our Methodist brother but the banker from Hamilton. The banker introduced us and immediately he laughed and said, "John the Baptist has been here before you." The banker had told him about our great effort and without further ado he invited me into his office, sat down at his desk and wrote out a very handsome cheque. He sent other donations to help the building of the house. God certainly knew when I should visit this brother and arranged things so that I had nothing to do but receive his gift. On our way home the brother in whose vehicle we rode was full of speech. He had no faith going but he had much joy on the way home. One year after leaving Hamilton, at a meeting of the Church Board, a special resolution was passed expressing their appreciation of the great service I had given in the building of the new home for their preachers.

Four years I spent in this University town. They were years of adventure, years of labour and also years of gracious fellowship both in and outside of the Church. They left their mark upon me that never has been erased. I have ever

loved the poor and the illiterate, but in Hamilton I learned to love the well-to-do and the learned. A new meaning came to me that "God is no respecter of persons."

CHAPTER 11.

REVIVALS IN AMERICA (CONTINUED).

Chateaugay away up in the region of the Adirondacks was our next appointment. Ministers in the Conference had been interviewed with respect to the pastorate of this Church, but had turned it down. I was not consulted and the appointment came as another surprise in my ministerial life. The property was in excellent condition, the Church was well constructed of brick, the seats were roomy and restful, coloured glass windows to the small side and a pipe organ that enhanced the praise and the whole helped the spirit of reverence and worship. The manse was not as good as the one in Hamilton but it was a fine family house and was improved while I was there. On entering this pastorate I wondered why others had refused to accept the privilege of such an appointment. Two things were revealed as possible reasons for this. First, the population was largely Roman Catholic. The Spanish-American war was on and on our way from Hamilton as we passed through other towns I saw a great display of the "Stars and Stripes." They hung everywhere but when we entered Chateaugay not a flag fluttered in the air. The Protestant community seemed afraid to demonstrate their loyalty to their own country. However I arrived in time to be invited by the old soldiers of the Grand Army of the Republic, to preach the annual sermon to them with the public in attendance. The Church was packed. My subject was "Love of Country" and the text was "If I forget thee, Oh Jerusalem, let my right hand forget its cunning." I was specially helped by God and in portraying the true love of country brought out the idea that if one preferred another country to the one in which they had sworn allegiance then they ought to return to that country.

They could not be divided in their sympathies and love. The next morning the flags were out. The preaching had given them new courage and faith. Second, the Church had passed through very deep waters. Between four or five years before I became pastor the tragedy of a Church trial had rent the congregation in two. The pastor then was a real man of God. Time and time again he prepared messages for the congregation which he never delivered. In the pulpit the mighty Spirit of God switched his mind and heart to other themes. He wondered why. Eventually the Lord gave the revelation. A brother who filled every leading position in the Church took exception to the ministry of the Word of God through His servant, and threatened his removal from the pastorate unless he changed his entire presentation of the Gospel. This man was always able, because of his position, to effect changes in the pastorate. These threatenings made no difference to the preacher. Finally, aged widows and other people began to confess how this leader had called on them, prayed with them and then begged for help financially which he promised to repay with interest. This he never did with many. For many years he had carried on this way of living. God saw these things and for more than twenty years the Church became moribund. No revival was possible and no revival came, although the people and the pastors and evangelists prayed passionately that God would come and revive the Church.

When the evidence was finally sifted this brother was brought to trial. He was found guilty and dismissed from the membership of the Church. The preacher had to retire because of ill health. He did a great work. He obeyed God. God was preparing the Church for a glorious manifestation of His power. His successor and my predecessor was a man who filled the place effectively after the excitement in both the Church and town arising from the trial. He spent three years there and prepared the way for greater things for the cause of God. I thank God for these men.

I was now in my early thirties. Physically ready for service, active in mind and spiritually hungry for a great outpouring of the Spirit of God upon the people. After the great meeting with the Grand Army of the Republic, congregations grew and the work prospered beyond my hopes. I preached in outlying places for nearly four months. Then on January first began special services in the Chateaugay Church. I had no help. The membership rallied and sang and prayed and shouted the victory night after night. About seventy sought salvation. They were a fine class of converts. Right upon the top of the revival a temperance crusade was planned. We hoped to vote the liquor traffic out of Chateaugay. The revival created faith in the people that it could be done. We won the vote. For two years at least there would be no public house, no hotel, no drug shop, no wholesale business where any kind of intoxicating drink could be sold or handled. It was a splendid victory and most everyone was delighted and pleased.

The greatest revival in our ministry occurred the second year in Chateaugay. The first revival prepared the Church for this wonderful work of grace. Major L. Milton Williams of the Salvation Army, who was assisted by his wife and secretary, came to our help. He was the first holiness preacher that ever assisted us. Splendid congregations gathered on the opening nights of the revival and thereafter the Church was filled to overflowing. I have never seen the like before or even since. The conviction that came upon the community was tremendous. This spread until many travelled even thirty miles to attend the services. The seekers were of all ages and from different walks of life. The Bible occupied a position of honour in many homes. Songs of praise and prayer to God were common exercises over the country. The seekers came to the altar in batches of twenty, thirty and as high as fifty. God was truly in the midst and a veritable Pentecost was with the Church.

All told over 500 sought God for the blessing they

needed. It was during this revival I was sanctified wholly. This experience has proved a vital factor in my ministry since. All that has happened to me since can be traced back to the day in Chateaugay Church when I made my unreserved consecration and the "second blessing properly so-called" became a fact in my spiritual life. To God be the glory.

This revival was followed by a visit from Rev. E. F. Walker who was a holiness evangelist, although at that time a Presbyterian minister. He wonderfully edified the new converts. He subsequently joined the Church of the Nazarene and for some years filled the office of General Superintendent. What about the aftermath of this great revival? The shekinah glory filled the House of Worship week in and week out during the years we remained there. Holiness Conventions were held at intervals. The results were varied but always victory. The blessing and the glory and the power of God were outpoured upon the people. The visiting guest preachers enjoyed the liberty of declaring the fulness of the blessing without restraint. The attendances in all the means of grace were full and abiding. There was no need of exhorting the membership to support the Church by their presence. This they did with all their hearts. Money was ever an easy matter. During the great revival many parted with diamonds, jewellery of all kinds and expensive personal trinkets. More than once after the revival the preacher, after a sermon on missions, would call for an offering and £200 were gladly given. In the records of the General Church at that time, Chateaugay exceeded all other Churches in per capita giving for benevolences. Here was a heavenly and holy Church, a Church that would satisfy any minister who loved the truth of God and whose joy would superabound in the fellowship which such a Church would give. Here I had my ideal Church and a satisfied ministry.

We retrace our steps before closing this chapter. Subsequent to our great temperance victory things moved fast.

Those who lived by the sale of spirits became law breakers. They brought the stuff into town in hidden ways. They sold it in different quantities and in different places. The chief place of sale was in a gambling den, where after some trouble two young men sent for me and testified that the proprietor of this place had sold them drink. They were prepared to testify in court to this. I sent for the District Attorney and in due time the case came before the judge and jury. There was excitement all over the place. The liquor people had tried to interfere with the jurors and one of them was expected to support the defendant no matter about the evidence. Two days the trial went on. After the judge reviewed the evidence the jury retired. They took an hour to bring in their decision. Reports were current while we waited for the return of the jury. One was that we had lost the case, there being eight in favour of acquittal. However the saints prayed continuously for the whole time of the trial. Finally when the jury appeared their verdict was guilty and that by a unanimous vote. Such a thing had never been known before as a verdict against law breakers in this sphere of activity. The judge agreed with the verdict and passed a very heavy fine or imprisonment. The fine was paid in court. From the court the law breakers followed me and swore all kinds of hardships would be mine, even alleging that I would never leave Chateaugay alive. It looked serious indeed, for such people never put any value on life. My friends were greatly concerned. For weeks I hardly ever went anywhere alone. I was urged to carry a revolver which I did for nearly six weeks. When I had to attend certain gatherings I had practically a bodyguard with me. Finally certain things took place which ended the fallacy of fear. One morning hanging from the high telephone wires in the main street of the town was an effigy. It was grotesque enough. In the pockets of the effigy bottles were protruding, the face was highly disfigured as if the person represented was guilty of drunkenness, and on the back and front of the figure were plastered the words, "Sharpe, the long winded reformer."

The people on the street protested with the result it suddenly disappeared early in the day. At night the players in the game stole boxes that belonged to the business folk, made a bonfire and burned the effigy. The innocent party in all of this received the congratulations of the community. Before our departure from Chateaugay, the liquor element made this confession, "Mr Sharpe, you did what only a man of your vocation should do, and now that you are leaving us we want to tell you so." "Should you ever return to Chateaugay nothing would please us more than to have you call on us and be our guest." I have been in the homes of some of these people since. It pays to be true.

CHAPTER 12.

THE NEED OF SCRIPTURAL HOLINESS.

Nearly fifty years ago, while pastor of a Methodist Episcopal Church in the United States, the writer was startled, as many in the community were startled, by the teachings of a young preacher who had just been ordained and inducted into the ministry of a sister Church. He had graduated from the School of Theology of one of the leading Universities of the country. This young preacher denied the miracles both in the Old and New Testaments. He regaled his hearers with the thought that the Scriptures in relation to inspiration were on a par with Longfellow's poems and Gibbon's History of Rome; that the immanence of God was not through personality, but merely through an affected influence produced through things, conditions and people; that Jesus Christ did not carry any higher expression of divinity than any other man, only as a Teacher He was far ahead of His time; that much that was written about Him was mythical and should be classified as fairy tales; that the morals of the people had their foundation in evolution and development, and that where failure eventuated punishment might be expected on earth, and that God would not cast His creatures into endless torture and misery for fifty years of sin.

That was the beginning of the Modernist crusade within the Church. It has gone a long way since, until to-day this leaven has eaten into the very vitals of the organised Church. The fundamentals of the Christian faith are being shattered and broken in the very places where they should be expected to live through all time. The Church is no longer the garden of God where the aroma and the beauty of holiness are manifested, but has become the place where infidelity is inculcated and where man places upon his own brow the credentials of divinity and power.

All this I saw then and I was concerned about the future of the Bible, the future of the Church, and the future of the people who would want God and His salvation. I wondered what the plan would be to keep the testimony of God's truth and presence and power ever before the people. I did not see it then, but I see it now. The Holiness Movement had come into being and about that time was coming into its own. The swing of victory was in its march across continents and through the different countries where God had preachers and leaders and saints who feared nothing but sin, hated nothing but the devil, and rejoiced ever in the blessing of Perfect Love. The circles of cultured unbelief have had no use for the movement. Their opposition has been marked by scorn and derision, but "the faith that was once delivered to the saints" will outlive all opposers and be still through the coming years to countless numbers "the power of God unto salvation."

A Church that would stand in these days for a whole Bible, for the Living God, the crucified and risen Christ, the Holy Ghost ; for holiness of heart and life through the blood ; for the revealed foundations of faith that destroys sin, defeats the devil and shows the unbeliever the way to heaven through overcoming temptation was a necessity. Thank God for the fact. Thank God for its message, and thank God for its power in the world to-day.

Preachers as a rule are very slow in making changes. Their first associations in Christian work are usually those that have a binding force not common in associations that may be formed in later years. The Methodist Church was to me the grandest of Churches and through it I had entered into a sphere that promised advancement beyond even my capabilities. The brethren had received me with brotherly affection and esteem, and the fact that I had wonderful success during the first years of my ministry gave the subconscious feeling that my ministerial life was to be spent in that Church. How little any of us understand after all the purpose of God!

While those outward satisfactory conditions existed the inward conditions were not so satisfactory. I have to confess that the assertive ego existed, that ambition of a worldly nature possessed me, and that I also lived to a degree on the fulsome praise of men. God knows how many in the ministry have had like passions. Because of these, few who have been in the ministry for some years are willing to change locations, and willing to seek the mind of God with respect to their true place in His service, and are afraid to prove God in the experience of holiness. This usually means an open confession of unbelief.

“God works in a mysterious way, His wonders to perform,” so it was with me. Revival meetings for the salvation of sinners resulted in the writer finding the second blessing which seemed to him like another salvation. That was a wonderful revival. Hundreds bowed at the altar, the whole community was moved to the sanctuary for weeks where the spirit and power of God moved mightily upon young and old. The fruit of that revival still abides and continues in my heart. The hidden passions of my ministerial life passed away as I experienced the cleansing baptism with the Holy Ghost and fire. The question of an easy place in the ministry was settled then, and the question of advancement with increased emoluments and greater prestige among my brethren was buried in the Jordan as I [crossed over into the land of Canaan. I crossed my bridges in spite of the entreaties of others. I was blamed for destroying my future in the Church of my choice. Many commendations like the following had come, and yet I preferred the narrow way.

“It is with great pleasure that I testify to the real worth, ability, and genuine success of the Rev. George Sharpe as a true minister of Jesus Christ. For more than ten years I have been closely associated with him either as District Superintendent or neighbouring pastor, and know him to be endowed with tireless energy, rare spiritual gifts, and large executive ability. As a builder both of the material and

spiritual Church of God he has had wonderful success attending his ministry."

It is an easy experience to enter the ministry of a Holiness Church if you have been "born again" within her gates, but it is not so easy when you are in the ministry in a Church where the teaching of "full salvation" is not honoured, to leave that to enter the ministry of a Holiness Church. There are no bridges to cross in the first, but those in the other class, when they cross the bridges into the fellowship of a small community of believers, are misunderstood, and, as a rule, are considered as foolish with respect to opportunities of preaching to larger congregations and of having greater influence in communities where they might be located. Holiness usually means being identified with the remnant who rejoice in doing all the will of God.

One can glibly testify to the experience of Entire Sanctification, yet this is true that even in the early days of the blessing tests are applied which reveal the proof of the reality of the experience. I was in a place where everything promised comfort and satisfaction as far as one could see for many, many months to come. However, I had not been long in the blessing when there came to me the consciousness that I should return to Scotland and preach the preaching which the Lord should bid me. A holiday spent in Scotland in the summer of 1901 was an eventful period. My soul was aflame with the Divine passion. My heart had been enlarged with the fuller vision I had received through the Baptism with the Holy Ghost. An opportunity to preach was never refused during those days of so-called rest.

I had preached in different places, and while visiting my brother and his family in Ardrrossan, was asked to preach in the Congregational Church there. It was then a vacant Church, although a minister had been called. I preached two Sabbaths in the latter part of June, and then again the last Sabbath in July and the first Sabbath in August. It was

during the latter visit that the members of the officary of the Church waited on me to enquire if I would accept the pastorate of the Church subject to a call. Difficulties had come in the way of the brother who had accepted the call that prevented him from coming. That interview lives with me now. Leave the pastorate where God had so signally blessed the ministry of His Word? Leave the ministry where I had been so graciously received as a stranger? Leave all the future mapped out for me by my friends and by myself? Leave a larger income and the expectation of greater churches for myself, and still greater opportunities for my young family? Leave a congregation where my preaching was acceptable and come back to the homeland where the Wesleyan doctrine of Entire Sanctification would be rejected because it had nothing in common with Calvinism? These questions staggered me. But they had to be faced. Had I not made a complete consecration of all I had and was and hoped to be to God? Did I not sing "I will go where you want me to go, dear Lord," through the months of my experience in the blessing of holiness? Then, while in Scotland had I and my wife not prayed to God that He might raise up a man who would not be afraid to preach the Gospel of Full Salvation in Scotland? And while the interview was on was He not saying to me, "I have raised you up, you are a Scotsman, and now is the opportunity for you to return to the land of your birth and preach the preaching which I bid thee?" The only thing that I could do was to obey God. When I left these brethren it was with the promise that should they send the call it would be accepted.

The ordeal was not over. When I returned to the Church that had been my all-in-all they gave me and my family a wonderful welcome. Then, in a few short weeks the call came from Scotland, and when I divulged the fact of leaving for the homeland, the people were shocked with the thought of separation. Pillows were wet with the tears of precious hearts who had been blessed through my ministry. Some pled with me not to leave, they loved me, they would give me anything

I wanted—they had given me everything I had asked for up to this time—they needed me, why should I leave? Prayer brought the unity of the Spirit, and our parting was in the Holy Ghost.

The following excerpts are from a report in a Methodist paper of our closing service in this Church:—

“ It is now nearly two months since our former pastor, Rev. George Sharpe, delivered his farewell sermon and left us for a new field of labour in his homeland, Scotland. For the three and a half years that he laboured here his efforts were always attended by the greatest success. His first special efforts were begun just three years ago, January 1st, when he began a series of evangelistic services which continued for six weeks. Bro. Sharpe preached nearly every night and during that time about seventy souls were at the altar seeking pardon and cleansing. The revival fire never ceased burning, and again in October of the same year, with the help of the Rev. L. Milton Williams, a progressive war was waged against sin and unrighteousness. This was the greatest revival in Northern New York for many years. It was the policy of Mr Sharpe to have holiness teachers from different parts come to his Church from time to time and hold short Pentecostal Conventions..... To estimate the results of Bro. Sharpe’s labours would be beyond human knowledge, only eternity can tell. At the last sermon the Church could not hold the people comfortably. The aisles were full and extra seats were brought in. People of all denominations were there to pay their respects to a man who had proved to be a friend to the friendless and a defender of the down-trodden.....”

At the station many were there to bid us good-by. We sang the songs of the Kingdom that speak of meeting never to part again. Ere the train moved away we comforted our hearts with prayer and choice portions of the Word of God. Many of that company have gone home to glory, but we shall see them again and recite the victories of the Cross that we had together in Chateaugay.



CHATEAUGAY, N.Y. METHODIST EPISCOPAL CHURCH.

CHAPTER 13.

IN SCOTLAND.

On Sabbath, the 24th of November, 1901, was the day of my introduction to Church life in Ardrossan and Scotland. Rev. Mr McRobert of Dreghorn, Ayrshire shared the services with me. He impressed me as a man of God who delighted in the realities of the faith. I was more than ever impressed after the first service with the great responsibility of preaching the two works of grace. But I was also faced with the profound differences that existed in the Church life in the States to which I was accustomed and the Church here of which I was now a part. There the informal features were such that a preacher had wide scope wherein to reap the results of his preaching and the Church and those outside of it expected these features to be displayed in the wisdom of the preacher. Invitations to become Christians were readily and frequently given. Altar services following especially the evening sermons were again and again held where the glory of God was poured out and many passed during these times from death to life. Here a conservatism has always existed in the Churches with regard to the open invitation and also times of prayer and definite seeking by the unregenerate and the un sanctified. Indeed to many in Scotland membership in the Church is looked upon as a safeguard against any approach relative to their personal faith and experience in Christ. Would I continue the old and tried method? Or would I accept the usage of the country in Church life and simply preach, dismissing the congregations without the personal appeal and the introduction of altar services?

This question was settled for me in an unusual way. I had announced special services to begin the first Sabbath of

the New Year. These were to continue during the whole of January. I do not remember the text of the first Sabbath evening but I had no sooner finished the sermon when there seemed to sweep over me a deep and intense feeling that in that crowded Church there were exceedingly few who would be willing to openly testify to saving faith in Jesus Christ. I prayed and asked God to lead me then what to do next. As soon as I opened my eyes my mouth opened and without seeming to frame the sentences the congregation was faced with the proposition as to their willingness to openly testify to the saving grace of Jesus Christ. It was a tense moment. One could feel the conflict being waged in heavenly places. I stood and waited. I saw countenances change. I saw many move uneasily in their seats. It seemed as if the word spoken had been in vain when finally from that large congregation less than a dozen stood to witness of their acceptance of Christ as their Saviour. We sang a hymn the congregation was dismissed, but the Revival was on. Heaven has a record of what was accomplished during those wonderful four weeks. Large gatherings every week night and on the Sabbaths the Church full to overflowing. Seekers finding mercy and others enquiring the way of holiness were at the altar each evening. Surely God was there. The passion for souls begotten in me when the Lord sanctified me wholly had not waned.

So the work went on in Ardrossan. The new Church became a necessity. This was built and was opened in October 1903. In October 1904 a revival was planned when the Rev. L. Milton Williams and wife crossed the Atlantic and conducted the services. Nothing like these services had ever been known in Ardrossan. The new Church was not big enough for the people who came to hear the man of God. Great truths were emphasised. Entire Sanctification was revealed by the Word and by the Holy Ghost. Many sought and found the blessing and many, sad to say rejected the light that had been brought to them.

It is folly for any one to trust in the fact that because

success and prosperity have come to him he can rest serenely in the thought that he has found an abiding place for the rest of his ministerial life. This was my thought concerning Ardrossan when two things gave me a jolt that brought another issue into my life. The first was a revelation of an undercurrent being fostered by officials against the doctrine of holiness. This was a gathering cloud in a clear sky. I thought this could not be but evidence was given that convinced me of the truth. My position was shaken. Then on a certain Sabbath morning the Lord had specially helped me to preach on the text from Numbers 14: 29, "As ye have spoken in mine ears so will I do to you." When I had finished I heard these words, "Now you resign." Then I had a controversy with the Lord, my points being that the time was inopportune, that the people did not expect such a thing, and that it would be a bolt out of the blue. I did not resign. I ought to have done so and had to make confession of this both to God and the people. It was not fear for myself that deterred me, but fear of hurting the work which I had done so much to build up. Had I heeded God possibly less harm would have come to the work than came when I finally resigned. My position was again shaken.

My resignation came about in this way. I had been invited to go to the United States to be a worker in a Holiness Campmeeting in Mooers, New York, in the summer of 1905. It was common knowledge that I was preparing for this visit and although I had not officially asked for leave of absence it never dawned upon me that when the time came leave of absence would not be granted me. As the time drew near and a meeting of the officials was held, reference was made to my proposed visit to the States and for the first time I learned there was opposition to the privilege being granted me. A meeting of the Church was held and the matter came up for discussion. In the minds of many to leave for the summer would be disastrous to the Church because of the summer visitors who since I became

pastor attended the services and gave liberal support to the finance of the congregation. I was again impressed to resign but instead I signified to all present that I would be with them through July and August. I dared not say how much longer I could be with them. No one at the time seemed to note the fact.

In June I preached in the Congregational Church, Parkhead, Glasgow. It was then a vacant Church. During the third week of July a call was sent me to become the pastor. After an interview with the secretary and another official of the Parkhead Church I accepted the call and as a consequence resigned the pastorate of the Church in Ardrossan where God had so signally blessed the work, and where I believe I would have continued had open opposition not been manifested against the glorious truth of Entire Sanctification. I am more than ever persuaded that Churches want the passion and zeal and success of holiness, but do not want holiness itself.

Two things determined the future of my ministry in the Congregational Church which began the second Sabbath of September, 1905. First, that I should preach what I found in the Bible. Second, that I should also preach my experience and my convictions. A preacher without faith in the Bible and without an experience of real vital religion is an non-entity in the pulpit. He may be a lecturer but he is not a preacher. He may be an instructor or entertainer but he is not a soul-saver. My experience hitherto had been that to accept the Bible as the very Word of God and to explicitly verify one's experiences by the same book was the surest foundation of all success in the ministry. Any other way meant defeat. Orthodoxy is not so popular now as in the early days of my ministry and that is one reason why the preaching of the Wesleyan doctrine of Entire Sanctification is looked upon in these days as a heresy of the heresies. Because of this many refrain from the use of the terms that conflict with the ideas of outstanding members of their congregations. The fear of man has been a snare to many.

If the Wesleyan doctrine of Entire Sanctification is a heresy then there are possibly more heretics in the world than there are orthodox believers. Methodism of all types accepts this brand of heresy. The Salvation Army with its "blood and fire" banners accepts the same brand of heresy. They, with numerous sects throughout the world have preached and testified and sung of this brand of holiness to the glory of God, the edification of the Church and the salvation of millions of souls. Some suggest that the Wesleyan doctrine of holiness is an exploded theory, but we have yet to learn by whom it has been exploded. Not by the great company of hungry seekers; not by the happy receivers who have paid the price for the blessing, and not by the saints who obey the will of God and whose lives have been revitalised by the presence and power and glory of the Blessed Holy Ghost.

As a doctrine holiness adds interest to the truth of the Scriptures as nothing else ever does. Preach holiness and the hearers will read their Bible as never before and never doubt its authority and authenticity. Doctrinal preaching and belief in the Scriptures go hand in hand.

As an experience holiness adds power and certainty of faith to all who receive it and as a consequence the Church that stands for holiness becomes the real teacher of the faith that never doubts the Word of God. This is the great need of the Church in this present age.

As a life holiness adds to the testimony of God's presence and power here. The supreme proof of this is evidenced when men are kept from sin, are living without sin, and abhor sin in every stage of life. Such an experience cause men to look on with wonderment and to say, "This is not of men but of God."

The Congregational Church in Parkhead realised all the above in a short ministry of thirteen months. Every department in the Church was ablaze with new interest. The membership grew every month while the growth of the

Sabbath School was phenomenal. But success does not always bring contentment especially where differences arise over doctrine. This was true here.

The opposition to the preaching was affirmed as not being against holiness but against holiness as interpreted by the preacher. This in effect brings out the question relative to the different kinds of holiness that are taught within the organised Church. In the final analysis here are the two kinds that occupy first place in the mind of the Church—holiness with admitted sin or holiness without sin—purity of life without purity of heart or purity of heart that brings out purity of life—a baptism with the Holy Ghost that is productive of power for service but does not deal with inherited sin or depravity, or the Baptism with the Holy Ghost that purifies the heart wherein the Holy Ghost dwells and gives power for every service required of the sanctified believer. Many in the Church were without knowledge of either. Some believed in the theory of holiness with sin while the pastor preached the faith that purity, the result of the Baptism of the Holy Ghost, preceded power.

That the preacher did interpret certain Scriptures contrary to the ideas and minds of others is undoubted but that what he preached was not in the Word of God cannot be proved, and if it could be proved what of the masses who have the experience of Entire Sanctification? Has God mocked them? Nay, verily. There is one thing the devil cannot do, he cannot make the child of God perfect in love. Was the preacher or congregation right? For answer, we say, "Time is the great revealer."

CHAPTER 14.

CRUCIFIXION AND LIFE.

Possibly three things led up to this. First, the Holiness services conducted by the pastor which did not find favour with two classes, those who never attended them and those who attended them irregularly. Second, a letter sent by the pastor while in the United States where he was a worker in a camp-meeting. In this he described a scene there and expressed the wish that something of the same nature might happen at home. Third, a sermon preached on "Worship the Lord in the beauty of holiness." It was claimed that the sermon was provocative of strife because the preacher had said that while he was pastor of the Church he could do no other than preach the glorious doctrine of holiness.

Meetings of the diaconate had been held in private houses and plans laid to bring the issue before the congregation. Prior to this being done the officials met and the pastor met with them. Here many things were said against him of a most trivial nature and it was agreed that when they got through he would have the opportunity of answering their statements, but so much time was consumed by the officials that the pastor never got the opportunity promised him. On the top of this the following call was prepared. The secretary wouldn't read it, and to relieve others of the embarrassment the pastor read the call himself. This was done on Sabbath, September 23rd, 1905.

"A special Church business meeting will be held (D.V.), Saturday first, at 5 p.m.

"All Church members are requested to be present at this meeting at which our Pastor's attitude on the question of Holiness will be discussed."

“At a special deacon’s meeting held yesterday it was agreed that if Mr Sharpe persisted in his determination to deliver his proposed course of sermons on Holiness that the deacons disassociate themselves from Mr Sharpe meanwhile.”

Concerning this last paragraph it is right to say that three of the deacons entered their dissent from the statement therein.

The occasion cannot be forgotten by any one present. Even a local correspondent in his report of the meeting to a local newspaper pulled the curtain over the imperishable scene. By virtue of his position the pastor was the chairman of the meeting. He took the chair. There was prayer but many had not come to pray. The chairman spoke of the call of the meeting and trusted that in the business of the evening none would transgress beyond the same. He would guarantee fair-play in the discussion. Since the pastor’s attitude to holiness was the subject of the meeting the propriety of him occupying the chair was raised. The chair permitted a motion on the question and a majority of about 20 favoured another chairman. While this question was being debated it seemed to be in the minds of some that the pastor was on trial. One was heard to say, “Put him out, he is the criminal anyway.” This same brother but a few weeks after was himself before the Sheriff.

No sooner had the secretary of the Church taken the chair than the spirit of the majority was manifested. A spirit that had nothing in common with holiness. Friends tried to get the following resolution through:—

(1) “Resolved, that we as a Church, in view of the diversity of opinion, and the many mistaken ideas, and also the many misrepresentations that are common and prevalent in the Church and community, commend our pastor, the Rev. George Sharpe, for his zeal in preaching the series of sermons on ‘Scriptural Holiness.’ (2) Resolved, that all questionings and matter for discussion, that are the outcome of past holi-

ness meetings and holiness sermons be laid on the table until after the series of sermons on 'Scriptural Holiness' has been preached."

But it was no use, the house was still divided, it had never come together after the vote on the chairman, and would not entertain the resolutions provided. The pastor was not allowed to speak for himself, his wife had a few moments and was practically howled down. All decorum forsook the gathering. Men marched up and down the aisles. Some shouted across the Church to each other. Things could have been no worse in a dance hall or some such place. The speech of the evening was made by one of the deacons at the close of which he said that all the deacons were against Mr Sharpe. At once one of the deacons said, "I am not against him." Another said, "You must not include me in that, for I am not against him." Other two made the same response, the four were Robert Bolton, Senr., Andrew Robertson, Senr., Thomas Gray and William Barrie. No pastor ever had four truer men to stand by him and for him. How much these men have meant to the cause of holiness is only known in heaven. A motion was put through on a divided house condemning my attitude on holiness. The house had never come together since the first motion.

Another motion was now put to the effect that we dispense with the services of Mr Sharpe as from this date and give him two months' salary. By this action the Church transgressed its own Trust Deed. An elected pastor was pastor for life unless for (immorality.) The question of the life was not the basis of action in relation to the pastorate. Immediately this vote was taken the meeting broke up in a disorderly way. Many were crying and some looked as if they had succeeded in doing the will of God. Just at this moment the voice of Bro. Bolton was heard making the following announcement, "All who still want this man to be your preacher come underneath the gallery." About 80 persons came. When they came together the lights in the

Church were put out. They continued, however, in the dark. They sang and prayed. A happy meeting indeed in spite of all that had preceded. A committee was appointed to secure a hall and have meetings announced for the next day, Sabbath, September 30th. Here is a copy of the bill, printed and given out that night:—

GREAT EASTERN ROAD HALLS.

Divine Service will be conducted

Sabbath First,

At the hours of 11 a.m. and 7 p.m.

In the above Halls, by the

REV. GEORGE SHARPE,

LATE OF

PARKHEAD CONGREGATIONAL CHURCH.

“We preach Christ crucified.... Who of God is made unto us Wisdom, and Righteousness and Sanctification, and Redemption.”

ALL ARE CORDIALLY INVITED.

While the committee appointed to secure a hall were doing their business, the usual Saturday night open-air service was being held at Parkhead Cross. The place was in a ferment. The news of the eviction had spread like wild-fire. As soon as the service began the people crowded round literally by the hundreds. The preacher was also present. He did not do as some thought he should have done, go home and mourn over the loss of the Church and plan to leave the country and the people who had no further use for his services. Little the Church knew of the inward feelings of the evicted pastor. Little they knew the consolation that had come to his spirit by the indwelling Holy Ghost. There in the open-air service he seemed to receive a double portion of the Spirit of God. The songs inspired and the testimonies moved the people, and at an opportune time he entered the

ring. What a company to hear the truth! What an opportunity to preach Christ and Him crucified! The speaker did not fulminate on those who had despitely used him. He did not seek to vindicate himself before the hundreds who listened. He simply testified of his faith in God, his love of the Saviour and his determination to follow the leadings of the Holy Ghost. It seemed as if he never realised so much the meaning of being true to the Old Gospel and the Old Frith as then. He knew as never before that God was with him, and likewise believed that the future of his ministry would be greater than it had been in the past.

At the close of this service the people scattered. Some went home and during the night wet their pillows with their tears. They were breaking bonds of fellowship and service that covered many years. They were being called upon to bear the reproach of Christ through their allegiance to the blessing of holiness. Others went home to spend the night in prayer. Prayer that they might have grace to leave a church for the sake of truth and righteousness. In that alone could they find the favour of God and be able to defeat the powers of men and of devils. By faith they saw the way to victory, and the way of Divine care and help.

The preacher himself went home to rest and the Lord cared for him in such a way that he slept through the night. When morning came his youngest girl, awaking early—she was then over three years of age—slipped into bed beside him. He said to her, "Isabel, your papa has no Church to preach in now." "Papa, why?" "Because last night when they met in the Church they decided I could not preach for them any longer." "Why did they do that?" she said. "Because I preached holiness." Fully fourteen months after, when the new Church was opened in Burgher Street, she again crept into bed beside her father and put this question to him, "Will they put you out of this Church for preaching holiness?" I said, "No, but they will put me out of this Church if I do not preach holiness?"

That first Sabbath, who can forget it? Who will pay the price and break with the past and stand for God and holiness? Has the ministry of the past thirteen months been in vain? I was early on the scene. Would the hall be well filled or would only a handful of people be there? The Church bells began to ring. Footsteps are heard on the stairs, the hall was one flight up. They come singly, in twos and threes, and also by whole families. Some come in quietly, some come in shouting and praising the Lord. But all of that large congregation came believing that the Lord would be in the midst and the God of battles would help them in the great fight. It was an "upper room" experience that day, "they were all with one accord in one place." The word freedom expresses the spirit of that hour. We were under our own vine and fig tree and we were not afraid. It was a blessed morning service. It was an unforgettable experience.

In the evening the place was packed. There was not room for all who desired to get in. Perhaps curiosity brought many to the service to see the evicted minister. No fruit was visible from this first day's services, but a new day had dawned in Parkhead, and a new interest in spiritual things had begun in the places round about. The following week the altar was filled with seekers, and for many, many months, week nights and Sabbath nights, and at times on Sabbath mornings, seekers were at the altar, six, seven, eight, nine, ten, eleven, twelve and thirteen at a time. They came from different parts, from Uddingston, Shettleston, Dalmarnock, Bridgeton, Springburn, Tollcross, Dennistoun, Townhead and other places.

I cannot forget some amusing things in those early days. In passing through the streets from my home either to services or on business it was no uncommon thing to see people through their window blinds and call some of the family to come and see the "man who was put out of his kirk." That the people were with him was evidenced in many ways, and one or two incidents are here given. One

evening on a tramway car a young man of Parkhead, who did not go to Church, and who even then was a little under the influence of liquor, spoke up in the crowded car and said, "Never mind, Mr Sharpe, although the Church people are against you all the sinners are on your side." That to us meant that while the Church did not see the necessity of Scriptural Holiness as it had been and was being preached, the sinners in the community realised that it was the very truth which they at least needed.

It is customary for business men who know each other to travel in the same compartments on the trains to and from their businesses. In these journeys they discuss many subjects, and when the eviction took place the subject was a live one for many days with certain business men. One man stood up boldly for the preacher, although he had never seen or heard him. The others said that it was a storm in a tea-cup and in the end the preacher would come to grief. The organised Church would beat him. After a number of years this business man met and told me these facts, and then added that all were now convinced that I had vindicated my position and also the truth which I preached.

The personal character was assailed. One illustration will suffice. A member of the Congregational Church visited a certain man of business. He was asked why his Church had treated their minister as they had done? The answer was to the effect that the minister had been guilty of lying, drinking, attending the theatre, and various other outer things. The man of business replied with great sternness, "Get out of here, you cannot misrepresent and lie about him to me like that."

Many things more of a like nature could be given, but we were kept in perfect peace, and the Lord blessed our ministry through it all.

Better premises for better and more aggressive work were needed. Then, while the congregation worshipped in the

Great Eastern Road Halls the other Churches did not take the efforts being made seriously. But things moved rapidly. Within a few months steps were taken to procure ground upon which to build a property equal to the needs of the congregation. The Directors of the Glasgow Savings Bank sold to the elected trustees the ground in Burgher Street, Parkhead. The purchase was made without a penny having been raised towards the price arranged, however, within a few minutes at the close of a prayer meeting, £120 were given for that purpose, and when the deeds were ready to hand over, the whole amount needed was in the hands of the treasurer. The legal expenses, together with the price of the ground, came to nearly £350. Plans were prepared, the contracts were let, and quite early in the year 1907 the ground was broken and the builders started to build the new edifice.

This fact brought out other facts. The opposition became more virile. The prophecy concerning the temporary nature of the new cause was being falsified. The idea that after a while the members who had left the Congregational Church would return when given sufficient time to do so was not to be realised. All the plans had miscarried except the eviction of the pastor. During this summer the pastor made a hurried visit to the United States and received some financial support for the cause of holiness in Scotland. This was all invested in the new property being built in Burgher Street.

On the first Saturday and Sabbath of December, 1907, the opening services within the new Church were held. Mrs Sharpe opened the door with a gold key, gifted by the contractors and the architect. Rev. George J. Kunz, from the United States, and an old friend and co-labourer of the pastor, preached the opening sermon. Quite a company of outstanding holiness people were there including Mr and Mrs Cowman, of the Oriental Mission, Japan, and Miss Crossley and Miss Hatch, of Star Hall, Manchester. The financial aspect of the enterprise was splendid. The cost was in the

neighbourhood of £3,000 including the ground. The indebtedness was about one-half. A bond of £600 was placed on the property and the rest of the money was given by different members of the Church on easy terms of payment and interest. During the intervening years up to 1920 small payments were made on the principal, and now, at the behest of the Church Board, the pastor sought to interest the people in an effort to reduce the amount then unpaid, the amount being £800. In one day the Church, led by the sacrificial gifts of Mr and Mrs Alexander Stevenson, gave £560. This was in June, 1921, and by October the whole amount was arranged for, and the "burning of the bonds and notes" took place in one of the happiest services ever seen in the Church. During our ministry I had the assistance of the Rev. Edmund Roach and the Rev. W. L. Telford. The Rev. James Jack was inducted as pastor in 1921. I had resigned to give my whole time to the oversight of the British Isles District. Bro. Jack gave three years to the work and during his ministry the halls were extended, this extension increasing the value of the property by £1,000. The money loaned on this extension was paid ere I closed my second term of service. On the resignation of Bro. Jack in 1924, the Rev. J. D. Lewis, who had ministered with success in the Paisley Church, took up the work in Parkhead, and laboured successfully for over seven years. I followed Rev. J. D. Lewis and pastored the flock for other six years. Thereafter, Bro. Joseph Irvine was appointed, but after a very short ministry resigned owing to ill health. He was followed by Rev. J. B. Maclagan who gave the Church a zealous ministry of eight years. Rev. R. F. Tink, is at this writing the minister of Parkhead Church.

CHAPTER 15.

THE DAY OF SMALL THINGS.

Our beginnings were small. Our development was slow. Our future was problematical. Still the new Church had in it most of the elements necessary to create and formulate foundations for stability and continuity. None could prophesy the issues that would be involved. Nothing mattered then but to "trust in God and do the right." Within three weeks the Church was organised. Members were enrolled, officials were elected, the name agreed upon was "Parkhead Pentecostal Church." Great progress was made the first winter. The Sunday Services, the prayer meetings and the Sunday School were all hampered for lack of accommodation.

Union was effected with the Church of the Nazarene in 1915. The history of the Church of the Nazarene is one of the miracles of modern Church life and work.

The main statistics of the British Isles District for the year 1947 are as follows.

Organised Churches, 28. Membership, 971.

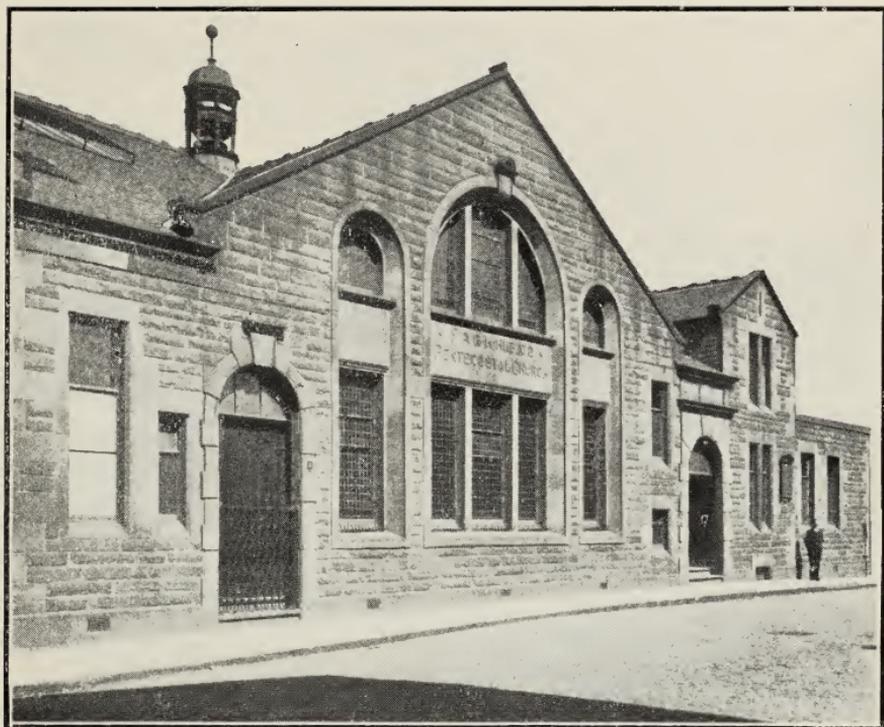
Value of property, £33,887. Indebtedness on property, £3,103.

Amount given for Missionary, General and District Purposes for year, £11,752.

Ordained ministers, 13. Licensed ministers, 11.

Number of Sabbath Schools, 29. Number of scholars, 2,317.

Missionaries, members of the British Isles District, 14. Africa 9, India 1, Palestine 2. In Portugal preparing for work in Portugese territory 2.



PARKHEAD CHURCH OF THE NAZARENE.
Opened first Sabbath, December, 1907.

There have been many changes since the work began. Changes in the personnel of the ministry, the Church Boards and the workers in the Sabbath Schools and other departments. At the present time I am satisfied that the greatest days are yet before us and my prayer is that the work will share in a marked degree in the spread of Scriptural Holiness throughout the world.

CHAPTER 16.

A 1924 NEWSPAPER STORY OF THE CHURCH OF THE
NAZARENE.

A new force for righteousness came to the consciousness of the East End of Glasgow with the advent of the Rev. George Sharpe as the minister of the Congregational Church, Westmuir Street, Parkhead. This happened in September, 1905. His ministry was not stereotyped although he steadfastly maintained and held to the old paths.

That preachers are driven through failure to experiment with secular things, together with sensational subjects to add interest to external services within the House of God is too well known, and that others stress the fact that dogma in relation to truth for the present day has failed and hence a change is needed, but alas, when sought after and given expression to, only ultimately adds confusion to confusion and defeat to defeat. There came a time when, like others, Mr Sharpe was faced with the above solutions to a defeated ministry, but the fact that God had witnessed to His truth in the mighty and world-wide Wesleyan Revival and to the still more modern regenerating movement of the Salvation Army brought the inevitable conclusion that to have the same truth in the life by experience and the same truth in the message of salvation would produce the same passion for souls in the Church. He was brought face to face with the necessity of proving the grace of God that sanctifies the believer. With this the spirit and power of his ministry changed. Through the messages that contained and emphasised this wonderful blessing and that produced holiness of life many have rejoiced in chains broken, in lives transformed, and in an overcoming faith by which they overcome the world, the flesh and the devil.

This was the faith that Mr Sharpe brought with him to Parkhead. This was the faith that brought life and energy to both the Church and the community. For thirteen short months every department prospered as never before in the history of that Church, and then—a new Church became a necessity.

The new Church began with eighty members, the first services being held on Sabbath, the 30th of September, 1906, in what were then known as the Great Eastern Halls. This place from the very first was too small for the congregations that gathered to hear the joyful news of full salvation. The Sabbath School was organised and increased rapidly, as did also the membership of the Church. The question of building an edifice had to be faced to meet the needs of the work and within fourteen months the Church where the congregation now meets was opened for worship. To many such an effort seemed too much for the minister and the congregation to carry through. Without wealth, without any denominational attachment and practically isolated from all sources of benefit save the faith that laughs at impossibilities, the question of failure was never once entertained. The cost of the ground and the building amounted to £3,000. Half of the amount was paid at the opening, and year by year it was reduced until four years ago the Congregation in one day gave the magnificent sum of £560. What a wonderful gift to God from a people who had never stinted their faith in giving to God's house week by week. In a few short weeks the remainder needed to pay off the bond on the property was found and in November of the year 1922 the property was free of debt. Such a record we believe cannot be equalled by many congregations. It is part of the faith of the people of the Nazarene Church that all the enterprises of the Church should be supported wholly by the freewill gifts of the congregation. Since the above was accomplished the property has been extended and redecored at a cost of £1,000.

At the commencement of the work in 1906 it was not

intended to create other Churches, but many came from other towns and, becoming witnesses to the two-fold work of grace, were driven to the only solution of organising other congregations and Churches. Mr Sharpe, on invitation, founded Churches in Paisley, Uddingston, Blantyre, Perth, Morley and Gildersome. These were organised before the war and since the war Churches have been organised in Ardrossan, Bellshill, Dunfermline and Cathcart Road, Glasgow. Prior to the war the name of the Church was the Pentecostal Church of Parkhead, the other Churches taking the same name, but in 1915 all the Churches as a body united with the Pentecostal Church of the Nazarene, with headquarters in Kansas City, Mo. In 1919 the word Pentecostal was dropped and the corporate name of the united Church is now the Church of the Nazarene. The body has over 50,000 members with fully 1,200 organised congregations, manned by an efficient ministry, scattered throughout the United States, Canada, and the British Isles. There are nearly 100 missionaries who labour in Africa, India, Palestine, China, Japan, Cape Verde Islands, Mexico, Cuba, Central and South America. The Church possesses its own Publishing House and has a number of well-equipped Colleges together with other Societies that seek to further the interests of the work of the Church throughout the whole Connexion.

Since October 1921 the pastorate of the Parkhead Church has been in the care of Pastor James Jack, who earnestly and devotedly maintains the traditions and faith of the founder. The recent Church Meeting revealed that the income from all sources amounted to over £750, an average of nearly £4 per member.

The spiritual character of the Church is also revealed through the fact of the number of young men who are in the ministry, they having been members or were identified with the Church. Six are in the ministry in the British Isles, three in the States are studying for the ministry, a few are

now doing the same here. Two members are soon to go to Africa as missionaries, one having the M.A. degree of Glasgow, the other having the degrees of M.A., B.Sc., M.B., Ch.B., from the same University.

CHAPTER 17.

WITH THE PIONEERS.

I have never been parochial in my ministry. All through the years since I gave my heart and life to God my vision has extended beyond the immediate confines of my physical activities to the godly men and women who sailed the seas, passed through jungles and swamps and deserts and lived like rats in holes and shortened their days through tropical and other diseases because they loved Jesus Christ and loved humans in every clime and every stage of civilisation.

I read of Moffat and Livingstone and my heart was in Africa. Morrison and Taylor thrilled me and China burdened me. The patience and perseverance of John G. Paton as he toiled and laboured and sacrificed for the South Sea Islanders, made me groan in spirit and plead with God that these first and finest of missionaries, should have their equals within the modern Church today. I was to see and realise this first hand.

The General Board of the Church of the Nazarene met to carry out certain decisions of the General Assembly which met in Kansas City, Mo., in 1923. They had to appoint three Missionary Superintendents to cover the fields in which our missionaries were carrying on the ministry of our Church. The Board appointed me to the field covering Africa, India, Palestine, Syria and Cape Verde Islands. They wished to know my reaction to the appointment before leaving Kansas City for home. For a brief period I was stunned. While I stood in the presence of the Board my mind travelled back through the years until memory brought me face to face with the call to be a missionary and go to China. I failed to go and travelled instead to the United States. The Spirit of God said "This is to satisfy your own heart and will bring

contentment into your life in days to come." With this assurance I thanked the Board and accepted the appointment.

It was not until the following year that I left for my first visit to my appointed field. Seventeen days lapsed between Southampton and Cape Town. Another day and a half passed before reaching Johannesburg. Here I contacted missionaries working amongst the natives in the gold mines. They represented different Missionary Boards, some of them however were independents, their support coming mainly from sources outside of the organised Church. I had the pleasure of addressing this company of Missionaries.

My stay in Johannesburg was very short. I was most anxious to meet the great and humble pioneer of our work in Swaziland. We agreed to meet at the railway junction of Nelspruit then travel together over part of the District prior to the Council meeting which was to be held at Endingeni. I had not visualised Bro. Schmelzenbach prior to our finding each other. As I stepped from the train there stood the servant of God. He was dressed in riding breeches, a khaki shirt with collar and a tie without any pattern. He had no vest and his jacket was a loose fitting article. His boots were to the heavy side and I do not now recall the kind of hat he wore. We shook hands and our greetings were fervent and gracious. My impressions of this man, the leader and pioneer of our work in Swaziland, what were they? Many years ago I learned a lesson to be slow in my judgments of men, hence my first immediate impressions were not the impressions that later raised this leader to the highest pedestal in my esteem and regard. This did not come because of scholarship for he lacked that. It did not arise because of physical poise and bearing that carries to other minds the imprint of leadership. The spirit of a pioneer is not resident in the intellectual and physical elements in the spiritual activities in the work of the Kingdom of God in missionary enterprise. Where then was the greatness of this wonderful servant of God? We were climbing the hill by train from

Nelspruit to Sabi when I felt the secret of this brother's leadership in our mission work in Africa. It lay in his interpretation of sacrifice. The passion to give anything and be anything for the sake of the other man. An absolute offering. Not merely a cross of service to be relinquished at will but a place of death, sacrificial yet life giving to those who were perishing in the night. His life was sacrificial, his death was sacrificial, hence his name shall live forever more. The beginnings of our work in Swaziland were laid in the passion of this fearless, humble and zealous servant of the most high God. I think of the others who laboured in Africa under the leadership of Brother Schmelzenbach. Bro. Herbert Shirley, the silent disciple, who laid the foundation of the printing establishment in Africa. He has followed his leader into the realm of eternal light and glory. The beauty and grace of his spirit live on. To know him was to be enriched with a friendship graced with reality and truth. Joseph Penn, a preacher of merit, was the treasurer of the District. A missionary worthy of the appreciation of the Church and who although now retired loves Africa with all his heart. Charles Jenkins, now the veteran in our African field. He was doing heroic work in Portuguese East Africa among the Shangaans. Here was a man of God whose humble heart, beautiful life and glorious service leaves in Africa a missionary residue of passion and faithfulness unequalled by the early saints sent forth by the Church of God.

Dr. C. E. West gave a short ministry of healing in Swaziland that blessed the natives and inspired the white missionaries with hope for the future of the medical work in Africa. Dr. West on leaving Swaziland ministered successfully for years in China. He died a few weeks ago while these pages were being written.

So far I have only mentioned the names of these godly saints whom I met on my first visit to Africa. But the women, aye, what women! Mrs Schmelzenbach, Mrs Penn, Mrs Shirley, Mrs Jenkins. The others were Miss Pelley,

Miss Carpenter, Miss Cole, Miss Lovelace, Miss Robinson, Miss Tallackson, Miss Martin and Miss Cretors. No Church ever found witnesses so true, so faithful and so spiritual in their relations with each other and having only one object in their ministry, the salvation of the poor suffering black people.

From Africa I hurried on to India. Sad, sad India. After more than 20 years I still feel the sob in my heart for India. The Moslems, the Hindus, the Parsees all have religions, they are all intensely religious. I see the devotee of the Hindu faith at worship: hear his bell ring, watch his use of a duster applied to his idol, a little brass image, look into his holy of holies while he claps his hands vigorously and dances with tremendous freedom and hilarity. In the end, how sad, there is no Saviour. In the high minaret in the Moslem Temple there goes forth the call to prayer. Around you fall the faithful prostrate on the earth. They are facing Mecca, their sacred city, while they pray. In all their demonstrations of worship there is no fear of man in their eyes but it is even with them as with the Hindu, there is no Saviour.

The ache of the heart and the pain in the soul never leave one while in India. As the day dies the processions of the widows harrow the normal instinct of nature; the multitude of hungry, homeless sleepers on the platforms of the railway stations through the night emphasises the poverty and perverted relations of life, and there is nothing in the caste system to alleviate and change these sights and scenes; the homes, mud homes, all kinds of homes without comfort, sanitation, ventilation, light, merely a covering in which to be born and perhaps in which to die. The India of religions, of races, of philosophies, of ignorance, of suffering and of want, is a land of all lands that needs the evangelical faith, the purging experience of salvation, and the uplift of joy and peace that is maintained by the indwelling of the Holy Ghost. That is why the Church of the Nazarene has sent

forth missionaries to this benighted land. What a fine band I found there, Mr and Mrs Hawley Jackson, Mr and Mrs Beals, Mr and Mrs Coddington, Mr and Mrs Fritzlan, Mr and Mrs George Franklin. To these must be added the names of Miss Tidwell, Miss Seay, Miss Gardner, Miss Bursch, Miss Ruth Williams, Miss Muse, Miss Hatch and Miss Mellies. I met these wonderful missionaries. I was sent to inspire them in their noble efforts to bring men and women to Christ but after my two visitations and after prolonged meditation over the fellowships and the work accomplished, I now certify that the benefits to me were beyond any possible premise relative to spiritual grace and development. I was the richer in spirit and in life, indeed I have never gotten over the privilege of being with these wonderful missionaries of our Church. That is 22 years ago and in these very recent years the work has grown and great numbers have found the Christ. Brother Beals, the veteran missionary of our work in India, has been greatly blessed of God and seen marvellous Pentecostal outpourings of the Spirit of God on the Buldana District.

From India I passed on to Palestine and Syria. In Jerusalem I found Bro. and Sister Kaufman and Bro. Krikorian. I spent ten days in Palestine and Syria. Jerusalem is an attractive spot for all denominations. Because of this it ought to be the most thoroughly evangelised city in the world. I fear, however, that the spiritual life of Jerusalem lacks the fire, the faith and the conviction of the Day of Pentecost. Even the Evangelicals seem moribund within the Holy City. Massive structures, Cathedrals, Churches, Synagogues, Temples and halls are scattered over the city. A prodigious sum of money must be spent every year by the Churches, the Y.M.C.A., and other movements to carry on their work amongst the Jews, the Arabs, the Armenians and other races. The Church of the Nazarene entered Jerusalem to minister to the Armenians who through persecution had flocked there in large numbers. Bro. Krikorian, one of our

missionaries in Jerusalem is an Armenian and after years of scholastic preparation in the United States and having a soul-burden for his suffering people was sent by our Church to labour amongst them. Bro. and Sister Kaufman came to the work at a later date. They were from the United States. After a ministry of a few years in Jerusalem they returned home.

My visit occurred in the very early days of our work. A goodly congregation greatly appreciated the ministry of our missionaries. Bro. Krikorian has seen the work grow until today it is an outstanding testimony to the faith and love and zeal that magnifies the Gospel of Full Salvation as taught by the ministry of the Church of the Nazarene. While in Palestine I visited many places of undying interest to those who treasure the memory of Jesus, the sinners' friend and the believer's refuge and strength. I looked on Calvary's Hill, the place where he died. I looked into Gordon's tomb where some say He was buried and from which He came forth triumphant. I wandered to Olivet and there relived the scene of His ascension into heaven. I meditated at Gethsamane and stood by the Dead Sea and felt here was a place for mankind to heed this tragedy of nature. I heard the limpid waters of the Jordan and my soul was enraptured as I stood on the shores of Galilee, that sea where the Divine Christ gave testimony of His wondrous power and love. The memories of Cana, Nazareth, Mount Carmel, Tyre and Sidon, old Shechem and Joppa were revived as I looked upon them, or passed through them or stayed over-night in them. All were a wonderful tonic to my faith. It was grace and glory all the way. Bro. Kaufman travelled with me to Bludan in Syria where our work was established through the ministry of Bro. Thahibiyah. He still carries on and has raised a congregation who love holiness and rejoice to be Nazarenes. We travelled on to Damascus. Here I walked through the street called "Straight" mentioned by Paul in the Acts of the Apostles. We made our way from Damascus to Jerusalem by train and motor car. As we entered the "Holy City" I

sang, "Jerusalem, Jerusalem, lift up your gates and sing, Hosana, in the highest, Hosana, to your King."

From Jerusalem I visited Rachel's Tomb and stood near the spot in Bethlehem where tradition says, "Jesus was born." How wonderful to me have been all these places and persons. The only thing that will excel them will be when I enter the celestial City and see my Saviour and with all the true children of God worship at His throne and share in the glory song. Nothing will be more wonderful than that.

Before closing this chapter I wish to relate some interesting facts about my first and second visits to Swaziland. Up to this point our medical and hospital work were carried on at Piggs Peak and for two or three years had been in the care of Dr. C. E. West. The Government was anxious that our Hospital work should be changed to Bremersdorp as this was located in the very heart of the country. Bros. Schmelzenbach and Jenkins and I visited Bremersdorp and looked over the proposed site for the Raleigh Fitkin Memorial Hospital. At our Council Meeting the authorities sent a message saying that we could have the use of 35 acres of land on which to locate the Hospital. This we readily accepted and before I left for India plans were made to build a home for the white nurses who would be appointed to work in the hospital. It was in June, 1925, that I arrived in Johannesburg on my second trip to Swaziland and beyond. This time I was not alone. Dr. David Hynd, who had married my second daughter, had been appointed by the Missionary Board to found and carry on the medical work in Bremersdorp. They were accompanied by their children Isabel and Samuel. Mrs Sharpe and my daughter Isabel were with me on this journey. When we arrived in Bremersdorp the building for the nurses was not finished. However both families found accommodation within its walls. After a very short time a unique service was held. A hymn was sung and a prayer offered and then I broke the ground whereon the Hospital now stands. Dr. Hynd, Mrs Sharpe, Mrs Hynd and

Isabel Sharpe all turned over a part of the earth. No one had any idea to what extent the work would grow. The original 35 acres were increased to 70 acres and recently a farm of 900 acres has been added. To the Hospital have been added a nursing school, and ante-natal clinic, an orphanage, a nurses home and ten outpost clinics. There is a fine printing Press establishment also a large building for worship and very soon this will be replaced by "The Sharpe Memorial Church." The Educational Department fills a large place in the work of the Bremersdorp station. There are hundreds of students of all ages and of all grades in the care of our missionaries and coloured teachers. I finish this layout of the work in Bremersdorp by adding that the hospital has 120 beds and treats over 16,000 out-patients every year.

The two years I spent on the mission field are years that have borne fruit in my own life and I believe that our labours were not in vain in the Lord especially in Africa and India. I thank God for every memory of those beloved missionaries of our Church and whose names you have met in this chapter. Their labours are now producing fruit twenty, sixty and a hundred fold. To God be the glory.

CHAPTER 18.

A REVIEW OF SIXTY YEARS.

I do not want you to presume that I have not made mistakes in my active ministry. There have been many mistakes but over and over again I have found that where much blame could have been made much love has been manifested. For this I have praised God and have been greatly encouraged all through these sixty years. Further many people who have had occasion to feel hurt have on fuller knowledge or closer fellowship realised their own error of judgment. Small men are fault finding men. Big men and they are usually successful men lift life to a higher plane because they always see the best of things in the character of their fellows in whatever station of life their lot may be cast. Big men are helpers, small mean men are hinderers.

Sixty years in the ministry contain much for which God alone is responsible. The opening vistas of my life were not man-made. The call to preach never came by the will of man. The success of the early days in my Churches never resulted from demonstrations in class rooms or examples of successful pastors or evangelists. I found out that I must not carry the same procedure from one Church to another. The mould that is effective in one place will not fit another place. My former congregation was a different problem from that of a congregation composed of professional people. And neither of them I found were suited to an industrial community. It did not mean another Gospel but it did mean finding the most effective way whereby the messages given would appeal to each class and salvation from sin result.

Sixty years in the ministry likewise teaches lessons of personal profit. Great men have fallen in the ministry. Not

all of them through open sin but many of them because they would not be submissive to changed conditions. Rather than take a humbler sphere of ministry they preferred to resign and find other environments. Few who do this ever find a satisfactory realm of peace and profit. Most lose out spiritually and finally are lost to the great issues of the ministry.

On my return from the Mission Field which was caused by the financial depression of the late twenties, the question of my own future was discussed in many places. I could have stayed abroad or gone to the States, indeed sometime after I was home a cable was received inviting me to take over the Presidency of one of our Colleges in America, but I said, "No." I was happy to fill a place in one of our small Churches while with my family an attempt was made to float a School for the training of preachers for our own ministry. Sickness in the family brought this effort to a close with the further fact the lack of support by the District. Dr. Reynolds presided at the District Assembly held in Parkhead Church in the year 1928. The Assembly failed to elect a District Superintendent. By the action of the Assembly Dr. Reynolds was asked to appoint the District Superintendent. His first choice was the Rev. Robert Purvis who relinquished the position prior to the adjournment of the Assembly. I was the second choice of Dr. Reynolds. I accepted the appointment and carried on for four years. I resigned the Superintendency to take up the pastorate of the Parkhead Church. My second term in Parkhead lasted six years. I was now 72 years of age and Mrs Sharpe was feeling the strain of the pastorate and beyond that there were young men in the Church who believed that changes at the top would enable them to accomplish greater things for the Church and the cause of holiness than would be the case if I continued. It was not easy to give up after a ministry of 50 years, but our resignation did not mean doing less work for the cause of God. Rather it meant doing more. During these years

of retiral I have been twice ministering the Word in Motherwell Church, one period for more than two years and the second period for a lesser time. During these years I have preached in all our Churches save one. Mrs Sharpe and I travelled to Canada and the United States in 1939. We visited the Churches we served when we lived in the States. What a joy to meet the people with whom we laboured in those years, and what a privilege to preach in the old pulpits. We lived over the battles for righteousness and the scenes of victory when the Holy Ghost came in convicting and transforming power. I never can forget these times, these places and the people who trusted and found out the secret of holy living. My story is about finished. How long I shall continue here only the Lord knows. I am content to be in His Will. How good God has been to me and mine. I never shall cease to praise Him. I desire to express the pleasure that has been mine to be numbered amongst those whose names appear in the roll of the membership of Parkhead Church. In the foundation stone in the Church building are the names of the 80 charter members of the Church. Of that number only two of us are left now. But our children and their children are coming after to maintain the cause and when Jesus comes and we are all gathered home there will doubtless be a jubilee gathering of those who worshipped with us and found the Holiness of God within the Church at Parkhead. Amen and Amen.



CHURCH BOARD,
PARKHEAD CHURCH OF THE NAZARENE, 1908.

CHAPTER 19.

STIRRING THE CHURCH ON HOME MISSIONS.

HOME MISSION WORK—THE BASIS OF IT.

And Philip went.....and preached Christ unto them.—Acts 8 : 5.

The cause of Holiness needs pioneers of a type that will demonstrate their passion for the souls of men without the necessity of waiting for the commands of ecclesiastics and the imprimatur of Assemblies. Pioneers who will prove that the Church needs them. This can only be known through something done, something miraculous accomplished in extending the kingdom of God. There are very few in these days who are willing to go out "under the stars" without the backing of finance and material help; whose faith in God is such that they would rejoice in the opportunity of doing Home Mission work, believing that the outcome of their labour will bring their needed support. There have been pioneers of this type, but they are indeed a select company. *Philip stands out as a pioneer of the early Church.* He was not an apostle. He was a simple follower of Jesus. His position in the Church was a lowly one. He was one of the first deacons. He was in the persecution of that time. As a result of the persecution he practically became the first pioneer of the Church of God. This is the record, "And Philip went down to the city of Samaria and preached Christ unto them"; and in verse eight we read, "And there was great joy in that city."

Philip must have been a God-fearing man. A man full of the joy of salvation and full of the Holy Ghost. He had but one message—"he preached Christ unto them."

Personal evangelism is being emphasised in evangelical circles in recent years. Among the slogans heard is this: "Each one win one," and why not? That would mean Home Mission work to the value of one hundred per cent. It would also mean a scattering of forces out of which new causes would result, and the Church of God would once more be the effective force and power it should be in the world. Yea, more, might we not have a repetition, many repetitions, where whole communities would be stirred and moved and convicted through the ministry of individual preachers, as Samaria was under the ministry of Philip.

One man, a plain, unadorned personality, a character rich in faith and love, preaching Christ with a passion for the souls of men, proves the power of God as few prove it in these days. There would be a wholesome reaction in the Church should such a thing happen now. There would be a reconsideration of many things, among them being the question of the Gospel itself—Is it played out?

A revival in any one of our cities such as was experienced in Samaria would prove to all critics that the Gospel is not played out, and that it is still the power of God unto Salvation to every one that believeth. Further, the planting of churches over the country where the people demonstrated a faith that made glorious the life, and that life resounded with the praises of God, through good and evil reports, would compel unbelievers to change their attitude towards the Church of God. A new conviction concerning the Church would replace the indifference and the scorn that have existed for years.

The Church of the Nazarene has a great mission in these days of unbelief and indifference. We are a Missionary Church, and rejoice in the success of our missionaries in distant lands. But shall we at home not equal them in zeal, in passion, and in success? Their success is their embarrassment, while we struggle on and contrast the efforts and the

results. Perhaps we ought to underscore the words, "he preached Christ unto them." Let us get under the burden of souls and preach Christ. Let us even forget how others draw the crowds and be content to let Christ be *the* attraction. Let us saturate ourselves with the Word, and magnify the beauty of Christ in song, in testimony, and in life, until the people see no man save Jesus only. We want to be a primitive church, which means a repetition of the early Church, having the joy of salvation surging through us, the Holy Ghost filling us, and forever preaching the message of Philip "He preached Christ unto them."

" IN JERUSALEM."

" But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me.....in Jerusalem.—Acts 1, 8.

" In Jerusalem "—that needs emphasis. In reading the whole verse there is a rising inflection which tends to put the emphasis on "the uttermost part of the earth." But why should we not give special attention and treatment to] "In Jerusalem " itself? The home work is the foundational work of the church. The place of hope for all advancement is ever the place where the greatest declarations and revelations and works of God have been witnessed. The necessity of preaching the Gospel in Jerusalem is of first importance. It was never more so than now. When one sees the intensity of heathen converts and their desire for the uplift that comes through the faith of the Son of God, and then sees the apathy and the concerted unbelief within the churches, and also the appalling state of the people within the British Isles who are practically as godless and immoral as in uncivilized countries, one sees that the necessity and need of "Home Missions" were never greater than now. Shall we have to confess that "foreign mission" work is a success while "home mission" work is a failure? Did Jesus sense the fact, when He spoke the words of our text and put "In Jerusalem" first, that there would come a time when apostasy would prevail in the countries first privileged to know the power and glory of salvation? It would seem so. Has not the time come when new emphasis and passion should be put into the work of Home Missions?

Jerusalem was an historic place. This was so because of its peculiar religious associations through the centuries. Its temples and synagogues, its kings and prophets and priests, its laws and its prestige amongst the peoples of the earth, all gave conclusive evidence of its position in history. It also had unsavoury memories. Its negative attitude to the Son of God; its affirmative practices against the Son of God; its

denials of His person; its active participation in His trial before Pilate, and its hatred and mockery and savagery at His death, are memories that will live and never die. Then it also had immediate relations to Christ and the Gospel. His ministry and person had provoked discussions and created enmities and affinities such as have never been known in all the ages. There was a throne, but He would not sit on it. There was a gap in the prophetic order, but He would not fill it. There was a temple, but he would not minister in it. Jerusalem had hopes and ambitions, but they were worldly, temporal and earthly. Jerusalem craved for earthly pomp and glory amongst the nations. They met, Jerusalem and the Christ, He the *King* and *Prophet* and *Priest*, spiritual, everlasting and heavenly, and Jerusalem pharisaical, backslidden, drinking the bitter cup of judgment; and they parted at the Cross, the Christ having said, "How oft would I..... but ye would not." And John wrote these memorable words, "He came unto His own and His own received Him not." Yet in spite of all He said to His disciples, "be witnesses unto Me.....IN JERUSALEM." Jerusalem that killed the prophets, that lacerated and wounded the Christ, that defiled His person, and mocked His testimony, and ended His career on earth by the tragedy of the Cross, was to hear the Gospel. The original home of divine dispensations, prophetic lore and historic glories, and now the antithesis of everything beautiful, moral and spiritual must hear the Gospel. Home Missions? Certainly, the Gospel was to be preached in Jerusalem first.

I leave it with you to think out the past of the British Isles. What made them great in the years gone by? Where do they stand now relative to the things that gave stability and spirituality? Are they not pharisaical and backslidden and drinking the bitter cup of judgment? Are they not casting off the Christ and His salvation? Are they not turning to the gods of materialism and sport and lust? By all means take the Gospel to the "uttermost part of the

earth ” but what about the witness in Jerusalem—the British Isles? Doubtless the disciples knew Jerusalem through and through and possibly if left to themselves would have said: “Anywhere but in Jerusalem.” They were conversant with its cruelty, its meanness, its bloody work and its rejection of Christ and God and to preach in Jerusalem would be to them an impossible experience. Jesus gave the commission and it is our commission to-day. “The light that shines the furthest shines the brightest at home.”

We are making a plea for Home Missions. Love is co-extensive with need. The need at home is incomparable. Does your love cover it? The problems here are different from the problems afar but the same Gospel solves them all. God is no respecter of persons and we ought not to be. The key to the whole scheme of world-evangelism lies in Home Missions. Revivals at home become the basis of all forward movements to take the world for Christ. When we gather together the redeemed ones our Heavenly Father sees to it that they are scattered abroad so that millions unreached shall hear the same Gospel that we have heard. Save the British Isles and you save your own folk. Save at home and you provide forces for the fields beyond the seas. Save your Jerusalem and you will carry out the divine programme for sending the Gospel through “Judea, Samaria and the uttermost part of the earth.”

Pentecost and missions are joined together. If you have received your Pentecost the missionary vision is yours. There is no hedging on the grounds of poverty or of choice of field, or of lack of confidence. You are an all-mission man or woman. A parochial sanctified believer is a non-entity in any sphere in the work of God. The authoritative sanctified believer takes in the programme of the Christ and begins with “IN JERUSALEM.”

AN EVIDENT FAILURE.

The Church needs to be stirred again and again with the fact of the necessity of reaching the masses who never enter a church and who know nothing of real and genuine salvation. When the Church is stirred revivals are planned extra efforts are made in open-air work, schemes are carried out to attract if possible, prodigals, and practically all other classes that are nauseated with sin. The extension of the influence of the Church is dependent on the organising of new churches and largely this is looked upon as the result of Home Mission work. We commend the enterprise and rejoice in every success but we feel we ought to grip the subtle and insidious mental attitudes manifested within the Church of Christ.

The fact of the changed attitude of the people towards God and religion causes some to think that the Church should change its message or its faith in the message. Needless to say, such a drift or change would lessen the power of the Gospel and carry with it the spirit of cowardice. The new order of Home Mission work should be to preach the "Old Book" and the "Old Faith" with renewed courage and confidence, so that the homelands would know again what salvation really is and what constitutes the Church of God.

There is the cry for something different in the terminology and preaching of the Word of God. Should this be heeded by us? Dare we admit that the Gospel is no longer the power of God unto salvation? Naturally, few desire to hear about sin, or judgment, or hell. That is an age-long experience. Honeyed words, encompassing the efforts of men as sufficient for time and eternity, always please the carnal heart, the deceived soul, and the vain liver. But is not that the very reason why special emphasis should be given to sin and judgment and hell? While these things exist, and are unheeded, it would be a travesty to preach on grace and God and heaven. We ought to have more preaching on the law and hell fire, and judgment. Here is Home Mission work for

every preacher to give emphasis to sin actual and original, until conviction strikes the fastidious, self-pleasing sinner, so that grace may be given and the love of God revealed through the Blessed Christ. Justification and sanctification would have less opposition if the Church to-day had preachers of the type of Jonathan Edwards and Finney and the matchless preachers of the Scottish Reformation.

As a Church we are satisfied with our doctrinal statement as found in our Manual. We do not have "itching ears" for thoughts and expressions carrying supposedly scientific knowledge that neither glorifies God nor saves the souls of men. The modernists are crying out for a new formula to suit their faith, and when such a formula is produced as it surely will be very soon, what shall we do? We answer, Strike for the old paths. Plough deep on the sin question. Lift high the atonement with all its boundless applications to every age and every people. Express the greatness of man in the exercise of his free will to save or damn himself. Forthtell the judgment without dubiety and fear and the unchanging destiny of the Christless soul. The great challenge to the triumphant faith that defeats sin and death and hell is here, and while we ought not to slacken our efforts to bring in the reputed sinner and the despairing backslider, our Home Mission effort should accept the challenge of the modernism of to-day in renewed emphasis on the grand old truths that have time and again awakened nations and peoples to righteousness, and the churches to tighten their grips on the altar of sacrifice and service, giving glory to God for a Saviour who was born and lived and died and rose again from the grave and who now intercedes for His Church and a lost world.

A PIONEERING SPIRIT NEEDED.

To establish the work of holiness needs a spirit that is prepared to prove the call of God to the ministry. We are in the pioneering stage of our work and the spirit of the pioneer as known in the early days of our movement is needed to give us victory all along the line. Young men coming into the work must not expect to begin where older men are either working or leaving off work. A call from God means more than the Church providing a place for one to work it means that they will prove the call by sacrificing and suffering and insisting that success must come. Otherwise how can there be proof that one has a call to the ministry. We rather enjoyed the following taken from an article by Uncle Buddie. "We had some great times in talking over our early days. We talked about the time when Dr. Chapman- known as little Jimmie- accepted the call to the little holiness Church at Durant, Oklahoma under the promise of three dollars a week, and he never got that! I told them about the time that I preached for ten days as hard as I could and a man said he enjoyed my work and wanted to do something nice for me. He asked me home to dinner and gave me a pair of home-knit socks made of coarse cotton yarn and they were so hard that they blistered my feet. That was all that I received for the meeting. Sister Aycock told us about a meeting they held when their daughter was a baby. They preached for ten days and nights and received forty cents. Sister Aycock worked in a hotel cleaning rooms for a room to sleep in. They lived on cheese and crackers for those ten days. Those were good days thank the Lord."

Do you wonder that out of those small beginnings the persons referred to are now what they are? I do not. They had the real vision necessary to carry them on to success. They were also willing to endure the apprenticeship pains and troubles that they eventually might become efficient journey-

men ready for the greater work that they have been chosen to do with the advent of the years. Have you a call to the ministry? Are you ready to do the hard drudgery work of an apprentice? Have you the spirit of a pioneer with a real vision of a lost, needy world? If so, God bless you, push ahead, there is room for you and you will make a place for yourself by the grace of God.

VISITATION EVANGELISM.

This is not a spectacular work. Neither is it easy work, but we firmly believe it can be the most profitable work within the pale of the Christian Church. We oftentimes commend the zeal of those who are identified with beliefs that to us are heretical and when we really analyse their zeal it is none other than work consistently carried on through visitation.

Most have the belief that the success of the Church depends upon periodical revival services led by evangelists "wise and otherwise" but we fear that these efforts after having been to the fore for half-a-century, and after having been varied in respect to type and purpose—some organised on scientific and psychological lines others without special preparation and in the minds of the organisers they were for this or the other set of people—are no longer filling the place in the minds and hearts of the leaders of the Church of God. What a pity it is so! The Church of the Nazarene was begotten in revivals. At the recent General Assembly uppermost in the minds of all was the idea that as a Church we must never let the revival fires languish on our altars. When that becomes so we are doomed as a holiness movement.

The mistake, however, is made when we relegate revival efforts to meetings with crowds and having mass results. That is the easy way but we wonder if it is always the most profitable? Under the impetus of stirred emotions one

can see decisions made that create interest incomparable to anything else known to man. We all love this, and we would not for the world say they should not continue rather would we plead that every pastor in the Church of the Nazarene in the British Isles District should plan, and pray, and in co-ordination with the Holy Ghost seek just such revivals. But why not revivals without the masses?

This is what we mean. A pastor of another denomination who found great difficulty in getting his people to get under the burden of lost souls through special services in the Church applied his faith in God to Visitation Evangelism and in one year accomplished more than had been accomplished in that Church for a period of years. One might blame the membership for failing to support this godly minister, but ought we not to commend the minister for entering the door that brought such wonderful results? We might refer to pastors in our own work who have accomplished great things by this method but we forbear.

A writer in a recent article gave an excerpt which we think is worth repeating and which has a bearing on the subject under discussion. There are the words: "When Jesus Christ sent His disciples out by twos to do His work, He gave the most scientific method, as well as the most devout spiritual method of doing evangelism that has ever been tried. Two are more than twice one in any contest. In the first century the Holy Ghost directed them to go from house to house conferring praying together, catechizing the members of the family, parents, children, servants, and literally evangelizing the people of these households. He extended Christ's plan and made it the permanent plan of the Church. He commands the individual Christian to hand-pick lost souls. There is but one kind of evangelism: the saint to the sinner. It is mathematically correct, it is scientifically correct, it is ordained of Almighty God, and is the programme of the Holy Ghost. If the Church were doing her evangelistic duty and if every member of the Church

were finding his man, praying with him, talking to him, explaining the Scriptures to him and leading him to Christ, the *British Isles* could be evangelized in thirty days. The trouble is that the individual Christian is absolutely ignorant of his evangelistic duty, or he is so lazy that he will not perform it." All this is well said. Shall we as a Church and District take heed and save ourselves from the dishonour of betraying our trust and also of delaying the coming of our King?

Now for the practical phase of this subject. Do not plan for such a revival without prayer, intensive, prevailing prayer. Find out the mind of the Spirit as to who your co-labourer should be. Carry out the plan of the Master of two working together. Never mind any procedure that involves big sermons, big congregations, or big plans of any kind. Seek rather to gather the people in kitchen services and then plan visitations to those who have been there. The key to the problem of visitation evangelism lies here. Do not go on merely a perfunctory visit—that, alas is too often so in pastoral work—but go burdened for those you are to see, go immersed in the compassion of Christ, go testifying of your own experience inwrought by the Holy Ghost, go bearing with you the atmosphere of holy joy and love in declaring the good news of salvation.

In certain sections of the Christian Church, Visitation Evangelism is being worked with great success. We here give two items from a recent report. "Our first effort was a great success. The field was especially favourable. The preparation by the pastor and Church very thorough and complete. The resulting victory after six days enthused the whole district. Eighty-six accepted Christ, and twenty-two church letters were received." A wonderful result without a hired evangelist. Speaking of another Church where the effort was wholly along the line of visitation evangelism the report says: "In a week of personal work ninety decisions for Christ were won."

Nowadays we think of the "harvest fields" as lying beyond the sea, but are not the home fields harvest fields? We fully believe that under the frothy frivolity of this age, there exists a growing heart-hunger for God. We also fully believe that aside from the usual channels of revivals within the Church, that visitation evangelism is an open door of personal effort, which will win many to Christ, and adorn the Church of God with new power and beauty.

We recognise as we said in the opening of this article that this kind of work is not spectacular, but what does that matter if it proves efficient? Indeed, may this kind of work not bring better results than often come through highly organised efforts that are oftentimes so costly as to be a burden to the Church for many months thereafter? This cost is saved. The spiritual life of the membership will be enriched without dividing the affections of the people. Yea, many in the membership would through visitation evangelism become evangelists of high degree. That in itself would be of great profit to every local church. The resultant fact would be that the work of HOME MISSIONS would fill the heart and life of all. Amen.

CHAPTER 20.

APPEALS TO THE MINISTRY.

ADVICE TO PREACHERS.

The devil does not want you to go into open sin. His purpose to defeat your ministry and the work of God can be better served in other ways. That you should stand before congregations and represent God in the unfolding of the truth as it is in Jesus consciously brings you into a sphere of temptation that should make you apprehensive of your integrity as a preacher of righteousness.

The supreme purpose of your ministry should be to make men holy. The elements that enter into such a purpose are regulated in the will of God by the Holy Ghost, and can never be looked upon with favour by the mass of even church-going people. These elements are separation from the world, secret societies, unholy compacts; sin, open and secret; absolute belief in the Bible as the Word of God; that Jesus is the only Saviour of men; that holiness is essential to heaven and can be experienced in this life; and that hell is everlasting into which all Christ rejectors shall surely go.

This ought to be the standard of all the preaching of every holiness preacher, ay, of every preacher. It is here where temptation comes, since the tendency of scholarship and churchianity is to tone down the outstanding features of doctrine that condemn sin, and consequently the devil seeks to have the preacher palliate such doctrines either by denials, or by interpretations that satisfy the carnal heart. The devil's plan is preach and be popular. God's plan is preach and make men holy. If your popularity is based on the palliation of sin, of worldliness, of hell, and in destroying the power of the cross and marring the beauty of holiness, then

the devil has destroyed your integrity as a preacher of righteousness, and the supreme purpose of your ministry can never be fulfilled *which is to make men holy.*

We knew a young preacher of wonderful preaching ability. His charge adjoined ours. Wonderful things had been wrought through his ministry. Revival after revival occurred until the township was ablaze with religious fervour and holy joy. He believed thoroughly in the doctrines of the Word of God and his Church. The power of his ministry was the outcome of his belief, his faith and his ministry of prayer. In his membership were men who belonged to certain secret orders. These men persuaded their preacher that he would add greatly to his influence as a minister if he united with these orders. He listened to their persuasions and united. Months after he confessed to us that the added influence expected was nil, indeed from that time his power over the community waned, the revival fires burned low, his ministerial career lasted but a few years thereafter, and we fully believe it was the devil's temptation to defeat the young preacher's ministry, and the work of God in that community. The element of popularity through worldly associations in the unholy compact of secret societies has destroyed many others from fulfilling the supreme purpose of their ministry *which is to make men holy.*

TWO VERY UNPOPULAR DOCTRINES.

These doctrines have both to do with sin. When they are preached biblically, radically, and strenuously in love they do not add to a preacher's, or believer's popularity.

The first one is hell. This doctrine is considered an antiquated relic in the realm of preaching in these days. There are sects and peoples who laugh at the idea of hell. To them such a place, or state, should never be spoken about since it puts aside the love of God, and also creates feelings

that are anything but pleasant. We do not cringe in the presence of no-hellites, rather do we see in all their mockery of the Word of God a disposition to live in sin, to love the world, and to harbour the spirit that crucified Jesus Christ. Their attitude always resolves itself into this statement, "Let us live in and love sin for there is no hell hereafter: if there should be it will not be forever, for God will not commit his creatures to everlasting perdition for forty years of sin." This is the spirit of the age, and consequently it means much for a preacher to maintain at all times, and in all places the biblical truth of hell. Ought a preacher to take the edge off sin and thereby make hell unreal? No. Ought a preacher to deny the existence of hell so as to make sinning easy? No. It is popular to deny hell, stifle conviction, and make allowances for sin, but it is neither the way to make men holy, nor the way to live in the favour of God. It is really the devil's master stroke to destroy the power of the Christ within His own Church.

The second doctrine is Holiness. This is not the doctrine of many churches but it is the doctrine of the Bible. It has never been looked upon with feelings of appreciation by the hosts within the pale of the organised church. Ecclesiastics say, "It divides the church." Many preachers say, "We preach it, but our people do not know what we are giving them. We make it palatable to their taste." Hosts of others say, "It is impossible to be holy in this world for here we must sin in thought, word and deed." These statements reveal the fact that sin exists, and as holiness means the doing away with sin it suffers from those who ought to support, propagate and experience the blessing. Holiness is a most unpopular doctrine. No preacher who preaches holiness can expect to be flattered by the masses or the classes. The masses love their sin while the classes will not confess their sin. Holiness means a wholesale exposure of sin, and that is the reason why holiness is unpopular, and why so few preachers preach the doctrine. Fear of the pew, unbelief



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of the Word, "limiting the Holy one of Israel," are the leading weapons which the devil uses to destroy the ministry of the preacher, and they serve the devil's purpose just as well as open sin. Can a preacher minister in holy things to meet the standards of men rather than the standard of God? No. If a preacher is guilty of a gross or carnal sin is he allowed to continue in holy orders? Should a preacher who is guilty of serving the devil's purpose within the organised Church of Jesus Christ through enervating the doctrine and experience of holiness be allowed to continue in holy orders? If both questions resolve themselves into the same conclusion that of violating God's laws, and commands, and covenants, there can be but one answer, and that a negative one. Yea, the preacher who seeks popularity by evading the call to separation from sin, and the call "to be holy" is not fulfilling, and never can fulfill, the supreme purpose of his ministry *which is to make men holy.*

BEWARE OF COMPROMISE ON RELATIONS.

The devil is a most subtle deceiver. He seeks to help in making the cause of holiness popular. The reproach of holiness in this age is the small number of people who live under its banner, and who fight for its existence. This is something that many do not care to tolerate in these days of big things. For this reason leaders in Holiness Churches and Missions are prone to believe, and this is the move of the devil, that to remove the announcements peculiar to holiness is one way of enticing people to hear the truth and to seek the experience. No Holiness Church or Mission can claim to be such when they set aside Holiness and Full Salvation meetings for what may be termed the ordinary announcements of any other place of worship. A Baptist Church without a baptistry is just as reasonable as a Holiness Church without a holiness meeting. We know that it is argued that in all the services the doctrine and experience of holiness is propagated. We answer, if that is so, then do not practice

deception, but openly and freely maintain the character of the Church and Mission as you would maintain your own character.

We are afraid, however, that the reason the terminology of Holiness Churches and Missions often change is because Satan has made out that the work would be enlarged and extended by the removal of the terms that are obnoxious to the "old man of sin." It is a bid for popularity by way of compromise on the relation of the name of the organisation to the work it is called into being to do. BEWARE! Better be a remnant with all things in agreement than be a popular people with the outside church and the world, and feel that God's presence and blessing have departed.

COMPROMISE IN TERMS.

There has always been the temptation amongst them that are sanctified to soften their statements with a view to avoid-censure and opposition at the hands of a prejudiced class of people. But the outstanding feature about a person who has a real practical knowledge of sanctification is that others soon get to know about it, and are generally well-versed in his ideas about the doctrine owing to his uncompromising use of terms that afford a lucid explanation of the experience known under the terms:—Full Salvation, Holiness, Perfect Love, Sanctification, Crucifixion of the Old Man, Eradication, etc. These various terms have been examined and commented upon by nearly every biblical exegete, and we are more assured than ever of the blessed fact that Jesus has provided for us a full and perfect salvation "whereby he has saved us by the washing of regeneration and renewing of the Holy Ghost, so that being now made free from sin, and become servants to God, we have our fruit unto holiness and the end everlasting life."

Perhaps no term has met with so much opposition as 'eradication,' the objection usually put forward being that it

is 'unscriptural.' Yet in Matthew's Gospel we read, "Every plant that my Heavenly Father hath not planted shall be eradicated"—our English word being derived through the Latin from the Greek word used in this text. And sin was planted by Satan, not by our Heavenly Father. So there ought to be no hesitation in using terms that forcibly describe the wonderful experience bought for us at such a price. "If God be for us, who can be against us?"

PREACHERS AND THEIR CHARACTERS.

A message is one thing in the ministry, character is another thing of equal, if not of greater, importance. Without doubt the function of the ministry has changed greatly through the years. In the early Church it was found necessary to relieve the Apostles from serving tables that they might give themselves to prayer and the ministry of the Word; but in these modern days churches are seeking all-round men, which simply means men who have gifts for business and can especially interest people in meetings and causes without respect to the fact that their chief business is to pray and minister the Word to the people.

Any phase of public work brings into play many forms of temptation and this is especially true of the ministry. The preacher is one who is performing a divine work in a divine way. This very fact of itself is sufficient to test a preacher's character, and that he is tested all who are in the ministry know. A pronounced personality has its own peculiar besetments and trials and temptations. Too often the woman is blamed when a man in divine orders has succumbed to sensuality, when it seems to us the man is without excuse because his business was and is to reveal the subtlety of the Devil in relation to the flesh and to warn men and women to flee from this sin of all sins. If he did this divine work in a divine way he would stand in every hour of temptation.

Paul in 1 Thess. 2, 10, gives a testimony which ought

to be the gist of every preacher's character to-day. The words are these, "Ye are witnesses and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe."

So many decry the blessing of holiness because it seems to border on the place of absolute sinlessness; yet these words of Paul send to us a shaft of light that reaches clear to the inner heart that there was a preacher who before God and the people had a character without blemish. If one preacher can have such a character why not all preachers? That was why Paul had such power, his character was spotless and blameless. That was why Paul was so fearless in his faith, he was not condemned in himself. That was why Paul triumphed over his enemies, they could find no fault in him. Brethren, let us measure up. Let the words of Paul become the universal testimony of the character of the ministry.

Before God and the Church Paul testified that his character was holy. Why not? Without that his ministry and holiness would be all in vain. We verily believe that the fear of death would come to many preachers were they even to testify to the new birth apart from the blessing of holiness. Many preachers are brave when they preach before strange congregations, but they are cowards when they preach before their own people. I need not say why, our readers can readily guess. Before we leave this point we surmise that the way the preacher preached to the strange congregation is the way he ought to preach at home, but his testimony is lame because his character is not holy. If a preacher fears his people, how much more should he fear his God? Paul could say, "ye are witnesses and God also." God help the preachers in the holiness movement to stand there with Paul!

Before God and the Church, Paul testified that his character was just. Paul did not live in the clouds. Paul lived amongst men. He had practical relations with them. Now as then preachers should be careful in their business life

with others. Do not look for gifts and do not receive gifts that would vitiate the power of your ministry. Better to work for your daily bread and preach so as to retain your power in preaching the gospel, than to receive gifts which ultimately resign you to a place where your word in preaching becomes a mockery to those who hear. Suffer physically and pay your way and have no loss in your character, rather than to be free from physical hardship because others are, through importunity, paying your way with loss to your otherwise splendid character. Money is a switchback railway to many in the holiness movement.

Before God and the Church, Paul testified that his character was clean. He not only preached "Abstain from all appearances of evil" but he practised that truth. The social life of the ministry is fraught with dangers in every place. Mistakes in marriage become a snare to many when there crosses the path of the preacher persons with sympathetic natures, and gifts and graces and money. Sin may not have been committed, but the appearance of things start the gossips and behold the Church is divided by a scandal that should never have been. Again and again churches have been divided, and smashed, and wrecked not so much through open sin as through appearances that preachers could have avoided, but thought no possible harm could come to him or anybody so long as sin was not intended. The chief feature of a preacher's life and character should be in being unblameable in behaviour before God and man.

We fear that unless the character of the ministry is of the Pauline type that any message preached will be lost in the suspicion and mistrust of those who hear.

It is so easy to lose the grip on men and churches. Let me illustrate: Crossing the Atlantic on an ocean liner, we were greatly interested in a company of coloured people who were going to evangelize in Liberia, on the western coast of Africa. They were earnest, having zeal that blazed seemingly

with unction and power from the skies. The leader amongst them was a congenial spirit, talking about the things of the Kingdom and the work that must be done for the salvation of all men. I was being blessed and was certainly enjoying every hour spent with him, until in a moment we met, in an unusual meeting place, and as he could not hide the *quid* he had in his mouth he spat it out and the grip on us was loosened never to be renewed again through that voyage.

A preacher had occasion to visit a man whose family attended the preacher's church. After their business was over, the man turned to his safe and took out a box of very expensive Havana cigars and offered the preacher some as a gift. He confessed he had never smoked and could not begin then. A few days later they met on the leading thoroughfare of the town when the man said, "I am just going off to play a game of golf. Don't you play golf for a little recreation?" The preacher testified that he never played golf and his work was too precious for him to do so. He then looked the preacher over and exclaimed, "What vice have you anyway?" Ah! that is the point. Is it necessary for the preacher to have a vice or vices? No, of all men he should have a character that is holy, just and unblameable so that his messages may be delivered in the unction and power of the Holy Ghost.

HINDRANCES TO REVIVAL.

That there have been Biblical and historical revivals in the Church of God no one will deny. That many people to-day desire to see another great and widespread awakening is unquestioned. No one would, however, be courageous enough to say that the reason for the present conditions lies with God. That being so, the fault must be with the Church. The hindrances to revivals—where are they? *First*, the ministry. Without discussion, only a small remnant in the ministry want a revival. The majority are not preaching to

press believers into Canaan or to make sinners uncomfortable in their sins. They do not believe in penitent forms, enquiry rooms, or personal dealing with the unsaved which carry with them the all-important question, "Do you know your sins forgiven?" *Second*, the official laity. Business and pleasure demand so much of their time, and a revival would mean settling up old scores, and the wiping out of differences of many kinds, hence the official laity as a whole would rather not have a revival. *Third*, sin in the camp. The family of Achan has grown exceedingly large. The Achans in the camp are not dealt with now-a-days so that the purity of God's Church is maintained, hence God does not give victory and send revivals. *Fourth*, ease in Zion. This does not mean that Church members do not work hard. They do, but not at Church work. They support every reform of whatever name. The recreation that they demand is not in visiting the sick, cheering and encouraging the lonely, and helping troubled ones; no! but their recreations must be of the expensive and self-pleasing kind, and attendance at the Church once on the Sabbath day satisfies (?) their heart and conscience.

We might add to the above the lack of prayer and courageous faith, and last, but not least, the antagonism to the Holy Ghost, Who only can make the Church fit for a revival, and Who when He comes "convicts the world of sin, of righteousness and of judgment." Let the Church of God remove the hindrances, and the revival long prayed for will be here.

CHAPTER 31.

PARAGRAPHS ON DOCTRINE—EXPERIENCE—AND
LIFE.

OPERATIONS OF THE SUPERNATURAL.

To be kindly and to do a kind deed is Christian. Even in such a state, and in the doing of such an act one can be led into difficulties unforeseen and also unexpected. Such was my experience. I was pastor of a church in New York State in a town famed as a seat of learning. A friend had gotten into financial difficulties and to help him out I signed a note with him in the bank. This note was to fall due in three months' time. This friend promised that he would care for it when due. Time passed on and the matter had entirely escaped my mind. Indeed any necessity for remembering the affair seemingly did not exist.

However, one morning there came a letter to me from a person whom I had seen but once. This man lived in California, three thousand miles from New York, and that he should write to me at all was a mystery. In the letter he enclosed a handsome cheque and that was also a mystery, but when I hastened to the bank and presented the cheque for payment I was for a moment dumbfounded when the banker informed me that the note I had signed was due and unpaid and the *cheque I presented was for the exact amount.* The mystery was cleared up. I needed that money to keep my ministerial standing one hundred per cent. right financially, and that a child of God living three thousand miles away should be impelled to send the needed money and that the money should arrive on the morning of the day when needed may seem to unbelievers as merely an instance of chance or luck but to me it was the Supernatural operating in the affairs of my life and taking care of my need.

In the same town my Church had owned a residence for the preacher for many years. It was a mere shack. For warmth in winter time the outside was as good as the inside. The congregation was poor, and to tackle the building of a superior manse on a fine corner site seemed beyond their ability. A business man with whom I had social intercourse told me blandly "that the belief of many was that my congregation could not build a chicken coop." Yet even knowing this we entered upon a "faith enterprise" to build a new and beautiful house.

Possibly six weeks before the completion of the structure, one morning at family prayers the Lord spoke to me and directed me to visit an old man by the name of Green. He lived six miles away, and I had no means whereby I could reach him, the roads being filled with snow and a horse and sleigh were necessary under the circumstances. An official, a brother, over sixty years of age, and who having married late in life was interested in an heir that had been born just about three weeks before, and who had no liking for a six mile trip in extreme cold and through deep snow, was interviewed and asked to drive me over to see this old man. It was hard to move him to make the journey, and on the way I could not engage him in conversation, as he judged that I was making a vain visit, that nothing would come of it and it was foolish to think that this old man would ever be sympathetic towards our work and enterprise.

Finally, we drove up to the door, and the door opened before we could knock and the first face we saw was the face of the banker from our own town. The banker smiled upon us and gave me a special nod, at the same time telling the old man who I was, and instantly he replied, "Ah! John the Baptist has been here before you." He took me into his library and wrote out a cheque without even allowing me time to say a word, and without even asking me any questions. The fact was the banker was used of God that morning to

prepare him for my visit. The Divine resources were opened up. We had to dovetail into the plan. Surely it was not a mere whim for me to take it into my head to make such a journey at such a time. It was easier to stay in comfort at home, but God was working out His answers to our faith in building a house for the oncoming preachers in that charge.

It is fine to be in the Divine plan. The building of the new Congregational Church in Ardrossan is recent and known history. The estimates were around £3,400, but when we came up to the opening and the accounts were being tabulated, I was greatly concerned when the amount needed was around £4,400—practically £1,000 more than the first estimates. At the opening, the weather was the worst for rain that had been experienced for a long time. The damp outside added to the difficulties inside. The whole atmosphere was depressing. The appeals for help financially were made but the response did not meet expectations. The pastor and officials were certainly facing great and immense responsibilities. Success or failure were in the balance and would be known within a short time. God, however, had not forsaken His own.

The Dedicatory Services were held over two Sabbaths. The second Sabbath I exchanged with Rev. Mr. Wilson, the Chairman of the Congregational Union of Scotland, and who was pastor of New Street Church, Paisley. Monday morning at the breakfast table, and before I had hardly begun to eat, a deep feeling of God's presence was upon me. I could not keep still on the chair and eventually I spoke to my hostess, Mrs. Wilson, pleading to be excused and not to seem abrupt in making such a hasty departure and I explained that I was sure that I must leave and leave immediately. On being excused, I hastily put on my coat and hat lifted my bag and umbrella, took good-bye with the friends and when through the door literally ran all the way to the station. I had travelled from Ardrossan to Paisley via Glasgow by the then Caledonian Railway and on reaching Gilmour Street.

station I found that the Caledonian train for Glasgow had gone, but on another platform was a train for Glasgow by the Glasgow and South Western Railway. I paid the extra fare, jumped into a compartment bound for Glasgow for a connection by the Caledonian Railway for Ardrossan. On the train I looked up my diary to find the time of my connection, and found to my dismay that I would be too late for the forenoon train for Ardrossan. There would be a difference of more than fifteen minutes.

On arriving at St. Enoch station I walked over through Buchanan Street and Gordon Street to the Central station, and though I arrived fifteen minutes late for the Ardrossan train, what was my surprise to find the train still at the platform as if waiting for me. There were no special crowds to cause delay, and immediately I entered a compartment off the train went. The hour or more on the journey was spent in meditation and prayer. I was quietly confident that the Blessed Spirit would lead me on. Two places were in my mind when I arrived in Ardrossan. Where should I go? Go home and find there the answer to the leadings of the Spirit? Or go to the Church and there solve the mystery of God's dealings with me? The Spirit constrained me to go to the Church, and when I entered the building, aside from the Church officer who was busy cleaning the auditorium, there sat Captain John Smith who, when he saw me, exclaimed, "Man, I have been waiting to see you. Mrs Smith and I want you to come to our house after lunch. We have decided to give £1,000 towards this new Church property and we want to discuss the proposition with you as soon as possible."

The result of the interview was this, the £1,000 was paid to the Church, and the Church agreed to give the Captain and Mrs Smith an annuity during their lifetime. However, years before they died they relinquished their annuity. This gift saved the future of the Church. The debt would otherwise have practically swamped the life of the congregation. How glad all were for this wonderful help! It was really

God that came to our help. Why should I be impressed to leave Paisley? Why should the train be late that Monday morning? Why should there be no mistake in the choice of place? Why should Captain Smith be in the Church waiting for me when he knew I was in Paisley over the week-end? God was dealing with both of us, and His plan never miscarries when we obey the leadings of the Holy Ghost. Much more could be written on the "Operations of the Supernatural," but these instances are sufficient to encourage all who are involved in matters that concern the Kingdom, that God is on the throne and He rules that His glory may ever be seen on the earth. Hallelujah!

SINS AND SIN.

Sins consciously bring condemnation. This is the experience of both sinners and believers. To knowingly violate the law of God is to be classed as a transgressor. All transgressors are only freed from condemnation through confession of guilt, and accepting Jesus Christ as their Saviour by faith. In this the work of regeneration is manifest, and the blessing of justification is established. This is the first work of grace.

Sin, or depravity, or the "old man" when revealed as a state or entity in the heart also brings condemnation to every true believer that has a passion to be like Jesus. The agony that the child of God suffers because the Holy Ghost has revealed this unclean and unholy presence is intense. It often takes the believer a long time to understand that he is not responsible for having the "old man," but is only responsible for keeping him. What true believer delights to keep the "old man" with his deeds! Knowledge of this state means a cry for deliverance. And deliverance comes when the believer believes (1) that the state of sin exists (2) that Jesus has provided a cure in the sacrifice of Himself (3) that through faith the remedy for depravity can be applied now (4) that the complete and entire consecration the Holy Ghost

comes, destroying sin in the heart, filling the temple, thus instantaneously sanctifying the believer wholly, so that thereafter the result is holiness of heart and life. This is the second work of grace.

THE QUESTION OF DRESS.

How should holiness people dress? This question ought to be answered in a plain, sane and scriptural way. The discussion when based on personal feelings and the words and experiences of extremists tend to fanaticism of a dangerous kind—ending usually in a censorious and carping spirit. When, however, the question of dress is ignored it has the effect of injuring the doctrine and damaging the professed experience of holiness.

A right exegesis of the passages relating to this interesting subject in the New Testament (1 Tim. 2: 9, 10. 1 Peter 3: 3) would destroy extremists in either direction and end in us being just right in our conscience both towards God and man. Too many seem to think that in the Scriptures "modest apparel" means cheap tawdry stuff. They go on the principle that the cheaper the article you buy the more you will have to give to the cause of God. The thrifty housewife knows that the contrary is true. An article worn out in its original make-up is not so cheap as the article that costs a third more, and can be made over if not three times at least twice before being thrown into the rag bag. The apparel of a holiness man or woman should be modest in the idea of what it suggests. Pride or modesty. Fashion or grace. The world or holiness. Modest apparel can either be cheap or expensive, and so can immodest apparel. Do you dress to accord with the spirit of the age? Or do you dress in conformity to the will of God?

You certainly need clothes to wear but does the adorning of them proclaim to all a "meek and quiet spirit?" We do

not believe the "hook and eye" coated man is usually of a meeker and quieter spirit than the "button and hole" coated man. Invisible things may speak of pride more than things visible. Without imitating anyone, this is the standard for the holy people, "Be not conformed to the world" neither in spirit nor practice.

The passages referred to do not mean that the hair should not be cared for, that gold should have no place on your person, or that you should not wear clothing. It does emphasize the thought that the adorning should not suggest the spirit of the world. Does it make a difference what you wear? Surely. Does it make a difference how you wear what you wear? Certainly.

We offer the following propositions as an answer to the question on "How Should Holiness People Dress?"

1. They should dress to prove that the heart is changed indeed.
2. They should dress to show that they have discarded the worldling's conformity and that they have no part in fashion's display.
3. They should dress to exhibit a genuine profession of holiness proving thereby that they are free from the corruption of the world.
4. They should dress to reveal the beauty of Zion that God may be glorified in their bodies, and also made known to the world.

WHAT TO ACCEPT.

Anything in the way of a doctrine, or an experience that makes one's faith stronger, one's hope clearer, and one's life holier should be accepted with joy. Justification does that. Sanctification does that to the full. That is why the Scriptures lay stress on the two works of grace, and why all holiness preachers emphatically, with the power of the Holy Ghost, proclaim the glorious doctrines and experiences of justification and sanctification.

SANCTIFICATION.

Sanctification is the act of God. "The very God of peace sanctify you wholly.....faithful is He that calleth you, who also will do it." The believer need not live in doubt regarding this glorious work. It is God who sanctifieth. This experience is tabooed by many, and is also by many looked upon as a luxury. It is yet again put in the background as contemporary with justification in the matter of time, that when you are justified you are sanctified, or that it is a grace you acquire by growth that perhaps may cover many years before you can claim this experience or blessing. Mixed are the theologians and teachers in their declarations and reasonings concerning sanctification. But every sanctified soul is clear on this fact, that as God justified him a sinner, so God by an act, sanctified him a believer. It is God who sanctifieth.

JESUS NOT A SUPPRESSIONIST.

We once heard an evangelist speak in a conference for the deepening of the Spiritual Life. The subject was: "A Clean Heart." He opened his address by saying: "A good many people are concerned about a clean heart; I am much more concerned about a clean life." He belongs to the school of the suppressionists. Jesus was not a suppressionist. He does not demand a clean life while denying the privilege of a clean heart. Praise His Name! Jesus never taught the doctrine of suppression. He it was that said: "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."

The kind of holiness that Jesus preached is very uncommon to-day. The kind that is common to-day is the kind that makes for popularity and avoids terms that would bring conviction to professing Christians who are really conscious of sin in their hearts and lives.

The suppressionist cry is "not deliverance from sin, but victory while sin remains in you." Do they have victory while sin remains? We have yet to find the Scripture that teaches that grace can only suppress sin in us while we are in this world. Jesus in His teaching said: "Blessed are the pure in heart for they shall see God." In the exercise of His power, He did not suppress the leprosy in the leper, and leprosy is a type of inbred sin, but He said in answer to the plea of the leper, "I will, be thou clean," and the Word says, "Immediately the leprosy departed." Glory to God for deliverance from sin—a clean heart, then a clean life.

A SINNING RELIGION.

The fall of man was a sin tragedy. It brought a great loss—the loss of holiness. It also brought a sad gain—the gain of depravity. This state resulted in a continuous succession of rebellious acts; and it also revealed a condition of proneness to do evil.

The fall of man did not destroy his power of free will. He has ever had the right of choice, and that he has miserably failed to forsake sin is conceded to be because of inherent depravity. In himself there is no good thing. He might be religious but owns up to sin. He might seek to do the works of God, but still acknowledges sin. Herein is the triumph of the devil over man.

All this called forth the wisdom and love of God to redeem man. Not to save him in his sins, but "from his sins"; and not to accept him with depravity, but to cleanse him from all sin, and then receive him into blessed and eternal fellowship, for "Without holiness no man shall see the Lord" was and is ever the purpose of God. This bespeaks a sinless religion. It emphasises the necessity for purity. It precludes the idea that sin is essential in our worship or in our lives. It drives us to this conclusion that "A sinning religion is the devil's religion."

THE DETERMINING FACTOR.

“If ye were Abraham’s children ye would do the works of Abraham.” That is what Jesus said to the people in His day who loudly proclaimed that they were the children of Abraham. The deduction followed that because they failed to do the works of Abraham, they, in doing the works of the devil, were the children of the devil. The Divine One determined their sonship by their works.

This age presents the same anomaly. So many who acclaim themselves to be the children of God have no right to do so. The determining factor is against them. They have professed conversion, possibly professed to be sanctified. They have been and are attached to churches, missions, and other forms of Christian work, hence outwardly they stand in the place of those who are the sons of God. But the question arises, “Do they perform the works of the sons of God.”

The Divine One has given us the real test. Having professed conversion, the Scriptures say, “Whosoever is born of God doth not commit sin.” Or professing the blessing of Holiness the Scriptures say, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Do you meet the Divine test? Whose son are you?

SCRIPTURAL HOLINESS.

This is comprehended in two works of grace. In justification, the work of grace, wherein the sinner through repentance and faith is forgiven his sins, is adopted into the family of God, is consciously brought into communion and fellowship with God, being regenerated, and to these he testifies having the witness of the Spirit. In sanctification, the work of grace, wherein the believer through complete consecration and the Baptism of the Holy Ghost is made pure, is filled

with perfect love, and really becomes a vessel meet for the Master's use. The believer testifies to these results knowing that the Holy Ghost is the witness within.

Confession of sins leads the way to justification, and confession of sin, or depravity, leads the way to sanctification. Since justification is an act of God, and sanctification is also an act of God, it follows that the grace of sanctification which is for the believer is subsequent to the grace of justification which is for the sinner. Any deviation from this is not Scriptural Holiness.

INBRED SIN.

Inherited sin, total depravity, original sin, inbred sin, are terms that stand always for the Scriptural phrases "the old man," "the body of sin," "the sin that dwelleth in me," and "the carnal mind." It does not take a great scholar to understand that these phrases cannot be made to correspond to the actual sins of our lives, or the violations of the moral law of God.

It also stands to reason that the use of other words with reference to the same phrases put them in a distinct category by themselves. We preach and testify that sins are forgiven, or pardoned, and the Scriptures clearly state that "the old man" is crucified, "the body of sin" is destroyed, etc. Here are two distinct operations relating to sin. Two distinct works of grace wrought by God. One for the sinner in his sins. One for the believer who groans for deliverance from the Adamic principle of "inbred sin." The accomplishment of this grace in the believer is through the work of entire sanctification that brings us into the state of holiness.

Praise God for forgiveness of sins. Praise God for the experience that "kills the old man of sin." *Hallelujah.*

THE WILL OF GOD.

“That ye may stand perfect and complete in all the will of God” is the prayer of Epaphras for the Christians in Colosse. It is a most excellent and far reaching petition. “The will of God” is a phrase frequently met in the Scriptures, and doing the will of God is accepted as a necessary proof of living the life of Jesus.

The question arises, “Why is the will of God the only thing insisted upon in the Word of God?” and we answer, “That only in the will of God is the perfection of man reached.”

The will of God concerning Jesus, concerning sin, and concerning holiness, is sufficiently clear that all can understand. Of Jesus, He said, “This is My beloved Son, hear ye Him.” Of sin, the Word says, “Shall we continue in sin that grace may abound? God forbid.” Of holiness, we read, “Be ye holy; for I am holy.” We believe that the prayer of Epaphras included the thought that the perfection of believers could never be accomplished without the revealed Saviour, and completeness of experience meant the absence of sin and the beauty of holiness, and these were comprehended in the will of God. Are you in the will of God? Remember your perfection cannot be realised without Jesus, with sin, and apart from holiness.

WAITING FOR THE FIRE.

These words are a truism. The thought here expressed has been heard in song and prayer for many, many years. Its repetition by the same people, without change, suggests either mockery in their use, or naked unbelief concerning the “Baptism of Fire.”

It is a travesty on faith to be always “waiting for the fire.” The attitude of “waiting for the fire” seems to be an

accepted form of humility, and the testimony that acclaims the experience of having received the fire is considered as coming from a boastful spirit. Did not John say of Jesus, "He shall baptise you with.....fire"? Was this to be a fiction or a fact? Did not Peter say on the day of Pentecost, "But this is THAT which was spoken of by the Prophet Joel"? Had they received the fire? Was that fiction or fact? If the promise is true, then through faith the fulfilment of the promise should be the experience of every true believer.

Beloved, get beyond the stage of singing and praying "waiting for the fire." Sing and pray through in faith until your testimony rings out, "I never shall forget when the fire fell." Amen.

POSITIVE SCRIPTURE.

Positive Scripture is the bedrock of faith. It challenges the ages and encourages all to trust in God. "Ye must be born again" is definite and conclusive. "God sent His Son 'into the world'" is a broadside into the unitarian belief. "Repent ye," "Have faith in God," "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him," are positive in their expression beyond dispute. The very breath of conviction is felt when these Scriptures are read. To reiterate "Unto Him that is able to keep you from falling." "And the very God of peace sanctify you wholly" is to put the soul in a position that no excuse avails in reference to God's power. The Scriptures are triumphant in their superiority over doubt and fear and failure.

PURITY OR POWER.

These two terms are greatly used amongst us, indeed, are in great use amongst all classes of believers. Preachers and people lament the conditions that exist in the churches. Loss of strength is the confession. Power is the desire expressed



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on every hand. Everywhere emphasis is laid down on the need of power. But why emphasise power? Is it not the Divine plan that the believer should have power? Certainly. But does not the proper emphasis on purity give the saint of God the access and privilege of power? Take every outstanding work of Holiness to-day. They were brought into being through the fact that emphasis was put on purity; never because the emphasis was put on power. The preaching of purity brought conviction, and revealed the source of weakness—in-bred sin—and the lack of power. The seeker for purity consciously received power, the power of the Holy Ghost. If you preach and lay emphasis on the necessity for purity, the wrath of carnal Christians and ecclesiastics will be poured out upon you. Such experiences only evidence the power you had through the blessing of purity. The holy people must not change the emphasis. It is much more popular to preach for power, but, not so profitable. It is much easier to move people to seek power, but, it is not so certain in result.

Preach purity, and invite the people to seek purity, and the resultant experience of power will be glorious.

THE MAN FOR THE HOUR.

The man for the hour will not compromise with sin. The man for the hour will not seek the popularity of this day. The man for the hour will preach old-fashioned repentance, and keep sinners moving as John the Baptist did. He will preach the necessity for regeneration that provides for a man ceasing from sin and separation from the world. He will stand by the soul convicting truth that "without holiness no man shall see the Lord." The power of Christianity is holiness. A holy life preaching holiness is invincible. It will destroy every delusion of the age, destroy a "sinning religion," a "natural religion," and every other thing that seeks to do away with the essentials of Salvation. The man for the hour

who engages in this contest against sin, and for holiness, will be true to his convictions, true to the gospel, true to God. He will be strong and very courageous, and will stand up for Christ alone if need be. He knows nothing about retreat. With him it is pressing the battle, daily triumphs, and great victories won for Christ, and always adding to the Church such as are being saved.

IS HOLINESS A LUXURY OR A NECESSITY?

Most people think that holiness is a luxury. A few stand for the fact that holiness is a necessity. The ministry, we believe, is to blame for this state of things. Their attitude towards holiness arises from two causes. First. Their own position with respect to holiness, and the experience they enjoy. Second. The fear of creating unrest amongst their people, and a division of sentiment respecting themselves. Because of these statements questions at once force themselves upon us. Is the ministry of to-day equal to the ministry of the old-time prophets? Is the soft speech, the poetical effusions, and the "dry-as-dust" platitudes of an educated ministry marking the people with contrition, repentance, faith in God and holy living as did the "Thus saith the Lord" of the fiery impetuous God-sent ambassadors of past dispensations? The ministrations within the churches have fostered the physical, mental and spiritual natures in luxury, and that is why holiness is not looked upon as a necessity. *It is a necessity.* WITHOUT HOLINESS NO MAN SHALL SEE THE LORD.

THE CONTENTS OF THE BIBLE.

The display in a shop window is to attract the outsiders to the inside of the place of business. The display is usually confined to the leading lines that are in stock. The leading lines are supplemented by side lines. All are displayed in order to entice and to do business. The Bible has its contents. Many are engaged displaying the side lines in the Bible when they ought to be displaying the leading line—holiness.

What the Bible contains gives the basis of the doctrines emphasised by the churches and men. Every doctrine has a conclusion, and the conclusion is the reason usually given for the preaching of that doctrine. The God of the Bible because of His majesty, power and glory should have homage paid to Him. The propitiation made for our sins through the sacrifice of Jesus Christ exhibits the undying love of God, and should merit our love. The justification made possible for all men through pardon and regeneration reveals Divine mercy, and should be accepted by all now. The hell where sinners go because of unbelief and sin is a place of everlasting torment and suffering, and should be avoided since it was prepared for the "devil and his angels." The heaven—the home of the faithful, the true and the bloodwashed—of glory, of life abundant, of endless union and abiding fellowship is the habitation of the Triune God, and should be striven after and participated in by all, *but in heaven holiness is a necessity.* WITHOUT HOLINESS NO MAN SHALL SEE THE LORD.

HOLINESS THE LEADING LINE OF THE BIBLE.

The Bible declares there is no one greater than God, and that His character is holiness. The place that He inhabits is heaven, and the Word distinctly tells us that nothing that defileth shall enter there proclaiming the fact that holiness is the character of heaven. The blessed Book says that God is omniscient, and that He has fellowship and pleasure only in those whose characters reveal holiness. The Word emphasises the fact that the condemnations and judgments of God were only passed upon men for sin, never for purity or holiness. It contains commands given to the Church that enjoins holiness, "Be ye holy; for I am holy." Through the whole volume terms, significant with but one meaning, and that meaning holiness, are used that all may know that holiness is the outstanding truth of the Bible. It states emphatically that holiness is the character *necessary to get into heaven.* WITHOUT HOLINESS NO MAN SHALL SEE THE LORD.

DECEIVING THE PEOPLE.

Alas! How many are guilty of this who profess to preach the gospel. Many even pride themselves in their duplicity. The preacher who preaches holiness as a necessity is not considered a diplomat in ecclesiastical circles. He rouses opposition, and makes trouble for himself. He ought to preach holiness without the people being aware of the fact. It should be a "sugar-coated" pill which when given will not offend the taste of the "carnal church." In other words every preacher has to acknowledge that holiness is a Scriptural doctrine, and should be preached, and should also be the character of the people, but the majority do not believe that it is a necessity, they think of it only as a luxury. Holiness is a necessity to God. It is a necessity to heaven. It is the leading truth of the Bible. It is assuredly a doctrine to be preached not as a luxury but as a necessity. The people ought not to be deceived about holiness. They should be instructed about this great doctrine and experience. *Holiness is a necessity.* WITHOUT HOLINESS NO MAN SHALL SEE THE LORD.

WE PREACH JESUS.

We preach Jesus as man's sanctifier. Away back in history, God gave His unchangeable command, "Be ye holy, for I am holy." But as man caught a glimpse of the holiness of God, his heart melted with fear and he cried for God to cover his face. But Jesus came and "suffered without the gate, that He might sanctify the people with His own blood" so that now, by this "new and living way which he hath consecrated for us," "we have boldness to enter into the holiest." "Without holiness no man shall see God," so we preach holiness, "for both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren." We preach Jesus as the sanctifier, that every man "may stand perfect and complete in all the will of God."

TOO LATE! TOO LATE!!

The call to salvation has many times been rejected. Rejected not because the need of salvation was not clamant but because of prospective opportunities to again hear the call, and receive mercy from a merciful God.

That many have gone into eternity, alas! unprepared to meet the Great Judge, and to have a judgment that will give effect to the great truth, "to give every man according as his works shall be," is a sad commentary on the procrastination of man.

The natural and physical realms give such evidence of coming changes, changes that are always sure, and oftentimes swift, that they should immediately compel sinners to seek Christ, to accept the terms of salvation laid down by God, and to enter into the blessing of Perfect Love. To do otherwise is to play the fool. To follow the way of sin in spite of the serious warnings of Scripture, that it leads to death and eternal separation from God, is an act unworthy of commonsense, and of the responsibility laid upon every creature to prepare to meet God.

To live out the days of one's allotment and be always putting off the fateful decision with the idea of "time enough yet" is surely laying up a remorse that shall last through eternity with the ceaseless mournful cry, too late! too late!! Ah! yes, too late to again hear the truth that makes man free! Too late to accept the invitation so often given! Too late to look up into the face of Jesus, and in love utter the words, "My Lord, and my God!" Too late to fight the good fight of faith and receive an abundant entrance into the Kingdom of Glory! Too late to meet the loved ones who washed their robes and will sing their Redeemer's praises forever! Too late! too late, Jesus of Nazareth has passed by! Too late, the harvest is past, the summer is ended! Heaven's door forever closed, too late! too late!! too late!!!

A SERIOUS CHARGE.

The Christian Church is ever on probation. Each succeeding generation has attempted to prove the insincerity of the Church. This is largely because of its beliefs and practices. That a serious charge can be made and established we do not deny. The great pity is, that it is true. Take the supreme thought that everybody needs salvation. Does the Church really convey to the man in the street, the sinner, that it exists to imperatively impress upon him the need of salvation? No. Much of the urgency of a personal salvation is reserved for the end of life instead of the beginning. How insistent we are that the dying sinner should find the Saviour, or that the condemned criminal should receive the ministrations of the Church, and become a penitent seeking salvation before the penalty of his crime is paid!

The Church is at fault in its life and ministry. The man in sin, entrapped and enmeshed through the snares of the devil, is saying, Who cares? The urgency of the Church in showing him the way of the Cross is lacking. A few saints believing in a hell for lost souls, and rejoicing in salvation from sin, gather for prayer and in the power of God stand in certain open places, and sing and testify of Jesus, but the urgency is lacking for a dozen may do this where hundreds should be so employed. The truth is the great mass of believers have lost the vision of eternity and hell. They believe in them but do not believe in the import of them. Hell with its endless darkness and its ceaseless torments ought to make us tremendously in earnest to save our fathers and mothers, our brothers and sisters, our friends and neighbours. Then the fact that time is so uncertain proves yet more the necessity for urgency in taking the gospel to all men, and to do it now.

No wonder a dying criminal said, "It seems to me if believed what the Christian people of England say they believe, I would crawl from one end of the land to the other

over pieces of glass in order to save men and women from sin and hell." The dynamic of heaven is the need here. Oh, that the whole Church possessed it! It would be an awakened Church, an aroused Church, an impassioned Church, a spiritually abandoned Church glorifying God in its life, and saving men and women through its zeal and ministry continuously.

A LOST ART.

Prevailing prayer is almost a lost art in the Christian Church. The Church has been influenced by the scientific reasoning of the day. Science objects to the Christian view of prayer on the ground that the laws of nature are fixed and cannot be changed, and that it is presumption for any one to think that such laws can be changed, and as a result of such reasoning prayer has ceased to have its true Christian place in the Church. But miracles have been wrought in the past and will be wrought in the future by believing prayer. It has been written for the encouragement of coming generations, "That the effectual fervent prayer of a righteous man availeth much." The prayer that moves the arm of God is more than the uttering of cold formulas. The history of the Christian Church teaches us that,

"More things are wrought through prayer,
Than this world dreams of."

THE CALL OF THE SAVIOUR.

"He shall baptise you with the Holy Ghost and with fire." The truths of Scripture are many. Hungry multitudes attend great Conventions, and alas often leave them hungrier than when they went. The themes are Love, Compassion, Service, Prayer, Right Living and a Clean Life. Under the spell of the preacher and the gathering, numbers determine to go home and exemplify the teachings given. What sad confessions! Defeat when alone; defeat in the presence of the foes of the Church. Sin with love and all the other

virtues never can unite and work together for peace, victory and power in the life.

The experience every believer needs is an experience without sin in it. That is the call of the Saviour. "He came to save His people from their sins." The Baptism that He baptises with is a "cleansing" baptism. The fire he sends is purging and refining. "Have ye received the Holy Ghost since ye believed?" is the message for to-day. With the baptism of the Holy Ghost love, compassion, service, prayer, right living and a clean life become glorious possibilities and enhance the experience of every believer who thereby are more than conquerors alone and in the presence of their enemies.

PERFECT LOVE.

This is the standard of the Word of God. This is or ought to be, the experience of the holiness people. This is at least, the profession that they make. Perfect love is the teaching of Jesus for He said, "Love your enemies," and "Love one another." Paul taught this experience when he wrote the thirteenth chapter of first Corinthians, and John when he wrote, "Perfect love casteth out fear," suggested and emphasized the same thing.

DOCTRINAL VIEW OF PERFECT LOVE.

The doctrinal view of perfect love is the absence of any sin, or vice, or feeling that would or could possibly accept the opportunity or the occasion to do injury or harm to another, either a friend or an enemy, the presence of a spirit that speaks of protection for the weak, of forgiveness for those who have misrepresented us, of kindness to our enemies past present or future. This statement we think covers the doctrinal view of perfect love, and answers the truth expressed by the blessed Master; "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

CHURCH OF THE NAZARENE,
BURGHER STREET,
PARKHEAD.
SAT. SEPT. 4TH. 1947.

TO THE REV. GEO. SHARPE. D. D.

THE PASTOR, OFFICIALS, MEMBERS AND ADHERENTS OF THIS CHURCH FEEL THAT AFTER A MINISTRY OF 60 YEARS, 12 OF WHICH HAVE BEEN SPENT IN OUR MIDST, YOU DESERVE A TANGIBLE RECOGNITION EXPRESSING OUR LOVE AND APPRECIATION FOR THESE YEARS OF SERVICE AND MINISTRY.

THE BUILDING OF THIS CHURCH, THE CARRYING OF THE FINANCIAL RESPONSIBILITIES ARISING THEREFROM, THE INTEREST MANIFESTED IN ALL THE DIFFERENT DEPARTMENTS OF THE CHURCH LIFE, THE ADMINISTRATIVE ABILITIES SO EVIDENT TO ALL WHO HAVE BEEN ASSOCIATED WITH YOU DURING THESE PAST YEARS, AND THE FEARLESS PRESENTATION OF THE 'WORD' AT ALL TIMES CANNOT BE FORGOTTEN BY THIS PEOPLE.

AS PASTOR OF THIS FLOCK FOR OVER 21 YEARS, YOUR MINISTRY, MISSIONARY VISION AND PERSONAL APPEAL HAVE MADE THEMSELVES FELT NOT ONLY IN THIS COMMUNITY BUT UNTO THE UTTERMOST PARTS OF THE WORLD. FROM THIS CONGREGATION YOUNG MEN AND WOMEN HAVE GONE FORTH TO PREACH THE 'KINGDOM OF GOD' AND TO HEAL THE SICK AT HOME AND ABROAD.

TO ALL WHO HAVE KNOWN YOU AS PASTOR AND FRIEND, YOUR CHARACTER HAS AT ALL TIMES BEEN BLAMELESS. THE LOVE, SYMPATHY AND UNDERSTANDING SHOWN TO THOSE IN TROUBLE AND NEED HAVE EVER EXPRESSED THE LIKENESS OF THE 'MASTER' WHOM YOU HAVE SO FAITHFULLY SERVED. IN YOUR WALK AND CONVERSATION HAS BEEN SEEN THE 'BEAUTY OF HOLINESS.'

IT IS THE PRAYER OF THIS CONGREGATION THAT YOU MAY YET SEE MANY DAYS, AND THAT YOUR LIFE AND TESTIMONY WILL ENCOURAGE MANY MORE TO FOLLOW IN THE 'MASTER'S' FOOTSTEPS.

SIGNED,

PASTOR, *R. Fletcher Tink*
SECRETARY, *James Williams*

thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself."

THE PROFESSION OF PERFECT LOVE.

Words are very easily spoken, and often are easily forgotten. Leaders in the holiness movement urge the children of God to enjoy this experience. They seek to put this truth before them that the truest sign of their sanctification is where they find nothing in their hearts but perfect love for their fellows. This we believe. But how often this means when properly interpreted, that "perfect love" as a profession by some is merely a profession, since they fail to keep the experience inviolate.

No one would tolerate a profession of perfect love with unkind usage of any degree or nature. But what about those who profess the experience and have ceased fellowship with brethren, and have shown a studied aloofness simply because they follow different methods of service for God? Or of those who have failed to keep faith with their brethren because of misunderstandings presented by others? Or of those who have created strained relations because of a confession not made, or a letter not written? These omissions on the part of those who profess the blessing mar the testimony of such, and are just as grievous in the sight of God as if they had given way to outward manifestations of carnality. The blessing of perfect love is dressed in the grace of humility, the spirit of goodwill, and the joy of continued fellowship. The holy people cannot be and are not divided. They have the blessing. Holiness (?) people can be and often are divided—they only profess the blessing of perfect love.

THE OBLIGATION OF GOD.

"As ye have spoken in mine ears so will I do." These words show that God is under obligation to act according to our faith. This should inspire faith in every believer. We

ask for health, guidance in temporal matters, revivals, quickenings and times of blessing. We believe that God can and will give them. We hear sinners plead for forgiveness from a life of sin, too wicked to be described, and too horrible to be remembered. We believe God will do even this.

But when it comes to being pure in heart and having the perfection of love, faith is staggered in many, but God says "As ye speak so will I do." The promised land of purity and plenty is pooh-pooed by many who can pray for health, for temporal and domestic blessings, and for the salvation of wicked sinners, but who do not have faith that God can set them free from "in-bred sin" through the baptism of the Holy Ghost. God is therefore under no obligation to sanctify them. The experience of the unsanctified and of the sanctified arises out of the obligation they have put upon God. "As ye have spoken.....so will I do."

MINISTERIAL LOG.

- 1887 - - - - Student Supply, Oran, N.Y.
1888-89-- - - - Assistant pastor, Gouverneur, N.Y.
1890-91-92-93 - - - First charge, Depeyster, N.Y.
 Ordained Deacon by Bishop Hurst, 17th April, 1891.
 Ordained Elder by Bishop Fitzgerald, 23rd April, 1893.
1894-95-96-97 - - - Second charge, Hamilton, N.Y.
1898-99-00-1901 - - - Third charge, Chateaugay, N.Y.
 These charges in the Methodist Episcopal Church, Northern
 New York Conference.
- Nov. 1901-02-03-04-05. Congregational Church, Ardrossan,
 Scotland.
- Sept. 1905—Sept. 1906. Congregational Church, Parkhead,
 Glasgow.
- Oct. 1906-07-08-09-1910-11-12-13-14-15-16-17-18-19-1920-21.
 Minister, Church of the Nazarene, Parkhead. President
 of Nazarene College. Closed on account of war conditions.
 Editor, The Holiness Herald. Also from 1915 District
 Superintendent of British Isles.
- 1922-23 and parts of 1924 - - - District Superintendent
1923-24-25-26. Missionary Superintendent by appointment
 of the General Board. The field covered Africa, India,
 Palestine, Syria and Cape Verde Islands.
- 1926-27-28. Pastor of Motherwell Church and President
 and teacher in Bible College.
- 1928-29-30-31-32. District Superintendent of the British
 Isles. On the 23rd May, 1929, received the Honorary
 Degree of Doctor of Divinity from Olivet College,
 Illinois, U.S.A.
- 1932-33-34-35-36-37-38. Second pastorate in Parkhead Church.
 Retired in the spring of 1938 from the active work as a
 pastor. Since then I have had two short pastorates in
 Motherwell. Have preached all over the District. Have
 held administrative posts in the District and since April,
 1921, have cared for the Pawson estate left to the Church
 by Mr George Pawson, Morley, Yorkshire. Parkhead
 Church recently honoured me with the title of Pastor-
 emeritus.

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