

## TRANSLATION OF REV. W. H. HOOPLE.

The recent translation of the Rev. William Howard Hoople, of Brooklyn, N. Y., has taken from the eastern end of the Holiness Movement one of the most useful men it has produced in the last quarter of a century.

Brother Hoople was born of wealthy and religious parentage 54 years ago last July. When about 21 years of age he was 'born of the Spirit,' in the Y. M. C. A. He soon became a soul winner in that branch of christian work and continued there for some years. Being of an amiable disposition he naturally drew many people around him in winning them to God. While our brother could have moved in some of the best religious society of Brooklyn, he preferred to work for God among the more common people.

In the earlier part of his Christian life he gave much of his time and service in some of the Rescue Missions in New York City, especially the Florence Crittenton Home. He labored until the late hours of the night, digging 'diamonds out of the rough.' He was never happier than when getting souls saved to God. Race, color and creed were no barrier to this great lover of souls. He had a peculiar love for the negro race and always enjoyed 'getting blessed' with them. But notwithstanding our brother's clear conversion, and seeing souls saved under his personal labors, his heart was not fully satisfied, but longed for an experience that he did not yet possess. In his going about to various religious meetings, he would hear people testify to their receiving the Baptism with the Holy Ghost, as a second epoch in their christian experience. This increased his hunger and thirst after full salvation.

But the late Rev. Chas. BeVier, of Brooklyn, N. Y., had more to do than any other person in getting Brother Hoople definitely committed to the doctrine and experience of holiness of heart as a second and distinct work of grace. These two business men in New York City would daily attend the Business Men's Noon Day Prayer Meeting in the John St. M. E. Church. Here Brother Hoople would hear the clear and ringing testimony of Brother BeVier to full salvation, and finding this experience always kept him steady and trustful even in a financial panic. While many business men were discouraged and disheartened, Brother BeVier was happy in God. All this helped Brother Hoople to continue his seeking after full salvation. After a long time of struggle, God blessedly sanctified his soul. And, although he lost it a few times, he finally got it to keep and got established in the experience and he was one of the clearest preachers of the doctrine of holiness in our land.

The people who saw Brother Hoople dressed like the ordinary holiness man could hardly picture him as he was once dressed, with his high hat, his gold headed cane, his diamond studs, his gold cuff buttons, gold watch and chain, checked

pantaloons, etc., all of which he could easily wear in the circles of nice religious society in which he once lived. But, thank God, as the light came to our brother, he welcomed it and walked in it. And as the old dead leaves drop off the trees in the beginning of springtime, when the new sap begins to rise, so these things began to drop off the outward apparel of Brother Hoople. Some of this 'shedding' took place at one of the good old Silver Lake Camp Meetings, at Brakon, Vermont.

And although from the time of his conversion, he labored and won souls for God, he nevertheless had a deep conviction in his heart, that God had a special work for him to do. While attending the holiness meetings in Brooklyn, he found some had to be held in private homes, where they could worship God in the freedom of the Spirit. Our brother therefore felt led of God to open up some place where God's wholly sanctified people could sing and shout to their hearts content and have all the time needed for service.

Also where holiness could be spread and conserved and where holiness conventions could be held at any time of the year, and where people could get saved and sanctified wholly, without any opposition.

In the year of 1893 he rented a place which was formerly a bar-room. Had it cleaned, furnished and opened as a 'Holiness mission.' A number of the holiness people of Brooklyn gathered around him and God began to bless them. This was 30 years ago. It was here that Brother Hoople called the writer as a co-worker with him in Brooklyn. Feeling the call of God we responded and was with him, more or less, for many years. After nearly a year in this mission, Brother Hoople's father built him a church, a little distance from this mission, on Utica avenue. The place was opened! An all day meeting was held! A church was organized! Brother Hoople was ordained to the Gospel ministry, and called to the pastorate of this Utica Avenue Pentecostal Tabernacle. The Rev. Dr. Levey, the holiness Baptist preacher of Philadelphia, Pa., had charge of the ordination service, assisted by a number of holiness preachers of Brooklyn, N. Y., of different denominations. Needless to say that God put his seal upon this work. Eternity alone will tell of the numbers who were justified, sanctified, happified, classified, solidified, electrified and some even glorified, as a result of this dear old tabernacle which was the first church of what was later known as the 'Association of Pentecostal Churches of Brooklyn.' About a year after this organization, we felt the need of opening another church in another part of the city, when Brother Hoople, with the assistance of Brother BeVier and the writer, opened an old abandoned Protestant Methodist Church in the Eastern District, on Bedford Avenue. An all day meeting was held on Washington's birthday, Feb. 22, 1895. The holiness people flocked and filled the church to its utmost capacity. Dr. Levy and Brother Hoople were in charge, assisted by Dr. Alex. McLean, Rev. J. Tumblyn, with other holiness preachers of Brooklyn, who ordained the writer to the

Gospel ministry on that memorable day! A strong holiness church was organized and the writer was called to the pastorate of what was then known as the 'Bedford Avenue Pentecostal Tabernacle.' This church made a good center for the holiness forces of that Eastern District. Multitudes were saved and sanctified and built up in the most holy faith. Here Brother Hoople poured out his money, as he did later in other such churches that he organized to spread and conserve holiness! Other holiness preachers came later on and identified themselves with this new Pentecostal movement, such as Rev. Chas. BeVier, Rev. H. B. Hoseley, Rev. H. F. Reynolds and Rev. H. N. Brown. After other churches were organized in Brooklyn and elsewhere the work spread throughout the East, then known as 'The Association of Pentecostal Churches of America, which terminated in what is now known as the 'Church of the Nazarene.'

Brother Hoople was always looked upon as the leader of this eastern wing. While our brother lacked in one of the characteristics of a leader, namely, not possessing that peculiar intuition, that quick and keen insight into human nature, etc., he nevertheless more than made up for that, in his largeness of heart, his sympathetic spirit, his broadness of vision, his catholicity of spirit, his magnanimous and lovable disposition, and that broad and deep charity, that 'thinketh no evil' and that 'covereth a multitude of sins,' all of which were used by God to make him the man he was, a leader among men, and a great winner of souls.

Brother Hoople had a strong physical constitution and apparently would have lived a good many years to come, had he not been gassed while in France during the great war. This brought on other complications which he fought hard to ward off but all in vain.

Last spring, when he again took over the pastorate of John Wesley Church of the Nazarene, he tried to gather up his old time vigor, to make this church the greatest work of his life. His slogan was 'a thousand members in a year.' But he soon found he was unable for the great task. His preaching and singing were too much for him. It was not long before he was laid aside. Instead of getting better he got worse! When in the early morning of September 29th, 1922, his great heart refused to beat any longer, and the 'chariot of God' swung low, and 'he was not for God took him.' 'A great Prince had fallen in Israel.' The holiness movement of the East has lost one of her best preachers! He was 'an Israelite indeed, in whom there was no guile.' We shall meet him in yonder city.

Several memorial services were held for him; among them was one held in connection with the Interdenominational Holiness Fall Convention. Quite a number of preachers and laymen and laywomen spoke of the wonderful man of God who so recently left us. Some of us travelled hundreds of miles to attend that meeting and pay our last respects to our old time friend and brother.

Farewell, Brother Hoople! We will meet you at the Eastern Gate, in the City