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ALBERT B. SIMPSON'S THEOLOGY AND
PRACTICE OF EVANGELISM

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Joseph Joon-Hong Chon

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**ALBERT B. SIMPSON'S THEOLOGY AND
PRACTICE OF EVANGELISM**

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**THESES Ph.D. .C455a
0199701776924**

To Irma,
my beloved, my best friend,
for her faithful love and support
and
to my lovely girls,
Ruth and Rachel,
for their prayers and patience

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS	viii
PREFACE	ix
Chapter	
1. INTRODUCTION	1
Thesis	3
Background	6
Research Methodology	9
Limitations	13
Defining a Theology of Evangelism	14
2. ALBERT B. SIMPSON: A BIOGRAPHICAL SKETCH OF HIS LIFE AND HIS RESPONSES TO CULTURAL AND SOCIAL CONTEXT	20
A Biographical Sketch of the Life of Simpson	20
Ancestry and Birth	20
Childhood and Education	21
Conversion	22
Pastorate in Hamilton, Canada	23
Pastorate in Louisville, Kentucky	25
Pastorate in New York City	28
Formation of the Gospel Tabernacle	30

Chapter	Page
Simpson's Responses to Cultural and Social Context	32
Darwinism	32
Higher Criticism in Biblical Studies	34
Liberalism and New Theology	36
Socialism	39
Religious Movements	43
Awakening and revivalism	43
Holiness movement	46
Divine healing movement	47
Rebirth of pre-millennialism	48
Foreign missions movement	53
Pentecostal movement	54
3. SIMPSON'S THEOLOGY OF EVANGELISM	57
Interpretation of the Scriptures	57
The Fourfold Gospel	61
The Nature of Sin	65
Atonement and the Cross of Christ	68
The Death and Resurrection of Christ	71
Salvation	73
Regeneration	78
Faith and Repentance	81
Justification	83

Chapter	Page
God's Sovereignty Versus Man's Free Will	88
Exclusiveness of Salvation in Christ	92
Sanctification	93
The Meaning of Sanctification	94
The Sphere and Extent of Sanctification	97
The Nature of the Church	101
The Role of the Church	104
The Unity of the Church	108
4. SIMPSON'S PRACTICE OF EVANGELISM	110
Simpson's Evangelism at the Gospel Tabernacle	110
Preaching Ministry	111
Music Ministry	115
Prayer Ministry	119
Healing Ministry	123
Social Ministry	129
Publications	131
Educational Ministry (The Missionary Training Institute)	134
The feature of the Missionary Training Institute	140
The objective of the Missionary Training Institute	142
Leadership Style of Ministry	143
Simpson's Evangelism through Cooperative Ministry	147
The Christian Alliance	148
The Evangelical Missionary Alliance and World Evangelism	150

Chapter	Page
The Alliance Conventions	152
Missionary Faith Offering	154
5. CONCLUSION	157
A Pastor-Evangelist	157
Specific Conclusions	162
Implications for a Contemporary Model for Pastoral Evangelism	166
 Appendix	
MISSIONARY FAITH OFFERING	179
BIBLIOGRAPHY	184

LIST OF ABBREVIATIONS

<i>AW</i>	<i>The Alliance Witness</i>
<i>C&MA</i>	<i>The Christian and Missionary Alliance</i>
<i>CAFMW</i>	<i>The Christian Alliance and Foreign Missionary Weekly</i> (New York: January 1894 to December 1896)
<i>CAMW</i>	<i>The Christian Alliance and Missionary Weekly</i> (New York: August 1889 to December 1893)
<i>CMAW</i>	<i>The Christian and Missionary Alliance Weekly</i> (New York: January 1897 to September 1911)
<i>IBMR</i>	<i>International Bulletin of Missionary Research</i>
<i>WWW</i>	<i>The Word, the Work and the World</i> (New York: January 1882 to December 1887)

PREFACE

“By the grace of God, I am what I am and His grace toward me did not prove vain”
(1 Cor 15:10a).

Jesus Christ bestowed grace upon me to persevere and complete studying for my Ph.D. All praise and honor belong to Him. I acknowledge many special friends and loved ones who, through the Lord’s grace, helped me complete my study.

First of all, I thank the Lord for the professors at The Southern Baptist Theological Seminary, especially Drs. Timothy K. Beougher, J. Mark Terry, and John P. Dever for their wisdom, patience, and kindness shown to me throughout my study. Dr. Beougher gave me valuable advice as I neared the end of writing my dissertation.

I am grateful for two church families, First Alliance Church, Louisville, Kentucky, and Cornerstone Christian Fellowship, Hilliard, Ohio, for their encouragement, prayer support and financial help. I thank God for the generous financial support from Tom Baker, and Kim and Pam Gustafson. Holly Southwick gave me much help and encouragement. She has stood by me through this study and has given me invaluable technical and secretarial help.

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Joseph Joon-Hong Chon

Hilliard, Ohio
December 2003

CHAPTER 1

INTRODUCTION

Albert Benjamin Simpson was an evangelist who started the Gospel Tabernacle in 1882 to reach the unchurched masses in New York City. A. B. Simpson was also a pastor who preached the whole counsel of the Scriptures in light of the person of Christ. Simpson motivated the people of God to seek to evangelize the unsaved in the city as well as the world. He emphasized the importance of being filled with the Holy Spirit to be witnesses of Jesus Christ. He also taught that living by the power of the Holy Spirit enables a person to experience the reality of Christ's life as a foretaste of heaven on earth.

Simpson's influence and legacy resulted in the evangelistic movement which eventually formed a denomination, now called the Christian and Missionary Alliance. According to the *Minutes of General Council 2001 and the Annual Report 2000*, the world-wide Christian and Missionary Alliance has churches located in 66 countries where 1,033 missionaries serve under the Division of International Ministries. According to the report, there are 8,410 organized C&MA churches world-wide with 2,620,943 inclusive members, 112 theological schools, and 302 weekly radio broadcasts in 46 languages and dialects.¹ In addition, there are 3,499 national official workers and the

¹ *Minutes of General Council 2001 and Annual Report 2000* (Colorado Springs, CO: The Christian and Missionary Alliance, 2001), 89.

total inclusive membership in the United States of America is 364,949.² Simpson's vision to reach the world with the gospel has been enlarged and has continued to progress.

Simpson believed that the evangelization of the world called for cooperation among believers across denominational lines. Therefore, he called believers together for the purpose of world evangelization. He also started the Missionary Training Institute to train evangelists for the city as well as the mission fields. Simpson emphasized the deeper Christian life, meaning that once believers are saved, they move into a deeper intimate fellowship with the Lord Jesus Christ through the indwelling Holy Spirit. Simpson also emphasized that the highest mark of the Spirit-filled life is a believer's witness to the person of Christ by living victoriously in the power of the Holy Spirit and evangelizing others.

Simpson preached the whole counsel of the Scriptures in light of the person of Christ. Simpson believed that Jesus Christ is the fulfillment of the Scriptures. Simpson was an evangelist, and he preached evangelistic messages, which were rooted and grounded in the Scriptures. Based on this, the writer believes that modern churches need models of evangelistic churches that preach and teach evangelistic messages. Simpson saw the whole Scripture as an evangelistic message and interpreted the Scriptures in the light of the person of Christ. Like Simpson, this writer believes that in the pluralistic and relativistic culture we live in, we need a clear vision and theology which is biblically sound and culturally relevant to our audience.

² Ibid., 97.

Thesis

The primary purpose of this dissertation is to examine the evangelistic theology of A. B. Simpson and demonstrate how his theology affected his evangelistic practice. A corollary purpose of this work is to provide a framework by which a pastor or an evangelist could evaluate a theology of evangelism in the contemporary setting.

The writer discovered Simpson's evangelistic theology from his writings, and his practice from his life history. The writer delineates them in a coherent way showing how theology affected practice in order to accomplish the vision Simpson believed the Lord Jesus Christ gave him.

When someone launches a significant evangelistic enterprise, the movement must be supported or initiated by an evangelistic theology that is biblical. Its evangelistic practice must be consistent with its theology. Simpson's evangelistic theology and practice provide a significant model of integration. Simpson's vision and integrity in leading an evangelistic movement are remarkable. The writer asks the question: What made him so effective in his evangelistic outreach, not only in New York City, but also around the world? The writer believes, after reading scores of Simpson's books, that Simpson had a theology that was rooted in the whole counsel of the Scriptures. He based his theology on the Bible so that it was faithful to the Lord Jesus Christ. Unlike some theologians, Simpson related his theology to people's lives. His term "the present truth," meant that Scripture is applicable and relevant to people's experiences. Simpson's evangelistic practices such as healing, evangelism, and missions flowed from his theology.

It is this writer's opinion that when one emphasizes only theology without practice, then theology becomes philosophical. On the other hand, when one emphasizes

practice at the expense of theology, practice becomes pragmatic. Simpson balanced these two aspects in such a way that the Lord empowered the movement with fruitful and effective outreach. People supported the evangelistic movement by giving themselves and their resources to the cause Simpson advocated. Based on Simpson's theories, the writer finds that theology and practice must be married not separated. They are intricately connected. When they are separated, evangelistic practice will be schizophrenic resulting in ineffective ministry.

How did Simpson bring together his theology and practice? The writer would like to suggest the following ways:

1. Simpson expounded the whole counsel of the Scriptures.
2. Simpson placed faith in the supernatural God who brings about the effects of that faith in believers' lives.
3. Simpson emphasized the importance of working with believers and motivating them to seek the fullness of Christ by the Holy Spirit.
4. Simpson desired to establish a church that was Christ-centered and biblically sound.

The writer will examine from this research the consistency between Simpson's theology and practice. This research will present a model of an evangelistic movement. This research will also contribute to scholarly knowledge in the field of evangelism in the following ways:

1. It renews the importance of biblical theology in evangelism.
2. It brings balance between theology and methodology in evangelism.
3. It helps pastors and evangelists to think through some key aspects of theology when launching evangelistic efforts.
4. Simpson's position of the exclusiveness of salvation in Christ brings clarity for a believer's presentation of the gospel to unbelievers living in a pluralistic society.
5. Simpson's emphasis on the role of the Holy Spirit in believers' lives prompts them to seek deeper Spirit-filled lives in the midst of a pragmatic society.

6. Simpson's biblical message of hope encourages the poor and marginalized to persevere in a capitalistic society.

Chapter 1 states the thesis and presents background information, including the research methodology and limitations. A theology of evangelism is defined in chapter 1.

Chapter 2 delineates Simpson's biographical sketch that includes his childhood, education, conversion, and early Presbyterian ministries. Chapter 2 examines Simpson's responses to the cultural and social context of the time period during which Simpson lived and did his ministry. These form the background out of which Simpson founded the independent Gospel Tabernacle in New York City in 1882.

Chapter 3 examines Simpson's theology of evangelism. This chapter analyzes the key concepts that relate to evangelistic theology. These concepts include the interpretation of Scriptures, the Fourfold Gospel, the nature of sin, the atonement and the cross of Christ, the death and resurrection of Christ, salvation, regeneration, faith and repentance, justification, God's sovereignty versus man's free will, exclusiveness of salvation in Christ, sanctification, and the church.

Chapter 4 focuses on evangelistic practices that Simpson used to reach unchurched people in New York City and neglected people around the world. Simpson's evangelistic strategies included evangelistic preaching, music ministries, prayer ministries, healing ministries, social ministries, publication of periodicals and sermons, educational ministries, cooperative ministries, and world evangelization. Each practice is examined, analyzed, and sometimes illustrated.

Chapter 5 concludes with an evaluation of whether A. B. Simpson's evangelistic practice was or was not consistent with this theology. The writer believes that Simpson was a model pastoral evangelist, who had a clear biblical theology and

whose evangelistic practice and methodology flowed out of this biblical theology.

Finally, implications for a contemporary model for pastoral evangelism are provided.

Background

My interest in writing about A. B. Simpson as an evangelist originated in a Ph.D. seminar at The Southern Baptist Theological Seminary that dealt with the methods and influence of American evangelists. It was offered in the spring of 2000. In the seminar Professor Tim Beougher introduced us to selected American evangelists. One of them was Dwight L. Moody who was a model evangelist and also a contemporary of Simpson. They had similar theologies and methodologies in evangelism. While writing my paper on Simpson's practice of evangelism, I discovered that he was influenced by D. L. Moody's evangelistic passion for souls. They both founded a Bible training college, and D. L. Moody said of Simpson, "No man gets at my heart like (Simpson)."³

In the fall of 2000, I wrote on the topic of the sociological analysis of the formation of the Christian and Missionary Alliance movement for a Ph.D. seminar entitled Sociology and Religion with Professor John Dever. In the Ph.D. seminar entitled Nineteenth and Twentieth Century New Religious Movements, which was offered in the spring of 2001, Professor James Chancellor gave me permission to write a paper on how Simpson led the Christian and Missionary Alliance movement. My dissertation addresses some aspects of Simpson's leadership in an evangelistic and missionary movement.

I took the World Evangelization Strategies Ph.D. seminar with Professor Mark Terry in the fall of 1999. Later I learned that Simpson's strategies were similar to the

³ Daniel J. Ewearitt, "A. B. Simpson: The Man," *Alliance Life*, 10 November 1993, 6-7.

Moravians' missions strategy in regard to the person of Christ, and similar to Hudson Taylor's missions strategy in regard to faith missions. A. B. Simpson was fascinated with the person of Christ, as were the Moravians, and Simpson, like Taylor, favored diffusion of missionaries over concentration of missionaries in one area. Simpson often quoted from both the Moravians and Hudson Taylor, as well as from several other missionaries.

In the Ph.D. seminar with Professor Thom Rainer on Evangelistic Ministry: Biblical and Theological Principles, which was offered in the fall semester of 2000, I learned the importance of contemporary theology of evangelism, proclamation, discipleship, social ministry, and church growth. In the Contemporary Church Growth seminar with Professor Rainer which was offered in the spring of 2001, I was introduced to various literature which evaluated the Unchurched-Reaching Movement. I found that *Church for the Unchurched* by George G. Hunter was one of the most helpful books for writing this dissertation. In the Prayer and Evangelism Colloquium with Professor Chuck Lawless, which was offered in the fall of 2001, I learned that prayer is one of the keys to evangelism and missions. Simpson wrote a book called *The Life of Prayer*. Using that book, I intend to demonstrate that he had a clear theology that prayer related to evangelism and missions, and he put that theology into practice.

Scholars have made contributions to the research of A. B. Simpson's life and ministries. Some of the selected significant works on A. B. Simpson follow:

1. H.D. (Sandy) Ayer, *The Christian and Missionary Alliance: An Annotated Bibliography of Textual Sources*, 2001
2. Keith Bailey, *The Best of Simpson, The Children's Bread, and Bringing Back the King*

3. Daniel J. Ewearitt, *Body & Soul: Evangelism and the Social Concern of A. B. Simpson*, 1994
4. Richard Gilbertson, *The Baptism of the Holy Spirit: The Views of A. B. Simpson and His Contemporaries*, 1994
5. Robert L. Niklaus, John S. Sawin, and Samuel J. Stoesz, *All for Jesus: God at Work in the Christian and Missionary Alliance Over One Hundred Years*, 1986
6. David F. Hartzfeld and Charles Nienkirchen, *The Birth of a Vision: Essays on the Ministry and Thought of Albert B. Simpson*, 1986⁴
7. Gerald E. McGraw, "The Doctrine of Sanctification in the Published Writings of Albert Benjamin Simpson," Ph.D. dissertation, 1986
8. C. Donald McKaig, comp. "Simpson Scrapbook," 1971, and "The Educational Philosophy of A. B. Simpson, Founder of the Christian and Missionary Alliance," Ph.D. dissertation, 1948
9. Daryle Westood, "Mission Policy and Program of A. B. Simpson," M.A. thesis, 1962
10. A.W. Tozer, *Wingspread: Albert B. Simpson: A Study in Spiritual Altitude*, 1943
11. A.E. Thompson, *A. B. Simpson: His Life and Work*, 1920
12. George P. Pardington, *Twenty-Five Wonderful Years 1889-1914: A Popular Sketch of the Christian and Missionary Alliance*, 1914
13. Clyde Mclean Glass, "Mysticism and Contemplation in the Life and Teaching of Albert Benjamin Simpson," Ph.D. dissertation, 1997

I have read many of Simpson's books and other writings on Simpson's theology and life. Another captivating aspect of Simpson's evangelistic preaching is that his theology was Christ-centered. He preached the person of Christ as Savior, Sanctifier, Healer, and Coming King. His evangelistic mandate was rooted in the person of Christ. According to Simpson, the way we evangelize is in the power of the Holy Spirit working

⁴ Centennial essays by faculty members of Canadian Theological Seminary and Canadian Bible College, including "The Missionary Eschatology of A. B. Simpson," by Franklin Pyles; "A. B. Simpson and World Evangelization," by T. V. Thomas with Ken Draper; "A. B. Simpson and the Tensions in the Preparation of Missionaries," by Jacob P. Klassen; "Early Alliance Missions in China," by Paul L. King; and eight additional chapters.

in our lives. He believed that the holiness and empowerment of believers by the power of the Holy Spirit were essential aspects of evangelism. Simpson was an evangelist who was empowered by the Holy Spirit. He taught others how to be filled with the Holy Spirit, thus enabling them to evangelize, also.

Simpson's evangelistic practice was holistic in that he emphasized salvation of the body as well as the soul. He referred to the gospel as "the full gospel," signifying that the gospel meets the needs of the body, the soul, and the spirit. When Simpson started the Gospel Tabernacle in 1882, the church ministered to orphans, prostitutes, the homeless, and immigrants in New York City. He brought the wealthy and the poor together so that they could minister to one another. He did not neglect physical needs while he preached and used Scripture to meet the spiritual needs of a person. Simpson presented a holistic model of evangelism.

Simpson's evangelistic strategy was also world-wide in scope. His passion for evangelizing neglected areas of the world prompted the formation of the Evangelical Missionary Alliance in 1887. Moreover, in order to send evangelists and missionaries to the harvest field, Simpson founded what is now called Nyack College in New York City, where people could be trained to reach the world.

Research Methodology

Simpson's theology of evangelism was so wide and broad that it would be exhausting to try and deal with all aspects of his theology in this dissertation. With this in mind, the author will seek to analyze Simpson's theology of evangelism mainly along the specific theme of "union with Christ." This concept is key to any discussion of theology as shown by the following authors. Clyde McLean Glass wrote a dissertation

called “Mysticism and Contemplation in the Life and Teaching of Albert Benjamin Simpson” in which Glass writes on the theme of union with Christ. Glass says that there are two unions with Christ in Simpson’s writings. The first union is the believer being in Christ. The second union is the Spirit of Christ being in the believer. The first union has to do with conversion, while the second union has to do with the fullness of Christ, sanctification or a baptism of the Holy Spirit.⁵

John Murray, professor of Systematic Theology, Westminster Theological Seminary, wrote the book called *Redemption: Accomplished and Applied* in which Murray states, “Nothing is more central or basic than union and communion with Christ.”⁶ Murray writes, “Union with Christ is really the central truth of the whole doctrine of salvation not only in its application but also in its once-for-all accomplishment in the finished work of Christ. Indeed the whole process of salvation has its origin in one phase of union with Christ and salvation has in view the realization of other phases of union with Christ.”⁷

Even Simpson himself, realizing how the theme of union with Christ was prevalent in the Gospel of John, “concluded that Christians must recognize Christ Himself as the source of their power and authority in evangelism (John 20:21).”⁸ Therefore, the author of this dissertation will use the concept “union with Christ” to bring together Simpson’s theology of evangelism.

⁵ Clyde McLean Glass, “Mysticism and Contemplation in the Life and Teaching of Albert Benjamin Simpson” (Ph.D. diss., Marquette University, 1997), 201.

⁶ John Murray, *Redemption Accomplished and Applied* (Grand Rapids: Eerdmans, 1961), 161.

⁷ Ibid.

⁸ David F. Hartzfeld and Charles Nienkirchen, eds., *The Birth of a Vision* (Camp Hill, PA: Christian Publications, The Canadian Theological Seminary, 1986), 205.

Since the author is writing the dissertation to provide an integrated model of theology of evangelism for a congregation, he assumes that a congregation can be helped in training and equipping believers in the area of the theology and practice of evangelism. What kinds of theology and practice need to be taught from the Scriptures? This question guides the dissertation writing. The areas of salvation, sanctification, and healing are addressed.

In the previously mentioned seminar on Contemporary Church Growth, one of the required readings was *Church for the Unchurched* in which the ten features of the “apostolic congregation” are mentioned.⁹ Hunter defines the “apostolic congregation” in the following way:

I call these churches “apostolic” because: (1) Like the root meaning of the term “apostle” and like the experience of the New Testament apostles their leaders believe that they and the church are “called” and “sent” by God to reach an unchurched pre-Christian population. (2) Their theology and message center upon the gospel of early apostolic Christianity, rather than upon the narrower dogmatism, or the more vague “inclusive” theism, or the conventional moralism found in many traditional churches. (3) Like the early apostles and the communities, these churches adapt to the language and the culture of their target population to communicate meaningfully the meaning of the ancient message. (4) They are remarkably similar

⁹ George G. Hunter III, *Church for the Unchurched* (Nashville: Abingdon Press, 1996), 29-34. Hunter identified ten features of the apostolic congregations:

1. Apostolic Congregations take a redundant approach to rooting believers and seekers in Scripture.
2. Apostolic Congregations are disciplined and earnest in prayer, and they expect and experience God’s action in response.
3. Apostolic Congregations understand, like, and have compassion for lost, unchurched, pre-Christian people.
4. Apostolic Congregations obey the Great Commission more as warrant or privilege than duty. Indeed, their main business is to make faith possible for unreached people; evangelization is not merely one of the many more or less equally important ministries of the church.
5. Apostolic Congregations have a motivationally sufficient vision for what people, as disciples, can become.
6. Apostolic Congregations adapt to the language, music, and style of the target population’s culture.
7. Apostolic Congregations labor to involve everyone, believers and seekers, in small groups.
8. Apostolic Congregations prioritize the involvement of all Christians in lay ministries for which they are gifted.
9. The members of Apostolic Congregations receive regular pastoral care. They are in regular spiritual conversation with someone who is gifted for shepherding ministry.
10. Apostolic Congregations engage in many ministries to unchurched non-Christian people.

to certain key features we find in early apostolic Christianity, in the Anabaptist, Pietist, and Methodist apostolic movements within Reformation Christianity, and in many growing Third World Congregations today. So, the “apostolic congregation” is not a new kind of church, but a fairly perennial form of the Church--especially in mission fields. Today’s apostolic congregations are not all alike, any more than the first century apostolic congregations were all alike.¹⁰

Simpson’s Gospel Tabernacle in New York modeled many features of an “apostolic congregation.” The writer highlights specific features in the concluding part of this dissertation and evaluates Simpson’s theology and practice in light of Hunter’s features for a contemporary model for pastoral evangelism.

In a recent issue of *Christianity Today*, George Barna confessed that his ten-year campaign to reform the church has failed. He concluded that “his strategy was flawed and that he had failed.”¹¹ In the same article, Barna’s nine challenges for American Christianity were included.¹² In this dissertation, the writer considers Barna’s nine challenges while interpreting Simpson’s evangelistic theology and practice:

1. What kind of intentional and strategic shake-up did Simpson use in his effort to evangelize the masses?
2. How did Simpson help his church avoid becoming like the world as it evangelized the world?
3. How did Simpson lead his church to be authentically biblical?
4. What did Simpson do to elevate God’s Words to a place of authority and value to his followers?
5. What was Simpson’s view of faith?
6. How did Simpson inform and motivate God’s people about the realities of the supernatural?

¹⁰ *Ibid.*, 28.

¹¹ Tim Stafford, “The Third Coming of George Barna,” *Christianity Today*, 5 August 2002, 38.

¹² George Barna, “Barna’s Beefs,” *Christianity Today*, 5 August 2002, 34-35.

7. What were some foundation-rattling challenges Simpson offered to complacent churches at that time?
8. How did Simpson work cooperatively with other denominations to accomplish the Great Commission?
9. How did Simpson motivate and mobilize God's people around God's vision of evangelism, thus directing God's peoples' energies and resources effectively?

In the conclusion of this dissertation, Barna's nine challenges are used to evaluate Simpson's theology and practice as a contemporary model for pastoral evangelism. In addition to the above nine challenging questions the following questions are asked:

1. How did Simpson define such terms as sin and salvation?
2. How did Simpson apply the gospel in the life of individuals and the church?
3. What kinds of evangelistic strategies did Simpson use?
4. How did Simpson's evangelistic theology interact with the thoughts of the late nineteenth century?
5. What were Simpson's strategies to equip the people of God to do evangelism and service?
6. How aggressive and innovative was Simpson in evangelism in the context of his time?
7. Why did Simpson emphasize the theology "Christ in you?"
8. Did Simpson's evangelistic strategy change as time changed?
9. What was Simpson's leadership style?
10. How did Simpson motivate the people of God to contribute their talents, time, and resources to accomplish the Great Commission?

Limitations

Research for the dissertation involves a thorough examination of literary sources. The writer limits his research to the topic and the purpose of writing the thesis

on Simpson's evangelistic theology and practice. The writer especially focuses his research mainly to the time period when Simpson launched and founded his evangelistic ministries in New York City from 1881 to 1912. Simpson's early writings during these years provide his evangelistic theology and practice which is the agenda for this dissertation.

The dissertation is limited to the evangelistic aspect in that the writer does not attempt to formulate the comprehensive theology of Simpson. The writer limits his research primarily to the area of evangelism. A comprehensive study of Simpson should also comprise research in the areas of salvation, sanctification, healing, and eschatology. However, the writer limits his research to the area of evangelism, with a particular emphasis on salvation in relation to the theme of "union with Christ."

Defining a Theology of Evangelism

Evangelism can be defined in many different ways. The most famous one is perhaps given by the Archbishop's Committee in 1918: "To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him as their King in the fellowship of his Church."¹³ The 1974 International Congress on World Evangelization in Lausanne defined evangelism in these terms:

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him

¹³ David Watson, *I Believe in Evangelism* (Grand Rapids: Eerdmans, 1976), 25.

personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.¹⁴

At this point an important biblical term “evangelize” will be examined to understand the true nature of evangelism. The verb (*euaggelizesthai*) is used fifty-two times in the New Testament, including twenty-five by Luke and twenty-one by Paul. “To evangelize” means to announce or proclaim or bring good news.¹⁵

David Watson contends that Jesus’ proclamation of the Kingdom of God accompanied demonstration of the good news. For example, “The Spirit of the Lord is upon Me, because He anointed me to preach the gospel (*euaggelisasthai*) to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord” (Luke 4:18,19).¹⁶ Watson says that “we see at once that the proclamation of good news was linked directly with a *demonstration* of that good news.”¹⁷ When John the Baptist sent his two disciples to Jesus to ask whether Jesus was the Messiah, Jesus’ answer was, “Go and report to John what you have *seen and heard*: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached (*euaggelizontai*) to them” (Luke 7:22).

¹⁴ Ibid., 25-26.

¹⁵ Ibid., 26.

¹⁶ Unless otherwise indicated, all Scripture will be taken from the New American Standard Version.

¹⁷ Watson, *I Believe*, 27.

Another Scripture verse where the Apostle Paul describes his ministry of evangelism says, “for I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ” (Rom 15:18-19). In expounding on these verses, Watson contends, that the church today has had much experience in the “word,” a growing experience of “deed,” but all too little evidence of the power of signs and wonders or of the Holy Spirit. Watson adds, “Indeed the gospel records make it abundantly clear that you cannot separate, in the evangelistic ministry of Jesus, proclamation and demonstration, preaching and acting, saying and doing.”¹⁸

Mark 2:15 says, “And it came about that He [Jesus] was reclining at the table in his [Levi’s] house, and many tax-gatherers and sinners were dining with Jesus and His disciples.” Expounding on this verse, Watson writes that Jesus was not only *saying* that he had come for sinners but he was scandalizing his opponents by actually eating a meal with tax collectors and sinners. Constantly, we find the living demonstration that Jesus Christ really meant what he said. Jesus was demonstrating good news. Therefore, we cannot take the verb “to evangelize” out of its active and varied context without destroying a vital part of its meaning.¹⁹ Watson emphasizes, “it was never the bare proclamation of words. Always it was words set in action: not just ‘signs and wonders,’

¹⁸ Ibid., 28.

¹⁹ Ibid.

of course, but numerous examples of the love and care and compassion of the one who had come to bring good news.”²⁰ Simpson’s evangelism was biblical in that it included proclamation and demonstration of the gospel of Christ by the Holy Spirit.

Watson says that the most significant of all the passages is Acts 10:36-38. The Apostle Peter told Cornelius and his household, “The word which He [God] sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)--you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him.” Watson states that this remarkable crossing of the Jew-Gentile barrier in itself gave authenticity to the message that was to follow. A vital part of God’s evangelistic work in the world through his Son is doing good and healing. True evangelism was not only the proclamation of his word that became flesh, but also a word that was active and powerful in the lives of needy people.²¹ Watson mentions that there are complaints voiced against the Church in that the “Church is suffocated with words and starved of experience” and “the world is satiated with dogmas, but people are hungry for life.”²² Watson summarizes by saying “from New Testament days to the twentieth century it remains true that, unless there is a demonstration of the power of the Spirit, the proclamation of the gospel will be in vain.

²⁰ Ibid.

²¹ Ibid., 29.

²² Ibid., 30.

It will not be evangelism.”²³ Simpson’s method of evangelism emphasized the ministry of the Holy Spirit in the lives of God’s people.

The noun “gospel” (*euaggelion*) occurs seventy-two times in the New Testament, fifty-four of which come in Paul’s writings.²⁴ The truths about the gospel that is to be proclaimed in evangelism are:

1. It is the gospel of the Kingdom. Jesus Christ is the King who has the authority and rule over the powers of evil (Matt 4:23; 9:35).
2. It is the gospel of God. The good news is about God and the good news is from God. In view of this, any distortion to the gospel is serious sin.
3. It is the gospel of Jesus Christ. Jesus brought it into the world and embodied the gospel.
4. It is a gospel that must be personally appropriated. Our response must be a total one, equivalent to losing one’s life. Since there must be a free and voluntary response, “tragically it is possible to miss it, neglect it, disobey it or refuse it.”²⁵
5. It is a gospel for all men. Therefore the gospel must be shared with others.²⁶

Watson gives an illustration: “A student once asked Charles Spurgeon if the heathen who had never heard the gospel would be saved. Spurgeon answered, ‘It is more a question with me whether we who hear the gospel, and fail to give it to those who have not, can be saved.’”²⁷

Millard J. Erickson summarizes the gospel in this way, “Paul viewed the gospel as centering upon Jesus Christ and what God had done through him. The essential points of the gospel are Jesus Christ’s status as the Son of God, his genuine humanity, his

²³ Ibid.

²⁴ Ibid., 32.

²⁵ Ibid., 34.

²⁶ Ibid., 32-34.

²⁷ Ibid., 34.

death for our sins, his burial, resurrection, subsequent appearances, and future coming in judgment. It may well be said that, in Paul's view, Jesus Christ is the gospel."²⁸ The Apostle Paul used the expression "the gospel of Christ" on several occasions (Rom 15:19; 1 Cor 9:12; 2 Cor 2:12; 9:13; 10:14; Gal 1:7; Phil 1:27; 1 Thess 3:2).²⁹

Finally, for the purpose of this dissertation, this writer will define a theology of evangelism as "the study of God's words, the Bible, which relates to the mandate of proclaiming and demonstrating the gospel specifically in connection with the doctrines of salvation, sanctification and the church." Simpson's theology of evangelism, therefore, will be considered as it relates to this definition and as it is narrowed by focusing on the theme of union with Christ.

²⁸ Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1983), 1063.

²⁹ Ibid.

CHAPTER 2

ALBERT B. SIMPSON: A BIOGRAPHICAL SKETCH OF HIS LIFE AND HIS RESPONSES TO CULTURAL AND SOCIAL CONTEXT

A biographical sketch of Simpson's life introduces chapter 2 and delineates his childhood, education, conversion, and early Presbyterian ministries. This chapter examines the historical and cultural setting during which Simpson started his evangelization of the metropolis of New York then overseas. What was happening culturally and sociologically from 1881 to 1912? This chapter describes how Simpson responded to cultural and social context.

A Biographical Sketch of the Life of Simpson

A brief biographical sketch of A. B. Simpson's life and ministry gives us a glimpse of how the Lord of providence had been preparing a man for a larger vision to reach New York City and the world.

Ancestry and Birth

Albert Benjamin Simpson was born on December 15, 1843, to James and Jane Clark Simpson at Bayview, Prince Edward Island, Canada. The Simpson family emigrated from Morayshire and settled in Prince Edward Island in 1774. Among his ancestors were "Covenanters." He was brought up in the United Presbyterian Church.¹

¹ John H. Cable, *A History of The Missionary Training Institute: The Pioneer Bible School of*

James Simpson, of Scottish ancestry, was a successful ship builder who married Miss Jane Clark. She was the cultured daughter of William Clark, member of the Provincial Assembly. Her family was also of Scottish ancestry and was widely known and respected. James Simpson was converted at the age of nineteen and became an earnest student of the Bible. He became a Presbyterian elder of the old school and believed in the shorter Catechism and in the principles of Puritanism. Jane Clark was an earnest Christian and believed in prayer and taught her children to take everything to God in prayer. She delighted in old English poets.²

Childhood and Education

Albert Benjamin was the fourth child. In 1847, when Albert was three years old, James Simpson moved his family to Chatham. But the family ended up moving to a farm nine miles away due to the death of one of their daughters in an epidemic.

Albert was brought up according to the strictest Puritan discipline. His family read Boston's *Fourfold State*, Baxter's *Saints' Rest*, or Doddridge's *Rise and Progress of Religion in the Soul* as their devotion books.³

In the fall of 1861, Simpson was admitted to the ministerial program of Knox College in Toronto. He was a good enough student to win monetary awards in competitive contests. One essay was written on defending infant baptism, a practice he

America (Nyack, NY: n.p., 1933), 6.

² A.E. Thompson, *A. B. Simpson: His Life and Work*, rev. ed. (Harrisburg, PA: Christian Publications, Inc., 1960), 3-8.

³ *Ibid.*, 9.

later rejected, another on the pre-millennial return of Christ, a belief he continued to hold.⁴

While attending Knox College, he experienced emotional and financial crises. Simpson wrote, “Many a time I found myself without a penny. I have thrown myself down on the college lawn, not far from where I stand, in the darkness of the night and deeper darkness of soul, crying to God for money to pay my board bill.”⁵ During his studies at Knox College, Simpson encountered people like Michael Willis, Robert Burns, and William Caven who imparted to Simpson a regenerative vision. Based on the salvation of individuals through Christ’s sacrifice on the cross and the regenerating work of the Holy Spirit, this vision sought the spread of the gospel throughout the world. Those who proclaimed it looked to the future with an intense millennial expectancy. They believed that the fires of revival signified God’s presence, favor, and empowerment. They were confident that the Canada Presbyterian Church had an important role to play in bringing world history to its triumphant conclusion.⁶

Conversion

In 1858, Simpson was in terrible distress for his soul and was browsing in his minister’s library and came upon Walter Marshall’s *Gospel Mystery of Sanctification*. Suddenly his eyes were fixed upon the line that brought him the light he had been seeking: “The first good work you will ever perform is to believe in the Lord Jesus

⁴ William Boyd Bedford, “A Larger Christian Life: A. B. Simpson and the Early History of the Christian and Missionary Alliance” (Ph.D. diss., University of Virginia, 1992), 34.

⁵ Thompson, *A.B. Simpson*, 34.

⁶ Darrel Robert Reid, “Jesus Only: The Early Life and Presbyterian Ministry of Albert Benjamin Simpson, 1843-1881” (Ph.D. diss., Queen’s University, 1994), 423.

Christ. Until you do this, all your works, prayers, tears, and good resolutions are vain. To believe on the Lord Jesus Christ is to believe that He saves you according to His word, that he receives and saves you here and now.”⁷ Simpson put his faith in Jesus Christ and became a believer in Him.

Simpson was converted near Chatham in Ontario. He had been convicted through the powerful preaching of Henry Grattan Guinness during the Canadian Awakening.⁸ Thus, Simpson was a product of revival and sought the supernatural working of the Holy Spirit in his life.

Pastorate in Hamilton, Canada

Simpson graduated from Knox College in April 1865 and in September 1865 accepted a call to become pastor of Knox Church in Hamilton. Organized in 1844, the Knox congregation met in a building large enough to seat eight hundred people.⁹ In September of 1865, within a three-day period, he took three life-changing steps: he became the pastor of Knox Church; he was ordained by the Presbytery of Toronto; and he married Margaret Henry, who would become the mother of his six children. For nine years Simpson labored in the church. Membership increased, and the church building was filled with people. The church debt was liquidated. Contributions to missions and

⁷ A.W. Tozer, *Wingspread: Albert B. Simpson: A Study in Spiritual Altitude* (Harrisburg, PA: Christian Publication 1943), 24.

⁸ J. Edwin Orr, *The Event of the Century* (Wheaton, IL: International Awakening Press, 1989), 29.

⁹ Bedford, “A Larger Christian Life,” 36.

other benevolence increased sharply. His reputation as a church leader was spreading in Canada and in the United States.¹⁰

During his early years in Canada, he was asked to help conduct revival meetings. Simpson refused, declaring, “I believe in the regular work of the ministry.”¹¹ “The regular work of the ministry” motivated Simpson to expend all his energies for the welfare and success of his own church. This localized view of the ministry led him to reject an opportunity to participate in an evangelistic campaign, and he lacked the passion for cooperative evangelism that involved churches coming together for reaching the unchurched in the city.¹²

Simpson attended the Sixth General Conference of the Evangelical Alliance in New York City in October 1873 as a delegate.¹³ He was deeply impressed by the movement. During the convention, Simpson was invited to preach by the Thirteenth Street Presbyterian Church in the city and he spoke on a Sunday morning. Delegates to the convention from Louisville, Kentucky, attended the service. Greatly moved by what they heard, the delegates returned home to Louisville and extended a call. On December 4, 1873, Simpson expressed a desire to accept the invitation from the Louisville Church,

¹⁰ Blanche Gosselin, “A. B. Simpson: The Man Behind the Work,” *Fundamentalist Journal*, 4 September 1985, 43.

¹¹ Bedford, “A Larger Christian Life,” 38.

¹² T.V. Thomas and Ken Draper, “A. B. Simpson and World Evangelization,” in *The Birth of a Vision*, ed. David F. Hartzfeld and Charles Nienkirchen (Camp Hill, PA: Christian Publications, The Canadian Theological Seminary, 1986), 196.

¹³ The Evangelical Alliance was organized in London, England, in 1846. The movement sought to form a worldwide fellowship of evangelical Christians for closer unity and cooperation, to demonstrate the oneness prayed for by Christ in John 17:21.

and the presbyters reluctantly agreed to release him from Knox Church, effective December 20, 1873.¹⁴

Pastorate in Louisville, Kentucky

The Chestnut Street Church belonged to the Presbyterian Church North and offered a generous salary. Kentucky's milder climate promised Simpson a relief from the harsh Canadian winters. Simpson noticed that even after the Civil War was over, the churches in Louisville were still fighting the Civil War. The bitterness between "North" and "South" churches in the city was chilling the spiritual life of people. Simpson was one of the organizers of evangelism and revival. Simpson called this experience a major turning point in his life.¹⁵

In 1875 Simpson organized a citywide crusade. Major Daniel W. Whittle preached with a consuming passion for the souls of men. Philip P. Bliss sang. The meetings were held in the Public Library Hall, and more than two thousand people from every level of society gathered to hear the messages. Hundreds were converted. Simpson determined to guide his congregation to minister to its community with a more aggressive, evangelistic approach.¹⁶

The Louisville revival led by Whittle and Bliss in 1875 was evidence of "a

¹⁴ Robert L. Niklaus, John S. Sawin, and Samuel J. Stoesz, eds., *All for Jesus: God at Work in the Christian and Missionary Alliance Over One Hundred Years* (Camp Hill, PA: Christian Publication Inc., 1986), 29.

¹⁵ Thomas, "A. B. Simpson and World Evangelization," 197.

¹⁶ Gerald E. McGraw, "The Legacy of A. B. Simpson," *IBMR* 16 (1992):70. On Simpson's involvement in the citywide campaign in 1875, see the *Louisville Courier Journal*, January 3, 1875, p. 4; March 1, p. 4; March 7, p. 1; March 8, p. 4; March 11, p. 4; March 12, p. 4; March 13, p. 4; March 14, p. 3; March 15, p. 4; and also *Memoirs of Philip P. Bliss*, ed. D.W. Whittle (New York and Chicago: A.S. Barnes, 1877).

great tidal wave of religion sweeping over all parts of the country and accomplishing wonders,” and Simpson was determined to ride it.¹⁷ The revival’s success convinced Simpson that bold and innovative new means were needed if the Christian church was to meet the challenges of the late nineteenth century.¹⁸

This renewed zeal for evangelism led Simpson to invite other Louisville churches to join together for evangelism and revival. Failing to obtain their support, Simpson and his church undertook to carry on an evangelistic meeting among the unsaved alone. For two winters Simpson preached, first in the Public Library Hall and then in Macauley’s Theater every Sunday night. Simpson was convinced that the Lord wanted him to lead the life of an evangelist.¹⁹

In 1878, Simpson received his missionary vision while visiting friends near Chicago. A vivid dream aroused him to missionary commitment. In his dreams all the Christians in the world sat in a vast hall while multitudes of anguished heathen--mostly Chinese--occupied the platform, wringing their hands. Awaking, Simpson responded, “Yes, Lord, I will go.” Finding no open door, however, Simpson eventually concluded that his call was to advance the cause of missions by informing the Christian public of the progress of world evangelization.²⁰

Simpson was plagued by a sense of spiritual inadequacy during his stay in Louisville. He turned to the Holiness and “deeper life” movement. The most obvious

¹⁷ Reid, “Jesus Only,” 434.

¹⁸ Ibid.

¹⁹ G.P. Pardington, *Twenty-Five Wonderful Years 1889-1914: A Popular Sketch of the Christian and Missionary Alliance* (New York: Christian Alliance Publishing Co., 1914), 20.

²⁰ McGraw, “The Legacy of A. B. Simpson,” 70.

inspiration for this development was the sanctification teaching of Moody. In 1874, Simpson experienced the “second conversion” of sanctification.²¹

Simpson’s reading of William E. Boardman’s *The Higher Christian Life* (1858) marked the beginning of his deeper life movement. Boardman attempted to harmonize his Calvinistic background to a quest for sanctification drawn from Wesleyan circles. After his deeper life experience Simpson’s writings emphasized a revival of Christian supernaturalism to reverse the pervasive naturalism of the age.²²

Simpson resigned from The Chestnut Street Church in Louisville in November 1879, and moved to New York City. He preached his first sermon on Acts 1:7, 8 on November 23, 1879. Simpson’s diary from 1879 to 1880 survived and was found in the attic of his Nyack residence. Evidently Simpson’s wife Margaret opposed Simpson’s moving from Louisville to New York City. She tore out the pages of the diary Simpson had written for the two week transition time in protest against his plans to move.

Simpson wrote that she was possessed of an intense bitterness and was in a state of hardness and rebellion. He also wrote about the distressing burdens of his family. He wrote, “To come to my home is like coming out of light and peace into a dark and fiery pit. The Evil One meets me here and oppresses me. My wife is under an influence of excitement and morbid resistance.”²³ When she later decided to support Simpson’s ministry in New York City, he praised the Lord for his wife’s kind, loving, and altered

²¹ Reid, “Jesus Only,” 433.

²² Charles W. Nienkirchen, *A. B. Simpson and the Pentecostal Movement* (Peabody, MA: Hendrickson Publishers, 1992), 8.

²³ A. B. Simpson, “Surviving Diary, 1879-1880,” in “Simpson Scrapbook,” comp. C. Donald McKaig compilation of materials by and about A. B. Simpson, 1971, housed at the A. B. Simpson Historical Library, Colorado Springs, CO, 156.

spirit.²⁴ On November 14, 1879, Simpson wrote a humorous note of praise in his diary. He wrote, “Wonderful providence about my teeth and plate. Lost, prayed. Search renewed. Then found. How tenderly He cares. Let me ever see Him in all.”²⁵

Pastorate in New York City

Simpson received a call to the Thirteenth Street Church in New York City in 1879. Simpson agreed to take the new pastorate on the condition that the church officers would unite with him in a popular religious movement to reach the unchurched masses. They agreed to it in principle, but his congregation did not respond as Simpson wished. The church session even refused Simpson’s request to bring into membership one hundred of his converts from among Italian immigrants.

During his ministry at the Thirteenth Street Presbyterian Church, Simpson welcomed an opportunity to develop an aggressive urban evangelistic ministry. He expressed his delight in the rising ethnic population in the surrounding area. Within three weeks of his arrival he had planned a series of evangelistic meetings for January 1-11, 1880. Thirty-seven members were received into the church, 20 by profession of faith on January 11, 1880. Simpson, however, found that the Thirteenth Street Presbyterian Church was firmly entrenched both in the stability of its lay leadership and in doing its own thing. The most disturbing fact to Simpson was when he observed that “the congregation and officers would support him in every effort toward their own edification and the extension of the work along accustomed lines, but they had no desire for

²⁴ Ibid., 159.

²⁵ Ibid., 149.

aggressive evangelism of the unchurched masses.”²⁶

A New York Presbyterian Synod issued a report that did not forbid the use of aggressive urban evangelistic technique *per se*, but it did insist that these could only legitimately be carried out by Presbyterian personnel. It must have been troublesome to Simpson that the denomination asserted the prerogative of evangelism in the face of such great need.²⁷

Simpson’s philosophy of ministry sharply changed during this time because of his focus on the needs of the unchurched masses, his conviction of the nearness of Christ’s return, and the urgent need for world evangelization. This thought can be traced in the periodical he published, *The Gospel in All Lands*.²⁸ By October 1881, Simpson was beginning to consider approaches to evangelism, which extended beyond the efforts of the mainline denomination and missionary societies.²⁹

Early in the fall of 1881 Simpson changed his view on baptism. He realized baptism was more than the rite of initiation into the church, more than the sign of a hereditary conviction of parents for their children. Simpson was convinced that Christian baptism symbolized the death of the believer to self and entry into new life in the Spirit.³⁰ Having become convinced that believer’s baptism was the Scriptural mode of baptism, Simpson allowed the minister of a small Baptist congregation to baptize him. Finding

²⁶ Reid, “Jesus Only,” 384.

²⁷ *Ibid.*, 386.

²⁸ *Ibid.*, 412.

²⁹ *Ibid.*, 414.

³⁰ *Ibid.*, 418.

himself unwilling to perform the rite of infant baptism was one of the causes for Simpson's resignation.³¹

Simpson told the congregation of the Thirteenth Street Presbyterian Church in New York that God was calling him to a different work and asked them and the Presbytery of New York to release him for the purpose of preaching the gospel to the masses. His farewell sermon was preached November 7, 1881. Leaving his influential pastorate and lucrative salary, he launched forth with no constituency and no financial assistance. He acted according to his deepest conviction for his life, yet he did not attempt to lure other workers from their associations.

Formation of the Gospel Tabernacle

On November 20, 1881, two weeks after his resignation from Thirteenth Street Presbyterian, he conducted a meeting in the Caledonian Club Hall and urged people to meet on November 23 to confer and pray. Only seven other people showed up. This small group prayed and started a marathon of meetings, which quickly attracted a following among the neglected and unchurched. On February 10, 1882, some thirty-five people met in his home to organize the Gospel Tabernacle.³² Cable states that "since the object of the work of Rev. A. B. Simpson was the salvation of souls, his ministry was one of pastoral evangelism."³³ When the Gospel Tabernacle was organized, it was stated that

³¹ Ibid.

³² Robert L. Niklaus, John S. Sawin, and Samuel J. Stoesz, eds., *All for Jesus : God at Work in the Christian and Missionary Alliance over One Hundred Years* (Camp Hill, PA: Christian Publication Inc., 1986), 52-53.

³³ Cable, *A History*, 8.

the particular mission of the congregation was “the neglected classes at home and abroad.”³⁴

In May 1882, the Grand Opera Hall was rented and used for two years. Simpson’s Gospel Tabernacle reached out to New York City and used different strategies. Evangelistic campaigns were held in rented facilities like Chickering Hall, Cooper Union, the Masonic Temple, Caledonian Hall, and Haverley’s Theatre.³⁵ Summertime tent meetings offered another means of evangelistic outreach. Large, two-poled tents were often pitched with a five-hundred seat capacity for the meetings, and tent meetings were held at various places in the city. The congregation’s incessant outreach efforts had marked success. By 1883 church membership rose to 217, and the Sunday evening services were attracting some seven-hundred people.³⁶ Abbey’s Park Theater was used for Sunday evening services.

In July 1883 the tent audience moved to the Hippodrome (predecessor of Madison Square Garden) for Sunday services. One reporter concluded his article with the comment that the attendance resembled those of Moody and Sankey’s campaign held in 1876.³⁷ In the spring of 1884, through a providential circumstance, the Twenty-Third Street Tabernacle was secured. At the opening service Simpson said, “We desired to secure this building, then an old armory, but a strong financial company, led by Salmi Morse, who had set his heart upon presenting the blasphemous ‘Passion Play,’ had

³⁴ Ibid., 9.

³⁵ George W. Reitz, “A. B. Simpson, Urban Evangelist,” *Urban Mission* 8 (1991): 21.

³⁶ Niklaus, *All for Jesus*, 54.

³⁷ Ibid.

secured it for fifteen years. We did not stop praying.”³⁸ The final result was that the company paid for remodeling the building; and when the project broke down, the company gave up the lease. Simpson believed that God stopped the public production of the play. The congregation bought the building at auction and moved in without paying a penny for building improvements.³⁹

The congregation moved in May 1886, to the Church of the Disciples, an immense building at the corner of Madison Avenue and Forty-Fifth Street. After two years of meeting there, the Tabernacle at 692 Eighth Avenue was erected. The cornerstone was laid January 14, and the Tabernacle was opened on June 23, 1889. Thus, after occupying twelve places of worship in eight years, the congregation found a permanent home.

Simpson’s Responses to Cultural and Social Context

The remainder of chapter 2 examines the historical and cultural setting during which Simpson did his ministry of evangelism in New York City and foreign lands. The chapter shows what was happening culturally and socially from 1881 to 1912 and how Simpson responded to the cultural and social context of his day.

Darwinism

Darwinism loomed in books, sermons, periodicals, and tracts to challenge the most fundamental tenets of the old faith.⁴⁰ Where Fundamentalists and Pentecostals

³⁸ Thompson, *A. B. Simpson*, 90-91.

³⁹ *Ibid.*, 91.

⁴⁰ William G. McLoughlin, *Revivals, Awakenings, and Reform* (Chicago: The University of Chicago Press, 1978), 151.

“bore witness” to their faith in oral testimonies of their conversion, the new light “Liberals” bore witness to their faith by social action.⁴¹ At the same time that theistic evolutionists were harmonizing science and religion, progressive theologians were reconciling revealed truth with “the higher criticism” of the Bible.⁴²

In *The Old Faith and The New Gospels*, Simpson addresses Christianity and modern thought. Simpson acknowledges two books, *The Origin of Species*, published in 1859, and *The Descent of Man*, both published by Charles Darwin (1809-1882). Simpson says, “The purpose of this new theory of the universe and especially of life, was to show that all forms of life have gradually developed or evolved themselves according to the law of natural selection or the survival of the fittest.”⁴³ Beyond what Darwin ever dreamed, the theory of evolution was used to explain everything in the universe, not only in the world of matter and of nature, but in the world of mind, morals, society, politics, and even religion.⁴⁴ For example, Herbert Spencer (1820-1903) made a wide application of evolution. It seemed to thinkers of that day that the progress of evolution would lead to a society where evil and immorality must disappear.⁴⁵

Simpson writes that Darwinism was held by agnostics and infidels as a fatal blow to the Scripture, especially the Genesis account of creation.⁴⁶ Simpson discredits

⁴¹ Ibid., 153.

⁴² Ibid., 157.

⁴³ A. B. Simpson, *The Old Faith and The New Gospels: Special Addresses on Christianity and Modern Thought* (New York: Alliance Press Company, 1911), 9.

⁴⁴ Ibid., 10.

⁴⁵ Clyde McLean Glass, “Mysticism and Contemplation in the Life and Teaching of Albert Benjamin Simpson” (Ph.D. diss., Marquette University, 1997), 43.

⁴⁶ Simpson, *Old Faith*, 11.

Darwinism on the grounds that the principle is not proved, and the original theory has not been finally accepted by the scientific world. Even Darwin's associate Wallace "wholly refuses to accept the extreme view of the doctrine."⁴⁷ Simpson notes that the President of the British Association, the son of Charles Darwin, announced "it was accepted by scientists that the different species did not gradually glide into each other by an imperceptible development, but that the records of geology made it evident that these new species had come in great swarms and evidently at sudden and distinct epochs in the order of nature."⁴⁸ Simpson asserts that this is fatal to the general hypothesis of evolution.⁴⁹ Simpson was alarmed that Darwinism was an influence in the realm of morality, religion and others. He desired to defend the reliability of the Genesis account of creation.

Higher Criticism in Biblical Studies

Simpson calls higher criticism a "destructive work" because it challenged Scriptural authority and infallibility.⁵⁰ In discussing the history of higher criticism, Simpson writes, "It is only within a recent period that this branch of scholarship has become unfriendly to the authority of the Bible, and largely controlled by men whose chief object seems to be to eliminate everything supernatural from God's Holy Book."⁵¹

⁴⁷ Ibid., 12.

⁴⁸ Ibid., 13.

⁴⁹ Simpson supports his view that the theory of evolution is not proven nor accepted by quoting the words of several scientists such as Sir Isaac Newton, Lord Kelvin, Huxley, Tyndall, Von Hartmann, Edison, Lyall, and Gladstone. Simpson concludes, "Therefore the Holy Scriptures teach the doctrine of creation and forbid any other theory of the universe The doctrine of creation is an article of faith We need continually to believe in a God who can make things out of nothing." Simpson, *Old Faith*, 28-29.

⁵⁰ Ibid., 31.

⁵¹ Ibid., 33.

Simpson mentions the pioneers of the movement of the higher criticism: Spinoza, Hobbes, and Astruc, who published a book in 1753 which laid the foundation of higher criticism. The prominent higher critics Simpson lists are Ewald, Kuenen, Ferdinand Baur (1762-1860), Julius Wellhausen (1844-1918), Colenso, Robertson Smith, George Adam Smith, Cheyne, Driver, and Charles A. Briggs (1841-1913).⁵²

In 1891, Simpson was able to observe the heresy trial of Union Theological Seminary Professor Charles A. Briggs who was the leading Old Testament scholar of the school. He was tried for holding views formed through higher criticism. The *New York Times* reported that the trial would be “one of the fiercest theological contests that the country has ever witnessed.”⁵³ Briggs was “acquitted by the New York Presbytery in November, 1891, but after appeals by the prosecutors, was later suspended by the Presbyterian General Assembly in May, 1893.”⁵⁴

Simpson says that advocates of higher criticism are rationalists who deny “the possibility of miracles or prophecy, the reality of a divine revelation and the question of anything supernatural either in the Bible or anywhere else.”⁵⁵ Simpson lays out the summary of teachings of higher criticism, naming each scholar and their teaching and their presumption. He then presents his own arguments and other conservative scholars’ arguments. He uses the recent discoveries of archeologists which “have brought to light countless treasures of antiquity, reflecting the truth of the inspired record.”⁵⁶ Simpson

⁵² Ibid., 33-34.

⁵³ *New York Times*, 10 June 1893, quoted in Glass, “Mysticism,” 49.

⁵⁴ Glass, “Mysticism,” 49.

⁵⁵ Simpson, *Old Faith*, 34.

⁵⁶ Ibid., 47.

says that the discoveries by Rawlinson, Lenormant, Sayce, and many others “confirm the writings of Moses and the prophets and contradict the positions of skeptical criticism.”⁵⁷

Simpson presents various particular objections to higher critics’ views and gives answers to them by quoting scholars who defend the reliability of the Scriptures and the testimony of Scriptures. Against the social and cultural background of Simpson’s time when naturalism and humanism were gaining influence on people, he saw Christianity as a supernatural religion whereby believers could experience reality of the supernatural power of the Holy Spirit working in their lives.

Liberalism and New Theology

Liberalism is represented by the teachings of Friedrich Schleiermacher and Albert Ritschl from Europe, and of Horace Bushnell (1802-1876) and Henry Ward Beecher (1813-1887) in America.⁵⁸ American religious liberalism has several characteristics:

First, the progress of the Kingdom of God is identified with the progress of civilization, especially in science and morality. Second, morality has become the essence of religion and is indeed virtually equated with it. Third, the supernatural is not longer clearly separated from the natural, but rather manifests itself only in the natural.⁵⁹

“Evangelical liberalism” was less extreme in its views than “modernistic liberalism.”

Evangelical liberals include A.C. McGiffert (1861-1933) and William Adams Brown (1865-1943) of Union Theological Seminary in New York, and the Baptist preacher

⁵⁷ Ibid., 48.

⁵⁸ Glass, “Mysticism,” 51.

⁵⁹ George M. Marsden, *Fundamentalism and American Culture* (Oxford: Oxford University Press, 1980), 24.

Walter Rauschenbusch (1861-1918), Phillips Brooks (1835-1893) of Boston, and Lyman Abbott (1835-1922).⁶⁰

Evangelical liberals advocated the “New Theology” that viewed the Bible as a record of an experience with Christ, not as an absolute dogma. New Theology viewed the church as the “spiritual consciousness of humanity” rather than the body of Christ.⁶¹ New Theology placed more emphasis on the moral teaching of Christ than on any supernatural or mystical elements of Christ’s works. To them, “union with God” often meant moral obedience rather than a mystical supernatural work of the Holy Spirit.⁶²

Some aspects of the New Theology, however, were accepted by the Alliance. For example, Simpson’s associate, Kenneth MacKenzie, quoted Lyman Abbott for support in his argument against Spiritism and Christian Science.⁶³ In other examples, Simpson was familiar with Bushnell’s writing. He referred to Bushnell’s *Nature and the Supernatural* as “one of the most powerful books of a generation ago,” and Bushnell’s book provided “the most conclusive piece of evidence” for the resurrection of Jesus Christ.⁶⁴

Simpson, however, did not accept the teachings of liberalism. For example, he responded to liberalism, especially to Reginald Campbell of England, who was the

⁶⁰ Glass, “Mysticism,” 52-53.

⁶¹ *Ibid.*, 53.

⁶² *Ibid.*

⁶³ *Ibid.* See Kenneth Mackenzie, *An Angel of Light* (New York: Christian Alliance Publishing, 1917), 175-76.

⁶⁴ Glass, “Mysticism,” 54. Simpson also saw benefits in a nonsectarian approach, and his reasoning is quoted in Tozer, *Wingspread*, 97: “I have a good reason for all that I want to enjoy the broadest fellowship possible myself, and I want my people to receive the benefit of the ministry of all God’s gifted servants, regardless of whether they agree with me in everything or not.”

minister of London's City Temple, by saying, "This teaching of New Theology is the apostolic succession of Higher Criticism. Its first effort is to get rid of the authority of the Bible."⁶⁵ Concerning the authority of the Bible, Campbell said, "God has never stopped speaking to man, He speaks through us collectively and individually We are writing a Bible with our own lives today. Every noble life is a Word of God to the world; every brave, unselfish deed is a ray of eternal truth."⁶⁶ In response to Campbell's position on the authority of the Bible, Simpson wrote:

We claim the right of private judgment certainly, but only to the extent of interpreting the Scriptures according to their own inspired teachings, but neither beyond, nor beneath these divine standards. Christian faith takes its place with the Lord Jesus Christ in absolute submission to the oracles of God. Our Lord always acknowledged the authority of the Scriptures and could not die until He Himself had fulfilled every word that had been written of Him, and every loyal follower of Christ must recognize the Word of God as the supreme rule of faith and conduct and not only a collection of literature, but as supreme and infallible law of faith and life.⁶⁷

In reaction to the rise of liberalism and modernism, Fundamentalism began to gain strength. Fundamentalists founded newspapers like the *Bible Champion*. The Niagara Bible Conference, and others like it, began "to provide continuing points for broad national participation."⁶⁸ At about the same time, at Princeton Theological Seminary, Charles Hodge and B. B. Warfield were writing a scholarly defense for inerrancy and orthodoxy. C. I. Scofield's annotated version of the King James Bible was published in 1909. Lyman and Milton Stewart funded the publication of a series of twelve booklets, called *The Fundamentals: A Testimony to the Truth*, edited by A. C.

⁶⁵ Simpson, *Old Faith*, 60.

⁶⁶ *Ibid.*, 61.

⁶⁷ *Ibid.*, 62.

⁶⁸ Nancy Tatom Ammerman, *Bible Believers: Fundamentalists in the Modern World* (New Brunswick, NJ: Rutgers University Press, 1987), 21.

Dixon, and contributed to by conservative theologians such as James Orr (1844-1913), R. A. Torrey (1856-1928), B. B. Warfield (1851-1921), and H. C. G. Moule (1884-1920). These booklets established a body of unifying dogma around which the fundamentalist movement would be built.⁶⁹

Although Simpson did not endorse the publication of these booklets enthusiastically, he held to many similar doctrinal positions such as a premillennial eschatology, the infallibility of Scripture, and the epistemology of Scottish Common Sense Realism.⁷⁰ Glass writes, “Simpson’s lack of great enthusiasm over the publication of *The Fundamentals* was likely due in part, though, to the strong theological differences he had with several of the contributing writers to *The Fundamentals*, particularly Benjamin Warfield, who denounced Simpson’s mystical perspectives.”⁷¹

Socialism

The cultural climate in America at this time was one of optimism. The growth of cities, the rapid expansion of industry, the accumulation of wealth by a few, the influx of European immigrants, the challenge of Socialism and Darwinism, and the rise of higher biblical criticism all moved mainline churches toward a social gospel. The

⁶⁹ Glass, “Mysticism,” 55: The leading historian on this movement has defined “fundamentalism” as “militantly anti-modernist Protestant evangelicalism.” Marsden, *Fundamentalism and American Culture*, 4. The term “fundamentalist” came into usage in 1920 through Curtis Lee Laws, a Baptist editor, who used the term to refer to people who desired “to do battle for the Fundamentals.” Marsden, *Fundamentalism and American Culture*, 107.

⁷⁰ Glass, “Mysticism,” 55-56.

⁷¹ Ibid., 56. Warfield, *Perfectionism*, (New York: Oxford University Press, 1932), 2:554, 570-71. Warfield also criticized the higher life and victorious life movements for the spiritual arrogance which he found evident in their writings. Warfield’s critique of Simpson’s theology is found in *Perfectionism*, 2:556, 569, 597-600. Warfield commented in *Perfectionism*, 2:597 that “Boardman taught the same extravagant mysticism as Simpson.”

theological shift was away from the older doctrines of personal sin and salvation to an emphasis on social sin and salvation.⁷²

The social gospel movement grew steadily about this time. The radical wing of the social gospel movement, represented by Rauschenbusch, Jesse H. Jones, George D. Herron and William D. P. Bliss, moved close to Christian Democratic Socialism.⁷³ Simpson called socialism “a movement as wide as the race. One word may properly comprehend all its mingled elements, Humanism or Humanitarianism.”⁷⁴ Socialism, he states, is an attempt of the god of this world “to counterfeit the Kingdom of God and substitute for it some other system of which he through earthly and human instruments can be the head. The Devil’s supreme ambition is to mimic God and play the part of a god.”⁷⁵

Simpson identifies some of the advocates of socialism. First, he said that Reginald Campbell’s New Theology is but the religious articulation of the Social movement. Campbell said, “We [people who adhere to the New Theology] have girt ourselves to the task of bringing the religious experience of Christianity in line with contemporary science and philosophy, and emphasizing the religious and Christian elements that go to constitute the whole democratic movement.”⁷⁶ Simpson noticed the assembly of the International Council of Unitarians in Boston around 1910. Simpson

⁷² Daniel J. Evesritt, *Body & Soul: Evangelism and the Social Concern of A. B. Simpson* (Camp Hill, PA: Christian Publications, 1994), 35-36.

⁷³ McLoughlin, *Revivals*, 174.

⁷⁴ Simpson, *Old Faith*, 121.

⁷⁵ *Ibid.*, 119-20.

⁷⁶ *Ibid.*, 125.

reported that at this session were assembled representatives of Judaism, Christianity, Mohammedanism, and the Brahma Somaj.⁷⁷ Simpson wrote that many of the official leaders of Socialism are unashamed in their atheistic pronouncements. For example, Karl Marx said, “The idea of God must be destroyed; it is the keystone of a perverted civilization.”⁷⁸

Simpson thought that post-millennial church leaders put their optimism on civilization on earth. He said that “they hail the advent of modern progress, the forces of electricity, steam, radium, the wireless telegraph, the automobile, the aeroplane, the printing-press, the university, the popular library, the progress of our time as the very beginning of the Golden Age.”⁷⁹ Simpson identified himself with pre-millennialists and said, if we [pre-millennialists] “point our fingers to the awful conditions that still exist, the poverty, the crime, the cruelty, the luxury, the licentiousness, the lust, the oppression, the Sabbath breaking, the drunkenness, the increasing of disorder and crime, and the fact that we have two-hundred million more heathen in the world today than we had a century ago they [the post-millennialists] call us pessimists and charge us with holding back the wheels of the chariot of the Lord by the dead weight of our narrowness and conservatism.”⁸⁰ Simpson’s evaluation of the conditions of the church in his time was “a nominal Christianity, lukewarm, Christless and ripe for judgment. We do not need to look far to see these conditions already far advanced in the church of today.”⁸¹

⁷⁷ Ibid., 127.

⁷⁸ Ibid., 129.

⁷⁹ Ibid., 134.

⁸⁰ Ibid.

⁸¹ Ibid., 135.

Simpson presented an alternate view of the coming Kingdom. It will be the Kingdom “inaugurated by the personal return of the Lord Jesus Himself and to be consummated by His personal reign throughout the millennial age.”⁸² The coming Kingdom is “not to be an evolution from the forces of human civilization but a revolution bursting upon an astonished world” said Simpson.⁸³ The coming Kingdom is to be inaugurated in two stages. The first is described as the Parousia of the Son of Man.⁸⁴ When God’s people are gathered from all the nations, the Lord will “appear to His own, gather His waiting saints to meet Him in the air and raise from the dead them which sleep in Jesus to meet them in the clouds.”⁸⁵ Simpson believed that unbelievers will go through a season of tribulation afterward and the Lord will return the second time with His glorified church. His return will be followed by the judgment of the nations and He will establish His millennial Kingdom on the earth. Simpson believed in “the reconstruction of the material world in harmony with the glorious condition of the new creation,” and he called it “the Palingenesis, or times of restitution of all things.”⁸⁶

Simpson obviously did not believe in Socialism, but believed in a literal millennial kingdom. In preparation for the coming of the Lord, Simpson advocated spreading the gospel throughout the world. He did this by training and sending out missionaries to the world.

⁸² Ibid., 136.

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Ibid., 137.

⁸⁶ Ibid., 137-38.

Religious Movements

Dennis Kinlaw, writing the foreword to *The Birth of A Vision*, states that Simpson was the product of his time. He lived when there was a widespread hunger among Christians to know God more deeply and to consecrate themselves to God and to His world. A concern for evangelism was expanded so that Christians desired to take the gospel to the whole world. Their believing hearts wanted to be holy, and they had a passionate sense of responsibility for the world.⁸⁷ Kinlaw concludes, “To all of this was added the conviction that Christ was not remote from human history. He Himself would conclude the historic process with His own appearing, an event that might be far more imminent than the world imagined.”⁸⁸ Simpson was a willing participant in this social context. The following movements influenced the formation of Simpson’s theology and his practice of evangelism.

Awakening and revivalism. William G. McLoughlin proposed five great awakenings in his book *Revivals, Awakenings and Reform*. He describes the periods of awakening as follows: the Puritan Awakening, 1610-1640; the First Great Awakening (in America), 1730-1760; the Second Great Awakening, 1800-1830; the Third Great Awakening, 1890-1920; and Fourth Great Awakening, 1960-1990 (?).⁸⁹ These periods are times of change that caused positive unifying changes. For example, according to McLoughlin, “The Puritan Awakening led to the beginning of constitutional monarchy in

⁸⁷ Dennis Kinlaw, “Foreword,” in *The Birth of a Vision*, ed. David F. Hartzfeld and Charles Nienkirchen (Camp Hill, PA: Christian Publications, The Canadian Theological Seminary, 1986), vii.

⁸⁸ *Ibid.*, viii.

⁸⁹ McLoughlin, *Revivals*, 10.

England; America's First Great Awakening led to the creation of the American Republic; our Second Awakening led to the solidification of the union and the rise of Jacksonian participatory democracy; our Third Awakening led to the rejection of unregulated capitalistic exploration and the beginning of the welfare state; and our Fourth Awakening appears headed toward a rejection of unregulated exploitation of humankind and of nature and toward a series of regional and international consortiums for the conservation and optimal use of the world's resources."⁹⁰

McLoughlin sees the five great awakenings that have shaped and reshaped our culture since 1607 as periods of fundamental ideological transformation corresponding to the dynamic growth of the nation in adapting to basic social, ecological, psychological, and economic changes. "The conversion of great numbers of people from an old to a new world view," McLoughlin says, "is a natural and necessary aspect of social change. It constitutes the awakening of a people caught in an outmoded, dysfunctional world view to the necessity of converting their mindset, their behavior, and their institutions to more relevant or more functionally useful ways of understanding and coping with the changes in the world they live in."⁹¹

McLoughlin's definition of awakenings differs from that of Protestant evangelical theologians. Evangelical theologian Richard Owen Roberts defines the term revival as "an extraordinary movement of the Holy Spirit producing extraordinary

⁹⁰ Ibid., 11.

⁹¹ Ibid., 8.

results.”⁹² The evangelical definition of revivalism and awakenings is theological, whereas McLoughlin’s definition is more sociological and anthropological.

McLoughlin sees Jonathan Edwards at the center of the First Great Awakening and Lyman Beecher at the center of the Second Awakening. Charles G. Finney also played a key role in the Second Great Awakening. McLoughlin sees Dwight L. Moody, Billy Sunday, and Aimee Semple MacPherson at the center of the Third Great Awakening.⁹³

Simpson’s movement came during the Third Great Awakening. Just as D.L. Moody was an urban evangelist, Simpson was an urban pastor-evangelist. Since Simpson educated people at the Missionary Training Institute, he was also a pastor-theologian. G. P. Pardington wrote in *Twenty-Five Wonderful Years* that the evangelistic movement which began with the work of Charles G. Finney influenced Moody, Sankey, Whittle, and Bliss, “through whose combined ministry of Gospel preaching and Gospel singing both Great Britain and America were stirred with a great awakening and swept with a revival flame.”⁹⁴ Simpson saw that evangelism and conversion of the soul was the chief function of the church, and the first decade of his ministry was dedicated to evangelism. His passion for evangelism also fueled his missionary zeal in foreign lands.

Billy Sunday started his career as a major urban revivalist. Sunday represents the era of the Third Great Awakening just as Billy Graham represents the Fourth Great Awakening. Billy Sunday stands at the heart of the cultural confusion of the era. At the

⁹² Richard Owen Roberts, *Revival*, 2nd ed. (Wheaton, IL: Richard Owen Roberts, Publishers, 1982), 16.

⁹³ McLoughlin, *Revivals*, 7.

⁹⁴ Pardington, *Wonderful Years*, 14.

root of this confusion lay the fear that science had become the enemy of God's revealed law. Billy Sunday attacked the naturalistic, pragmatic philosophy of the "new social science," such as Freudian psychological and behavioral theories.⁹⁵

Holiness movement. The holiness movement grew out of the teachings of John Wesley (1703-1791) who taught Christian perfection or perfect love. The holiness movement had a precursor in the Oberlin perfectionism led by Asa Mahan (1799-1889) and Charles G. Finney (1792-1875). Oberlin perfectionists used the phrase "entire sanctification." Oberlinians looked upon the believer's sanctification as complete and entire the moment the believer accepts Christ for entire sanctification.⁹⁶ Pardington states that in many ways Charles Finney's evangelistic ministry seems to have been a forerunner of the work of the Alliance.⁹⁷

The higher life movement includes the Keswick movement and the *Heiligensbewegung* led by Theodor Jellinghaus in Germany.⁹⁸ The higher life movement is represented by the Presbyterian minister William Boardman, Robert Pearsall Smith (1827-1898), and his wife, Hannah Whitall Smith (1832-1911). The higher life movement was one of the Reformed expressions of the holiness movement. Boardman and Simpson had a close relationship that allowed sharing of their thoughts. The Reformed scholar Benjamin Warfield criticized this movement and said that by

⁹⁵ McLoughlin, *Revivals*, 146.

⁹⁶ Glass, "Mysticism," 85. See William Boardman's interaction with Oberlin perfectionism and Wesleyanism in W.E. Boardman, *The Higher Christian Life* (Boston: Henry Hoyt, 1871), 45-63.

⁹⁷ Pardington, *Wonderful Years*, 15.

⁹⁸ Glass, "Mysticism," 86.

blending Reformed and Wesleyan doctrines the proponents of the higher life movement had “two inconsistent systems of religion struggling together.”⁹⁹ Warfield mentions that “Albert B. Simpson attracts perhaps primary attention, not less for the extravagance of his theories than for the wideness of the influence he has exerted through his long career.”¹⁰⁰

Pardington says that George Muller in England inspired “a widespread hunger for the deepening of the spiritual life and for the enduement of the Holy Spirit for holy living and efficient living” during Simpson’s ministry.¹⁰¹ Simpson respected George Muller’s faith in God and love for the orphans. Pardington also mentions that in England Horatius Bonar and Frances Ridley Havergal were active advocates for the holiness movement through voice and pen.¹⁰²

Divine healing movement. Glass states that “the holiness movement of the nineteenth century brought on renewed consideration of the doctrine of divine healing by many leaders,” including Dorothea Trüdel and Otto Stockmayer in Switzerland, Johann Blumhardt in Germany, William Boardman and Mrs. M. Baxter in England, and Dr. Charles Cullis and Carrie F. Judd-Montgomery (1859-1946) in the United States.¹⁰³ Cullis, an Episcopalian medical doctor in Boston, opened a home for the sick and

⁹⁹ Benjamin B. Warfield, “Review of Lewis Sperry Chafer,” *He That Is Spiritual* (New York, 1918), Princeton Theological Review 17 (April 1919): 322-27, quoted in Marsden, *Fundamentalism and American Culture*, 98.

¹⁰⁰ Warfield, *Perfectionism*, 2:556.

¹⁰¹ Pardington, *Wonderful Years*, 15.

¹⁰² Ibid.

¹⁰³ Glass, “Mysticism,” 80.

homeless, and began to integrate healing prayers for his patients in 1870. Simpson attended a conference in Old Orchard, Maine, which was led by Cullis. Simpson experienced a miraculous healing of his chronic heart disorder and preached the validity of divine healing and wrote the book called *The Gospel of Healing*, along with many articles on the same subject. He also compiled and edited the testimonial book called *A Cloud of Witnesses For Divine Healing*. Glass says that Simpson's experience of healing led to a long association with teachers of divine healing, including Cullis, Judd-Montgomery, Boston Baptist pastor, Adoniram J. Gordon (1836-1895), and Andrew Murray (1828-1917) from South Africa.¹⁰⁴

The healing home, Berachah, was dedicated by Simpson in 1884 and sheltered a large number of people who needed healing. By 1887, there were over twenty-five healing homes with the holiness movement.¹⁰⁵

Rebirth of pre-millennialism. Pardington states that the crowning spiritual movement of the nineteenth century was the renewed interest in the personal, pre-millennial, and imminent return of the Lord Jesus. The leaders who stood for holiness and divine healing also taught, for the most part, about the Lord's return. James H. Brooks and A.J. Gordon are representatives of these movements.¹⁰⁶ Pardington asserts that the Christian and Missionary Alliance embodies these movements and is a witness "to its providential inception, its Scriptural foundation, and its complete adaptation to

¹⁰⁴ Ibid., 82.

¹⁰⁵ Ibid., 80.

¹⁰⁶ Pardington, *Wonderful Years*, 17.

meet and satisfy the varied needs of spirit, soul and body.”¹⁰⁷

Pre-millennialism had existed since the early days of Christianity. The pre-millennialism of the nineteenth century was revived by the British Plymouth Brethren teacher John Nelson Darby (1800-1882). Darby divided biblical and subsequent history into seven eras, epochs, or dispensations. That is why this particular stream of pre-millennialism is called dispensationalism. Pre-millennialism says that “Jesus Christ will visibly return to earth and establish a kingdom over which he will personally rule for a thousand years.”¹⁰⁸

Simpson was converted from post-millennialism to pre-millennialism in the 1870s when “the Holy Spirit gave him ‘light’ to see the truth of pre-millennialism.”¹⁰⁹ Dispensational teaching influenced Simpson’s view on last things because Simpson associated with C.I. Scofield. He spoke in 1892 at the Congregational Church pastored by Scofield. Simpson, however, never fully accepted dispensationalism. One Bible teacher Simpson agreed with on almost all points of eschatology was A.J. Gordon. They both used a method called historicism to interpret the Book of Revelation.¹¹⁰ Views according to historicism include:

1. Most of the visions given to the Apostle John were fulfilled in the history of the world.

¹⁰⁷ Ibid.

¹⁰⁸ Franklin Arthur Pyles, “The Missionary Eschatology of A. B. Simpson,” in *The Birth of a Vision*, 30. Simpson mentions the names of the pre-millennial theologians in A. B. Simpson, *The Gospel of the Kingdom* (New York: Christian Alliance Publishing Company, 1890), 14: Dean Alford, Delitzsch, Tregelles, and Bonar. See Marsden, *Fundamentalism and American Culture*, 48-71, for an insightful study of pre-millennialism and its impact on modern Protestantism.

¹⁰⁹ A. B. Simpson, “How I was Led to Believe in Premillennialism,” *CAMAW*, 13 November 1891, 298-99. See Simpson, *The Gospel of the Kingdom*, 13-21, for his summary of two viewpoints.

¹¹⁰ Pyles, “The Missionary Eschatology,” 30.

2. The ten-nation league has come and gone.
3. The papacy as an institution is the Antichrist (a view that is found in the Westminster Confession).
4. The little horn of the West is the great apostasy of the papacy, but it is now fading away.
5. The little horn of the East, Islam, is being destroyed before their very eyes in the destruction of the Ottoman empire.
6. The Jews are even now returning to the Land.¹¹¹

Pyles states that even though Simpson used the word imminent, he did not think the Lord could come at any moment. The Lord's return was conditional to fulfillment of prophecy. Because Simpson held to historicism, most of the signs of the Lord's return were already past. Pyles states, "Only two remained to be fulfilled: the restoration of the Jews, and the mandate of Matthew 24:14," which states "and the gospel of the Kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come."¹¹²

Simpson was certain that the Jews were being restored to Palestine and the State of Israel would be established. To Simpson, the missionary task was the only sign yet to be accomplished. To this end, Alliance people founded the missionary society which was committed to bring back the King by fulfilling the missionary mandate.¹¹³ Pyles affirms that there are three Scriptural pillars that uphold pre-millennialism: the

¹¹¹ Ibid., 32-35.

¹¹² Ibid., 35.

¹¹³ Ibid., 36.

personal reign of Christ, the establishment of justice, and the total evangelization of the world.¹¹⁴

According to Pyles, the personal rule of Jesus Christ on the earth forms Simpson's first and central pillar of the millennial theology. Post-millennialism "removes the anticipation of a personal encounter with the returning Lord as an effective motivating force in the life of the individual and the church," contended Simpson.¹¹⁵ Simpson also rejected post-millennialism because the vision of the church converting the whole world was impossible. His thought was that conversion of the whole world requires time, and no one could reasonably expect to see even the inauguration of such a Kingdom.¹¹⁶

The second pillar of Simpson's pre-millennialism is justice. His thought was that only pre-millennialism has a final answer to injustice. Christ the coming King will set all things to right. Pyles says, "Regrettably, Simpson, who began his New York ministry with a strong, practical ministry to the poor, gradually turned his back on philanthropy."¹¹⁷ This abandonment of any attempt to have an impact on society left Simpson with evangelism as the sole Kingdom activity. Thus, Simpson's definition of Kingdom does not include social change, but only includes establishing a witness. Pyles summarizes, for Simpson, that the relation between evangelism and the Kingdom is this:

¹¹⁴ Ibid.

¹¹⁵ Ibid.

¹¹⁶ Ibid., 37: Pyles asserts that "Simpson's argument is very unconvincing here since post-millennialism says that this is precisely where we are called to have faith in the sovereign ability of God to send great revival to the church and for her to be so Spirit-empowered that she will rise up and sweep across the world bringing in a great missionary harvest and inaugurating the golden age with the conversion of the nations."

¹¹⁷ Ibid., 40.

God has decreed that a witness be established throughout the whole world, and then the end will come.¹¹⁸

The third pillar of Simpson's millennial view is evangelism. Thus "the task of evangelism," Pyles affirms, "is to give to everyone at least one chance to hear the gospel and to see some from every group converted."¹¹⁹ Pyles concludes, "The current divorce between our missionary practice and our eschatology can be overcome by again asserting the strengths of pre-millennialism: a real Kingdom will soon be inaugurated on this earth by the personal presence of Jesus Christ. But even now, the church prepares for and, to an extent, can share the victory and blessings of that Kingdom. To that end, she purifies herself and presses ahead with the task of evangelizing, discipling and modeling the life of a spiritual community that functions on the basis of love. The church can know that every day that she lives in such obedience, she hastens the return of the king."¹²⁰

Pre-millennialists emphasized the second coming of the Lord. An evangelistic mandate was stressed to establish witnesses in all nations so as to prepare for His coming. Post-millennialists emphasize the establishment of justice on the earth. The emphasis was placed on a cultural mandate. The Kingdom of God is both present now on earth and will be forever established in the future. Biblical evangelism includes both a cultural and an evangelistic mandate. Simpson started the Gospel Tabernacle and accomplished both aspects, however, Simpson's emphasis gradually shifted toward an evangelistic mandate probably due to his pre-millennial perspective.

¹¹⁸ Ibid.

¹¹⁹ Ibid.

¹²⁰ Ibid., 44.

Foreign missions movement. Kenneth Scott Latourette, in his seven-volume *History of the Expansion of Christianity*, referred to the nineteenth century as “The Great Century.” The reason for its name was because the Christian church made such “a concerted, organized, herculean effort to take the gospel to the ends of the earth.”¹²¹ Another reason for calling the nineteenth century “The Great Century” is because it produced so many great missionaries. *An Initial Bibliography of Missionary Biography*, published by the Missionary Research Library of New York in 1965, lists 2,286 full-fledged biographies that mostly belong to the nineteenth century.¹²²

The beginning of the modern missionary movement came in 1792, when the English Baptists organized a society and sent William Carey (1761-1834) to India. Similar missionary societies were formed among Presbyterians, Congregationalists, Baptists, and Methodists, following interdenominational societies such as The London Missionary Society and the American Board of Commissioners for Foreign Missions. “Faith Missions” came into existence about the middle of the century. On the British Isles, the faith missions were the Zenana and Medical Missionary Fellowship in 1852, the British Syrian Mission in 1860, and the China Inland Mission in 1865. In the United States, the faith missions that were formed include Women’s Union Missionary Society in 1860, The Christian and Missionary Alliance in 1887, The Evangelical Alliance Mission in 1890, the Sudan Interior Mission in 1893, and the Africa Inland Mission in 1895.¹²³

¹²¹ J. Herbert Kane, *Understanding Christian Missions*, 3rd ed. (Grand Rapids: Baker Book House, 1983), 150.

¹²² *Ibid.*, 157.

¹²³ *Ibid.*, 151.

The most active development of foreign missions happened during 1880-1900. D.L. Moody's inspiration aroused a significant evangelistic drive. Moody held a summer convention in 1886 in Northfield, Massachusetts and college and university students came from Princeton, Harvard, and Yale. Out of this convention, one hundred students made pledges to become foreign missionaries. Simpson had attended the same convention in a previous year. In Moody's next convention, twenty-one hundred students pledged to become foreign missionaries. It was called the greatest missions uprising in modern times.¹²⁴

Simpson's missionary drive was fueled by his evangelistic desires and pre-millennial eschatology.¹²⁵ Missionary leaders such as Simpson, A. J. Gordon, and A. T. Pierson proclaimed that they were living during a "crisis of missions," which indicated that evangelistic missions were at a crossroad.¹²⁶

Pentecostal movement. In 1906 at the Azusa Street Mission of Los Angeles, William J. Seymour led the series of revival meetings that launched Pentecostalism. Simpson's comments on the Azusa Street revival first appeared in a September 1906 issue of the *Christian Alliance Weekly*. He described the occurrence of tongues in Los Angeles as a remarkable manifestation of spiritual power among earnest Christians in the West. Simpson cautioned his readers, however, to avoid the two extremes of fanaticism and credulity, on the one hand, and an ultraconservative reaction on the other. Simpson's

¹²⁴ Glass, "Mysticism," 72-73, quoted from Ahlstrom, *A Religious History of the American People* (New Haven, CT: Yale University Press, 1972), 864-65.

¹²⁵ *Ibid.*, 73.

¹²⁶ *Ibid.*, 74. The term "The Crisis of Missions" was popularized by Arthur Pierson in *The Crisis of Missions: Or, The Voice Out of the Cloud* (New York: Baker & Taylor, 1886).

discriminating approval of the Azusa Street meetings was in stark contrast to the criticism of other holiness and fundamentalist leaders. In 1916, Bennett F. Lawrence, a charter member of the Assemblies of God commended Simpson as one of those who endorsed the reemergence of miracles and the gift of tongues.¹²⁷

As late as 1947, Assemblies of God historian Carl Brumback applauded Simpson for his refusal to render a negative verdict on the Pentecostal movement.¹²⁸ Among the Assemblies of God, Stanley Frodsham recommended books by Torrey, Gordon, Peirson, Simpson, Meyer, and Murray. Frodsham recommended none more highly than A. B. Simpson. Assemblies of God leaders considered that Simpson had anticipated their movement more than any other evangelical leader.¹²⁹

Simpson, however, was not in total agreement with the Pentecostal Movement. Simpson's criticisms of the Pentecostal movement centered on the speaking of tongues as the initial evidence of Spirit baptism. Simpson charged that Pentecostals had fallen prey to one of the evils. Moreover, he reasoned that the biblically unwarranted emphasis on tongues was responsible for the metamorphosis of what had begun as a genuine movement of the Holy Spirit into a movement fraught with serious error.¹³⁰

While expounding on the gifts of the Spirit, Simpson warned, "It is preposterous to say that the gift of tongues, for example, is the criterion of having

¹²⁷ Nienkirchen, *A. B. Simpson*, 78.

¹²⁸ Ibid.

¹²⁹ Edith Blumhofer, "The Overcoming Life: A Study in the Origins of Pentecostalism," in *Reckoning with the Past: Historical Essays on American Evangelicalism from the Institute for the Study of American Evangelicals*, ed. D.G. Hart (Grand Rapids: Baker Book, 1995), 299.

¹³⁰ Nienkirchen, *A. B. Simpson*, 89.

received the Holy Ghost.”¹³¹ Simpson continued, “To say that the gift of tongues is the only proper evidence of having been baptized with the Holy Ghost is rash and wholly unscriptural, and places a mere manifestation of the Holy Ghost above His higher ministry of grace. Love, which is simply a grace of the Spirit, is placed above any of the gifts, and this love will surely keep us from judging one another.”¹³²

Simpson concluded that the gift of tongues was one manifestation of the Holy Spirit’s infilling, but neither necessary nor the sole evidence of the baptism of the Holy Ghost. Years later some of the Alliance leaders along with A.W. Tozer, summed up the Alliance position on the gift of tongues as “seek not, forbid not.” This official statement led some of the Alliance leaders to leave the denomination and become the leaders of the early Assemblies of God.¹³³

Examining the various movements, one finds that Simpson’s theology and practice of evangelism are a product of his time and also that Simpson influenced the formation of the Pentecostal movement. Chapter 3 examines Simpson’s theology of evangelism. What he preached and communicated through messages was the foundation of his movement. Without his theology and people’s response to it, there would have been no movement.

¹³¹ A. B. Simpson, “Gifts and Graces,” in Richard Gilbertson, *The Baptism of the Holy Spirit: The Views of A. B. Simpson and His Contemporaries* (Camp Hill, PA: Christian Publications, 1993), 324.

¹³² *Ibid.*, 330.

¹³³ Niklaus, *All for Jesus*, 115.

CHAPTER 3

SIMPSON'S THEOLOGY OF EVANGELISM

The human predicament of sin explains the violence and disorder that we witness in the world. The source of all human tragedy and alienation goes back to human rebellion to God's attributes as written in Genesis 3. Among God's attributes are that He is holy, just and righteous in that He judges sins. Ultimately, God judged sin on the cross and provided atonement so that man has a way to God the Father through His Son Jesus Christ.

Our union with Christ through the Holy Spirit actualizes a close, intimate relationship with God. To proclaim the goodness of the gospel, we must address the issues of God's attributes, sin, the atonement of Christ, and appropriating faith by the Holy Spirit. Simpson provided a paradigm of proclaiming the good news of the gospel which takes us deeper than moral character development. His theology takes us back to the heart issue that is our union with Christ by the Holy Spirit. The task of evangelism can be accomplished through the Church, the body of Christ, which is composed of sanctified believers.

Interpretation of the Scriptures

Simpson viewed the Word of God as the vehicle of His presence. He affirmed that it is in God's Word that we shall always find God near us. The Word of Jesus Christ

is the test of every experience and of every spirit.¹ Simpson says, “All through the Bible the romance of the love of Jesus is the golden thread, and the great consummation will be the Marriage Supper of the Lamb.”²

Simpson believed that how we think of Christ determines our thoughts, convictions and principles on all other religious questions and he said that Christ is the key to the whole system of truth. Christ is Himself the truth.³ Simpson wrote:

If you have wrong views about the deity of Christ, you will not want to trust your immortal soul to His hands. If you have wrong views about the virgin birth of Christ, the glorious doctrine of the incarnation will mean nothing to you, and Jesus will be but a man a little better than the rest of them. If you have wrong views about the cross of Jesus and His atoning blood, you will miss your soul’s salvation and go to work to seek your own righteousness instead of His. If you have wrong views about the resurrection of Christ, He will not be to you a living Christ and there will be no satisfying evidence of the truth of Christianity of which the resurrection is the cornerstone. It is a matter of supreme importance that you should rightly understand and believe in Jesus Christ as the eternal Son of God, as the Word made flesh, as the Lamb of God whose blood taketh away the sin of the world and as the glorious Prince of Life who was dead and is alive forevermore.⁴

Simpson desired to advance the cause of the missionary movement. The first step in advancing this cause was to have a new concept of the truth as it is in Jesus.

People need a larger view of His Word and His will for us. He continued:

We need new eyes with which to read our Bibles and a brighter light to shine upon its deep and pregnant pages. We need to see more than a mere system of exegesis or of biblical exposition and criticism. We need to have more than a thorough knowledge of the letter and its wondrous framework of history, geography, antiquities and ancient languages. We need a vivid spiritual concept of what God is

¹ A. B. Simpson, *The Cross of Christ* (Camp Hill, PA: Christian Publications, Inc., 1994), 105.

² A. B. Simpson, *Evangelistic Addresses* (New York: The Christian Alliance Publishing Company, 1926), 72.

³ *Ibid.*, 81.

⁴ *Ibid.*, 81-82.

saying to us--what His thought in the Word is for each of us.⁵

Simpson elaborated on his principle of Scripture interpretation by saying that the Holy Scriptures are a literal and historical record of things that have actually occurred. However, underlying the narrative is a deeper spiritual meaning.⁶ He asserted, that under the teaching of the Holy Spirit, it is up to us to reverently interpret and apply scripture through faith.⁷ He continued, “while there is danger of excess and extravagance in this direction, this must not drive us to the opposite extreme of hard and cold literalism.”⁸

For example, Simpson stated how he would write the book *Divine Emblems*. He did not attempt to elaborate any rigid or complete system of typology. Rather, his aim was to use simplicity and freedom and endeavor to draw the most practical and spiritual lessons, enabled by the divine Spirit. He would use the leading types and events of inspired record which have a symbolic character and scriptural suggestiveness.⁹

Simpson wrote, “The Reformation brought back to us the doctrine of justification, but for lack of deeper life Germany has since well nigh lost the very faith of the Gospel. The great revival of the seventeenth century brought a deeper spiritual life and the doctrine of the Holy Ghost and regeneration. Then came fuller teachings, about

⁵ A. B. Simpson, *A Larger Christian Life* (Camp Hill, PA: Christian Publications, Inc., 1988), 52-53.

⁶ A. B. Simpson, *Divine Emblems* (Camp Hill, PA: Christian Publications, Inc., 1995), 1.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid., 2. For more information about Typology, see Sidney Greidanus, “The Christocentric Method,” in *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids: Eerdmans, 1999), 249.

the life of faith, the person of Jesus, sanctification in Christ, the healing of the body, the consecration of secular things, and the abiding walk with Jesus.”¹⁰

Simpson believed that the Divine Interpreter of the Scriptures is the Holy Spirit. The Holy Spirit is waiting to lead us into all the fullness of the thoughts of God and the mind of Christ. We are to keep an ear open to the Spirit and live an obedient life.¹¹

In expounding on Luke 24, Simpson made the following statements:

He speaks to us through His Word. “And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself” (Luke 24:27). And so He still comes to us through His Word. If we knew it better and studied it more, we should find the blessed Christ ever ready to meet us through its glowing pages and to speak to us through its exceeding great and precious promises. “The testimony of Jesus is the spirit of prophecy” (Rev 19:10). Have we learned to recognize His face on every page and His voice in every promise?

He makes our heart burn within us as He opens to us the Scriptures. His Word is not mere intellectual light, but spiritual life and celestial fire. It is the eyes of our heart that need to be enlightened more than the faculties of our understanding. It is little use to read the Bible simply as a duty or a study. We want to read it with burning hearts and glowing love as the love letter of His affection and the mirror of His face.¹²

While Simpson believed in spiritual meaning, he also insisted on the literal interpretation of the Scriptures. A. J. Gordon and A. B. Simpson interpreted Revelation using a method called historicism according to Franklin Arthur Pyles, who wrote “The Missionary Eschatology of A. B. Simpson” in *The Birth of A Vision*. Historicism claimed that the visions given to John prophesied the future of the church. However, it also said

¹⁰ A. B. Simpson, *The King's Business* (Nyack, NY: The Christian Alliance Publishing Co., 1900), 31.

¹¹ A. B. Simpson, *The Christ in the Bible Commentary* (Camp Hill, PA: Christian Publications, 1994), 5:165.

¹² *Ibid.*, 4: 346-47. For more information about longitudinal themes, see Greidanus, “The Christocentric Method,” 266.

that most of those prophesied events have already occurred.¹³ Simpson insisted on the literal interpretation of the Scripture, especially in regards to the restoration of Jews and the fulfillment of God's covenants with them. He said, "We are ready to admit that there are spiritual and underlying references in the Scriptures which it is quite legitimate to apply, but the literal meaning must always first be satisfied."¹⁴

The Fourfold Gospel

Simpson formed the Fourfold Gospel which is--Christ our Savior, our Sanctifier, our Healer, and Coming King. Simpson's Fourfold Gospel was his way of interpreting Scriptures in the person of Christ because Christ is the theme of revelation of the whole Scripture. Christ Savior is the gospel of salvation; Christ Sanctifier is the gospel of sanctification; Christ Healer is the gospel of healing; and Christ Coming King is the gospel of the Kingdom. Simpson's biographer and associate, G. P. Pardington, summarizes it this way: "Above everything else this [Alliance calling and testimony] is a Christ movement. If we are saved, it is Christ who saves us. If we are sanctified, it is Christ who is made unto us sanctification. If we are healed it is because His life is in us. And the hope of the future is not the glory He is to reveal, but the return of the King Himself, our Beloved and our Friend."¹⁵

In these statements we see union with Christ, a theological concept being the

¹³ Franklin Pyles, "The Missionary Eschatology," in *The Birth of A Vision*, ed. David F. Hartzfeld and Charles Nienkirchen (Camp Hill, PA: Christian Publications, The Canadian Theological Seminary, 1986), 30.

¹⁴ A. B. Simpson, *The Gospel of the Kingdom* (New York: Christian Alliance Publishing Company, 1890), 31.

¹⁵ G.P. Pardington, *Twenty-Five Wonderful Years 1889-1914: A Popular Sketch of the Christian and Missionary Alliance* (New York: Christian Alliance Publishing Co., 1914), 49.

foundation of Simpson's Fourfold Gospel. To Simpson the highest point of Christian attainment was Christ Himself. He said, "There is something better than an experience or a blessing, viz., a personal, indwelling, all-sufficient Christ. And yet there is room to grow, even after this is received, into a deeper knowledge of Him and a more perfect union and communion with Him."¹⁶ Union with Christ provides room to grow into a mature stature of Christ. He also wrote in an 1895 editorial:

[The Alliance] is not a holiness movement. Certainly we believe in true Scriptural holiness, and in teaching the necessity of separation from the world, and entire consecration to Christ. But there is something higher even than this, and something without which this will be a harsh, self-centered and unsuccessful attempt, or a cold disappointing theory [The Alliance] is a Christ Movement.¹⁷

From this perspective we understand that when we are saved, we receive the greatest blessing from God. Every blessing we have received from God is a sacred trust, and it will be continued as we use it for Him. For example, our salvation not only belongs to us, but also to every perishing soul on the face of the earth. Our sanctification--the fullness of Jesus--is to be shared with every Christian who has not yet experienced it. Our healing belongs to sufferers as we are used as channels to meet their need.¹⁸ We must share Christ as the soon Coming King. Simpson's Fourfold Gospel as a sacred trust must be proclaimed, shared, and demonstrated in the lives of the believers. Thus, the Fourfold Gospel is intrinsically connected to an evangelistic mandate.

Simpson introduced the term "Fourfold Gospel" to members of the Alliance at

¹⁶ Simpson, *The King's Business*, 43.

¹⁷ Simpson, "Editorial," *CAF MW*, 2 October 1895, 216; quoted in Clyde McLean Glass, "Mysticism and Contemplation in the Life and Teaching of Albert Benjamin Simpson" (Ph.D. diss., Marquette University, 1997), 92.

¹⁸ A. B. Simpson, "Filled with the Spirit," in *The Best of A. B. Simpson*, ed. Keith M. Bailey (Camp Hill, PA: Christian Publications, 1987), 44.

the opening of the March 1890 convention at the Gospel Tabernacle. He declared:

We have met here to make emphatic our testimony to the blessed fullness of the Gospel of our Lord Jesus Christ. I know not why the term, Fourfold Gospel should have been suggested by the Holy Spirit, but it seems to have taken up all over the land by those who have known something of the blessing which it represents. This Gospel seems to grow more sweet each year, and I have not yet begun to fathom its incorruptible richness and infinite fullness.¹⁹

In the thesis “The Hymnody of the Christian and Missionary Alliance (1891-1978) as a Reflection of Its Theology and Development,” Eugene Francis Rivard says, “The Fourfold Gospel is a theological distinctive of the Alliance and has served to distinguish the organization from its origin to the present.”²⁰ He continues to say that this distinctive has been included in each statement of faith, and it remains at the doctrinal heart of the denomination. The themes of Christ as Savior, Sanctifier, Healer, and Coming King have inspired many Alliance hymns.²¹

John Sawin writes in “The Fourfold Gospel” in *The Birth of A Vision* that it is a vital ingredient of the life-blood and ministry of the Christian and Missionary Alliance.²² Simpson wrote an article on the eve of the formation of the Christian Alliance and the Evangelical Missionary Alliance in 1887. He declared that:

First, we believe and teach all the evangelical doctrines of the Christian Church in the strictest sense; and secondly, even in what might be called distinctive teachings, we hold nothing that is not directly founded upon the Word of God. And even these are in accord with the spirit and sense of all the great standards of the Protestant churches . . . [these distinctive teachings] are precious truths, like hidden mines, and are being brought into light and life from age to age in the development of Christian

¹⁹ A. B. Simpson, “Editorials,” *CAMW*, March 1890, 157.

²⁰ Eugene Francis Rivard, “The Hymnody of the Christian and Missionary Alliance (1891-1978) As a Reflection of Its Theology and Development” (D.M.A. diss., Southwestern Baptist Theological Seminary, 1991), 28.

²¹ *Ibid.*

²² John Sawin, “The Fourfold Gospel,” in *The Birth of A Vision*, 1.

experience and in the progress of the church. Each age has its emphatic message, its “present truth,” its contemporary testimony.²³

Simpson explained the content of the Fourfold Gospel as follows:

1. Christ is our complete Savior from guilt . . . from inbred sin, from sickness . . . for time and for eternity.
2. Christian holiness is . . . Christ life, perfection in Christ, abiding in a perfect Christ.
3. Christian holiness is a free gift of God through Jesus Christ . . . received by faith and retained by abiding in Him We do not grow into it, but we go into it and grow out from it unto all the fullness of the stature of Christ.
4. Healing is the purchase of Christ’s atonement and the gift of Christ’s indwelling and resurrection life. Through the indwelling Christ, we are supernaturally quickened, sustained and enabled to rise above the power of disease, to overcome infirmity and to fulfill all of the work to which He calls us until our life work is completed and we rise to the higher life of immortal resurrection.
5. The age we live in points to a speedy consummation. The Holy Scriptures meet this expectation with the personal and pre-millennial coming of the Lord Jesus Christ to set up His Kingdom on earth.
6. The goal of the Fourfold Gospel is that God is calling us as never before to look on the fields because they are ready to harvest, and to go into all the world and preach the Gospel to every creature.²⁴

According to Simpson, these were distinctive truths in which all could unite and go forth to save a dying generation as well as prepare for the close of the world’s most marvelous century and the coming of the Lord Himself in His kingdom of glory.²⁵ The Fourfold Gospel is a distinctive truth that unites the people of God for the purpose of proclaiming the gospel and of preparing for the coming of the Lord.

Simpson commented on the importance of all the “folds”:

Christ our Saviour is not enough. The new convert must be led forward into the baptism of the Holy Spirit. Every Christian needs the inspiration and support of a

²³ Ibid., 4.

²⁴ Ibid., 4-5.

²⁵ Ibid., 5.

deeper life and an abiding union with the Lord Jesus Christ. Divine healing alone will surely lead you into fanaticism and distortion. It must spring in its truest meaning from a deep spiritual intimacy with the Lord Jesus.²⁶

The theological concept “union with Christ” is crucial in understanding Simpson’s Fourfold Gospel. Simpson continued on the fourth “fold” that provided motivation to serve the Lord:

[Christ’s return] is dependent upon all the other constituent truths of the Fourfold Gospel. It is the climax of all other teaching and experience and it needs a deep hold of God to steady us as we rise to its heights of vision.²⁷

The Nature of Sin

One Greek word the Apostle Paul used for sin [ἥμαρτον] literally signifies missing the mark. The Apostle Paul stated this in a striking sentence when he said, “All have sinned [ἥμαρτον] and fall short of the glory of God” (Rom 3:23). When we have missed the purpose for which we are created, we have sinned. Expounding on this verse, Simpson used the parable of a lost coin to explain the concept by explaining that something very valuable has been turned aside from its true purpose and is lying useless, wasted, and perverted in the dust. Simpson believed that many lives were wasted like the lost coin.²⁸ He exhorted, “O man, woman, you are God’s precious handiwork, His currency worth more than silver or gold. He made you for a high vocation, to glorify Him, to serve others, to bless your fellowmen, to leave like that little silver quarter a shining track of usefulness behind you as you pass along the pathway of life.”²⁹

²⁶ Ibid., 6.

²⁷ Ibid.

²⁸ Simpson, *Evangelistic Addresses*, 54.

²⁹ Ibid., 55.

Simpson wrote that “God’s teaching about sin is that it measures in its full malignity and guilt and at the same time provides for its forgiveness and removal with a wisdom, love and power to which all natural religion is utterly a stranger.”³⁰ On the other hand, Simpson said that the world rates virtue and righteousness on a low scale. The world scoffs at puritanical precision. It calls its forbidden pleasure and illicit indulgences sport, amusement, having a good time, or just a little bit of fun.³¹

The testimony of God’s word is “for all have sinned and fall short of the glory of God” (Rom 3:23), and “there is none righteous, not even one” (Rom 3:10). The problem of sin is universal. Simpson states that “the burden of sin, the fear of punishment, can not be charmed away by pleasure, poetry, art or philosophy. It is this that makes life miserable and death terrible, for ‘the sting of death is sin [1 Cor 15:56] and the wages of sin is death [Rom 6:23].”³²

Simpson believed that sin is the natural tendency of all men. It comes out in the issues of life just as naturally as fruit grows upon a tree.³³ He continued by saying that “divine religion [Christianity] therefore does not attempt mere reformation, but goes to the very roots of character and demands and gives regeneration.”³⁴ The Bible states that sin begins in a thought and out of the heart come evil thoughts (Matt 15:19). Simpson’s belief was that “the true self is the unseen man who stands behind the mask of

³⁰ A. B. Simpson, *Salvation Sermons* (New York: Christian Alliance Publishing Company, 1925), 22.

³¹ *Ibid.*, 23.

³² *Ibid.*, 24.

³³ *Ibid.*

³⁴ *Ibid.*, 25.

your countenance and his thoughts, feelings, desires and purposes are all photographed and phonographing themselves every moment upon the tablets of eternity and the books of judgment.”³⁵

The problem of sin resides in the unseen man and the salvation issue involves the deeper aspect of heart. Simpson elaborated on this theme: “Language is the embodiment of thought and gives it actual form and potential force. Your unspoken thought reaches no one but yourself and may harm no one else, but your words are winged messengers, winged arrows, poisoned arrows, too often, and they bring your sin into vital contact with other lives and kindle fires.”³⁶ Simpson said that sin is violence to the true order that God has made in His universe. Just as it is more difficult for a car to go with its wheels off, so it is more difficult to do wrong than right.³⁷

In expounding on the inexorable results of sin, Simpson stated, “A man weaving the web that is to be his winding sheet. A man forging the chains with his own hands that are to bind him in the dungeon of retribution. A man earning by his own toil the wages of death that are to be so fully paid.”³⁸ Expounding on the harvest of sin, Simpson quoted Prov 28:8, which says, “He who sows iniquity will reap vanity.” The word vanity is a word Solomon often used. Vanity speaks of utter emptiness, hollowness, and disappointment. Vanity is the failure and cruel mockery that come at the end of a wrong career.³⁹

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid., 26.

³⁸ Ibid., 27.

³⁹ Ibid., 29.

According to Simpson, two unpardonable sins are first “the sin that willfully rejects the Holy Spirit and the Savior presented by Him, the sin of willful unbelief and the second is the sin of unforgiveness.”⁴⁰ The practical application of God’s remedy for sin is that the person pleads guilty to God’s judgment that all are under sin and appropriates God’s forgiveness of sin through Christ’s atonement. Simpson said we must agree with God before we can receive His mercy.⁴¹ Thus the true remedy for sin is “union with Christ,” which is a theological concept upon which Simpson’s theology was built. The next subject leads us to God’s provision and remedy for sin in the atonement and the cross of Christ.

Atonement and the Cross of Christ

Simpson expounded on Philippians 3:18 by saying that many live as enemies of the cross of Christ.⁴² This sermon reveals Simpson’s estimation on the value of the cross and how someone can miss the efficacy of the blood of Christ. Enemies of the cross are those ignoring or depreciating the doctrine. Simpson stated that the gospel of the cross is the very foundation of Christianity. He believed that Jesus Christ died to atone for the sins of men, to bear our guilt, and stand beneath the judgment of God as our Substitute and Sacrifice for sin.⁴³ Thus, Simpson believed in the substitution theory of

⁴⁰ A. B. Simpson, *The Life of Prayer* (Camp Hill, PA: Christian Publications Inc., 1989), 17.

⁴¹ Simpson, *Salvation Sermons*, 31.

⁴² According to Simpson’s writing, the enemies of the Cross are the following: believing false doctrine (Roman Catholic sacrifice of the Mass), neglecting to give due emphasis to the doctrine, doubting the efficacy of the blood, failing to claim and receive the full purchase, cherishing an unforgiving spirit, claiming salvation and continuing in sin and giving place to the devil and failing to share the gospel. See Simpson, *The Cross of Christ*, 51-59.

⁴³ *Ibid.*, 50.

atonement. Theologians who adhere to New Theology ignore or depreciate the doctrine by denying the substitution theory. According to Simpson, they also say that Christ died to inspire other men to live a similar life or to give themselves as a sacrifice for their fellow men.⁴⁴

Simpson presented four great pictures and object lessons to illustrate the meaning of Christ's sacrifice for sin; the burnt offering, the peace offering, the grain offering and the sin offering. The burnt offering represents the offering of Christ's life, His love and obedience to His Father in our stead, and Christ as our righteousness.⁴⁵ The peace offering represents a feast in which the sacrificial lamb supplied the meal so that God and the worshipping priest met in fellowship and communion. They both fed upon the same precious lamb.⁴⁶

The grain offering was intended to set forth not so much the death of Christ as the life of Christ.⁴⁷ He is our Living Bread. Finally, the sin offering is a controversial topic because Christian Science and the New Theology delight in a bloodless gospel, and they love to tell of Christ's beautiful life and heroic death as our example of noble living and self-sacrifice.⁴⁸ Simpson wrote, "A real atonement for sin by the vicarious death of an innocent man for a guilty race is all repugnant to New Thought."⁴⁹

⁴⁴ Ibid.

⁴⁵ Simpson, *Salvation Sermons*, 35.

⁴⁶ Ibid., 37.

⁴⁷ Ibid., 38-39. Simpson used the term meat offering. The offering consisted mainly of fine flour, wafers, unleavened bread, and cakes, or ears of grain (Lev 2).

⁴⁸ Ibid., 39.

⁴⁹ Ibid., 40.

Simpson said that the ancient picture of the Hebrew sin offering is God's picture of the cross of Calvary, the death of Jesus Christ and the price of human redemption.⁵⁰ Simpson supported his view with two verses of Scripture: "He [God] made Him [Jesus Christ] who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him" (2 Cor 5:21); and "Christ redeemed us from the curse of the Law, having become a curse for us for it is written, 'Cursed is everyone who hangs on a tree'" (Gal 3:13).

When Simpson wrote about the uplift of the cross, he said that the cross brought to Jesus no sense of degradation or of failure. But it brought only a sense of glory, honor, and victory.⁵¹ Simpson expounded on the meaning of the cross by stating that the cross has exalted Christ Himself by giving to the universe "a manifestation of the self-sacrificing love of Christ Himself transcending all other revelations of His character and glory."⁵² Simpson also wrote that the cross brought a glorious and everlasting Kingdom to Christ.⁵³

Simpson did not stop at expounding on the objective nature of the cross of Christ and its meaning. He expounded on the subjective meaning of the cross in the lives of believers. He further wrote under the subheading "the uplift of the cross in the believer's life." Simpson affirmed that the cross lifts us from hell to heaven, and from sin to righteousness. It lifts us above our sickness and infirmity. The cross lifts us up above

⁵⁰ Ibid., 42.

⁵¹ Simpson, *The Cross of Christ*, 38.

⁵² Ibid., 38-39.

⁵³ Ibid., 40.

the world's ambitions and sordid interests, and up above the power of Satan. It lifts us above the fear of death and gives us the right to the resurrection and life immortal.⁵⁴

Simpson used the concept of "union with Christ" to support his position on a believer's eternal life in Christ: "With Him we have died on the cross, and for us, death never can be the same again. The form of death may come, but all that has death in it has already passed upon Him; for us it is but a transition to the life beyond."⁵⁵

The Death and Resurrection of Christ

Simpson wrote that the world crucified our Christ, so, therefore, to us it must be recognized as an enemy. Indeed by the death of Christ we have died to the world and are counted as men that have passed out of it. We then come back to the world in a second life as God's sent ones, commissioned to represent the Master here on earth.⁵⁶ Here a theological concept of "union with Christ" brings us to die to the world and come back to a life that represents the living Christ. Thus believers are commissioned to evangelize the world.

The same theme of being sent to the world as His representative is repeated. Believers are, according to Simpson, "divine messengers and missionaries" sent from heaven "in the very same sense as Christ Himself was sent," because "through the cross the world has been crucified to me [Paul], and I to the world" (Gal 6:14).⁵⁷ Simpson asserted that Christ's resurrection energizes faith and encourages believers to claim

⁵⁴ Ibid., 41-43.

⁵⁵ Ibid., 43.

⁵⁶ Ibid., 21.

⁵⁷ Ibid., 42.

answers to prayer, and ask difficult or impossible things from God.⁵⁸ He backs up his assertion with Ephesians 1:19-20.⁵⁹

Simpson used the theme of union with the person of Christ. In expounding on 2 Corinthians 5:14, “For the love of Christ controls us, having concluded this, that one died for all, therefore all died,” Simpson presented an evangelistic message by using the theme of union with Christ:

He hung upon the cross in our name, and His dying has as effectually settled all the claims of God’s law against us as if we had been executed for our own crimes and had already passed through all the pains and penalties of hell. How can we help loving such a Friend? What will we fear when He Himself has taken our very sins? It is only as we realize this fully that we will live in the perfect love that casts out all fear.⁶⁰

Because of the resurrection of Christ, Simpson taught that God receives the believer as He does His own beloved Son. Simpson told believers to realize their unity with Him [in His resurrection], and His perfect love will cast out all fear.⁶¹ Simpson again used the theme of “union with Christ” to live a life of resurrection.

Simpson emphasized the doctrine of the resurrection of the Lord Jesus Christ. The power for true service is in the resurrection. Simpson wrote, “The testimony of His resurrection is always peculiarly used by the Holy Spirit as the power of God unto the salvation of men. It was the chief theme of the ministry of the early apostles. They were

⁵⁸ A. B. Simpson, *Christ in You: The Christ-Life and the Self-Life* (Camp Hill, PA: Christian Publications, Inc., 1997), 117.

⁵⁹ Eph 1:19-20: “And what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places.”

⁶⁰ A. B. Simpson, *Wholly Sanctified: Living a Life Empowered by the Holy Spirit* (Camp Hill, PA: Christian Publications, 1991), 96.

⁶¹ *Ibid.*, 97.

always preaching of Jesus and the resurrection. It gives a peculiar brightness and attractiveness to Christian life and Christian work.”⁶²

Simpson taught that the resurrection of Jesus Christ is the source of divine healing which can be claimed by faith. Divine healing is founded on the death of Christ. But healing is much more closely connected with his risen life.⁶³

In Jesus Christ’s physical life we know health “because we are members of His body” (Eph 5:30) and “the life of Jesus also may be manifested in our body” (2 Cor 4:10). Simpson again emphasized the theme of union with Christ by saying that this is the secret of divine healing. We are to be so united with Christ in our body that we will share in these vessels of clay the life and strength of our risen Head.⁶⁴ Thus, constant abiding and receiving the life of the risen Lord make healing available to the people of God.

Salvation

Simpson believed that the first meaning of salvation is to be in a right relationship with God. Christ has come to bring people back to God. Christ makes right all wrongs between people and heaven, forgives all their sin through His atonement in their stead and makes them as right with God as if they had never sinned. The second meaning of salvation is to make a person right in his own soul and life. This is taking out

⁶² Simpson, *Christ in You*, 117.

⁶³ Simpson, *The Cross of Christ*, 82.

⁶⁴ Simpson, *Wholly Sanctified*, 105.

from him the things that are evil and wrong and putting in him new ambitions, principles and forces, that will make it easy for him to live right.⁶⁵

For example, Simpson used the case of Zaccheus who was saved from his selfishness, injustice, and extortion. How did the transformation occur in Zaccheus' heart? Zaccheus' heart was touched and overwhelmed with the mercy and graciousness of Jesus when Jesus offered him His friendship, His presence, and all that He had to give. Zaccheus' heart was changed and "was running over with love and righteousness like an artesian well."⁶⁶

Simpson asserted that Christ died not that we might be able to form a holy nature in ourselves, but Christ died so that we might receive a new nature already prepared and formed in Christ for us, by union and fellowship with Him.⁶⁷ Thus, salvation, Simpson believed, is not developed by our own effort, but is received by faith in the death of Christ for us, a theme of union with Christ's death.

Simpson believed in the objective nature of Christ's resurrection, that is, Christ rose from the dead historically. Simpson also believed in the subjective nature of it. He stated that Christ's resurrection was our resurrection to the life of holiness, as Adam's fall was our fall into spiritual death. Simpson wrote that the way to receive Christ's resurrection by faith is "by union with Christ, we partake of that spiritual life that He took possession of for us at His resurrection."⁶⁸

⁶⁵ Simpson, *Evangelistic Addresses*, 58.

⁶⁶ *Ibid.*, 59.

⁶⁷ Simpson, *The Cross of Christ*, 81.

⁶⁸ *Ibid.*

Simpson believed in salvation through a personal union with Christ. He stated that we are not saved by embracing a creed or believing a doctrine. We are saved, however, by accepting a Person, according to 1 John 5:12.⁶⁹ He continued, “Our relation to the Lord Jesus Himself settles our destiny. Jesus Christ is Himself the Father’s Gift to sinful men, and the acceptance of that Gift brings us into fellowship with God and makes us partakers of all the benefits of redemption.”⁷⁰ A relationship with Christ is made possible for a believer through appropriating the concept of a personal union with Christ.

In expounding on Ephesians 1:8 “which [His grace] He lavished upon us. In all wisdom [*σοφία*] and insight [*φρονήσει*],” Simpson wrote, “He tells us in this passage that He has super abounded to us in all wisdom and prudence. This might be translated *foresight*. He has looked forward to our failures and our faults. He has foreseen every one of them. When He took us first, He knew all that we would do and fail to do. Nay, when He chose us in the eternal ages, He fortified Himself even against our unworthiness. He is ready for every emergency. This should not make us presume to sin; for if we continue to do this willfully, we do not belong to Him. But it should give us encouragement and comfort.”⁷¹

Simpson believed that salvation is not the outcome of faith in a mere historic fact, but salvation is identification with Christ in His very death.⁷² Thus, salvation is the outcome of faith and a believer’s union with Christ. The purpose of our salvation,

⁶⁹ First John 5:12: “He who has the Son has the life; he who does not have the Son of God does not have the life.”

⁷⁰ Simpson, *Christ in You*, 16.

⁷¹ Simpson, *The Christ in the Bible Commentary*, 5:390.

⁷² A.E. Thompson, *A. B. Simpson: His Life and Work*, rev. ed. (Harrisburg, PA: Christian Publications, Inc., 1960), 177.

according to Simpson, is found in Ephesians 2:7, “in the ages to come He [God] might show the exceeding riches of His grace in His kindness toward us by Christ Jesus.”

Knowing the magnitude of the statements he made, Simpson supported his points with a series of verses of Scripture.⁷³ One of the verses is “For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust” (2 Pet 1:4).

Simpson seemed to use the terms salvation and redemption interchangeably. He stated, “Redemption is therefore not the restoration of Adamic holiness, happiness or honor, but it is the uniting of man with the Son of God and the exalting of the redeemed sinner to kindred fellowship with a higher Being, so that, eternally like his Lord, the redeemed man shall be not only a man, but a man united with God and possessing in the depths of his being the very spirit and nature of the eternal Jehovah.”⁷⁴ Thus redemption was explained in terms of the concept of our union with Christ.

Simpson said that what we think of Christ and what we do with Christ will determine our eternal destiny. According to Simpson, salvation for everyone hinges upon one’s relation to Christ.⁷⁵ There are affirming and positive responses to Christ. These are:

1. We acknowledge Him and worship Him as the eternal Son of God.
2. We acknowledge Him as the Son of man.

⁷³ Simpson, *Evangelistic Addresses*, 19. The list of verses are 2 Cor 4:15, 2 Cor 1:5, 2 Cor 9:8, and Eph 3:20-21.

⁷⁴ *Ibid.*, 14-15.

⁷⁵ *Ibid.*, 82.

3. We believe in His cross and His precious blood as the expiation of human guilt, the ransom of lost men, the satisfaction of divine law and righteousness and the ground of our justification and salvation.
4. We believe in His resurrection. We deny, repudiate and denounce the latest lie of liberal theology that the wounded, lacerated form of Jesus of Nazareth still lies in Joseph's tomb and that the Syrian star looks down upon His dust and the resurrection of Christ is only a great spiritual truth.
5. And we here declare and reaffirm our special witness that this Christ, the Son of God incarnate, crucified and risen from the dead, is our Saviour, our Sanctifier, our Healer, and our Coming Lord, to whom be glory and dominion and love now and forever.⁷⁶

Some reject Christ, however. Pilate is one example of those who reject Him.

Simpson said that people reject Jesus Christ like Pilate because of some point wherein they give away their conscience due to fear of the world or some other unworthy motive.⁷⁷ Simpson admonished his readers, "Men and women, you are selling conscience, principle and Christ with your own souls thrown in for some worthless babble. But wake up today from your blindness and ask, 'is it worth while?'"⁷⁸

Simpson presented the eight steps to salvation:⁷⁹

1. Conviction of sin by the Holy Spirit is the first step.
2. We need to focus our eyes on Jesus as our Savior.
3. We need to turn from sin to God.
4. We must come to Jesus.
5. Salvation comes by embracing and believing Him as our personal Redeemer.
6. This will bring assurance of salvation as the Spirit seals it in our hearts and witnesses that we are the children of God.

⁷⁶ Ibid., 85-87.

⁷⁷ Ibid., 93.

⁷⁸ Ibid., 94.

⁷⁹ A. B. Simpson, "Christ our Savior," in *The Best of A. B. Simpson*, 24-26.

7. Salvation comes by confessing Christ as Savior publicly. This is a necessary step. It stamps and seals our act of commitment.
8. Salvation involves our abiding in Jesus. “As you have, therefore, received Christ Jesus the Lord, so walk ye in Him” (Col 2:6).

The eighth step seems to mean sanctification, rather than justification. Simpson, however, did not distinguish between them. He simply stated, “Having taken it for a fact, once for all, that we are saved,”⁸⁰ we must continue in Him.

Regeneration

Simpson believed that regeneration was a supernatural work of the Holy Spirit. According to Simpson, even the untutored mind would be filled with the most profound and scriptural teaching of God and the plan of salvation by the simple touch of the Holy Spirit. The simple anointing of the Holy Spirit can illuminate the whole plan of redemption to our hearts.⁸¹

In his *Evangelistic Addresses*, Simpson explained an aspect of regeneration. He expressed that our hearts were made for Him and in Him alone can rest. Because we cannot delight Him by our natural emotions, we must receive a capacity to love and delight Him. The heart of Jesus must be put into our hearts by accepting Him and we “come into this mystical, wonderful new creation.”⁸²

Simpson used the theme of union with Christ in explaining regeneration. Regeneration means that God puts into you a divine nature that knows Him, loves Him, and touches Him. This nature realizes and finds in Him more than all the joys and friends

⁸⁰ Ibid., 26.

⁸¹ Simpson, *Wholly Sanctified*, 32-33.

⁸² Simpson, *Evangelistic Addresses*, 72.

of earth. Simpson beseeched readers to get a new heart from the heart of Jesus Christ, “for He will put into you that something that will need no illustration and no explanation.”⁸³

Simpson explained what regeneration is in a sermon called “What is Christianity?” Regeneration is “a new spirit divinely created within us and united to the Father of Spirits, God Himself. It thus brings us into an entirely new world as different from the intellectual and moral world.”⁸⁴ Regeneration is the new heart which a believer receives. It is a new spirit which is an element that has been lacking in his life. It is something God puts into a believer that can understand and answer back to God. This new nature is different from our human nature in that God created it in us. Just like a baby grows, this new spirit grows, develops, unfolds, and expands into all the possibilities of a divine and eternal life. This new spirit becomes the dwelling place of God Himself, and “is united to Jesus Christ by the Holy Ghost and becomes the house of God,” and the new spirit becomes “the predominant faculty and force of Christian life, dominating the mind as the mind dominates the body.”⁸⁵

To illustrate Simpson’s view on regeneration through union with Christ, he told readers his testimony about how he shared the gospel with a young lad on his deathbed. The lad was brought up in a happy home, and he felt he would be somehow all right because he had never done anything very wrong, and God was merciful and kind. Knowing that the lad was not regenerated, Simpson prayed to God for the help of the

⁸³ Ibid., 72-73.

⁸⁴ Simpson, *Salvation Sermons*, 12.

⁸⁵ Ibid., 17.

Holy Spirit to work the miracle of a soul's salvation. A beautiful canary was singing in a cage just over the head of the lad. After Simpson's probing questions, the lad was convinced that it was impossible for a man and a bird to share the deepest interests of a man's heart and life because a bird has only the mind and heart of a bird. Simpson told him that he would be unable to understand heavenly conversations because he had not received a new heart that understands God, loves Him and enjoys Him. The lad asked, "How shall I receive this new nature that I have never known?"⁸⁶

Simpson shared with him the way of salvation: "Truly, truly I say to you, unless one is born again, he cannot see the Kingdom of God" (John 3:3). Jesus Christ came into the world for the purpose of giving us this new birth, this new heart, this new spirit that could know Him, love Him, enjoy Him and become His very child. Bible promises were shared such as "But as many as received Him to them He gave the right to become children of God, even to those who believe in His name" (John 1:12), and "See how great a love the Father has bestowed upon us, that we should be called children of God" (1 John 3:1).

The lad lifted his heart in prayer to God and asked for the new heart that Jesus was waiting to bestow upon any one that would receive it. Simpson wrote that "the miracle of grace had been performed, that a revelation had come to that dying boy and that heaven was opened to his soul before he entered it."⁸⁷

⁸⁶ Ibid., 13-17.

⁸⁷ Ibid., 16.

Faith and Repentance

As we read about Paul's conversion, we learn that conversion involves conviction of sin and repentance. In Simpson's mind, sin has two dimensions. One is horizontal; sinning against other humans. The other is vertical; sinning against God. The Apostle Paul confessed that he was the very chief of sinners because it was against God he [Paul] had sinned. Simpson said, "The most trifling offense against Him outweighs a whole world of sin against all others."⁸⁸

As far as repentance is concerned, Paul's conversion was a complete change of character and relations.⁸⁹ In explaining about repentance, Simpson again used the theme of union with Christ. The moment he [Paul] became identified with Jesus Christ, the old Saul of Tarsus reckoned himself as dead as if he had been crucified on Calvary himself. Simpson continued on this theme in the resurrection life. The Apostle Paul wholly dissociated himself with his past and counted himself absolutely one with Jesus Christ. Simpson asked a series of questions of his hearers or readers. "Beloved, have you gone with Paul through this glorious transformation?" and "Have you died with Christ and been resurrected with Him, and are you living like the apostle, as a man in the heavenlies in Christ Jesus?"⁹⁰ According to Simpson, this was "Paul's salvation" and "Paul's Gospel."⁹¹

Confession is agreeing with God and is practically giving up struggle and defense. It is calling sin by its right name. Confession also means to renounce all sins,

⁸⁸ Simpson, *Evangelistic Addresses*, 37.

⁸⁹ *Ibid.*, 39.

⁹⁰ *Ibid.*, 40.

⁹¹ *Ibid.*

deceit, and self-complacency. Confession acknowledges our sin and claims Christ as Savior of our sins. Just verbal confession is not enough. Simpson said, “Your confession must be echoed by practical righteousness. Sin must be forsaken. Repentance is more than sentimental sorrow. It is the change of mind, a change of will, a change of conduct, [and] a change of direction in your whole life. It is facing the other way, turning your back upon sin and henceforth following after righteousness.”⁹² When a sinner puts himself before God with a repentant attitude, he is already accepted, forgiven, and saved before he experiences any emotion.⁹³

Our attitude toward the sins of others must be gracious, charitable, forgiving, and tender toward them. Unforgiveness is an unpardonable sin. Christians should not be judgmental, critical, condemning, or slanderous because we have the Spirit of Christ in us. Simpson said, “Our business is the love that thinketh no evil and that covers all sins.”⁹⁴

Simpson elaborated on the meaning of faith in his article “What It Means To Believe.” Faith is a receiving of God’s gifts. We must believe and come and commit. To realize fully all our blessing, we must enter into the attitude of abiding and taking. It is the continual breathing out of our weakness and insufficiency and the breathing in of His life, love, and fullness, until it becomes the second nature of our Christian life and the law of our spiritual being.⁹⁵ Thus, Simpson explained faith by the theological concept

⁹² Simpson, *Salvation Sermons*, 32.

⁹³ *Ibid.*

⁹⁴ *Ibid.*, 33.

⁹⁵ A. B. Simpson, “What It Means to Believe,” *AW*, 23 June 1882, 28-29. Originally published in the *AW*, 9 March 1894.

“union with Christ.”

Simpson explained that he believed conversion that is founded on mere emotional excitement will be followed by backsliding. The foundation for our conversion is the person of Christ. The Bible says, “For no man can lay a foundation other than the one which is laid which is Jesus Christ” (1 Cor 3:11). Simpson said, “It is not, however, the truth about Christ merely--it is the personal Christ, the receiving of Christ, the union of the soul with Christ, which is the real foundation and the living stone.”⁹⁶ Again, conversion is founded on the union of the soul with Christ. Simpson warned against the tendency to appeal to human flesh: “The wise master builder will look out for his material. He wants real transformations, souls radically regenerated, [and] lives divinely transformed. Not the flesh but the spirit. Not the old nature pleased and coaxed into the Church by modern attractions, but hearts that have really felt the touch of God and belong to the spiritual Kingdom.”⁹⁷ People who are genuinely converted by this theological truth belong to the spiritual Kingdom.

Justification

Simpson wrote on justification, expounding on Romans 3:21-26. He wrote, “The purpose of Christ’s work was not merely to relieve man from a dangerous situation, but much more to reveal God in the highest attitude and aspect of justice, wisdom and love, not only for His own glory, but also for the highest dignity and security of redeemed man. God has made the plan of salvation more a matter of justice and righteousness than

⁹⁶ Simpson, *The Christ in the Bible Commentary*, 5:172.

⁹⁷ Ibid.

even of grace and mercy.”⁹⁸

In writing about the nature of justification, Simpson said, “The term justifies means to declare righteous. It does not necessarily imply that the one declared righteous *is* righteous. In fact, it is assumed in the case of the sinner that he is *not* righteous. It is the ungodly that God justifies, but he is recognized not in himself but in the person of his Substitute, the Lord Jesus Christ; His righteousness is regarded as ours and for His sake we are treated even as He.”⁹⁹

Justification differs from regeneration in that regeneration means a change of heart, and justification means a change of our relations with God. Simpson said that justification is the judicial act by which God acquits the sinner of all guilt. It is “called a forensic act, that is, the act of a judge, a declaration from the forum or judgment seat.”¹⁰⁰ Simpson summed up the definition of justification: “Justification is an act of God’s free grace, wherein He freely pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed unto us and received by faith alone.”¹⁰¹

All human religions try to bring God down to the level of human sinfulness and adjust the moral scale to the low standard of man’s actual condition. Simpson’s view was that God’s plan of salvation is the opposite of bringing God’s standard down. The aim is to bring man’s condition up to the level of divine law. He continued, “Not one

⁹⁸ Ibid., 5:34-35.

⁹⁹ Ibid., 5:35.

¹⁰⁰ Simpson, *Salvation Sermons*, 95.

¹⁰¹ Ibid., 96.

principle of justice is compromised, not one jot or tittle of the law is modified or evaded. Every requirement of justice is met; and when man is saved, he is enabled to stand without a blush of shame, and claim his acquittal from the very decree of eternal justice, as much as from the gentle bosom of forgiving mercy.”¹⁰²

What God aims to do in the plan of salvation is not to pass over the transgressions of the sinner by a mere act of kindness or ignorance. According to Simpson, God wants us to know that every sin has been actually dealt with, punished and ended, and that we are in just the same position with the law of God as if we had never transgressed. It is better still, as if we had kept every command of the law blamelessly.¹⁰³ Simpson asserted, “Through our great Substitute, sin has not only been met and punished, but through His atonement, we are made blameless and the same as if we had suffered ourselves.”¹⁰⁴ Thus our justification can be received by faith in our Substitute, Jesus Christ. Faith is the means of union with Him.

In expounding on the ground of righteousness of God, Simpson explained the meaning of three terms which are found in Romans 3:24-25: “being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith.” The first term *redemption*, Simpson wrote, “denotes a definite transaction through which we are purchased back from a condition of liability to punishment through a price or ransom definitely paid.”¹⁰⁵

¹⁰² Simpson, *The Christ in the Bible Commentary*, 5:35.

¹⁰³ *Ibid.*

¹⁰⁴ *Ibid.*

¹⁰⁵ *Ibid.*, 5:36.

The second term *propitiation* literally means *covering*. Simpson explained that the covering suggests the mercy seat in the tabernacle. The position of the mercy seat was strikingly significant of its spiritual reference. The mercy seat was placed between the ark and the Shekinah, symbolic of God's all-seeing eye. Simpson wrote, "that eye was looking down upon the ark. Had it seen only that broken law and the sin against which it testified, it could only have flashed its holy fires against the transgressors and could not have rested in covenant love upon the worshipers in that sacred place."¹⁰⁶ God's eye did not see the sin at all, Simpson wrote, for between the ark and the Shekinah glory was the mercy seat, the covering lid of pure gold always sprinkled with the blood of atonement. God saw only the blood, and it covered the sin.¹⁰⁷

The third term *His blood* refers to the death of Christ. Simpson wrote that "blood is the life. The offering of Christ's blood always expresses His vicarious sacrifice for sin. The ransom was His life, the propitiation is His blood. He has stood between us and the just consequences of our guilt."¹⁰⁸ Thus blood provides covering from God's wrath as well as His vicarious sacrifice which redeems us. Thus, our union with Christ's vicarious death provides our justification.

In expounding on the efficacy of His atonement, Simpson exegeted Romans 3:25b: "Because in the forbearance of God he passed over the sins previously committed." Simpson explained the verse that there are two Greek words used, expressive of the two thoughts. One is *paresis*, and the other *aphesis*. *Paresis* means to

¹⁰⁶ Ibid.

¹⁰⁷ Ibid., 5:36-37.

¹⁰⁸ Ibid., 5:37.

pass by, *aphesis* to put away. Under the Old Testament, it was *paresis*, under the New it is *aphesis*. Then, it was forbearance, now, it is remission.¹⁰⁹ Then, God overlooked sin, not lightly nor capriciously, but in view of the settlement that was to be made by Christ's sacrifice on Calvary and which was recognized as already accomplished through "the Lamb that was slain from the creation of the world"¹¹⁰ (Rev 13:8, NIV).

Simpson continued, "Christ had, as it were, given His promissory note for the payment of the ransom and God accepted it and dealt with believers under the old covenant, under the assumption that it would be paid. Christ redeemed it on Calvary and thus it was taken out of the way, nailed to His cross and the full efficacy of His atonement became real. Sin was now put away, canceled, annihilated."¹¹¹

Simpson expounded on the terms of the divine righteousness, using Romans 3:24a, which states, "being justified as a gift by His grace." There is a redundancy, for a gift and grace mean the same. The redundancy expresses the idea with all possible emphasis.¹¹² He continued, "This salvation, all the way through, is the gift of God. We cannot earn it, deserve it nor work it out ourselves. We must receive it, from beginning to end, directly from our Father's hands, on equal terms of mercy and personal worthlessness. Our works, experiences and usefulness have nothing whatever to do in securing our salvation."¹¹³

¹⁰⁹ Ibid.

¹¹⁰ Ibid.

¹¹¹ Ibid., 5:37-38.

¹¹² Ibid., 38.

¹¹³ Ibid., 5:38-39.

Simpson's writings, however, encourage us to strive for the goal. There will be a great reward according to how we run the race of faith. We all begin the race the same way. We enter the gates of mercy, all condemned. Then we are permitted, in the goodness of God, to strive for a crown of reward and press toward the goal in the race for victory.¹¹⁴ Simpson concluded his message by expounding on the means by which this gift is received. It is received by faith in the Lord Jesus Christ: "Even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction" (Rom 3:22). Faith is the key to receiving God's blessings. Every blessing must be received by faith. This is the only way in which a gift can be received. Simpson continued, "God has the boundless riches of His grace for the most lost and sinful, if they will only accept the gift and receive it by simple trust; but we shall be lost by unbelief much more certainly than by the darkest crime of which human nature is capable."¹¹⁵ Thus believers need to search their hearts to see whether their hearts are in an attitude of faith and to make sure their hearts by means of faith are in union with God's heart.

God's Sovereignty Versus Man's Free Will

According to Millard J. Erickson, "While Calvinists and Arminians are agreed that human actions are included in God's plan, they disagree as to what is the cause and what is the result."¹¹⁶ Erickson explains that Calvinists believe that God's plan is logically prior and that man's decisions and actions are a consequence, and Arminians, on the other hand, place a higher value upon human freedom. Romans 8:29 says "For

¹¹⁴ Ibid., 5:39.

¹¹⁵ Ibid., 5:40.

¹¹⁶ Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1983), 354.

whom He [God] foreknew, He also predestined.” From this verse Arminians draw the conclusion that God’s choice of each person’s destiny is a result of foreknowledge. Human actions are not a result of God’s decision, thus, the concept of human freedom is preserved. Human action is logically prior. Erickson states, “It is the human who renders his actions certain; God simply acquiesces. One might therefore say that in the Arminian view this aspect of God’s plan is conditional upon human decision; in the Calvinistic view, on the other hand, God’s plan is unconditional.”¹¹⁷

Simpson asserted that human nature is helpless to do right or even want to do right. He wrote, “The very essence of the Gospel is that it gives power to choose and do right.”¹¹⁸ Simpson believed that we can receive salvation or the righteousness of God without effort as the free gift of His grace. Not only do we receive salvation, but we also “receive Him into our hearts as a living Presence, an efficient Power, and a divine Enabling,” and united to Him we can relive the life He lived and be like Him in this world.¹¹⁹ Both salvation and sanctification can be received by faith in Christ through union with Christ.

On the other hand, Simpson wrote that righteousness is accessible and available to all men. Simpson believed that there is some echo of the voice of God in every human heart, no matter how pitiful the person. The Gospel awakens, meets and satisfies some sense of need, some responsive touch in all of humanity.¹²⁰

¹¹⁷ Ibid., 354-55.

¹¹⁸ A. B. Simpson, *Missionary Messages* (Harrisburg, PA: Christian Publications, Inc., 1925), 56.

¹¹⁹ Ibid., 57.

¹²⁰ Ibid., 59.

Simpson emphasized the human ability to respond to the call of the Gospel.

He wrote, “There must be confidence, there must be consent, there must be a response of the human will and the human heart to the call of God. Salvation is not a mechanical process, but a voluntary one, in which every human effort must cooperate with God.”¹²¹

Even though Simpson did not put the logical priority on human freedom, yet his emphasis was placed on a human’s response to the call of God. He continued, “No man will perish eternally on account of his sins but only on account of his treatment of Jesus Christ. It is not the sin question but the Son question.”¹²²

Simpson’s exposition of 1 Peter 1:2 throws light upon his position on this subject. Simpson’s understanding of the doctrine of election was not quite Calvinistic. He understood 1 Peter 1:2 to say that we are elected by God, not for salvation unconditionally and absolutely, but for holiness. We are predestined to be conformed to the image of His Son. Simpson continued, “It is idle and unscriptural, therefore to talk about being elected to salvation irrespective of our faith and obedience. We are elected to obedience and sprinkling of the blood of Christ and are summoned, therefore, to make our calling and election sure by pressing on into the fullness of the grace of Christ.”¹²³

Expounding on Ephesians 1:4-6, Simpson wrote on election. There are two great truths about election which run through the Word of God. One is the purpose of God. The other is the freedom of man. We may not always be able to harmonize them, but we know that both are true. Simpson asserted, “There are the two facts. Reject them

¹²¹ Ibid., 64.

¹²² Ibid.

¹²³ A. B. Simpson, *In Step with the Spirit: Discovering the Dynamics of the Deeper Life* (Camp Hill, PA: Christian Publication, 1998), 53.

if you can. They are both true, and yet reason's feet are too limited to span the gulf between; but thank God, as Dr. Cairns has said with graphic eloquence, 'We can take the wings of faith and fly across the gulf from peak to peak, and believe them both, though we may not always be able to perfectly comprehend them.'"¹²⁴ As we have seen, however, Simpson seems to put logical priority on the human decision to appropriate God's grace over God's sovereignty.

Simpson wrote on the purpose of God's election which can be found in Ephesians 1:4b: "that we should be holy and blameless before Him in love." Simpson said, "It is very evident, therefore, that anyone [who] talks about being elected to salvation and being saved in consequence, no matter what they may do, is talking in the blindest ignorance. We are not elected to salvation and heaven; we are elected to holiness and faith, and if we are not receiving and exhibiting these qualities, it is an idle dream and a shocking mockery to rest in any such delusion, which is simply fatalism of the grossest kind."¹²⁵ One can interpret the above statements and see that a person cannot claim that one is elected to salvation while the person is not demonstrating faith and holiness. Faith and holiness are evidence of one's salvation and election.

This subject matter becomes clear when we examine Simpson's exposition of Romans 8:29: "For those God foreknew He also predestined to be conformed to the likeness [image, AV] of His Son." Simpson states, "by a logical necessity that if we are to have the providence of God on our side, we must be ourselves on God's side."¹²⁶

¹²⁴ Simpson, *The Christ in the Bible Commentary*, 5:377.

¹²⁵ *Ibid.*, 5:380.

¹²⁶ *Ibid.*, 5:91.

Simpson supports his position by quoting Abraham Lincoln's words, "It is much more important we should be on God's side, and then we shall have no trouble of having God on our side."¹²⁷ Thus, Simpson put a logical priority on human freedom over God's providence.

Exclusiveness of Salvation in Christ

To the suggestion that there must be some other way of hope and salvation for people who never heard the gospel, Simpson replied, "Beloved, this settled unbelief of God's Word is probably the secret of our sinful neglect of the heathen world. We are pillowing our consciences on a lie. God has solemnly told us in His Word that there is no other name under heaven given amongst men whereby we must be saved but the name of Jesus."¹²⁸ One must experience the new birth, for Jesus said to Nicodemus, "unless one is born again, he cannot see the Kingdom of God" (John 3:3). If God could have saved men in any easier way, He would never have given His Son to the horrors of Calvary.¹²⁹

Moreover, Simpson admonished, "Beloved, if there be any other way of the heathen being saved, we had better never send them the Gospel, for it only increases their condemnation if they reject it. Better let them live and die in ignorance and go to heaven through God's mercy without Christ. Ah, there is no such way!"¹³⁰

Simpson believed in the exclusiveness of salvation in Christ. He did believe, however, that people who never heard of the Christ of the Bible could have knowledge of

¹²⁷ Ibid.

¹²⁸ Simpson, *Missionary Messages*, 71.

¹²⁹ Ibid., 71-72.

¹³⁰ Ibid., 72.

the God of heaven. Simpson shared this story which can be found in Dr. Howard Agnew Johnston's book *Bible Criticism and the Average Man*:

Dr. Johnston tells of a missionary meeting in one of the Provinces of the Malay peninsula a Lieutenant Governor, who was a Christian believer and yet had never met a Christian before his conversion. When he met this missionary his first word was "Hosanna!" and then he told the story of his life. While making some new idols at the age of forty he was struck with the wonderful powers of the human hand. This led to his reflecting on the evidences of creative power in the universe. He and his wife talked the matter over together, and gathering up their idols they destroyed them, and began to worship the Being whom they in the ignorance called the Greatest in the Universe.

Thirty years were spent thus, and at the age of seventy he heard of a man who was selling a wonderful book that told the story of the Greatest Being in the Universe. "Ah," he exclaimed, "I want that Book." Taking it home he and his wife read it together from the beginning. When they came to the story of Paul's address at Athens about the unknown God, he said, "Wife, we have been in Athens these thirty years." The knowledge of God came to them through the Bible and flooded their souls with unspeakable joy. After telling all this to the missionary he opened a silver box and took from it a paper much worn. "Here is my faith," he said. "People ask me what I believe, and I have written it out on this paper." The missionary adds: "The paper contained every vital essential to the evangelical Christian faith." This simple child of faith and his wife had been living up to it for nearly half a century.¹³¹

Sanctification

Sanctification is a doctrine from old; it is not something new. Simpson, however, reinterpreted it and shed light on it so that the people of God could apply it to their lives. Justification precedes sanctification. According to Simpson, justification brings us peace with God. Sanctification brings the peace of God.¹³²

What does sanctification have to do with evangelism? Simpson explained, "The more of the indwelling Christ and the resurrection life there is in Christian work, the

¹³¹ A. B. Simpson, *The Old Faith and The New Gospels: Special Addresses on Christianity and Modern Thought* (New York: Alliance Press Company, 1911), 55-56.

¹³² Simpson, *Wholly Sanctified*, 5.

more will be its power to attract, sanctify and save the world.”¹³³ Christ has all the spiritual resources for evangelism such as “the power of the Holy Spirit, the power of prayer, the power that will conquer circumstances and control all events for His will”¹³⁴ and He is ready to pour them out and use them if only He could find vessels ready and willing to use them.

Simpson lived during a time in which Americans were losing faith in the human ability to deal adequately with the nation’s various problems. The church desperately needed divine intervention to meet the challenges it faced. Some, including Simpson, believed that the solution lay in the rediscovery of the power and work of the Holy Spirit.¹³⁵ He wrote:

We sometimes think that when Luther came he gave us back all the Gospel, but that was what we had no right to expect. He gave us part of it; he gave us justification by faith. He pulled out the telescope of divine revelation one length and that was all. Then came those blessed men, the leaders of the revival in Germany and England, the men who brought in the Gospel of regeneration and the Holy Ghost--men like Locke and Whitfield [*sic*].¹³⁶

The Meaning of Sanctification

Expounding on 1 Thessalonians 5:23-24, Simpson said that sanctification means our voluntary separation from evil, natural, and human desires. It is putting off the old nature so that the Holy Spirit can lift us into a supernatural life in all respects.¹³⁷

¹³³ Simpson, *Christ in You*, 118.

¹³⁴ Simpson, *The Cross of Christ*, 120.

¹³⁵ Richard Gilbertson, *The Baptism of the Holy Spirit: The Views of A. B. Simpson and His Contemporaries* (Camp Hill, PA: Christian Publications, 1993), 22.

¹³⁶ Charles W. Nienkirchen, *A. B. Simpson and the Pentecostal Movement* (Peabody, MA: Hendrickson Publishers, 1992), 57.

¹³⁷ Simpson, *Wholly Sanctified*, 10.

According to Simpson, another way of saying this truth is that by will “we are to refuse every manifestation of evil. Whether from within or from without; every suggestion and temptation; every impulse that is not of God.”¹³⁸ To sanctify also means to dedicate. The way you dedicate yourself to God is to surrender. Simpson wrote that God’s “infinite condescension refuses to compel our surrender, and will accept nothing but a voluntary gift.”¹³⁹ Finally, to sanctify means to fill. It is where the gradual phase of sanctification occurs. Simpson asserted that “the true attitude of the consecrated heart is that of a constant yielding and constant receiving.”¹⁴⁰ Our heart needs to learn a habit of yielding and receiving God’s Spirit constantly.

Simpson believed that the nature of true sanctification is the sanctity of Christ that is imparted to us. Christ gives His own sanctity to His people and makes His people one with Him in His spirit of holiness. Simpson continued, “Holiness is thus the indwelling of the Holy Christ, the unity of a human spirit with the spirit of Jesus.”¹⁴¹ Thus, the theme of union with Christ is related to sanctification.

The Apostle Paul confronted the power of sin by writing in Romans 7:24: “Oh, wretched man that I am, who will set me free from the body of this death?” Simpson deduced from the above account that our deliverance from the power of sin comes from the revelation and reception of Jesus Christ. He personally indwells us as our Sanctifier

¹³⁸ Ibid., 9.

¹³⁹ Ibid., 13.

¹⁴⁰ Ibid., 16.

¹⁴¹ Simpson, *Christ in You*, 127. Simpson believed that when we are endowed with the resurrection life of Christ, we will meet “the hardest places in life and endure its bitterest trials.” Ibid., 118. He writes, in *Christ in You*, 119, “The power of His resurrection will bring us to share His high and holy sorrows for his suffering church and a dying world.”

and our holiness. Simpson restated this point in a personalized account: “the life of Jesus Christ, His personal living Presence was introduced into my heart by the Holy Spirit and taking entire possession of my being, becoming a new law, mightier than the law of sin and death, and met and overcame that downward flood and lifted me up and carried me on upon the mighty tide of divine life, purity and power.”¹⁴² Thus, sanctification is Christ’s life united in the believer’s life in power.

Simpson said, “Christianity is not character, but Christ; not fighting, but surrendering; not bringing things to pass, but entering into the finished work and accomplished victory of another, the Captain of your salvation.”¹⁴³ Simpson expounded on the role of the Holy Spirit in the believer’s life. The Holy Spirit brings us into the deeper union of Christ as written in Romans 8 and the Holy Spirit becomes the constant presence and guide of our whole life. Thus, a deeper union with Christ is brought by the Holy Spirit. He is also the helper in this mighty transformation of bringing the life of Christ into a believer’s heart and experience. This happens only when we have entered into perfect oneness with Christ. Simpson warned by saying, “We greatly err if we separate the Spirit from Jesus or think of Him and try to receive Him apart from the Son.”¹⁴⁴

Simpson’s view of sanctification was Christocentric in that he said, “in fellowship with Jesus, the Holy Ghost rests upon us as He [the Holy Spirit] rested upon

¹⁴² Simpson, *Evangelistic Addresses*, 42.

¹⁴³ *Ibid.*, 43-44.

¹⁴⁴ *Ibid.*, 44.

Him and fills us as He [the Holy Spirit] filled Him. Only the Spirit always keeps Christ in the front and witnesses, not to Himself, but to the Master and the Lord.”¹⁴⁵

Simpson emphasized that Christians cannot live out the life of love which is defined in 1 Corinthians 13 without having the experience of entire sanctification. To Simpson, entire sanctification means that self dies, and the soul is united with God because of the baptism of the Holy Spirit.¹⁴⁶ Union with Christ through the baptism of the Holy Spirit is essential to live a life of love that is defined in 1 Corinthians 13.

The Sphere and Extent of Sanctification

The sphere and extent of sanctification brings us to Simpson’s threefold division of our human nature. He believed in a tripartite division; the spirit, the soul, and the body.¹⁴⁷ Thus, Simpson took the view of a trichotomist, based on 1 Thessalonians 5:23. According to Simpson, spirit “is the divine element in man . . . that which is cognizant of God. It is not the intellectual or mental or aesthetic or sensational part of man but the spiritual, the higher nature.”¹⁴⁸ Simpson defined what spirit is by the following: The spirit is that in us which knows God. That which recognizes the difference between right and wrong. That which chooses, purposes, determines and thus practically decides the whole question of our action and obedience. That which trusts.

¹⁴⁵ Ibid.

¹⁴⁶ Simpson, *The Christ in the Bible Commentary*, 5:228.

¹⁴⁷ See Simpson, *Wholly Sanctified*, 35. Simpson used a simple object lesson to illustrate tripartite division. Let a common leather case represent the body. Within it is a silver casket, which stands for the soul. We touch a spring and it opens and discloses an exquisite golden locket, which we shall consider as the symbol of the spirit or higher nature, and within that golden locket is a place all set with precious gems for a single picture.

¹⁴⁸ Ibid., 21.

That which loves God. That which glorifies God. That which enjoys God.¹⁴⁹ Spirit or the spiritual sense were received from our Creator at the beginning. This capacity was “lost or at least, degraded, defiled and buried through our sin and fall.”¹⁵⁰

The second part of human nature is the soul. What is the soul? How can the soul be sanctified? The soul can be sanctified in our union with the person of Christ.¹⁵¹ In a brief survey of the human soul, Simpson observed that there are four “classes of mental endowment--understanding, tastes, affections, and passions and appetites.”¹⁵² Simpson wrote that understanding is the seat of intelligence and knowledge.¹⁵³ Mental qualities should be sanctified by our union with Christ. This will guard them from error and perversion and allow them to be used for their highest ends, that is, for the glory of God, the good of others and our welfare.¹⁵⁴

Simpson stated in *The Sweetest Christian Life*, “Let us carefully note that this power is all centered in a Person, namely, the living Christ. It is not so much power communicated to him to be at his own control and disposal as a dynamo or battery might be; but the power remains in the Person of Christ and is only shared by him while he is in

¹⁴⁹ Ibid., 21-23. Simpson stated that spiritual senses are just as intense as those of our physical senses. Spiritual senses include the following. There is a sense of spiritual hearing (Rev 2:11a; Matt 13:16; John 10:27). There is a sense of vision (Isa 33:17; Heb 12:2a; 2 Cor 3:18; Mark 8:18a; Acts 26:18). There is a sense of touch (Phil 3:12; Matt 14:36). There is a sense of taste (John 6:57b; Ps 34:8a; John 6:35). There is a sense of smell (Isa 11:2-3). Ibid., 24-25.

¹⁵⁰ Ibid., 26.

¹⁵¹ Ibid., 49.

¹⁵² Ibid., 39.

¹⁵³ The understanding comprises intelligence, imagination, memory, and judgment. Ibid., 40.

¹⁵⁴ Ibid., 41.

direct union and communion with the Lord Himself.”¹⁵⁵ This union with Christ provides one of the keys to understanding sanctification. The person of Christ provides the power necessary for sanctification of a person’s understanding.

Tastes included in our faculties are special talents, mental inclination and adaptations. These tastes are given to us originally from God. These gifts of heaven became defiled and perverted by the Fall and are in need of sanctification.¹⁵⁶

Affections of the heart also need to be sanctified. Affections such as a mother’s love or the love of a child are not wrong in themselves, but should be “lifted above self, sin and excess.”¹⁵⁷ Passions and appetites are, according to Simpson, “qualities of the mind that touch the physical senses and act through them,” and these appetites have become “degrading and destructive” through the Fall and need to be sanctified.¹⁵⁸

Attributes and faculties of the soul are to be sanctified wholly. They can be “separated, dedicated, and filled with the Spirit and life of God.”¹⁵⁹ Simpson explained how they can be sanctified. A sanctified soul is one that has learned to be still and cease from thousands of inward activities and thoughts. Our imaginations and thoughts must be suppressed until we learn to wait in stillness for God’s voice. Our imagination dwells upon God’s Word until it makes the things of eternity more real than objects of the

¹⁵⁵ Quoted in Thompson, *A. B. Simpson*, 179.

¹⁵⁶ Simpson, *Wholly Sanctified*, 41-42.

¹⁵⁷ *Ibid.*, 42.

¹⁵⁸ *Ibid.*, 43.

¹⁵⁹ *Ibid.*, 44.

senses.¹⁶⁰ Thus sanctification occurs when a soul prays in stillness and waits for God’s voice. Simpson explains by the concept of union with Christ that “the Christ who came to give Himself to us had not only a divine nature but also a reasonable soul. This He imparts to us in our union with His person. We have the mind of Christ.”¹⁶¹

What does a sanctified soul have to do with evangelism? Simpson believed that the Lord Jesus is willing to possess the understanding and all the faculties of a person in order to “fill them with His Word and the power of presenting it effectually to others” in the work of God.¹⁶² Simpson gave a number of powerful witnesses in history, whom he believed were sanctified in the soul as well as the spirit. They are Augustine, Thomas Chalmers, Wilberforce, and D. L. Moody.¹⁶³

What is the entry point for a life of holiness and empowerment for service? According to Richard Gilbertson’s *The Baptism of the Holy Spirit: The Views of A. B. Simpson and His Contemporaries*, the entry point was called “the baptism of the Holy Spirit.”¹⁶⁴ Simpson accepted the entry point as the baptism of the Holy Spirit when the Holy Spirit begins to fully indwell the believer. This experience is different from conversion. Having received the baptism, a believer has the capacity for progress in both sanctification and empowerment for service. Thus, Gilbertson concluded, “sanctification

¹⁶⁰ Ibid., 48.

¹⁶¹ Ibid., 49.

¹⁶² Ibid., 50

¹⁶³ Ibid., 49-50

¹⁶⁴ Gilbertson, *The Baptism of the Holy Spirit*, 254.

was not a crystallized state but rather the appropriation of the divine resources to live a holy life.”¹⁶⁵

Simpson describes a baptism of the Holy Spirit in his life during his ministry in Louisville, Kentucky. He sought for a month for an experience. He waited and prayed for an extended period of a month. He was not satisfied and remembered that there were a lot of sick people he had not visited for four weeks. He went to visit a suffering person. Simpson describes, “I had not prayed two sentences until the heavens opened, and I had a wonderful baptism of the Holy Ghost. I found Him when I took Him by faith and went forward to use Him and turn my blessing into a blessing for someone else.”¹⁶⁶

Simpson summarized his understanding of a distinct baptism of the Holy Spirit for the mind and for the spirit in the following:

There is a distinct baptism of the Holy Ghost for the mind as well as for the spirit. The latter gives the qualities of earnestness, faith, love, courage, unction and heavenly fire; the former, soundness of judgment, clearness of expression, pungency of thought, power of utterance, attractiveness of style--all those qualities which can fit us to be meet vessels for the Master's use, prepared unto every good work.¹⁶⁷

The third element of human nature, the body, will be dealt with in the healing ministry in chapter 4. The next subject is the nature of the Church, the role of the Church and the unity of the Church.

The Nature of the Church

To Simpson, the church is not the building, but its membership is composed of

¹⁶⁵ Ibid., 255.

¹⁶⁶ Thompson, *A. B. Simpson*, 62.

¹⁶⁷ Simpson, *Wholly Sanctified*, 50-51.

those “sanctified in Christ Jesus” and those who are “called to be holy” (1 Cor 1:2).¹⁶⁸ Expounding on 1 Corinthians 6:13, 15, 17, Simpson wrote on our union with Christ, using the image of the perfect oneness of the marriage bond. The Church is separated unto Him and united to Him as the body of Christ. Simpson said, “It is not only in the public and collective capacity of the Church that we are thus wedded to our heavenly Bridegroom, but individually we are here thus represented as personally united to Him.”¹⁶⁹ Simpson continued saying that because of this holy union with Christ, the body of Christ must be guarded from every possible touch of materialism and impurity. Simpson had a lofty view of church. The church should be as unutterably pure as the heaven of heavens, and far above the faintest suggestion of earthly passion or sentimental love. But it is also vital, real, and unspeakably sacred. When considering the church as a holy Bride, Simpson admonished that Christ “bids us keep our purity unspotted for the day of His glorious coming and the consummation of our perfect union.”¹⁷⁰ Using the theme of a bride’s union with Christ, Simpson emphasized the purity of the Church.

Simpson portrayed dead Christianity in this way: “[it] is only too real a picture of many a church with a dead man in the pulpit and dead men in the pews and the entire ritual that of a solemn funeral. The tasks and fasts and penances and ceremonial rites which constitutes the religion of many people are but the ceremonies of the dead This is not Christianity.”¹⁷¹ Simpson contrasted dead Christianity with true Christianity

¹⁶⁸ Simpson, *The Christ in the Bible Commentary*, 5:153.

¹⁶⁹ *Ibid.*, 5:179.

¹⁷⁰ *Ibid.*

¹⁷¹ Simpson, *The Cross of Christ*, 91-92.

by saying, "The true religion of Jesus robes itself in garments of love and liberty and joy, and goes forth to live for others and to bless the world."¹⁷²

Simpson wrote that his plan and idea of a church are those which are exemplified in the London churches of Newman Hall and of Spurgeon, comprising thousands of members of no particular class, but of the rich and poor side by side.¹⁷³

Simpson wrote:

Having begun with this restoration [of an individual believer], your greater work is the restoration of the Church of God. That is the work to which God has called us together, by the grace of God to build up a church of Christ, which will be as much like His own divine pattern as His power can make it and which will present to the world once more the picture of Christ Himself embodied in living men and enthroned hearts and lives.

O beloved, is there any higher mission to which God can call you than to restore the purity, the truth, the power of the Church of Jesus Christ; to stand together--not you alone, nor I alone--all of us together, to stand once more under the eyes of Heaven, under the eye of earth one family of faith, and love and holy living; having within us the manifest presence of the living God, so that the world as it looks on it, will say: "We will go with you, for we have heard that God is with you;" having hovering over us the cloud of His glorious presence, leading us on to victory; having in our lives the beauty and the sweetness of Christ's own life; having in our relationship that tenderness, and purity and love of which they will say once more: "See how those Christians love one another;" having an answer to all the sectarianism of centuries, as people look on and say: "What are they?" the only possible answer will be: "We cannot tell what they are except that they are Christians;" bearing the name and the likeness of Christ alone; not talking about denominationalism, not talking about sectarianism, but being a glorious unity, without saying anything about it, so it will be manifest, the sweetness of our whole spirit and life, and hold us in unison with every true denomination of those who love the Savior;--a church, claiming all the divine ministries, which the Holy Ghost calls His people to; not one man standing in a little pulpit and being the dictator and monopolist of all its work and all its power, but scores of men--holy men and women working together each in the true place the Lord calls them to and all members of one body, all endued with the divine Spirit and altogether joining hands and hearts for the service and glory of the one Lord Jesus Christ; and the house and birth-place of every class of society, free alike to rich and poor, and writing on its

¹⁷² Ibid., 92.

¹⁷³ Robert L. Niklaus, John S. Sawin, and Samuel J. Stoesz, eds., *All for Jesus: God at Work in the Christian and Missionary Alliance over One Hundred Years* (Camp Hill, PA: Christian Publication Inc., 1986), 51.

portals the glorious words: “whosoever will let him take the water of life freely?” That is the church God wants in this day.¹⁷⁴

Simpson believed that there is a divine pattern of the church: “Just as the tabernacle of old was to be constructed strictly according to the pattern that was shown to Moses on the Mount, so the Church of Christ has a divine plan, and should be in every particular constructed accordingly.”¹⁷⁵ He warned, “The failure to do this has been the cause of all the apostasies, declensions and mistakes of the past eighteen centuries, and is the reason that the heathen world is still lying in darkness and crying to God against the unfaithfulness of His people.”¹⁷⁶

Evangelism and the nature of the church is that evangelism will happen when the church exists for the very reason they were created to be. The church is composed of not only converted believers but also sanctified followers of Christ that keep their purity as the bride of Christ and love for God and others. They also remember divine patterns which are in the Scriptures. The collective body of sanctified Christians will be powerful witnesses for Christ’s love, purity, and power. People will be drawn into the community of believers who are experiencing such oneness and joy with their Savior and Lord.

The Role of the Church

By the late 1800s, the churches were confronting many problems such as secularization because of influences by Darwinism, and injustice because of industrialization and urbanization. People were looking for some ways to turn the tide of

¹⁷⁴ Simpson, *The King’s Business*, 78-80.

¹⁷⁵ Simpson, *Missionary Messages*, 19.

¹⁷⁶ *Ibid.*

humanism and injustice. One of the ways to confront these issues was to rediscover the power of the Holy Spirit in the believers' lives and to make the church effective in its evangelistic mandate. They saw that the book of Acts provides an answer to empowered service.

Simpson found divine strategy from the book of Acts. In Acts 1:8, Jesus said, "You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem and in all Judea and Samaria, and even to the remotest part of the earth." Acts 1:8 was one of his pivotal strategy texts. Simpson wrote that the Master gave the plan of the campaign and Acts 1:8 is still the divine order for the church of God in the aggressive work of Christianity and only as we follow this plan, will we have the Master's approval and blessing.¹⁷⁷

Simpson said that as an application of the text our first witness should be at home in the family circle, and we are not justified in running away from our kindred.¹⁷⁸ Simpson also wrote that we must next witness to the whole circle of those we love and with whom we have personal influence and who belong to our sphere of fellowship and affection.¹⁷⁹ Third, the people of "Samaria" we need to reach are drunkards, harlots, thieves, convicts, the foreign population who infest our alleys and slums, and the multitudes that struggle for life in the dark world of poverty and sin.¹⁸⁰ Finally, we must be Jesus' witnesses to the ends of the earth.

¹⁷⁷ A. B. Simpson, *The Spirit-Filled Church in Action: The Dynamics of Evangelism from the Book of Acts* (Camp Hill, PA: Christian Publications, 1996), 36.

¹⁷⁸ *Ibid.*, 38.

¹⁷⁹ *Ibid.*, 40.

¹⁸⁰ *Ibid.*, 42.

Simpson expressed that the Gospel Tabernacle was not designed exclusively as a mission to the lowest classes but as a self-supporting work among the middle classes, who have no church home.¹⁸¹ Simpson believed that evangelism is the responsibility of the whole church, not just one group or denomination. Every program, every activity, every organization in the church has a primary purpose and that is to serve the function of evangelism.¹⁸²

Simpson admonished believers to be pioneers in Christian work. They were to be pioneers who could not rest in the ruts of technical work, but who would step out to meet new needs by new methods whenever best. He continued, “and yet there are fields at home and abroad not only unoccupied, but even unexplored. Let not the old field be neglected or tried methods be suspended or discountenanced, but let us awake from our self-complacency to realize how much there is yet undone, how many fields are open to us which we have not even entered.”¹⁸³ Thus, the function of the church is to do the work of evangelism and to try new methods to meet new needs whenever it best accomplishes the will of God.

The outlook or the goal of faith and hope, Simpson stated, is neither the cross, the resurrection, the work of missions, nor even the blessed presence of the Master and the power of the Holy Spirit.¹⁸⁴ These only lead up to the coming of the Lord. To

¹⁸¹ Niklaus, *All for Jesus*, 51.

¹⁸² *Ibid.*, 52.

¹⁸³ Simpson, *The King's Business*, 40-41. Pioneer workers Simpson lists are Abraham, Jonah, the Apostle Paul, Augustine, Patrick, Columba, Columbau, Auscar, Boniface, Luther, Franke, Muller, Fox, Whitefield, Wesley, Pounds, Page, Howard, W. Carey, and Booth.

¹⁸⁴ Simpson, *The Cross of Christ*, 111.

Simpson “the coming of the Lord was not so much an event as a Person, an eternal and inseparable union with Christ.”¹⁸⁵ The motivation to do evangelism is to prepare to meet the Lord whose coming is imminent and to be united with Him eternally. Union with Christ is a dynamic motivation for evangelism.

Just as the wise builder erects a building according to the drawings and the pattern shown, the Christian minister should follow God’s pattern. Simpson lamented that much Christian work is not according to God’s plan. He stated, “Men are building up a partisan cause trying to please the luxurious and selfish class, trying to fit into the tendencies and conceits of the people, trying to get the world converted, or, as a good many are doing now, believing it is not so badly wrong anyhow, and just swimming with the tide. God’s plan is very clearly laid down: to preach the gospel as a witness to all the nations, to gather out from the many the Bride of the Lamb, to haste and meet our coming Lord.”¹⁸⁶ Following God’s plan means to obey the Great Commission.

Pardington writes that the aim of the Tabernacle Simpson founded was to create its own membership and establish a constituency. The primary purpose was to save souls. New converts were led into the fullness of Jesus, taught to become soul-winners, and, depending on their gifts and graces, trained for evangelistic work or missionary service. This is the Apostolic method.¹⁸⁷ Thus Simpson was interested in

¹⁸⁵ Thompson, *A. B. Simpson*, 178. In “The Missionary Eschatology of A. B. Simpson” in *The Birth of a Vision*, 40, Pyles writes, “Evangelism is the third pillar of Simpson’s millennial view,” and “the task of evangelism is to give to everyone at least one chance to hear the gospel and to see some from every group converted.”

¹⁸⁶ Simpson, *The Christ in the Bible Commentary*, 5:173.

¹⁸⁷ Pardington, *Wonderful Years*, 32-33.

establishing an Apostolic Congregation, as George Hunter described, which would fulfill an evangelistic mandate around the world.

Simpson wrote, “The true end of our work is to bring men into contact, not with our love, but with Christ’s love, and to get them in love with Him.”¹⁸⁸ Simpson exhorted, “the whole Church of God is called to move forward and occupy her heritage of power and victory, and possess the world for the Lord Jesus Christ.”¹⁸⁹

The Unity of the Church

The unity of the church is an essential aspect of the healthy body of Christ. Simpson said, “Just as the human body cannot be divided without death, so schism and separation are fatal to the life of the body of the Lord Jesus Christ.”¹⁹⁰ Two causes of division in the churches are, according to Simpson, a lack of sanctification and earthly hero worship that lifts human leadership above God.¹⁹¹ Simpson said that denominationalism is essentially a human system, and it is contrary to the highest will of our glorious Head.¹⁹²

Simpson provided ways to cherish the spirit of unity and overcome the divisions and strife of the children of God:

1. The supreme secret of unity must ever be to cling closer to the Head.

¹⁸⁸ Simpson, *The King's Business*, 21.

¹⁸⁹ *Ibid.*, 26.

¹⁹⁰ Simpson, *The Christ in the Bible Commentary*, 5:154.

¹⁹¹ *Ibid.*, 5:155.

¹⁹² *Ibid.*

2. We must be filled with the Spirit. The absence of unity is an evidence of a low spiritual condition, and the remedy for division is the quickening of spiritual life and the filling of the Spirit.
3. We are to recognize our brethren as ours.
4. The final secret of unity is for each of us to be fully saved from the spirit of self and strife and sin, and filled with the disposition and temper of the Lord Jesus Christ.¹⁹³

Thus the theological concept of union with Christ as demonstrated in sanctification is a crucial element in the unity of the church. The next chapter deals with the subject of Simpson's practice of evangelism which flowed out of his theology of evangelism.

¹⁹³ Ibid., 5:156.

CHAPTER 4

SIMPSON'S PRACTICE OF EVANGELISM

Simpson was a pastor, urban evangelist, and a leader of a missionary movement which later became the Christian and Missionary Alliance. He was a man of integrity and had a passion for the lost. He was a man filled with the Holy Spirit and he experienced a miraculous healing of his body. He exalted Jesus Christ above all. He called Jesus Christ the Savior, the Sanctifier, the Healer, and the Coming King. Some people call this the Fourfold Gospel. His life was given to fulfill Acts 1:8, and he gave his best to live as a Great Commission Christian. Henry W. Frost, director of the China Inland Mission, wrote, "Dr. Simpson belonged to the whole Church of Christ. His ministries overflowed boundaries and went out into every place. It is a true mark of a Spirit-filled man."¹ Simpson's life was in union with Christ's life. What kinds of evangelism did Simpson practice? How did he do evangelism? Simpson practiced evangelism both through the ministries of the Gospel Tabernacle and through Cooperative ministries.

Simpson's Evangelism at the Gospel Tabernacle

As Christian ministers, our greatest work is to be living examples of what we teach and preach. Just like the Apostle Paul portrayed in 1 Corinthians, our living

¹ A.E. Thompson, *A. B. Simpson: His Life and Work*, rev. ed. (Harrisburg, PA: Christian Publications, Inc., 1960), 222.

testimony is the book that people will read whether they read our tracts or not. Our testimony is an illustration of our teaching, and adds to the force and effectiveness of it.² Thus the writer asks how was Simpson's theology, especially the theme of union with Christ, exemplified in his practice of evangelism?

The following sentence occurred in *The Christian Inquirer* dated May 24, 1888: "It is a mistake to suppose that Mr. Simpson's work is mainly in the line of propagating the doctrine of divine healing, that being a subordinate feature. His chief work is purely evangelistic, and in many of the meetings physical healing is not referred to, but Christ as the sinner's Friend is the great theme."³

Preaching Ministry

A. W. Tozer said that Simpson served as the pastor of the Gospel Tabernacle for thirty years and accomplished his greatest work there. Tozer stated that "the true headquarters for The Christian and Missionary Alliance was the pulpit of the Gospel Tabernacle, where for more than a quarter of a century the missionary pastor continued to pour forth his mighty sermons."⁴ Tozer wrote that Simpson "was not the most popular, but he was one of the most gifted pulpit masters of his generation."⁵ Leon Tucker says

² A. B. Simpson, *The Christ in the Bible Commentary* (Camp Hill, PA: Christian Publications, 1994), 5:170.

³ Thompson, *A. B. Simpson*, 94-95.

⁴ A. W. Tozer, *Wingspread: Albert B. Simpson: A Study in Spiritual Altitude* (Harrisburg, PA: Christian Publication 1943), 111.

⁵ *Ibid.*, 113.

that Simpson was a minstrel, a spiritual minstrel; preaching was melodious and musical when it fell from his lips.”⁶

Tozer mentions that when it was time to preach during a service:

Simpson steps forward, pauses for a moment, and then in a low reverent tone announces his text . . . [Simpson’s] manner is relaxed and natural as he faces his hearers. Large framed, impressive and dignified, his very appearance gives promise of a great message to follow. He begins to speak with the Bible out-spread on one hand and the other hand resting lightly upon his hip. At first the words come slowly, spoken in a rich baritone of remarkable range and power. As he warms to his theme the speed of utterance increases, his voice takes on mounting degrees of emotional intensity while his body sways back and forth rhythmically, a kind of human metronome keeping time to the music of his words. His gestures are few, but when moved more than usual he lays his Bible down, places both hands on his hips and shakes his great head to emphasize a point. The effect of these gestures is tremendous. The lofty truth he is proclaiming, the strong, magnetic quality of his voice, the swift flow of his language, all combine to produce an impression so profound that when he is through speaking and the benediction is pronounced the listeners sit in hushed silence, unable to or unwilling to break the spell of the sermon.⁷

Tozer affirmed, “The sermons themselves were models of structural perfection, and his diction such that a stenographic report of his messages might be published with little or no editing.”⁸ The reason for this was Simpson’s “ability to think on his feet, and partly of his early habit of writing out his sermons in full before delivering them.”⁹ According to Tozer, Simpson seems to have been a blend of many types. Sometimes he was an expository preacher. Sometimes he used a topical method. Sometimes he was a textual preacher. Tozer said that “he was sufficiently versatile to use any method the

⁶ Ibid., 114.

⁷ Ibid., 114-15.

⁸ Ibid., 115.

⁹ Ibid.

occasion might require.”¹⁰

Tozer explained what made Simpson’s preaching effective and fruitful:

His printed sermons show a flair for symbolism in their theology. No man could compare with him in making the Bible illustrate itself. He could make theology sing as few men have been able to do. He never uttered a cold fact of doctrine. In his mouth doctrine became warm and living. He was preeminently a Christ preacher. He believed the Bible existed to show forth Jesus, and the face of the Lord of Glory might be seen peering out from almost any sentence or paragraph of the Old Testament or the New when Simpson was doing the preaching. Greater expositors than Simpson there have been, but few have equaled him in his ability to reach the human heart. His utter love for the person of Jesus was responsible for this.

After his experience of the anointing of the Holy Spirit he was for the rest of his days an enraptured Christian. His enjoyment of the presence of the indwelling Christ almost literally transported him. His was a ravished heart which seemed to know no limit in its ardent devotion to the person of the Saviour. It was inevitable that a heart so ecstatic should sing, that the thoughts proceeding from a mind so enchanted should dance before the ark of God.¹¹

Thus, Tozer compared Simpson to the shepherd, King David of the Old Testament. King David was in a love relationship with God. David is known as a man after God’s own heart. Just like King David, Simpson desired to be in an intimate union with Christ.

Pardington writes, “The Message of the Tabernacle pulpit has always been the fullness of Jesus for body, soul, and spirit, and the baptism of the Holy Ghost for effective Christian service at home and abroad.”¹² Thus, Simpson’s preaching ministry was consistent with his theology.

Simpson grieved over the wretched degeneracy of the modern pulpit. He talked about people’s “taste for the silly sensation, the empty trivialities, the lengthy

¹⁰ Ibid.

¹¹ Ibid., 115-16.

¹² G.P. Pardington, *Twenty-Five Wonderful Years 1889-1914: A Popular Sketch of the Christian and Missionary Alliance* (New York: Christian Alliance Publishing Co., 1914), 31.

recreations which bear so often the very name of religion, and invade so frequently the sanctity of the pulpit and the very sanctuary of God.”¹³

Simpson wrote that the mystery of God is entrusted to stewards of God who are appointed to dispense the richest treasures of God’s grace. The Apostle Paul told us what some of these mysteries are that must be preached. First is the glorious secret of Christ’s indwelling through the Holy Spirit. Second is the mystery of the Church, the wonderful fellowship of the body of Christ. Third is the mystery of the Kingdom, the coming of the Lord, the plan of the ages, the meaning of the times, the purpose of the dispensation, and the secret of the last times.¹⁴ Simpson preached these three mysteries of God consistently in his exposition of various Scriptures, and also in preaching of the Fourfold Gospel.

While explaining the gifts of the Spirit, Simpson exhorted, “All preaching ought to be to a certain extent prophetic in the sense of being God’s immediate message to the hearer. This differs from the unfolding of the Scriptures and the teaching of doctrine. The prophetic message has more immediate reference to the particular condition of the hearer and the need of immediate spiritual help.”¹⁵ Thus, Simpson’s message was often prophetic in nature by being God’s immediate message to the hearer.

The following sayings of Simpson explain why Simpson’s sermons ministered to particular conditions of hearers. These are Simpson’s words: “I have often seen sermons in print that were excellent in conception, in division, in language, in illustration,

¹³ Simpson, *The Christ in the Bible Commentary*, 5:169.

¹⁴ Ibid.

¹⁵ A. B. Simpson, “Gifts and Graces,” in Richard Gilbertson, *The Baptism of the Holy Spirit: The Views of A. B. Simpson and His Contemporaries* (Camp Hill, PA: Christian Publications, 1993), 327.

and in logic, but lacking in spiritual aroma. They were cold and intellectual. When I find souls surrendered to God, I feel communion with them in what they say. The fact of their abandonment to God produces spiritual feeling, and no person can counterfeit it.”¹⁶

Simpson concluded, “Preaching without spiritual aroma is like a rose without fragrance. We can only get the perfume by getting more of Christ.”¹⁷ Thus, Simpson’s preaching flowed out of his intimate relationship with Jesus Christ through the Holy Spirit.

Music Ministry

Simpson viewed gospel songs as honored and sanctified music that could bring glory to God. He wrote, “how God has shown in a Bliss, Sankey or a Philips the honor He still will put on this simple taste to draw millions by the power of the consecrated melody of the gospel.”¹⁸ Simpson advocated that music, arts, and talents could be dedicated so that they would witness for Christ. They are to be used for our Master’s service and not for ourselves or earthly glory.¹⁹

Rivard writes, “One hundred sixty-two hymns by A. B. Simpson have appeared in the seven official Alliance hymnals published from 1891 to 1978 These hymns have served to encapsulate the denomination’s theological emphases upon personal holiness, the Spirit-filled deeper life, world evangelization, and the ‘Fourfold’

¹⁶ J. Gregory Mantle, “The Pen of a Ready Writer,” in “Simpson Scrapbook,” comp. C. Donald McKaig (1971), 311.

¹⁷ Ibid.

¹⁸ A. B. Simpson, *Wholly Sanctified: Living a Life Empowered by the Holy Spirit* (Camp Hill, PA: Christian Publications, 1991), 53.

¹⁹ Ibid., 54.

Gōspēl.”²⁰ A. B. Simpson used the gospel song as the musical medium and used it as his first choice.²¹ Thus, a theological concept, union with Christ, is reflected in Simpson’s use of hymns and songs.

According to Rivard, the reason why gospel songs were popular was, “The ‘gospel song’ was used extensively in the revivals and evangelistic meetings of the late nineteenth and early twentieth centuries. This uniquely American phenomenon swept the religious community, launched the careers of dozens of song writers and singers, and became the musical mainstay for many a successful publishing company.”²²

Simpson was deeply touched and challenged to citywide evangelism during the Whittle-Bliss evangelistic campaign in Louisville in 1874. A. E. Thompson notes that the singing of Phillip Bliss convinced Simpson of the wisdom of giving a large place to the ministry of singing. In all of his subsequent work, choruses, congregational singing, and solos were special features. Thompson continues that Simpson “was a keen critic of the work of the soloist and was satisfied with nothing less than a musical message given with the same motive and spirit in which he preached.”²³ Rivard writes, “Simpson, the evangelist and preacher, found the gospel song useful for calling sinners to repentance, educating believers in spiritual doctrine and challenging them to pursue personal holiness, giving his followers a means of self-expression and testimony, and promoting

²⁰ Eugene Francis Rivard, “The Hymnody of the Christian and Missionary Alliance (1891-1978) As a Reflection of Its Theology and Development” (D.M.A. diss., Southwestern Baptist Theological Seminary, 1991), 47.

²¹ *Ibid.*, 50.

²² *Ibid.*, 49-50.

²³ Thompson, *A.B. Simpson*, 56.

world evangelization.”²⁴ Thus, Simpson’s theology helped shape the composition of songs which promoted evangelism.

A. W. Tozer gave the following description of Simpson’s use of the popular gospel song:

[The crowds] enjoyed vocal combinations of every sort from solos to a chorus choir, and they joined in mass singing of old time church favorites and the more recent gospel songs, composed by Sankey, Bliss, Crosby and others of the gospel musicians of the day. Popular? Sure it was popular, and it was frowned on by many of the sterile scribes of the synagogues, but to Mr. Simpson the word “popular” carried no terrors. It meant “of the people,” and it was people he was interested in. The dignity of the clergy could take care of itself; it would never lack defenders, but the people, the sinful, friendly, seeking multitudes: they mattered more than the opinion of some austere guardian of decadent orthodoxy. So the singing went on and the crowds loved it and kept coming back week after week to enjoy it.²⁵

Rivard clarifies that although Simpson used contemporary gospel songs for pragmatic reasons, he did not eliminate the use of traditional hymns. His Scottish Presbyterian upbringing had given him a deep appreciation for the richness of traditional music.²⁶ Simpson cautioned the reader against the extreme of relegating all the old hymns to the dusty past.

Lee Olson notes that Simpson loved the old hymns of the church. He used to tell of the old Scotch Covenanter who led the singing, and how reverent they were. In his Sunday morning selections, he used many of the grand old hymns.²⁷ Rivard observes that in the first Alliance hymnal, Simpson and his fellow editors included several hymns,

²⁴ Rivard, “The Hymnody,” 51.

²⁵ Tozer, *Wingspread*, 53-54.

²⁶ Rivard, “The Hymnody,” 53.

²⁷ Lee Olof Olson, “The Hymnology of Rev. A. B. Simpson, Founder of the Christian and Missionary Alliance” (M.S.M. thesis, Union Theological Seminary, 1943), 160.

although “gospel songs” made up the bulk of the work.²⁸ There seems to be two different perspectives on Simpson’s use of hymns.

Tozer stated that of Simpson’s songs--there are 155 of them in the old *Hymns of the Christian Life* alone--only about three have attained to anything like wide popularity, and not above a dozen are heard even in the gathering of The Christian and Missionary Alliance. Yet it is Tozer’s judgment that “Simpson has put into a few of his songs more of awful longing, of tender love, of radiant trust, of hope and worship and triumph than can be found in all the popular gospel songs of the last hundred years put together.”²⁹ Those popular songs are simply not to be compared with Simpson’s. Simpson’s songs “savor of the holy of holies, the outstretched wings of the Cherubim and Shekinah glory. The others speak of the outer court and the milling crowd.”³⁰

Tozer concluded his remark by saying:

For all their technical flaws, the songs of Simpson--the few singable ones--became a powerful factor toward the success of the Christian and Missionary Alliance Simpson’s songs were more than songs; they were slogans. Their value to the Society lay in their power to compress into a single sentence a cluster of dynamic ideas and to set those ideas singing in the hearts of believing men. Simpson--consciously or unconsciously, I am not sure which--was a master sloganeer, the greatest ever called to the service of the Church. He could take a Bible phrase, or a phrase adapted from the Bible, shape it into what he loved to call a “watchword,” and set multitudes to singing it. In a few of these musical slogans you can read the doctrines and policy of The Christian and Missionary Alliance: “Jesus Only,” “The Same Yesterday, Today, and Forever,” “Himself,” “Christ in Me,” “The Fullness of Jesus,” “I Will Say Yes to Jesus,” “I Take, He Undertakes,” “Nothing Is Too Hard for Jesus,” “Launch Out,” “Go and Tell Them,” “To the Regions Beyond,” “Jesus Giveth Us the Victory,” “I Am Living in the Glory,” and “Even as He.” There in concentration you will find the genius of the man and his movement.³¹

²⁸ Rivard, “The Hymnody,” 53.

²⁹ Tozer, *Wingspread*, 119.

³⁰ *Ibid.*

³¹ *Ibid.*, 120.

Thus, Simpson put his theology into songs. These songs contained watchwords that people could remember to sing or put into action. Simpson's music ministry was the embodiment of his theology. Simpson used popular gospel songs to evangelize and witness to the person of Christ so that people could find Christ and experience union with Christ for salvation, sanctification and healing.

Prayer Ministry

Simpson's view on prayer is solidly based on the resurrection of Christ. According to Paul's prayer in Ephesians 1:9, Simpson wrote, "The resurrection of Christ established a precedent for the highest things that faith and prayer can claim."³² Simpson admonished others to "ask and believe and expect according to the mighty power which He [God] wrought in Christ when He raised Him from the dead."³³

Simpson taught his congregation by preaching that prayer is more than words spoken to God. He encouraged people to "cultivate the habit of internal prayer, communing with God in the heart, and taught that this habit of silent prayer--not in words but in thought--is one of the secrets of abiding."³⁴ Simpson called this silent prayer "a recollected spirit" which is derived from the word the mystics used "recollection."³⁵ The secret of abiding in prayer has to do with the theme of union with Christ.

Simpson taught that a true spirit of prayer is the Spirit of Christ in us. Using the theme of sanctification, Simpson saw that the prayer and praise a believer utters are

³² A. B. Simpson, *The Cross of Christ* (Camp Hill, PA: Christian Publications, Inc., 1994), 86.

³³ Ibid.

³⁴ A. B. Simpson, *Christ in You: The Christ-Life and the Self-Life* (Camp Hill, PA: Christian Publications, Inc., 1997), 90.

³⁵ Ibid.

really Christ singing “these praises in the trusting heart” and lifting “his prayers into songs of victory.”³⁶

Simpson practiced a life of prayer and wrote a book about it. He also taught his congregation to practice a life of prayer. In prayer, faith is essential to our own spiritual welfare. Simpson wrote, “Faith is a power as mighty as that which we see when we touch the electric switch or open the valve of the engine to turn the control that ignites the dynamite under a mountain of rock!” and “when God requires us to pray in faith, then He is simply requiring us to join hands with Him in the exercise of His own almighty power and be partakers of His mighty working!”³⁷

Prayer is essential in spiritual warfare. Winning in spiritual warfare means, according to Simpson, “you will have new territory, aggressive warfare and still larger conquests for the glory of the Lord and the salvation of others.”³⁸ Simpson wrote, “[Spiritual] conflicts meet us in our Christian work at every step: in the people we seek to win for Jesus, in the progress of truth and in the spread of the gospel. These conflicts will appear in the awakening and reviving of the church of God, in the elevation of Christian life and holiness, in the suppression of evil in all its myriad forms.”³⁹ Simpson continued on spiritual warfare by saying, “We will find these conflicts in the evangelization of the world and the hastening of our Master’s Kingdom and of His coming Indeed we

³⁶ Ibid., 132.

³⁷ A. B. Simpson, *The Life of Prayer* (Camp Hill, PA: Christian Publications Inc., 1989), 62.

³⁸ A. B. Simpson, *A Larger Christian Life* (Camp Hill, PA: Christian Publications, Inc., 1988), 92-93.

³⁹ Ibid., 93.

will hold it [our salvation] best by leaving it with God and pressing on to claim the salvation of others.”⁴⁰

Simpson not only taught a life of prayer, but also practiced it. Emma F. Beere, a secretary to Simpson, recalls an incident during the last day of the year:

As usual, Mr. Simpson was to take charge of the Watch Night Service in the Tabernacle. He remained at home that day to pray and wait upon the Lord. The beginning of a new year was always a special occasion for him. This time he had just had some severe disappointments in the conduct of one who was very near and dear to him. It had been doubly hard for him to bear because it was known to quite a few. Reaching his office in the early evening, he was in a very happy spirit, and told how the Lord that day had given him so many promises in connection with this person, that he was assured of his salvation. In a very few minutes, however, he found evidence of new and serious wrong on the part of this one, conduct which affected not only him but others. His joy fled. I can only describe it as being like the deflation of a balloon; the transition was so swift and sudden. He remained for some time in his office with the door closed, no doubt in prayer; when he came out it was again with the previous radiant and joyous spirit. It was time for the service, but he stopped long enough to say that this was all a temptation of the evil one to get him to doubt the promises of God. He conducted that meeting on high note of confidence and His promises. It was not very long after this that this soul was gloriously saved.⁴¹

Simpson’s belief in the Fourfold Gospel is demonstrated in his practice of prayer. First, the strong basis of our prayer for salvation is that salvation has been purchased and that forgiveness is the birthright of every believing penitent. Second, the answer to our prayer for sanctification is promised, for “by one offering He [Christ] has perfected for all time those who are sanctified” (Heb 10:14). On the third point there is the foundation likewise of our plea for physical healing, for “He Himself took our

⁴⁰ Ibid.

⁴¹ Emma F. Beere, “Recollections of a Secretary Miss Emma F. Beere,” in “Simpson Scrapbook,” 266-67.

infirmities, and carried away our diseases” (Matt 8:17) and purchased redemption for our suffering bodies.⁴²

Writing on hindrances to prayer, Simpson commented that the sin of unbelief is the most damaging of all spiritual conditions. He said a person’s doubt “destroys the contact of the soul with God as effectively as the cutting of a telephone line would terminate a conversation” and a person’s doubt “shuts up all his spiritual sensibilities and capacities and renders him incapable of absorbing and appropriating the blessing that is offered at that time.”⁴³ God is not pleased with people’s unbelief and people are unable to receive what God promised to give. Simpson admonished:

God holds us responsible for our doubt, yet He does not require us to produce, by our own will, the faith that brings us into His love and blessing. This is His gift to us. He does require us, though, to prevent it from running out, as from a leaking vessel, through the openings of miserable doubts. There is one thing we can do--we can refuse to doubt! We can refuse to entertain the questioning and fear, the morbid apprehension and subtle satanic insinuations This is where the enemy concentrates his strongest attacks. He waits for the hour of the trial, when our prayer seems to be refused and delayed. Then he begins hurling his shafts of evil suggestion into our trembling hearts, trying to drive us from our confidence and to betray our own cause by consenting to his wicked questioning.⁴⁴

Our responsibility is to refuse to yield to Satan’s temptations and God will enable us to stand fast in faith and press forward to the fullness of His blessing. Simpson supported his point by two verses of Scripture “Truly, I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea’, and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him” (Mark 11:23). “Yet, with respect to the promise of God, he [Abraham] did not waver in unbelief, but

⁴² Simpson, *The Life of Prayer*, 48.

⁴³ *Ibid.*, 111.

⁴⁴ *Ibid.*, 111-12.

grew strong in faith, giving glory to God” (Rom 4:20). Thus, Simpson’s practice and teaching on prayer emphasizes his faith in Christ who prays through sanctified believers by the Holy Spirit.

Healing Ministry

Simpson’s health broke down in the spring of 1881 and a doctor advised him “that he had not constitutional strength enough to last more than a few months,” and that urgent measures were required for the “preservation of his life and usefulness.”⁴⁵ A few weeks later, Simpson and his family were vacationing at the ocean-side campground at Old Orchard Beach, Maine. At a special meeting Simpson heard a great number of people testify that they had been healed by simply trusting the Word of Christ, just as they would for their salvation. These testimonies motivated Simpson to undertake an intense personal study of the Scriptures on the subject. Simpson was convinced that divine healing was part of Christ’s atonement for him.⁴⁶ Simpson solemnly agreed to accept this truth for his physical life and to use this blessing for the glory of God and the good of others. Simpson was healed miraculously of a heart disorder.⁴⁷

The Friday meetings were started as a consecration service around 1882, and gradually added divine healing as a second major theme. The healing meeting was held on Friday afternoons and the crowds came, ranging from 500 to 1,000 people in attendance. Simpson wrote in 1883, concerning the healing ministry: “It is very solemn

⁴⁵ Darrel Robert Reid, “Jesus Only: The Early Life and Presbyterian Ministry of Albert Benjamin Simpson” (Ph.D. diss., Queen’s University, 1994), 415.

⁴⁶ Ibid., 416.

⁴⁷ Ibid.

ground and can never be made a professional business or a public parade. Its mightiest victories will always be silent and out of sight, and its power will keep pace with our humility and holiness.”⁴⁸ Simpson put a healing ministry secondary to an evangelistic ministry.

Berachah Home, meaning “blessing” was a healing center and was dedicated on May 4, 1884. During the next sixteen months Berachah Home sheltered as many as 700 guests, while a much larger number of visitors would seek counseling. Simpson, well aware of various other healing centers, opened a spiritual refuge for those who were hurting physically and emotionally so that they could have more time for instruction and spiritual preparation. Mr. Selchow, who was healed in Simpson’s retreat center, paid \$8,000 toward the purchase of the house and pledged to make the mortgage payment.⁴⁹

Simpson wrote, “I have never felt that divine healing should be regarded as the gospel. It is part of it, but we labor much more assiduously for the salvation and sanctification of the souls of men and women.”⁵⁰ Simpson, however, found the principle of divine healing in the atonement. He wrote that the fundamental principle of divine healing rests on Jesus’ atoning sacrifice on the cross: “If sickness is the result of the fall, it must be included in the atonement of Christ, which reaches as ‘far as the curse is found.’”⁵¹ Christ has borne all our bodily liabilities in His own body for sin, Simpson

⁴⁸ Robert L. Niklaus, John S. Sawin, and Samuel J. Stoesz, eds., *All for Jesus: God at Work in the Christian and Missionary Alliance over One Hundred Years* (Camp Hill, PA: Christian Publication Inc., 1986), 55.

⁴⁹ *Ibid.*, 57.

⁵⁰ Simpson, *The Gospel of Healing* (Camp Hill, PA: Christian Publications, 1994), 142.

⁵¹ *Ibid.*, 26. Simpson supported his statement with 1 Pet 2:24: “and He [Christ] Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.”

asserted, and our bodies are set free. Simpson wrote, “In that one cruel ‘stripe’ of His-- for the word is singular--was summed up all the aches and pains of a suffering world Thus our healing becomes a great redemption right.”⁵²

Something higher than the cross, Simpson wrote, is the resurrection of our Lord. He affirmed that the death of Christ destroys sin which is the root of sickness. But it is the life of Jesus that supplies the source of health and life for our redeemed bodies. Because we are members of Christ’s body (Eph 5:30), Simpson claimed that the risen and ascended Christ is the fountain of our strength and life. We eat His flesh and drink His blood. He dwells in us and we in Him.⁵³ Simpson concluded, “As He lives in the Father, so he who eats Him shall live by Him. This is the great, vital, precious principle of physical healing in the name of Jesus. It is ‘the life also of Jesus . . . made manifest in our mortal flesh’” (2 Cor 4:11).⁵⁴ Thus, the doctrine of resurrection and union with Christ play a major role in the healing of the body.

Simpson believed that healing is a life style that can be experienced constantly. He wrote that the life of Jesus is “a life that has no resources to start with. Creation-like, it is made out of nothing; resurrection-like, it comes out of the tomb and the failure of all pervious hope and means. This principle is of immense importance in the practical experience of healing.”⁵⁵

Simpson informed that the physical redemption that Christ brings is not merely

⁵² Ibid., 26-27.

⁵³ Ibid., 27.

⁵⁴ Ibid., 27.

⁵⁵ Ibid., 28.

healing but it is also life. It is only kept by constant abiding and receiving from Him. He specified, “It is not a permanent deposit but a constant dependence, a renewing of the inward man day by day. It is a strength that comes only as we need it and continues only while we dwell in Him.”⁵⁶

Mrs. Sidney Whittemore’s healing testimony, “Made Perfectly Whole” in *A Cloud of Witnesses for Divine Healing*, records Simpson’s advice: “He [Simpson] gave me, in a very judicious way, this advice; not to permit myself to be over-influenced or persuaded by remarks or suggestions into believing as he or others did, but to commend the entire matter to God, and prayerfully consider His Word on the subject, and then, if prompted by the Holy Spirit, to *freely* accept of that promise, ‘The prayer of faith shall save the sick,’ and others as plainly given in the Scriptures, if I could with a clear conscience claim them for myself.”⁵⁷

Another evidence of Simpson’s influence on divine healing can be found in the testimony of S. Linderberger who was a deaconess at Berachah Home. She wrote, “Healing is in the atonement of Christ and free to all as they meet the conditions I spring into my position in Christ and hide under His protecting wing, letting Him fight the battles for me, and walking in obedience, all is well and a glorious springing life sufficient for my work is given to me, and I am enabled to run and not be weary, and walk and not faint.”⁵⁸ She continued, “I do believe that it is not overwork which breaks down so many of God’s dear children, but the failure to mount up with wings as eagles,

⁵⁶ Ibid., 28-29.

⁵⁷ A. B. Simpson, ed., *A Cloud of Witnesses for Divine Healing*, 2nd ed. (New York: Word, Work and World Pub. Co., 1887), 97.

⁵⁸ Ibid., 109-13..

and to sit in the heavenly places in Christ.”⁵⁹

Another testimony gives us an insight into what P. Pardington witnessed in his testimony “The Crooked Made Straight.” He writes, “here is my great struggle, I did not know, as I do now, that faith is not sight, and that we must believe before we see. The Lord taught me a lesson then which has since enabled me always to conquer in His strength. First, He renewed the assurance that I had always had that I should be healed; but He taught me to look to *Him* and not to what He would *do*.”⁶⁰ He continues, “As my disease had come upon me slowly, so would my recovery be gradual.”⁶¹

Related to the healing ministry, a moving account was presented by Simpson’s secretary Emma F. Beere. She recalls what happened toward the end of Simpson’s life:

One of the outstanding characteristics of Mr. Simpson was his desire to be conscious of the Lord’s presence, and any break in this relationship sent him to his knees. When his health broke, he seemed to be especially tempted by Satan to believe this fellowship broken. He always recognized it, however, as a temptation of the evil one. One afternoon he called me to his office, and placing a hymn book in my hand, asked me to read the hymn, “O Thou in whose presence my soul takes delight, on whom in affliction I call, etc.” As I began to read it, he placed his head in his hands, and, leaning over his desk, began to cry and sob like a child. That was the only time I had ever seen him cry. It was with difficulty I finished reading the hymn. A few minutes later, raising his head, he thanked me, adding that the Lord had met him, and that he was feeling better.⁶²

Rich Nathan and Ken Wilson wrote the book called *Empowered Evangelicals: Bringing Together the Best of the Evangelical and Charismatic World* in which they ask a question “Is healing in the atonement?” They argue that the guarantee of physical

⁵⁹ Ibid., 113-14.

⁶⁰ Ibid., 124.

⁶¹ Ibid., 125.

⁶² Beere, “Reflections,” 267-68.

healing in this life through the atonement leads to several unfortunate results. They explain:

First, since according to this teaching God *always* purposes to heal (based on Isa 53:5), then *the failure to be healed after prayer must be on our shoulders*. Practitioners of healing are then forced to search around for the human basis for healing not taking place--in the worst case scenario, the sick person's lack of faith or hidden sin. We do not believe that healing is guaranteed every time we pray for somebody to get well. Our understanding is that the *not yet* of the Kingdom of God represented by the second coming of Christ means that we will not always experience healing in the world. While healing is a part of the Kingdom introduced by the first coming of Christ, *it is not a guaranteed part of the Kingdom*. What then is our understanding of healing "being in the Atonement?" . . . healing, like every Kingdom benefit, comes in and through the cross of Jesus Christ. Since Jesus is our mediator and his sacrificial death alone gives us access to the throne of grace, anything we receive from God--whether our daily bread, the forgiveness of sins, physical healing, or our resurrection bodies--comes through the cross of Christ

We believe that *we can guarantee* to all who come to Christ in simple trust and repentance the forgiveness of sins 100 percent of the time without fail. But we can make no such guarantee regarding physical healing. The *not yet* of the kingdom means that not everyone will be healed even if they have perfect faith. Thus, holding onto the *not yet* of the Kingdom enables us to avoid the common pastoral problem of blaming the victim for not receiving healing.⁶³

Nathan and Wilson discuss the relationship between healing and evangelism.

They affirm that physical healing can often serve as a door opener to a person's reception of the power of the gospel message. They note that if reports from China and the Muslim and Hindu worlds are to be believed, the gospel is spreading like wildfire in two-thirds of the world, in part because it is often accompanied by physical healing. The reasons why healing is helpful in evangelism, are that healing communicates supernatural reality to the message we preach. But more than God's power, physical healing often communicates a message of God's love and concern. They conclude, "Physical healing functions very much like an act of service. And even if a nonbeliever is not healed (which is our

⁶³ Rich Nathan and Ken Wilson, *Empowered Evangelicals: Bringing Together the Best of the Evangelical and Charismatic Worlds* (Ann Arbor, MI: Servant Publications, 1995), 72-74.

ultimate fear), we have found that people still believe that God love them, since his representatives (we Christians) love them enough to pray for them.”⁶⁴

Nathan and Wilson’s explanation of healing as a Kingdom benefit gives an encouragement to those who have not experienced divine healing. Healing, however, definitely communicates the supernatural reality of the Holy Spirit to the message we preach.

Social Ministry

There were many social ministries carried out and supported by the Gospel Tabernacle at least in the early stages of evangelistic outreach. Mrs. Sidney Whittemore began the Door of Hope Mission for ruined women in 1890. Simpson gave the address at its dedication. Henry Wilson, who was associate pastor at the Gospel Tabernacle became chaplain of the Madgalene Home for Women in 1894. O.S. Schultz and his wife funded the Berachah Orphanage for homeless children.⁶⁵ A. B. Simpson helped to secure financial support for children in famine-stricken India in the 1890s. Albert E. Funk conducted German-language services for immigrants.⁶⁶ May A. Stephens, the Tabernacle song leader, opened the famous 8th Avenue Mission for homeless men. A total of seven rescue missions, three for homeless men and four for women prostitutes were run and supported by the Tabernacle.⁶⁷

⁶⁴ Ibid., 83-84.

⁶⁵ Niklaus, *All for Jesus*, 61.

⁶⁶ Ibid.

⁶⁷ George W. Reitz, “A. B. Simpson, Urban Evangelist,” *Urban Mission* 8 (1991): 23.

Simpson gradually placed more emphasis on evangelism than on social reforms. Simpson urged his people to do the best things and not the second best, meaning philanthropic works and social reforms. Simpson said, “They [social reforms] have a place and a value, but let the world take care of them. There are plenty of people to run social reform and temperance societies; plenty of people to fight the political battle. God wants you to give the gospel to the world, to rise to the highest calling, to do the best things.”⁶⁸

John V. Dahms claims, however, in “The Social Interest and Concern of A. B. Simpson” that “there are occasions when Simpson expressed himself somewhat differently and implied that it was right and proper that Christians devote time, energy and financial support to philanthropic and welfare activities.”⁶⁹

One of the clearest statements Simpson made concerning the place of social responsibility was published in 1893:

We should aim to bring all the work of God within the sphere of the church of Christ There is room not only for the worship of God, the teaching of sacred truth and the evangelization of the lost, but also for every phase of practical philanthropy and usefulness. There may be, in perfect keeping with the simple order and dignity of the Church of God, the most aggressive work for the masses and the widest welcome for every class of sinful men; the ministry of healing for the sick and suffering administered in the name of Jesus; the most complete provision for charitable relief; industrial training and social elevation for the degraded classes, workshops for the unemployed, home for the orphaned, shelter for the homeless, refuges for the inebriates, the fallen and the helpless; missions for the heathen; Christian literature for the instruction of the people, and every agency needed to make the Church of God the light of the world and the mothering of the suffering

⁶⁸ John V. Dahms, “The Social Interest and Concern of A. B. Simpson,” in *The Birth of a Vision*, ed. David F. Hartzfeld and Charles Nienkirchen (Camp Hill, PA: Christian Publications, The Canadian Theological Seminary, 1986), 49.

⁶⁹ *Ibid.*, 50.

and the lost. And there is no work that will be more glorifying to God than a church that will embrace just such features and completeness.⁷⁰

In 1897 Simpson clarified his position in *The Christian and Missionary Alliance Weekly* by objecting to “humanitarian schemes and social reform movements to better the human and social condition of men without regard to their supreme spiritual and immortal needs.”⁷¹ The members of the Gospel Tabernacle in New York City, where Simpson was the pastor, were involved in “much useful work . . . in nearly all the missions and charitable institutions of the city”⁷² according to the church’s annual report. *The Christian and Missionary Weekly* reported in 1907 that many of the charitable institutions within the limits of New York City and for many miles around had benefited from the Gospel Tabernacle.⁷³

Publications

John Sawin, the former archivist and librarian at the C&MA Headquarters, states that the word “publications” is used in preference to “writings” because sixty-seven of his books were not written as books, but were sermons preached at the Gospel Tabernacle and various conventions. These sermons were recorded stenographically and then printed in his periodicals. Sawin claims, “As an author or writer, Simpson is at his best in the editorials and articles in his periodicals.”⁷⁴

⁷⁰ Ibid., 51.

⁷¹ Ibid., 67.

⁷² Ibid., 52.

⁷³ Ibid.

⁷⁴ John Sawin, “Publications of A. B. Simpson,” in *The Birth of a Vision*, 279.

According to John Sawin's method of calculation,⁷⁵ Simpson produced a total of 101 different publications. Simpson's publications include: four biographies, five commentaries, one correspondence course, eight devotionals, three doctrinal works, three hymn books, three poems, six promotional works, sixty-seven sermons (in books), and one travelogue. The writer's bibliography in this dissertation contains the collection of Simpson's publications which can also be found in Ayer's book *The Christian and Missionary Alliance: An Annotated Bibliography of Textual Sources*.

In 1880 Simpson's chief reason to accept the call from the Thirteenth Street Presbyterian Church in New York was the publication of a missionary journal. In 1880 he initiated the publication of *The Gospel in All Lands*. The reason for publishing *The Gospel in All Lands* was Simpson's missionary passion to raise:

Another voice of cheer to the scattered workers in the great harvest field; another standard raised in the great conflict; another channel opened for the diffusion of the loving facts of aggressive Christianity which belong to the whole Church of God; another echo of the Great Commission; another plea for the one thousand million of our fellowmen, those great billows of humanity surging every generation upon the dark shores of eternal death; this is the meaning--somewhat of the meaning--of our proposed work. Surely there is need of no excuse for even the feeblest effort in such a cause.⁷⁶

In 1882 he began *The Word, Work and World*. In August of 1887, the journal *The Christian Alliance* was first issued. In November 1887, *The Word, Work and World* was merged into *The Christian Alliance* which was published monthly. It won such a host of friends that it soon became necessary to issue it as a weekly magazine and it continued as

⁷⁵ (1) Republished but under a new title, the book was considered by Sawin as one. (2) Published under a new title, chapters from two or more previous publications, the book was not counted into the total number of publications. (3) Published a former title with entirely new contents, then each publication title was added into the total number of publication.

⁷⁶ Mantle, "The Pen of a Ready Writer," in "Simpson Scrapbook," 308.

The Christian Alliance and Missionary Weekly Journal until 1897. The name was changed to *The Alliance Weekly* in July of 1897. The first issue of another monthly magazine called *Living Truth, a Periodical of Present Truth, Deeper Life and Neglected Work*, was first published in July 1902. In October of 1907, *Living Truth* was combined with *The Alliance Weekly*.⁷⁷

In March 1883, Simpson formed the Missionary Union for the purpose of praying and preparing for the promulgation of the gospel in all nations. Simpson used publications to promote the Missionary Union and mobilize local congregations for the task of local and world evangelization. He worked tirelessly to that end. Simpson's periodicals are some of the finest missionary journals ever published by any religious society. The new illustrated monthly contained the interdenominational world view of missions and added some of the best literary writing of study and devotional material.⁷⁸ He published over seventy tracts and pamphlets.⁷⁹ He also published over seventy books in his lifetime and edited a weekly magazine for nearly forty years as well as writing many gospel songs.⁸⁰

To illustrate Simpson's view of evangelism within these publications, the writer presents a portion of his article called "The Religious Wants of New York" in the January 1882 issue of *The Word, Work and World*. Two months after his resignation from the Thirteenth Street Presbyterian Church, Simpson describes the religious

⁷⁷ Ibid., 309-10.

⁷⁸ Niklaus, *All for Jesus*, 58.

⁷⁹ Emma F. Beere, "Dr. Simpson's Ministry through Books and Pamphlets," in "Simpson Scrapbook," 314.

⁸⁰ Daniel J. Evaritt, "A. B. Simpson: The Man," *Alliance Life* 128 (1993): 6.

condition of New York City. New York City's population was a million and a quarter out of which 700,000 did not go to church. Simpson describes in detail how many churches and members are in each denomination and what kinds of city missions are sustained by the different churches and organizations. Simpson expresses his astonishment, however, "not one additional organized Christian force has arisen to meet its spiritual need" when New York City added 165,000 people to its population from 1875 to 1880.⁸¹

Simpson concludes that the Christians in New York "have been going asleep. They have been arguing against lay evangelism and not supplying its place; they have been discussing nice theories and preaching beautiful sermons and letting the people perish."⁸² Simpson provides a remedy for the sleeping churches. They are (1) the repentance of professing Christians; (2) the baptism of the Holy Ghost; the fire that will consume the dross of sentiment, esthetics, rationalism, and evil of every sort; give simplicity, purity, sincerity, earnestness and power to Christian life and testimony; (3) the recognition and revival of God's order of evangelistic work in the Christian Church. One lesson that needs to be learned is that evangelism is the work of people.⁸³

Educational Ministry (The Missionary Training Institute)

While pastoring the Thirteenth Street Presbyterian Church, Simpson envisioned starting a missionary training school for lay Christians with all the

⁸¹ A. B. Simpson, "The Religious Wants of New York," *WWW*, January 1882, 27.

⁸² *Ibid.*

⁸³ *Ibid.*, 28.

qualifications for service except formal seminary education. He had a conversation with Dr. Grattan Guinness, founder of the East London Institute and expressed his vision in the second issue of *The Gospel In All Lands* in 1880. Two months later, in the May 1880 issue, Simpson repeated the call for a missionary training school to equip lay people for ministry. In the October 1881 issue, Simpson wrote an editorial entitled “Lay Missionaries.” Simpson asked in it, “Why did the church always have to depend on college and seminary-trained men since much of overseas missionary work was carried on among primitive, uneducated tribes? Why could not ordinary people be given basic Bible training in a missionary school and then sent out?”⁸⁴

Simpson answered his own questions within a matter of months by resigning from the Thirteenth Street Presbyterian Church and starting the Gospel Tabernacle. In 1882, mission-minded people gathered around Simpson’s vision and formed a group to pray for the success of the gospel overseas. People volunteered for overseas service and requested training to prepare them for that purpose. An informal study class was formed immediately and a training college was opened the first Monday in October in 1883. Some forty students enrolled in the school, and thirty of them graduated in July 1884.⁸⁵ From that first graduating class came the pioneer vanguard of Alliance Missionaries. Five of these graduates, including the first martyr, John Condit, sailed for the Belgian Congo in November 1884.⁸⁶

⁸⁴ Robert L. Niklaus, *Nyack College: The School That Vision Built* (Nyack, NY: Nyack College, 1982), 7.

⁸⁵ *Ibid.*

⁸⁶ John H. Cable, *A History of The Missionary Training Institute: The Pioneer Bible School of America* (Nyack, NY: n.p., 1933), 17.

Writing about the results of the work of the Missionary Training Institute during the fifty years of its history, John Cable quotes from the “Historical Review,” 1882-1902, as found in the “Souvenir of the Twentieth Commencement of the Missionary Institute, May 1, 1902,” under the text, “What Hath God Wrought” (Num 23:23):

A conservative estimate places the number of students who have attended the Institute during the last twenty years at 2,500; of these fully 1,000 have entered missionary service, at least 800 having gone out under the Christian and Missionary Alliance. Authoritative information has been received within the past five years that former students of our Institute have been laboring as missionaries and Christian workers in about forty different countries. Moreover, students who have remained in the homeland have entered the Christian ministry, evangelistic and tent work, city and rescue missions, Y.M.C.A. and Y.W.C.A., secretaryships, and many other forms of Christian service. The transformed lives of the students themselves, the conversion of sinners and the edification and healing of believers under their ministry, and the dissemination of the glorious truths of the Fourfold Gospel, the quickening in a measure of the Church at home, and the dispelling in some degree of the darkness of heathenism--these are some of the incalculable blessings to which the Institute has both directly and indirectly contributed.⁸⁷

Simpson himself thanked God for the graduates who served foreign fields as missionaries and who were actively engaged in the work of churches in the United States and Canada. He stated, “Perhaps this [the work of the Missionary Training Institute] has been our richest and most productive service.”⁸⁸ Cable writes, “Since that time fifteen hundred consecrated lives have been graduated from the Institute. Of the five hundred missionaries of The Christian and Missionary Alliance nearly all have been students of the Institute.”⁸⁹

⁸⁷ Ibid., 39-41.

⁸⁸ Ibid., 41.

⁸⁹ Ibid., 41-42.

The writer asks why the Missionary Training Institute was so productive and fruitful. What factors contributed to this fruitful ministry in training evangelists and missionaries? The writer examines some factors contributing to the success of the Institute.

John Cable states that just as the twelve were chosen that they might be with Jesus, the master Teacher, so it is “by personal contact that men of unusual gifts and extraordinary graces pass on to succeeding generations their valuable contributions From this standpoint, a school is an association between teacher and pupils.”⁹⁰ His idea of a school was that any school reflects its founder or dominating personality. Indeed, the Institute reflected Simpson’s vision and the school became a handmaiden to a missionary movement. The Institute was not an end in itself, and it served the cause and thus fulfilled its original function.⁹¹

Concerning Simpson’s ideals and aims for the Missionary Training Institute, he wrote, “The training of Christian workers therefore rests upon a scriptural warrant.”⁹² Simpson believed in the principles of a trained ministry. Simpson’s only “criticism is about the kind of training. How often it is merely intellectual, scholastic, traditional, and many of us have found by sad experience that God has put us to school again to unlearn

⁹⁰ Ibid., 5.

⁹¹ Ibid.

⁹² Simpson, “The Training and Sending Forth of Workers,” in *The Christian and Missionary Alliance*, 30 April 1897. A Scriptural warrant is found in the article: (1) Luke 10:2: “Beseech the Lord of the harvest to send out laborers into His harvest.”--God must send forth workers. (2) Rom 10:14, 15: “How shall they preach unless they are sent?”--We must send forth workers. (3) 2 Tim 2:2: “And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.”--The workers must be carefully prepared and selected by wise training and deep spiritual discernment. God has always had a trained ministry. Scriptural examples clearly show that training has divine sanction.

much of what man had crammed into our brains and then to sit at the feet of Jesus and learn of Him.”⁹³

Kenneth MacKenzie, a long time associate of Simpson at the inception of his work, remarked that Simpson was instinctively an educator. There is a distinction between an educator and an instructor. The latter simply imparts or builds in knowledge. The former stimulates, encourages, creates an atmosphere or leads out.⁹⁴ Cable observes that Simpson displayed a remarkable capacity for attracting to himself and his work teachers of outstanding ability and unusual gifts.⁹⁵ Members of the faculty and staff continued to be selected in line with high standards of spirituality, scholarship, capability, and loyalty to the doctrines and aims of the Institute.

In early 1883 Simpson wrote in his magazine, “Another object contemplated is the opening of a Missionary Training School for Christian evangelists, where godly and consecrated young men and women can be prepared to go forth as laborers into the neglected fields.”⁹⁶ Simpson noted that it was not intended to replace regular, theological education, rather, it was to raise up a “band of irregular soldiers for the vast and unoccupied fields.”⁹⁷

⁹³ Cable, *A History*, 10-11.

⁹⁴ *Ibid.*, 11.

⁹⁵ Some of the outstanding leaders who were a part of the Institute are F.W. Farr, W.D. Stevens, George P. Pardington, J. Hudson Ballard, Walter M. Turnbull, A.W. Funk, James M. Gray, Henry Wilson, Stephen Merritt, D.Y. Schultz, John Robertson, C.I. Scofield, A.L. Mershon, J.D. Williams, Mrs. C.D. Field, Paul Rader, F.H. Senft, H.M. Shuman, C.L. Eicher, John H. Cable, K.D. Garrison, M.B. Birrel, E.R. Dunbar, L. Keller Brubaker, R.E. Bennison, J.H. Palin, W.S. Poling, W.W. Bradley and L.B. Griffin. Also the ministry of women had a prominent place in the life of the Institute. See Cable, *A History*, 20-21.

⁹⁶ Niklaus, *All for Jesus*, 58.

⁹⁷ Reitz, “A. B. Simpson,” 25.

The Institute changed its name several times in the beginning years. Simpson first referred to it as the Missionary Training School for Christian Evangelists. It was then called the Missionary Training College for Home and Foreign Missionaries. Later the word Evangelists was added. Then the name changed to The New York Missionary Training College. In 1894 “College” became “Institute” and in 1897 the title changed to the Missionary Institute of Nyack.⁹⁸

The Institute was moved to Nyack in April 1897. Simpson wrote that “it has been found desirable to secure a more economical and retired location for our Missionary Institute, Berachah Home and other institutions connected with the work.”⁹⁹ The Institute was funded by numerous givers who gave pledges. Attendance at the Institute was steady at about two hundred from 1897 to 1917. In 1920 the attendance grew to more than four hundred, because many young men released from military service had joined the cause of Christ.¹⁰⁰

The Missionary Training Institute later became Nyack College in New York. Modeled after the first school, similar schools were established, such as Toccoa Falls School, Georgia; St. Paul Bible Institute, Minnesota; and Simpson Bible Institute, Washington. Other similar schools were planted on foreign mission fields.¹⁰¹

⁹⁸ Niklaus, *Nyack College*, 11.

⁹⁹ Cable, *A History*, 24.

¹⁰⁰ *Ibid.*, 26.

¹⁰¹ Virginia Leison Brereton, *Training God's Army: The American Bible School, 1880-1940* (Bloomington: Indiana University Press, 1990), 49.

The feature of the Missionary Training Institute. The motto of the Institute was “The Whole Bible to the Whole World.” The doctrinal statement was clearly stated on school catalogues:

An un mutilated Bible. Salvation through the Blood of Christ. Entire separation from the world. The Baptism of the Holy Spirit for life and witnessing. Victory through the indwelling Christ. Rugged consecration to sacrificial service. Practical faith for the sufficiency of Christ for spiritual, temporal and physical needs. Increasing, purifying hope of the Lord’s return. Burning missionary zeal to evangelize the world and bring back the King.¹⁰²

Simpson pleaded for this special type of training at the Institute for the following reasons:

1. The need of Holy Spirit missionaries. Their aim was to prepare a class of men who would represent, not so much brilliant intellectual qualities as deep spiritual experience and Holy Ghost powers.
2. The need of distinct Bible training that reflects the Fourfold Gospel.
3. The need of practical training in definite lines of Christian work. Much of their proposed training was real work, actual soul winning and wise effective methods of reaching men.
4. The need of irregulars in the work of the gospel.
5. The need of a whole gospel. The Institute represented not only the gospel of salvation, but the fullness of Christ. While it did not limit its work and bind its graduates to any special set of doctrines, yet it taught them all the fullness of Christ and aimed to qualify them to give the whole gospel to the whole world.
6. Simplicity and economy.
7. Actual results and world-wide fields.¹⁰³

At its inception the school offered a one-year course of study. In 1885, the standard course was lengthened to cover three years. Simpson alluded to Christ who had a trained ministry of three years with his disciples.¹⁰⁴ The syllabus included three

¹⁰² Cable, *A History*, 29.

¹⁰³ *Ibid.*, 29-31.

¹⁰⁴ *Ibid.*, 31-32.

departments.¹⁰⁵ Practical work received a strong emphasis. Practical work included giving gospel messages, conducting meetings, rendering vocal and instrumental musical numbers, holding street meetings and doing house-to-house visitation. Cable says “No amount of theory can make for efficiency in soul-winning unless there is the application of what is learned in the actual experience of the worker.”¹⁰⁶

In 1897, F. W. Farr, a close associate of Simpson, wrote an article, “The Training of the Worker.” In it Farr states, “It is best to know and to do, but it is better to do without knowing than to know without doing. Knowledge is theory; doing is religion. Theology is speculative and theoretical. Religion is practical and experimental. Theory must precede practice. Increase of knowledge carries with it an increase of responsibility. Unless we use truth as it comes to us, it becomes a barrier instead of a blessing.”¹⁰⁷ After emphasizing the importance of practice, Farr elaborated on how to put the theory into practice by saying, “In order that we may know and do, we must be taught and trained. Teaching is the securing to a person knowledge beyond himself. Training is the shaping and developing of the personal faculties and powers. Teaching imparts knowledge and fills the mind. Training imparts skill and shapes the habits.”¹⁰⁸ Farr’s statements certainly agree with the present writer’s thesis that Simpson’s theology and

¹⁰⁵ Ibid., 32. (1) The Literary Department included English Language and Literature, Rhetoric and Public Speaking, Logic, Mental and Moral Philosophy, Natural Science, Ancient and Modern History, and Geography. (2) The Theological Department comprised Christian Evidences, Bible Exposition, New Testament Greek, Systematic Theology, Church History, History and Biography of Christian Work, and Pastoral Theology. (3) The Practical Department included Christian Experience, with special reference to the Endowment of Power, Exercises in Sermon Outlines and Bible Readings, Evangelistic Work and the Conduction of Religious Services, Personal Work for Souls, Foreign Missions, Sunday School Work and Vocal Music.

¹⁰⁶ Ibid.

¹⁰⁷ Ibid., 33.

¹⁰⁸ Ibid.

practice of evangelism must not be separated, but need to be joined together to be effective in reaching people for Christ. One of the keys to bringing them together is training students in theology and the practice of evangelism.

The best known training program of that day was known as “The Missionary League of Nations.” At that time “the League of Nations” was being talked of everywhere. A group of young men of different nationalities got together and a program was put together and was given at the Central Nyack Congregational Church. Stirring missionary appeals were made; suitable musical numbers were presented. Finally, an evangelistic address was given, followed by an invitation. Decisions for Christ were made; young men and women were challenged to dedicate their lives for missionary service. The activities of this group extended as far as five hundred miles from the school. Sometimes several groups of a dozen or more were sent out at the same time. The activities were confined to weekends and holidays. Capable leaders gave leadership to these groups. Women leaders also directed this work among women students.¹⁰⁹

The objective of the Missionary Training Institute. The primary aim of the Institute was “the preparation of young men and women for foreign missionary service.”¹¹⁰ Academic life was well seasoned with prayer. The fifth annual report to the General Council of the Christian and Missionary Alliance commented on the spiritual life: “Everyone who comes to the Institute is at once struck with the quiet but intense

¹⁰⁹ Ibid., 33-34.

¹¹⁰ Ibid., 35.

spiritual atmosphere, especially manifest in the spirit of prayer.”¹¹¹ The report continues, “The quiet half-hour before breakfast in the private room, the morning chapel service, the half-hour missionary prayer meeting at noon, the evening worship after supper, and the evening ‘quiet hour’ make in all about three and a half hours of regular worship daily.”¹¹²

The crowning meeting of the week was the Friday evening missionary meeting. A program was conducted by the “Missionary Committee,” and all the students participated. There were eight prayer-bands, each one representing some field or group of fields. These bands met each Friday from 4:30 to 5:30 to study and pray for their respective and prospective mission fields. These activities indicate the primary objective of the Institute.¹¹³ Finally, the Bible was one of the key textbooks of the Institute. First-hand knowledge of the Bible was stressed rather than knowledge about the Bible. Along with this aim to know the Word of God, “knowing Christ” in the Living Word was emphasized.¹¹⁴

Leadership Style of Ministry

Simpson mobilized lay people to do the work of ministries. Simpson modeled a life of sacrifice, faith, compassion, and commitment. Simpson shared the ministry with his Tabernacle people. His leadership style encouraged their ministry. The Tabernacle Church had a motto: “Work for everyone and everyone at work.”¹¹⁵ Young men

¹¹¹ Niklaus, *Nyack College*, 13.

¹¹² *Ibid.*

¹¹³ Cable, *A History*, 35.

¹¹⁴ *Ibid.*, 37-38.

¹¹⁵ Reitz, “A. B. Simpson,” 25.

preached on street corners and riverside docks and brought the message of reconciliation. Ladies teamed up for house-to-house visitation and had special meetings for “fallen women.”

Simpson wrote that Christian workers need to invest their means, their thoughts, and their time for God’s interests, which are salvation, evangelization of the world, and the personal coming of the Lord Jesus Christ.¹¹⁶ Simpson’s vision was focused on the three most important tasks, and he invested his time, thoughts, and means to accomplish the tasks. Simpson admonished that the earnest person’s aim is to get “engaged with all his means, and all his powers in the things which will accomplish the very highest, best and most lasting results, and meet the very centre of the Father’s will.”¹¹⁷

Writing on Simpson’s methods of life and service, William T. MacArthur, a close associate of Simpson, said that Simpson’s “way of working was often quite amazing. Neither he nor his work could be explained upon scientific principles. The only explanation I can offer is one word ‘God.’”¹¹⁸ MacArthur often heard Simpson say, “I am not good unless I can get alone with God.”¹¹⁹ MacArthur mentioned theories of ‘sermon building’ may have been valuable to him in the earlier years of his ministry; but certainly not so during the twenty-five years of his acquaintance with him. MacArthur

¹¹⁶ A. B. Simpson, *The Heavenly Vision* (Brooklyn, NY: Christian Alliance Publishing Co., 1898), 91.

¹¹⁷ *Ibid.*, 92.

¹¹⁸ William T. MacArthur, “Dr. Simpson’s Methods,” in “Simpson Scrapbook,” 321.

¹¹⁹ *Ibid.*, 322.

added, “Getting alone with God, [Simpson’s] practice was to hush his spirit, and literally cease to think. Then in the silence of his soul, he listened for the ‘still small voice.’”¹²⁰

This also explains how Simpson led a missionary movement. He practiced what he believed: union with Christ through his life of prayer. God in Simpson’s life is the only explanation of the great missionary movement which Simpson was instrumental in establishing. For example, the movement or organization “holds together by a mysterious, invisible bond. Its members are neither received into, nor cast out from its fellowship. They simply are, or they are not,”¹²¹ said MacArthur.

As far as methods of finance were concerned, Simpson believed this way; first pledging a year ahead at the annual gathering and then laying aside each week as the Lord prospered to meet the pledge. Simpson was accustomed to saying, “We simply present the need and give you an opportunity to say what you wish to give, God being your helper and it was a matter entirely between the individual and his God.”¹²²

Expounding on 1 Corinthians 1:15b, which is, “for in Christ Jesus I became your father through the gospel,” Simpson said that what the Apostle Paul meant by the statement was “I am more than your teacher, I am more than your example, I am more than the servant who waits upon you and the steward who feeds you. I am the very progenitor and medium through whom your life has been derived.”¹²³ While explaining the above statements, Simpson’s leadership style that embraces his theology of

¹²⁰ Ibid.

¹²¹ Ibid.

¹²² Ibid., 322-23.

¹²³ Simpson, *The Christ in the Bible Commentary*, 5:170.

evangelism is summarized in the following manner:

True ministry will not stop short of giving its very self, and God will give to us the power through the Holy Spirit to live and win and draw to Jesus the lost to whom He sends us with a soul-begetting power. If the Church is the Bride of the Lamb, her children are the fruit of this divine union, and when our hearts are filled with Christ's great love we will find an outstretching longing and affection for sinful men which will really communicate to them the very life of God. Then they shall be to us even as our own life, and like Paul we shall bear them upon our hearts, suffering for their temptations, trials and even sins, and nourish and cherish them as we would our very children. The true minister is a real father.¹²⁴

In spite of Simpson's great theology and practice of evangelism, he showed some weaknesses as a leader. The following accounts describe his weaknesses. When Simpson resigned from the Thirteenth Street Presbyterian Church, he gave up a generous annual income of \$5,000 as a pastor. From that day on, he refused to receive a salary from the Gospel Tabernacle or from the Alliance national headquarters. He wanted to live by faith in God as well as he desired to dedicate what would have been his salary to the advancement of the gospel. This principle of faith created tensions between him and his wife. He opened various businesses to supply his family's needs. His manuscripts needed a printer, so he went into the printing business (the Alliance Press). His books needed a publisher and distributor, so he entered the publication business (the Christian Alliance Publishing Co.). In 1918, in addition to the printing press, Simpson owned other businesses involving properties, a realty agency, a development company, and a restaurant. They were all encumbered with debt.¹²⁵ Thompson states, "There was no question that his business was the great burden that finally proved too heavy for him."¹²⁶

¹²⁴ Ibid.

¹²⁵ Niklaus, *All For Jesus*, 134-35.

¹²⁶ Thompson, *A. B. Simpson*, 166.

Simpson acknowledged to his friends that “he had been mistaken in entering into business and that he should have kept himself free, as did the apostles, to give himself to ‘prayer and to the ministry of the world.’”¹²⁷ The failure of these businesses was due to Simpson’s inability to pay close attention to them and his dependence on other people to manage them.

In May 1918, Simpson conferred with his colleagues and provided them with a signed release enabling them to settle his business affairs. His colleagues formed a company which was eventually able to liquidate all obligations. The Board of Managers insisted and gave Simpson an allowance modest enough in terms of his many years of unpaid service, yet adequate to care for the needs of the Simpson household.¹²⁸

Tozer also notes that on one occasion a man came into his office and attempted to collect money from him by blackmail. Secure in his conscious innocence he refused to pay him. He simply laid hold of the back of his neck, marched him into the hall, and tossed him downstairs!¹²⁹ These incidents surely show the human side of Simpson.

Simpson’s Evangelism through Cooperative Ministry

Simpson’s periodical, *The Word, the Work and the World* in January 1882, contained the probing question: “Has the time arrived when the Christians of America should be asked to unite in forming a new missionary organization for the special purpose of evangelizing, within the present generation, the unoccupied fields of the world?”¹³⁰

¹²⁷ Ibid.

¹²⁸ Niklaus, *All For Jesus*, 135.

¹²⁹ Tozer, *Wingspread*, 125.

¹³⁰ Gerald E. McGraw, “The Legacy of A. B. Simpson,” *IBMR* 16 (1992):70.

Simpson shared this burden with W. E. Blackstone. Blackstone replied that Simpson should be the founder of an interdenominational movement. In an 1886 sermon at the Old Orchard, Maine, summer convention, Blackstone proposed the formation of a movement to evangelize Tibet. The result was the formation of two societies a year later at the July 30 – August 9, 1887, Old Orchard Convention.¹³¹ The two societies were the Christian Alliance and the Evangelical Missionary Alliance.

While the Christian Alliance comprised a home base committed to proclaiming the gospel in North America, the Evangelical Missionary Alliance constituted a foreign mission board. Since the two alliances resembled two arms of one body, they merged ten years later in 1897, to form The Christian and Missionary Alliance, an interdenominational movement to promote overseas and homeland missions.¹³² More than half a century after Simpson's death, the 1974 General Council of the Christian and Missionary Alliance approved the reorganized structure. *Eternity* magazine noted the significance of the action under the title, "C&M Alliance Converts to Denominational Status."¹³³

The Christian Alliance

Simpson had a dream which concerned an alliance of like-minded Christians who were hungry for a better and more satisfying life in Christ. Tozer claimed that "it was not to be a split off of an existing body, not an organized protest, neither a society to provide protection from some outside enemy. Rather it was to be a fellowship, a

¹³¹ Ibid.

¹³² Ibid.

¹³³ Niklaus, *All for Jesus*, 229.

communion of saints, a simple bond uniting believers everywhere whose hearts were hungry for the deeper things of God.”¹³⁴

In 1885, after attending a conference on the deeper life in Bethshan, London, Simpson came away convinced that the time had come to put his dream into action. In 1887, after the necessary preliminary work had been done, at the summer convention at Old Orchard, Maine, the Christian Alliance was formally organized. The simplest form of constitution was drawn up to give direction to the new society.¹³⁵

Pardington summarizes the calling and testimony of the Alliance as follows: “to give Christ to the sinner; to make Christ real to the believer; to present Christ in His fullness through the power of the indwelling Holy Ghost as the complete satisfaction of every need of spirit, mind, and body; to give Christ and the riches of His grace to the heathen world,” and Pardington continues, “in a word, the mission and message of the Christian and Missionary Alliance is to proclaim neglected Scripture truth and to prosecute neglected Christian work both at home and abroad: ‘to give the whole Gospel to the whole world.’”¹³⁶ The dissemination of theological truth, including union with Christ, is one of the main callings of the Alliance.

A. E. Thompson writes that Simpson’s primary objective in starting the Alliance movement was not the teaching of special doctrines, but the salvation of souls

¹³⁴ Tozer, *Wingspread*, 98-99.

¹³⁵ *Ibid.*, 99.

¹³⁶ Pardington, *Wonderful Years*, 49.

and the reaching of neglected classes disenfranchised by the conventional methods of modern churches.¹³⁷

The Evangelical Missionary Alliance and World Evangelism

As noted above, The Evangelical Missionary Alliance was organized at the Old Orchard Convention in 1887. The Principles and Constitution were adopted as the following:

It will be undenominational and strictly evangelical. It will contemplate the rapid evangelization of the most neglected sections of the foreign mission field. It will use thoroughly consecrated and qualified laymen and Christian women as well as regularly educated ministers. It will encourage the principles of rigid economy, giving no fixed salaries. It will rely upon God to supply the necessary means through the freewill offerings of His people. It will endeavor to educate Christians to systematic and generous giving for this greatest work of the Church of God. It will form auxiliaries and bands in all parts of the country for the promotion and extension of its objects. It will be governed by a board of directors elected annually, who shall appoint and direct the missionaries employed. It will leave each church established on the foreign field free to organize and administer its affairs as it may choose, provided that such method be scriptural in its essential features.¹³⁸

Ten years after the forming of the Evangelical Missionary Alliance and the Christian Alliance, they merged to form The Christian and Missionary Alliance in 1897.

What kinds of accomplishments were done in the work of world evangelization after Simpson started the Gospel Tabernacle in 1882? On October 29, 1919, Simpson died, and in *The Alliance Weekly* of December 20, 1919, many articles in memory of Simpson were included in the memorial issue. The summary of "Missionary Ministry" by Alfred C. Snead gives us the concise results of the thirty-five years of missionary endeavor.

¹³⁷ Thompson, *A. B. Simpson*, 136.

¹³⁸ *Ibid.*, 131.

The first missionary party of eight sailed for the Congo in 1884. The Palestine work opened in 1890. Central China opened in 1890. In 1897, three missionaries--Brown, Alexander, and Chapin--opened the first Protestant Mission station in Hunan, China. In 1892, Fuller and associated missionaries came under the auspices of the Alliance. A party of sixteen missionaries was sent out to Berar, India. In 1893, a total of forty-seven missionaries were in India, and a number of stations were opened in Khandesh and Gujarat in India in 1894. In 1892, the Alliance took over the "Soudan Mission" which begun missionary work in the British colony of Sierra Leone. Various phases of missionary activity were begun by Alliance workers in Japan in the period from 1891 to 1893. The Alliance entered the province of Kwang-si in China and established the first permanent resident missionary in 1892.

A party of missionaries opened a station in Venezuela, in 1895, and Ecuador in 1897. Argentina and Chile were entered in 1897. Jamaica was opened around the same time. Missionary work in the Philippine Islands was begun in 1902. The Tibetan work was started in 1904. In Puerto Rico, churches were led by native leaders and were self-supporting. The long neglected territory of Annam (French Indo-China) was opened by the Alliance in 1911.¹³⁹ Snead writes that the report for the year 1918 showed:

The Christian and Missionary Alliance was established in strategic centers in the various fields and is responsible for over forty million people, most of whom are still in heathen darkness and whose only hope of receiving the knowledge of the Gospel of Christ Jesus seems to be dependent upon this society. One hundred and eight stations and nearly 400 outstations are occupied as centers for the preaching of the Gospel; over 300 missionaries are faithfully laboring in the different fields, assisted by more than 600 earnest native workers; the churches in these fields have a

¹³⁹ Alfred C. Snead, "Missionary Ministry," in "Simpson Scrapbook," 327-28. See also *The Alliance Weekly*, 20 December 1919.

membership of over 10,500, and 1,897 having been baptized last year.¹⁴⁰

Snead attributes this missionary work as “bearing evidence to the fact that Dr. Simpson was true to God, to the vision which God gave him of missionary work in many lands and the message of the fullness of Christ which was to be proclaimed.”¹⁴¹ Thus, the success of missionary work flowed out of Simpson’s theology as many missionaries went out and preached the Fourfold Gospel.

The Alliance Conventions

A Bible conference is a better word than convention, for people gathered for the purpose of learning the deeper teaching of the Word of God, with seasons of prayer. Missionaries returned from the field and shared the vision of the lost world with a passion for souls, as people gave money for the mission purpose.¹⁴²

Alliance conventions were a mixture of the past best methods in order to achieve Simpson’s objective. The best methods he employed were “the fervor of the old time campground, the sweet fellowship of the Keswick meetings, the strong message of the best Bible conferences, the inspiration of prophetic gatherings, the aggressive note of evangelistic campaigns, and the world vision of missionary convocations.”¹⁴³

Alliance conventions have been more missionary in spirit than many other meetings, and the climax of every convention is the missionary faith offering.¹⁴⁴

¹⁴⁰ Ibid., 328.

¹⁴¹ Ibid.

¹⁴² E.J. Richards, “Development of the Home Work,” in “Simpson Scrapbook,” 332.

¹⁴³ Thompson, *A. B. Simpson*, 104.

¹⁴⁴ Ibid., 132.

A. E. Thompson claims that “these conventions have done more than any other single agency, except Dr. Simpson’s pen, to disseminate the truth which he so loved and to call men to the service.”¹⁴⁵

The first convention was held in the Twenty-third Street Tabernacle in 1884. The object was “to gather Christians of common faith and spirit for fellowship; to study the Word of God; to promote a deeper spiritual life among Christians; to seek a better understanding of the teachings of the Scriptures respecting our physical life in Christ; to wait upon the Lord for a special baptism of the Holy Spirit for life and service; to encourage each other’s hearts in the prospect of the glorious appearing of the Lord; and to promote the work of evangelization at home and missions abroad.”¹⁴⁶

Two great central conventions have been held annually in New York and Old Orchard Beach, Maine. The first Old Orchard convention was held August 3-10, 1886. During this convention, Blackstone delivered a message to carry the gospel to Tibet and other unevangelized regions. Because of the strong moving of the Holy Spirit, steps were taken to form *The Evangelical Missionary Alliance* at the second convention in 1887.¹⁴⁷

Simpson himself gave his best in a series of addresses, and for thirty-two years his Old Orchard missionary sermons were among the greatest missionary appeals ever delivered. He also invited the most deeply spiritual leaders and missionaries of the world

¹⁴⁵ Ibid., 105

¹⁴⁶ Ibid, 105-06.

¹⁴⁷ Ibid., 109.

to the New York convention.¹⁴⁸ The conventions became popular and later spread to many cities of the United States and Canada.

Missionary Faith Offering

When asked how to support his missionary works, Simpson responded, “Just as in business anything that was worth succeeding always found people enough to sustain it; so in the work of God, if anything is worth doing, God would see that it was supported.”¹⁴⁹

At conventions there was a moving portrayal of the lost people in the world. This kind of portrayal moved people’s hearts toward missions and missionary giving. For example, Simpson wrote, “Think for a moment of their dreadful sorrows as they pass to that hopeless grave. As we sit in the comfort and joy of our Christian privileges and hopes, yonder in India some little girl, the brightest in her village, is being publicly dedicated to a life of prostitution as a priestess in the temple of her unholy and hideous god. At this very moment some poor child widow in one of the Oriental countries is cursing the dreadful fate that ever made her a woman. Some opium victim is dragging his emaciated form into a lonely cave to die alone.”¹⁵⁰

Snead mentions missionary faith offerings as “Simpson’s Scriptural methods of securing money for the Lord’s work and this method is firmly established as the

¹⁴⁸ Ibid., 110. The speakers include Andrew Murray, F.B. Meyer, J. Hudson Taylor, A.J. Gordon, A.T. Pierson, R.A. Torrey, George F. Pentecost, D.L. Moody, Major D.W. Whittle, C.I. Scofield, J. Wilbur Chapman, D. M. Stearns, Henry Frost, Phoebe Palmer and Frances E. Willard.

¹⁴⁹ A. B. Simpson, “The Story of Providence,” *Living Truths*, March 1907, 152.

¹⁵⁰ A. B. Simpson, *Missionary Messages* (Harrisburg, PA: Christian Publications, Inc., 1925), 70.

policy” of the Alliance.¹⁵¹ Snead continues, “The large increase in the missionary offerings and pledges both at the great summer conventions and in the conventions held in the local branches throughout this country and Canada during the present year bears witness to the blessing of God upon the standard of finance which restricts the income for the work to free-will offerings and voluntary pledges made by the Lord’s people under the inspiration of the Holy Spirit, as the needs of the field are presented and the call of God to the church is declared.”¹⁵²

Missionary faith offerings during the missionary conventions of the Alliance attracted more newspaper publicity than any other ministries. The four newspaper accounts of the 1896 conventions give us a glimpse of what happened. The full four accounts are included as an appendix. The following is a brief summary of the four newspaper accounts.

The annual Convention of the Christian and Missionary Alliance in 1896 was held in New York City. The Convention lasted for fifteen days and was held in Carnegie Hall and the Gospel Tabernacle. The audience filled Carnegie Hall with 3,500 men, women and children. The stage was filled with 200 men and women from various mission fields. The place was decorated with flags of the nations, with the red centerpiece, bearing the words in letters a foot long, “Jesus Only.”

Simpson delivered the missionary sermon and challenged people to give sacrificially for the support of missionaries. Missionaries also told stories of what was happening on the mission fields. The people gave \$112,000 cash. There was also

¹⁵¹ Snead, “Missionary Ministry,” 329. See also *The Alliance Weekly* 20 December 1919.

¹⁵² Ibid.

\$50,000 in shares, real estates and annuities given. Men gave their watches, women their rings, and children gave their pennies of their own free will. People were united and excited to do the work of converting the heathen to Christianity.¹⁵³

Conventions continued with three sessions each day from September 27 to October 11. The concluding sessions were held in Carnegie Music Hall. D.L. Moody preached to a vast multitude of people on the baptism of the Holy Spirit in the afternoon and evening. Simpson wrote, "Never have we heard him [Moody] preach with more thrilling power and never has an audience been more responsive. It would not be too much to say that thousands of souls were impressed that night with a solemn responsibility of receiving the Holy Ghost and living a life of entire consecration and wholehearted earnestness for God and man."¹⁵⁴

¹⁵³ The above summary accounts are from "Simpson Scrapbook," 211-17.

¹⁵⁴ "Simpson Scrapbook," 217.

CHAPTER 5

CONCLUSION

“This is my wonderful story; Christ to my heart has come; Jesus, the King of glory, finds in my heart a home.”¹ Simpson was like King David, a man after God’s own heart. The love of Christ filled Simpson’s heart. He was a song writer who praised the Christ who saved him. He gave glory to God by obeying the Great Commission. Not only did he love God, but he also loved people near and far who knew not his Savior. The Lord was with him throughout his life and his ministry expanded to the ends of the world because of the presence of his loving Jesus Christ. He carried out a God-given evangelistic ministry by the power of the Holy Spirit with people who believed in the same vision.

How can one best conclude a dissertation on the theology and practice of Simpson’s evangelism? The conclusion discusses three points. First, it addresses Simpson as a man, a pastor-evangelist. Secondly, it provides specific conclusions chapter by chapter and provides insights that have been gleaned from this study. Thirdly, it provides implications for a contemporary model for pastoral evangelism.

A Pastor-Evangelist

The purpose of writing this section is not to write a hagiography of Simpson,

¹ A.E. Thompson, *A. B. Simpson: His Life and Work*, rev. ed. (Harrisburg, PA: Christian Publications, Inc., 1960), 176.

but to place importance on the leader who is called to undertake a movement. It is an attempt to describe a kind of person God uses, consecrated and endued with power from on high, just like R.A. Torrey's booklet on *Why God Used D.L. Moody*.

Simpson was man of focused vision. He knew exactly what he wanted to accomplish for the Lord in his life. His focus was on the Lord Jesus Christ. He wanted to accomplish the Great Commission so that the Lord would come back and establish His Kingdom on earth. Simpson was in a love relationship with his Savior and Lord and desired to please Him. This fact is evident in his Fourfold Gospel--Christ Savior, Christ Sanctifier, Christ Healer and Christ the Coming King. He built his theology on the person of Christ.

What kind of a pastor-evangelist would build his theology on the person of Christ? Indeed Simpson was in a love relationship with the person of Christ who died for him, who empowered him for an evangelistic mandate, who demonstrated His power in healing, and who will come back personally to restore all things right. His passion for the person of Christ has been demonstrated in practices such as his prayer life, his preaching on the person of Christ, his zeal to spread the gospel through published periodicals and books, and his founding of the Missionary Training Institute.

Simpson's passion for Christ did not stay in his mind, but was realized and put into practice in his personal prayer life, in his preaching ministry, in his publishing ministry to spread to a wider audience. He was not content with keeping his passion in himself, nor in his congregation. He passed it on to the students at the Missionary Training Institute. He organized Alliance conventions at least twice a year and gathered like minded people from around the nations. He shared his passion for the Lord and his

objective to spread the gospel around the world. Not only did he share his passion, but he also raised a large sum of money to send missionaries to neglected areas of the world. Simpson was good at these things because he was a focused man of vision and he did not waste his energy on peripheral issues. He gave everything for the cause he believed he had received from the Lord.

Simpson was a man of faith. His faith in Christ and the Word of God was strong and unconquerable. His wings of faith enabled him to fly above the natural, visible world. He did not ignore the daily necessity of life. He soared, however, in the realm of heaven. He believed in the promises of the Scriptures and was faithful to obey the Great Commission. He had financial problems, relational problems, and other problems. He rose above these circumstances of life and the Lord met his every need and blessed Simpson beyond what he could think or imagine. Simpson did not give in to despair, sickness and laziness. His faith was on the heavenly calling, and he continued walking with the Lord.

Simpson was a creative person. He wanted to be the best at what he was doing. Examine his periodicals such as *The Gospel in All Lands*, *The Word, Work and World*, *Living Truth*, and others. Simpson illustrated these periodicals so that many people could read them and support the missionary mandate. He wrote many songs so that he could summarize his sermons in song thus enabling people to remember the sermons and put into practice what they heard. He composed at least one hundred fifty-five songs.

Simpson was a man of prayer. In spite of his busy life and extremely demanding schedule, he found time and put priority on spending time with the Lord. As

evidenced in a dissertation “Mysticism and Contemplation in the Life and the Books and Teaching of Albert Benjamin Simpson” and Simpson’s book, *Life of Prayer*, he put high priority on spending intimate time with the Lord. He knew the importance of it because his sanctification was directly related to the quality time he spent with the Lord in prayer. In his prayer life, he received daily guidance from the Holy Spirit and a deeper life of intimacy with the Lord Jesus Christ.

Simpson was also a man of words. His sermons were packed with theology. *The Christ in the Bible Commentary* is an actual compilation of his sermons, and he preached the whole counsel of the Old and New Testaments. His knowledge of the whole Scriptures is evident in his ability to quote from the whole Bible. His sermons were not just theory but actually moved people into action. People went to the mission field in New York City as well as in foreign lands. People became sanctified in that they sought a deeper intimacy with Christ. People enrolled in the Missionary Training Institute so that they could be trained in missionary works as well as evangelistic works in the city. People gave their talents, treasures, and time so that the work of evangelism could be accomplished through the Gospel Tabernacle, the Christian and Missionary Alliance and the Missionary Training Institute.

Simpson was an equipper of saints for ministries. He did not just preach to them, but he created an atmosphere where people could be trained and practice what they learned. Similar to the motto “work for everyone and everyone at work” at the Gospel Tabernacle, Simpson enabled people to use their spiritual gifts for the Lord’s service. Some people went out to the streets and preached to people on the street corners. Some people ministered to prostitutes and provided homes for them. Some people ministered

to orphans and provided homes for them to stay in and helped them receive needed education. Some people worked at a healing home where the weary and sick found rest and healing for their need. People were busy for the Lord's work. Some people went out into foreign mission fields. Some people attended the Missionary Training Institute where they received practical training in mission work such as prayer, Scripture knowledge, language, history, theology, and practical ministry. Simpson believed in people. He believed they could be trained and sent to do the work of evangelists and missionaries.

Simpson was a man of scholarship. He knew and studied theology. As mentioned in this dissertation, he was well acquainted with the issues and themes of theology. He wrote his sermons and preached intelligently on points of theology. He preached theology that related to Christ and His works. His theology was centered on salvation, sanctification, healing, and pre-millennialism. He preached Christ in order to inspire people to receive Christ as Savior, to help people experience empowerment for service, to overcome sickness and ailment, and to prepare for the Lord's coming by getting involved in missionary works such as giving money, sending missionaries and going into the mission field. His passion for theology was not to satisfy intellectual curiosity, nor to argue theological positions, but to motivate people to experience a deeper passion for Christ and to do the work of ministers.

Simpson was a man of discipline. He did not take for granted the grace of God. He worked diligently at the tasks given to him. He was a pastor, the president of the Christian and Missionary Alliance, and a professor at the Missionary Training Institute. He was an editor of Alliance periodicals. He had a busy work schedule and

was tireless when working on a task. It seems probable that his preoccupation with evangelistic ministries caused most of his children not to be active in the Christian and Missionary Alliance. Simpson suffered over this lack of involvement by his children in his life's passion. Simpson's daughter Margaret, however, was active in helping Simpson's ministry especially in composing songs.

Specific Conclusions

The following conclusions will emulate the final chapter of Thomas Paul Johnston's dissertation, as found in his "The Work of an Evangelist: The Evangelistic Theology and Methodology of Billy Graham." The following sets of specific conclusions summarize the principal findings of each chapter, including assessments and evaluations.

Chapter 1

1. Writing chapter one, the writer expressed some presuppositions on Simpson's theology and practice of evangelism. The writer's presuppositions were based on his reading and research done when he was charting a roadmap to write this dissertation.
2. The writer faced a road block. How could he write a coherent theology and practice of evangelism when faced with so much material? The research methodology presents a key concept "union with Christ" that will help bring Simpson's theology and practice of evangelism together, providing guidance as he wrote.
3. Defining a theology of evangelism, the writer finds that the evangelistic ministries of Jesus Christ and the Apostle Paul not only include the proclamation of words but also demonstrations of the power of the Holy Spirit.
4. Erickson states, in the Apostle Paul's view, Jesus Christ is the gospel. Simpson's Fourfold Gospel is essentially Christ as Savior, Sanctifier, Healer and Coming King. Christ's life can be ours through union with Christ--a key theological concept in this dissertation.

Chapter 2

1. The nineteenth century represents a century of great movements. Darwinism, Higher Criticism, and Liberalism challenged the traditional authority of the Bible. Revivalism, the Holiness movement, the Divine Healing movement, the Rebirth of Premillennialism, and the Foreign Mission movement sought to promote biblical evangelistic mandates.
2. Simpson was born and lived in this social and cultural context. His Fourfold Gospel was formed by conservative protestant movements.
3. Simpson's theology was first formed by Reformed teachings due to his education at Knox College. Simpson's theology, however, underwent some changes and moved toward Arminian teachings while maintaining some balance between the two positions. His view on sanctification was influenced by the Holiness and the Higher Christian Life movements which emphasized the works of the Holy Spirit in a believer's life. His belief in divine healing and pre-millennialism also helped to form the Fourfold Gospel.
4. In 1882, Simpson started the Gospel Tabernacle from which he disseminated the Fourfold Gospel in which the mandates of evangelism and world mission were pursued.

Chapter 3

1. Simpson saw Christ as the key to understanding the whole Scriptures.
2. The theme of union with Christ is foundational to Simpson's Fourfold Gospel according to Pardington's summary.
3. The goal of the Fourfold Gospel is to go into the world and preach the gospel to every creature, by uniting people who believe in the same truth.
4. Simpson affirmed the substitution theory of atonement and repudiated the New Theology which denied Christ's vicarious death for sin.
5. Simpson used the concept of union with Christ to support his position on a believer's eternal life in Christ.
6. By using the theme of union with the resurrected Christ, Simpson presented evangelistic messages, which taught a victorious life in Christ and divine healing.
7. Salvation is not by embracing a creed or by believing a doctrine but by accepting a Person. A relationship with Christ is made possible through appropriating the concept of a "personal union with Christ."
8. Regeneration is a supernatural work of the Holy Spirit to create in us a new heart

which a believer receives at the time of conversion. This new heart grows to become the dwelling place of God Himself and is united to Jesus Christ by the Holy Spirit. Thus, regeneration can be explained by the term “union with Christ.”

9. Conversion has to do with repentance and faith. Repentance is more than sentimental sorrow. It is a change of mind, will, conduct and direction in one's whole life. Repentance means wholly dissociating oneself with one's past and counting oneself absolutely one with Jesus Christ. Faith is an attitude of abiding and taking. Conversion is not to be based on mere emotional excitement, but to be founded on Jesus Christ--the personal Christ, the receiving of Christ, the union of the soul with Christ. This is a practical biblical teaching for new Christians to know and apply in their early Christian life.
10. Justification is an act of God's free grace, wherein He freely pardons all our sins, and accepts us as righteous in His sight. This is only due to the righteousness of Christ imputed unto us and received by faith alone. Justification can be received by faith in our Substitute, Jesus Christ. This becomes the means of union with Him.
11. Simpson believed in both God's sovereignty and man's freedom, for they are taught in the Word of God, while acknowledging the logical difficulty involved in harmonizing the two positions.
12. Simpson emphatically believed in the exclusiveness of salvation in Christ, yet he did not exclude people who never heard of the Christ of the Bible. He believed they could have knowledge of the God of Heaven. Nevertheless, this does not mean that they could be saved apart from the gospel.
13. Sanctification is necessary for evangelism, for it provides power for believers to attract, sanctify, and save the world. Sanctification answers George Barna's question on how a church avoids becoming like the world as it evangelizes the world.
14. Sanctification means death of self and union of the soul with God through the baptism of the Holy Spirit.
15. Simpson believed in the trichotomist view of persons: the spirit, the soul, and the body. These three elements of human nature can be separated, dedicated, and filled with the Spirit of God.
16. The Church is separated unto Jesus Christ and united to Him as the body of Christ. The Church must be guarded from every possible touch of materialism and impurity.
17. Simpson found a divine strategy of evangelism, which is the main function of the church, from Acts 1:8.
18. The motivation of evangelism is to meet the Lord whose coming is imminent and to be united with Him eternally.

19. Simpson's founding of the Gospel Tabernacle was to save souls who would be led into the fullness of Jesus, taught to become soul-winners, and, where they had gifts and graces, trained for evangelistic work or missionary service.

Chapter 4

1. Simpson's preaching ministry was consistent with his theology, especially the Fourfold Gospel.
2. His preaching was centered on the mystery of Christ's indwelling through the Holy Spirit, the mystery of the Church, and the mystery of the Kingdom.
3. Simpson's songs and hymns have served to encapsulate his theological emphasis upon the Fourfold Gospel, the Spirit-filled life, and world evangelization. Simpson's music ministry was consistent with his theology.
4. Simpson's view on prayer was solidly based on the resurrection of Christ. The living Christ prays through believers when they cultivate the habit of internal prayer, communing with God in their hearts. The theme of union with Christ is essential in prayer life.
5. Simpson believed that divine healing was part of Christ's atonement for believers. The Gospel Tabernacle provided healing ministries to those who were sick. Simpson taught that the risen Lord is the fountain of our strength and life. Healing is only possible by constant abiding and receiving from the living Lord. Thus, a healing ministry is consistent with Simpson's teaching on the ministry of the risen Lord as believers abide and receive healing by faith. Healing as a part of the Kingdom is a non-guaranteed benefit. This explains why some people with strong faith might not experience healing.
6. During the early stages (1882-1897) of the evangelistic ministries of the Gospel Tabernacle, Simpson supported various social ministries. As time progressed however, Simpson placed more emphasis on evangelism than social reforms. For the first two decades of Simpson's evangelistic ministries social responsibility and demonstration of Christ's compassion for the poor and the helpless are consistent with Simpson's theology. Simpson's theology is incarnational in that Christ lives His life through believers to reach out and minister compassion, not only in words but also in deeds.
7. Simpson's publications were used to spread the Fourfold Gospel and unite like-minded people to pray for and obey the Great Commission. The use of publications was consistent with Simpson's passion and theology.
8. The Missionary Training Institute was productive and fruitful because Simpson's theology and practice were passed down to the students just as Jesus Christ trained the twelve disciples and others. Simpson displayed a remarkable capacity for attracting faculty and staff with high standards of spirituality, scholarship, and

loyalty to the doctrine and aims of the Institute. Simpson was an educator who stimulated and encouraged students and created a learning atmosphere at the Institute. The Missionary Training Institute had a clear motto “The Whole Bible to the Whole World.” The doctrinal statement clearly reflected Simpson’s theology of evangelism. Simpson not only trained and prepared young people for foreign missionary service, but also provided finances through the Christian and Missionary Alliance to send them out to foreign fields.

9. The leadership style of Simpson demonstrated Christ-like characteristics such as servanthood, training, clear vision, fatherhood and total dependence on Christ. Nevertheless, Simpson had some weaknesses. His relationships with his wife and children were far from perfect, and he went through tough times. In addition, his businesses were encumbered with debt.
10. The calling and testimony of the Christian Alliance and the Evangelical Missionary Alliance clearly demonstrated Simpson’s theology and his passion to reach people of the world with the Fourfold Gospel.
11. The Alliance conventions helped, along with Simpson’s pen, to disseminate the Fourfold Gospel and to call people to service.
12. The missionary offerings and pledges at the various Alliance conventions provided financial bases to send and support missionaries around the world and to continue the expansion of the Alliance movement.

Implications for a Contemporary Model for Pastoral Evangelism

The writer will use three sources to evaluate Simpson’s theology and practice.

The first two sources are George G. Hunter’s ten features of apostolic congregations, and George Barna’s nine challenges as presented in chapter 1. The third source will be found in *Dynamic Religious Movements: Case Studies of Rapidly Growing Religious Movements Around the World* edited by David J. Hesselgrave.

Hesselgrave suggests a discovery of ten contributing factors that cause growth in some contemporary religious movements. This discovery was found from studying the various movements. The ten contributing factors of growth in these movements are:

1. The recognition of the necessity for accommodation to (not compromise with) the culture(s) in which the church is to be propagated and nurtured.

2. The readiness to be “different” people, judging both society and themselves by the objective standard of the Word of God and willing to suffer the consequences of that judgment.
3. A realization of the “right time” for special growth efforts in the various target areas of society (but with a corresponding willingness to work for growth irrespective of circumstances).
4. A message which is authoritative, unique, practical, holistic and apocalyptic (in other words, the message of biblical Christianity).
5. Organizations in which there are clear lines of authority with leadership based on spiritual maturity and achievement, and with a disciplined and trained “laymanship” geared to participation in the fundamental (not peripheral) tasks of the church.
6. The immediate formal and informal incorporation of new believers into the fellowship of the churches, with provision for their active participation in worship and other aspects of church life, and a practical concern for their needs. Christians must find identity and a measure of security in the “believing family” if they are to be faithful, producing members.
7. A place--whether simple or ornate--that believers think of as a spiritual “home.”
8. An emphasis on *both* the objective, fully authoritative Word of God in the Scriptures *and* subjective experiences which are enjoined by--and also judged by--that word. A Christianity that is either “necognitive” or “unemotional” is both unbiblical and “unsalable.” An apologetic that is not both logically sound and existentially relevant is deficient.
9. A definite, positive, ordered program for winning the people of the world to Christ which has as its basis the face-to-face witness of individuals and groups.
10. A use of the mass media which supplements--but does not supplant--the face-to-face witness and instruction in the churches and church-related groups.²

Using Hunter’s ten features, Barna’s nine challenges, and Hesselgrave’s ten factors, the writer will evaluate Simpson’s theology and practice of evangelism. An Apostolic Congregation, according to Hunter, uses a redundant approach to root believers and seekers in Scripture. Simpson used this approach when he taught about the Fourfold

² David J. Hesselgrave, ed., *Dynamic Religious Movements: Case Studies of Rapidly Growing Religious Movements around the World* (Grand Rapids: Baker Book House, 1978), 324-25.

Gospel. Simpson's songs also reinforced the Fourfold Gospel he passionately preached about. Simpson envisioned and taught the Fourfold Gospel in the exposition of the whole Scripture. His approach also corresponds to Hesslegrave's fourth factor in that Simpson's message was authoritative, unique, practical, holistic and apocalyptic. Christ Savior is an authoritative teaching. Most Protestant Christians will believe this message without any question. Simpson's message was unique in that he built his watchword around the person of Christ. The Fourfold Gospel is practical in that people can call on the name of Christ anytime that they have need of forgiveness, cleansing, empowerment, healing, and hope. Simpson's message was holistic in that he addressed the threefold physical, emotional and spiritual needs of people. Simpson even called the Fourfold Gospel "the full gospel" because Christ ministers to the whole person, not just to the spiritual side.

Apostolic congregations are disciplined and earnest in prayer, and they expect and experience God's action in response. Simpson informed his congregation on the supernatural work of the Holy Spirit. He did this by teaching them sanctification or the baptism of the Holy Spirit. He taught his congregation, Alliance members, and students at the Missionary Training Institute that sanctification is a crisis experience that will take a person to a deeper life or "Christ in you, the hope of glory." Since Christ indwells by the Holy Spirit, as Simpson taught, believers need to have an intimate relationship with the Spirit of Christ through a life of prayer. Believers need not only to speak or petition, but also listen to the small whisper of the Holy Spirit daily.

Simpson taught, "This listening dimension of prayer, or contemplative prayer is our spirit's deepest need" and "such prayer is the vehicle for divine healing and

sanctification,”³ Evangelical churches need to pay attention to Simpson’s teaching on prayer. Simpson believed that God still speaks to believers when they hush their spirits and listen to small whispers of the Holy Spirit. Evangelical churches need to experience the work of the Holy Spirit in the lives of believers as well as the body of Christ who is connected closely to the Head of the church. Simpson emphasized both the Word and the Spirit. Evangelical churches need to place importance on both the Word of God and the work of the Spirit.

Similar to Hesselgrave’s eighth factor, Simpson put an emphasis on both the objective, fully authoritative Word of God in the Scriptures and subjective experiences which are enjoined by and also judged by that Word. Simpson’s teaching on sanctification is logically and scripturally sound and existentially relevant. God ministered to Simpson and the Alliance movement in many crucial life situations in response to their prayers of faith. That is why Alliance missionaries went out at first on the basis of faith principles that the Lord would provide for their needs. Simpson and Alliance people gave their resources to support their missionaries with their faith pledges.

One of the biggest contributions Simpson made to evangelical churches is probably the fact that a church can experience dynamic spiritual power through the ministries of the Holy Spirit. A church can experience the reality of supernatural power through union with Christ. A church can still hear the voice of the Holy Spirit through an intimate life of prayer. Spiritual power is needed to set people free from the devil, sin, and fear. Simpson used the Scriptures to prove that believers can experience union with

³ Dwayne Ratzlaff, “An Old Mediaeval Message: A Turning Point in the Life of A. B. Simpson,” in *The Birth of A Vision*, ed. David F. Hartzfeld and Charles Nienkirchen (Camp Hill, PA: Christian Publications, The Canadian Theological Seminary, 1986), 168.

Christ through the Holy Spirit and receive spiritually dynamic power through the Holy Spirit. When believers experience God's grace and power, they become bold, generous, and loving so as to serve the Lord and to obey the Great Commission.

Apostolic congregations understand, like, and have compassion for lost, unchurched, pre-Christian people. Simpson started the Gospel Tabernacle precisely because he desired to reach the masses of New York City and the neglected heathen in the world. He saw them as lost people without Christ, and he saw them as hopeless, helpless people who needed to know Christ as Savior, Sanctifier, Healer, and Coming King. Using a holistic approach to evangelism, Simpson saw them as Christ saw them and desired to bring the gospel to them so that some of them might be saved. He was frustrated because of so-called nominal church members' apathy toward immigrants, prostitutes, orphans and homeless people. He desired to provide a church where all kinds of people could come together and sit by one another and worship in unity. This was one of the foundation-rattling challenges Simpson offered to complacent churches at that time. Simpson left the prestigious Thirteenth Street Presbyterian Church as well as gave up a lucrative salary and his Presbyterian clergy friends because he felt compelled to reach out to the neglected, unchurched masses in New York City and ultimately the unreached people of the world. When Simpson started the Gospel Tabernacle, he worked hard to accomplish his goal of evangelism in the city.

Simpson's holistic approach to evangelism is helpful. People in the twenty-first century are preoccupied with fitness and wellness. Churches can address these needs. If people are interested in healing, the church can educate them holistically. People can be taught in the area of nutrition, exercise, and weight control. The church

can also teach them divine healing and pray for their healing by faith. Since a person's body, soul, and spirit are interconnected, the church can minister to them holistically. If people have relational problems, the church can address their needs and teach them how to communicate with and love each another.

Since the deepest need is a spiritual one, the church can introduce them to Christ who died for them out of love for them and rose from the dead so that they can live a resurrection life with the Holy Spirit. People can have a deeper intimate relationship with Christ through the ministry of the Holy Spirit. According to Simpson, individual believers can be sanctified and filled with the Holy Spirit. Their love for Christ and for one another will revolutionize the life and ministry of the church.

Corresponding to the ninth factor presented by Hesselgrave, Simpson had a definite, positive, ordered program for winning the people of New York City. The Gospel Tabernacle used an aggressive, innovative, and evangelistic methodology which was beyond what traditional churches were willing to use. He rented various public buildings to hold evangelistic services and preached the gospel to win people to Christ. He held Friday healing services to meet the physical and emotional needs of people. He established the Gospel Tabernacle where regular Sunday services and Sunday Schools could be held.

He started the Training Institute to train evangelists and missionaries to propagate the Fourfold Gospel not only in New York City but also around the world. He encouraged his congregational members to do the ministry of evangelism and social concern. The church members ministered to the homeless, the sick, orphans, and prostitutes and provided homes for them.

Corresponding to Hunter's fourth factor, apostolic congregations obey the Great Commission more as privilege than duty. Indeed, their main business is to make faith possible for unreached people; evangelization is the heartbeat of their mission. Simpson saw evangelism as the main function of the church. Aggressive evangelism was God's reason why the church existed on earth. That is why the titles of his organizations had "gospel" and "missionary" imbedded in their identity. During Alliance Conventions people gave offerings and pledges to support their missionaries voluntarily and willingly out of a sacrificial spirit. It was more than joy, excitement, and enthusiasm to give to fulfill the Great Commission.

Alliance people believed that their support of the missionary endeavor was hastening the coming of the King. They believed that they were setting free people who were enslaved to pagan religions. They believed that the people of the world were coming to faith in Christ who would meet all their needs and expectations in life. They had a contagious enthusiasm that drew the attention of the media at that time. Alliance people not only talked about the needs of the world but also sent missionaries out to foreign fields. They desired to be a pioneer mission organization in that they sent their missionaries to the regions beyond. Their stations opened some mission fields for the first time in mission history.

George Barna's eighth question is worth considering in light of this. Simpson worked cooperatively with other denominations to accomplish the Great Commission. Simpson did not intend to start a denomination, but intended to start a society or a parachurch group that worked with other denominations to train and send out missionaries. He worked with other churches and other mission societies cooperatively. That is why

his Fourfold Gospel centered on the person of Christ. A “Christ movement” was what Simpson wanted. He did not identify with a holiness movement, but with a Christ movement. Simpson’s movement resisted becoming just another Protestant denomination, but it steadily evolved in that direction, and in 1974 reorganized as a denomination.

Hunter’s fifth factor says, apostolic congregations have a motivationally sufficient vision for what people, as disciples, can become. The writer believes, as did Simpson, that the concept of disciples here has to do with sanctified believers. Simpson believed in regeneration--a person becomes a Christian by receiving a new heart, or is converted, or born again from above. At the time of regeneration a person confesses Christ as Savior. The Christian life, however, is more than being regenerated. A person needs to go deeper into a relationship with Christ--that is sanctification. A person can be sanctified by faith in Christ when he receives Him as Sanctifier at the time of a crisis moment. A person becomes a disciple or a follower of Christ because self is dethroned and Christ becomes all in all, Christ empowers the believer to live a Christ life or a resurrection life of Christ.

This idea also corresponds to Hesselgrave’s second factor. Simpson advocated that his congregation and the members of the Alliance were to be different people, judging both society and themselves by the objective standard of the Word of God and willing to suffer the consequences of that judgment. “Suffering the consequences” meant to Alliance people that they had to sacrifice their resources, talents, and time for the cause of spreading the Fourfold Gospel to the world. Being a disciple of Christ means, as Jesus

said, “If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me” (Matt 16:24).

According to Hunter’s sixth point, apostolic congregations adapt to the language, music, and style of the target population’s culture. Simpson knew when he was living. He knew his time. He was a willing participant in the social context. He understood what kinds of movements were happening at that time. Actually, Simpson’s Fourfold Gospel was not independently originated. Christ as Savior is a historically orthodox doctrine. Christ as Sanctifier was influenced by the higher life movement and others. Christ as healer was adapted from the healing movement during the nineteenth century. Christ as coming King was a product of the resurgence of pre-millennialism during his life time.

His preaching and message was not devoid of cultural milieu. People were interested in Christ’s imminent return. All kinds of religious movements sprang up in anticipation of Christ’s coming, such as Seventh Day Adventists and Jehovah’s Witnesses. The writer is not saying that the Fourfold Gospel is a product of a cultural message, but he is saying that people’s longings in the context of history and culture were not ignored by a sensitive pastor-evangelist. Simpson knew how to relate to their longings in their time. Simpson also used the songs and music that were popular while not neglecting hymns from the past.

Simpson’s approach also is related to Hesselgrave’s first factor. Simpson was sensitive to the forms of ministry that speak to people’s longing. Simpson helped his people, however, avoid becoming like the world by teaching them the doctrine of

sanctification. People were taught to seek an intimate relationship with Christ. Biblical teaching empowered his people to walk with Christ and to love as Christ loved.

Hunter's seventh factor states that apostolic congregations labor to involve everyone, believers, and seekers, in small groups. Simpson's leadership style was personal leadership. Even though he was a strong charismatic leader, people remembered him as a personal, tender, sensitive, and caring leader. He showed compassion for the weak, the sick, and the lonely. He was more than a teacher, example, servant; he was a father figure who loved his people. Simpson's leadership style definitely had an impact on how people carried out their ministry.

Even though I doubt that the Gospel Tabernacle had the small group systems that twenty-first century churches have, people worked together and witnessed together on the street corners. Ladies teamed up for house-to-house visitation and had special care meetings for prostitutes. The church's motto speaks volumes: "Work for everyone and everyone at work." At the Healing Home small groups of people prayed and ministered together. People belonged to a small prayer group and prayed for one another and for missionaries.

Relating to Hunter's ninth factor, members of apostolic congregations receive regular pastoral care. They are in regular spiritual conversations with someone who is gifted for a shepherding ministry. Simpson shepherded his congregation through associate pastors and lay ministers. When he was a pastor in Louisville, Kentucky, and Hamilton, Canada, he visited members of his congregation regularly and gave them personal pastoral care. Because he had an extremely busy schedule in New York City, however, he could not give the same quality of personal pastoral care. Simpson used his

publications to communicate to a wider audience of readers. He used effectively printed materials to communicate what was on people's as well as a pastor's heart. He published his sermons, missionary stories, and the need of missions as well as other news that was of interest to his readers.

Corresponding to Hunter's eighth and tenth factors, apostolic congregations engage in many ministries to unchurched non-Christian people. Members of the Gospel Tabernacle engaged in various types of evangelistic ministries: ministry to homeless people, ministry to prostitutes, ministry to orphans, ministry to German immigrants, ministry to Italian immigrants, ministry to sailors, and ministry to the sick. Simpson trained evangelists and missionaries so that they could also preach the gospel to unchurched, pre-Christian people in New York City as well as on foreign mission fields. The members of the church and the students of the Institute used their natural and spiritual gifts to advance the Kingdom of God.

Neither George Hunter nor George Barna mentions the contributing factors for growth that have to do with the fifth factor of Hesselgrave--organizations in which there are clear lines of authority with leadership based on spiritual maturity and achievement, and with a disciplined and trained "laymanship" geared to participation in the fundamental (not peripheral) tasks of the church. Neither does the seventh factor--a place whether simple or ornate that believers think of as a spiritual "home," nor the tenth factor--a use of the mass media which supplements but does not supplant the face-to-face witness and instruction in the churches and church-related groups show up on Hunter's or Barna's lists. These three factors are very important.

We see this in the way Simpson was a clear leader in the Alliance movement. He was the founder and president of the movement. He was the pastor of the Gospel Tabernacle which was the headquarters for the early Alliance. He was also the founder of the publishing company as well as the Training Institute. He educated evangelists and missionaries. He edited the Alliance periodicals. He surrounded himself with capable leaders, scholars, and missionaries. He trained lay people to be the leaders of the Alliance movement. Even though the Gospel Tabernacle moved around twelve times in the first eight years, the congregation found a permanent home in 1889. It was not an elaborate building, it looked more like a cave, but people called the building the spiritual home of the Alliance movement. In addition Simpson was a creative person who used printed publications effectively. He shared his vision, the needs of the mission field, the progress on various fields of evangelism around the world, and the message of the Word of God.

We contemporary Christian leaders would do well to model our churches and our ministries after A. B. Simpson. His Christ-centered emphasis on evangelism and reaching the lost is applicable today because his message was grounded in the person of Christ of the Bible. By using the theological concept of union with Christ, Simpson preached the importance of an intimate relationship with Christ in the areas of spirit, soul and body. His message was relevant, experiential, and biblical because he based it on the message of the Scripture, which is holistic.

Western theology tends to be cognitive and intellectual because of the influence of the Enlightenment. Nevertheless, the biblical worldview is a holistic view of a person. As examined in chapter 4, Simpson's practice of evangelism flowed out of his

theology. In evangelical churches we would be more effective and fruitful in reaching the lost if we used holistic and relational approaches to evangelism.

Christ can meet all of our needs--not only our spiritual needs, but also our daily mental, emotional, and physical needs. It is by the work of the indwelling Holy Spirit that we are sanctified and empowered to reach out with the love of Christ. Simpson's recurring theme of union with Christ helps people find freedom from fear, sin and death; a right relationship with Christ; and the power to live a holy, victorious, and fruitful life.

APPENDIX

MISSIONARY FAITH OFFERING

(1) *Evening World*, Oct. 12, 1896. The convention of the Christian and Missionary Alliance wound up its fifteen days session in a blaze of glory. The stupendous sum of \$112,000, flanked by mountains of jewels, watches and other personal belongings of a devoted people, is ready to do the work of converting the heathen to Christianity, all laid on the altar of their faith by an audience of 3,500 enthusiastic men, women and children, young and old, rich and poor, in the brief space of half and hour.

The scene in Carnegie Hall, where this astounding missionary fund was raised, yesterday at midday, was thrilling. The arrangements of the decorations were executed by a master of effects. The unfailing spirit of religious enthusiasm was worked up to fever heat by an unerring artist.

The stage was arranged with seats rising in tiers, filled with 200 men and women, laborers in the field in Africa, Asia and the most far away islands. Some of them were black natives of Godless lands; of some were Christianized Chinamen; others were Arabs from the desert – all of them were filled to the brim with that abiding love which passeth the understanding of the phlegmatism of our civilization.

The audience, filling every seat in Carnegie Hall, looking upon these 200, saw beyond them a background in which the centre-piece was a blood red flag, bearing the words in letters a foot long, “Jesus Only.” To the right was a British flag, to the left Old Glory, and beyond these emblems on either side were the flags of many nations of the world.

Cards were quickly distributed through the house. They read like this: The Immediate Evangelization of the World. Preparatory to the Speedy Coming of the Lord. What can I do? In humble dependence upon God, I will endeavor the coming year, in connection with the work of the I.M.A., to give the sum of \$___, for the support of a missionary in___.

On the reverse the card read: Cost of Supporting a Missionary. You can support a missionary in Africa for \$300, in India for \$250, in China for \$300, in Swedish China for \$200; \$100 will support a native preacher; \$36 will support a native female worker; \$25 will support a boy. It costs the Board about as much more per head to meet the other expenses in the field; but a missionary will be assigned to any one contributing the above sum. It is understood, of course, that the money is given

through the Board, and the missionary is under the direction of the Board; but the missionary is regarded as your representative, and is assigned to you for personal correspondence, prayer, and every proper encouragement, help, and sympathy.

These cards began to come back to Dr. Simpson, Dr. Nelson and Mr. Lelacheur, who received them, and Dr. Simpson, reading the amounts on some of them aloud, called out for estimates of the total to be contributed.

“It’ll be \$200,000!” shouted someone.

“Predict as your faith moves you but I haven’t \$200,000 worth of faith,” returned the surprised leader of the meeting. Then he returned to announcing the amounts named on the cards, and then to announcing the totals as they were footed up by his assistant.

“Hurrah! Amen! Glory!” yelled the audience, now in a frenzy.

And when it was all over \$112,000 was footed up, in bonds, railway shares, cash, checks and all sorts of negotiable representatives of money. There was \$1,800 from Florida and \$1.35 in pennies from seven-year-old Maud McVey, and a three-year-old baby held up to view gave \$100. All cheered to the echo.

Then Miss Shepard said that jewels would be received, and to each of a long line of men and women now handed their gold or silver watches to her, she returned a watch of iron, and soon the open space on the left of the stage was heaped high with watches, finger rings, earrings, brooches, studs, sleeve buttons and other jewels.

The meeting was continued, with intermissions, or rather, there was series of meetings until 9 o’clock in the evening.

Besides the \$112,000 there was \$50,000 in shares, real estate and annuities, making an aggregate of \$160,000 collected for foreign missions by the Alliance.

(2) *New York Press*, Monday, Oct. 12, 1896. Outbursts of intense religious fervor marked the missionary meeting in Carnegie Hall yesterday morning. Hundreds of persons contributed \$110,000 in jewelry, securities and cash to carry on the work of spreading the gospel.

It was the occasion of the sermon and offering in connection with the thirteenth annual convention of the Christian and Missionary Alliance, the climax of two weeks of meetings. Men gave their watches, women their rings, children their pennies under the magic spell of simple sentences uttered by plain spoken missionaries from distant shores.

The hall was filled. There were some even in the topmost galleries. As at all such gatherings, the women were present in the greater numbers. They had gone early, and in the first rows of the main floor hardly a man was to be seen.

Several missionaries sat on the platform, Stephen Merritt, an undertaker, had a front seat. He prayed and helped create enthusiasm. Two or three times, amid the speaking and singing, forgetting that he wasn't in a Methodist meeting, he shouted and clapped his hand.

The Rev. A.B. Simpson, president and founder of the Alliance, delivered the missionary sermon. It was a simple address, describing the missionary endeavors of Philip, Peter, Paul and Barnabas. The point that he impressed on the audience was that the missionary was not a hero. He simply was paying his debts to God.

Then Mr. Simpson warmed to his subject and his powerful voice filled the hall to its furthest corners, as, pointing to a large map of the world, he exclaimed tragically: "Yonder 200,000 baby girls thrown to the dogs. Yonder, in Africa, 10,000,000 dying every year in the slave trade. Yonder, mothers daring not to weep for their children, flogged to death before their eyes. There in Spain scores of insane from seeking in vain for salvation."

"You cannot go to them yourselves. Others will go in your places. In the name of thousand million dying men, in the name of Calvary, I hand you the bill from the dying Master's hand. How much will you give?"

"Sacrifice is the philosophy of Christianity. They say a dollar a head from every Christian will convert the world. A dollar is not enough. Not enough sacrifice is involved. It doesn't bring the blood and touch the heart."

The speaker's homely plea was beginning to have effect. Women in all parts of the house were wiping their eyes. Men were growing fidgety.

Rev. Simpson continued, telling of missionaries who laid down their lives in their work and of marvelous sacrifices to help them.

He told of a Scotch seamstress who had brought him her bankbook with \$1,200 in it, the savings of fifteen years; of two Pennsylvania Germans who had sold their farm to found a missionary training school.

"All the missionaries present stand up!" shouted the speaker. A score or more, principally occupying seats on the platform, arose to their feet. "God bless them!" roared the audience.

"Now all who want to become missionaries." Three hundred were on their feet.

(3) *Boston Transcript*, Monday, Oct. 19, 1896. A week ago yesterday Rev. Albert B. Simpson stirred up his hearers to so hysterical a pitch at a meeting in Carnegie Hall, New York, that they threw into the missionary collection box money, jewelry, deeds of real estate, shares of stock and articles of clothing, amounting in value to over \$10,000. On a single occasion at the summer meeting of Mr. Simpson's followers at Old Orchard, Me., in August of this year, \$101,500 was subscribed under the impulse of religious excitement; at their annual convention \$80,000 was

given, and very large sums of money and many articles of value have been surrendered at meetings in past years under similar conditions. Mr. Simpson, the head of the Christian Alliance is the founder of the society, which has been in existence sixteen years, and has branches in every large American city and mission and missionaries in the farthest quarters of the globe. Mr. Simpson says that when he left his congregation in the Thirteenth-street Presbyterian Church (which was built for the unfortunately celebrated Rev. Dr. Burchard) he left simply because he had determined to devote his life to reaching the unchruched masses of New York City. In this attempt he has been aided by contributions aggregating \$700,000. Says Mr. Simpson:

“The spirit which inspires the gifts of the Alliance is a love to the Master, which makes all other loves common, and a hope of His speedy coming, which inspires to joyful sacrifice, unwearied toil and patient continuance in well doing. There are working girls in laundries and kitchens who have given from \$50 to \$250 apiece, and some of whom are supporting missionaries themselves by their sacrifices and earnings. There are men, who have sold their horses and carriages, and women who have given up their costly rugs and needless furniture, but they have done this of their own free will.

(4) *The Christian Herald and Signs of Our Times*, Oct. 28, 1896. The Thirteenth Annual Convention of the Christian and Missionary Alliance.

A wonderful series of inspiring meetings has just been concluded in the Gospel Tabernacle at Eighth Avenue and Forty-Fourth Street, New York. As our readers are aware, this is the headquarters of The Christian and Missionary Alliance, which is devoted to the fourfold Gospel: Christ our Savior, Christ our Sanctifier, Christ our Healer, and Christ our Coming King. Conventions of the Alliance are held during the year in various parts of the country; but in the fall the great Convention of all is held in New York, when reports of progress are made, missionaries from foreign lands return to tell of their triumphs, and testimonies are given by converts and believers who have been healed by divine power through faith and prayer. The Convention continued this year with three sessions each day from Sept. 27 to Oct. 11, the concluding sessions being held in Carnegie Music Hall, when Mr. D. L. Moody preached to overflowing congregations in the afternoon and evening.¹ In the morning, Dr. A.B. Simpson, President of the Alliance, made his annual appeal for funds to carry on the foreign missionary work of the coming year, and the unprecedented sum of one hundred and twelve thousand dollars in money, jewels

¹ In the Oct. 16 and 23, 1896 issue of the *Christian Alliance and Foreign Missionary Weekly*, there is Mr. Simpson's report of this convention. He says this about Moody: "In the afternoon and evening Mr. Dwight L. Moody preached to a vast multitude of people on the Baptism of the Holy Ghost. Never have we heard him peach with more thrilling power and never has an audience been more responsive. It would not be too much to say that thousands of souls were impressed that night with a solemn responsibility of receiving the Holy Ghost and living a life of entire consecration and wholehearted earnestness for God and man."

and pledges was contributed. The scene was one of never-to-be-forgotten enthusiasm, people stripping themselves of watches, rings and ornaments and casting them on the glittering heap on the platform, to be used for Christ in the salvation of the world.

These services were the culmination of those of the previous fourteen days, during which the spirit of self-sacrifice and consecration had been growing. They were wonderful meetings. Wonderful not only in the great things accomplished by its members, but wonderful also in the courage, earnestness and consecration of these workers for God and humanity. The men and women, who spoke with fire and eloquence in this Convention of the saving power of God in their lives, and through them, the lives of others, evidently knew whereof they spoke.²

² The following four accounts are in "Simpson Scrapbook," 211-17.

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ABSTRACT

ALBERT B. SIMPSON'S THEOLOGY AND PRACTICE OF EVANGELISM

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This dissertation examines the evangelistic theology of Albert B. Simpson and demonstrates how his theology affected his practice of evangelism. A corollary purpose of this work is to provide a framework by which a pastor or an evangelist could evaluate a theology of evangelism in a contemporary setting. Simpson's theology and practice of evangelism are examined mainly along the specific theme of union with Christ.

Chapter 1 states the thesis and presents background information, including the research methodology and limitations. A theology of evangelism is defined.

Chapter 2 delineates a biographical sketch of Simpson. It includes his birth, childhood, education, conversion, and early Presbyterian ministries. Simpson's responses to the cultural and social context of the years 1881 through 1912 are examined.

Chapter 3 examines Simpson's theology of evangelism. Using the theological theme of union with Christ, key concepts that relate to evangelism are examined. These concepts include the interpretation of Scriptures, the Fourfold Gospel, the nature of sin, the atonement and the cross of Christ, the death and resurrection of

Christ, salvation, regeneration, faith and repentance, justification, God's sovereignty versus man's free will, the exclusiveness of salvation in Christ, sanctification, and the church.

Chapter 4 focuses on evangelistic practices that Simpson used to reach unchurched people in New York City and unreached people around the world. Simpson's evangelistic ministries were carried out through the Gospel Tabernacle and the Christian and Missionary Alliance. His evangelistic practices included preaching, music ministries, prayer ministries, healing ministries, social ministries, publications, the Missionary Training Institute, and cooperative ministries.

Chapter 5 concludes with an evaluation of a pastor-evangelist, sets forth specific conclusions from each chapter, and provides implications for a contemporary model for pastoral evangelism.

VITA

Joseph Joon-Hong Chon

PERSONAL

Born: February 22, 1957, Jeon Ju, South Korea
Parents: Byong C. and Bock J. Chon
Married: Irma Lee Henry, August 6, 1983
Children: Ruth Eunhae
Rachel Meehae

EDUCATIONAL

Diploma, Dae-II High School, Seoul, South Korea
B.A., Simpson College, 1984
M.Div., Fuller Theological Seminary, 1988

MINISTERIAL

Youth Pastor, South Bay Oriental Mission Church, California, 1985-1987
Pastor of Church Planting, Brethren in Christ Church, Garden Grove,
California, 1988-1989
Educational Pastor, Sa-Rang Presbyterian Church, Anaheim, California,
1990-1992
Educational Pastor, Canaan Presbyterian Church, Glenview, Illinois,
1992-1993
Assistant Pastor for Discipleship and Evangelism, First Alliance Church,
Louisville, Kentucky, 1996-1998