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Church of
the Nazarene
in the
British Isles
Sharpe



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A SHORT HISTORICAL SKETCH
OF THE
CHURCH OF THE NAZARENE
IN THE BRITISH ISLES.

BY
THE REV. GEORGE SHARPE.

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CONTENTS.

	PAGE
The Plan of God - - - - -	5
Crossing Bridges - - - - -	7
The Experience Tested - - - - -	9
First Charge in Scotland - - - - -	12
Helping the Lord - - - - -	16
The Eviction - - - - -	19
Abundant Life - - - - -	23
First Business Meetings - - - - -	27
A New Edifice - - - - -	32
Expansion and Growth - - - - -	34
Expansion and Growth—CONTD. - - - - -	45
Disappointments - - - - -	52
Transitions - - - - -	55
Statistics and General Interests - - - - -	58
The Security of our Faith - - - - -	62

CHAPTER 1.—THE PLAN OF GOD.

Thirty 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 then 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 thirty years ago 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 prayer in the world to-day.

CHAPTER 2.—CROSSING BRIDGES.

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 sub-conscious 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 we 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.

CHAPTER 3.—THE EXPERIENCE TESTED.

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 Ardrossan, 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.

CHAPTER 4.—OUR FIRST CHARGE 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 unsanctified. 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.

CHAPTER 5.—HELPING THE LORD.

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 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? Or have they been deluded by evil spirits? 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 6.—THE EVICTION.

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.

"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:—

“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 holiness 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. Two have gone to glory: Andrew Robertson and William Barrie. They never wearied in the fight for holiness. Two remain with us: Robert Bolton and Thomas Gray. 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 sung 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.

CHAPTER 7.—ABUNDANT LIFE.

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 despitefully 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 Faith 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 house 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.

The writer cannot forget some amusing things in those early days. In passing through the streets from his home either to services or on business it was no uncommon thing to see people peer 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 outre 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.

CHAPTER 8.—FIRST BUSINESS MEETINGS.

In a historical sketch like this I deem it important to give the three first business sessions held by the new congregation. They will answer many queries in the minds of those who have united with the cause in recent years and also will be helpful in many directions.

Minutes of the First Business Meeting.

Great Eastern Road Halls, 6th October, 1906.

In consequence of the decision of the members of the Parkhead Congregational Church, at a special Church business meeting, held in the Church, on Saturday, 29th September, 1906, the minor section of which took exception to the Church's decision on the question then at issue, viz. :—

1. That said special meeting was insufficiently notified for the transaction of the business it admitted.

2. It departed from precedent and Church policy by moving that the pastor, Rev. George Sharpe, vacate the chair, and afterwards refused him a hearing, viz., on his attitude on the preaching of holiness.

3. Further, dispensing with his services as pastor of the said Church, without giving intimation of the intention on convening said meeting.

These reasons induced said section to meet together for Public Worship. This they did in the Great Eastern Road Halls, on Sabbath, 30th September, at 11 a.m., and also at 7 p.m.

A notice was read convening a meeting for Church purposes, on Saturday afternoon, 6th October, 1906, and the Rev. George Sharpe (late of Parkhead Congregational Church) and about 60 demitted members of said Church met in the Great Eastern Road Halls to consider the inauguration and formation of a new Church in which to worship God and to carry on aggressive Christian work.

After praise and prayer, it was heartily and unanimously agreed by those present, on the motion of Mr R. Bolton, Senr., seconded by Mr Andrew Robertson, Senr., that we accept the Rev. George Sharpe as pastor of our proposed new Church. In a few remarks Mr Sharpe stated he was pleased to accept the call, and also pleased that those present showed such confidence in him at this trying time. He was assured that with their co-operation and help they could have a Church in Parkhead where the saving truths of the Gospel of Jesus Christ would be preached, and where, without division and schism the doctrine of Entire Sanctification could be declared as taught in the Word of God. It was because of this doctrine they now suffered and for which he had been unmercifully treated and illegally voted out of the ministry of the Congregational Church, on Saturday, 29th September, 1906.

The next business for consideration was the appointing of a secretary, and on the motion of Mr Andrew Robertson, seconded by Mr John Robb, it was unanimously agreed that Mr R. Bolton, Senr., act as secretary of the Church. On the motion of Mr J. Robb, seconded by Mr J. Brown, it was unanimously agreed that Mr Andrew Robertson, Senr., act as treasurer. Proposed by Mr A. Robertson and seconded by Mr William Barrie, and agreed to that Mr J. Robb be appointed leader of praise.

Messrs Robert Bolton, Andrew Robertson, William Barrie and Thomas Gray were unanimously appointed Deacons, they having formerly been Deacons in the Parkhead Congregational Church. Mr Bolton, having served a much longer term in that office than the others, to be considered senior Deacon, the seniority to follow in the order mentioned. It was next agreed that the Pastor and Deacons form a committee to consider and draw up a basis of fellowship for acceptance into membership of the Church.

Messrs Jackson, Grainger, Brown and Cullen were then appointed to make the best possible arrangements for hall accommodation at least up till May of next year for meetings on Saturday evenings, Sabbaths all day, and Wednesday evenings for the weekly prayer-meeting. It was agreed that the Communion be observed at the close

of the forenoon service on the first Sabbath of each month, and that stated business meetings be held every three months.

Our Pastor next made mention of the propriety of starting a Sabbath School for the sake of the many children connected to the families in our Church, and that Mr Bolton act as Superintendent. This was cordially and unanimously agreed to. On the suggestion of Mr Robertson, it was moved by Mr Mitchell, and seconded by Mr Jackson that books be purchased to suit the needs of the secretary and treasurer.

It was on the suggestion of the chairman, unanimously agreed to that all monies, cheques, postal or money orders, etc., made out to and in favour of the Church, be lodged on its behalf in the Commercial Bank of Scotland (Parkhead Branch) on the endorsement of the treasurer, Mr Andrew Robertson, and that any and all cheques for the withdrawal of any money that may be standing at the credit of the Church, or part thereof, shall be, until further notice, signed by Mr Alexander Stevenson, Tailor, 1328 Duke Street, in conjunction with Mr Andrew Robertson, 234 Westmuir Street, the treasurer.

A conversation took place regarding the name of the newly-formed Church. Several names were suggested by the pastor and others, but it was agreed to leave this matter for further consideration and settlement.

This being all the business the meeting was closed with praise and prayer.

(Sgd.) ROBERT BOLTON, Secretary.

Business Meeting Re Name of Church.

At a business meeting held at the close of the prayer-meeting, on Wednesday evening, 17th October, 1906, for the purpose of agreeing as to the name of the church. After a short conversation on the matter, Mr Bolton, the secretary, stated that he had pleasure in proposing that the title of our Church should be "Parkhead Pentecostal Church." This was seconded by Mr Barrie, and cordially and unanimously agreed to. There was a good attendance of members present.

(Sgd.) ROBERT BOLTON, Secretary.

Business Meeting Concerning Finance.

In response to a special announcement on Sabbath, 21st October, a meeting of members was held the following Wednesday after the prayer-meeting. There was a good attendance of members, and as the pastor was asked to retire, Mr Bolton, the Senior Deacon, took the chair. He intimated that this meeting was called at the request of the Deacons, to consider the Pastor's salary, but, before discussing the matter, in the absence of the treasurer, he submitted a short financial statement prepared and sent by the treasurer, Mr Robertson, which showed an income of £25 1s 1½; expenditure, £5 15s 9d; balance, £19 6s 1½. This was considered very satisfactory. He also intimated that the Deacons had had under consideration the pastor's salary, and were unanimously agreed that we should at least endeavour to pay him at the rate of £180 per annum. After a very short conversation on the matter, Mr John Brown proposed, and Mr William Barrie seconded that we pay the pastor at the rate of £200 for the first year. This was readily and heartily and unanimously agreed to. Mr Bolton remarked that as the Parkhead Congregational Church dismissed Mr Sharpe, paying him two months' salary, that we begin to pay the pastor at the expiry of the two months. On the motion of Mr Barrie, seconded by Mr Peter Mitchell, it was unanimously decided that Mr Sharpe receive payment dating from the inception of the Church.

On the motion of Mr Jackson, seconded by Mr Brown, it was agreed that the next business meeting be intimated two Sabbaths, from the platform. Mr Grainger, on behalf of the Halls Committee, stated that he made enquiry regarding the cost of the halls, hiring them completely. The terms submitted by the proprietor were a five-years' lease at £40 per annum. It was decided to take no further action in the matter meantime.

(Sgd.) ROBERT BOLTON, Secretary.

These Minutes reveal three outstanding things: (1) Unanimity in the formation of a Church where holiness could be preached. (2) Unanimity in the desire that the pastor should be the Rev. George Sharpe, although all

knew the history of the opposition to him and the many things uttered against him. It was certainly a real vote of confidence. (3) The unanimity and faith of the congregation in its ability to give the salary they voted to give, not knowing what expenses were to be faced in the future months. These early doings convinced all of success in the future.

CHAPTER 9.—A NEW EDIFICE.

It was evident from the beginning that the Halls where the congregation met for services were insufficient for the needs of the work. 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 weeks 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 St., 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 £3000 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 in this year, 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, 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 the ministry of the Rev. George Sharpe he had had the assistance of the Rev. Edmund Roach and the Rev. W. L. Telford, but other changes took place this year. The Rev. James Jack was inducted as pastor, the Rev. George Sharpe eventually resigning to give his whole time to the work of the District. Bro. Jack gave three years to the work and during his term of office the halls were extended, this extension increasing the value of the property by £1000. The money loaned on this extension will be paid for during a term of years. 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 is now the present pastor.

CHAPTER 10.—EXPANSION AND GROWTH.

The opening of the new edifice in Parkhead renewed interest in the doctrine and experience of holiness. The visits of outstanding evangelists and preachers from the United States did much to establish the work. Drs. Fowler, Hills, Carradine, Reynolds, Walker, and Revs. Kunz, Stalker, Roberts, Suffield and others all helped through the ministry of the Word.

That new Churches would spring up in different parts of the country had not entered into the vision of the pastor and officials of the Parkhead Church, but it was not long before activities were in evidence and it was a question whether Churches or Missions or Leagues of Prayer would ultimately result. The first Churches formed were in Paisley and Uddingston, and as a recent issue of the "Holiness Herald" gave a historical sketch of these and the other Churches in the British Isles District, I now reproduce them in this short history. They are given according to the time of their organisation.

PAISLEY.

The above Church was commenced in New Street Hall, on 4th March, 1909, with a membership of 40. The Rev. J. E. Watson, pastor. Sabbath School was started at the same time with a membership of 50 scholars and 10 teachers—Mr Wallace superintendent.

In spite of much opposition and many things to hinder, this Church has held steadily on its way, never lowering its standard for true Scriptural holiness.

Thousands have made a profession of trusting Christ for salvation through faith in His atoning sacrifice. Many others have entered into the glorious experience of entire sanctification. After 17 years the Church is bravely carrying on, preaching the full Gospel for which we stand, both outdoors and in. We have our own Church premises now in Marshall's Lane, where God is continually setting His seal to the work He has called us to do.

Our membership to-day stands at 70. Our Sabbath School has a membership of 110, with 14 teachers—Mr Wallace still superintendent. We have a good Young

People's Bible Class—Mr M'Lachlan, Leader.

Miss Preston carries on a splendid work amongst the children and young people on Wednesday evenings with good success. Our Women's Meeting is also very encouraging.

This Church has had the ministry of John E. Watson, J. H. Farmer, W. L. Telford, J. D. Lewis, and E. T. Herringshaw. Intermittent service has also been given by the following brethren:—Robert Purvis, K. M'Ritchie, and Peter M'Leod.

UDDINGSTON.

“Shall I offer unto God of that which cost me nothing?” (2 Sam., 24, 24). This question was answered by a small company of fourteen who, on 15th March, 1909, stepped forth in faith and identified themselves with Him who “suffered without the camp.” It cost much then and through succeeding years—just how much is between those pioneers and God.

The first place of worship was the Lesser Public Hall, and the services were conducted by promising young preachers from Parkhead Church, one of whom is our present District Superintendent. By the end of March a hall in the village had been secured. Originally a bakery, it had become a dance-hall, then a training hall for boxers. This hall was rented, cleansed and consecrated in March, 1909. It was a sanctuary, but its entrances and exterior appearance were thorns in the flesh to the members of the Church. Dr. Hills once described the building as the “Cathedral” of the Nazarene Churches. For thirteen years God kept the Church in this obscure back-court, thereby, we believe, testing the mettle of his people. On 11th November, 1922, the new Church was opened on a prominent site in Old Mill Road, near The Cross. The ground site had been bought some years before at a cost of £325. This was fully paid before the building was erected. The whole property (which includes ground site, building and furnishings) cost £2,150. The indebtedness at present is about £800. The church membership roll has never exceeded thirty-seven.

Andrew Robertson, Jr., Edmund Roach, Peter Clark

and James Jack have ministered faithfully and efficiently to the Uddingston Congregation.

Against prejudice and ostracism the Church had to put up a stiff fight, handicapped by the youth and inexperience of most of its little band. But in the leadership of the late Bro. Turnbull it was indeed blest, and Uddingston church members are grateful to God for raising up such a Joshua just when such an one was most needed.

From earliest days the Church concentrated on the work amongst the children. The first services for young people had an audience of about ten. But the numbers multiplied and a Sunday School was organised about 1910, with Office-bearers and Sunday School Board. About 1915 saw the first Bible Class formed from the senior scholars of the school. Mid-week meetings for children only soon became a feature of the winter's work. Children from "a' airts and pairts" of the village drifted in to hear the Gospel story. This season of ploughing and seed-time was tedious and little result was seen for the time and energy expended, but now we are beginning to see the harvest appearing. One by one, those little ones, now youths, are returning and finding salvation. They bid fair, under God, to become stalwarts in His service.

Uddingston Church has always been self-supporting. No appeal was ever made for help from the Home Missions Fund. Tithes were brought into the storehouse for self-support, mission work and district offerings. Many times financial difficulties loomed ahead, yet when crises arose God somehow rolled the stone away and saw us through. Praise His name! This fact, I believe has greatly strengthened the sure conviction of the members of Uddingston Church that God is with them indeed. Two winters ago work was definitely started among the women. Meetings for women were held each Monday evening, with one Monday in the month devoted to missionary work and effort.

“Blessings new He’s still bestowing
 And our cup is overflowing,
 And the end is not yet;
 Praise the Lord!”

MORLEY (YORKS, ENGLAND).

History resolves itself easily into biography. Institutions are born in the experience of individuals. The Morley Church was conceived in the experience of the late Mr George Pawson. When a young man, under the preaching of the Rev. James Caughey, the eminently successful evangelist, Mr Pawson was brought into an experience of God's grace so pronounced as to be an outstanding Spiritual blessing — really, a "second work of grace," bringing with it the witness of entire sanctification. He nourished his new life with Bible study, and the works of Caughey, Finney, Upham, and others of the same devout mould. As the years advanced he felt constrained to emphasise this experience which he believed to be in the purpose of God for all Christian disciples. In a vestry of the Church to which he belonged he opened a Bible Class for adults and there propounded the way of holiness. However, this door closed.

When God closes doors He opens others, and He opens doors as the sunbeams open the rosebuds. Mr Pawson visited Star Hall, Manchester, where special services for the promotion of holiness were being held. The Rev. George Sharpe, who had just organised the Pentecostal Church in Glasgow, was one of the speakers. After an interview with Mr Sharpe, Mr Pawson decided to open up work in Morley under the Pentecostal Church. Whereupon some old offices belonging to Messrs Pawson Bros., quarry owners, were fitted up for services. The Rev. John E. Watson was sent to open up the work and consolidate any forthcoming developments. Mr Watson commenced his ministry in Morley on August 16th, 1910. It was a great venture of faith, but hopes were realised, and the Church soon organised, the membership gradually increasing. The office buildings were extended, and the present schoolroom was the Church. Further, the present beautiful Church was built adjoining the offices and opened on February 14th, 1913. Mr Watson continued his labours for about six years. He was followed by the Rev. H. E. Jessop, whose able ministry maintained the Church during the dark and difficult days of the Great War.

The Rev. J. H. Hynd succeeded Mr Jessop on June 21, 1919. During Mr Hynd's ministry, Mr Pawson passed away after a week's illness, in his 71st year, and was laid to rest in Morley Cemetery, on May 3rd, 1921. The church is his lengthening shadow, under which the weary and heavily laden still find rest. He will some day rejoice to know that his work was worth while. God continues to bless the labours of the faithful ones who have stood by the work throughout all the sunshine and shadow of its history. These choice souls turn the mind to the word of Isaiah—they are the holy seed, "As a teil tree, and as an oak, whose substance is in them when they cast their leaves: so the holy seed is the substance thereof." So the work goes on.

Christ the Head and Corner stone;
 Christ is made the sure Foundation,
 Holy Zion's help forever,
 And her confidence alone.

BLANTYRE.

The work here had its beginning when Bro. John D. Drysdale commenced a Sabbath School in the Caldwell Institute. His labours among the children were so blessed of God that an invitation was given them to invite their parents to cottage meetings which he had commenced in different parts of the village. God still continued to bless our brother's efforts, the result being that in March, 1908, the Blantyre Holiness Mission was formed and meetings began in the Caldwell Institute. In March, 1910, at a business meeting, presided over by the Rev. Geo. Sharpe, and held in the home of our late Bro. Barr, the Mission was changed into Blantyre Pentecostal Church, and Bro. George Dempsie was appointed as the first resident Pastor, and the Church opened 19th November, 1910.

Since then the Church has had a somewhat chequered career. Bro. Drysdale went to Ardrossan; Bro. Dempsie launched out into a larger field of service, while others of the Church sought pastures new. The few who were then left, being unable to support a Pastor, little or no progress was made. During those lean years the devil seemed bent

on crippling our work, and no doubt he would have succeeded in doing so, had not our late Sister Fleming been so determined to defy him. How we praise God for her, and as a Church we trust that the banner of Holiness which she kept unfurled to the breeze may long be kept flying by those who are following in her steps. The faith of the faithful few had still yet to be severely tested, and after receiving a set-back from which many thought the Church would never recover, the Rev. K. M'Ritchie accepted the Pastorate, and through his untiring efforts the Church was cleared of all debt, and was placed once more in the position where progress could be made. As a result of our brother's translation to Perth Church, the Rev. William Turnbull succeeded him as pastor, but his stay was a brief one, for, after a short ministry of eight months, God saw fit to take him home.

We thank God for Mrs Mackie, Mrs Fisher, Mrs Cherrie and Miss Reid, of the originals who are still with us to-day. They have done much sowing, but they, along with us, believe that in due season we shall reap if we faint not.

Pastor James B. MacLagan was the successful pastor for over three years. He has been succeeded by Pastor E. Tokley. The future is a bright one as the fields are already white unto harvest.

GILDERSOME (YORKS, ENGLAND).

The small Nazarene community in Gildersome, a village of three thousand inhabitants, has for its House of Worship an ancient Methodist Chapel built in 1805. Before being transferred into their hands, it had for a number of years served as a furniture store—its original owners having built a more commodious building. The complete scheme of renovation necessary, required an expenditure of one hundred and forty pounds. This sum was generously subscribed by the late Mr George Pawson, another evidence of the Christian benevolence of that illustrious layman, and father of English Nazarenes.

The reminiscences of aged inhabitants reveal that this unattractive looking little building possesses associations—interesting to all labouring for the revival of the Wes-

leyan doctrine. Fifty years ago the services conducted in it by the old-time Methodist itinerants were attended by remarkable spiritual phenomena. Men and women being so affected by the preaching that in their haste to reach the altar they scrambled over the pews in front of them. Tradition claims that the great Wesley himself preached for the original congregation in a building a few yards away. This may be quite authentic, as Birstal, a recorded scene of Wesley's labours, is only a mile away.

The organisation of the Church on July 11th, 1911, was the outcome of a series of special services conducted by the Rev. John Watson, of Morley. A number of the original Charter Members are still in active connection with the Church.

Mr Roach was the first minister to be inducted into the pastoral charge. The esteem and confidence with which he is held by all in the village bear striking testimony to his irreproachable character, and to the value of the services he rendered. Upon his translation to Uddingston the work was taken up by the Rev. Peter Clark, this being the first charge of our present District Superintendent. Under his wise administration the Church flourished during the difficult years of the war, and extended her influence as a result of his energetic enterprise.

The present pastor, George Frame, was introduced to the congregation on May 3rd, 1924, and found it no small task to take the place of predecessors who did not hesitate to sacrifice and expend themselves in their labours. He found a small but faithful band of saints, who zealously retained the glorious traditions of our church, and who courageously responded to every call made upon them. Gildersome still fulfils the function for which it was founded, namely, to bear testimony to the saving and sanctifying power of Christ. We remain a stronghold for the evangelical faith, and our lives and services are dedicated to the holy cause of winning Gildersome for Christ.

PERTH.

The space given to us forbids an exhaustive history of this Church, but we might look at it under three heads.

The Birth of a Church.

Perth, to many, is the mother of the Holiness Movement in Scotland, because here the Pentecostal League made its Scottish Headquarters for many years and the Perth saints reflect the teaching of such mighty men as Reader Harris, K.C., John Thomas and others. About the year 1908, many of the brethren who had been members of the Railway Mission and League, though members of other Churches, found themselves, because of their consistent testimony to Holiness of heart and life, out of fellowship in their churches. To know the mind of the Lord was more to them than all else, so six of them determined to tarry before the Lord, and so clear was His Mind revealed by such passages as Isa. 55, 2, that they determined to organise a mission on clear Holiness lines and if this succeeded, to finally organise a Church for the preaching of Holiness.

On the 2nd of May, 1909, the Perth Holiness Mission was organised and (the now) Rev. James Jack was elected leader. For three years this organisation continued until, on the 21st of March, 1912, by the mutual consent of the mission members, the mission became affiliated with the Pentecostal Church of Scotland and the formation of a Church was moved by Mr William Stewart, seconded by Mr James Robertson, and duly carried by the unanimous vote of the members. The mission leader was elected Senior Deacon. The following Sabbath we read in the minutes that the movers were elected to the office of Managers, and that Mr John Duncan was elected Treasurer. To read the Minutes and hear the brethren speak of those early days is to the reader or hearer a romance of faith.

The Calling of a Pastor.

Attracts our attention next in order. After two unsuccessful efforts we read that on the 8th of June, 1913, the Rev. W. E. Smith, a son of Canada, and a minister in the Methodist Episcopal Church of the North American branch, had accepted the call and was inducted into the pastorate on that date.

To the writer this was the right man, in the right

place, at the right time, because he had a clear vision of that which the young mission required in its becoming a Church. He had the zeal of a Wesley, and the untiring vigour of a Saul of Tarsus, and it redounds to the credit of the brethren under the leadership of this man of God that we read in the minutes of the Church that on the 10th day of January, 1914, the present church building was dedicated with fitting services. Before the 8th of June the idea of a building was not thought on, but on the following January it had become an accomplished fact.

The following pastors succeeded Bro. Smith: Bros. Miller, Telford, M'Ritchie and Cubie.

The Membership.

Of such a Church naturally attracts our attention. Were they wealthy? Did they have men of great representative value in their midst? It must be admitted that they were all great men of faith. The membership was (and is to this day) made up of hard working trades men and women. employed on the railways, in the factories, and shops, but they were full of faith and the Holy Ghost.

They had a mind to work and to give, with the result that three years after the dedication they could sing the doxology in their own Church being free from debt.

The Growth of the Church.

In the year 1912 there were thirty members taken in at the formation of the church. At the last District Assembly there were 56, being doubled in these few years.

This shews a healthy growth when we consider that there are always a few who run to anything new and then fall out by the way, and that we have given our quota to the work of the Lord, etc., so that we are encouraged to look up and expect greater things than ever before in the oncoming winter.

Perth, then, is a Church which was not born in a revival fervour or in haste but in the secret place of prayer, and so long as she retains this spirit of prayer, she will live and grow. The great burden of the people here is for a gracious revival in the city, district and over the entire connection, and our cry is, "Oh, Lord, revive thy work in the midst of the years; in wrath remember mercy." Amen.

ARDROSSAN.

A Scotsman, and native of the town of Motherwell, the Rev. George Sharpe, an ordained minister of the Methodist Episcopal Church, U.S.A., was especially burdened to pray the Lord to raise up someone to make known the message of "full salvation" in his native land. To be so concerned as to pray in this way betokens vision. But, of course, for such a work, the one so raised up must have vision just as clear, and thus it is that we are often called upon to answer our own prayers. This is just exactly how it happened when twenty-five years ago the Rev. George Sharpe began his ministry in Ardrossan E.U. Congregational Church.

The saintly Dr. Morrison whose message of "Salvation free to all" brought to thousands deliverance from the fears of Calvinism, would, I believe, have welcomed the message of the new preacher with its inherent qualities to further brighten Scotland by a second blow to Calvinism. For had not the two men made very similar discoveries?—One, that the Cross work of Jesus Christ in its merits and efficacy extends to the uttermost parts of the earth and every child of man; The other—that through the same sacrifice on Calvary it is the birthright of every child of God to have the last remains of sin purged out of the nature and the deepest needs of the soul provided for.

The building in which we now worship is the one in which Mr Sharpe began his Ardrossan ministry. It soon proved too small, however, to accommodate the increased congregations and so the new building in Glasgow Street, for which the site and plans had already been procured, was now made necessary.

After a stay of about four years the call came from Parkhead Congregational Church, Glasgow, and was accepted; but the man who prayed for someone to be raised up to preach Scriptural holiness in his native land had left his message burning within the hearts of a few, who, in turn, became anxious to tell of the inheritance there is in Christ for every believer.

What "ups and downs" and testings their consecration afterwards meant to those brave hearts would make an

interesting and inspiring history, but must not be allowed to encroach upon the limited space of this short account. Sufficient to say, that, as in the case of the Apostles, the Wesleys and others commissioned with a special message, it was too plain, that if the new experience was to find proper expression to the enrichment of others, those of kindred minds must "come apart" and worship together.

And so, the vacated building in Bute Place was procured and was re-opened for the ministry of "Full Salvation."

Pastor John Drysdale (now of Birkenhead), and Rev. James Jack (now of Uddingston), have shared in the founding and consolidating of the work: each of whom had the fiercest battles to fight, calling forth the exercise of their every ounce of faith.

Five years ago, by the unanimous call of the Church, and divine leading, which it has ever since proved to be, we came to the pastorate of this church. Only twenty-three members adorned the roll-book, but they were of good material. The building was dilapidated and burdened with £300 debt, for six months previously it had been purchased from the late Captain Smith's Trustees for £400. That amount was soon wiped out and alterations and renovations have since been effected to the value of about £500. For these accomplishments, three outstanding offerings will ever remain in my memory as an illustration of a sanctified people's sacrifice.—one (in 1920) £83, again (in 1923) £53, and (at Christmas, 1924) £108. The greatest blessing of my life has been realised in my ministry amongst such a whole-hearted people.

Three years ago, as a Church, we assumed complete self-support. Of people "born of the Spirit" our membership now numbers seventy, and every agency of the work is in a strong and healthy condition.

The presence of our Church is felt in the district, and its need is being fully demonstrated every week, and, by the faithfulness of everyone and the operating presence of the Holy Spirit it is yet destined for a history, through the conversion of sinners and the sanctification of believers which will win the acknowledgment of men and the smile of God.

CHAPTER 11.—EXPANSION AND GROWTH (CONTD.)

BELLSHILL.

In the summer of 1921, the Uddingston Church decided to launch out into new propaganda work, in the interests of Holiness. Many places were thought of, and finally Bellshill was decided upon as a good centre to begin operations. Under the leadership of Rev. Peter Clark the Uddingston saints held open-air services every Saturday night, witnessing definitely to the "two works of grace." Interest was created, and a number of souls were found hungering for "The Truth," who finally formed the nucleus of the present Church.

After the series of open-air services inquiry was made as to the possibility of getting a place to worship in. Our present building was finally located and procured. The building had been used as a woollen factory, and the necessary internal alterations were carried through by the voluntary efforts of some of the brethren from Parkhead Church, thus making the place habitable for the worship of God.

A special mission was conducted by our present District Superintendent, following which a Church was organised in March, 1922. Thus Bellshill became the offspring of Uddingston. Uddingston Church stands in the unique position of not only having created a church, but has supplied the present preacher, William Wilkie, from her fold. None of the original members are with us now. Some have gone to their "Eternal Rest," others have gone abroad, while others have gone elsewhere. The Rev. W. L. Telford was the first Pastor of the Church, followed by Pastor J. B. M'Lagan (Blantyre) as supply, and Pastor George Frame (Gildersome), all of whom did nobly for God and holiness in this place. The present membership totals 14.

There is strong opposition to our doctrine, partly be-

cause we are misunderstood, and also because we have been misrepresented. Industrial conditions, and the consequent circumstances, and the lack of visitation owing to the limitation of our time for pastoral work, are proving hindrances to the work here.

The Sunday School is the bright aspect of the work. The number on roll is over 50, with an average attendance of over 40. Many of the senior boys and girls are manifesting a real interest in the Church. We are ably supported in our work by Sister Hendry, Treasurer; Bro. Jno. M'Laren, Secretary; Bro. James Hendry, with his concertina; and by the faithful few who meet together.

MOTHERWELL.

The life of Motherwell Church is brief, but its history is unique. We have read somewhere of a monk who had no monastery, but the opposite is true when we come to write the history of Motherwell. We had a Church building here before we had any congregation. The building cost the district £375, and because of this financial burden Motherwell received privileges that were denied to other Churches.

Young men with little experience were put into other Churches in the early days of our history in the British Isles; but in Motherwell we had an able and experienced preacher, and for a time made wonderful progress. Satan not only considers the prosperous Job, but he attacks flourishing Churches; and he so manipulated things that a crisis took place, with the result that the Church has undergone a time of testing ever since. Like Job the Church has been among the ashes of humiliation and its condition has been somewhat sickly.

We are not altogether surprised at the chequered career of the Church when we remember that certain people were drawn together by something new and failed to understand the practical nature of holiness. It has been said by some that "There are certain ailments relative to the state of infancy, and when they are overcome by children they thrive and develop." We verily believe that the trial of this Church has to do with its infancy, and when overcome it will thrive and grow in grace.

Plans are under consideration which, if they mature, will mean much towards the resuscitation and upbuilding of the Church. We are not without faith and hope, and we believe that the coming winter shall see the blessing of the Lord resting upon the Motherwell Church.

Rev. W. L. Telford and Pastor E. Tokley have ministered to this Church. The present pastor is the Rev. George Sharpe.

DUNFERMLINE.

In October, 1921, three Christians from Dunfermline visited Parkhead Church of the Nazarene and heard the truth of second blessing holiness preached. They were hungry for the experience of heart purity and trusted the Lord to sanctify them wholly by the baptism with the Holy Spirit. God was faithful to His promise, and He gave them the desire of their heart.

There being no Church in the town where second blessing holiness was preached and testified to, they at once set about having such a Church established. They communicated with the then District Superintendent (Rev. George Sharpe), who arranged for a three weeks' mission to be held from the beginning of December. At the conclusion of that Mission (18th December, 1921) the Dunfermline Church of the Nazarene was formed with a dozen charter members.

The first pastor was the Rev. W. L. Telford, who vacated in May, 1924, being followed by the Rev. K. M'Ritchie, the present pastor.

Many souls have bowed at the altar for pardon and for purity during the nearly four years the church has been in existence. Some of them have joined us, and are now pressing the battle with us. Others who have continued faithful are distant from us; some have gone to their eternal home; while others have been unwilling to pay the full price of walking in the highway of holiness.

Our services have all along been held in a rented hall, which has been a great handicap to our work. But we are praying, and trusting that the Lord will open up the way for us to have a place of worship of our own in the near future, for we believe that the Church of the Nazarene has come to Dunfermline to stay.

We are still only a small band (nearly all young people), but we have been self-supporting for over a year, for which we praise God who has hitherto helped us. And, by his help, we are determined to keep the banner of full salvation flying high. During the summer we hold three open-air meetings a week, so that we have testified all over Dunfermline, and in all the important villages within a radius of five miles, that God saves from all sin, here and now, by two works of grace (the washing of regeneration and the renewing of the Holy Ghost) every soul that fully trusts Him. And in addition to that witness we put into homes about 900 copies of "The Holiness Herald" each month.

What the outcome of this will be only "the great day" will reveal, and although we are not at present seeing much visible fruit we are determined to keep witnessing and testifying, staying our heart on the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

COVANHILL (GLASGOW).

For many years a dear sister in Christ prayed that God would open a Church in the South-side of the city, where the truth of holiness would be preached. After a time of real testing God honoured her faith and answered her heart's desire, and on the 9th of August, 1923, a Church was opened in Cathcart Road with a few members, under the leadership of Pastor George Frame.

The work thus established, gradually increased in strength. God worked mightily in the midst, souls were saved, believers sanctified wholly, and backsliders restored; and the saints were much encouraged. ...

In April, 1924, Bro. Frame was moved to Gildersome to take charge of the Church there, and from that time until the following August Govanhill pastorate was vacant. While at Ardrossan Convention the saints decided to call Bro. Willox, of Parkhead, to fill this place in God's service. On acceptance of the call this little Church got to work and real fruit was seen from their labour. There have been many difficulties and obstacles since then but a number have remained faithful.

During the last winter it was found that the rent was rather high, so we determined to look for another place of worship. When every door seemed to be closed, the Lord in due time opened up the way whereby we entered into our present hall in Aitkenhead Road, Govanhill.

Although great progress has not been made in this new sphere, yet we believe that during the coming winter the work will succeed. We mean to labour in the strength and power of His might. If we honour and exalt Christ above all others and preach the truth of holiness, explicitly, earnestly, constantly, prayerfully, and lovingly, God will honour us by sending a mighty holiness revival.

We want others to get this blessing and see and know the truth which we have been called to preach. "Them that honour Me I will honour." (I Sam. 2-30).

PORT-GLASGOW.

There are people in these days like Simeon and Anna of Bible days who wait for the consolation of Israel in a time of spiritual drought. Such were to be found in Port-Glasgow. Dissatisfied with existing conditions in other Churches and their souls thirsting for more of God, they had only to hear a Nazarene preacher and they immediately exclaimed, "This is that for which our souls have longed!"

The Work Started.

It is just a year ago since we stepped forth like Abram of old, "not knowing where we went, but believing He was faithful Who had promised. We opened with a Conference, and had a wonderful time of blessing. Many came along to hear what new thing this was and were impressed with the truth declared.

The work was launched in the Temperance Institute, where for a few Sabbaths goodly companies gathered, but as they found out that conditions had to be met, they went away and walked no more with the truth of Spiritual Holiness. However, out of those who kept coming we were able to organise a Church, and the movement started to live in Port Glasgow.

The Work Sustained.

The work has been largely sustained through the District Superintendent, who, Sabbath after Sabbath, has preached the Word without compromise. With the advent of the tent he had to leave Port-Glasgow to do the work of an Evangelist, and others came to us to keep the work going. If there has been no decided advance there has been no retreat. We have not lost any ground since we organised. One of the main reasons for our "marking time," so to speak, is owing to the fact that we have no place of worship. In the Temperance Institute where we gather on the Sabbath, there are so many various meetings, that every night is occupied, and we have not been able to get one night through the week. A Mission could not be held because we could not secure a place for the purpose. Therefore, taking everything into consideration, we seem to have done well in holding what we have already secured.

The Work Saved.

To stand still means stagnation; it is the pond that freezes and not the flowing stream. We are saving what has already been gained by preparing for an advance. Ground has been secured; an iron hut has been bought, and we believe progress is going to be made in Port-Glasgow. The brethren are taking down the hut (it now stands in Greenock) and erecting it themselves; thus reducing the cost to the lowest possible minimum. The cost of the hut will run somewhere about £50. The friends hope soon to clear this off, for they hate debt as much as they hate the devil. For what has been accomplished, and yet shall be, we give God the glory.

With the advent of James B. MacLagan as pastor of the Church in Port-Glasgow, success has come in a remarkable degree: Membership greatly increased; young people's work organised; magnificent congregations fill the house; souls finding out the fact by experience the "second blessing properly so called." The building mentioned above has been paid and the work is already self-supporting.

KILMACOLM.

We are very thankful to the Lord for the fortnight's

Tent Campaign in Kilmacolm, conducted by the Rev. P. Clark, under splendid weather conditions, from August 16 to 30. The Holy Spirit's presence was deeply felt at all the services which were well attended. The preacher's message to the lost was, "Repent and believe the Gospel," to which a good number responded, and most of them stood up and confessed that they had accepted Christ as their personal Saviour. May they be kept by the power of God and live holy lives to His praise and glory.

The soul-stirring message of holiness was also faithfully sounded forth, and believers came forward and surrendered their lives to God, and experienced the sanctifying power of the Holy Spirit, and instead of defeat in their spiritual lives they now experience the life of victory. They consecrated their lives to God and the Holy Spirit sanctified them. If this took place on a universal scale we would have a mighty Revival, and no Revival is possible without this. Although the Tent is away the work still goes on, and meetings will be held in the School Halls, every Wednesday night, at 7.30 (D.V.) The first meeting was well attended, about thirty being present, and the interest was great.

Our only aim is the eternal glory of God in the salvation of sinners and sanctification of believers, with malice to none and love to all. "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God." (3 John 1-11).

Quite a healthy Church has been organised as a result of the foregoing campaign. To God be the glory.

CHAPTER 12.—DISAPPOINTMENTS.

The work has had its difficulties and also its disappointments. No one would expect or could expect that everything in connection with such a work would go smoothly and that the devil would allow holiness to march on in triumph without testing the realities that should exist in the movement.

That I have been disappointed in congregations, in workers, and in certain undertakings is only confessing what has been common to all who have started out to propagate the revealed truth of God and to establish the means wherein that truth could be propagated. A standard of faith that is less than the teaching of the Word of God usually finds easily means and men to carry on the propaganda, and the same is true when interpretations border on the fanciful and produce fanaticism. But where the truth expresses the mind of God concerning sin and holiness, and sets forth the issues of faith and unbelief with respect to death and hell and heaven, frenzied carnality in the Church utterly despises and rejects such means as are introduced to propagate holiness, and the chilled spirituality within the Church is afraid to be recognised as helpers either in person or with means that the cause of Holiness might spread over the earth.

That is only one phase under review, the other phase has to do with those of the same faith. Worldly men and women are oftentimes more willing to maintain their worldly covenants and to sacrifice for their worldly fellowships than are the "holy people" to sacrifice for the faith they own, and to maintain the fellowship they profess to love. Had all been true to the faith and work the disappointments that have grieved the rank and file of our movement would never have been experienced.

The Edinburgh Church that resulted from the sacrifice of lovers of holiness and the labours of the Rev. George J. Kunz, suffered from the disease of independency

with a fondness for a ministry that minimised the purity side of holiness and magnified the "filling of the Spirit." The property that was built never passed into the hands of the congregation or into the goodwill of the denomination. So that when trouble came there was no way to save the cause. Bro. Jack ministered there very acceptably for a period of time. He resigned after the ministry of a certain evangelist. The congregation carried on without any connection with us for a number of months. They returned and asked that John E. Watson might be the pastor. He accepted the pastorate, but he seemed to have lost touch with his brethren in the movement, and after a few months he went over to the Baptist Church, resigning from our ministry and from the membership of the Church. When this happened the members of the Church met and disbanded, and the property was sold by the owner to the Salvation Army. The work in Edinburgh has not been re-opened but it is surely one of the things that will come to pass in the near future.

Grays in the south of England, like Edinburgh, no longer appears in our list of Churches. This Church was organised during the war, having previously been a mission. It ceased as a Church shortly after the war was over. The membership was never large and some of the officials were never wholeheartedly with us; with the result action was taken to withdraw from the Church. This action actually resulted finally in the closing of the work altogether. An experience that brought grief to some precious souls in the blessing. These losses caused great disappointment to me and to many others.

To train our own preachers was one of the hopes of my life. The effort was begun in 1913 when a large house was bought and a College brought into being. The first year there were five students enrolled. Before the second year commenced the Great War had begun. The students either entered the Army or were called to do war work. The expenses were insurmountable and the membership of the Churches, not having had the vision, and not under obligation to support that work, the College was closed, the building was sold and our hopes for that time at least were blasted. To me it was a great disappointment. The

costs were great and the losses, both in money and prestige were large. However, we are glad that the District Assembly has moved in this direction. So many are now seeing the need of training for our ministry so that there will be no dubiety concerning their loyalty and faithfulness to our policy, our ideals and our doctrines. A property has been bought, this time in Motherwell, and it is hoped that the new College will open this year, 1926, in the month of September.

When the first College was opened there was published at the same time a denomination paper called "The Holiness Herald." This venture was moving on successfully when the war made the publication of the same impossible. It was a loss to our movement, and the two things—the College and the Paper—that I felt would inevitably help our movement in the country and consolidate our work, perished together. Others did not realise what this meant as I did. During the war a small supplementary sheet of the "Holiness Herald" was printed monthly, but for nearly four years now an eight-page paper has been published and is having an increasing sale. It is ably edited by the Rev. K. M'Ritchie. For this advance I certainly praise God.

There have been many changes since the work began. Changes in the personnel of the ministry, the Church Boards and workers in the Sabbath Schools and other departments. It has been a great sorrow especially to lose stalwarts from our ministry. The faith needed them, and the work of the Church suffered because of their declension. The hurts to be healed were many but in spite of the "ups and downs" there has never entered my heart and mind the idea to give up the fight for holiness. That would be the greatest disappointment of all, and would certainly be classed as a failure and that we had started to build without counting the cost. Yes, there have been changes and losses and failures, but God is still on His throne and He will carry on His work to the end. Amen.

CHAPTER 13.—TRANSITIONS.

Organisation is security for the coming decades and centuries. An independent or one-man Church is like a one-horse dray. Its glory is its freshness when new, but with age it fails to keep many admirers at its shrine. Again and again with the departure of the originators or founders of independent religious concerns these have passed into the folds of organised Churches. This we have seen in England and also in India. When this is not so the work so started either fails in the founder's lifetime or ceases to fulfil the original purpose of its being.

I have never been an independent. I have always believed in proper Church government with laws that interpret the character of the Church and such as will also sustain its well-being through various vicissitudes and experiences. A preacher is not a dictator and cannot be the conscience of other people. The people are not to be "lawless masters" having a democratic spirit that tends to "mob rule." An organised Church in the Holy Ghost will have beneficent rules and conditions and advices that will harmonise the people and the preachers into a bond of holy love that neither time nor changes can break.

From the earliest days in my ministry in Parkhead Church this has been my ideal — the people and the preacher having a common faith and experience and being equally responsible to the interests of the Church which we agreed to mutually support. Even when other Churches came into our fellowship I never could accept the idea that a "mother Church" should lord it over another Church. The same Manual, the same everything was and is the true concept of the Church of God. It was this idea that started out the union of the Churches into the Pentecostal Church of Scotland. Our Assemblies did a lot of work and passed a lot of laws that were never worked. We had not grown sufficiently to print the laws that we made, with the result that between the Assemblies the

Churches and the preachers did as they saw fit in their individual cases. A lack of unity in administration was the outcome and some of the wiser brethren saw this fact. Then others realised that the work had largely grown around the writer and fears were entertained by them that unless there was an attachment to another and bigger and stronger body that, should I suddenly be removed, the work would be left in a chaotic state and the result might be disastrous to the whole movement.

In the winter of 1913-14 Dr. E. F. Walker, one of the General Superintendents of the Church of the Nazarene, visited Scotland and England. His presence gave some of the brethren an opportunity of discussing the question of union with his Church. Rev. William Turnbull and Andrew Robertson, Jr., who was then pastor of the Uddingston Church, were the leaders in this movement. I did not come into the picture until the Assembly which convened in April, 1914. I felt that should the proposition of union with the Church in the States come through an effort of mine certain sinister and untrue things might be laid against me. The Assembly considered the question favourably, and I was appointed to visit the Churches, laying the arguments for and against the union of the Churches, and the vote of the Churches would decide either for or against the union. When the vote was taken it was found to be practically unanimous—175 in favour of union, 7 against.

The Assembly of 1915 voted that Mrs Sharpe and I should attend the General Assembly of the Pentecostal Church of the Nazarene, the name the Church was then called, which was held in Kansas City in the latter part of September and the beginning of October. Never did a Christian body of men and women ever give another such a welcome as was given to us by the members of that great Assembly. A Special Committee was ordered to meet with us relative to becoming part through Union of that wonderful Church. We were on our part to agree to the Manual of the Church and also to assist the finances of the general work of the Church, such as Missionary Work (which we were already doing), Church Extension, Ministerial Relief and General Superintendents' Support. They

agreed to give financial help which was to be used in supporting the District Superintendent. In the report given to the Assembly I was named as the first District Superintendent of the British Isles, which position I filled until August, 1924, when I left to carry on the work of Missionary Superintendent in Africa, India, Palestine, Syria and Cape Verde Islands. I was appointed to this position by the General Board of the Church in October, 1923, and because of the great financial burden and stress upon the Church in supporting the General Interests, this position was vacated on the 1st of January, 1926.

Since the union of the Churches some facts should be noted. First, that we have had a common fellowship with the greatest organised body of Holiness people in the world. The visits of our official brethren have made this very marked. Second, that we have a larger outlook for our faith, this has been evident in the interest taken by our people in the work of the Mission Field, and also in the open doors afforded our young people who have a call to the work in the Mission Field. Third, that we feel that with the changes in the personnel of our ministry or of the Church Boards that the continuance of the great work begun shall be continued and carried on by the whole Church at large and by the will of God. Fourth, that the Manual under which our Churches are governed solves the oft mooted point about the permanency of our doctrines. Points regarding our polity may change through necessity and experience, but as our doctrines are based upon the Word of God and have been proven again and again through the experience of countless numbers, and because so many have suffered for the faith that these doctrines express, and many others are prepared to do the same, the permanency of the doctrines is assured. Because the Word of God shall never change it is inconceivable that the people who are filled with the Holy Ghost can ever change the doctrines of our Church that are so surely based on the Word of God.

CHAPTER 14.—STATISTICS AND GENERAL INTERESTS.

The Minutes of the District Assembly of 1926 gave the following interesting statistics:—

Organised Churches, 14.

Membership, 678

Value of Property, £16,898.

Indebtedness on Property, £2,907.

Amount given to Missionary and Other General Interests of the Church, £787 15s.

Amount given for all other purposes, £3,344.

Number of Ordained Ministers, 11.

Number of Licensed Ministers, 4.

Number of Sabbath Schools, 13.

Number of Scholars in Sabbath Schools, 1149.

The General Interests of the Church of the Nazarene supported by the British Isles District, are the Missionary, Church Extension, Ministerial Relief and The General Superintendents.

The Missionary work of the Church has taken hold of the hearts of the membership in a most remarkable fashion. The whole district in 1915 gave for missions the sum of £30; during the year 1925-26 the amount given was £561. Aside from the gifts of a few friends which might amount to £15 or £20 a year these missionary offerings are MEMBERSHIP offerings. This, I believe, has resulted through the earnest and continued work of the District Missionary Board. Organised effort has reached this success. Special speakers with special subjects which have been given monthly in the different churches where possible, have been fruitful in increasing the interest and also the gifts of the members of the Churches in and to Missions. This result has largely come through the strenuous labours and sacrifices of Sister Margaret K.

Latta, of Uddingston Church. Then a new interest to the work of the missions on the district has come through the fact that Dr. David Hynd and Mrs Hynd (the daughter of the writer) are now our representatives in the Mission Field. Their work is in Swaziland, where a new hospital is being erected in Bremersdorp, which we are sure will be a blessing to both the white and black people of that country. The spiritual work already done has accomplished wonderful results. To God be the glory.

The Missionary work of the Church of the Nazarene embraces Africa, India, Japan, China, Palestine, Syria, Cape Verde Islands, Mexico, Central and South America. This work is being cared for by 65 missionaries on the field. There are 40 missionaries on furlough, a number of whom will be back at work in their fields of labour by the time this is in print.

We have not given as liberally to Church Extension as we ought to have done. This interest represents a great work. A work that stands for a good deal in a small but growing district like ours. Where Church buildings are needed and also houses for the ministry, a fund like this is essential. Congregations, assured of help from such a fund, will venture to either buy or build when they would otherwise not do so. Without owning a permanent place of worship permanency cannot be claimed for any congregation. The General Board of the Church gave outright to the British Isles District 1000 dollars. It was also said that when we raised a sum equal to this on the District that thereafter a Pound would come to us for every Pound that we raised on the District. Because of the many changes that have been made in the administration of the General Funds and the fact that the District has taken such an indifferent interest in the fund, it is hardly likely that the arrangement mentioned above can be carried through. The amount given last year to the Church Extension Fund was only £11.

Ministerial Relief is a fund that has been loyally supported by the ministry and numbers of the people on the District. Relief is needed by those who have spent themselves in the ministry and possibly have had to retire through ill health or age or from other circumstances.

Family conditions prevail that likewise need the compassion and sympathy of the entire Church. The elders, the licensed ministers, and the deaconesses give over 4/- a year to this fund. The fund is augmented by offerings from the Churches. The very fact that so many in our ministry work on year after year on a mere pittance reveals the fact that since the Churches are unable to support a man with sufficient to live equally with the tradesmen of the country, that such a fund is a necessity. In other vocations, superannuation and retiring allowances are common, in others pensions of varying degrees are settled, and even in many of the old Churches the Aged Preachers' Funds are carefully managed so that during the retired period of their declining days they are not left in want. This is the only fund that we have to express our love and appreciation of those who have laboured with us and for us in the Gospel, and since we know that so many of them are supported insufficiently to lay anything aside for the "Sabbatical" period of their lives, we shall surely be condemned if we fail to generously support this worthy fund.

Our General Superintendents are the servants of the whole Church. They are men who spend themselves for the benefit of the Church which we all love. They sacrifice their home life. They travel incessantly and live under conditions that mean risking their health and also their lives. Yet, they rejoice to serve the Church and to go forth under the banner of our faith to spread the Gospel of Full Salvation. The Church undertakes their support not as a burden but as a privilege. Their salaries and travelling expenses just comes to a little more than one shilling per member. Not a deadly sum, and when we remember what their office and their work and ministry mean to the cause of holiness we should rally to the support of these Godly men and pray much that their administration of the affairs of our Zion shall bring great glory to the name of our God. Hitherto, as a district, we have assessed ourselves at 6d per member. The District has never paid in full this amount. Why should we not do so? It is surely not for the lack of love? Perhaps it has been from the lack of knowledge. The Church in the British

Isles District should lead and not follow in the support of our General Superintendents. Their visits to us are always worth much more than we can possibly give. The amount given last year was £11 18s 5d.

Other funds supported by the District are the Home Mission Fund, and with the opening of the Bible School an Educational Fund will be inaugurated. The average amount given per member last year for all purposes exceeded £6. For this we surely give God all the glory.

CHAPTER 15.—THE SECURITY OF OUR FAITH DEPENDS UPON THE MINISTRY.

This Chapter does not deal with the art of preaching, but is localized to the life and work of the ministry of the Church of the Nazarene.

The subject that fills my mind is this, that the Church is what the ministry makes it—like priest like people—and at times the active ministers should have pressed upon them the ideals of those who suffered the pangs and pains of birth to bring the Church, **our Church**, into being. Our Manual gives the foundation of our Church, and what we believe as a people is also written therein so that all may fully understand our faith. We are certainly in agreement with orthodox Churches on practically all the fundamentals. The Trinity—Depravity—The Atonement in its universality—together with truth that pertains to Death, the Resurrection and the Judgment. We are large enough in our catholicity to admit to our membership all kinds of baptizers and those who differ in regard to the time of Christ's Coming, but as a Church our mission is to maintain the doctrine the experience and the life of holiness. **Shall the Church of the Nazarene betray in her to-morrows the founders and builders of the yesterdays and to-days?**

Why this present furor within the Baptist Church? Why should the fundamentalists seek to keep the Church within the pale of orthodoxy? Did the Church find its impetus and growth because of its faith and belief in the fundamentals? Whence came its possessions, institutions of learning, philanthropy, and charity? These never came because men were great scholars, but because of the many who loved the great and outstanding truths of the gospel which is ever the power of God unto salvation. The new order that has arisen within the Church would, because of place and authority, destroy the foundations of the Church while they cling to the structure

built thereon. While staying in the Church they laugh at the primitive beliefs which are still divine beliefs and fight to put reason before faith. These men should have left the Church when they disagreed with its faith.

The great Methodist Church is the Church that inherited the beautiful, matchless Wesleyan doctrine of Christian Perfection—the doctrine that gave Methodism its life and character and success. What is the attitude of modern Methodism towards her own faith? How has she treated her own children who have professed the blessing of entire sanctification? Whence came the persecution? All have come by way of the Professor's chair and the preacher in the pulpit. They have insulted the Fathers who suffered reproach and calumny for their faith, and have belittled and betrayed the doctrine and experience and life that made the Methodist Church a world-wide fact in history.

Why am I saying this? Because the second generation, if not the first, within our own Zion is liable, if not properly instructed and fostered in the faith, to go the way of other denominations. This need not be, however, if the ministry of our Church keeps true to our standards and dares to maintain them at all costs.

We submit:

1. **That the ministry of our Church should have the experiences for which we as a Church stand.**

It is risking our existence to have it otherwise. Catholicity of fellowship is all right where the ministry of our Church neither sacrifices the faith of our Church nor the experiences pertinent to their own salvation and ministry. To condone the speech of unbelief is fatal to the strength of our ministry with our people. The personal experiences of our ministry should never become secondary to the thought and beliefs of those who are not of us.

The language of our ministry should be definite with reference to the two-fold experience of salvation so that the Churches will be without suspicion as to the faithfulness of those who minister to them. This leads to the fact of testimony. Ought a preacher to give his testimony when preaching? The answer is, yes. Paul did

it and why should the ministry of this age not do so? The preacher who testifies adds interest and gives warmth, and glow, and power to his message.

The terminology in which these experiences are given may be a subject for discussion in other bodies but should never be in ours. We know the value of our terminology and the success gained thereby through successive decades and hence see no reason why there should be a change. It is true that to some the use of the terms, "saved and sanctified," "saved from sin," "filled with the Holy Ghost," savour of triteness and they condemn them accordingly, but why do so? There are unlettered elements in most congregations who are not able to interpret wisely the contents of "saved and sanctified," but it is nevertheless true that those who hear them understand the experiences implied therein. Here, after all, is the work of the ministry to define, to simplify, to beautify and to glorify the two works of grace through the terminology that is common to all real holiness people.

We submit:

2. **That the ministry of our Church should preach the doctrine of holiness clearly, persistently and lovingly.**

The chief business of our ministry is to propagate the truth of holiness. Its unpopularity is not reason enough for the ministry to hide it or to apologize for it. Our own people rejoice because of the blessing and that will always be the experience of others. It would be a sad thing should a person attend our services for many weeks and then say that the doctrine was not clear to his mind. We wonder what kind of a holiness preacher he is who fails in spreading Scriptural Holiness over the lands. I know that many preachers within the movement cry off by saying that they preach practical sermons on holiness and others say that they preach experimental sermons on holiness. But ought not every holiness preacher to preach doctrinal sermons on holiness? Every preacher in our movement should be a **mosaic** in the sense that he preaches doctrinal, experimental and practical

sermons. When this is true of all our preachers what variety and freshness in their preaching will be the result! And what results will come to the hearers, doctrine will turn them to the Bible, experience will cause them to examine their hearts, and the practical will make them judge their lives. All magnify the Christ and all will be honoured by the Holy Ghost. In all our ministry the preaching of holiness as a doctrine should be the chief business and should be done clearly, persistently and lovingly.

We submit:

3. **That the ministry of our Church should never be afraid of criticism of the truth of holiness.**

Be afraid of sin but not of holiness. Be afraid of betraying your trust as a minister of the faith but never afraid of any criticism of the truth you are called to preach. You have nothing to fear now—the battle for the truth was begun long before you entered the field of operations. Our Fathers in the faith were criticised for their strenuous ministry for holiness, but they succeeded.—shall the present ministry be criticised for weakening the truth of holiness and consequently fail? Would not this be the result of being afraid of criticism made against the truth of holiness? What the ministry should consider is: “Am I upholding the truth of holiness as our Fathers did who led the way?” “Am I maintaining the heritage that they left?” “Has the work increased under my ministry?” “Is my ministry so effective that the word ‘holiness’ does not stench in the nostrils of the community where my Church is located?” A holiness Church without the knowledge of its own teaching and doctrine would be a sad reflection on the zeal and passion of our ministry. It does not take long to lose a doctrine — a generation is quite sufficient. If this should become a fact in any of our Churches, who would be to blame? Who would be responsible? **The Ministry.** Listen, we need giants for the truth, not apologists. Let us renew our covenant again and again that we will maintain the truth of holiness as taught in our standards, and for which

our founders sacrificed. holy men who laid all upon the altar that the people might know the truth.

To fear criticism is to give up the fight. That means betraying your trust. destroying the faith of the people. and to continue with us is to be dishonest in the whole attitude of your ministry. All this will give place to the canker worm of unbelief, the festering sore of a broken covenant and will displace the grace of faith with the vanity that springs from the thoughts of thinkers who know nothing of the power of the Holy Ghost and the cleansing of the blood of Jesus. When one yields to criticism of the truth he should not continue in our ministry.

We feel that in our ministry the submissive spirit should be paramount. Disappointments come. Promotion passed to others. Difficulties multiply. Result—the critic is in evidence. The government of the Church is at fault. Personalities are indulged in against those who are in authority. Where now the dependence upon God and the submissive spirit to those who are over us? Then we also feel that our ministry should be a gracious spiritual brotherhood. The ministry should reveal the highest forms of spiritual affection. A brotherhood free from jealousy, and from the spirit that demands “the pound of flesh.” A brotherhood where Christian etiquette lives adorned with the beauty of Christ. Where our successor in our last charge knows we are his friend and helper, and also that we are not jealous of his success. Our pen when we write is dipped with the gold of love and never with the tinsel of disparagement and of faultfinding. Indeed, the lowest place becomes to us the highest place and in Assembly, Church, home or street the humility and meekness of Christ are ever seen.

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