

The Man, the Movement, & the Mission: A Documentary History of the Christian and Missionary Alliance

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PREFACE

The following anthology of primary sources related to the history of the Christian and Missionary Alliance has been compiled specifically to assist those responsible for teaching Alliance History and Thought courses at Canadian Bible College and Canadian Theological Seminary. In the selection of those documents included, a priority was given to material that is not easily accessible to the general reader, some of which has never appeared in published form.

I make no claim to this collection of documents being exhaustive. Rather, the emphasis has been placed on the early period of Alliance history (pre-1920) when organizational structures and theology were in their most fluid state. An attempt has been made to portray the distinctive spiritual vision and dynamic of The Alliance when it emerged as a new movement on the North American ecclesiastical scene in the late nineteenth and early twentieth centuries.

The critical apparatus which appears in the volume is of an elementary nature, simply serving to inform the reader as to the original source of the document, where, as needed, it can be read in its entirety. I am especially grateful to Rev. John Sawin, longtime Alliance pastor-missionary-teacher-historian-archivist and friend, who by his life and wealth of knowledge has both inspired and assisted me in my research and study of Alliance origins.

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CHAPTER 1

BIOGRAPHICAL HIGHLIGHTS IN THE LIFE OF THE FOUNDER

Document No. 1 - A.B. Simpson: Letters From Abroad (1871, 1912); Taken from C. Donald McKaig ed. Simpson Scrapbook (CBC/CTS Archives), pp. 89-146, 379-380.

Off the Coast of Ireland
On board the Peruvian
May 16th, Tuesday, 1871

My Dearest Wife:

I am very glad to feel again in a position to resume the pleasant duty of writing to you, within, I trust, less than a day's sail now of London. Dear, I hope to be able to mail this there tomorrow morning early; and I take advantage of the comparative quiet of this morning to write you a nice long letter for which I am sure you will have waited long and wearily. This is now the 11th day since we left Quebec, and I can assure you we are all glad and grateful to God that if all is well we may look for land about 10 o'clock tonight, and that by day light tomorrow morning the old walls of Derry will be looming up. I must try and give you some idea of our passage so far, although through the motion of the ship writing is no easy task, and you will not wonder if my penmanship lacks its usual finish (?).

We started from Quebec, as you would learn from the letter I sent you from Farther Point, at 1 o'clock, Saturday the 6th, amid a fierce head wind from the East. The weather was cold and boisterous that day and walking on deck was no easy task. At midnight we reached Farther Point and sent off our last letters, taken by the Pilot who went ashore and left us to the guidance of our own officers and Him who rules the elements. It blew hard that whole night, and the sea was rough and disagreeable. Sabbath was a cold bitter blowy day, and about noon that dreaded of all marine contingencies (worse even than fog or dense snow) a storm came on making the navigation of the gulf dangerous and rendering it impossible either to go on deck or see far ahead. We all attended morning prayers conducted by the captain, and I was to have preached in the evening but when the hour came there were not 10 people in the saloon - and I myself lay helpless in my bunk. Not exactly seasick but very much like it - and quite miserable. I ate no food from Sabbath morning till Monday noon. Sabbath was a miserable day for all the passengers. Poor Mrs. Jennings was seriously ill and we were very anxious about her back with the straining - but she is all over it now. After Monday we had three or four days of beautiful weather - the ship rolling a good deal, but no sickness of much account, and the air warm. Tuesday night we got well out on the ocean - and Monday night we passed out of sight of the island of St. Paul's - the last lighthouse we saw. As its bright gleam faded in the distance it was solemn to think that it was the last vestige of the homeland for many months, and it seemed like a loving eye following us into the far ocean on our solitary way.

But we were all in good spirits and soon got sociable - and began to feel the exhilaration of the bracing air. Friday, however, (the 12th) brought another change. A stiff gale sprung up on Thursday night - and Friday was the very best day we had. On Friday night some of the passengers became really frightened - although I am satisfied there was no real danger at any time. The waves were pretty high and fierce but nothing like what I anticipated - I have happily felt no anxiety at any time, and have abundant reason for gratitude to God for our safety and my own personal comfort. Of

course, I was a little sick on Friday but nothing very serious. Indeed I have got through far better than most of the passengers and have had no severe sickness or vomiting at all. And as to the effect of the air - I cannot begin to tell you how exhilarating it has been, and how much better I feel after the stupid dullness of past months. It seems like a new life. I walk the deck all day and at night till 11 or 12, and then go to bed and sleep without a dream till 8 in the morning. The only trouble I have had is from my bowels. I have had to take a good deal of medicine to keep them right. The salt air constipates at first very much. It also cut and blistered my face till I had to rub it with glycerin, but I am all right now. Since Friday we have had uninterrupted fine weather and indeed with the exception only of Sabbath, the 7th, and Friday last, the ocean has been marvelously smooth for an ocean - almost like glass had it not been for the regular shift which it always has. It is generally so in summer. Tell your papa he will have nothing to fear and will be astonished to find it so fine. June is the best month. And we have probably had the roughest passage Peruvian will have this summer. The steamer is very comfortable, only dirty. I would not like to be a steerage passenger. They and the intermediates have a dirty place of it, and I would rather starve than eat my meals as they do - out of cans as paupers - a first or second class cabin is the only really comfortable one.

We had morning prayers again on Sabbath - this time by a young Episcopalian clergyman from Oil Springs - a poor preacher - but not a bad fellow - who has been sick, almost dead, all the way and was up for the first time on Saturday, I think. Also in the evening I preached to a good audience - fairly in a very uncomfortable saloon from Matt. 28:19,20.

We have an awful system of eating and drinking on board. Breakfast at 8; Lunch at 12; Dinner at 4; Tea at 7; Supper at 9:30. It is a system of beastly gluttony, and I set my face against it. And the drinking is something awful and appalling. Young fellows will drink at lunch a bottle of porter and follow it up with a pint of wine, and then at dinner drink as much - mixing often at the same meal vast quantities of porter, ale, cherry and claret and often brandy. I am sick and grieved and am told it is far worse in England and Scotland. Half the sickness on shipboard comes from over-gormandizing. I have eaten too much myself although I seldom go to lunch or tea and almost never take supper. It would suit Bert fine. Tell him there is any amount of cakes and pies and puddings, etc. - the next time he crosses the Atlantic. The table is very fine, but the rooms are close and ill ventilated, and this steamer which was said to be the best ship of the line is really the slowest of them all, and now the smallest - I do not think I will return by her. If you will meet me at Quebec I will come by the same line. If not I may return by New York. I do not think there are safer or better boats on the ocean than these - although there are a few little faults. I hope you will not be unduly alarmed by the lateness of our arrival in Liverpool. I am afraid you will be expecting to see our arrival telegraphed in the papers today. You will not see it before Thursday morning at the soonest, as owing to a stiff head wind all the way against us - and the bad coal with also a larger cargo than ever before - we will be at least two days later arriving in port.

There are some nice people on board - especially from Montreal; Mr. Bider and Mrs. Roy and family from Toronto are here, and I have great times with the children - especially Frankie, a little fellow like Bertie. Tell Bert everybody admires his pictures. The captain thought it one of the finest photographs he had seen. The captain is a fine fellow, a perfect gentleman - I think a Christian man.

Yesterday we were met by some land birds from the shore of "Auld Ireland". Come to bid us welcome. One, a fine Curfew, met us 600 miles from land, and is a fine large fellow. They suggested some strange thoughts, and you will likely meet with them again in Canada in some of my sermons.

Last night the engineer took me down and showed me the engine. It is something vast and wonderful - filling nearly _ the ship, and very beautiful and complicated. 24 firemen are constantly employed in putting coal on the furnaces alone and we consume from 2 to 3 tons every hour - or 60 to 70 every day.

Mrs. Jennings is enjoying the trip now very much and looking anxiously forward to seeing Mary. She makes herself agreeable among the passengers. But as to French, alas we have not had a word. You have no idea how utterly tired one gets out of all reading and study. My Bible is the only book I have attempted to look at, I may say, since coming on board. I have not yet prepared my

speech for the Assembly but will go at it this afternoon. Time sweeps by marvelously in fine weather indeed.

The nights are amazingly beautiful. To me the twilight is something wonderful and surpassingly fine. It is light enough to read almost till _ past 9 at night. And last night it was long past 10 before the brightness of departing day had faded from the sky. I have often heard of it - but could not have conceived its mystic beauty. Day seems to linger as if it could not go - and I linger on deck admiring it - rapt in its beauty till the twilight of the morning almost meets the twilight of evening. For the one begins shortly after midnight as the other ends shortly before.

We are going off at Derry where we expect to take the Glasgow boat, and arrive in Glasgow on Thursday morning. I will be in Edinburgh Thursday evening - trust. I intend to write from Derry to the Clerk of Assembly announcing my coming. I will now leave this little corner to fill up before I close. I do not know that the post office will pass more than these two sheets. I will write often after getting ashore and you may expect to hear weekly or oftener while I am in England and Scotland. Of course, it will be harder on the Continent.

Meanwhile, goodbye this morning, my darling Maggie - and God bless and keep you and our little ones.

Derry, Wednesday morning,
9 A.M.

8 Melville Crescent, Edinburgh
Tuesday, 23rd May, '71

My Darling Maggie:

I have just received your letter today, long waited for, and you should have seen me read it. It was indeed as Solomon says "good news from a far country". I expected a letter immediately on landing by the same mail I came by, but, of course, I do not wonder that you were so worried and wearied just after my leaving as not to be able to write the next day. I am very much relieved and refreshed by your loving letter, my dear Maggie, and feel in excellent spirits again. I will now hope to hear from you at least every week, and if you write oftener (for there is a mail from Canada three times a week) you may be sure it will never come too often.

I have refrained from writing till I received yours because I felt anxious and did not want to write anxiously. I can hardly say I am quite settled yet. The first few days I felt very tired but am now pretty well rested. We spent last Wednesday in Derry, which is a fine old town, and came on Thursday to Glasgow. It was a lovely sail up the Clyde. In Glasgow we only waited a few hours and came right on to Edinburgh stopping over a train at Falkirk to see Mary Jennings. I left Mrs. Jennings comfortably there and came on here. I found on my arrival that it was the great annual holiday in Edinburgh, the opening of the Established Assembly, and a grand day it was indeed.

Immediately after tea I went to the United Presbyterian Synod and found to my horror that the Deputies were in the act of being received that very night and that I must make a speech in about an hour. Hardly knowing whether I stood on land or water I did the best I could, and did myself no disgrace though I spoke very shortly. Dr. Edmond is Moderator but I thought but little of the U.P. Synod. The Free Assembly is a much finer body. They have at least treated me very kindly. I am stopping here with Thomas Nelson of Thos. Nelson & Sons, the famous publishers and George Brown's brother-in-law. He came to my hotel the day after I arrived and insisted on my coming. I am very comfortable and they are both very nice people.

I am bothered with breakfasts and dinners, etc., but must put up with it. I am to speak in the Assembly next Monday evening, D.V., when the Colonial Report comes on, and will send you a paper.

We have an immense number of deputies here. There are 3 from the United States, 4 from England, 4 from Ireland, 1 from France, 1 from New Zealand, and 1 from Canada, and I wonder that I have a chance for a hearing at all. The Debate on Union comes off tomorrow and will be a grand affair. I will send you a paper. The Union is indefinitely postponed, much to the regret of the best men on both sides, by differences in the Free Church. I am glad Lizzie is coming so soon, and hope you will manage to stay with her in Hamilton a while. However, do as you feel will be happiest for you. I must now close this for tonight and get to bed as it is after midnight. I will finish it, D.V., tomorrow.

Your loving,
Albert

London, Sabbath Morning,
June 4th, 1871, 12 noon

My dear Maggie,

I must confess the rather humiliating truth that I have only just got breakfast over, having risen from my bed at 11 o'clock, and being too late for church; I do not think I can better spend an hour than having a quiet and loving chat with you across the Atlantic. You can imagine how tired I must be when I can sleep till midday. London, you know, is a large place and by the time I get to the West end and back I have traveled over a distance of 10 or 12 miles, and am ready for any amount of sleep. The way I arrange my time is something like this: I rise about 8 or 9 o'clock and get breakfast; then go out to some place of interest either on foot or by the Omnibus, spend the day, drop in about 5 into some dining restaurant and dine. Return home about 6 or 7 very tired. Read the papers or write letters till 9 or 10. Take a glass of ginger beer or soda water and drop into bed.

You will see that the hours of eating are greatly different here from America. Nobody dreams of dining here at 1. You could not get a dinner anywhere fit to eat before 3 or 4, and the most fashionable hour is 6 or 7. It is so in Scotland. I never took more than two meals a day in Edinburgh. Some people lunch at 1, but I tried it one day and found it spoiled my dinner. I fear when I get home we will have to have a domestic revolution for I have got so used to the late dinner that I never get hungry sooner, and find it gives a fine long day for work - from 9 to 5. The universal rule in Scotland is Breakfast 9, Dinner 5 or 6, and sometimes 7, followed about an hour afterwards by tea served in the Drawing Room. I find it also a very economical arrangement saving one meal a day which I never cared for (tea). I find the climate of London very raw and chilly. I have worn my overcoat every day since coming here. In Scotland it was very fine, as fine and warm as Canadian June.

I have no special interest in going anywhere to Church today. Spurgeon is sick, and so I cannot go there. He is just recovering from the smallpox, which is very bad here now. Indeed this is one reason why I am hurrying away. I have definitely decided to leave (D.V.) On Tuesday morning, and if you will follow the map of England and Belgium and Germany I will show you the route I propose taking. From here to Dover by rail; Dover to Ostend by steamer. Ostend to Brussels rail. Brussels all night, thence to Cologne on Wednesday, Cologne all night. Thence to Mayence on Thursday by steamer up the Rhine, and on to Frankfurt where I will probably spend Thursday night. On Friday to Basle in Switzerland and Saturday go through the Splugen Pass to Milan in Italy where I hope to spend the Sabbath. Should anything occur to change my route I will let you know. I hope, D.V., to be in Rome by the time you receive this, that is about the 15th of June. By about the 1st of July, I will return to Geneva and spend about 10 days in Switzerland, and by the middle of the month I hope to return to London via Paris staying here a week or so; and going from here to the Highlands and Glasgow - and leaving Scotland for Ireland and home about the middle of August.

The following is a general sketch of my plans.

June 6th to 16. London to Naples and Rome via Brussels, Cologne, Rhine, Basle, Splugen, Milan, Venice and Florence.

June 16 to July 1. In Rome and Naples and back to Geneva by Leghorn and Turin.

July 1 to 15. In Switzerland and back to Paris from Geneva via Macon and Lyons.

July 16 to 20. Back to London and Scotland.

I may be a shorter time on the continent than this and probably I shall. But I expect to derive most benefit from my continental trip of any other and will try to stand the lonesomeness as well as I can. I have got a great deal of good already. The only thing that troubles me is frequent colds from the many changes of temperature. I am, however, very well and vigorous and expect to feel far more so when I get away from the close city air, to the freedom of the mountains of Switzerland.

You speak of my not coming back as minister of Knox church - I have no ambition or wish to remain as minister of any Church here. I would not greatly like the country to live in. It seems old and finished although there is a wondrous energy and life among the people. Talk of American enterprise. There is nothing like it in America. Think of railways with a train every five minutes and five different lines running in one direction within sight of each other.

But the churches seem crowded out of existence into courtyards and lanes as though Mammon left no room for them. Most of the churches I have seen have a dingy dirty look outside and in - and I would not care to preach in one of them. Dr. Candlish's Church in Edinburgh is the finest I have seen in Scotland and although it cost \$200,000 and the architecture is solid and fine - yet the walls are bare and dingy, and the very stone already looking smoky and dirty. Even St. Paul's here is a smoky looking affair and though massive certainly not inviting in its appearance. Most of the churches in Glasgow and Edinburgh look dirty - and all crowded into all kinds of out of the way places. I have not seen one yet I like better than my own. And as to salaries they are nothing wonderful - 2 and 3 thousand dollars being considered large in the cities where you pay \$800 to \$1000 for a decent house.

No, with all its drawbacks and its comparative barbarism, in comparison with this land of refinement and culture, give me Canada yet against this country upon the whole. It is young and has a grand future yet to make if it is only true to itself. And the sooner it gets over its ideas about its importance in the eyes of Britain the better. The people of England give themselves very few thoughts about Canada I can assure you, and the people are virtually the government. There is an intolerable conceit about this country. They cannot see anything outside of England either good or great.

I had the pleasure of dining in Edinburgh with Miss Buchanan who is going out to Montreal as Mrs. Thompson. She is the daughter of Dr. Buchanan of Glasgow whom I saw a good deal of, who is the most influential minister in the Free Church. She is a fine plain sensible Scotch girl and I like her very much. She is one of five unmarried olive branches and I am sure her father is glad to see her transplanted, especially as her sisters are all older than she, at least older looking and all yet virgins. This is an immense country for marriageable girls, and I must say the ladies of Britain and most of all Edinburgh are as pretty as they get the credit of being. We have no such complexions in Canada. I even flatter myself that I am getting a speck or two of red into my tanned complexion. Although I can't discern any traces of over corpulence yet, at least I can button all my clothes yet. However, I have not had a fair chance. I have been worried and wearied by synods and dinners till I have been almost ill and even in England I have been running myself to death. The idea of seeing the whole exhibition in one day is madness. I am going to take it much easier on the continent.

I am glad to hear that the people are so kind to you. I hope you will keep up and not think long, and when I get back I will make up for all. I shall have talk enough to drown even Howard out.

Should I get so fine looking that you won't know me I will send a photograph so that you can recognize the new edition of your husband. I fear there is little chance, however, of making any improvement on my old bony frame. You must decide at once whether you are coming to meet me or not and where, for I will have to take my passage about the middle of July or 1st of August. So write not later than July 1st telling me definitely whether you will come to New York or Montreal or Quebec and I will take my passage accordingly. I do not care which you say, whichever you would like best will suit me, and both are about equally expensive. If Quebec, stay in Montreal a day or so before the steamer is expected, and I will telegraph from Farther Point when we reach there and you can come down and meet me by the first train, getting to Quebec as soon as I will. Go to either Mr. Stirling's or Mr. M. Gibbon's in Montreal. I will write them to meet you. If New York, go to the St. Dennis Hotel, Broadway, at the time I am expected of which I will fully write, and stay until I arrive. I will write, however, fully about all the things before leaving here. The reason I mention it now is that you must decide immediately or very soon where you will meet me, as it takes so long to interchange letters. Perhaps on the whole Quebec might be the more convenient and pleasant at the season of the year, when New York is hot and deserted. But if you would like to visit the great American Metropolis it will be all the same to me.

My draft came all right, but I did not need it, as my other one was all right. There are always two copies, and the one is sent in case the other goes astray. When you send my money in July go to the British Bank and buy a Draft at Sight (this means payable at once) for the value of \$150, and enclose one of the two, (the one numbered First) and then, in case of this going astray send the other the following week. Send it direct to London as I will be here about that time. It is now after 1 o'clock here, and will be just 8 o'clock at home. I will therefore lay down my pen and meet for a little with my wife and children around our Father's feet. I hope, my darling, that you ever enjoy His presence who though we oft forget Him is our dearest Friend and unwearied Protector. If it leads you more to Him it will do you much good to be alone. I know you have much to weary and worry you, especially with the children, but only think what it would be to be without them. I know how to value you all better now than I ever did before - and so would you if you only were left alone. Bear the burden patiently and in due time when a few years have passed away, in the kind Providence of God, and our dear children have grown up around us we may hope to enjoy the quiet rest of middle life, which will be all the sweeter for the toils that have preceded. We must not long too much for ease. We must not grow discontented and look for greater things than we have. If older men are now receiving honors and rewards they are but reaping the fruits of many years of unrequited toil.

Ours, we must remember, is the sowing and toiling time - and we shall be unworthy to reap if we grow luxurious and lazy. I am ashamed of myself when I think how little thankful I am for my many wonderful blessings and comforts. And I am sure you feel the same sense of God's great goodness to us.

Tell Bertie I am glad he has got over the chicken pox, and that it is a blessing it has not been the smallpox or rather the big pox which is dreadfully bad here. Tell him I am going to take out a lot of fine things for him and perhaps a real gold watch which I can get here very cheap, only \$3.00 and warranted to go for years. However, I have not bought it yet and it will depend very much on his good behavior. I would like you to drop me a hint in your next about what would be nice for your mamma, something from \$2 to 6. I really don't know what to select. I can get many kinds of dress goods cheap here, but I am afraid of the duty and don't know what would suit her.

I am going to bring Liz some trifle if she behaves herself properly in Hamilton. Say nothing about it but select something nice for your mamma - the smaller bulk the better. Don't forget the size of your gloves and colors. I can get them here from 37 to 60 cents a pair, the very finest Paris - none dearer than 75 cents and excellent at 30 to 40.

I have now written a long letter and must go out for a walk and attend church somewhere. I will write a letter also to Mr. Alexander and the Sabbath School. Give my love to all friends and accept for yourself as full a share as you can appreciate.

Love to Liz and your Pa and Ma. Keep Liz as long as you can and then go with her. I have

great confidence in her comforting powers if she only keeps in good temper!

From your faithful husband and

K----- ever loving,

k----- Albert

k-----

k-----

Hotel de L'Universe

Brussels (Belgium)

Wednesday night, June 4th, '71

My own dear Maggie:

I feel that my second act on landing on a foreign shore should be to spend a few quiet moments with you - whose image seems ever nearer and your love more precious the farther I wander from your presence. The second act I say, for my first should well be and I trust always willingly is, to acknowledge his wonderful kindness and Divine love who with ceaseless watchfulness and infinite tenderness has watched over my wanderings and enabled me tonight to raise another Ebenezer to his love. Next to the thought of Him, sometimes I fear more than that of Him, the love of you and the thought of you is present to my mind; and I can assure you you might be in great danger of being spoiled, if you only could contrive to slip away from Hamilton on etherial wings and hover near enough to see and know all that goes on in my heart.

Well, I have got out of London at last, and I can assure you that means a great deal more than at first thought you might imagine. I say it with a sense of unspeakable relief - that I have got out of London. It seems almost strange to my own mind that I should feel so, but I cannot give you any adequate idea of the intense and intolerable aversion I found to London and anxiety of longing I came to have to get out of it again. I was only a week in it altogether, but it was enough to satisfy me. Such a world of magnificence and misery, of vastness and of vice, of finding a filth of disease and death on the one hand, and of affluence, wealth, gaiety on the other, this world no where else contains, and I hope to see no where else. One London - enough for the Universe. Of course, I have not shaken off the dust of my heels against it yet, for I intend to return to it, D.V., in the summer and call upon my friends at leisure and I don't wish you to intimate to them that I spent any considerable time there. Say that I passed through it hurriedly (as I did, for it would take a month to see _ of it) and that I intend to visit it in July. I suppose one reason of my dislike was that I was kept in it longer than I wished. I had arranged to leave on Monday evening, but found when just about to leave by the train, that the agent to whom I had entrusted the getting of my passport had bungled and neglected it and that I must wait a day or two longer. I had then to take a Hansom and drive 12 miles in search of Donald Fraser (the nearest minister) to sign a certificate of identity, and when I went he was not at home. However, I left a message and he very kindly sent it next day. I did not go to Dr. Edmond for he lived twice as far the other way. I got my passport late on Tuesday and left Tuesday evening. Another reason of my dislike I suppose was the great prevalence of the smallpox in London now, of which I seemed to get a strange and foolish dread, the only disease I ever dreaded. It was very wrong, but I could not help or understand it, and so I hurried away. I spent Tuesday, my last day in London, at the Crystal Palace, Sydenham, and it is not too much to say that such an exhibition the world has never seen before. It is the combined magnificence of every age and every land. I cannot now attempt to give you any idea of it, but will again. It is worth all London together. I do not mean the International Exhibition. That is at Kensington, and a very commonplace affair it is. The Crystal Palace is a permanent institution and exhibition, the result of English munificence and English art.

I went from London to Dover last evening, intending to cross by the night boat for Ostend, but when I got on board they told me they had just received a telegram that it was very rough and a wild easterly storm was blowing in on the Belgian coast, and up the English Channel. So I went back to my hotel at Dover and slept comfortably on shore. This morning about 9 I came down and got on board hoping for a better time - but alas for all human hopes. Alas for me and the 100 fellow passengers who accompanied me on the nasty dirty rickety Belgian boat; we were most bitterly disappointed. From 10 a.m. when we left the cliffs of Dover behind us, till 4 p.m. when we drifted into Ostend we suffered an age of misery which I hope never to repeat through the kind providence of God. Talk of the Atlantic. The Atlantic is a Paradise to the English Channel. Talk of the St. Lawrence where it is always either snowing or fogging, the St. Lawrence is a bed of roses to the North Sea. There we were, more than 200 I have said, mostly fine and fashionably dressed English ladies crowded into a little ship capable of decently carrying 30 and all for 6 hours - I was going to say "sick" but sickness is no adequate name for the horrors we witnessed and endured. Ere we were half an hour at sea the deck and saloons were one mass of basins and prostrate human beings, men and women and children vomiting away at the most awful rate until soon in the abandon of their misery they fairly lay down on benches and sofas, and thick as pigs, on the very floors reeking with abomination, and vomited without ceremony and without basins.

Well, finally when there was nothing more to expectorate or expel they went on straining and groaning until the place seemed like an hospital or a pig sty. I am talking of them in the third person as "they", but I am sorry to say that the few sober ones who held out for a while, of whom I was one of the last, at length caught the contagion of the horrible exhibit and went in for it too. Indeed we were fairly driven from deck for the waves washed quite over us and I was drenched through and through in a few minutes. In my wet clothes I lay on the floor in the lower cabin (for there was no where else to lie, and sitting or standing was impossible) for 4 mortal hours and a great brute above me poured the contents of his stomach behind me (I would have told him he was a brute if I had had the strength, and if everybody else had not been doing the same), and two or three ladies and a Catholic priest before me were similarly engaged.

Indeed at one time I was very sick and felt as if I could not stand much more, but fortunately we got in at last, and I have to thank God that I am so far little the worse for it. I had often heard of the horrors of the English Channel, but the half was not told. It gives me the jaundice almost to think of it yet. I shall have a kind of hydrophobia (water hatred) as long as I live. I have it down as one of the most earnest longings of my life to take you to this wonderful land and look with four eyes on the scenes which have only been half enjoyable when seen with but two - but certainly it is not one of my ambitions to take you - Eheu! - across the English Channel.

I came through Ghent by rail to this beautiful city, arriving by 9, by which time my wet clothes were almost dry, and such is the wonderful difference between salt water and fresh - I have not caught any cold by my ducking. I will now close, however, as it is after 11, and I am writing in bed and want to go to sleep. I will endeavor, D.V., to finish this in the morning.

Cologne, Hotel du Dom
Thursday, June 8th, 10 P.M.

My own darling Maggie:

It is in my heart to write a long letter to you tonight, and there is much that I could say, but I have been traveling on cushionless cars since 11 o'clock this morning, and I am so tired I hardly know how to hold a pen. Besides it has been pouring rain all day, and as I have been walking without an umbrella for the last two hours, and got drenched to the skin in that awful boat yesterday and

could not find a fire in Brussels to dry my clothes and have worn a pair of wet pants all day (for I only took one pair with me) you can be prepared to believe that I am not worth very much. Well if you think so you are very much mistaken. I never was better in my life. I have caught no cold and am in excellent spirits - only my bones are sore and my limbs and joints are very tired. Since I left that horrid London I sleep well and am well. And I send you a card of my weight taken officially for a penny at the Crystal Palace by which you will see that I am now 155 pounds in weight, while I find in looking back in my journal I was just 146 on the 15th of April the day I was examined by Dr. Mullen. Nine pounds in 6 weeks is not bad. I hope it may go on, and it is comforting to hope that I have had the worst of it so far. I have had very little rest yet or pleasure. The best thing I find is that my mind has resumed its old buoyancy and vigor. I can think and talk now and have got over that mental numbness which made me almost an imbecile the last two months I was at home, and which I felt like a weight of lead upon my spirit. I am feeling a returning confidence in my powers under God and I hope to go back better fitted than ever to do good in my own land.

So I have got at last to the banks of the famous Rhine, and am in the grand old city of Cologne, old as the days of the Romans and the most interesting city I have yet seen in Europe. The Cathedral is the finest in the world and I can give you no conception of its magnificence and vastness. It far surpasses Westminster Abbey or St. Paul's and is 900 years old. I crossed and recrossed the Rhine tonight, and must say it is the only thing of the kind I have yet seen in this hemisphere that is worth calling a river. The main bridge is built of stone with massive towers and is one of great magnificence and solidity. There is nothing equal to it on the Thames, and as for calling the Thames or the Clyde rivers, why we would not call either of them a good creek in Canada or America. They are very pretty, but O they are very pretty too. I almost got a sail up the Rhine for which I had not bargained. With my usual sang froid I stepped on board a little steamer lying at the wharf and began to inspect it under the impression that it might be the boat I hope to go up by tomorrow, but before I could say Jack Robinson she was away from her moorings and steaming away up the river. It was impossible to make them understand me, but I got landed at length and was only 10 silver groschen poorer for my smartness. Such are some of the many little incidents that may amuse you, and that I hope some day to tell you many of. This is a grand day in Cologne. The victorious German troops are reaching home and the city is welcoming them with true Teutonic glory. Bands are playing. Ten thousand black, red and white banners are flying in the air and 6 Brigades are passing through Cologne every day this week for their German homes. There is great gladness among the fraulein tonight and blue coats are interlinked with gay and bright gowns over all the provinces of the great Teutonia. I could tell you many laughable things about the ugly women, and the ancient bonnets, the great wooden shoes and the big eared boors and peasants, but I forbear. My letter is growing too long and I must remember that every letter from Germany will cost a good quarter of a dollar. So I must make them sterling and weighty within and give you something more than gossip about myself. I may just add regarding my own movements that I hope, D. V., to leave here tomorrow at 9 A.M., to sail up the Rhine to spend tomorrow night at Mayence or Burgen, and to reach Lucerne in Switzerland by Saturday night, not getting to Milan before Monday and not to Rome before the following Friday, when I hope to find one if not two letters from you awaiting me. I hope you are all well and happy. I hope my dear friend and sister Liz is with you and will keep near you.

Remember me lovingly to dear Bertie and Melville and give them a great hug for their papa. I can't trust myself to speak much about them or I would get very sad, but I pray God to watch over you and them as a husband and a father ever present, and in due time to permit us all the great joy of meeting an unbroken circle in our happy home once more.

I met in London young Johnny Richmond formerly of Ayr, and now in this country with his young wife. She is a nice little American girl better than she looks, and they have promised to spend a day with us on their return in September. I also met Mr. and Mrs. James Simpson of Hamilton now on a visit to Europe, and it seems like meeting an old friend. They are going out soon and will see you if you are in Hamilton.

I have written to Mr. McIntyre asking him to pay you and I know he will. The letter to him goes with yours. Perhaps he may show it to you. I have asked him to be very kind to you and I hope they all are. If not tell them I will look after them on my return.

I wrote to Mr. Alexander last week and will probably write to the Sabbath School from Rome.

If you see poor Howard tell him I have had no time to write any one and that I expect him to hear through you. I would like you to read to him such portions of my letters to you as are of general interest, and not private, and tell him I have not forgotten him or Louisa, but am too weary and busy as yet to write almost to anyone. Tell him I will write him a long letter soon that will do his heart good. I wish he was only here. How he would enjoy this wonderful old world.

I must not make this letter any longer or it will be arrested as a Communist document. I have not ventured near Paris yet you see. They have been shooting everybody lately and many an innocent Englishman has been butchered like a dog in these late awful horrors. It is now all over⁴ and thousands of English are there every day - but pestilence will break out I fear for the streets are filled with half buried dead. I have no idea of going to Paris yet for a month at least. Give my love to all inquiring friends and write me as long and often as you can. With 1000 Kisses!!!!!! for you and the dear children. I remain

Your ever faithful and loving
Husband, Albert

1. Franco-Prussian War
Frankford on the Mayence
Saturday morning

Dearest Maggie:

I could not get time to post this at Cologne. I send it from here this morning. Am leaving for Switzerland where I hope to spend Sabbath. Well and in good spirits; will write again from Switzerland, but do not be disappointed if letters are irregular for postal facilities are very few here.

Your loving Husband,
Albert

Basle, Hotel Swisse,
Sabbath Evening, June 11th, 1871

My dearest Maggie:

I intended to have spent a good portion of the day in writing to you, but time passes very swiftly and is now nearly bed time before I have been able to begin, and as I have to rise _ past 4 in the morning and leave by train at 5 I must not sit up late. I only rose this morning at 9 _ for I was dreadfully tired. I went twice to church, morning and afternoon. I walked into the country, dined at 5, and since then have been reading and thinking. I have had some very sad and lonesome moments today, and had a long struggle with my despondent and unbelieving feelings, and I have been a long time in coming to see again what I have so often seen before but what I so often lose sight of utterly,

that we have nothing to do but trust, and love Christ; that we must not have any anxieties for they all show that we love something else more than Him, and that we will have none if we only love him supremely. O how I have often longed to feel that I love him supremely, to realize the joy of having the heart filled with his love and nothing else. I do not know, however, that we shall ever have that feeling in all its fullness here. It is at best but a trying, an aspiration, an earnest desire and all of us can say, at least, I can say almost with tears

“Weak is the effort of my heart
And cold my warmest thought
But when I see thee as thou art,
I’ll love thee as I ought.”

I found much comfort and benefit from reading the 6th chapter of Matthew from verse 19, and Paul’s beautiful and comprehensive prayer, Eph. 3:14-20. The Savior connects you will see in that chapter in Matt. all our fears and mistrusts with our worldly thoughts, our laying up treasure on earth, our divided earth-loving hearts, and the true remedy is to lay up treasure in heaven, to get and ever keep a higher love to the heavenly - in short to know Christ and love Christ supremely. If we know him we never can mistrust him, and if we love him above all else then no earthly object can cause us an extreme anxiety. The true remedy for all our cares is in fact that beautiful prayer in Eph. to which I have just referred - and which I have been reading and thinking of in connection with the passage in Matt. The sum of that prayer is the one word “love”. It just means that we may love Christ and know His Love. It is a very fine passage and I have thought a great deal of it of late and I don’t know but it may very well form the subject of a Sabbath evening chat between us. I often wonder exactly what the apostle meant by “Christ dwelling in our heart by faith”. But I have lately come to see that it just means Christ dwelling in our affections. Christ loved, and you know what it is to have any dear friend in your heart. Their form, their features, their character, their goodness, their acts of kindness, nobleness, goodness are all in your memory and affections and engraven most tenderly on your heart. Thus I have you in my heart. I can assure you with almost painful fondness and I am sure I am thus in yours. Now it is by a kind of faith that this is so. We are far apart. We do not see each other, but yet we are no less present to each other’s love and actually indwelling in each other’s hearts.

Now let us just transfer all this to Jesus. In the same sense the apostle prays that Christ may dwell in our hearts - not actually present, but present to the mind and affections - loved, having a place in our tenderest feelings. And this he more fully shows by the words which follow “that ye being rooted and grounded in love may be able to comprehend, etc.” By which it is clear that he means by the prayer this one thing - the love of Christ - expressed by the beautiful and vivid figure of Christ dwelling in our hearts. O that we might realize this, to have Christ always in the heart. O it needs great “faith”.

It needs that we should read much about him and think much about him and it will lead us to do both. But it is something so hard that the apostle prays for us that in order to experience it we “may be strengthened according to the riches of his glory - with all might by His Spirit in the inner man.” It is a very strong expression. It means that all God’s glorious power may be put forth by his Spirit within us.

O that we might more earnestly and often send up this prayer for ourselves. Let us do so, my dearest wife; let us aim at being filled with the love of Christ and all the fullness of God. And then while loving each other no less - we shall love with less anxiety and sinful fear and have a store of happiness which will bridge over the sad gulf of transient separation, and reach forward into the infinite ages of a future eternity. I have said so much on this subject, partly because it is in pursuance of the vein in which I was when I began to write, and I always pour out what is in me at the time and nearest the surface - especially to you with whom I never know reserve; and also partly because I know you often have the same sad feelings and inward solitary struggles, and may be glad to know how your loving husband far from a single friend or even acquaintance sometimes is enabled to overcome them. The great secrets of a happy and holy life are the Scriptures and Prayer.

O how sadly and sinfully and foolishly we neglect them both. There is a world of comfort in the Bible and if sought with prayer and care we will always rise lighthearted and holier at least, if not happier. I hope you will read and ponder both these passages and let me know of any that particularly impress you.

I last wrote to you from Brussels and Cologne. I had not time to post it at Cologne, however, and had to carry it all the way up to Frankfort where I mailed it or rather left it with the Hotel Keeper to mail - as I left by the early train. I had a glorious sail up the Rhine from Cologne to Mayence and then by sail to Frankfort. The Rhine was a little disappointing at first but for the last 40 miles was glorious. The succession of cliffs and crags and vine clad rocks and hill sides and crumbling ruins of ancient castles and clustering villages was all that I had ever with my exaggerating imagination pictured. I have taken full notes of all its objects of interest and will have something to say about "Das Rhein" as the "Deutchers" call it when I get home. I got a good rest in Frankfort, so good that I missed the morning train and got into a scrape at Heidelberg in consequences - which knocked me up more than a week's traveling and quite disgusted me with Deutschland. I got on to Basle with difficulty last night but fortunately made the connections and was enabled to spend my first continental Sabbath in Switzerland. However, I had to pay \$3.00 more for my ticket than if I had got up _ hour earlier, and would have escaped the mortification of being put out of a train at Heidelberg by a roaring German guard, in consequences of having the wrong ticket (the wrong Billyez as he yelled out fiercely in Dutch) and losing it and having to buy another. However, the two tickets together did not amount to more or as much as I would have paid for the same distance in Canada.

The hotels here are very fine, much superior to the same price in England or America. I can get on at first class hotels here for at most \$2.00 per day. It will cost about this all over. But I fear it will be more in Italy. Indeed I know it will.

I have spent the day very pleasantly. I attended a service in the Old Minster (Cathedral) in the morning where a very eloquent, and to me, of course, very edifying sermon was presented in German to the children of the Sabbath School by an old Lutheran priest, with a cap on his head which he wore all through the service. It is a fine old building and I felt pleased to spend the first hour of my first Sabbath in Switzerland and the Continent with the children. I walked up the Rhine after morning service and spent an hour in quiet thoughts of you and home from 1 to 2 (8 at home), and returned into the city at 3, and attended English service in Old St. Martins Church (the Church of Erasmus) conducted by a Bishop whom I heard last Sabbath in St. Paul's Cathedral, London. I returned to my Hotel and dined at 5 on veal and Schaffhausen wine. By the way, there is a great deal of fudge talked about the cheapness and goodness of wine in this country. It is true a great deal is drunk and it is much cheaper than at home, but as to the good effects of it I am satisfied it is not so. I have only taken it a few times by way of experiment and intend to drink seltzer water or cold water instead.

It is a very animating scene to look out of my hotel room and see the crowds of Swiss peasants sweeping by, and hear the loud ring of their merry laughter and the roll of the measured marching songs as they pass in hilarious groups home from their Sunday holiday. It is so different from anything you ever saw that it does one good to see it. They are a happy race - free as their own mountain air, and while not burdened with seriousness, are chiefly Protestants and not a bad set. I have not seen one bad looking woman on the streets of Basle, or one drunk man in all the Continent yet.

Of course the scenery is very pretty. All day yesterday I traveled along the mountains of the Black Forest and today the great Jura range are visible in the distance. But I am only on the outskirts of Switzerland yet. Tomorrow night I hope to spend on the summit of the Righi - the most glorious mountain scene in all Europe. And the next day, D.V., I intend going on to Italy by the St. Gothard Pass through the land of William Tell. I will probably spend Tuesday night on the top of Mount St. Gothard and by Wednesday be in Milan. Thursday and Friday in Venice, and Saturday I hope in Rome in time to get at least two letters from you.

By the way, before I close this I wish you would send me to London copies of the photographs of our family including yourself for Mary Russell Jennings, and I wish you also could for the McCallums. It can come the same time as you send me the Draft, and won't cost much for postage. I promised them to Mary and they are the cheapest thing I can give her and the McCallums will appreciate them very much.

I must now get to bed, as it is 11. Give the enclosed note to Bert and my love to your Pa and Ma and especially Lizzie of whom I often think and always as one of the family. I often get comfort from her photograph and I hope she will show her gratitude by being very kind to you.

With a tenfold measure of fervent love to you, my dearest,

K-----

I am your loving husband,
Albert

Venice, Friday Evening,
June 18th, 1871

Dearest Maggie:

I last wrote to you from Basle on entering Switzerland, a week ago already, and I have been wishing to write every day since, but have been hurrying through with my journey so fast that I have not had a moment, and besides I was anxious to reach some kind of settled destination before I wrote to you again. I thought to have been in Rome tonight, but instead it is only tonight that I have arrived in Venice. In one respect at least my ideas of Europe have undergone a vast revolution, and that is in respect to the dimensions of the country. It is I can assure you no small plot of ground as the Canadians talk of it as being, but a vast busy world. I am but skimming along one of many routes I might take and have not delayed long at any one point and yet it is two weeks since I left London.

I am still only in Northern Italy and it will be next Tuesday at the soonest ere I can expect to be in Rome. I have had a very interesting and eventful week since I wrote you. I am so much bewildered by all that I have passed through that I can scarcely begin to tell you about it in any kind of order. I have tried to sketch hurried notes as I passed along, and will try and reproduce them some day when I get home. Meanwhile I might say generally that I left Basle on last Monday morning for Lucerne, sailed up the Lake Lucerne to Visgnau, went up to the top of Mount Righi (7000 ft. high, a mile and a half) by rail in a veritable steam railway up the mountain side, stayed for the sunset and came down at dark - spent the night in the little village in a queer hotel where they could not speak a word of English, left next morning at 5 for Fluellen, the land of William Tell, passed the place of his birth and death to where he shot the apple from the head of his son in the pretty village of Altdorf. Took the Diligence (Stage Coach) at Fluellen for the pass of St. Gothard and rode 82 miles that day (Tuesday) over the Alps, (7000 ft. above the sea) through piles of snow 15 to 50 ft. deep, over awful gorges and ravines which you would shiver to look at, and down steep declivities, where you would have gone clean mad before 10 minutes were past, trotting down and sometimes galloping around corners, over precipices 100 feet high - down a descent far steeper than the Hamilton Mountain. At last we reached the Valley of the Ticino and were in sunny Italy. The last 4 hours of the ride from 6 till 10 o'clock till we reached Bellinzona were inexpressibly delightful. We were in a new and glorious world and the beauty and the balmy air of Italy were wondrous - her skies above us, and her verdure at our feet. I spent the night at Bellinzona and started next morning for Magadino on Lake Maggiore and sailed down to Arona. It was the finest sail I ever enjoyed. I can give you no idea of the magnificence of this loved lake - studded with its fairy Borrowmean Isles and surrounded with its vivid landscape of towering Alps and verdant slope and ruined castle and marble palace. From Arona to

Milan where I arrived on Wednesday and spent that and last night. It is well called "Grand Milan". It is a city of marble palaces and magnificent churches. I spent yesterday in exploring its glories and was fortunate in being present at a great Te Deum service in the grand old Cathedral probably the most magnificent church in the world.

Leaving Milan this morning at 11, I traveled through a beautiful country under the Tyrolean Alps through the fine old cities of Bergamo, Brescia, Verona and Padua, and past the battlefield of Solferino and Arcola to Venice. It was a fine day, and the scenery was grand. On one side the plains of Lombardy stretching for miles in one unbroken level; on the other the snow capped Alps in the distance with their base covered with a fair panorama of forest and vineyard and picturesque villages.

But O the heat of this atmosphere and this Italian sun is awful. I never felt any heat to compare with it. The nights are cool and here in Venice we have a cool sea breeze, but the day and especially the day in Milan is dreadful. And what must it be further south at Rome. I intend hurrying on, D.V., on Monday and Tuesday and staying less than a week there. Naples, I understand is not hot, as like Venice it is on the sea; as also Genoa and Leghorn which I also expect to visit. I hope to shorten my Italian stay so as to get to Geneva by about the 30th of June and London the 10th of July. In that case I will be able to rest in Scotland a fortnight or so before going to the Highlands. I am, however, feeling remarkably well. Much better than I could expect when I consider the immense amount of fatiguing travel and heat I am undergoing. In fact I have not had a day's sickness except seasickness and heart sickness - I mean lonesomeness - since I left you. But I am weary traveling. I feel it is a great duty I owe to the future and it will be worth more to me than words can describe (if spared) for many years to come. I visit every place with a solemn and religious sense of responsibility for the privilege enjoyed, feeling that if I neglect anything which I can turn to good account I shall bitterly repent it when away from these scenes which probably I never shall be able to visit again. Scenes that are rich in a thousand historic and sacred associations and fraught with a wondrous power of which I could not have dreamt to stimulate and rouse the mind to new thought and life and energy.

I feel 10 years the better already although I will need many months and years to follow up and digest and improve all I am seeing now. Venice is a beautiful city. I was disappointed when I got into it at first but not when I got into the Square of St. Mark - the grandest in the world, I suppose. The Italians call Venice "bella Citta - bellissima Citta", "The fair city, yes the fairest of all cities." It is amazing the gorgeous adorning of these Italian churches. Ceilings flaming with gold mosaic - paintings made of inlaid gold - floors paved with many colored marble, diamonds none more than 2 inches square in real mosaic patterns - so smooth that you have to walk as on ice. Windows melting the sun's rays into a thousand wondrous tints. Altars flashing with pure gold and silver and wondrous tapestry embroidery and carving. Hundreds of candles flashing back their beams from precious stones and golden ornaments, thousands of sculptured figures (the Cathedral of Milan has 7000 full sized sculptures on the outside alone) and 100 priests in gorgeous vestments chanting their imposing ritual, while paintings on paintings by the best masters fill every nook and corner - frescoes stand out in living vividness from every chapel and ceiling and crosses, tombs, monuments and relics dazzle and bewilder you with their number and magnificence.

I have not been much through Venice yet but took a walk around the Square and through the Cathedral. I intend, D.V., tomorrow to visit the churches and palaces - I could not resist the temptation of investing a few francs in little souvenirs and mementos which are very numerous and beautiful here and which though not dear are yet very dear from the fact that they are for you. I shall, however, not lead you to expect that I can afford to bring you more than a very few very small trinkets for this land is, as I feared, a very expensive place to live and I shall not take much money back with me from it I fear. However, I shall not care if I get home decently and honestly for it is worth it all.

I sometimes meet with pleasant friends. Last evening I met in Milan a Mr. Perkins formerly of Toronto, an intimate friend of Mr. Ferguson of Ferguson Ave., Hamilton. We happened to meet in a café where I was trying in bad Italian to get a glass of soda water, which by the way is the most wholesome drink here, and much better than wine.

You would be astonished to see the quantities of wine drunk here. They set down a pint bottle at dinner to everyone and it is almost invariably finished. Indeed I have done it myself several times, for it cost nothing at the table d'hôte, but it is poor stuff, and I never could say I was better or worse for it. I find my temperance principles the most pleasant yet, and with the force of a good habit I am happy to say they seem naturally to stick to me.

It would amuse you to give the bill of fare at our table d'hôte yesterday in Milan. I forget it all but this is some: 1. Soup - made of short bread. 2. Liver with bread pudding pies done up in little paper saucers as dressing. 3. Green beans and butter by themselves. 4. Lumps of beef with macaroni and a kind of sweet potato. 5. Stewed chicken and salad with potatoes. 6. Ice cream and confectioneries. 7. Cheese. 8. Cherries. 9. Sweet cake. 10. Nuts and raisins. These courses all followed in order.

I confess it was not a bad dinner although a little mixed. It was easier to eat than to digest, but one gets used to everything and in Rome I do as Rome does in all things right. After all there is no great difference between all the countries in the general fundamental matters of life. The ladies here are some of them very pretty and dress beautifully. They wear no bonnets but only a black lace veil thrown back over the hair loosely, which (the hair) is worn in high frizzes thrown up and back over the brow giving a very fine appearance. The gentlemen are even handsomer. I have seen some splendid looking men in Italy, and I have formed a very high opinion of the people. They are very polite, dress well, live pleasantly, and do not show any of their bad qualities openly. The cafes and squares are thronged every evening by hundreds of both sexes drinking their evening refreshment which generally is something very simple, often coffee, or lemonade.

These rooms are visited by magnificent strolling violinists and guitarists and I have heard some most magnificent performers, playing in the cafes for a few sous or centimes from the public, who could make their fortunes in America in a few months. Art is certainly at a discount here. The very lanes and alleys and garden walls are frescoed in magnificent styles, and you can read scripture history in the old towns of Italy on almost every wayside from the hand of the first Italian masters.

I am very anxious to get to Rome, mainly to get your letters. Just think, the last letter I got from you was dated May 17. Just a month ago. I am sure there must be at least 2 in Rome now and I hope to read them in two or three days more. O it is a great gleam of sunshine in my lonely wanderings when I thus lift the curtain and get a glimpse across the Atlantic into that dear circle which seems ages separated from me already. You cannot think how isolated I am. I have not seen an English paper for a week. I seldom meet an Englishman. I live alone and yours is the only loving earthly voice that breaks the silence of my life. It needs not a little perseverance to go on in such a life, and yet through a very loving divine Providence I am pushing on more from a sense of duty and a desire to improve this grand opportunity for future usefulness than anything else.

Daily at (your) 8 A.M. I meet with you in prayer. It is getting later and later for me. It was 1 in London; it is 2 here. It is often a strange thought to me that as I am getting up in the morning you are all sound asleep at home and my spirit often seems to go forth to you all in prayer that He who cannot sleep may gently overspread you with his covering wings. And now while I write at 11 at night you are preparing for your evening meal and by the time I go to bed about midnight, I often think of Bertie and Melville as they go to their bed about 6 or 7 o'clock (the same hour as my 12) offering up their sweet evening prayer for their papa across the sea and silently joined, I have no doubt, by the loving wife and mother who is nobly trying, I am sure, to fill the place of two parents to those dear children and especially in leading them to a Savior and his love. God grant her His Spirit, His help, His comfort and love.

And now my darling wife I will say goodnight at present, and hope to finish this in the morning.

I am ever your mindful and
loving husband,
Albert

Venice, Saturday Evening, 10 P.M.

My dearest Maggie,

I gladly sit down at my pleasantest daily task to say a few words more to you, although I fear if I do not write better you will say the pleasure is all on one side as you will not be able to make out my meaning. However, you must excuse very much from a foreigner as I now am, and remember the peculiar circumstances in which I am placed, the haste in which I have to write my letters to you and my natural desire for your sake to say as much to you as I can.

I think you would admit that I have indeed been a bad correspondent. When you think of my immense distance from you and the difficulties of postal communication you have been well supplied with letters, at least if all I wrote have reached you regularly. I do not know how it will be about the postage of these as I prepay all that they will take here, but I dare say they will charge you over again for the postage from New York to Canada. I will not send this away till Monday morning when I leave here, D.V., for Florence and Rome; so that you will know that I am on my way to get your letters. It will take me till Tuesday night to get to Rome and another day to Naples.

I was glad tonight to meet a young doctor from New York, a very quiet decent young fellow who is going the same round. So I will have company I trust from this on for the next fortnight or so, which is very pleasant I can assure you even if the company were not altogether perfect. But this I think will be very agreeable company. His parents are most excellent and respectable people and his father a physician in New York. There are a great many Americans in this country and one gets very exalted notions of America here. In fact I have not seen a city yet in Europe equal in several of the most important respects to New York or Montreal, save only as regards antiquity and historical associations and churches. Certainly there is no public park in Europe finer than Central Park, New York, or Prospect Park, Brooklyn. And there is no city in the world with the fine commercial advantages as New York and Montreal. Far the finest city I have yet seen in Europe is Edinburgh. It is the only one that did not disappoint me. Of course, Venice is very pretty and very romantic, but _ of it is romance. Its water streets are dirty lagoons, receiving all the filth of the city. It has no streets for fine private residences. Its palaces all wear the look of decay with a few exceptions, if you take out St. Mark's Square, certainly very grand, and the Ducal Palace and about 20 churches and _ dozen palaces, it is a very battered and torn affair. However, it certainly is very unique and unlike anything else. Half the people in Venice never saw a horse. Such a thing is unknown within it and the only ones in the city are 4 fine brass ones on the top of St. Mark's Church. There are not even any toy horses in the shops for children, for the Venetian boys and girls are strangers to them.

Tell Bertie I have got a gondola for him if I can only carry it home safely. But I must leave you for tonight with a fond kiss - and a loving Good Night.

Bertie

Venice, Sabbath morning

Dear Peggy:

It is a bright and beautiful morning and I am in excellent health and spirits. I must confess I had been getting a little down hearted and lonesome. I am, however, pretty well acclimatized and hope to enjoy excellent health even in this burning clime. I am going to church this morning to hear if possible a good Presbyterian sermon and in the afternoon I intend to write a little more to you, and also letters to Howard, father, and Mr. Alexander. I must take my pen now to say "Good Morning" to you, and will finish this tonight, as I leave at 6 tomorrow morning for Padua and Florence on my way to Rome.

Afternoon

I went to church this morning in a gondola. We searched half an hour for the Presbyterian Church - in vain and at last went to the English Church. There were 38 present (there were only 11 in Basle last Sabbath) but had a fair sermon from the chaplain, but a miserable ritualistic service. Such an exhibition of lamps and crosses and bowings I have never seen before in a Protestant Church. One would think they had enough of this sort of thing in R.C. churches on a far grander scale. However, like a hungry man enjoying his crust of bread, even if the butter is bad, I enjoyed it very much on the whole, and as I sat down, the words of the Psalm came over my soul with touching power, "I was glad when they said to me, let us go up to the house of the Lord," and I read the whole Psalm. Thinking of the home church my heart responded with deep sincerity to the verse, "Now for my friends and companion's sake, I will say peace be within thee." I spent a very delightful half-hour with you today; I was much comforted. I was very down hearted last evening and read the 57th Psalm with peculiar delight. Read it for your own sake and mine and you will find it precious.

I think I never more felt how blessed it was to have the Sabbath before; but alas the Venetians have no Sabbath. The stores are all open and the business of life goes on, or rather I should say the pleasure of life, for this is a city of pleasure and the cafes are fuller and the crowds gayer than ever before. The flower girls of Venice of whom I have heard but whom I never saw before are here in considerable numbers. They are the demi-monde of Italy. They are nicely and modestly dressed, generally in pure white muslin, and come up to you with a bunch of bouquets and offer you one. If you should offer to pay her for it she would refuse money. It is the badge of her profession, and if accepted would lead to further arrangements if you chose; if not she would probably pass on, but feel you had dishonorably cheated her. It is a very pretty introduction to a very bad business, and so quietly and modestly done that no simple stranger would suspect till he was in for it. Of course, I had heard of the thing before and escaped being compromised, and only looked on the spectacle with mingled amusement and sadness. They accosted me twice this morning, but of course I paid no attention. But the next minute I saw the same girl walking down the street with a young fellow who looked like an American. They are not as a rule pretty but far from ugly and have none of the impulsiveness or impudence or glaring colors we generally associate with their class. They wear high-necked dresses and look modest and quiet and go away quietly when refused. The saddest thing is the quiet way that they go about it as a matter of legitimate business and nobody looks at them with surprise. It was sad to think that they had grown so hardened by sin and the demoralized public opinion of the country that they seemed quite unconscious that it was sin. There is a sad corruption and rottenness in the moral and social life of all these countries, and Germany is little better. I am told Heidelberg is the worst place in Europe and the most intellectual. It is the seat of a great university and the students are utterly depraved. No parent could do worse than send his son there.

My program from this out is somewhat as follows. God willing, I will try to carry it out pretty accurately as I have no more time to spare at any point. By looking at it you can trace my progress pretty exactly.

		(Sabbath)	
D.V.	June 19-20 to Rome		29-30 Naples to Pisa
	20-26 at Rome		30-31 at Pisa
	26-29 at Naples		
July	1-2 at Florence		11 to Paris
	2 to Genoa		11-14 at Paris
	2-4 at Genoa (Sabbath)		14 to London
	4-6 at Turin		15-21 at London
	6 Turin to Geneva		21-23 at Glasgow
	6-11 at Geneva & Mt. Blanc		23-26 at Greenock & thence to Berne & back to Geneva to spend the Sabbath
			27-Aug 2 to the Highlands. Spend Sabbath at Inverness
Aug	2 Inverness to Greenhill by Sterling		15-17 At Greenock on way to Ireland
	3-6 Greenhill (Mary Jennings)		18-20 at Dublin
	6-9 Edinburgh where spend Sabbath and preach for Dr, Candlish		20-24 at Belfast where 25 To Derry 25 Sail, D.V., from Derry - if to Quebec
	9-15 in Glasgow where spend next Sabbath, 14 th		

If to New York will take Ireland the other way from Belfast; to Dublin and sail from Dublin. I can assure you, my darling, I wish the last article in this program was come. But patience and trust and we will not be sorry some day. This, of course, may be somewhat altered by circumstances but I trust not much, and if you copy it out you can have a pretty definite idea of my movements for your own satisfaction and to any friend who may wish to meet me here. I may shorten it by a week as I would like to leave by the 18th of August, but I don't see where I can possibly cut a week off.

I hope you will be able to let me know definitely in one of the letters I expect at Rome, or at least in the one I receive at London, where I may hope to meet you if you do not care to come down as far as Quebec alone. You might wait in Montreal and I would meet you there. Quebec is hardly worth seeing, being narrow in the streets and dirty. And the sail down and up being at night you see almost nothing. If you would not be afraid, however, to come to Quebec it would be a great pleasure to both, although I think you would prefer to stay in Montreal. If you say New York, all the same to me. But I hope to hear in due time. And now while I write (5 P.M.) you are all gathered together in the House of God. My heart is with you in the dear old church to me the most interesting I have yet seen. Remember me most kindly to all our friends and flock, and your Pa and Ma and Lizzie with great kindness. By the bye I wonder if your Pa really is on the ocean now. It would be a great joke. I only hope a true one. Wouldn't I soon visit old Ireland to see him!

Meanwhile I just close this or it will be too heavy. So with a thousand kisses
XXXXXXXXXXXX to you and the dear children. I am, my darling Maggie,

Your ever affectionate

Bertie

Hotel De Altemagne,
Rome, 20th June, 1871

My Dearest Maggie,

I have just arrived in Rome and just received your two letters, dated respectively May 25 and June 1st. I feel exceedingly thankful and much comforted. Few can understand as I now do how "sweet is good news from a far country". I did not receive your letter without first experiencing a little trial of my faith and patience. When they first examined they told me there were none. I made him look over them again and examined them with him and again he said there were none. So I went away disappointed and surprised. I did not leave, however, for I know these Continental fellows needed a little shaking up. So I went to another clerk and he referred me back to the first. I then tried to find some clerk or officer who could speak English, but in vain, so I returned back to the first fellow again and wrote my name down distinctly on a card, and lo immediately the letters were forthcoming, although I had given him my printed card before. I can assure you I did not grudge paying the 160 centimes postage he charged for the three - and was soon away with them. I drove back to my hotel, having driven direct to the P.O. from the train, and I read your letters with great satisfaction and joy, especially the last written after you had received mine. I see you have been cheered up not a little and you will now receive letters regularly up to the date of my return. As for writing of course, it will be no use to write any to me after the 10th of August, as they will not reach me here later than the 24th or 25th, that is if I sail when I propose.

I cannot now notice all the contents of your two letters, but will refer to them again. Tonight I am tired and suffering from a sore eye and shall not therefore write much. I took away a relic from the Compagna of Rome in the shape of a grain of dust or sand which has stuck in my eye so sharply that I have been shedding unmeaning and unwilling tears ever since. I cannot get it out so I shall go to sleep and let the eye have rest or it may be disagreeable. I will only say that after two days traveling I have got safely here from Venice. I have passed through a delightful country surpassing far any part of Italy I have yet seen. I have had splendid weather, clear and cool and refreshing. And I have visited the two most interesting cities I have yet seen - Florence and Rome. Florence is a beautiful city, a queenly capital infinitely superior to Venice and much finer than Milan. I spent last night there and intend, D.V., to spend two or three days on my return. And now I have just entered Rome - grander still. It fully equals so far all my expectations. Indeed in some respects it far surpasses them. It is indeed a glorious city - the city of the Caesars, the city of the Martyrs, the city of the Popes, grand in its modern architecture and modern streets, with its rich and magnificent architecture, its splendid squares, its infinite art, its spacious gardens, its beautiful stores and busy crowded bright thoroughfares and grandest of all, in its ancient ruins and ancient monuments. They are vast and overwhelming beyond all my anticipations. I came in at sunset. I saw the sun go down amid the Appenine in true Italian amber and gold. And I came into the city just as sombre dusk was gathering around the old ruins. For miles and miles we passed through them on every side, solitary, silent, vast, majestic, crumbling into decay - but grand even in their ruin and I felt that even if I had seen and felt nothing else than the impressions produced on my mind today my toil and sacrifices had been repaid.

Naples, Washington Hotel,
Wednesday night, June 21, 1871

My Dear Peggy:

You will see that I am at Naples the most distant southern point of my destination, and now I hope to feel all the time that I am working homeward and not further from home as I have felt

hitherto. I do not think I will stay long here. I arrived tonight and shall perhaps leave tomorrow night or Friday morning. I am somewhat disappointed in Naples and there is not much which I shall stop to see except Vesuvius - Pompeii - Herculaneum and the Museum, and these all I think I can see tomorrow. The country through which we came is very fine - wonderfully luxuriant and long gardens of oranges, lemons and fig trees and olives. But the bay is hardly as fine as I thought, though certainly very beautiful.

Vesuvius is now very active, smoking away by day like a great cauldron, and by night as I look from my hotel window I see a long line of fiery lava running from the summit far down the mountain side, while a luminous cloud of glowing brightness hovers above the crater. I do not think I shall attempt to climb to the crater. It is too fatiguing and perhaps not altogether safe now as they are apprehensive of a great eruption soon from the unusual activity of the volcano.

The ride to Naples was most interesting. We passed through lava mountains, and pretty villages and mighty ruins and vast monasteries, aqueducts, walls and towers, past white harvest fields where barefooted men and women, tawny as savages with their white tunics, bare legs and red picturesque looking caps, were slowly and lazily reaping with the primitive and old fashioned sickle the heavy wheat. Here a field had been already harvested and the Neapolitan peasant with his white fat lazy bullocks was turning the fertile furrow - preparatory to another, to be followed by another crop this season in this marvelously productive land. There a group of boys and girls are pulling up the cockle from among the grain as angels shall the tares from the wheat in the world's great harvest field at last. There a lot of sun burnt children all playing in the flowery field. Now we pass a picturesque team consisting of an ass and a horse, or a mule in the middle flanked by a donkey on either side. Here a single ox or heifer is yoked to the rude wagon with its great bumping pole. Here we pass an old ruin telling of hoary antiquity and departed Roman glory. Here a cemetery surrounded by solemn looking cypresses. Here a hedge of cactus runs for miles in great magnificence, flourishing in the open air. And now Vesuvius appears in view with its floating clouds of smoke and now the domes and towers of Naples appear in the vista, and now we are in the close green crooked crowded dirty streets of the largest, richest, queerest, most characteristic and most picturesque city in Italy.

Rome, June 25th, Sabbath Evening

My own dear wife:

I am back again at Rome and take up your unfinished letter to complete it for mailing in the morning. I got here on Friday evening but too late to write, and last evening I was too tired. Today I have been spending my first Sabbath in Rome. It has been a terribly hot day, as also was yesterday and I do not wish to stay long here. I hope to get away on Wednesday for Florence. I have already seen much of Rome and two days more, if I am well, will give me as good an idea as I wish to have. The ancient port and the old ruins surpass all my expectations. They are unspeakably grand and tell how vast and proud a city the Imperial City of the Caesars was. But they tell how swift and how strong and how terribly severe was the avenging hand that struck down in Almighty wrath and everlasting ruin those bloody hands which smeared the Coliseum with martyr blood, and glutted the savage tastes of proud Romans on high holidays with the spectacle of thousands of Christians fighting with hungry lions. As I look upon these old amphitheaters, I cannot help saying, "A ruin - a stupendous ruin, but thank God, a ruin." I have visited already some fine churches, and hope to get through with most of the churches, D.V., tomorrow. St. Peters, the great Cathedral, I have visited 3 times already and I must say the more I see of it the more I must admire it.

While at Naples I went to see Pompeii, the most wonderful spot I have ever visited - an excavated city of old Rome, buried in an eruption of Vesuvius in the year after Christ 79, and lying for

18 centuries under 25 feet of lava. This has recently been removed, and now the city dug out of the rock lies open with its streets and temples and houses, silent, solitary, uninhabited - a city of the dead. They also found in stone many human forms surrounded and encased in lava, the form perfectly preserved and lying just as they died. One touched me very much. It was the petrified body of a woman enceinte (pregnant) lying with the shape perfectly developed, the arms held up as in horror and helplessness, and on one finger was still a ring all surrounded with lava rock except the jewel which seemed to shine out from the midst of the petrification. Such a sad solemn story as it seemed to tell of helpless, hopeless mortal agony - two deaths at once - O, it was sad, and as I gazed and gazed the tears started to my eyes and I turned away. There are many such. Vesuvius is a terrible neighbor and it is now smoking and fuming away quite excitedly and may overflow in a similar eruption at any moment. I was glad to get out of Naples. Such a concentration of tropical heat, and Italian filth and misery and poverty and beggary and laziness and vice I never saw before, and was not loath to leave behind me, I can tell you. It is a great city of 600,000 inhabitants, but I was disappointed in its far-famed beauty.

I have been spending the Sabbath in Rome, but oh there is no Sabbath here. It is the capital of the Roman Catholic world but it is the most ungodly, Sabbath breaking, worldly looking place I have ever seen, and there is more vice and lawlessness and brigandage in Rome today than in all the rest of Italy. As I look at the sad spectacle - the busy streets, the open shops, the crowds of laborers, the busy cafes, the profane and ribald mobs, the empty churches, and the very priests playing ball with the boys as I saw them tonight in the public park, I ask myself the question - Is this all Roman Catholicism has done for the world and for Rome? Thank God, its day is past. Like the floor of St. Peter's which I walked over this morning and admired its grandeur and its incomparable marble mosaics, but heard as I passed on the hollow sound that reminded me that I was treading on a hollow thing - full of graves below - of dead men's bones and all corruption. So the Church of Rome is grand but false and hollow, a glorious show, a gilded, sculptured painted magnificent shell. Here people ask for bread and she gives them in her magnificent Cathedral a "stone"; and now disgusted and hardened they don't even ask at all. But thank God her day is done - Pius IX is now virtually a prisoner in the Vatican, and Englishmen and Frenchmen are likely to be mobbed in the streets of Rome because of the suspicion that they have been Zouaves in the army of the Pope. Once I dare not have written as I do tonight or I might have been a prisoner tomorrow - my letter searched and my rashness punished. But now this day is over and Rome is free and the greater danger is in seeming to be a possible former supporter of the Holy Father.

I spent a very happy Sabbath. I was not in time for the English Church in the morning, but attended it at 5 and thought that the same hour (11 at home) you were all assembled at home. I read a good deal. My mind naturally turned to the story of Paul's journey to Rome and I read the last chapters of Acts and the Epistle to the Romans. I thought much of you all and had some pleasant times of quiet devotion. I read and sang with a great comfort the 56th Psalm, and Ps. 110, 112, 113, 115-v. 10 to 14. O these continental Sabbaths are welcome and blessed to me as a green oasis in a burning desert.

I hope you are all well and happy. I can only hope for I know but little of you, but I leave you with all confidence on a Father's bosom. I trust to receive another letter from you ere I leave Rome, perhaps on Tuesday.

I am very well indeed, especially when I think what I have come through, and I hope to get out of Italy in about a week none the worse for it and somewhat the wiser. But I will now leave you for tonight and hope to finish this in the morning.

Monday morning

My dear Maggie:

I am up and well and just starting out to visit the Vatican and churches. I hope to see most of these I can for today. I am really making hard work of it and doing in a day what others take 3 for,

but it is the wiser course to get out of here as soon as possible. I send this off to you hoping to send the next from Geneva and the next from London. I wrote to Mr. Alexander and the S. School yesterday, and you will hear or see it I suppose. Remember me to all friends and write me often. I hope soon to hear your plans about going to Montreal and meanwhile with love to you a thousand times over, I remain, dear Peggie,

Your affectionate Husband,
Albert
XXXXXXX

Hotel Metropole,
Geneva, Switzerland.
Sabbath, July 2nd, 1871

My own dear and ever remembered wife:

Again I can enjoy the privilege, to me a great one, of sitting quietly down to write to you, and again I have had the still greater privilege of receiving a letter from you. I expected two, but am very glad and thankful to get one, and to hear above all that you are all so far well and in circumstances of comparative comfort. I have had a great deal of anxiety lately about your own health and all the more since receiving your last two or three letters, from which it is very easy to see that you are feeling very much wearied and worn and indeed I am very sure overworked and over worried. Indeed, I feel almost ashamed of myself to be away here spending so much money while you are toiling at home and as much in need of a rest as I. However, I do not think it is likely I will undertake such another expedition for many years, and never again I hope alone. Some people may call it pleasure, but I can assure you it has been mainly a sense of duty that has kept me up, and one for which I would have given up in despair long ago. It certainly has its pleasures and excitements and immense advantages, but it has much toil, danger, risk, annoyance, suffering and loneliness.

A circular tour in filthy Italy in June and July extending through Milan, Venice, Padua, Bologna, Florence, Rome, Naples, Leghorn, Pisa, Parma, Moden, Genoa, Alessandria, Burin and Susa is an undertaking that I shall never recommend to a friend in search of rest, health and recreation - although certainly rich in a kind of interest and much useful observation and experience. And it is one which I am humbly and profoundly thankful I can say I have accomplished safely and successfully. The winter is the only time to visit Italy comfortably. The summer sun is insufferably hot. The midday sun has a peculiar prostrating influence unknown in any other country. They say in Rome that only Englishmen and dogs are seen in the streets between 12 and 3 o'clock in the day. It never rains and the filth of the cities and the habits of the people are most offensive and disgusting. Indeed now that it is over, I may say that I went into Italy and through Italy not without a good deal of anxiety.

The day I reached Naples I felt quite ill and the next day my whole face broke out in dark purple spots. Also my hands and limbs. They went in again but returned at Rome and I have a good many of them yet. Indeed I thought at one time I was going to have an attack of a score of boils or else the small pox, but through the kindness of an overseeing Providence, but for whose presence I would have sunk altogether two or three times, I have been wonderfully preserved - and now I am - thank God - out of Italy and feel as much like giving "three cheers" as when I got out of London.

I am now, as you will have already observed, in Geneva where I was anxious to spend the Sabbath, and am feeling very well although very tired with much hard traveling. I left Rome on Wednesday and arrived here last night. Stopped on the way at Florence and Pisa, Genoa and Turin.

I came over the Mont Cenis railway through Piedmont and Savoy by way of St. Michal, Chamberry and Culoz which you will see on your map. The railway comes right over the mountain, rising to a height of 7000 ft. above the sea - a wonderful climb for a steam railway on a gradient as steep as one mile in 12, and by the side of precipices so high that we could barely see the little stream that rushed white and foaming through the narrow gorge below. The scenery was at once exquisitely sweet and awfully sublime. Here vast caverns, immense crags, bare gigantic cliffs and snow crowned mountains thousands of feet high - some crowned with green far up, some naked and bare to the snowy summit. Some crowned at the top with glittering glaciers. Some lost in white misty clouds and some diversified by white cascades, while on the outer side spreading for miles in almost unearthly loveliness lay one of the sweet valleys of Piedmont, dotted with villages and houses, cut into thousands of many shaped and many colored sections by the patches of fields, of vineyards, trees, corn and meadow land, while winding up through it like a coiling and winding silver thread the valley stream pursued its fairy course until lost in the distance or the curve of the glen and the meeting of the hills. The magic colors, the radiant richness of the trees and field and forest, the immense distance below us and the contrast with the savage grandeur that frowned down upon the scene from a hundred surrounding and lowering Alps gave the picture a fascination that it would be folly to attempt to describe. It was the sweetest thing I have ever seen. Through such scenes repeated in new forms every moment we traveled all day, toiling up and gliding down the mountain side behind the groaning and puffing engine and feeling that were anything to give way, were an axle to break, were a brake to fail and were an embankment to slide - were an avalanche to sweep down, were the train to upset in sweeping round short curves and circles not 50 yards in dimension, we would, I was going to say, be dashed to fragments hundreds of feet below, but rather the friend would be fortunate that would ever find a splinter or a bone or fragment as a relic of what we once were. But nothing went wrong further than a slight accident in the descent which was soon repaired and we got safely to Geneva at 11 at night, having left Turin at 5:25 in the morning - a good day's work, and you will wonder to hear that I am feeling as well as ever after it all and not only so but after having the previous day traveled all night and day without changing my clothes or getting out of the cars, and leaving Florence at 10 on Thursday night and reaching Genoa at 12 on Friday noon. It was rather too much for me, but I was anxious to get to Geneva on Sabbath without traveling on the Lord's day - a thing I have never done yet since landing in Europe, although all the trains run as usual and are fuller than on any other day and the post offices are open as at all times. Even here in Protestant Geneva, the city of the Haldanes and the Reformation I got my letters the same as if it had been Saturday, and out of my window I can see across the street a party of laborers busy at work, plastering a house while the busses run to and from the train; and the streets are filled with traffic and travel and the shops open - I am sick of Europe's moral and religious atmosphere. The old world is going fast to the devil and I look with hope to the New. England is not very much better. There the trains all run and there is no law to prevent them, although the shops are closed and the churches well attended.

I am again without a companion. I left the young man I met in Venice in Florence. He had to wait for letters. He was not a bad fellow, though soft and ignorant. I meet lots of English people here, but keep mainly to myself.

I tried to find the Presbyterian church this morning but after a walk of 1 hour in the hot sun I had to give it up. So I shall go to the English Church in the afternoon, the only one I have been able to find in any Continental city, although Scotch churches are advertised in almost all the cities.

I visited Rome very thoroughly and came away with a better idea of it than any place I have seen. It was my main object to understand it thoroughly, and this, by dint of tremendously hard work from morning to night I did in 6 days; while most people take much longer with great difficulty. I got into the Vatican, the wonderful palace of the Pope, and saw those rich art treasures, the cartoons of Raphael, the paintings of the great masters, the frescoes of Michael Angelo and the magnificent sculptures of the Greek artists which are there preserved, as well as a thousand more things which I have not space to mention and you would not care to hear about.

Florence is the finest city in Italy and I will never forget my view of it by gaslight on the night of the great holiday of the 29th of June when the King left it for Rome (which is now to be the capital,) and when hundreds of thousands in true Italian festive style celebrated the grand occasion of Italy's Restoration, and I stood in front of my Hotel and looked along the Arno for two miles with its long double line of curving lamps, its numerous illuminated bridges, its crowding population passing and repassing in a glowing maze amid the flashing lights, the river crowded with hundreds of gay flotillas and boats while from the royal palace and Boboli gardens beyond them went up such a display of fireworks as Italians only know how to produce. It was indeed a brilliant panorama and one which I would give a good deal to have a photograph of.

I had some difficulty in getting here. I would not have got here at all if I had not had my passport carefully visaed in Genoa by the British and French Consuls (at a cost of \$3.00). We had to come through a portion of France, and to pass through the lines of French soldiers at different points along the road, who at each place most carefully examined our passports and tried to look us through and through. I only laughed at them, but I laughed very quietly, a soft internal laugh for I saw two or three young fellows with passports detained; and grim visions of French prisons, and bullets and Parisian scenes of but a month ago were before my mind and I behaved myself with great circumspection indeed. A man must regulate the very angles of the lines of his countenance these fervent times, when not only France is yet reeling from its late blood drunkenness and mad intoxication, but all Europe is agitated with the throes of some great coming revolution, and no man feels safe and no country is safe or secure, and no man knows what a day may bring forth. I speak very advisedly when I say this. I speak only what I have seen and heard in Scotland and England, in Ireland, in Germany, in Italy and France, and again I say I turn from the dissolving social systems and the revolutionary atmosphere and the troubled conditions of this old and changing world to that great New Continent which is too large to be overcrowded with hungry populations, the elements of danger, and where we have escaped those old racial problems, the heritage of feudal times and the relics of a bad past - which are causing now so much distrust and misery in this hemisphere. I go back with a new love and a new hope for America as the hope of the world's future.

But this is all fudge to you. You will think I am writing a sermon or a book (and by the way you might preserve these foolish philosophical letters and descriptive notes for future use on my return when I may throw together the notes, which I have hardly time to take now.) I must try to write a letter and not an essay. I am writing very close as I want to say a great deal without letting my letter be too heavy in either sense, but especially too heavy for the post as I had to pay double postage for the one I sent from Rome, and double postage from Italy is worth a night's lodging even in this expensive country. My hotel bills are very high. I have to pay here, for example, four franks for a bed besides 1 frank for attendance, 1 frank for light and a fee to the porter besides; this is over 6 franks a night. But as a frank is 20cts - \$1.25 at least. This is for the mere room, and I pay at least as much more for food even 2 meals a day. I am almost afraid to count my money for fear of finding that it is all gone, but I shall have plenty to take me safely to England, and a little over to buy fire crackers for a grand illumination at getting safely out of the hands of the Goths and Vandals.

I have indeed been very fortunate for my friend and companion lost \$15 in Naples in the shape of a ticket and has been fooled and victimized in a hundred different ways, for which there is abundant opportunity in this land if a man wants to go through the interesting process. I have so far escaped, with one or two small exceptions when I was fool enough to give Italians all they asked, which should never be done, for they are always prepared to be beaten down 1/3 at least. This the tired traveler has the satisfaction of learning on the eve of his departure from the country and feeling how grandly he would repair his follies if he could only go back. Buying and selling in Italy is a conflict of wits in which the smartest comes off best. But as I bought little I lost little. My food was very plain, as thus I eat less dirt. Once I was rash enough to go to a pure Italian restaurant, and take table d'hote spending 5 franks on the experiment, and 1 hour and _ of time, and a night of furious nightmare afterward. I have taken a note of the bill of fare which you may have the satisfaction of reproducing at our own humble table some day as a diversion for a few hungry friends. I went purely

for information and I got it. I learned my lesson so well that I hope never to repeat it again.

It would be interesting to tell you about the Italian dress if I had time. But I will only say that in Milan and Venice the ladies wear no bonnet but a pretty mantilla of black lace thrown loosely over the head and falling down the shoulders. In Genoa it is white. The ladies of Italy are mostly handsome. Some of the better classes are very beautiful. They have all full figures, are generally tall, and above all they walk magnificently. The men are tall, manly handsome fellows especially in north Italy, and have none of the look we in America would call "Italian". I have never seen grander houses and equipages than in Rome, Naples and Florence. And it is a fine sight at 7 or 8 o'clock at night to walk along the gardens or public courses and see the brilliant processions pass. They are a beautiful, clever, wealthy, proud and godless people.

Geneva is a pretty city with large squares and handsome houses, the blue Rhone, the lovely Lake Lemman, and the distant Mont Blanc are the great attractions. I expect, D.V., to leave tomorrow morning for Mr. Blanc, spending one night there, and going on next day to Berne and the next to Neuchatel and on to Paris. I think I will hurry on to Paris by Thursday and get to London Saturday night four or five days earlier than I expected, especially as I hear from your letter that your Papa has definitely left and was to leave on the 14th. If so he is now in Ireland and I will hasten on to London to get your next letter from which I hope to learn his address, and will then write at once to him and make some appointment to meet him. I am also anxious to spend a little more time in Scotland and if possible leave for home a week earlier than I mentioned in my last letter, viz., on the 18th instead of the 25th of August. This will take me to Quebec about Sept. 1st, and give me a week or ten days rest and get to Hamilton by the second Sabbath of Sept., the anniversary of my settlement and our marriage which I would not like to spend away from home. So I will try to cut a week off my program, and I would rather cut it off Switzerland and London than Scotland or Ireland which I have not yet seen enough of, and which I am in some danger of neglecting.

I will write to Mr. Williamson at once and hope to meet him in Scotland or Ireland. Very likely I may go out with him and also your Pa.

Tuesday last, the 27th, was dear Bertie's birthday, and I thought much of the dear pet and have resolved to buy him a Geneva watch or some such present to remind him of it. I also will write him a birthday letter and send it with this, so I shall not add any more to yours at present, but complete it in the evening.

The Sabbath Evening, 9 P.M.

I have just returned from church after hearing a nice pleasant sermon and taking a short walk up the beautiful Rhine, visiting the Island of Losseau and having a look at the swans, which in great numbers are kept in the lovely waters. They seem to have come from the region of clouds, they are so pure and blue. They have indeed come from the clouds for they blow from the glaciers of the Alps which bathe their heads in eternal blue.

I have great need of you here. I am always forgetting something. Yesterday I forgot my "Bradshaw's Guide" in Turin, and now tonight I have forgotten my Bible in church. I telegraphed to my late companion to bring Bradshaw if he could find it, and now I shall have to walk in the morning to the church for my valued Bible which I would not readily part with. It has oft refreshed me in this pilgrimage and I have got a strong attachment for its rent boards and covers.

I do not wish you to form the impression from the first of this that I am the least sick. I am not. I never was better. I am only dreadfully troubled with the heat, which even here is hot as I ever felt it in Canada. I have far too heavy clothes for traveling in Europe but must stick to them now till my return to London, for I have only one set with me.

I am disappointed at not finding any allusion in your letter to your coming down to meet me. I hope to find something in your next as I shall decide on my return passage soon after getting to England. If I go to New York I shall take the National Line which Mr.

Williamson came by. If by Quebec I may go by the Glasgow Line which is cheaper and good enough for that season.

Give my letter to Bertie and tell Melville I bought a Swiss snake for him which will amuse him not a little, and that I send him a dozen loves and kisses for his two. I hope the dear little baby will keep well and free from all sickness in the hot season. Give my kindest love to Lizzie and Mr. Fraser when you see them and send me to England or Scotland an occasional newspaper.

I am afraid you took too much trouble with Mr. Bruce. He will get on very well and perhaps never thank you for all you have done. Do not forget your own health as the main thing. I am sure you have done wonders in filling my place in my absence and you will be quite an experienced assistant on my return. And now dear Peggy I must forbear. Am hoping to write you next in France from Paris, or London. The boys I send a hundred prayers and good wishes and as many kisses for you - and the boys. I am

Your ever loving Husband,

Albert

Sabbath Evening.

My darling wife:

I have been spending the day somewhat busily and have not had much leisure. I was very tired last night, almost too tired to sleep, and I slept late this morning. I rose about 9 greatly refreshed, having had the best sleep I have yet had in Europe. After a hurried breakfast I started to find the Tabernacle, Mr. Spurgeon's Church. I found it without much difficulty and fortunately he was to preach. I was kindly treated by a member of the church and shown at once to a seat. The church is an immensely large one, finished with great simplicity and elegance, and well adapted for a large audience. It seats 7000 persons, and every seat was packed today. He has been very ill and has only been preaching the last two Sabbaths. He looked, however, quite well today, except only a lameness in one foot from which he seemed to suffer. He is a stout, manly looking Englishman with a mingled expression of sweetness and strength about his face. He preached a most excellent sermon very much as I expected he would, but I must say with less eloquence and power than I looked for. It was not moving or exciting or affecting. There were no appeals to feeling or fancy at all and there was little striking in the way of illustration or thought - indeed I might say nothing. And yet it was a well balanced, highly interesting and I am sure deeply instructive and awakening sermon. Such as I doubt not the Spirit of God employed to impress and quicken many a heart.

After the sermon the Lord's Supper was dispensed in the Lecture Room, and I went down and enjoyed the privilege of partaking. It was very brief and simple, not more than 15 minutes probably being employed in the whole service. But to me it was a season of deepest interest and comfort. It moved me more than any occasion of the kind I have ever experienced. I do not know that it was owing to the man or service for he said nothing at all. But it seemed to recall very touchingly the last time when I sat down at the same table with my dear people at home. O how intensely I long to be back with them again. It would be the gladdest hour I have felt for years if I knew I was to sail for Canada tomorrow. But I must not dream of it. I am not fit to return yet. Not that I am not much better than when I left home, I trust, but I am exhausted with much traveling and need a month's quiet rest in Scotland to build up my physical system.

My friend has been in, spending the evening with me in my room, and I have been prevented from finishing this. I will not send it away tomorrow until I have been again at the Post Office, and I will take an hour then to write you a few more details. It is now late, and I will leave you for the night. I have read a good deal of my Bible today, and have found much comfort from

some portions, especially Phil. 4:6,7. I have just read the chapter with him and had a short prayer which we generally have at night.

I should say that the hour I spent at the communion table today was the very time when by our appointment we are to meet daily in prayer, and it seemed to give new and double interest to my feelings. I could not but hope that you were equally happy at the same time. My dear wife, try and learn to be happy only in God. It is a hard lesson you and I are learning now to depend on Him alone for our comfort, but it is a lesson we need, and it will be very blessed in the peace it brings in the end. He must have, and O He deserves, the chief place in all our hearts.

I have been thinking much of Bertie all day. I intended to get him a watch in Geneva but could not get one cheap. They are much cheaper, here, but I have since thought it will be better not to spend the money in what would only be an inferior thing, and rather to get him a nice Tartan Suit in Glasgow. I wish you would write me before I leave Glasgow about some things that would be useful for both of them. London I find is the cheapest place in the world. Paris is dear and Geneva is awful.

I bought nothing in Switzerland. Americans and English visitors have raised prices to a fearful pitch. I can buy wood carvings and ivory for the price in Canada. The most trivial trinket you can look at is from one to 2 dollars. I did not even buy a picture. Italy is the land for pictures, and England for dry goods. In Italy silks and lace are also very cheap, and in Paris I saw splendidly trimmed black silks for sale at 15 to 20 dollars a piece made to order. However, I am wandering into a letter, so I will just close and try and give you an account of my Swiss and French experiences tomorrow.

Your loving Husband,

Bert

Monday Afternoon.

My dear Peggy:

I have just returned from dining with my friend, Mr. Stirling of Montreal, who is here with his family. I did not see Mrs. S. and Jessie who are not in town this morning, but I hope to see them all in Glasgow in about a week or two. I have just found out why I did not get your letters. The postmaster has sent them all on to Geneva and they will not be back for a week. So I shall leave here on Wednesday, D.V., and have them directed to Greenock or Glasgow where I will get them on my return from Ireland in about ten days. I think I shall go to Dublin first and then to Belfast and cross from there to Glasgow. Or perhaps I may change my mind and go first to Glasgow and Greenock and wait for my letters and then go to Ireland if I find your Pa is there. If I only knew where to write to him I would send him word of my arrival here. I am afraid now I shall miss him altogether. I am feeling pretty well rested today and hope to be quite stout in the next two or three weeks. I will not stay now to write you any details about my late travels but will send this off at once to let you know of my arrival in England and will write you another in the course of two or three days just before leaving here.

I am going out this afternoon to deliver a number of letters to friends here whom I must not miss. I will make up my mind to rest contented for another week without my letters, though it is hard when I consider that the last I got from you was dated June 8, more than a month ago.

I was greatly relieved at finding my old umbrella this morning. I left it at a way station on the road from London to Dover 6 weeks ago, and after all its wanderings and mine to think of it

coming back to me today all safe and sound. It was quite wonderful and encouraging and I took it as a good omen. He that took care of that poor umbrella will take care of you and me. I lost and found my Bible in the same way at Geneva and I was ready to embrace it on getting it again. I am a very stupid traveler. I lost my Bradshaw at Turin and would give a good deal to get it again as it contained many useful notes which I took by the way. I met Mr. Montgomery this morning on Cheapside. He knew me at once. I was glad to see him I assure you. I am beginning to feel in civilization again and getting used to it.

I think you had better make up your mind to meet me at Montreal. I may sail from Glasgow by the cheaper Allan line to Quebec, instead of the line I came by. It will suit me better to sail from Glasgow than to come back to Liverpool, as I shall spend the last three weeks in Scotland. I shall hope to see many friends in Scotland and Ireland. I hope you are in good spirits. Cheer up. In about a month only from the time you get this you will be on your way to meet me in Canada. And in a fortnight after receiving this I will be about sailing for home. So patience, it is not long. You need not write to me after August 5th, perhaps not after August 1st as it would not reach me in time. I expect to see Mrs. Jennings in Scotland in about three weeks. Willie is here now and the Wimbledon match begins tomorrow. I shall not get there and if I did would hardly find him. There is a tremendous crowd and strict regulations.

I must now hurriedly close. Give my kindest regards to all friends and love to your Mama and Lizzie, also to Edward and Louisa. For myself I need not say more than that you are scarcely one moment from the affectionate remembrance of...

X=====

Your loving Husband,
Bertie

London, July 11th,
Tuesday Evening.

My dear wife:

I am afraid I sent you a very unsatisfactory letter yesterday, a grumbling, discontented, morose, morbid complaint against all sorts of things and persons. So I cannot do better than now try to write you a pleasant one if possible, and send it off by tomorrow's mail. I cannot claim to be in the pleasantest humor yet for the disappointment about the letters and my uncertainty about you does press sorely upon my spirit and will keep coming up in my mind, but I will try to suppress these wrong and foolish anxieties for I doubt not all is well.

I received this morning a letter from Rev. Henry Williamson of Belfast which had gone all over the continent after me. It proposes that I should join him and James in an excursion to the Highlands on the 8th inst., a thing now impossible for on the 8th I was only leaving Paris. I have written to him explaining. His letter having come back to me from Geneva satisfies me that yours will also come. I found this morning the cause of the confusion. I made the post office clerk look up the order I gave them, and sure enough it was to the effect that up to the 1st of July my letters should be sent to the continent, but after that date should remain in London. Stupidly, however, he inserted in his book the 21st instead of the 1st, and so continued to send them on after I left Geneva. However, he made a great many apologies, but this does not give me my letters.

I have decided to leave here Thursday morning, God willing, not for Ireland, as Mr. Williamson is not out of it and I do not even know that your Pa is yet there, but for Scotland, first for Glasgow where I shall spend a day or so, and then for Greenock where I have written saying that I will spend next Sabbath and two or three days next week. I then hope to run up to Greenhill to spend

a few days with Mrs. Jennings and Mary - and then back to Glasgow where I hope to spend the next Sabbath. There I hope to receive your letters and the Draft which I will need by that time, then go to the Highlands for a week and then to Ireland on my way home.

I went this morning to the Tower of London which is a wonderful place. The military decorations surpass anything I have ever seen. The walls and ceilings are ornamented with swords and bayonets arranged in the shape of stars and figures of every conceivable design and flashing with the brilliance of polished steel. I have seen nothing so curious and grand in all Italy. After dinner I went to see Dr. Edmond. It was an omnibus ride of about 8 miles and that in a drenching rain, and when I got there he was in Scotland. I saw his wife and two daughters. I had a long talk with them about Canada, and have little doubt that he would have come if the call had been perfectly unanimous. But I also think it would now be vain to call him again. From what I see of North London I think he was a very foolish man not to come to Canada.

They want me to go back to tea tomorrow when he will be home, but it is too far. I will barely have time tomorrow to deliver the rest of my notes and leave on Thursday for Scotland, and get out of this tremendous city. I must admit London is the greatest city in the world. It grows upon me. It is an immense, a vast place, and one could spend a month and not see the half of it. I am, however, quite satisfied and what I want is rest and pure air. I am, however, very well, and feeling quite restored from the exhaustion of my continental travel.

I went last evening to the House of Commons and I saw and heard Gladstone, Disraeli, etc. It was a very interesting visit and one to which I had long looked forward with expectation. I have some idea of taking a trip out to Wimbledon tomorrow to see Col. Skinner, Willie Jennings, etc., but fear I shall not get admittance. I think I will try, however, and if I fail it will only be 1/6 thrown away. The London papers speak in high terms of the Canadian Company, although in the first match yesterday they did not do much, only one taking a prize. I have not yet gone the length of giving you a description of Geneva, Chamcuny and Paris. I must try and give you a short account. I left Geneva on Tuesday morning last week in the Diligence or stagecoach with as lovely a sunshine as ever smiled on lovely Switzerland for the far-famed valley of Chamcuny and the base of the great Mont Blanc. It was a long ride - 60 miles and 9 hours, very tiresome to the body, but the mind could not weary amid such scenes. The road was very good, and in some places equal in its difficult and fearful masonry to anything I saw in the Alpine passes - winding around terrible precipices where a false step on the part of a horse or mule would have hurled us to destruction. Once the mule that led (there were 6 altogether to the Diligence) did step aside and looked over the steep precipice as coolly as you please and then stepped back again and went on. However, we got safely on - enjoying glorious views of Mt. Blanc all the last part of the way until at last we reached its very feet and drew up at the Hotel de Angleterre in the old picturesque village of Chamcuny.

It would be idle for me to attempt to give you any account of the feelings with which I gazed on this the sublimest spectacle in Europe - the vast mountain 3 miles high, whiter than anything you ever saw, whiter than any other snow mountain I have seen - with its furrowed sides and thousands of surrounding arguilles or pointed crags with its vast glaciers or rivers of ice flowing down its sides hundreds of feet deep and broad, clear as crystal, green and blue in the reflected sunlight, and tossed into sea-like billows and with the clouds floating in a thousand gorgeous hues far below that clear white snowy summit. I had seen many fine mountains already but I could not help repeating again and again,

“Mont Blanc is the monarch of mountains,
They crowned him long ago,
On a throne of rock in a robe of clouds,
With a diadem of snow.”

And indeed the more I gazed the more I felt I did not want to speak. It was a scene for silence, a scene for prayer. I saw the sun go down as I sat on a bit of rock just under the mountain long after

the day was gone in the valley; and as the dark pines on the lower slopes grew black in the evening gloom the sunlight still lingered on that glorious brow and blazed from the icy peaks of the mountain - tinting it with strangely rosy hues and lighting up the clouds which like thin gorgeous veils half concealed and half revealed the mountain's face with all the colors of the rainbow. I thought of many things - of the countenance of Him of whom it seemed to speak who shines with eternal brightness. Of the good man high above the world, basking in the light of God, when the world below is in darkness, and as I gazed on that blazing mass of cloud and snow I thought of that great white throne from which earth and heaven and mountains too will flee away. A more solemn hour I never spent and my spirit at once exalted and oppressed, depressed and solemnized and awed, strengthened and elevated. The glaciers about Mt. Blanc are very wonderful. In one of them there is a great cave or grotto hundreds of feet long. I tried to get a small iceberg to bring home, but it refused to keep - so of one place at least I shall have to be content without relics.

The water falls and cascades are of surpassing loveliness. Falling as some of them do 3000 feet, and lost in a faint cloud of spray before they get _ way down - on which the sun paints the most exquisite iris (rainbow) and then, gathering themselves up again mysteriously at the bottom, what seemed dissipated in the clouds flows on at the bottom through the valley as a very considerable stream.

The afternoon was spent in several interesting promenades, the night in good sound sleep and the morning saw us on the Diligence again on our way back to Geneva; where we arrived about 3 o'clock, dined, looked in vain for letters, where I went to the little church into which I gained admittance after a good while and got my Bible which I had left on Sabbath, and fairly kissed it for gladness, and then 5 o'clock saw us on board the Paris train and off for France.

It was a long weary ride - 23 hours - all night and then almost all day, through a land almost every foot of which had been stained with blood. As we reached Paris the evidences of the desolation of the war increased, and when we got within the walls and passed through the city, the ruin and devastation far surpassed all I had ever read or dreamt. The beautiful city is a complete wreck and there is not a corner or street which is not torn with shells and spotted with bullets as thick as raindrops. Hardly a house has a window entire. There is not a column or monument which is not smashed more or less and some of the grandest buildings as the Hotel de Ville and the Palace of the Tuilleries are almost a heap of rubbish. A year of repairing may clear away the rubbish and make the buildings safe and comfortable but ten centuries will not efface the traces of the past few weeks. Everywhere from street to street men seem to have fought with the desperation of demons and I cannot see how any escaped when I look at the bullet holes with which house after house, whole streets long, are riddled through and through.

Paris is not settled yet. While I was there officers and soldiers were being assassinated every day and I never saw a more vixenishly looking set of incarnate devils than scores of the women of Paris from the age of about 35 to 45. They look at one as if they could run him through and through. The city was very dull, soldiers appeared everywhere. The city is still under martial law and the public buildings all guarded by troops. We could not get into many public buildings. The Louvre was, however, open and I went to see the famous galleries of paintings and sculpture. Very fine, but I saw finer in Italy. I got a piece of a shell as a relic and was glad to get away after a two days sojourn and feel myself on British soil again. I was actually wrought up to the point of composing some poetry on my way between Brighton and London, but fortunately I forgot the lines before I had time to write them.

Such in brief was my tour from Switzerland to Paris, and now I had better say, Au revoir, and get off to bed as it is nearly midnight.

Yours Lovingly,

Albert.

Wednesday, 5 o'clock.

Just returned from Wimbledon. Saw Mr. Jennings, Col. Skinner, R. Omand, Mrs. Morrison and ever so many Canadians. Was greatly pleased to see them all. Willie is very well. They are doing very well at the matches. I leave in 3 hours for Glasgow. Still no letters from you. Shall wait in Scotland till they arrive. I hope the Draft will come safely. I have not dined yet and am very hungry so I will close this and write you from Scotland immediately on my arrival. Mr. Jennings is to return by the Sarmation on the 18th and I will take my passage by the same if I can get it immediately. Goodbye just now, my dearest wife, with much love from

Your devoted Husband,

X=====

Albert.

Glasgow, Tuesday Evening,
August 1st, 1871.

My own dearest Maggie:

I just returned to Glasgow this evening and got your letter which had been waiting since last Thursday. I was glad to find from it that you were all well although you were in such low spirits at not receiving my letters regularly. I do not wonder at it for I was in some danger and far from home. But a Kind Providence watched over me all through my wanderings and I am none the worse for them today. I hope you have long ere this got all my letters regularly, and will by this time have received my letters from this country and learned that I am safe and well among friends and fellow Christians.

I received with yours today one also from your Pa which filled me with no little astonishment and sorrow, viz., that he is off to Liverpool and to sail in the Cunard steamer tomorrow for New York. He will therefore, of course, be home long before me and before this reaches you. I had expected to see him in Belfast tomorrow, and it is a great disappointment. I could not have gone earlier to Ireland as I had positive engagements here to fill up to this week, and if I had gone and come back it would have put me to great expense. Indeed it was only last week that I knew where he was and I was then on my way North. So I am sure he will not feel it is my fault we did not meet. I wish he could have waited another week or even three days for the Saturday steamer, and I would have seen him. However, I suppose he got dreadfully homesick and had to go. He never got a single letter from home. I don't wonder he felt bad as I know what that means. He says he did not buy a thing for you or Lizzie, as he could not carry them out by New York. He says if I like to take something for you both he will pay me in Toronto. I don't know what I should do. I don't like to take anything as I don't know what price he would like to go and I feel awkward in dictating to him what to present to you. I think I will leave him to buy you what he likes in Toronto. It is a pity too for I could get nice velvet mantles very cheap compared with Canadian prices.

I hope you will get down to Montreal to meet me if you can do it safely for the baby. You see it will be the cheapest way we can ever do it as it will cost me nothing as I have to go at any rate.

Besides I know you need it, and I am sure Mr. Stirling, and Mr. McGibbon will expect you. At the same time risk nothing for the dear little baby. By the way I may mention that it is customary here in Scotland to wean babies at 5 months old, and the Drs. think it the best thing for both mothers and babies. Mrs. Fraser in Inverness has hers weaned and it is only 10 mo. old. Gordon is now 11

months, and might be safely weaned I dare say if his bowels are well and he is not teething and ill. But if anything is wrong run no risks. Rather take him with you and we will not stay long. If you do, take the nurse too; it would only be about \$4 extra to Montreal, and for the return I will be provided.

So do not hesitate on the score of expenses if you really wish to and can get away. If you can't, of course, I will go right on to Brockville by the mail train and not stop in Montreal at all. In that case, and indeed in any case, telegraph to me, addressed Rev. A.B. Simpson, Passenger, On Board, Str. Scandinavian, at Farther Point; and say whether you will be in Montreal or not. In order to make sure of not being too late with your telegram send it away, not later than Saturday morning, Aug. 19th, as the steamers often get in on Sabbath. Indeed you might better send it on Friday evening so as to be sure of being in time. I will also telegraph you from Farther Point in any case, so that you will know we are in and can start by next train, if you are going.

I think I have now explained this matter pretty often and pretty well. I make these explanations now as this is probably or possibly the last letter you will receive from me till my return. At least it is the last by the Canadian mail. The next Canadian mail will I trust carry me over myself. I may send you one by the Cunard on Saturday, and will if I can, but if I don't, expect me, D.V. a week or so after the arrival of this. I suppose you will not be sorry to see me. I dare say you will hardly know me and I'm sure you will not think me improved. I have got black and tanned and soiled with traveling till I have lost most of my professional dignity and my usual personal appearance (?). But my heart has not changed at least. I hope you won't spoil me with kindness when you get me, although I feel as if I could stand a good deal. It will be a rare treat to see those grand boys again I assure you. They have often been in their papa's thoughts these last three months. I have met a lot more Canadians. Mr. Green, Mr. Bruce the lawyer, Mr. Watkins and son, and Mr. Murray of Hamilton and of Toronto, and Mr. James Robertson are all here and very kind. I must now close this and leave a little to be added tomorrow. I hope to go tomorrow to Dublin, and next day to Belfast where I will spend the intervening week. Meanwhile a loving goodnight to you and ours from your loving Husband,

Albert.

P.S. Tuesday Evening. I forgot to say that I left Inverness Monday morning and came down through the Highland Railway to Perth and Stirling, thence to Greenhill spending the night with Mrs. Russel and giving her the photographs which she was delighted with. Mrs. J. was not there. She is somewhere in Glasgow. I left this morning and came down through the famous Trossachs and Locks Katrine and Lomond, Scotland's fairest finest scenery and very fine indeed, arriving in Glasgow at 6. I spent the evening with the Stirlings, Jessie and her Ma and am now in my Hotel 12 P.M., and ready for a good night's sleep. So I will leave you for tonight.

Belfast, On board the Steamer
Thursday, 6 a.m.

Dearest Maggie:

I left Glasgow last night and am just arriving. The mail closes immediately so I have just time to add a word or two. I received yours yesterday. I was glad it did not contain the Draft, as I don't need it. But you had better take a little with you to Montreal, if you come, as I may not have enough to do us all, but plenty for myself. I see by your last that you feel anxious about leaving home to meet me at Montreal. Don't do it, my dear, if you feel the least uncomfortable. It is only for your own sake I wish it, for I feel you deserve and need a change and we can well afford it. But if you can't I won't feel the least disappointed on my own account or be the least displeased, though much pleased if you can. Use your own judgement entirely as to what is prudent and telegraph to me

as directed that I may know what to do. If you don't come I will go right on to Brockville and stop a few days there. I will hardly expect another letter from you till I leave. A week from today I hope to be on the Old Atlantic and by the time you read this half across. With love to all and much to you and the boys,

Your loving Husband,

K=====

Albert.

P.S. Don't be expecting anything in the shape of presents. I sent the dress, and c. with Mr. Murray. Love to Mr. G. and Lizzie. A.B.S.

Belfast, Aug. 4, 1871,
Friday night.

My dearest Peggy:

I don't know how I am going to do when I have no more letters to write to you, for it has become almost a necessary habit for me to sit down and report to you the proceedings of the day. And I think few days have passed these three past months on which I have not sent some message to you. So now late as it is, and weary as I am, it is a satisfaction ere I go to sleep to have a "crack" with you over the sea and send them away tomorrow evening by the Cunard mail.

I have just returned about an hour ago from Dublin where I have been spending the day. I went down this morning at 7. I was anxious to see it before leaving, and although it was very expensive I could not bear to go away without seeing it, for I know I need never face my Irish friends again if I slighted the second city in Britain. Indeed it is a difficult matter to decide which is the second city in Britain. The Liverpool people say it is Liverpool. The Dublin people Dublin and the Scotch Glasgow, and so I prefer to leave them with this single remark that I have seen no city in Britain which for its general beauty and grandeur begins to equal Edinburgh.

The day was fine, the country through which we passed beautiful and my excursion on the whole as pleasant as any I have had - Dublin is in all its glory. This is the week of the Royal visit and today was the great day of all the week. The thousands which have thronged it all the week grew today to hundreds of thousands. There was a grand Review in Phoenix Park and everybody was there and I among them. I must say it was a very imposing and beautiful sight. There were several regiments of cavalry and artillery ready for battle, and the movements, especially of the horses were grand.

The Dublin park is beautiful and far superior to Hyde Park, London, only surpassed by Central Park, New York. There were also half a dozen buildings which would adorn the proudest city in Europe. But the general appearance of the city is disappointing, and Sackville St. so much boasted is poor. I like Belfast almost better. However, I had a very interesting day altogether and although it cost me about \$7 I would not have liked to go home without it. It is only 100 miles away, but the fare is \$4 each way, but I got a return for \$6. So you see how dear railway traveling is here. And this was only 2nd class. I have spent over \$120 already since coming to London. My Highland trip alone cost me over \$25. And Ireland will cost as much more ere I leave it.

I am glad you did not send the \$50. I do not need it. I had to pay my ticket after receiving your Draft, but I have enough and will have sufficient to take me home, and you too I trust if you

come alone. But it has been going fast of late, and I will only have _ the balance I expected when I reach Quebec. So if you bring the girl you had better bring a little along in case of need. If you do not feel easy about coming I say again don't come at all and we can take a trip again together when we shall have more time. At the same time, if you feel like it, come and I will expect you unless I receive a telegram to the contrary. But I must close as I am dropping asleep over it.

Your loving husband,

Albert.

Two personal letters written by Dr. Simpson to his daughter Margaret.

Los Angeles, Calif.,

March 4, 1912.

My darling Tot:

Your letter has just reached me here, and it has seemed to fill the whole air with a sweet fragrance. It is so full of deep truehearted love that it has touched me very deeply, and has answered back the deep tenderness that filled all my heart as I wrote you that evening on my way from New York. If I were a young man wanting a sweetheart, I should certainly want you. I fully believe everything you say and greatly prize your sweet affection, and in a somewhat different way, tho' not less deep, my heart is indissolubly bound to you; and carries you always, and when you are in special need, suffers and prays out your very life.

I am glad God gives you this love. It will do us both good. It enriches my life, and it ennobles yours. I have been anxious lest you should be too much alarmed about my experience in the train wreck, and will be glad to get your next letter. I arrived here at 6:30 A.M. and after a bath and breakfast, I wrote two more chapters of my book by the aid of a stenographer. It is nearly finished, and you and I will really be partners in it.

I spoke at 3 to a large audience and shook hands till I was tired. Little Mrs. G.W. Eldridge's daughter sang so well. I constantly miss you on this trip, and wish I had taken you along. I have thought of you a thousand times and felt how much you would have enjoyed it.

I am glad you are not planning any final committal of your life. You have too much to give to be rash. I would willingly give you up to a good and true man, if I was sure he was worthy of you, and you could really love him, for I believe this is a woman's truest sphere. But, be sure of yourself, and of him.

I leave here, D.V., Wednesday night for Oakland, and then will be nearly half through. I am always homesick, but so busy I do not let it control me. I should enjoy a quiet home life, but my mission seems to be to help people. Everywhere I find people who tell me I have helped them. Today I met scores.

Tonight I am resting in my room. Tomorrow and Wednesday I have two meetings each day, but I am very well. Well, darling, I must say good evening. With very tender love and prayer for you.

Affectionately,
Father.

Tacoma, Washington,
March 17, 1912.

Darling Tot:

Your letter of March 12 came just now, today, and is very refreshing. I have only a few minutes to answer before going to the evening service (Sunday). I leave here early in the morning for Seattle and will write you there. Have been very busy here and had large meetings in one of the largest churches in town.

This is a lovely city of 100,000, most beautifully situated and built. It has been wet all day, but not very cold. I am all right, only a little tired with much speaking. I have been feeling all day that mother was in New York, and following her in prayer. I do hope she will keep quiet. I have written her to Nyack several letters already, and hope to see you all soon now.

One week from today I hope to start from Spokane for Chicago and New York, and get to you, I trust, about a week after you get this.

I am glad you are well and happy. I carry you like a baby in my heart, and I feel your heart frets as the ship feels the sea. I must go and preach now - on Hebrews 4:1. I trust God will bless it.

With tenderest love, Ever
Father.

My Father

What a daughter (Mrs. Buckman) thought about A.B.S.

He once told me that he had not grown up until he was 38; and we know that most of his outstanding work was done after that. At times he seemed to be a giant of supernatural strength, yet he had a velvet touch. He lived an intense life, but possessed great gentleness. He would not kill a fly, and always admonished his grandchildren to be kind to the most helpless animals. He was simple in his contacts with the lowly, yet masterful in his ability to stir men's souls with his messages of passion and fire.

My father had a great heart, but an exceedingly lonely one. He was naturally sensitive, and though he had a number of great friends he tended to be a lonely man. I never saw him angry either, though tears often came to his eyes. He was a humble man and sought no earthly honors.

Often he would rise quarter before six in the morning, catch the 6.18 train already moving when he got to the station, and he would not return home until 12 hours later. After a hurried breakfast he would stop to pick a nosegay for some cheerless desk in the city, and he usually carried a paper that he might read the principle events in the current news. While thus on the wing on the train he might write editorial notes, chant some phrase of a new hymn, and at times he became so obsessed with his thoughts that he forgot to get off at the proper destination. When he arrived back in the evening he would walk up from the station, rest a spell, have his dinner, during which he was very free to give his opinions on current events, and then join perhaps in a bit of croquet on the lawn. Then some nights he would climb further up the hill to the Institute where he would teach the students the book of Acts or some other subject.

He had no time for useless frivolities and never thought of sparing himself, yet he would take time for an occasional hour of recreation. I mentioned croquet. He was also fond of chess, and always played to win. He liked to ride horseback when he had the chance, and enjoyed going through the woods. At times I have seen my father build model houses out of cardboard complete with windows, colors, and proper architecture. At times he engaged in carpentry work, and once he even made for his telescope an observatory with a revolving roof.

He was an active man ever forging on, discounting the past as but a foretaste of the glories before. Retrenchment was not in his vocabulary, and he kept going forward in faith, even if these steps of faith were not surrounded with any natural assurances of success. He believed that if God gave him a vision then it was up to him to follow it. Of course, he received adverse criticism, and so at times people came to hear him that they might find fault with him - often they went away blessed. Men's criticism, however, did not slacken his zeal for the Lord.

He did a great deal of traveling but always said that when he was away he was homesick. This homesickness he tried to erase by activity; and though he would have preferred a quiet home life he believed that his mission was to help other people.

I recall that there were times in the late night watches when I heard him talking to his Lord and wrestling even as Jacob for some blessing, for the lifting of some burden, for the taking of higher ground, for God's help in the sermons of the morrow. At times he would stop praying and burst into song. And I remember our family altars. After the evening meal we gathered together for this time of devotion. With a voice soft and tender and yet full of force and sincerity he corralled each member of the family for prayer, and in it besought the Lord to apply the scripture he had read to us in that brief time of daily communion.

At times our house in Nyack was more like a reception hall than a home, for people were always coming to seek advice and prayer. Occasionally he even missed his evening meal because he chose rather to talk to those who were waiting for him when he arrived home from the city. Each case was a personal responsibility with him.

Often on a Monday he would record his Sunday sermons on an old Dictaphone. So intense would he become that he would at times walk the floor as he dictated them. Later when I, or someone else, typed out these sermons inscribed on the gelatin coated records he would edit them and prepare them for the printer.

Many times he would write a poem to accompany a sermon, and then with one finger would pound out a tune on the piano. Later I would harmonize it for him, or the pianist at the Gospel Tabernacle would. Then he would have the new song sung when he preached that sermon.

He once wrote me that we did not need to age and that he did not intend to let the gray hairs grow on his soul; he did, however, begin to show the effects of age. I remember in January, 1918, an incident in the old "690" board room, as my mother and I sat beside him at the long table, when he penned a small check - and to our surprise he wrote a strange name in place of his own signature. Suddenly he put his hand on his brow with the words, "Where am I? I cannot think clearly." After this he went with my mother to Clifton Springs Sanatorium, where he had gone in his earlier life. Then after some weeks of quiet rest he returned to Nyack and tried to again take up his work.

Twenty or so long trying months followed. These were days mixed with hope and fear, doubt and faith, strength and weakness, battles won and battles lost, times of depression and times of refreshing.

But at last God closed the book, and called my father home. He was of all my family the one nearest to me. My father was a great man!

Recollections of a Secretary

Miss Emma F. Beere wrote the following about A.B.S.

My first connection with the Alliance Headquarters was as stenographer and bookkeeper to Mr. Albert H. Simpson, the oldest son of Dr. A.B. Simpson, then in charge of his father's publications. At his death I continued on as bookkeeper, but finding my stenography becoming rusty I voluntarily reported the sermons of Dr. Simpson and others who preached in the Gospel Tabernacle. These transcriptions directly led to my becoming secretary to Dr. Simpson, which position I held until he retired from active ministry.

Dr. Simpson was a tremendous worker, carrying on far more duties than usually fall to one man. We who formed the comparatively small staff fell in line to the extent of our limited abilities.

My own duties included not only secretarial but also editorial work and considerable office routine. It was a busy but happy service. Dr. Simpson's unfailing courtesy, uniform cheerfulness, and consistent Christlike life won the loyalty of all his office workers, who were in daily contact with him, even as it did his parishioners in New York and elsewhere, who saw him less frequently. We learned to appreciate his many admirable qualities, and every member of the staff deemed it indeed a privilege to know and work with him.

I recall two incidents known only to a few. The first occurred on the last day of the year. As usual, Mr. Simpson was to take charge of the Watchnight Service in the Tabernacle. He had 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 on 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 a high note of confidence in God and His promises.

It was not very long after this that this soul was gloriously saved.

The other incident occurred towards the end of his 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.

Perhaps it would be interesting to recall the time when we first realized that he was beginning to fail physically. It was in the Baptist Tabernacle in Harrison, N.J., where he was conducting the funeral services of the pastor, a friend of many years. Mr. Simpson prayed a rather long and eloquent prayer and when he should have stopped, he began all over again and re prayed with practically the same words that which he had just uttered. We all sensed at once that something was wrong, and in the following days we saw other evidences of his failing powers. It seemed hard to believe that his ministry could come to a close; but, of course, it did.

I consider it a privilege to have worked with this man of God.

Simpson Anecdotes
(Compiled by Miss Beere.)

When I was a child, I became intensely interested in a luxuriant apple tree that was growing on my father's farm, and I asked to have this little tree given to me for my own. I took great care in cultivating it. My brother also had an apple tree which he got from a nursery. It was so small compared to mine that I scoffed at it. After several years I saw the first blossom on my tree. But it did not amount to anything that year. But the next year there were one or two dozen blossoms, and three or four of them became apples. Oh, how I watched them, trying to keep the birds away and the boys from stealing them. My brother did not have any apples that year, and I laughed. Finally the time for my apples to ripen came. They seemed to stay green and had no color. After the cold weather began I harvested them. I was sure they would do better next year. There were a lot next year, but of the same kind, however. They would not ripen. But my brother had a few beautiful large apples, and you should have seen the look of inexpressible triumph on his face as he handed me one. I had the tree, all right, but he had the fruit. My tree could not bring forth good fruit. I never forgot that lesson of my childhood - the wasted years, the wasted hopes upon the thing that was worthless in its essential nature.

When I was a young pastor, I had no acquaintance with sorrow. I was superficial and shallow like all young men; and I used to go to sorrowing mothers and friends with words of sympathy which were honestly meant, and yet which I felt did not touch one responsive chord. I tried to do my duty, but, oh how empty and useless it was. But when sorrow came to my own life, how it changed everything. I could go then with a full heart. I did not speak many words, but a silent grasp of the hand expressed my heartfelt sympathy and I knew there was comfort in it.

I shall never forget the first time death entered my family circle. (Simpson's first son, Melville, died at the age of four.) I had held the little one in my arms for two nights, his mother having fled in agony and collapse from the room, choking with croup. I saw that little life panting in the arms of death and I felt myself helpless to hold him back or help him. It was our first bereavement. At last we summoned from a distant city our old family physician. I remember as I waited for him at the station, I walked up and down the platform under the cold winter sky as I looked up into the heavens, and shall never forget the thought that came to me; how can I let that spirit that has never gone from my reach, never been trusted alone, how can I let him wander out into that vast immensity; how can he ever find his way, and those heavens seem so cold and infinite? Oh, that I could go with him or keep him longer. Then it seemed to me, and I never lost the vision, that two great arms of love reached down through the sky, and Jesus whispered to me, "Suffer the little children and forbid them not to come unto me." And I saw Him there taking that little spirit from my arms and guarding and guiding better than I.

I went back with a lightened heart and looked upon his shining face as at last he passed through the gates with one little message, and I asked him where he was going - "To heaven, papa." And from that hour the passing of these lambs has never been sad to me. I have never had a regret or heart pang, because the Forerunner is there to take care of them. You will have no trials of faith but will fit you to be a blessing if you are obedient. I never had a deep trial, but as soon as I got out of the river, I found some poor pilgrim on the bank whom I was able to help by that very experience.

Never shall I forget, eighteen years ago, I was awakened from sleep, trembling with a strange and solemn sense of God's overshadowing power, and on my soul was burning the remembrance of a strange dream through which I had that moment come. It seemed to me that I was sitting in a vast auditorium, and millions of people were there sitting around me. All the Christians in the world seemed to be there, and on the platform was a great multitude of faces and forms. They seemed to be mostly Chinese. They were not speaking, but in mute anguish were wringing their hands, and their

faces wore an expression that I can never forget. I had not been thinking of the Chinese or the heathen world; but as I awoke with that vision on my mind, I did tremble with the Holy Spirit, and I threw myself on my knees and every fiber of my being answered, "Yes, Lord, I will go."

In the beginning of this life of faith God gave me a vision which to me was a symbol of the kind of life to which He had called me. In this dream a little sailboat was passing down a rapid stream, tossed by the winds and driven by the rapids. Every moment it seemed as if it must be dashed upon the rocks and crushed, yet it was preserved in some mysterious way and carried through all perils. Upon the sails of the little ship was plainly painted the name of the vessel in one Latin word, Angustiae, meaning "Hard Places." Through this simple dream the Lord seemed to fortify me for the trials and testings that were ahead, and to prepare me for a life's voyage which was to be far from a smooth one, but through which God's grace would always carry me in triumph.

I remember traveling a thousand miles once to attend Mr. Moody's conference in Chicago. On the evening I arrived I went to the big tent, and, not making myself known, sat down quietly. It was a testimony meeting. One minister rose, and, with broken voice and tears running down his cheeks, said, "Friends, I came here to get something from the meeting; but God took me out alone with Him, and I have had such a sight of Jesus that I will never need anybody or anything again."¹ His words smote my heart. I took the train the next morning for home. As I entered my office, the face of Jesus was awaiting me there to receive me; and there came such a flood of His presence and grace and His glory that it seemed I could say, "I have had such a vision of Jesus that it seems as if I could never fear again." Yes, I have failed many times, but it has been because I took my eyes off Jesus; but we need not fail if we see Him.

Many years ago, the life of the great Hildebrand became an inspiration to me, especially when I learned that he had chosen a patron saint as the guardian of his life, and attributed all his success to the care of Saint Peter to whom he had devoted his life. Blessed be God, there is a greater and a better than he! And when I read the story, I said, "I, too, shall choose a patron saint." But it was none other than the blessed Son of God. Thanks to His dear name, whatever I have known of strength for soul and body, of blessing in the Master's service, it has been through His care and friendship.

A dear friend once sent me a picture from Rome, with a prayer that it might be fulfilled in me. It was a photograph of the old painting of John leaning on Jesus' breast. As I studied it, I noticed that I could not see the face of John at all. The form of his head was visible, but his face was buried on the bosom of Jesus, and the Master's face was beaming over him and covering him with its light and love.

Yes, that was John. He was lost in Christ. His personal consciousness was merged in his Master's person, and he had found that the true secret of the death of self is the love of Jesus. I go back in memory to the time when He first came to me in this way and taught me to trust His presence and lean in prayer upon Him every moment. I came to realize it quietly, for there was nothing startling about it. Day after day the consciousness became clearer that God was here. I did not have to mount up to the sky to find Him. I never whispered to Him but He answered, "Here am I." Oh, how precious it is to be overshadowed thus by the cloud of His presence!

Once at Clifton Springs, N.Y., dear George Muller was there. I was broken down in health. I knew George Muller years before, and I went to him and said, "I would like you to pray for me." He

1. This occurred after the Whittle-Bliss meetings in Louisville. Hearing Whittle's messages on the deeper life Mr. Simpson wanted to talk with Moody, for he knew he preached the baptism of the Holy Spirit. After this service in the tent he returned to the hotel; that night he was filled with the Spirit as a definite crisis experience. The next morning he canceled his appointment with Moody and went home.

prayed. As I went out from his presence, there came to me this humbling thought: "Why did you not ask Jesus to pray for you? He is better than Muller, and He is nearer. Don't you think there was a little thought in your mind that that was discrediting to your Master?" I knew there was, and I received such a blessing out of George Muller's prayer that I never asked him again!

Years ago a friend placed in my hand a little book which became one of the turning points in my life. It was "True Peace." It was an old medieval message, and it had but one thought - that God was waiting in the depth of my being to talk with me if I would only get still enough to hear Him. I thought this would be a very easy matter, so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voice, some of them were my own questions, some of them my own cares, some of them my own prayers. Others were the suggestions of the tempter and the voices of the world's turmoil. Never before did there seem to be so many things to be done, to be said, to be thought; and in every direction I was pulled and pushed and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, but God said, "Be still, and know that I am God." Then came the conflict of thoughts for the morrow and its duties and cares; but God said, "Be still." And then there came the very prayers which my restless heart wanted to press upon Him; but God said, "Be still."

As I listened and slowly learned to obey, and shut my ears to every sound, I found that after a while when the other voices ceased, or I ceased to hear them, there was a still small voice in the depth of my spirit. As I listened, it became to me the power of prayer, the voice of wisdom, and call of duty; and I did not need to think so hard, or pray so hard, or trust so hard, but that the "still, small voice" of the Holy Spirit in my heart was God's prayer in my secret soul, and God's answer to all my questions.

Standing once on the shore of the mighty St. Lawrence River, and watching the rushing current as it flowed rapidly down to the gulf, I was surprised one day to notice that sticks and straw near the shore were moving in the opposite direction. At first I could not account for it but soon perceived that it was only the eddy. And I also saw that the things which seem to be so much against us are only the eddies near the shore. God's great river of love is carrying, not driftwood that yields to every current, but the precious ship of life on His eternal purposes of love.

I am reminded of a woman whom I once met in the course of a pastoral visit, and to whom I tried to tell of the love of God to poor sinners. She met me with the blank and amazing statement that she did not comprehend what love meant. She had never seen nor felt any such thing. Her life had been a fight for existence, her hand against everyone, everyone else against her. She was perfectly sincere and responsive but utterly helpless to understand the gospel. I ceased preaching to her and invited one or two of the tactful women of my church to institute a school of love for her benefit, by showing her such delicate attentions as won her heart, and awakened the lost sense of love. One day she said to me with considerable feeling, "I think I understand now what love means, and I will be glad to have you tell me something about the love of God." She became a humble and devoted Christian, but she had to receive first the new faculty of love. The reason that many do not enter into the blessed ministry of the cross and the atonement is because our hearts and lives are too selfish to comprehend that sacrifice. If we would live out more fully the spirit of the atonement, we would have fewer doubts about the doctrine.

One night I was called to see a colored woman who was dying close to where we were holding tent meetings. Entering her room and kneeling by her bedside, I talked to her a while about Christ, and then learned from her lips that she had been a terrible sinner, living a life of shame herself and dragging others down with her. At first she could scarcely believe that Christ would save such a sinner as she, but I told her about the Lamb of God and begged her to lay her hand upon His head and just roll over on Him all her burden of sin. The vivid picture seemed to appeal to the strong imagination which is peculiar to this race, and after a while she reached out her hand as though to put it on some invisible head. Then she began to confess and confess and confess until it seemed as if she would never end. Year after year she went over her sinful life telling it all out as though I were not there,

rolling the burden over on Jesus as though it was an infinite relief.

And as she rolled it out, her bosom heaved and sighed like the rolling of the sea, and her voice rose and fell in strange cadences of agony and comfort. Several times I tried to stop her and finish with a word of prayer for my meeting was waiting for me. But she said, "No, hold on; I'm not through yet." So I let the meeting go as the burdened soul unloaded its burden at the cross. It must have been more than an hour before she seemed at last to be emptied of her awful load, and began to shout her gratitude and thanks to the Savior who had taken it all away. As we softly sang, "There is a fountain filled with blood," it seemed as though a white and spotless Lamb was standing by that bed, and a black hand was passing over to Him a still blacker stream of lifelong sin; and it seemed as though that precious blood had washed it all away, and that the once guilty woman was whiter than the driven snow.

And let me tell you now of another experience I had ministering to one on his deathbed. This time it was a lad raised in a good home, but with no religious teaching. His life was wasting away and no spiritual comforter had ministered beside his bedside. A friend of the family asked me to come. A few questions were asked, and it was soon apparent that the lad had no conception of the Bible or the Savior, but felt that he was all right because he had tried to live a good life. How could I explain to him his need of Jesus Christ: Suddenly there flashed into my mind a simple illustration. By the bed was a beautiful canary which had such an attractive song, and I said, "What a pretty bird, and what a sweet song!" "Oh yes," he said, "I love to hear it; it is my constant companion." "But you cannot talk to it," I continued, "nor can you make it understand your thoughts." "Of course not," he replied, "It is only a bird." Then I made my application. I told him if he were to die and pass into the presence of God in heaven, he would be unable to understand the conversation, the songs, or the joy. He would be a stranger and out of place. He would not be happy because he was not a member of God's family.

This seemed to bring a flash of light to the mind of the lad, and he saw eternity with a new understanding. Even if he had not done anything wrong he did not have a spiritual nature and would not be at home in heaven. "What shall I do? They tell me I cannot live," he cried, "and I see that I am not prepared to die. How shall I receive this new nature that I have never known?" Then we told him that Jesus Christ came into this world just for the purpose of giving us a new birth, a new heart, a new nature that could know Him, love Him, enjoy Him, and enable us to become His very own children. We further encouraged him to pray asking God to give him this new life in Christ. And never shall we forget that simple prayer, the tears slowly trickling down that wan face. A new light "that never shone on earth or sky" came over his face and we knew that God had met him, and that the miracle of grace had been performed. It was all so simple and brief, but it was real. The next morning he was gone.

And now a missionary story. Some years ago I went to the Far East on an important missionary commission to arrange many matters of importance in connection with the work of evangelization. After a few weeks in India, in which God signally blessed and helped me in all my plans, something happened which called for a very different kind of testimony. Through the carelessness of some friends who had failed to send on my baggage I had to go on without it. There were many valuable papers in those trunks and most of my personal effects. Far from home and among strangers, perhaps it was only natural that I should for a moment feel utterly depressed and be tempted to be tried with the careless friends who were responsible for this serious disappointment.

Then the Lord spoke. Never will I forget how the Spirit met me with this question, "Are you going to fail in that which is more important than all your work, your own personal victory? Or are you going to trust me and triumph through My grace and take all this from My hand?" It was a keen but decisive struggle, and in a few minutes the Holy Spirit gave me strength to commit it all to God and to go on my way in peace. Hastily purchasing a few necessary articles of apparel in Calcutta, I sailed away to Burma and left the trunks with God. A strange peace filled my heart, even though I was told I would never see those trunks again, and presently I finished my visit and left for Rangoon with a happy heart.

In a meeting with thirty or forty missionaries, I was led to tell them among other things of the peculiar test which had come to me, and how much it meant to hold my victory through Christ. At the close of that meeting missionaries came to me privately and told how much harder they had found it in a heathen land to keep sweet before the natives under trial than even to learn a foreign language and preach the gospel to the heathen. With tears they asked for prayer and took the Lord Jesus for victory.

I sailed away from Rangoon, and as my ship left the harbor another ship came in with my trunks aboard - but too late for me to get them. The same thing happened in Singapore a little later, and still later in Canton; and it was not until I had been in Shanghai for two weeks that another ship brought the belated trunks to my hands at last. My friends said, "You will be fortunate if you find anything but the leather." But the Lord had traveled with those trunks every mile of the way and been captain and baggage master, and everything was beautifully right. There was not an ant to be seen inside, and every old familiar article seemed to look into my face and say, "Praise the Lord!" It may seem a trifle to some, but that incident, like others since, meant to me quite as much real service as the writing of tracts on the life of victory and the preaching of sermons about entire consecration.

And speaking of losing things, I remember once having lost a ten dollar gold piece which I had in my pocket. I was going along one night in a hurry toward my home; and as I got to the corner of the street, I took out my keys to find the right one before reaching the door, to save time, and out dropped the gold piece. I discovered my loss, and knowing about where I lost it, I returned to look for it. I looked hard, but it was gone. Then I trusted it to the Lord and asked Him to bring it back in His own way.

Just the next week a dear friend called on me and told me how marvelously God was caring for her home. She said her husband had been out of work, but that on the last Saturday night he was walking along the street, and at a certain corner found a ten dollar gold piece. I did not tell her who lost it, but I thanked Him for letting her husband find it. Now every time I lose a little money, I just say, "Lord, pass it on to the right one and make it a blessing to some needy heart." God is in these little things, and we may trust His providence and care and know that He is always thinking of us.

I recall on one occasion how our steamer arrived in New York towards evening, and all hearts were beating high with the thought of soon being at home when suddenly our steamer grounded on the bar off Sandy Hook. The engines toiled and strained to lift her off, and the crew tugged with all their might; but at last they had to give up all thought of getting in that night, and anchored where they were.

The next morning I rose early and was looking across the bay towards home when I felt the vessel give a little movement as she rose from off the bar and floated upon the water. What had lifted her? God had done her, and we were free. This is how God works, when we cease our toilings and rest solely in Him. And it certainly worked this way with my brother. Let me tell you of him.

He was very rigid and conservative in his ideas of religious experience, and looked upon all demonstrations of feeling as sentimental and unscriptural. He was much disgusted with many of the manifestations of spiritual power and earnestness connected with the early days of our own work. At length his health broke down, and he was manifestly drawing near to a crisis. The writer endeavored in vain to bring him to that place of tender spiritual feeling where he could take Christ as his Healer or even as his Comforter. My efforts only met with recoil. Then the case was committed to God in believing prayer, and I waited.

Several months later a letter came from that brother telling of a marvelous change. The day before, while reading a verse in his Bible, a flood of light had burst upon his soul. For hours he could only pray and praise and wonder. Yes, he too had become a fanatic - if this were fanaticism - and God had done exceeding abundantly above all that he could ask or think. His cold, intellectual nature was submerged in a baptism of love, which never ceased to pour its fullness through his being until when, a few weeks later, he swept through the gates of glory shouting the praises of his Redeemer.

A.B.S.

Document No. 5 - A.B. Simpson: My Own Story; Taken from C. Donald McKaig ed. Simpson Scrapbook. (CBC/CTS archives), pp. 5-20. A longer version appears in A.E. Thompson, A.B. Simpson. His Life and Work. Revised edition. Harrisburg, PA.: Christian Publications, 1960, pp. 7-23.

I have been asked by some of my Christian friends to put in permanent form the story of the things which the Lord has done for me. There is perhaps a sense in which each of us is a "living epistle, known and read of all men," but the most sacred story of every life is the hidden record which lies back of our words and actions. If there is anything in this story which can be used to help the children of God, I am willing to overcome the natural reticence which has made it always a pain even to publish my photograph, and let God use the testimony in any way in which it may please and glorify Him.

The first recollection of my childhood is the picture of my mother, as I often heard her in the dark and lonely night, weeping and wailing in her room, in her loneliness and sorrow, and I still remember how I used to get up and kneel beside my little bed even before I knew God for myself, and pray to Him to comfort her. The cause of her grief I afterwards better understood. She was a sensitive and high spirited woman, who had come of a good family in the little island where I was born, and where her father was one of the public men of the island, an honored member of the legislature, and she had a great number of friends. In their earlier married life my father had been engaged in the ship-building business, but had suffered a financial blow in one of the terrible panics that had struck the island, and had been obliged to close his business, saving but a few hundred dollars out of it, and had determined to seek his fortune in what was then the far west, that is, the most western portion of the province of Ontario, Canada. With little knowledge of the country, he had purchased a farm in one of the dreariest regions that could be imagined, and had taken his sensitive wife and his little family of four children into this wilderness. Before reaching our home the youngest child had been torn from its mother's arms by sickness and death, largely the result of the trying journey of that day when there were no railroads or steamboats, and our journey of fifteen hundred miles had been slowly and painfully made on canal boats and stages. Burying her precious babe in a little town some distance from our home destination, my broken hearted mother at length reached the dreary log cabin which was to be her future home.

Our nearest neighbor was a godly Scotch Highlander, who used to come and see us and pray with us in Gaelic, but could not speak one word of English. There was not another Christian friend within a circuit of miles. In that lonely cabin and that desolate wilderness, separated for the rest of her life from all the friends she held so dear, and from the social condition to which she had been accustomed, was it a wonder, with her intense and passionate nature, which had not yet learned to know God in all His fullness as her all-sufficient portion, that she should often spend her nights in weeping and wailing, and perhaps in passionate upbraidings, because of her cruel lot, and that her little boy should find his first religious experiences come to him in trying to grope his way to the heart of Him, who alone could help her.

My next reminiscence has also a tinge of religion about it. I had lost a boy's chief treasure, an old jack-knife, with which I was playing, and I still remember an impulse came to me to kneel down and pray about it. Soon afterwards I was delighted to find it. The incident made a profound impression upon my young heart and gave me a life long conviction, which has since borne fruit innumerable times, that it is our privilege to take everything to God in prayer. I do not mean to convey the idea that I was at this time truly converted. No one had ever spoken to me about my soul and I only knew God in a groping, far away sense, but I can not see that God was discounting my future and treating me in advance as if I were already His child, because He knew I would be His child later. This explains why God does so many things even in answer to prayer for persons who do not yet fully know Him. He is treating them on the principle of faith and calling "the things that are not as though they were."

The truth is, the influences around my childhood were not as favorable to early conversion as they are today in many Christian homes. My father was a good Presbyterian of the old school and the belief in the Shorter Catechism and the doctrine of foreordination, and all the conventional rules of a well ordered Puritan household. He was himself a devout Christian and most respected for his intelligent mind, his consistent life, and his strong practical sense. I can still remember his rising long before daylight and with his lighted candle sitting down in the cheerless sitting room to read his Bible and tarry long at his morning devotions, and the picture filled my soul with a kind of sacred awe. On the Sabbath days we were brought up according to the strictest Puritan formula. When we did not go in the family wagon to church, which was in a town miles distant, we were all assembled in the family circle and sat for hours while father, mother, or one of the children read in turn from some good old book, that was beyond our understanding. It gives me a chill to this day to see a cover of these old books, such as Boston Fourfold State, Baxter's Saints' Rest, Doddridge's Rise and Progress of Religion in the Soul, for it was with these that my youthful soul was disciplined. The only seasons of relief came when it happened to be our turn to read. Then we felt immense and prided the young orator so as to forget the weariness of the volume. Then in the afternoon we had all to stand in a row and answer the questions of the Shorter Catechism. There were about one hundred and fifty in all, and our rule was to take half each Sunday and finish the next Sunday, and then start over again, and so year after year as the younger children grew up and joined the circle.

One of the few whippings which I got in my childhood was because one sunny Sabbath I ventured to slip out of the house and was seen by my father scampering around the yard in the joy of my ungodly liberty. I was speedily brought back and with great solemnity told that I would get my whipping next morning before breakfast, for it was not considered quite the thing to break the Sabbath by even a whipping. I believe I got the whipping that was coming to me the next morning, but I still remember how my older brother, who had a much wider experience and wiser head than I took me aside that day and told me that if ever I was again condemned to a whipping he knew a way of getting out of it. And then he told me with great secrecy to get up the next morning before daylight, about the time my father was accustomed to rise, to light the candle and go and sit down in a corner of the sitting room with the Bible before me and show proper spirit of penitence and seriousness, and he was quite sure my father would take the hint and let me off. I am sorry to say that I was enough of a hypocrite to practice this trick, and sure enough, one morning, when a whipping was coming to me, I stole out of my bed, and sitting down with a very demure and solemn face to practice my pretended devotions, I can still see in my imagination my quiet and silent father casting side glances at me from under his spectacles, as though to make quite sure that I was in earnest, and after finishing his devotions he quietly slipped away to his work and nothing more was said about the chastisement.

Looking back on these early influences I cannot say that I regret the somewhat stern mode in which my early life was shaped. It taught me a spirit of reverence and discipline for which I often have had cause to thank God since. It threw over my youthful spirit a natural horror for evil things which often afterwards safeguarded me when thrown amid the temptations of the world. And the religious knowledge, which was crammed into my mind even without understanding it, furnished me with forms of doctrine and statements of truth which afterwards became illuminated by the Holy Spirit, and proved to be precious vessels for holding the treasures of divine knowledge. In our later family history these severe restraints were withdrawn from the younger members, as a more liberal age threw its influence over our home, but I cannot say that the change was a beneficial one. I believe that the true principle of family training is a blending of thorough discipline with much loving, true Christian liberty.

My first definite religious crisis came at about the age of fourteen. Prior to this I had for a good while earnestly desired to study for the ministry. I think that this was rather a conviction of duty than a spiritual impulse. I knew that my parents had dedicated my elder brother, four years my senior, to the ministry. Indeed, they had done this before he was born, and he was always

looked upon as the chosen one for this high honor. I may have occasion later to show the sorrow which this brought into his life. The desire and resolve grew up in my heart without the kindly cheerings of my parents. I still remember how my carnal heart rebelled against the ministry, because of the restraints it would put upon me. Naturally I wanted to get many things which I felt a preacher ought not to have. One thing particularly I had a great fascination for, that was to shoot and hunt game, but then, I reasoned, if I were a minister it would not be the thing for me to be going hunting, and for a time my little soul waged a big battle over this. During the conflict I remember I had saved up a little money, from funds that I had earned by special work, and one day I stole off to the town and invested the whole of it in a shooting gun, and for a few days I had the time of my life. I used to steal out to the woods, concealing as best I could this forbidden idol and then smuggling it back to hide it in the garret. One day, however, my mother found it and there was a scene. Her own brother had lost his life through the accidental discharge of his gun, and I knew and should have remembered, that guns were things proscribed in our family. It was the day of judgment for me when that wicked weapon was brought down from its hiding place, my mother standing at a safe distance, wringing her hands and pouring out the vials of her wrath while I sat confounded and crushed. The next day my sentence was to march back to the town and take that gun to the place from whence it came, and with deep humiliation return it to the man from whom I had wickedly bought it, and see, not only the gun, but the good money that I had paid for it go too.

That tragedy settled the question of the ministry. Soon after I quite decided to give up these side issues and prepare myself, if I could only find an open way, to be a minister of the Gospel. But as yet, the matter had not been mooted in the family. One day, however, my father in his quiet, grave way, with my mother sitting by, called my elder brother and myself into his presence, and began to explain how my elder brother had long been destined to the ministry, and the time had now come when he should begin his studies and go in special training. My father added that he had a little money, rescued from the wrecked business of many years before, which was now slowly coming in, and which would be sufficient to give an education to one of his boys, but not to both, and therefore, he quietly concluded, that it would be my duty to give place to my brother, while I would stay at home and help them on the farm, and he would go to college. I can still feel the lump that rose in my throat as I stammered out my consent to my brother's being educated at the family expense, for I could clearly see that he had been foreordained to be a minister, at least by my father and mother, if not by the Lord; but I ventured to plead that they would consent to my getting my own education if I could. I asked no money, no help, but only my father's blessing and consent, and I still remember the quiet trembling tones with which he at last yielded and said, "God bless you my boy, even if I cannot help you."

So the struggle began and I shall never cease to thank God that it was a hard one. Some one has said, "Many people succeed because success is thrust upon them, but the most successful lives are those that began without a penny. Nothing under God was ever a greater blessing to me than the hard places which began with me nearly half a century ago, and have never yet ceased. For the first few months we took lessons in Greek, Latin and Higher Mathematics from our kind pastor who was a good scholar and anxious to help us in our purpose. I had already had a good, common school education. Then I secured a certificate by dint of hard work as a common school teacher, and at the early age of fifteen I found myself teaching a school of about forty boys and girls, one quarter of whom were grown men and women, while I looked even younger than my years. How much I would have given in those days for a few stray whiskers, or anything that would have made me look older. I often wonder how I ever was able to hold in control those rough country fellows, any one of whom could have thrashed me with his little finger, but I can now see that it was the hand of the Lord, and that He was pleased to give me a power and control that did not consist of brawn or bone. Of course, my object in teaching school was to earn money for my first session at college, and along with my duties as a teacher I was studying between times every spare moment to prepare myself for the opening examination of my college course.

But the strain of all this terrific work upon a young and yet undeveloped brain and body was impossible to sustain long, and one night there came a fearful crash, in which it seemed to me the very heavens were falling. After retiring to my bed I suddenly seemed to see a strange light blazing before my eyes and then my nerves gave way and I sprang from my bed, trembling and almost fainting, and immediately fell into a congestive chill of great violence that almost took my life. To add to the horror of that night there was a man in the house where I was boarding, suffering from delirium tremens and his horrible agonies, shrieks and curses seemed to add to my own distress the very horrors of hell itself. Next morning I was forced to ask for leave of absence, and returned to my father's house a physical wreck. The physician told me I must not look at a book for a year, that my whole system had collapsed and that I was in the greatest danger. Then began a period of mental and physical agony which no language can describe. I seemed possessed with the idea that at three o'clock on some day I was to die, and every day as that hour drew near, I became awfully distracted and watched in agonized suspense till it was passed, wondering that I was still alive. One day as the hour came near there fell upon me that awful sense of approaching death which could not be gainsaid. Fainting and terrified I called my father to my bed side, telling him I was dying. Worst of all I had no hope and no Christ. My whole religious training had left me without any Gospel. I had a God of great severity and a theology which provided in some mysterious way for that great change called regeneration or the new birth. O how I was waiting for that change to come to me and it had not yet come. O how my father prayed for me that day, and I fondly cried in utter despair for God to spare me just long enough to be saved. After a sense of sinking into bottomless depths constantly, rest came and the crisis was over for another day. I looked up at the clock and it was past three. It seemed to me then that God was just going to spare me for one day, and that I must strive and pray that day for salvation as a doomed man, who never would have another chance. O how I prayed and besought others to pray and almost feared to go to sleep that night lest I should lose a moment from this intense and tremendous search for God and eternal life. But the day passed and still I was not saved. It now seems strange that there was no voice there to tell me the simple way of faith, but I suppose it was the result of the old stern theology that looked upon salvation as the work of God's sovereign work with which we have but little to do. Day after day passed. My life hanging on a thread, but I seemed encouraged with the idea that God would spare me long enough to find salvation if I only continued to seek it with all my heart. But how often since then has it been my delight to tell poor sinners that they do not need as the old lines say,

To knock and weep, and watch and wait,

for God is waiting and wondering we do not open the gate and enter in. Since then God has given to me these lines,

We do not need at Mercy's gate
To "knock and weep, and watch and wait."
For Mercy's gifts are offered free,
And she has waited long for thee.

At length, one day I stumbled, in the library of my minister, upon an old Scotch book, called Marshall's Gospel Mystery of Salvation, and as I turned over the leaves I came to a sentence which opened my eyes, and at the same time opened for me the gates of life eternal. In substance it was this, "The first good work you will ever perform is to believe in the Lord Jesus Christ. Until you do this all your works, prayers, tears and resolves are vain. This very moment it is your privilege and your duty, and the very first duty above and before all others to kneel down and take the Lord Jesus as your Savior, and tell Him you believe according to His word, that He then saves here and now. Believe this in spite of your doubts and fears and you will immediately pass into eternal life, will be justified from all your sins and receive a new heart and all the gracious operations of the Holy Spirit." Light, why this was supernal light to me, and I threw myself on my knees and at once, looking up in

the face of the Lord in spite of all my doubts and fears I said, "Lord Jesus, Thou has said that 'him that cometh unto me I will in no wise cast out.' Thou knowest how long and how earnestly I have wanted to come, but I did not know how. Now I come the best I can and I believe because Thou hast commanded me to believe that Thou dost receive me, that Thou dost save me, and from this moment I am Thy child, forgiven and saved, simply because I have taken Thee at Thy word, and I now dare to look up in the face of God and say, 'Abba, Father, Thou art mine.'"

In that moment there came to my heart the assurance that always comes to the believing soul, "he that believeth hath the witness in himself." I had been seeking the witness without believing, but from the moment I dared to believe, the Spirit answered to the word and told me I was born of God.

The months that followed my conversion were very full of spiritual blessing. The promises of God burst upon my soul with a new and marvelous light, and words that had been empty sounds became divine revelations to my soul, and every one seemed especially for me. There was, perhaps, in my temperament a vein of imagination and it clothed the glowing promises of Isaiah and Jeremiah with a strange and glorious radiance and I can still remember the ecstasy with which I used to read, "I have sworn that I will never be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." When I heard thorough Christians talking of their failures and fears, I wondered if a time should ever come when I should lose this supreme joy of a "soul in its earliest love," and I remember how I used to pray that rather than let me go back into the old life the Lord would take me at once to heaven. I remember one day especially, of which I still have the record, when I was about fifteen years of age, a day which I had wholly devoted to fasting and prayer, with a view to entering into a personal covenant with God in a very solemn and formal way. I had been reading Doddridge's Rise and Progress of Religion in the Soul and had determined to follow his suggestions to enter into such a covenant, and so I wrote out at considerable length a detailed transcription, in which I gave myself wholly to God and took Him for every promised blessing, and especially for the grace and power to use my life for His service and glory. I remember a certain special blessing which I included in my requests and specifications, and I have often wondered since how literally God has fulfilled them to me in His gracious providence through my life. Before the close of the day I signed and sealed this covenant just as literally as I would have done a human agreement and laid it away.

Two incidents of my Grammar School career are very vivid in my recollection. One was a providential escape from drowning. I had gone with one of my schoolmates to gather wild grapes on the banks of the river. After a while I was tempted by my companion to go in swimming, an art which I had never attempted and which the slightest reflection would have made me avoid. In a few moments the water had got beyond my depth, and with a sense of agony, which I never shall forget, I found myself choking painfully under the surface. In that moment, I still recollect, how the whole of my life came before me in a vision and I can well understand the story told by drowning persons whose past histories seem photographed in an instant before their minds in the act of losing consciousness. I remember even seeing, as clearly as if I had read it from the printed page, the notice in the local paper, telling of my accidental drowning. But God mercifully saved me. My companion was not able to rescue me, but his shouts were heard by some men in a little boat a hundred yards away, and they pulled me out and lay me on the riverbank when black in the face and about to sink for the last time. As I came back to consciousness afterwards, it seemed to me that a million years had passed since I was last on earth. I am sure that experience greatly deepened my spiritual earnestness.

The other incident was less grave. I was usually very ambitious to win all the prizes possible, and it was my good fortune to secure a very large and handsomely bound book, a sort of cyclopedia. My chum, who had been defeated in the examination, had set his heart on getting that book from me, and finally succeeded by arousing my cupidity to get possession of an old violin belonging to him, and on which he used to practice his wiles on my too responsive heart, until, at last, I consented to exchange my splendid prize for his old fiddle. I took it home afterwards and made night hideous

during the following summer, and myself a general nuisance, without ever succeeding in playing anything worth listening to. But there was a latent vein of music somewhere in my nature, which the strange sounds that I was able to extort from the catgut seemed to satisfy if they did not edify anybody else.

My childhood and youth were strangely sheltered and guarded by divine providence. I recall with a sacred awe and thankfulness the many times in which my life was preserved. I have already referred to my narrow escape from death by drowning. On another occasion, while climbing up on the scaffolding of a building in the course of erection, I stepped upon a loose board and slipped and fell. Instinctively throwing out my hands I caught hold of a timber and held desperately for some time, calling for assistance. When just about to let go through exhaustion, my father, who was some distance away, rushed to my aid and caught me just before I fell. The fall would have either maimed or killed me. Another time I was thrown headlong over my horse's head, as he stumbled and fell under me, and when I came to consciousness I found him bending over me, and with his nose close to my face, as though he would have spoken and encouraged me. Many times was I delivered from danger, and I believe God was keeping my life for Himself in some gracious way. Especially do I praise him for the longsuffering kindness in which He bore the backslidings of my youth, and the spirit of selfish ambition which to so great an extent controlled my life.

At length the time came for me to leave home and commence my college course in Knox College and the University of Toronto. A special course had been arranged for students for the ministry, by which they took certain classes in Knox College and certain lectures in the University. It would be of little interest to recite the ordinary experiences of a college student, and it is only necessary to sketch a few of the special pictures that come back to memory from these early years. My deep religious impressions still continued and they kept me from the temptations of city life. There was a sort of horror associated with the saloon, or a house of infamy, which put an effectual barrier across my sensitive heart, and such things never appealed to me. But I was thrown with a roommate in the first year of my college course, whose influence over my heart was most disastrous.

He was a much older man and although a theological student and a very bright and attractive fellow was a man of convivial tastes and habits. It was his favorite custom once or twice a week to have what he called an oyster supper in our room, and to invite one or two of his friends, who happened to be medical students, and whose habits were worse than his. On these occasions both beer and whiskey would be brought in, and the orgy would go on until very late at night with laugh and song and story, and many a jest that was neither pure nor reverent. I had not firmness nor experience sufficient to suppress these entertainments, and I was compelled to be a witness and in some measure a partaker, although, the course amusement was always distasteful to all my spiritual life. My roommate was cynical and utterly unspiritual. At the same time he had a fine literary taste and was fond of poetry, which he was always reading or repeating. There was a certain attraction about him, and altogether his influence over me was bad. I did not cease to pray, or to walk in some measure with God, but the sweetness and preciousness of my early piety was already withered. I am sorry to say that I did not recover my lost blessing until I had been the minister of the Gospel for more than ten years. I do not mean to imply that I went into open sin or turned away from God, but my religious life was chiefly that of duty, with little joy or fellowship, and my motives were intensely ambitious and worldly. In a word my heart was unsanctified and I had not yet learned the secret of the indwelling Christ and the baptism of the Holy Ghost.

At the same time there must have been a strong current of faith, and a real habit of prayer in my college life, for God did many things for me, which were directly supernatural and to me at the time very wonderful. My careful savings had only been sufficient to take me through the first year at college, and for the following years my way was unprovided. But there was a system of scholarships or bursaries consisting of considerable amounts of money, which were given to the successful student in a competitive examination. I set my heart on winning some of these scholarships, not merely for the honor, but for the pecuniary value, which would be almost sufficient to meet what was lacking in my living expenses.

One of them required the writing of an essay on the subject of baptism, and after much hard study, and I am glad to say very much prayer, I wrote an essay proving to my own satisfaction that children ought to be baptized, and that baptism should be by sprinkling and not by immersion. Through God's great goodness I won the prize, but in later years I had to take back all the arguments and doctrinal opinions, which I so stoutly maintained in my youthful wisdom. My next venture was for a much larger prize, amounting to \$120 and for which an essay was to be written on the difficult historical and philosophical subject, The Preparation of the World for the First Coming of Christ and the Setting up of His Kingdom. While I studied hard and long for the materials of this paper, I deferred the final composition until the very last moment. I am afraid that my mind has always had a habit of working in this way, namely, of leaving its supreme efforts until the cumulative force of constant thought and recollection has crystallized the subject into its most intense form. And so I found myself within two days of the final moment for giving in the papers and the entire article yet to be written out in its final form from the crude first copy, which had been prepared. The task proved to be a longer and harder one than I dreamed, and when the last day had ended and the paper had to be given in by the following morning at nine o'clock, there was still seven or eight hours work to be done. Of course, the night that followed was a sleepless one. Toiling at my desk and literally tearing along like a racehorse for the goal, I wrote and wrote and wrote, until my hand grew almost paralyzed, and I had to get another to write for me while I dictated. But soon my brain began to fail me and I found myself literally falling asleep in my chair. Then I did something for the first and last time in my life, which I can understand professional men doing until they fall under the power of the most dangerous opiates. I sent out to a drug store for something that would keep me awake for six or seven hours at any cost, and as I sipped it through the night my brain was held to its tremendous task; and as the light broke on the winter morning that followed the last sentences were finished and the paper folded and sealed and sent by a special messenger to my professor, while I threw myself on my bed and slept as if I would never wake. Some weeks passed during which I prayed much for my strenuously prepared paper. I found there were about a dozen competitors, many of them students in advanced years of the course. Naturally there seemed little hope of my success, but something told me that God was going to see me through. At length the morning came when it was announced that the name of the successful candidate should be declared. But I could not stay in the class room, I was too much excited to stand the strain, and I slipped away into the college yard to a lonely place where I threw myself on my knees and had the matter out with God, and before I rose from my knees, I dared to believe somehow that God had heard my prayer and given me my prize, which was so essential to the continuance of my study. Then I slipped back into the classroom and sat down in my place. I instantly noticed that every eye was turned on me with a strange expression which I could not understand. Nothing was said about the prize during the lecture hour. It had all been said just before I came in. But at the close my professor called me to his room and congratulated me on my success, and I learned for the first time that, while I was out praying in the yard, he had told the class that the prize had come to me. This explained their strange glances at me as I went in. I mention this instance especially to show how God all through my life has taught me, at least has been trying to make me understand, that before any great blessing could come to me I must first believe for it in blind and naked faith. I am quite sure that the blessing of believing for that prize was more to me than its great pecuniary value, which enabled me to continue my study for the next two years.

During the summer vacations, after my second year, as I was a theological student, I was sent out to preach in mission churches and stations. In this way I also earned a little money, besides gaining a much more valuable experience in practical work. But I remember well the look of surprise with which the grave men of the congregations, where I preached, would gaze at me as I entered the pulpit. I was extremely young and looked so much younger than I really was, that I do not wonder now that they looked aghast at the child that was presuming to preach to them from the high pulpit, where he stood in fear and trembling.

The greatest trial of all these days was my preaching for the first time in the church in which I had been brought up, and in the presence of my father and my mother. In some way the Lord

helped me to get through, but I never once dared to meet their eyes. In those days preaching was an awful business, for we knew nothing of trusting the Lord for utterance. The manuscript was written in full and the preacher committed it to memory and recited it verbatim. On this occasion I walked the woods for days beforehand, repeating to the trees and squirrels the periods and paragraphs which I had so carefully composed. The misfortune sometimes was that the forgetting of a word would blot out from the frightened brain of the poor preacher all the matter that followed. One of the most pathetic stories of Professor Wilson's Tales, is that of the stickit² minister, a poor weight, who like me had presumed to preach before his minister and parents, and then I am happy to say, unlike me, had stuck in the middle of his discourse and after trying vainly to recall his sentences and murmuring over and over again, "My brethren, my brethren," finally stuck his fingers in his hair and tearing, like one half mad, fled from the pulpit in the church and was never seen in those parts again.

My social and religious surroundings were not of the helpful kind. The church and college life with which I was associated, was not deeply spiritual, but cold and conventional. There was no teaching about the deeper work of the Holy Spirit and the life of consecration, and I rose no higher than the level about me. When I entered upon my regular ministry, I knew but little of the Holy Ghost and the life of faith and holiness, and while conscientious and orthodox in my pastoral work and preaching, and really earnest in my spirit, yet I fear, I was seeking to build up a successful church, very much in the same spirit as my people were trying to build up a successful business.

² Unsuccessful.

Document No. 6 - Katherine A. Brennan: Excerpts from Mrs. A.B. Simpson the Wife or Love Stands; Taken from Katherine A. Brennan, Mrs. A.B. Simpson The Wife or Love Stands. n.d.

CHAPTER I *Ghosts of St. George*

As I went walking down old St. George the spirits of generations gone before seemed dancing around me on unseen feet. I felt as if I myself were living through the days, tales of which I used to hear by the hour, seated at Grannie's feet.

Past Knox College - no, this building was not there when Grandfather attended it, to study Theology - and love.

Margaret Henry, with her prim but precious ways - the oldest daughter of one of the founders of Cooke's Presbyterian Church.

"Bertie Simpson! That tall, awkward, gawky country boy - Bah!" said Grannie Simpson, the size of a minute hand. But alas and alack!

June - that delirious time - the air filled with the mating calls of bird and beast, the very atmosphere pregnant with the plighted troths of youths and maids for generations.

It was May - perhaps June itself. No one is really quite normal at that dizzy, uplifted time of year. Even theologians must have fresh air. Any man with the sheer audacity - to say nothing of will power - who could force one to walk in and out of a field of cows, still maintaining one's dignity and a firm tread!

"My, my!" said Grannie Simpson. "As you will, Bertie, the hour is yours..."

CHAPTER II *Simpson-Henry*

"On Tuesday, September 13, 1865, at Cooke's Presbyterian Church, Toronto, by the Rev. Dr. Jennings -

Margaret Henry to
Albert B. Simpson."

To all brides and grooms it is an old, old story, yet ever new.

"I, Margaret, take thee, Albert . . . for better, for worse."

Then after the honeymoon, home to the manse, Main Street West, Hamilton, Ontario - their home during the first pastoral charge, Knox Presbyterian Church.

Now, though I cannot speak from experience, I have been informed many times that discipline must be maintained at all costs in the home, without which the young husband would surely break loose beyond all bounds.

It was the custom for the ministers of the district to meet together to discuss all things common. This little reunion, in its proper sequence, was held one day at the Manse. And unaccountably strange odor of tobacco smoke began to steal upstairs. Suddenly the study door flew open and a towering figure of fury - all of four feet, one inch in its stocking feet - stood at the threshold.

"SMOKING! Out of this house!" said Grannie Simpson, and in a body the ministerial association moved.

CHAPTER III

God Gave

The days passed, filled with the thoughtful tenderness of a Christian husband - though but 21 years old.

A strange terror of thunder possessed Grannie. No matter where he was, when skies darkened, home Grandfather would go to let her know that he was always near.

Children came - Bert - Melville.

Time went on. The first agony of faith's spiritual testing came. Grannie's father was dying, and she who had always been his rod and staff since her mother's death, went to be at his side. A message came: "Melville very low." As he was put into her arms, the baby lips had only strength to whisper, "Abide in Me." The baby head drooped - and he was still.

CHAPTER IV

Wrestling

There are many conceptions of God, even to the Christian world. Some worship the Infant Jesus, others the avenging God, or the Good Shepherd, bringing the tired lambs home in His arms; millions more the crucified Christ, who died to save the world. In certain black moments the spiritual senses are benumbed, but no living soul, no matter how sinful or how doubting, allows itself to depict The Almighty as a fiend. In repulsive horror the soul revolts from the thought. Nay, rather, there comes a cry from the anguished mother heart: "There can be no God! My child, my child! I will drag him from the very bowels of the earth that I may clasp him once more upon my breast."

Time passed. Gordon was born. Then came the beloved Mabel.

CHAPTER V

In Pastures Green

A new phase of life had its source in an accepted call to Chestnut Street Church, Louisville, Kentucky, the fashionable Presbyterian Church of the city and the most influential in the Synod. Here were all the comforts of an affluent salary, the friendship and companionship of a congenial and cultured people.

Before long, however, Grandfather became torn and tortured by many conflicting emotions. Afar there glimmered spiritual heights which he had never before conceived. Nearby, a large, wealthy and influential congregation - a wife - and a growing family.

The life companion who is enduring any great travail of soul or spiritual convulsions, as it were, is by no means a restful mate.

Here, a year apart, two more children were born - a daughter, Margaret, and Howard, the youngest son. The doctor who was in attendance at the birth of the youngest one was, most unhappily for the patient, drunk, with, of course, most disastrous consequences. Grannie had no wish to life, tortured and troubled by impending life decisions, and scarcely able to breathe, so weakened by loss of blood. Then for a time, all other matters kept in abeyance, the husband's only thought was of "my wife." He knelt and pleaded with her: "Stay with me, Margaret."

"So - tired - Bertie."

But once again, by a hair's breadth, he fought, and inch by inch regained possession of her will - forced her for his sake to step back from the River Jordan and take her place once more by his side.

CHAPTER VI

Her Husband

Still tortured and torn by conflicting emotions, Grannie's days were by no means filled with peace. Not daring to say "no" to the still small voice, Grandfather was in veritable agonies of prayer for the supernatural power to span the chasms and scale the heights.

"If thy right hand offend thee, cut it off." Again the childish Adam's whine: "Lord, the woman Thou gavest me, is she the cause of this spiritual weakness - even of physical sin?" "A man's foes shall be they of his own house." Sin is even possible with a man's own wife.

Grannie tells of terrible moments when almost a glint of murder would come into his eyes. The devil always seeks to inflict the most terrible mental tortures upon them who are chosen to perform the most spectacular services for Him. The Lord always plays a gentleman's game with the Evil One. All gold that is not tried in the fire is worthless in the tests of life.

"Good - better - best. Why should he leave this field?" Acclaimed a brilliant and beloved pastor, a flaming evangelist in his local field; "Why, Lord, is it not Thy will - ?"

"Come unto Me and I will reveal things of which man dare not even dream."

CHAPTER VII

The Wife

"Leave Louisville!"

All he asked was a complete revolution of her whole life.

"New York! That vast metropolis, sin torn, with a bleeding soul."

Remember, the vision was not given to her. Her role was only to walk blindly by faith in her husband and in her God. Was she called upon to give up perfect joy - her children - setting them loose in a religious jungle, sins and dangers lurking at every corner?

How much does a woman really owe to her husband - her children? Without him, of course, they could never have been - but, ah, in every mother's heart there is an echo of that tortured cry the cause of which was the crime which shook the world with horror. "Oh, be merciful to my baby - put an extra cover on Charlie - he may be cold."

Christ had his agony in the Garden. To many souls there comes the premonition of impending pain. "A man shall leave father and mother and cleave unto his wife. They two shall be no more twain but one flesh." "Till death us do part."

"We are going to New York, Bertie - . When do we go away?"

CHAPTER VIII

Grinding the Rock

From the beginning when the Great Creator said "Let there be light," planets of rock met and ground together to make the better earth, men without number have met and fought with the devil that moral muscle might strengthen and hold. Will has clashed with will to fall or conquer. All must take their stand in the line of battle that man might continue to climb towards God's spiritual ideals. Without decisions made and kept, there would be born of women nothing but a race of quislings and yes-men. Spiritual guidance is usually based upon human psychologies.

In college days, standing upon a soapbox, Grandfather had the faculty of attracting great crowds who listened to his words. In latter years the road he traveled intensified all these talents and to the end vast throngs always gathered to hear his words. The paths of ease and flattery tend to dull the spiritual and temporal faculties of us all.

DESTINY

What is Destiny?
The tuning of our wills with God,
The blending of our purposes.
Controlling Self, unleashed desires
For common good, against the common ill.
There lies Destiny,
That rugged path crowned by a hill,
Each step with growing strength, to stab
The evils of our wills
Loering to smite all that is true,
But Truth dies not, nor lieth still.

CHAPTER IX

Concerning the State of Matrimony

Dear Married Ladies:

Unquestionably many phases of your life consist of days, months or even years of unending monotony. Take courage. It may yet be your lot in life to find yourself in a great metropolis whose vastness is excelled only by two others in the great world, with a husband possessed of a vision, a wife, five children, but no job.

For two years Grandfather was the minister of New York's most fashionable and wealthy Presbyterian church. Then in flaming letters the words, "The World for Christ," remained forever before the eyes of his soul. Inevitably then he asked the Synod that he be released from all denominational ties and took his stand in the world unhampered by any denominational obligations and assisted by nothing or no one save what the Lord should choose to send, as in the wilderness day by day the manna fell - always enough with every setting sun.

CHAPTER X

Financial Pioneering

My Great-grandfather Henry was the younger son of an old Irish family. As was the custom, the elder brother inherited the bulk of the estate and the younger crossed the ocean to rise or fall in the new land. It was well for Great-grandfather Henry that he was not living in these times. Unquestionably he would have been jailed for bringing too much of the country's wealth with him - for he arrived in the Toronto district with the vast sum of sixty-eight cents. This young profiteer prospered amazingly and became, for those days, a wealthy man.

"Did you ever dance, Grannie?" I asked one day while crouched at her feet, drinking in all that she would say. The maid had just cleared away the remains of our afternoon tea, and for some reason she and I were entirely alone. Her eyes began to twinkle and her body shook with laughter. It seems that Great-grandmother Henry, deceitful scoundrel that she must have been, once a week smuggled them out of the house to dancing school, while her honorable spouse, the founder and senior elder of Cooke's Presbyterian Church, was no doubt about his business of founding it. I am reasonably sure that Grandpa did not step with her. Aside from spiritual leadings, it is easy to imagine him slightly awkward as a youth, who would no doubt have trampled his partner's tiny feet to a pulp. By "them" meaning Grannie and Aunt Lizzie, the younger sister.

"I suppose, Grannie, that after your mother died your father depended upon you and Aunt Lizzie for everything."

"I was his chief comfort," darling Grannie modestly admitted. "Lizzie - ah, beautiful, lovable - but, my, my, such a sorry flirt!"

Now granting that the world has stepped since then, we cannot help but lean to the opinion that "flirt" really meant that, instead of lifting her gorgeous eyes to give the comradely glance, Great Aunt Lizzie may have, upon occasion, demurely cast them down. I gather that in their youth the Henry sisters were looked upon as heiresses. Well for Grannie that the blood of such a clever financier was in her veins! The baker - the milkman - how well do most of us understand the speed with which their tickets disappear! "Ring-a-ling-a-ling!" How familiar to most of us is that sound! Madam, you owe for yesterday - ah, yes - just a minute now while I look it up. Ah, yes, and for the day before," a note of positive triumph in his tone.

Human nature is such that were a professional person to deliver coal in order to obtain the weekly envelope, he would definitely arouse the suspicion in the minds of all that he might not be quite as wonderful as he imagined himself to be. In short, certain appearances must be maintained. Grandfather rented halls for preaching, and Grandmother would often go into hotel kitchens and wash dishes for waitresses that they might be free to attend evening meetings. Also, rather than offend the sensibilities of ladies and gentlemen, each gathering, large and small, was dignified by its rightful chaperone - the wife. Husbands, wives, sisters, brothers, inevitably become aware of mutual weaknesses which are in most cases hidden from the world. Unconsciously, we all make fortifications, build fences, shield ourselves and those whom we love from dangers which instinct warns us might come.

CHAPTER XI

Then Came the Devil

Grandfather's elder brother, Howard, went through college with him, financed by his family, as was the custom then. If the elder son chose to enter the ministry, all must assist to the utmost capacity of the family budget. But the younger, when impelled by his conscience to become an ordained minister of the Presbyterian Church, had to be responsible for his own expenses. I cannot help but think that Great Uncle Howard loved Grannie too in those college days - a much more suitable match, forsooth! "That brat of a Bertie - never knew his place; always bobbing up, can't keep him down - two years younger even than his own wife."

And so during those days of battle came Uncle Howard. Such an overwhelming gospel was bound to seem revolutionary - new - because it was so old. Inevitably there would be amazed comment.

"Savior - Sanctifier - Healer" - this angle could only be discussed behind locked doors, in whispers, with hands over the lips and with bated breath. Then spake the Oracle, Great Uncle Howard.

"These meetings are not of God, but of the devil. Divorce him, Margaret. Bertie always seemed a little queer."

"He is my husband - with great gifts and powers given him by God."
Love stands - So spake the Wife.

CHAPTER XII

"The World for Christ!" Even Evangelism in New York seemed much too small a field!

"Magg-ee, Magg-ee, I am called to China!"

"Well, Bertie - Bertie, GO! and Heaven be praised if I can rid myself and the children of this lunatic!"

No, China in the flesh was not the call of God for him. Her words sealed his fate and her own. I often think that the decision made for herself a far more difficult road. Each minute, each hour, we do make our own life decisions. The bravest battles that are ever fought are waged by the unknown warrior on the soil of his own conscience. For self - or for God - and the ones they love!

Of necessity God created woman after man, the improved edition, Sirs! Her work is never ending.

The story is told of a ship captain's wife whose husband during a certain voyage was stricken by unconsciousness and lay thus for many days. She guided the ship through raging waters, safe to port. While he was yet convalescing she bade him goodbye with the words, "My real task is just beginning," and in due time a son was born.

Every woman knows that her highest joy and truest greatness is to sink her own personality into that of her husband, to enrich and ennoble him with greater power. This is an age of what is called "self-expression." "Be fair to yourself - you owe it to yourself. Express yourself." From little Willie to the cat, who, though he be too tired to even lick himself, is doubtless planning some brilliant military coup at the expense of the canary. Finally, as our nerves reach the breaking point, we are inclined to shriek, "In Heaven's name forget yourself - seek to express that which is more enduring and more worthwhile."

No one could ever know how deeply Grannie buried herself in the soil of unobtrusive service. The story has been told during this war of soldiers entombed in a dungeon, making of their bodies a ladder by which many escaped through a hole in the wall, but when their turn came the way had become blocked. "Greater love hath no man." They buried the life God gave in obscurity, but they lived forever in the hearts of men.

CHAPTER XIII *Gethsemane*

Once again Grandfather's physical and nerve forces broke. The tabernacle which he had hoped to make the nucleus of his work was heavily in debt and sold at auction. They say the distance between sanity and insanity is measured by a hair, to quote from a sermon by the late Dean Powell, Toronto. He fled to Europe again to fight and win a major battle over ill health, doubts and fears, and all the multiple torments of hell with which the devil delights to afflict the souls of all who are dedicated to His service.

I heard Dr. George Pidgeon, of Toronto, explain that state of mental anguish and utter spiritual despair in a sermon entitled "The Seven Last Words of the Cross." When came those words, "My God, my God, why hast Thou forsaken Me?" Christ was at that moment closer to the Father than at any other time, because His work was done.

And who cared for Grannie and the five children all this while? I do not know. "The Heavenly Father seeth the sparrow fall."

IT WILL NOT BE

It will not all be pain,
Earth's shadows creep
To fold the world to rest;
All nature sleeps!
Lo, dawn streaks through the sky
To herald forth a new day bless'd.
It could not all be tears,
The silent waterfall, the great deep sea,
The roaring cataract, the Broadening plane.
But with it all our dream of God the same.

A Shepherd's fame,
Illumin'd the world's horizon
By a cross of pain.
No shepherd sleeps.
The silent footfall

CHAPTER XIV
The Shepherd's Care

Dearest Margaret:

The change and beauty of these European scenes has brought me back again to peace and a full understanding of the Lord's will for me. Deliverance again has come from the torments of the devil, which made of me virtually a madman before I came away.

Your Husband.

And so it was home again, and life became virtually another new beginning.

Children, was it the fairies? "And the fairy godmother touched Cinderella and she became - ." Nay, verily far, far greater powers than they!

During the interval the Tabernacle had been repurchased and freed of debt - the work of an Evangelist, and the Christian and Missionary Alliance was born.

And the children? Dear mothers, if you had put drops up your children's noses before they went out to play, they might not have taken unto themselves the next-door neighbor's germ. Grandfather has been heard to say many times that if he had had his life to live over he would not have chosen New York as a playground for his family. Home life - home gatherings - could not be nurtured to any extent. Meetings - meetings - meetings! Mrs. Simpson considered that her first duty was always to be by her husband's side, thereby overriding the manifold complexities which threaten the careers of public men. In later years she was the only woman on the Alliance Board.

Woe unto the applicant for foreign service! Behind her spectacles Mrs. Simpson could detect an ulterior motive, be it buried in the shoe.

"Is it the LORD you seek? - or a husband?"

Now with all due respect to darling Grannie's most excellent brain, one wonders if a miss whose sole interest might be the annexation of a husband would really choose the foreign field as her hunting ground. "Dr. Simpson's matchbox," perhaps - as facetious wags called the Institute - but the jungles of Africa require a sterner stuff.

The family matured and developed. The older sons to young manhood, the eldest daughter to the beautiful bloom of the latter teens. The boys married and responsibilities for which they were neither prepared nor trained multiplied. The home circle was reduced to three - Mabel and the two youngest, Margaret and Howard.

How natural for mother and the eldest daughter to linger over the luncheon table alone together! Father was always late. I do not know the exact location of the great three-story house which was their home. No doubt it was not far from the present C.M.A. office, though now, as in all cities, fashionable residential districts shift, and one now travels far from the Thirties and Forties to find anything but business offices or apartments. At that time all cooking was done in the basement and carried by either dumbwaiter or the maids to the dining room floor. And so mother and daughter would linger sipping tea - the daughter having just returned from "The Castle," a young ladies finishing school situated on the Hudson not far from Tarrytown.

CHAPTER XVIII

*Tolleth the Church bell,
A lamb is asleep,
Still over all safely
Watching He keeps.*

“At _____ Sanatorium, Albert, eldest son of Dr. and Mrs. A.B. Simpson.”

The cultured and scholarly young man, his body wracked and worn by overstrain and certain dissipations of youth, went Home. He listened as Father prayed beside him. He sighed at the thought of wasted years. Then he smiled. “The Master knows all - forgives all - and understands - and I shall be with Him.”

Then Mabel’s life hung by a thread. Brain fever after the death of her eldest child, and many weeks of agonized suspense tortured the minds of those who loved her, while four nurses night and day battled at St. Luke’s Hospital, N.Y., against overwhelming odds to keep her yet a while from that long rest which knows no waking on mortal shores. Gradually the mists were cleared and the body strengthened to be once more with the prince of her girlhood and the husband of her life.

“And He shall gather the lambs in His arms and carry them in His bosom.”

Gordon, the lovable scapegrace of the family, was stricken. “All right, fellas, is it worth a licking?” would say the wandering boy.

And the man: “Father, Mother, there is nothing that I have to give or show in exchange for the life God gave to me, but Christ has paid it all and I know that He will stoop to receive me, for I give to Him that which is the most precious thing in the world, the love of my whole soul. To you I entrust Anna and my five dear children.”

And father and mother took the babes and entered again upon a different way - one of the most difficult of all when grandparents are forced to relearn and walk once more the paths of childhood.

LOST PETALS

*What pity that the rose of life He planted
To bloom for Him
Should drop some petals - golden chances wasted -
Amidst Earth’s Din.
I like to be midst roses of His garden
Both great and small,
Not judging - nay, it makes me crave for mercy,
More weak than all.
Lost - wasted - There is balm to heal
The wounds of roses, men,
For we shall be in that Eternal Garden,
Perfect again.*

- World’s Fair Anthology, Vol. I, 1940

Pub. By kind perm. of Exposition Press, N.Y.

CHAPTER XIX

Christian Stewardship

Such a theme blends the radiance of the Holy City, the Power of Pentecost, Parousian Ecstasy, and Gethsemane’s darkest hour.

It is a link between the dream and the song; the birdcall and the robin's nest; God, the Celestial Being, and the angels that 'ministered unto Him.'

Without it there remains nothing but the sobbing echoes of Mary's cry: "Lord, if thou hadst been here, my brother had not died."

And so in the spiritual sense "heart beating unto heart" finds expression in a simple handclasp or a cup of tea; or by a kiss from the glow of the logwood for a tired cheek.

Unto the uttermost, we only can be the living symbols of God's care, when over the rough places and thorny ground the Good Shepherd has stooped and borne us in the Everlasting Arms.

There comes a time when the woman must cease to take her stand in active battle, for domesticities' seemingly trivial ways.

The dear Lord never said that He loved the Marthas less - all the dear, dear Marthas with their fussy, funny, precious ways.

Homeward, too weary to even speak, comes the man. A kiss? Ah, yes! But can one imagine how the savory odor of a well-cooked, well-planned meal might even save a soul?

CHAPTER XX

To Him That Overcometh

Life moved on. South Nyack, on the Hudson River, became the new home of the Simpson family. The house was in the center of a winding hill which curled itself around the many great buildings which from time to time were built in connection with Alliance work.

South Nyack on-the-Hudson! One of God's dreams of beauty, quickens the heartthrobs with memories of joy and pain. Climbing the Nyack hills to view with greater ease the gorgeousness of nature's panorama. Mabel injured her kneecap - an accident from which she never recovered and which necessitated her walking always with the assistance of a crutch or cane. Only another mother could know the pain in Grannie's heart. The crippled body of her lovely daughter, broken for His sake, that her own soul might grow the more beautiful and those of others become greater than before.

"To him that overcometh will I grant to sit with Me on the Throne."

One of God's greatest masterpieces - the beauty of a spirit that rises and soars free far beyond the handicaps of life.

GOD'S MASTERPIECE

*There must be life's Gethsemanes
For souls to triumph over Dunkirk's blazing hells.
That is the plan God made
For man's deliverance from earth's cells.*

*There is a mighty Sculptor by whose hand
The nations all are molded to their roles;
But God's great masterpiece, not sun nor stars - Transcending all
That vital, throbbing, conquering thing - the soul!*

Dedicated to the late Mrs. William Perkins Bull.
Published by kind perm. of Beacon Pub., N.Y.
Christmas Lyrics of 1940.

But ah, the beauty of those Nyack hills. With all her lameness, their daughter (my mother) went with my Father, Sister and me back every year to keep tryst with them for always with the love of a daughter's heart.

My mother was always sensitive about her lameness and shuddered whenever she had occasion to be in public places, such as New York's large hotels. The Park Avenue and Manhattan always remained our favorites.

CHAPTER XXI

A Grandfather's Heart

Those Nyack days revealed the simplicity of a man whom the world called great, and it was indelibly imprinted upon our memories - the humanness of the love in a Grandfather's heart. How well do we know. Avoid that elderly person approaching, especially if there be a beaming smile upon his face. Be assured that somewhere concealed upon his person is a picture and he seeks to waylay the unwary in order to relate the latest miracle - his grandchild said "ker-choo."

Forgive me, fathers and dear mothers, but you, and you only, could ever fully realize the greatness of the love that be in your hearts.

As evening fell, Hark! the whistle of the flyer from New York!

"Hurry, pussy," my Mother would say, "Grandpa's coming." Down the boardwalk would I fly - Grandpa beginning to climb at the foot, his laboured breathing evidence that the years were not standing still. He would lift his head and see me - perhaps a little bird had whispered that I might be there. Down would go his bag, and out would come his arms.

Nothing is more disconcerting than the piercing gaze of a child. Often would he throw back his great head and laugh: "Pussy, Pussy, don't look at me like that - you make me feel like such a bad, bad man."

CHAPTER XXII

The Family Circle

Gathered around the dinner table, what stories would my Grandfather tell! An incredibly light eater, his appetite was quickly satisfied and he would move us from laughter to a tear.

There came to his office one day a weary woman, bent with trouble, to see him. Grandpa ran away - to rest? He hoped to - but ah, no! The dear Lord placed upon his own spirit the burdens of the one who had sought his comfort, and many days he had to endure hours of depression and mental agony.

Another time a lady was ushered in. He greeted her in his usual courteous, gentlemanly fashion and invited her to unfold to him the thing which seemed to lie on her mind. A long period of time elapsed and she continued to talk without even one interruption from him. Finally, no doubt breathless by this time, she took her leave. He opened the door and spoke the only words he had uttered during her call - "Goodbye, Mrs. ----, God bless you!" Here Grandpa's eyes began to twinkle like two stars, or Santa Claus himself above his great beard. The lady, it seems, upon returning home, spent the rest of her life discoursing upon "the brilliant conversational powers of Dr. Simpson."

And then from time to time he would speak of his wonderful trip around the World, during which time he visited every Alliance mission in the field. Again how through faith and prayer he battled his way through malaria while on shipboard. If any passenger had contracted it, the quarantine of the whole ship would have lasted many months. Every morning the ship's doctor would make rounds and take temperatures. Every morning Grandpa's pulse and temperature would be normal. As evening approached, it would climb, and each night would be spent fighting in agonies of prayer through tortures of burning fever and thirst.

One night how we all laughed. Grandpa threw back his head and laughed and laughed, until we thought he would never stop, as did we all. He was telling of an incident which had occurred during an Old Orchard convention. We listened spellbound as his great voice narrated:

“And just as I finished speaking and looked up, lo, from the highest branch of a tree there came a dove and nested upon my shoulder.” The deep, rolling tones of his voice continued: “It seemed like a benediction, as if the Lord Himself had placed His hand upon my head.”

Darling Grannie was always the busiest of hostesses at her end of the table. Augusta, who served us, dusky of face but greatly loved by us all, always placed the tea caddy with a brass kettle of boiling water on the tray with the tea cups and saucers and an empty tea pot, for Grannie to brew with her own hands. Intent upon this act, and rather deaf, she heard only the last few words of Grandpa’s narration.

“What’s that? What was that, Bertie?”

“The dove, Maggie - the dove - at Old Orchard - on my shoulder,” he roared back.

“The dove!” ejaculated Mrs. Simpson. “Bah! a pigeon, Bertie!”

We all laughed until we cried, but finally Grandpa managed to gasp: “Oh, Grandma - Grandma - I never could have learned to preach at all if it had not been for you.”

CHAPTER XXIII

Communion

After dinner Grandfather would glance around the table. “Shall we have our worship?”

No doubt it would be much the same manner as when during an Alliance Board Meeting he would rise and say: “Gentlemen, since we have now discussed this matter in all its phases, we shall do so and so.”

“What think ye of Christ? What doth the world think of Him?”

Grandpa walked with Him. Ever and anon in the midst of New York traffic he often told us a hand would almost seem outstretched to stay an onrushing car which would have crushed his body.

After the Bible reading we knelt and he placed us one by one in the Almighty’s care. My youngest uncle and aunt were not what one could call “home people” and seldom graced the family circle. Uncle Gordon’s youngest child had always remained with her mother in New York, but we who were there seemed for always blessed by the benediction of his Communion: dear Grandma - Mabel - my sister Marjorie - Bertie - Joycie - Ruthie - Willie - and me.

When we rose from our knees, with a tender kiss and blessing for each, Grandpa would leave us and retire to his study, after which lectures at the Institute would usually follow.

Sometimes a game of croquet with my father was a great event. He and Grandfather pitted against each other, both determined to win. Once we teased him that he moved the ball a hair’s breadth that he might be free to hit the stake. Strange that it is not the memory of greatness but the thought of the childish weaknesses of them we love which brings the tear.

We were always greatly amused by the little by-play which was generally enacted after dinner. Grannie always followed Grandpa to his dressing room to superintend his wardrobe. Suddenly we would hear floating down from above: “Bertie, that tie is a disgrace.” The reply was inaudible. Another admonition would follow from Mrs. Simpson. Then Grandpa’s stricken tone: “Maggie, Maggie, you insult me!”

CHAPTER XXIV

Resignation

RESIGNATION

*I kiss the hands that have chastened me,
As I kneel at the end of a day.
Earth’s shadows creep, and the soft dew falls,
Wiping the stains away.*

*I kiss the dreams when the dawning gilds
Like stars the mists of a day -
Celestial awning, the great sky's dawning
All nature bends to His sway.
I kiss the cheek, where the soft dew fell,
Of the velvet pettled rose -
May God, with His understanding art,
Make clean at Heart as well.*

Proximity with souls - continents apart - is pain too deep for words. The visions came not to Grannie - they came to him. Her part to follow blindly by faith in her husband, and in her God.

Lonely times. He left the house at 6 a.m. every morning and returned at 6 p.m. Every evening lectures at the Institute.

Sundays - preaching two or three times daily.

There comes a time in every woman's life when she must stand beside the lighthouse tower to watch alone. Lonely evenings - the wives of all public men are called upon to bear that.

A shadow falls athwart the pane. "The hour is late - my husband has not yet returned."

Throughout the ages there must for always be that silent but expectant form. Some men tarry for duty to God and man - others the lust of sin - but even she who learns to smile at pain and reach out trembling arms to kiss the cross, will stand for always - apart from life's mad love and laughter for she guards his heart.

Grandfather was undoubtedly the father of his people, the human medium by which millions of lives were touched. His part to work as did primitive man - blazing new trails and keeping the home fires burning. Her part to bear the woman's pain, travail of heart and soul and spirit, hope deferred, and patient waiting. They were the human father and mother of a great work and they loved their students with the passion of human parenthood. To her the woman's agony of pain - a soul that could not soar as high as his. To him the father's anxious hours. Many a long night he spent upon his knees, pleading for the safety of missionaries sore oppressed.

As Foreign Secretary, the love of a mother's heart pulsed through Mrs. Simpson's writings, and acts of helpful kindness to workers at home and abroad.

CHAPTER XXV

Hugh

"Suddenly, at Hamilton, August 4, 1914, Hugh S. Brennen."

"Hugh!"

"Almighty Father, stretch forth Thine hand - save Mabel."

My Uncle Howard, the youngest uncle and only living son, was in business at Montreal and came to us first. He met Grannie at the station as she almost tottered off the train. The young uncle fought back his tears and stretched out his arms with the terse command: "Come now, jack yourself up - Mabel's all right."

It was not because a great war had broken out that these two fell into each other's arms, bent with grief. No, a beloved friend had gone for always. I wonder if their thoughts went back to a certain wedding day many years before. Little brother Howard's eyes and face swollen by tears. "I hate that Hugh Brennen - he's stolen my sister -"

Mrs. Simpson, for once not the dignified mistress of her home, tears rained down her cheeks from early morning till midnight. "Mabel! Canada! Seventeen years old! Never, never can I approve! My child, my child!"

They came to the great house that was his home, where men had been watching beside the body all through the long hours of the night. A custom which was a lovely tribute to the late M. Brennen, founder of the firm, was one which the older employees had always adopted. When any

member of the family died, they claimed the privilege of keeping watch in the dimly lighted room till dawn came creeping in once more.

The great big loving heart had ceased to beat, but other hearts pulsated for many years with memories of his kindnesses. One day in his office a woman who had been cleaning knelt at his feet and covered his hands with tears and kisses: "Oh, sir, I cannot thank you," - that kindly hand that had slipped a bill into her own.

A man clean in the eyes of the world, but of violent passions. For two years he had refused to allow his mother-in-law to enter his door, because of her disapproval of him. But years of prayer and no little anxiety had mellowed the intense black-haired man into a white-haired saint - the Daddy who was known to me - yet was withal a great big genial, lovable boy. Hazel his eyes, I scarcely know, but Mother called them so.

The sun went down for me without his arms. Came my Mother's Bible. It is beside me still: "To my beloved Mabel, with a Father's blessing and a Father's prayer."

At last the service was over and everyone had gone home. The cards of acknowledgment had to be engraved. We talked it over, my mother, sister and I.

"We wish to thank you for your kind sympathy in our terrible bereavement."

"No, Katherine," said my mother, "not terrible bereavement - our very great sorrow."

Great? My mother could not weep. Tears are for lesser things, but the youth and the light went out of her face for always, except when she would smile. Sorrow is a sanctuary whose might can only be measured according to the greatness and whose shadows stretch for many miles along the paths of the hereafters, loosening and sanctifying the relentless grip of life's turmoils and passions, through which all the children of men must pass as they travel the great Highway, even unto the going down of the sun.

THE FELLAS

*"Say, fellas, Papa's gone, 'n' lef' us all alone,
Ta find our way around dis big, big world -
Jus' me, 'n' mama -
Why did he go 'way?
Say - that's jus' what I asked my mama!
But she didn't say. She only shook her head,
My mama did, 'n' turned away.
"'N' muvver's mouth just seemed to shake
As up she stan's -
Gosh, fellas! Say -
It must be somep'n fierce to play the man,
Fer I jus' had to cry the way she said -
"Dearie, we only can jus' travel 'long the road
Until we meet our papa, hand in hand.'"*

CHAPTER XXVI

Jubilee

The next milestone on the journey of life was the Jubilee Sunday, when Grandfather and Grandmother came for services at Knox Presbyterian Church, Hamilton. Fifty years ago there he preached his first sermon as an ordained minister of the Presbyterian Church, at the age of twenty-one.

His sermons had no meaning for me, I was not mature enough to understand. The memory of the depth of tenderness in the great voice at family worship takes me seemingly into the presence

of God, as I felt when he would take me in his arms. From earliest childhood one message from his pen has always stayed with me - so simple a toddler could comprehend, yet so great in its essence it could become the rod and staff of the mighty:

*"Oft there comes a wondrous message
When my hopes are growing dim -
I can hear it through the darkness
Like some sweet and far-off hymn.
Nothing is too hard for Jesus,
No man can work like Him.*

Also another favorite from "Days of Heaven":

"When you are beginning to believe all the dreadful things the devil is telling you, be assured that around the corner is waiting some great manifestation of Christ's love."

At night I could not go to Church, but stayed home with my Mother, who was not feeling well enough to attend. Grandpa kissed me good-bye. I made some observation and his eyes began to twinkle. "Pussy, Pussy, you are far too honest, but I am going to preach about you tonight."

As I look back and often think what pain there must have been in the hearts of Father and Mother. Mabel was not quite so strong - the body frailer but the mind as always bright. Even in girlhood she was always one of Father's closest mental mates.

Monday night a large reception was held in the Church. We were all there. A presentation was made. Grandfather replied and said, in closing, that his words were always inadequate but there was one who could always speak for him so well. Grannie stepped forward - a plump but tiny figure in a tiny bonnet. Her eyes held a lovely twinkly too, and in a few short sentences she expressed a cordial note of loving thanks and greetings, not forgetting certain admonitions in the art of bringing up the young husband.

Again good-bye, and Grandpa's and Grandma's loving embraces - even more loving than when they would come with candies hidden in their bags for us to find.

My brother-in-law, H.E.B. Coyne, Ottawa, son of the late Dr. J.H. Coyne, St. Thomas, never met Grandfather but always spoke with the deepest note of appreciation in his voice whenever he recorded that while he was Overseas in 1917 Dr. Simpson had sent his favorite tobacco to him.

After all, if the years bring not tolerance, age is indeed a poor thing. How Grannie looked down upon all other men who were not tall and dark and handsome as was her lover. "Ugh! How would other women endure their men!"

Very fair and comparatively short was my brother-in-law and how he delighted to tease her! "Of course Mrs. Simpson, I know that I am practically your ideal" She would only laugh and shake her head at him, but always privately confided: "Bah! Fair with blue eyes!"

Mrs. A.B. Simpson she always remained, even to her signature. Though well schooled in all social proprieties, nothing would induce her to use the proper signature, "M.L. Simpson." No bullying, teasing or coaxing could move her to abandon her own wish, and at all times she remained as ever "Mrs. A.B. Simpson."

ATEVE

World's Fair Anthology

Published by kind perm. of Exposition press, 1940

*As eve in the garden falls
Comes a whisper of things that are yet to be,
And the dome of the sky encircles me,
As evening falls
My soul stretches up through the arch of the trees*

*And the songs of the birds seem like anthems to Thee.
The pulse of the forest is throbbing to rest
And the great God's hand to my head seems press'd.*

CHAPTER XXVIII

Mrs. A.B. Simpson

Sometimes she had the misfortune to wound. A short while after the service an eminent divine came towards her with outstretched arms.

"Sir - Mrs. A.B. Simpson!"

We feel confident that no evil intentions could be found in his mind, even under microscopic inspection, though every woman knows that there are times in life when to be as rude as possible is unquestionably God's plan for her.

In a few days we from Canada were forced to say goodbye.

"Goodbye, goodbye!" That tiny figure - waving - waving - still no tears.

"Goodbye, goodbye!" We still could see the flutter of the tiny hankie as our carriage rolled down the hill.

"Goodbye, goodbye!" Still on the porch as we boarded the little suburban train.

"Goodbye, goodbye!" A droop to the tiny head - not quite as erect as before - slowly - slowly - ceased the flutter of the white - and the train steamed away.

No will was ever penned by Grandfather's hand. The millions sent by God went back to Him - by the hands of those who were to administer the estate. An allowance was made to Mrs. Simpson by the Board as long as she lived. The house was her own - a gentleman's debt to a woman who had given her all for him - even though it be a wife.

CHAPTER XXIX

A Life Saved

Hearken! the clock ticks on. Days - months - a year or so roll by.

Grannie continued to make regular visits. During one of these visits the exhaustion of mind and soul and spirit was so great, she slept for a week. Finally, as we became alarmed, she came back to life again. She always came to us for repairs, as it were. My Mother would half scold, half bully her and jolly her into having such things as dentistry attended to as the need arose. She always claimed to be awake at six in the morning. About eight she would come to my room.

"Kitty, Kitty, are you going to sleep all day? I've been up since six o'clock."

"Now, Grannie, you know you overslept yourself yesterday," I would gasp, as soon as I became a little less drunk with sleep. My Mother would always come to my rescue.

"Nonsense, Mother, I was up at six o'clock and you were sleeping like a dormouse."

Then Grannie would start to shake with laughter. She knew that she was beaten.

"Mabel, Mabel, what a case you are!" But mother love and pride were vibrating through her tones.

And then how the darling would maneuver at breakfast for extra sugar on her porridge! My Mother always told her that too much sugar was bad for elderly people.

The young married people always went to her for comfort in joy and sorrow. She was telling Mother of one young husband who, with the exuberance of young fatherhood, related that another little treasure had just come to the home. He claimed that he could hardly control his joy. A twinkle came into Grannie's eyes here, as she continued,

"When I called upon the young mother, I found that the wife was quite able to keep her own rapture at the blessed event well within the reins."

We bought our flowers at a little store nearby and they were soon nodding by the graves in their little tin cups. I was standing on the road, digging up the gravel with my feet, as children will. Grannie was lingering with the flowers and with them who lay at rest. Suddenly I felt as if my scalp were being torn off my head. Literally I was being dragged by the hair on to the grass. My hair was always very long and was apparently the easiest thing to clutch. In a few seconds a huge runaway horse went galloping past. What cared those thundering hoofs for a small child playing by the road? That was Grannie. To her there was never given the dream or the vision, but the life saved. Though she had been standing by the graves of many who were flesh of her flesh, dearer to her own soul than words could ever tell, her role was not to idly dream or lose herself in sorrow - there was a task at hand.

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World's Fair Anthology

CHAPTER XXX
We Sleep

Came June - the month of brides and roses. "Mother, you must get up. All your strength will

go with you just lying like this in bed.”

June, that most delirious month of all the year. No one is entirely normal then. The very atmosphere pregnant with the plighted troths of youths and maids for generations.

The scent of flowers - the mystery of June.

The best of the Mother’s heart impelled the words into her consciousness: “Mabel - Mabel - has gone. . .”

Why little mother girl, you are teasing us, laughing at us now somewhere in the great Beyond.

A very tired little daughter - asleep.

My sister, brother-in-law and I talked it over with the minister. “What shall we do” Shall we tell Grannie?”

“No need to tell anything - she will know.”

CHAPTER XXXI

The Light of the Lamp

Twilight is fading fast into the night. The lamps are lighted. One more task to do. At her desk she sits, collecting data for the book of the life of him with whom she had walked for over fifty years.

A ring at the bell.

A young girl, eager to sob out her woe, en route to a distant land, sent by her family who were seeking to break off an undesirable union.

The mother arms reached out that the aching head might rest upon her breast.

“My dear, oceans can never come between love that is sacred, love that is true, and if it be not so, distance will teach the wisdom of them who sent you away. Go, and may the blessing of God rest upon and keep you continually in the arms of The Heavenly Father’s care!”

CHAPTER XXXII

Night

“Margaret, Margaret, stay with me, and I shall give you all I have!”

Again that mother cry! Howard was in California and Margaret was one of New York’s business women, and always so busy, so very busy.

At last the tender heart, so full of love, so bruised by pain, was stabbed with physical anguish.

Very soon the message came from my Aunt: “Mother passed away!”

“So tired - so tired - just leave me here, and stay beside me. . .”

“No - nothing to - eat - thank you. It - has - no - taste. Nothing - to - drink - too - tired.”

“Mother, are you really sick?”

A nurse came. “She may not be with us long, girls - the pulse is low.”

Why Mother, little Mother, what a joke you played on us to slip away like this - why, you were only just - tired!”

I lay beside her for a little while.

“Katherine, leave the room,” came the commanding voice of the nurse, and I obeyed. Softly came the nurse’s voice: “She has left us now. Quiet and peaceful she slept away to the last.”

GOD’S DREAM

*I came to thee,
Without a word*

*Your heartbeat drew
My restless well.
I yearned that you
Would understand
Through all the world
Time's quickening sand,
Your soul, my soul stand.
I heard you speak
Into my heart,
There flowed a stream
Of quickening power.
New loves, new life,
Love's tear and laughter.
Your heart, mine unite.
At evenfall
Winds are softly
Calling stars till
Day has slept.
My heart upon thy breast -
Love's rapture
God's dream kept.*

- "Hear Us, America,"

Pub. By kind perm. of Crown Publications, N.Y., 1942.

And so we traveled to the hillside - back again - and found her lying still, no trace of pain upon the brow. We covered the precious face with kisses and laid her close by him beneath the hill close by the Institute, where students yet unborn would come to take the places of them whom they loved with the passion of human parenthood.

And then we turned our steps toward home and left them at last, alone together. No more will walk that tiny figure in the lovely garden framed by the beautiful hills. No more the flutter of that tiny white cloth or straining of the eyes for one last look at some beloved face. The loving heart so torn and bleeding still throbs throughout the world with compassionate yearning for all who are truly weary and long to rest.

And so at the dawn of the Hereafter, there will be no night, and the jewels of unobtrusive service will gleam forever brighter in the Everlasting Light.

- THE END -

Study Questions

1. Describe Simpson's natural temperament and personality. What were his dominant traits?
2. How would you assess his family relationships? (Parents, wife, children)
3. Identify the formative influences in the development of Simpson's early religious experience. (List three)
4. What was the relationship between Simpson's natural abilities and background and his spiritual calling?
5. How did Simpson understand God as speaking to him?
6. What aspects of the divine character were especially meaningful to Simpson?

CHAPTER 2

SPIRITUAL CRISES IN THE LIFE OF THE FOUNDER

Document No. 7 - A.B. Simpson: A Solemn Covenant (1861); Taken from A.E. Thompson, A.B. Simpson. His Life and Work. Revised Edition. Harrisburg, Pa.: Christian Publications, Inc., 1960, pp. 19-23.

“A SOLEMN COVENANT”

“The Dedication of Myself to God.”

“O Thou everlasting and almighty God, Ruler of the universe, Thou who maddest this world and me, Thy creature upon it, Thou who art in every place beholding the evil and the good, Thou seest Me at this time and knowest all my thoughts. I know and feel that my inmost thoughts are all familiar to Thee, and Thou knowest what motives have induced me to come to Thee at this time. I appeal to Thee, O Thou Searcher of hearts, so far as I know my own heart, it is not a worldly motive that has brought me before Thee now. But my ‘heart is deceitful above all things and desperately wicked,’ and I would not pretend to trust to it; but Thou knowest that I have a desire to dedicate myself to Thee for time and eternity. I would come before Thee as a sinner, lost and ruined by the fall, and by my actual transgressions, yea, as the vilest of all Thy creatures. When I look back on my past life, I am filled with shame and confusion. I am rude and ignorant, and in Thy sight a beast. Thou, O Lord, didst make Adam holy and happy, and gavest him ability to maintain his state. The penalty of his disobedience was death, but he disobeyed Thy holy law and incurred that penalty, and I, as a descendant from him, have inherited this depravity and this penalty. I acknowledge the justness of Thy sentence, O Lord, and would bow in submission before Thee.

“How canst Thou, O Lord, condescend to look on me, a vile creature? For it is infinite condescension to notice me. But truly, Thy loving kindness is infinite and from everlasting. Thou, O Lord, didst send Thy Son in our image, with a body such as mine and a reasonable soul. In Him were united all the perfections of the Godhead with the humility of our sinful nature. He is the Mediator of the New Covenant, and through Him we all have access unto Thee by the same Spirit. Through Jesus, the only Mediator, I would come to Thee, O Lord, and trusting in His merits and mediation, I would boldly approach Thy throne of grace. I feel my own insignificance, O Lord, but do Thou strengthen me by Thy Spirit. I would now approach Thee in order to covenant with Thee for life everlasting. Thou in Thy Word hast told us that it is Thy Will that all who believe in Thy Son might have everlasting life and Thou wilt raise him up at the last day. Thou hast given us a New Covenant and hast sealed that covenant in Thy blood, O Jesus, on the cross.

“I now declare before Thee and before my conscience and bear witness, O ye heavens, and all the inhabitants thereof, and thou earth, which my God has made, that I accept the conditions of this covenant and close with its terms. These are that I believe on Jesus and accept of salvation through Him, my Prophet, Priest, and King, as made unto me of God wisdom and righteousness and sanctification and redemption and complete salvation. Thou, O Lord, hast made me willing to come to Thee. Thou hast subdued my rebellious heart by Thy love. So now take it and use it for Thy glory. Whatever rebellious thoughts may arise therein, do Thou overcome them and bring into subjection everything that opposeth itself to Thy authority. I yield myself unto Thee as one alive from the dead, for time and eternity. Take me and use me entirely for Thy glory.

“Ratify now in Heaven, O my Father, this Covenant. Remember it, O Lord, when Thou bringest me to the Jordan. Remember it, O Lord, in that day when Thou comest with all the angels and saints to judge the world, and may I be at Thy right hand then and in heaven with Thee forever.

Write down in heaven that I have become Thine, Thine only, and Thine forever. Remember me, O Lord, in the hour of temptation, and let me never depart from this covenant. I feel, O Lord, my own weakness and do not make this in my own strength, else I must fail. But in Thy strength, O captain of my salvation, I shall be strong and more than conqueror through Him who loved me.

"I have now, O Lord, as Thou hast said in Thy Word, covenanted with Thee, not for worldly honors or fame but for everlasting life, and I know that Thou art true and shalt never break Thy holy Word. Give to me now all the blessings of the New Covenant and especially the Holy Spirit in great abundance, which is the earnest of my inheritance until the redemption of the purchased possession. May a double portion of Thy Spirit rest upon me, and then I shall go and proclaim to transgressors Thy ways and Thy laws to the people. Sanctify me wholly and make me fit for heaven. Give me all spiritual blessing in heavenly places in Christ Jesus.

"I am now a soldier of the cross and a follower of the Lamb, and my motto from henceforth is 'I have one King, even Jesus.' Support and strengthen me, O my Captain, and be mine forever.

"Place me in what circumstances Thou mayest desire; but if it be Thy holy will, I desire that Thou 'give me neither poverty nor riches; feed me with food convenient, lest I be poor and steal, or lest I be rich and say, Who is the Lord?' But Thy will be done. Now give me Thy Spirit and Thy protection in my heart at all times, and then I shall drink of the rivers of salvation, lie down by still waters, and be infinitely happy in the favor of my God.

"Saturday, January 19, 1861."

Written across this covenant are the following renewals; one of which was made during his third year in college and the other during his second pastorate.

"September 1, 1863. Backslidden. Restored. Yet too cold, Lord. I still wish to continue this. Pardon the past and strengthen me for the future, for Jesus' sake. Amen."

"Louisville, Ky., April 18, 1878. Renew this covenant and dedication amid much temptation and believe that my Father accepts me anew and gives me more than I have dared to ask or think, for Jesus' sake. He has kept His part. My one desire now is power, light, love, souls, Christ's indwelling, and my church's salvation."

Document No. 8 - A.B. Simpson: excerpts from The Fullness of Jesus (1890); Taken from A.B. Simpson, The Fullness of Jesus. New York: The Christian Alliance Pub. Co., 1890, pp. 66-67, 81-82.

“I dare not say that every Christian has this Holy Ghost personally welcomed and dominant in his heart, I dare not say that I had for many years of my Christian life - I dare not say that I was not a Christian man years before I knew this, and that I preached the Gospel at least 10 years before I knew what it was to have a personal, Divine Presence living and manifesting His reality in my brain, my affections, my will, my body, my thought, my work - the indwelling Holy Spirit: and I am sure He never came to me in that way, as the occupant of my house, until I gave Him the house and became no longer the owner of the house, but a lodger in it, and He the proprietor taking care of me and using me.”

“I am always ashamed to say it, but it is true that in the years that I did not know Christ as an Indwelling Spirit in my heart, I never had a single Christian come to speak to me about their spiritual life. I was a pastor for 10 years before this, and in all these 10 years I seldom had a Christian come to me and say: “Dear pastor, I want you to tell me how to enter into a deeper Christian life.” I had sinners come because I knew something about that and preached to sinners, but the very moment that God came into my heart and gave me this indwelling Christ, they began to come to me; and from that time, for years, hundreds have come to be helped to find the Lord as a personal and indwelling life and power. It so touched me because I felt I had not known anything about it before, and my witness was not worth anything; but the moment I knew it personally, then they felt it and they came to find it.”

A Personal Testimony

The following testimony was given in substance by Rev. A.B. Simpson on Sunday night, September 12th, in connection with the fiftieth anniversary of his ordination.

An occasion so unique as this may justify a personal testimony, and the opening up of the holiest and most sacred confidences of one's Christian life. Fifty years ago the one who addresses you this evening was ordained in this sacred place. He was a young, ambitious minister of twenty-one, and had not yet learned the humbling lessons which God in His faithful love is pleased to teach us as fast as we are willing to learn. God was pleased to give to him a loyal and united congregation and what would ordinarily be called a successful ministry. He was sincere and earnest up to the light he had received and had not learned any other gospel than the old story of the cross. God had graciously given to him a very true conversion, and, notwithstanding the temptations of college life and the ambitions of his intense nature, he was according to the ordinary standards an earnest, sincere, and successful minister, and the measure of blessing that God was pleased to bestow upon him in this dear old church was far in excess of anything he had a right to expect.

But even after the nine years of his active ministry in Hamilton he had not yet learned the deeper lessons of spiritual life and power which God was pleased to open to him after leading him from this place. There is a remarkable passage in Isaiah telling us that when the Spirit is poured out from on high, the wilderness shall become a fruitful field, and the fruitful field shall be counted for a forest. When that experience came to him, the field of his former ministry, which had seemed so fruitful, suddenly appeared barren and withered, and he felt as if his true ministry had scarcely yet begun. It may not be out of good taste to testify to the things which God has been pleased to show to him in the more than forty years that have passed since his last official relations with this church.

In the first place, He took care to show him very thoroughly, very patiently, very inexorably his own nothingness. In a crisis hour of his spiritual experience, while asking counsel from an old, experienced friend, he was shocked to receive this answer, "All you need in order to bring you into the blessing you are seeking, and to make your life a power for God, is to be annihilated." The fact is, the shock of that message almost annihilated him for the time, and before God's faithful discipline was through, he had learned in some adequate measure, as he has been learning ever since, the great truth which our text expresses, "I am not sufficient to think anything of myself."

Second, the next great lesson the patient Master was pleased to begin to teach him was the all-sufficiency of Christ. Never will he forget the morning that he spent in his church study reading an old musty book he had discovered in his library on the subject "The Higher Christian Life." He had struggled long and vainly with his own intense nature, his strong self-will, his peculiar temptations, and his spiritual life had been a constant humiliation. He had talked to his people about the deeper things of the Spirit, but there was a hollow ring, and his heart was breaking to know the Lord Jesus as a living bright reality. As he pored over that little volume, he saw a new light. The Lord Jesus revealed Himself as a living and all-sufficient presence, and he learned for the first time that Christ had not saved us from future peril and left us to fight the battle of life as best we could, but He who had justified us was waiting to sanctify us, to enter into our spirit and substitute His strength, His holiness, His joy, His love, His faith, His power, for all our worthlessness, helplessness, and nothingness, and make it an actual and living fact, "I live, yet not I, but Christ liveth in me." It was indeed a new revelation. Throwing himself at the feet of that glorious Master he claimed the mighty promise, "I will dwell in you and walk in you." Across the threshold of his spirit there passed a Being as real as the Christ who came to John on Patmos, and from that moment a new secret has been the charm, and glory, and strength of his life and testimony. And he shall never forget how he

longed to come back to the land of his birth and the friends of former years, and tell them that magic, marvelous secret, hid from ages and generations, but now made manifest in the saints, which is Christ in you, the Hope of glory. Henceforth it was not his struggles, his character, his ethical culture, his moral goodness, but his constant dependence upon the living One who has said, "Because I live, ye shall live also." And whatever has been accomplished in these forty years in personal victory or public service, he counts it a great privilege to stand here today and say, "Not I, but Christ." "I have learned the secret, I can do all things through Christ which strengtheneth me."

This is not only the secret of spirit victory, but of mental efficiency and physical strength. It is such an identification with the incarnate Christ that His intellectual force passes into our limited capacity, and we can say, "We have the mind of Christ"; and His physical vitality quickens our failing strength, lifts us above disease and infirmity, and enables us to say, "The life also of Jesus is made manifest in our mortal flesh."

Yes, "we are not sufficient even to think anything as of ourselves, but our sufficiency is of God." And although we are daily delivered unto death for Jesus' sake, yet the life also of Jesus is made manifest in our mortal flesh.

Furthermore, this divine sufficiency extends to all our service for Christ and makes us efficient in the Master's work. It is a great thing to learn that we do not have to go on our resources or fight on our charges. Our good works are prepared for us that we should walk in them, and God is able to make all grace abound towards us, so that we, always having all-sufficiency in all things, may abound unto every good work." Christian usefulness is not the exploiting of Christian talent, but witnessing in the power of the Holy Ghost and doing the works of Jesus because He works in us. The Holy Spirit is our power for service. He quickens the mind in the apprehension of the truth. He stirs the heart with love for souls. He inspires the preacher with faith, authority, and divine efficiency. He convicts the world of sin, of righteousness and judgment, and not only works in the preacher but in the hearer, giving efficacy for the word of His grace and using often the humblest instruments to accomplish the greatest good. The following lines sum up the testimony of the speaker and many others who have learned the secret of a living and indwelling Christ.

"Once it was my working,
His it hence shall be," etc.

Perhaps the most wonderful experience of this deeper revelation of Christ is in the realm of answered prayer. This great secret opens heaven and puts in our hand a checkbook which only needs the endorsement of faith to give us fellowship with all the wealth of God's providence and grace. How wonderful the answers to prayer which gild the memories of difficulty with celestial and eternal light!

Third, the third great light which God has permitted to fall upon these forty years is the glorious light of prophetic truth and millennial hope. Once the vision stretched away into a human horizon, the golden age to which one was looking forward was to be brought about by evolution, human progress, modern civilization, the spread of Christianity, man's best endeavors. But a generation ago there came a new revelation and a new hope, not of a slow and uncertain evolution of human progress, but a glorious revolution of prophetic fulfillment, a kingdom coming not from the earth but from the skies, the New Jerusalem coming down from God out of heaven, the promise of the Coming One, who some glad day will supersede the poor counterfeit kings of earth and will fulfil His glorious promise, "This same Jesus shall so come again." It is glorious indeed to be working for a cause that cannot fail, not struggling to convert the world, but gathering out of it a little flock to meet the King and welcome Him back to end the tragedy of human failure,

"And make this blighted world of ours
His own fair world again."

Oh, how it dries our parting tears when our loved ones cross the threshold, etc. Oh, how real it makes our redemption, not some far-off mysterious heaven, but this old green earth restored, and these mortal frames clothed with immortality and glory.

And finally, has come the vision of the world and its evangelization, the sacred trust which

widens our horizon, makes every man our neighbor, and gives us a bishopric as wide as the human race. That is the glorious renaissance of modern church history, the new missionary movement, the splendid watchword, the evangelization of the world in the present generation.

Let us thank God together, dear friends, for the wonderful new revelation which God has given to us in the opening years of the twentieth century. He is short-sighted indeed who allows himself to miss this holy calling and fails to have a part in these stupendous days upon which the end of the age has come and which look out already into the eternal morning.

Document No. 10 - A.B. Simpson: How I Was Led to Believe in Premillenarianism (1891); Taken from The Christian Alliance and Missionary Weekly 7 (Nov. 13, 1891), pp. 298-299.

How I Was Led to Believe in Pre-Millennialism
BY THE EDITOR

I was trained in the Scottish school of theology, and was taught to consider Christ's coming to mean His manifestation to the soul of the believer by the Spirit, His coming at death to the saint, and His coming spiritually by the spread of the gospel. I so believed for fifteen years, and during my early ministry so taught.

Twelve years ago I received the Holy Spirit, and new light was thrown upon the Word. I saw how weak and insufficient for service I had been in the old way; and as I waited before the Lord, I found Him pressing this truth upon me, and I was forced to be willing to believe that the old axioms I had accepted were false, and that the personal reign of Christ was clearly taught in Scripture. The grounds for this conclusion were such as these:

I found that it was clearly announced as a *personal* coming. The angels declared it at the very outset of the church. The Lord Himself said it. The Epistles taught it, and Revelation unfolded it, and, if it was not literally true, no Scripture was true. Then I saw that the idea of the growth of a spiritual millennium was unscriptural; the world was becoming worse and worse. As it was in the days of Noah, so should it be; and when He came He should scarcely find faith on the earth. The world was more and more given up to culture, pleasure, worldliness and sin.

The parables of Matt. Xiii. give a picture of the church down to the close of the dispensation. First, the sowing of the seed of truth, then the sowing of the tares of evil, then the growing of the church like the mustard tree, but also the development within of the leaven of sin and corruption until all truth and purity are like treasure hidden in the field, and the pearl which must be sought to be found. At length the separation comes; but it is at the end of the age, when angel hands shall divide the good from the bad, and the kingdom of righteousness will be ushered in.

The letters to the seven churches of Asia present the same outlook. First the church in Ephesus represents the declining love of the church just after the apostolic age. Then, Smyrna brings us to the martyr age, when persecution revived for a time the ancient faithfulness of the saints of God. Pergamus follows with the age of worldliness, which came with the triumph of Christianity over Paganism. Thyatira marks the rise of Papal corruption and the depths of Satan. Sardis brings us the death of truth and purity during all the Middle Ages. Philadelphia ushers in a brighter morning, the Reformation. But Laodicea soon closes the picture with the decline of the reform church into lukewarmness and luxury, until God stands with His hand upon the door, about to judge and reject His faithless people, and close the dispensation in judgment.

Another reason firmly impressed on my mind was the use of the word "*watch*."

If a thing is not imminent, why watch for it? If the millennium was to come first, that and not His coming, would be the event to watch for. If that word means anything, it means that He might come any time. At first indistinct, like a far away mountain, this truth loomed up before me, but as I looked closely, the mountain became luminous, and I saw so clearly the points of difference and the successive periods of His coming.

First, He would raise the dead and gather His living saints from the four quarters of the world. Two women would be grinding at the mill, one would be taken and the other left; two sleeping in one bed, one taken and the other left; two men working in the field, the one taken and the other left. There would be a selection; therefore there must be a first coming, there must be a first resurrection, and if that is not true, the first principle of revelation is gone, and there is no certainty of anything. Then, when the faithful ones should be withdrawn from the earth, the world would be left to the tribulation that would come upon it. How long it will last no one can tell, but it will be a period of such suffering as the world never saw.

While this is going on in the earth, the saints will be receiving their reward. When each has been assigned his proper place, He will come with His saints. This is gloriously described in Revelation xix., where the Lord with His saints descends in glorious procession, meets and defeats Antichrist, binds Satan, and reigns in power and glory a thousand years. Then comes a general resurrection and judgment, and the new heavens and the new earth take the place of the old.

We have been taught to consider the Book of Revelation as a mystical book that could not be understood. Read this book naturally, and it is an ordinary account of Christ's mediatorial reign from His ascension till His return.

The first chapter tells of that coming: "Behold, He cometh with clouds."

The second and third chapters are typical pictures of Christianity, from the beginning to the end, in the seven churches of Asia.

The fourth, fifth and sixth are a rapid sketch of God's plan for the world, and bring us down to the very verge of His coming, and the signs of that event grow portentous.

But something must be done first, and in the seventh chapter we are told that God's ancient people must be sealed; they are not raised up with His own, but are kept through the tribulation a distinct race. Then comes the translation of the saints. There we see the picture of His ransomed children, of all kindreds and nations, whom Christ has raised from the dead and caught up at His appearing, and they are forever with the Lord.

Then follows the great tribulation and the judgment, and woes that are yet future, and cannot be fully understood until their actual fulfillment (chapters viii. to xi.).

Then we have a fuller picture of the great system of iniquity which is to run through this period; not a person merely, but also a system of evil.

From the thirteenth to the eighteenth chapters we have an account of this stupendous iniquity. I have no doubt that this system is Romanism, the same as the Spirit had already indicated by the little horn of Daniel, yet more fully to be developed in new forms of evil in the coming years.

I believe that Antichrist has really come, and that he has been persecuting the Church of God twelve hundred years. These sections being still future, must be interpreted reverently and carefully.

This system of evil having been revealed and judged, we come to the picture of the Lord and His saints, and their descent (Rev. xix.).

From the translation they have been with the Lord above the earth, and now, they return with Him, and the reign of millennial glory begins (Rev. xx.).

At the end of the thousand years comes another outbreak of evil; and Satan, who is again loosed, leads one more desperate assault against the Lord and His people.

The suppressed evil in men's hearts comes to the surface, and one more battle takes place; but Satan is now, not bound for a season, but cast out forever into the bottomless pit.

Then follows the general resurrection and the judgment of the great White Throne; not the judgment of reward, but of final punishment, and the eternal state with the new heavens and earth.

Now you see how simple it is. It is a chronological chart of the future, from the ascension to the advent.

Are there any clear intimations of times and seasons? I believe there are none that will weaken the force of that word, WATCH.

More harm is done by extravagant teaching and irreverent speculations on this subject than by all the assaults of the enemy; but in spite of all these obstacles the truth is winning its way. England is permeated with this truth. Nearly, if not all, the evangelists in this land, who are most used by the Master, hold this blessed hope as the motive power of their lives and work.

What are the signs of His coming? A great falling away, and new and dreadful forms of evil. Surely, these signs are prevalent enough now to make the most careless thoughtful. Unbelief and skepticism prevail among all classes of society - even invade the pulpit. New and hideous forms of evil are becoming so common as scarcely to excite surprise. The spirit of devils working miracles is already going forth. Spiritualism, in all its subtle and insidious forms, is filling our land. A distinct movement of the Jews toward Christ and toward their own land is one of the most emphatic signs of the end.

Then, if Romanism be Antichrist, there are wonderful signs in that direction. I was in Rome when the temporal power was overthrown forever in 1870, and I have no doubt that this great system has just reached one of the most solemn crises of the prophetic vision. Its sister evil in the east, the little horn of Mohammedism, revealed in Daniel, is also tottering to its fall.

There are signs in the progress of human thought, knowledge increasing, as we were told it would, and many running to and fro.

And His people are looking for Him, and this is one of the signs of His coming. Men are listening for the sound of His chariot wheels, and those who have received Him spiritually will most long for His personal return.

This is an intensely practical truth - a great lever that will uplift the world into a fitness to receive Him. It is intimately associated with holiness. "He that hath this hope purifieth himself even as He is pure." It is a motive to Christian work. We labor that we may be accepted of Him. Everything in our Christian life links itself with that blessed hope.

I am sure the Master would be disappointed in this convention if it did not send up a deep cry for His coming. Only think what it means for us and what it will bring us. Perfect life. We shall know perfect holiness then, for "we shall be like Him when we shall see Him as He is." It will bring us health then as we have never known it; a little bit of the resurrection life when we are healed, but it is only a handful of the soil of that better country; just as the seed that is to bring forth more glorious fruit.

It will bring us our friends - not pale and emaciated with disease, bearing the scars of the battle, and so defaced by corruption that we can say with Abraham - "Bury my dead out of my sight," - but glorious with the new life of fadeless immortality. It will bring us our reward, "I come quickly and my reward is with me." It will bring us the world's redemption.

It will bring us glorious service. Not heaven merely, but the privilege of working for Him; not feebly, imperfectly as now, but with perfect power and resources, and the Lord Himself to direct and complete all our work. It will bring us Jesus, our own beloved Lord, our glorious King. We shall see Him as He is; we shall be like Him; we shall be satisfied.

"The bride eyes not her garment,
But her dear Bridegroom's face.
I will not gaze at glory
But on the King of grace;
Not on the crown He gives me,
But on His pierced hand;
The Lamb is all the glory
In Emmanuel's land."

Oh, what would it bring to you if it should be heralded today over all the earth and heaven: "He is coming tomorrow!" How many of us could say from the deepest impulse of our being: "Even so, come, Lord Jesus, come quickly. Amen!"

Document No. 11 - A.B. Simpson: excerpts from the Louisville/New York Diary (1879-1880):
Taken from C. Donald McKaig ed. Simpson Scrapbook (CBC/CTS Archives), pp. 149-158.

Louisville,
Nov. 10th, 1879,
Monday night.

To the Lord Jesus Christ I commit these pages. May He guide every word, and make it a holy happy record. M. took out the pages I had written for the past two weeks here - God so permitted her foolish and sinful hand. Poor child. I have prayed and prayed for her until of late I cannot pray without intense distress. I leave her with Him, trusting that He will lead her to repentance and salvation. She has suffered much of late. She is possessed of an intense bitterness, and I am full of pain and fear. I was much exercised as to whether I should ask my brethren of the Session to speak to her and beseech her to be reconciled, but after conferring with one of them I found it would be vain, and I wait in silence upon God. I trust my own heart may be kept righteous, and merciful in everything.

It is well that I should begin here. For tonight my pastorate was dissolved by the Presbytery. And I am Christ's free servant. I have moved very slowly, and waited for Him to lead. My congregation met yesterday and by a majority of 81 to 56 declined to write in my resignation. They also passed on motion of Mr. Jones - my most persistent adversary in my plans of work - a series of resolutions of which I am quite unworthy, most remarkable in their warmth and strength of commendation.

But how wonderfully God hath wrought - Praise, Great Master, for Thy Overruling care and love. I was much comforted by their action. It was kind and God will bless it, I trust, to them, and to my usefulness; but it did not sufficiently impress me to lead me to hesitate in the course in which God had been leading farther than to seek the frank advice of my brethren of the Presbytery, and to weigh all the considerations afresh. After full conference, I was quietly led to present my resignation finally; and peacefully blessed in so doing. The brethren were good enough to speak with much affection but I value His approval only. I can't help thinking how differently they treated Him.

God made it an occasion for bearing testimony fully to the guidance of the blessed Spirit. I have been led the past two Sabbaths to speak very sharply and solemnly to the people, and yesterday especially in reviewing my ministry I was enabled to be direct and plain. May God bless it to them, and now may He bless my ministry anew as never before - for Jesus' sake.

Friday night,
Nov. 14th.

Wonderful providence about my teeth and plate. Lost, prayed. Search renewed. Then found. How tenderly He cares. Let me ever see Him in all.

Great trials today about M. led to continual prayer. Constant cloud and burden of pain. At times much sense of displeasure. I fear impatience of spirit. I pray to see God in it all. Much tenderness and love and hope today. Much peculiar sense of His Presence tonight. Praying much. May He give what He asks and I need. Visited H.N. Alby yesterday. Improved condition in illness today. Praise.

Monday night,
Nov. 17th.

Preached Sabbath. Much aided at night, hindered in morning. Clouds of strange terrific suffering. So all day today. Is it the Spirit's intercession? Or God's displeasure, or sympathy for the pain of others, or discord in the church?

Many visits today. Much affection among my people - the poor especially. Much prayer and burden all day. My wife in a state of hardness and rebellion. Lord help me to feel, act and pray aright. Letter from New York. Dr. Bevan expected to preach next Sabbath night. Will not probably get away now ere Thursday, P.M.

One more testimony. Five members added to the church last night. Praise. Much trial at my wife's condition. Conflicting feelings; at times intense sense of unrighteousness, at times intense concern and compassion, at times fear condemnation, again fear complicity in sin. Led to leave all in silence with God and be kind, gentle, forgiving, and much apart.

Out tonight. How hard to mingle with men and be sensitively pure, and know the Spirit in all things. Lord Jesus guide in every call - in the time of leaving and arriving - in selecting work for my people - in arrangements in N.Y., in my prayers and feelings and spirit and in all things.

Wednesday,
Nov. 19th.

Praise for such blessed service this week, in visiting my church and finding so many friends. Praise for delightful meeting tonight, and words of love from so many hearts, especially Bro. Holt. Praise especially for clear command to visit a suffering friend, and promise of great and perfect blessing. Praise for all promises and all blessings in Him.

New York,
Saturday night,
Nov. 22nd.

On Thursday I finished visiting my flock, and bless God for this joyful service. Thursday afternoon with much clearness of conviction I visited my dear sister, Miss S., and bade her farewell. We had not met for nearly two years and a half except on the street a moment. I found her full of God - full of faith and power - lifted above all circumstances and dwelling in heavenly places. She is far ahead of us all, and I have been moved with a holy jealousy, by the grace of God to walk henceforth not so far behind, but rise into Him as fully. Much strange unspeakable sense of anxiety today, that has led me since to constant prayer and brought me such a blessing today especially as I have not had for years.

Led to consecrate myself unreservedly to Jesus and claim His perfect blessing. Yesterday on the way the message was clearly given unmistakably while praying about this matter. "Write the vision and make it plain. Though it tarry, at the end it shall speak, and not lie. Though it tarry, wait for it for it will surely come and will not tarry." Commit it to Him to show fully in his time and way the vision and all its meaning and give grace to wait implicitly and with holy humble faith, patience and love.

Alternate feelings of compassion, tenderness and dreadful pain and even fear about Maggie who is so set in her seeming hatred to me that I can hardly speak to her, and have shut myself up in my Savior leaving her simply and fully with Him, and praying to be kept perfectly in his way and temper toward her in all things.

On my arrival here found a welcome prayer meeting arranged for tonight. It was delightful and the Blessed Spirit gave such sweet testimony that this was His way. The room was full and the Spirit was delightful. God aided me in speaking and since my return has given me sweetly a sermon for tomorrow on Acts 1:7,8.

May He begin henceforth doubly to bless and fulfill it to me. It was my promise last New Year's day and I take it anew and renew my covenant of consecration. Much holy fellowship and prayer and manifestations of God that made my soul thrill with power and joy as at the far off sound of the voice of a King. I asked today for a verse for New York and received a blank. God made me willing to leave all to Him and go with sealed orders.

Sabbath night,
Nov. 23rd.

My first Sabbath in New York. Preached A.M., Acts 1:7,8. Much aided. Dr. Bevan preached P.M. - Isaiah 6. Much quickened. Led the past two days to say more unreservedly than for years - "Here am I - all thine, send me." Heard the sweet voice of God today several times and filled with such intense desire to follow anywhere. Sweet views of heaven and life eternal with Him. Also of ministry and service for Him here. Much solemn prayer at the awful state of things in my family. Led to leave wholly and silently with him in patience. Such constant remembrance and prayer for my sister in Him. Such blessing in it - such desire that He will lead exactly in His way. Solemn promise tonight in His strength henceforth to rejoice evermore and "in everything give thanks." I will ask Him as Solomon for wisdom and full fitness for Church and Magazine.

Monday night.

Held in prayer all day. Mostly for one burden - for my sister and friend in Christ and what He sees best for us all. The Spirit's prayer - not mine. This morning a glorious revelation of Christ in my soul as my dear Savior and Everlasting Portion, so that to be with Him forever was indeed "far better." Thought at the time I should never cease to walk as holding His very hand. But soon after the way seemed to grow so uncertain and I went out - and spent a fruitless day in searching for a house. After having committed it to Him to get one for me, led at length to feel He would send me word through the Herald. Went down to advertise. Checked there - now wait. Perhaps He will send the advertisement through the paper tomorrow - Lord, if thou wilt.

Peculiar burden tonight in Session meeting. My installation proposed and requested at an early day. Does the Master clearly bid this? Or does He hold me back at present and keep me free for wider work - as I have often desired - as an Evangelist? Or does He bid me receive this special charge at present and let Him open the way in future for whatever else He may have? I will surely by His grace do whatever He shows. I want and must have His way and full blessing or I shall be unable to live. Lord let me not err. Much more light about F.M. Magazine tonight. Left it wholly with Him. But I know that the word is Forward.

It seemed shown to me this morning that I should write a full clear statement of the whole story of God's dealings with me in the matter of S., and send it to her and have her tell me frankly, if so led, how the Lord had taught her. This great and strange perplexity has often crushed me, and lately God has laid it upon me with such dearness, and comfort, as in some gracious way a part of His plan of blessing which He is working out that He may by this very record make it more plain, and enable me to discern between the evil and the good.

“Write the vision and make it plain upon tables, that he may run that readeth.” Is this the meaning of the message of Tuesday? May He direct the wording and give the vision and keep in His Holy will. I feel since tonight that this is His message - Write.

Tuesday,
Nov. 25th.

A day of continual prayer for spiritual preparation for my work here. Much asked. But He knows what is needed. I want His prayer only. Much faith at times. Led to see the simple sense of faith.

Much solemn prayer and thought about my family. Able to pray for nothing else at times. Such elements of danger with work here - and us all. Such solemn foreshadowings about M., and prayer to be kept in compassion, love and holy forgiveness. Tonight she was troubled and broken. For days she has been hard and unmovable. My heart filled with sympathy. Often so reproved when I yield to this tenderness. It seems to be complicity with wrong. But again so afraid to be severe and unlike Him. Lord give Thy Mind ever. Help to leave all these cares on Thee - be independent of all natural feelings and filled with God.

Much anxiety for Maggie today. Lord lead - and aid. God seemed to show today in answer to much prayer that it is His full will that I should press forward in this work. Also should be installed as soon as my letter comes; also leave to Him the question of Dr. B.'s taking part, which seems displeasing to Him. Also write soon a history of the past; also preach next Lord's day on Rev. 19, "The Angel's Message," and at night, "The Crown;" also that He will provide a house for us Himself.

Much prayer for fruit, holiness and power.

Wednesday night.

A great and blessed day. This morning in prayer so clearly shown me that I was wrong in my attitude about this matter which has been so much on my heart for years, and that God would have me open to all His words and intimations, that He was not misleading and would not let me be misled about it, and that there was much in the vision that He would make plain and fulfil in His own way and time, and enable me to write without question. All doubt and fear was taken from my heart at the time, and I was enabled to commit all to God in beautiful confidence and leave it.

My first visiting done today. Houses of Mr. Christie, Pennington, McComb, Wriston and McIntyre. Searched again fruitlessly for house. At five o'clock told the Lord I would leave it all to Him. At 7 Mr. Christie came and told me he had found a house. Went to see it. Perfectly suitable, and well located. It seems too costly and fine. But if the Lord says "Go," it is right. Have committed it to Him, if it be His way - will see.

A dreadful presence of evil all night at prayer meeting. M. went. Had to fight, almost for life. Dreadful fear at times to go to housekeeping or anything. But this too I commit wholly to Him. He will not let Satan hinder His work, or my peace, but will open a way and conquer at the right moment. I have suffered much lest this dreadful thing which cursed us at Louisville, making my home a desolation and my church a strife, will mar all here. Desire to be merciful and charitable, but Satan is in this. I can only fear and hate him and pray God against him. My Master gave me a special blessing today among his poor, at the funeral of Wm. Nicholson to which he especially led me.

Led to survey my field today, extending especially from 14th St. to 17th, and 6th Avenue to the West side, and my soul filled with joy to find it so great and full of the plain people - whom I love. My pastoral work will be a great joy here. It is all our own, this field, and God is with us and will bless. O to please Him fully.

Very large prayer meeting tonight - and much witnessing power when the people prayed for me as they did so fully. May God bless this dear church, so full of devotion and give it love and power for Him. Led to think of a letter to all the neighborhood, inviting to the church, but He will show.

New York,
27th Nov. 1879.

Thanksgiving Day -

I thank my God and Father today:

1. For my life given back to me for a prey so often the past year.
2. For the great and wonderful promises given me this year for service, restoration and blessing.
3. For so many answers to prayer.
4. For the wonderful discipline through which He has led my soul, the suffering and the power that has come out of it.
5. For the clear light given, gradually and of late so often and vividly, upon the great mystery of my life which almost crushed me, and for the movement of His mighty Providence steadily, as I believe, towards its full and blessed manifestation, and especially for the desire that His will may be accomplished in it all - in His own time and way.
6. For the restoration of fellowship with my two dear and most valued earthly friends and the blessing it has brought already.
7. For my separation from my church in Louisville and the painful complications it involved.
8. For the wonderful and providential opening up of this great field for the very work I love, and the Spirit of this church and the door of usefulness.
9. For the great work of the Missionary Magazine, given to me this year, with its doors of service.
10. For the grace to give myself unreservedly to Him of late, and the joy of His Presence and the desire to be with Him here or there, and the faith that He fully accepts me, and will lead me in everything as all His Own.
11. For the power of the Holy Ghost in preaching as never before this year.
12. For many little love tokens of his presence and Providence. (Teeth, House, Servant.)

I pray

For wisdom and Power for this work, as Pastor and Editor.

For complete deliverance from the Power of Evil in my heart, home, and work in His way.

For simple faith henceforth that He is doing all things well and I may be free from carefulness.

For grace to walk in the Spirit wholly, always yielded to His will, trusting perfectly, triumphing over all sin and doubt and pleasing my Father blamelessly.

For perfect freedom and simplicity in my feelings, and perfect independence in God for Christ above all men.

For a Christian temper and attitude towards my wife in everything, so as fully to please God and never regret a word, act or thought.

For grace in everything to give thanks.

Friday night,
Nov. 18.

Much to praise for tonight. Held all day in prayer. Tonight from 9 _ to 12, led to stay with Maggie and pray and talk with her. Aid given so quietly and gently and she came fully and sweetly as it seemed - with many tears to the Shepherd. I leave her with Him still, wholly, and pray for grace to be wise, faithful and loving. I have been too anxious in the past and carried too much responsibility for her soul. As I leave all with Him He works effectually. Mine is to be the faithful watchman; His to carry the sheep and give the fruit.

Little else done today but pray. Left matter of house to Him - to show by making her willing.

Sabbath night.

Praise for a useful day, I trust. Incessant and overwhelming burden of prayer all yesterday, until M. was led to consent fully and voluntarily to send for means to furnish our house. I had after prayer left the renting of it contingent upon her doing so - which she at first point-blank refused. When she consented I felt as if it was the Lord's way but still prayed much about it. At length led to rent it - at 5 P.M. Afterwards led to feel that I should have offered \$100 more and got its furniture too. Will tomorrow, D.V.

Today much prayer and burdened. At times intensely painful. Led to see afterwards that they were checks upon me from God - foreshadowing evils and mistakes I should have guarded against; e.g., long sermons and uncalled for words. Peculiarly so tonight. Burden would not go before service. Saw after service that it was a check calling me to consider what I was about to say and speak somewhat differently. How kind of God to teach me patiently.

Tonight much prayer and clear promise given of blessing in my work here, my paper and my private devotions. A cloud of several days lifted and I was led to feel that I should write to my friend fully, enclosing memoranda; or sending afterwards. Prayer for M. and Jessie to do nothing involving the faintest injustice. "Wise as serpents and harmless as doves." This morning so aided in preaching on the "Power of the Gospel." Power from Him. Tonight children's service. Held from preaching a prepared sermon, led to leave it all and speak freely as God enabled on the Golden Text - "Hold fast - let no one take thy crown." Aided and blessed until last half - when I pressed forward in face of a check - gently holding back. Such lessons in this today!

Very large congregations at both services. Praise. God is blessing indeed.

Monday night,
Dec. 1st.

Praise for so much.

Today I was received as a member of New York Presbytery and accepted the call to this church. The brethren received me very kindly, especially Bro. White, Bro. Hamilton, Bro. Marling, my nearest neighbors, Bro. Booth also and Dr. Adams. I acknowledged God's goodness in sending me my letter in time - just in time. The installation appointed for the 9th Dec., Bro. Marling, Bro. Vincent, Dr. Burchard and Dr. Paxton to take part in it. May the Lord make it a perfect blessing.

Today also signed lease for house. God led in it, I believe. My own judgment would have said, "Keep uncommitted - and live more cheaply." He opened up this way only and I have gone forward in faith that He will give means and blessing. I accept His gifts thankfully.

Much sweet spirit of prayer today - for my friend and partner in faith and prayer. So strange that I would ever ask, "Can this be all of God?" And ever I am brought back to it by an influence, above me and that I fully believe to be, divine.

May God fully show, lead and bless.

Wednesday night.

Much cause for praise today and yesterday. Visited Mrs. Kirkwood, Jenkins, Cushman, Nicholson, Conley, Dalrymple, Kane, Wood, Suewart, Murray, Moffat, Wyrkoff, Shupnell. Meetings at Ladies' Social - sermon Bro. Page - and our prayer meeting tonight and monthly concert.

Pray that I may get over most of the remaining families this week. Peculiar burden of pain much of time. It seems like the presence of the Evil One. I lay him over on Jesus.

Thursday night.

Praise for much aid in visiting today. Visited Beebe, Beere, Albertson, Hemphill, Eveleth, Roberts, Wright, Golibard, Palmer, Hoff, Bell, Bogart, Mateson, Goodrich, Naugle, Tuttle, Galloway, Voorhis, Innes, Stuart, Red, Daniels, Kensy, Donovan, Fletcher, Brown, Newman, Lester, Cragin, Brodie, Hill, Cuthbertson, Bronson, Stevens, Ackerman (35 names and 30 houses - what I asked this morning.) Praise. Many delightful experiences.

Distressing burdens about my family. 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. And I cannot be free with her without distress and condemnation. My children were in tears when I returned tonight and in strife. I have prayed much for grace to control and rule my home in the peace of God, and for deliverance from this evil. My fault has been want of faith.

Lord give faith and grace to please Thee.

New York,
Friday, Dec. 5th, 1879.

Today I entered my first home in New York. It is the Lord's gift to me. I asked Him to bless it and He will. I have just asked a promise for it and He has given me Is. 49 and 50, and the witness of His blessing. And yet I suffer most keenly. It is like living fire. Is it Satan? or God calling me to anything? Is it the Spirit's burden?

Much tried, and failed in the test tonight. My child impertinently began telling a visitor, Mr. Christie, all about our furniture, and he, Mr. C., with much thoughtlessness and yet kindness came in in the midst of our moving, and seemed bent on knowing everything and interfering kindly in everything. I should have remembered the kind motive and not felt and looked so severely. Lord, forgive and help!

Peculiar Providence today about stopping in to auction rooms, finding the very furniture I needed, and meeting M. at one - when I most wanted to see her. God leads like a child and loves me. I asked Him to give me this house and its furniture and help me, notwithstanding all influences, to be, in Him name, its owner and head and keep it so as to please Him. He is doing so, I trust. Enabled to obtain valuable furniture cheaply. Pray for all else needed. Let it be all from Him.

Amid all my labors and cares was enabled to make calls today on Mrs. Brown, Mrs. Browning, Miss Buckingham, Mrs. Stackpool, Mrs. Wade, Newell, Gridly, Noble, Doremus, Rogers, Kidd, Hermaan, Gowan, Holgate, Hopps, Albert King, Winch (17 names, 14 calls.) Thanks for so much, above all for the blessed joy of Service. Praise for \$333 sent yesterday, an answer to prayer.

Saturday,
Dec. 6th, 1879.

Many mercies today. Thanks for all. Much peace, love and communion this morning. Looking over old sermons awakened such longing for the blessing of former years. How precious Christ was and how He taught me. Much peaceful trust given and led to revise a sweet sermon on the "Grace of Christ." May He bless it as food to His flock!

Received my furniture unharmed. Praise. Began housekeeping in reality. Much tenderness given me today for my wife and much quietness to her. Praise. Sermon at night I think on Rev. 3.20.

God is so good and kind and faithful.

Sabbath night,
Dec. 7th.

Preached A.M., "My Grace Sufficient." Night: "Knock." Large congregations, especially night. Praise. Much aided, especially night. Depended upon the Spirit mainly, knowing my subject. Much burdened tonight. Is it prayer?

Monday night,
Dec. 8th.

Made many calls today. About 40 more to make. Pray to be enabled, D.V., to finish them tomorrow, ere my installation, and to be free to go to work on my Magazine. Led clearly to missionary meeting today in 7th Ave. Church. The Spirit came and blessed. Tonight received my mail and missionary magazine cover, and article from Prof. Kellogg. Led to go on at once. Much burdened about it. Lay on Jesus. Ask a promise. But I have already enough. Give grace to receive and use the fruit of faith. Twelve calls. Two meetings today. Two young disciples led to Jesus at office at 5. Praise for first fruits in N.Y., Emma Cragin and James.

Tuesday night,
Dec. 9th, 1879.

This evening I was installed Pastor of the 13th St. Presbyterian Church. Much spiritual exercise during the proceedings. Many peaceful assurances of blessing. Very tired. Many visits made today and much encouragement. Shephard, Hasbrook, Davis, Marsh, Barnard, Kraft, Hannah, Mark, Rice, Howell, Walsh, Fisher, Grant, Smith, Glover, Forman.

Thursday,
Dec. 11th.

Much visiting yesterday and today. Many blessed fruits and testimonies. Many wide and open doors. Very remarkable experience of Jas. McConnell. Much strengthened in prayer. Much burdened for others. Much prayer about Magazine - questioning, but ever "Go on," but not too fast to be excellent.

Friday,
Dec. 12th.

Such mighty impulses this morning about Magazine. Felt God pressing me forward now to first number, and Africa the theme, with China next for February, and Japan for March. Led to push through my visiting and completed all but about a dozen names. God be thanked for strength to visit two congregations in one month, and all the blessed fruit. Truly God is good. Praise for much clear and peaceful faith and fellowship tonight and also for a good meeting.

Many gracious visitations today and delightful visits to many families, e.g., Thomas, Buckley, Freely, Dicks, Curtis, Whitehill, Steward, Rich Donnellson, Miller, Lord, Bogart, Rogers, Kim, Mackie, Shaw, Van Brust, Alcott, Crist, Edwards, Montgomery.

Document No. 12 - Newspaper Reports (n.d.); Taken from C. Donald McKaig ed. Simpson Scrapbook (CBC/CTS) archives), pp. 180-191.

Louisville, Ky.

The first item is self-explanatory.

Yesterday morning the sacrament of the Lord's Supper was administered in this church, and it was an occasion never to be forgotten by pastor and people. The building was filled to utmost capacity, chairs and benches having been placed in the aisles, and around the pulpit. Since the last communion, 3 months ago, 100 members have been added to the church. Nearly all of that number partook of the communion for the first time; 84 have been received on profession of their faith in the Lord Jesus Christ as their Savior since the beginning of the Gospel meetings conducted by Messrs. Whittle and Bliss.

One Sunday night in Louisville a meeting especially for medical students was held in Macauley Hall (a theater.) Here is an account of the sermon and service.

The essence of this sermon lay in the 12th verse of Matthew 9, "They that be whole need not a physician, but they that are sick," in which spiritual maladies are represented under the similitude of physical infirmities, and for which the necessity of a cure was evident.

The speaker adverted to the deep and solemn responsibility resting upon him in the presentation of the truths whose practice was inculcated in the words he had read, not upon the medical fraternity alone. All were born with a disease whose cure was beyond the reach of medical science, and we must consequently bow in faith before the Great Physician of the soul, or else perish forever. That universal, incurable and fatal disease of humanity which threatens human life from youth to old age is one which the Great Physician alone can cure.

There were young men listening to him who had heard, he said, many sermons, but who were not interested in the condition of their souls. The unbeliever and the indifferent were alike hastening on to a great awakening, which like the lightning's flash would reveal to them in a moment the countenance of that God from whom they would be estranged forever. He conjured the young men in the spirit of their self-sacrificing profession, in the spirit of that unquestioning confidence that would be reposed in them, in the name of all that was sacred to the hopes and destinies that would be confided to them in their arbitrations between health and disease, life and death, and for the sake of the influence they would wield, to first carry with them the evidence of that spiritual cure which would sanctify and bless the results of their great life-labor.

The Christian physician would be safe from the temptations that an unrighteous one might be unable to resist. His religion would purify his heart, exalt his aims and tastes, and would serve as a guide where judgment might stumble or conscience hesitate under doubt or temptation. It would give dignity to his character, add lustre to his reputation, and inspire that unflagging confidence which guarantees success. What person more than a Christian physician could smooth the pillow of the dying, or minister unto bereaved hearts? Who, in fact, could have more frequent and favorable opportunities of directing the victims of congenital soul malady to the only source of cure - Jesus Christ, the Great Physician?

The sermon was, in fact, a long, ingenious, eloquent, and affecting exhortation, which interested the audience deeply, composed as it was of so many representatives of the learned professions, together with those of all other pursuits in life, who, by their very presence in such overwhelming numbers, seemed to ratify the truths so earnestly expounded.

Upon the conclusion, a second meeting was instituted for the purpose of hearing the testimony of the young Christians, particularly those who were medical students. About three-fifths of the audience remained through another hour, which was varied by the relation of Christian experience, singing and prayer. Several of the students bore testimony for Christ, and were listened to very attentively. It is said that about one hundred and thirty or forty persons, mostly young people, arose for prayer at this meeting. Certain it is that a deep feeling was awakened in the hearts of many who had not the courage to manifest it by rising.

These interesting services were prolonged from nine until ten o'clock, without occasioning any perceptible weariness, however, and after the benediction the throng dispersed with a seeming air of reluctance.

On next Sunday night Rev. Mr. Simpson will preach a sermon to young men, at the same place, to which all are invited.

When Mr. Simpson decided to leave his Louisville pastorate the following congregational letter was published.

Resolved, That in view of the action of our pastor, Rev. A.B. Simpson, asking us to unite with him in requesting the Presbytery to dissolve his pastoral relations with the Broadway Presbyterian Church, we feel it due to him and to ourselves that we bear testimony to the purity and gentleness of his life among us; to his generosity, unselfishness, and spirituality; to his untiring sacrifice, and health-destroying labors among the poor of his congregation and city; to his zeal and energy; of whom, as of the Lord, it may be said, "The zeal of thine house hath eaten me up;" in the singleness of his devotion to his Master's service, and preaching of his Gospel, his life has proclaimed, "This one thing I do."

Sometime after the beginning of the 13th Street Presbyterian Church ministry in New York City the following appeared in the Personal column of a Louisville paper.

We are quite sure the numerous friends and well-wishers of the Rev. A.B. Simpson, late of this city, will be glad to learn from a reliable source that the reverend gentleman had now recovered his wonted health, and hopes by the end of January to be able to resume his duties after a long and painful illness. His family and himself have for sometime past and still are sojourning at Clifton Springs, N.Y., where they have been much benefited by the change of air and rest. This news will be all the more acceptable to his many friends in consequence of the unfounded rumors current in the city for sometime past, that his state of health was such that in all probability he would be permanently laid aside from all duty, and the pulpit thereby lose the service of one it could ill afford to spare. We can only add we are most happy to make this statement and express our hope that a complete recovery and many years of usefulness are before the reverend gentleman. Through the courtesy of Mr. Alexander we are able to make this statement, a letter having been received by him yesterday from the family.

THE THIRTEENTH STREET CHURCH

This item was listed under the heading "Ecclesiastical."

Call to New York. The Rev. A.B. Simpson, of Louisville, Ky., who has so recently preached in this city, and is now called to the pastorate of the 13th street Presbyterian church, is, we believe, a native of Chatham, Ont. He studied theology at Knox College, Toronto, under Drs. Burns and Willis, was licensed to preach by the Presbytery of Toronto on the 2d of August, 1865, and inducted to his first charge, Knox Church, Hamilton, on the 12th of September following. His colleagues for some years in Hamilton were Dr. Ormiston, now of the 29th Street Reformed Church, this city, and Dr. Inglis, of the Brooklyn Church on the Heights, recently deceased. In 1873, Mr. Simpson was invited to the pastorate of Chestnut Street Church, Louisville, Ky., in connection with the Northern Assembly, and having accepted invitations removed thither in the autumn of that year. Some two years since the congregation sold the building on Chestnut Street, and erected what is now known as the Broadway Tabernacle, one of the most spacious and beautiful places of worship in the United States. Both in Hamilton and Louisville Mr. Simpson has been eminently successful as a pastor and preacher, and should he feel it his duty to accept the call now tendered him will prove a valuable addition to the many eminent divines of this city. The reverend gentleman has hardly reached the prime of life, and, with health and strength granted him, will have, it is to be hoped, a long and prosperous ministry before him.

Simpson went to New York and began his ministry. After his first Sunday this report was published.

On Sunday morning last the Rev. A.B. Simpson, the pastor-elect of the Thirteenth Street Presbyterian Church, New York, delivered his opening discourse. Mr. Simpson has been for several years an eminently successful minister in Louisville, Ky., and prior to his ministry there he had labored with great usefulness in Hamilton, Ont. His acceptance of the call tendered to him by the Thirteenth Street Presbyterian Church has given very general satisfaction, and high anticipations are indulged as to the results of his ministry in this city. His discourse on Sunday morning was based upon Acts i, 7th and 8th verses. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

In commenting upon this passage the preacher said that the Acts of the Apostles might be called the acts of the Holy Ghost, and these acts of the Holy Ghost are still going on, for He is contemporary with every age. The text directs our consideration to three great truths. The first is the personality of Jesus Christ as the center of all truth, and life, and power for His Church. The next truth refers to the Christian ministry, as "You shall be witnesses unto me," and the last alludes to the power and endurance of the help which He has promised to all His people. Christianity is peculiarly personal. It is the greatest egotism in all the universe. It is everywhere in the first person, and in Christ's closing words to His disciples the pronoun "I" is distinctly observable. In the book of Revelation we read of the rainbow hues, the gates of pearl and the sapphire throne in the New Jerusalem, but the center of all is the Lamb, without whose presence all else would be as nothing. Salvation is not merely believing in a certain abstract truth - it is believing in Him. You may do all that the commandments enjoin, but if you do not know and love Jesus you are not saved. You may know all about the

truth, but if you don't know the truth as it is in Jesus the point of contact is wanting. We sometimes think of holiness as a certain outward conformity. That is not holiness. It is having the spirit of Jesus in one that alone can make a man holy. Jesus Christ lives among us today, and has said, "Lo, I am with you always, even unto the end of the world." His is the personal presence of a gracious friend who can answer the heart's cry for help, as He is not only all-powerful to assist us, but also human enough to understand our troubles. The duty of ministers is to preach not of themselves but of the Son of God. The discourse was listened to with close attention, and produced upon the minds of the congregation a very favorable impression. The new pastor enters upon his work under cheering auspices, and by ability and earnestness in the performance of his duties he will succeed, as he has done in his two former spheres of labor.

A few weeks after he began his ministry in his new church the following news item appeared.

Last Sabbath was an interesting and glad day to the members of the Thirteenth Street Church, the pastorate of which was so recently taken by Rev. A.B. Simpson. As the result of a deep and growing work of grace which has manifested itself for several weeks, they were permitted to welcome to their communion thirty-seven persons - twenty on profession, and seventeen by letter from other churches. The attendance on the Sabbath and at the usual weekday services has largely increased. During the Week of Prayer, meetings were held every evening, and are being continued this week. The people of God are greatly revived and strengthened, and many of the unconverted are seeking Jesus Christ and his salvation.

During the lingering illness of President Garfield, Mr. Simpson preached a sermon entitled "The Nation Chastened for Its Good." This attracted the attention of the local papers.

The Rev. A.B. Simpson preached at the 13th Street Presbyterian Church last evening. This people, he said, has been for the last two months full of anxiety. Probably never since the dark days of the Rebellion has the Nation been so full of solicitude. No cities have been laid in ashes; no armies knock at our gates; but the Nation treads softly as if at the door of a sick chamber. When the darkest hour came, the heart of the Nation would not give up. There seemed to be a feeling that the President would not, could not die. Yet the time came when even the public journals were forced to admit that it was not rational to hope longer. But through the gloom an unseen hand touched the mysterious springs of life and the President began to be better again. Even the secular journals were forced to admit that it was God's work.

The affliction brought upon this Nation is the chastening rod of God applied for our good. You know how high party feeling ran, how bitter was political animosity. God uttered his voice and all this ceased, and all over the land we feel that we are one in this great sorrow. It checked the rage for business speculation. It also came as a rebuke to our national pride. Never, since the days of Babylon, has there been such danger of a Nation being ruined by pride. The national prosperity has been so great that our self-esteem and pride had become inordinate. It needed this to show us that we are dependent on the power of God. We had boasted that we were free from assassination and the crimes and sins of the Old World; but God has humbled the Nation and showed us what we have in our midst. It is often said by Christians that the age of miracles has passed, though the Bible says nothing of the kind. It is now claimed by many thoughtful men that the power of healing diseases did not cease for 400 years after Christ. It does really seem as if God was restoring to His church what it never

should have lost. The prayers of the people for the restoration of the President's life have been incessant all over the land, and when all human help had proved unavailing, God answered those prayers. He led him into the valley and the shadow. The skill and science of physicians was useless. That splendid physique was wasted away, that strong constitution broken down, and then God manifested Himself. I believe that this was intended to lead Christians to trust the word of the Lord in regard to the healing of disease by prayer. This land and this people, should God answer more fully their prayer and restore the President to health, surely will not fail to return to Him their gratitude and their love.

Then came his decision to leave the 13th Street Presbyterian Church.

GIVING UP HIS PASTORATE

Quitting The Pulpit To Go Among The Churchless Poor

Respects in which the Rev. Mr. Simpson finds New York
Less than Christian - Changed Views on a Doctrinal Point.

At the regular prayer meeting in the Thirteenth Street Presbyterian Church on last Wednesday night the pastor, the Rev. Albert B. Simpson, announced to the complete surprise of nearly every one present, that he had determined to leave the Presbyterian Church, and hereafter to devote himself to missionary work. He said also that his views of the ordinance of baptism had changed, and that he could no longer remain a Presbyterian minister. Mr. Simpson preached in his church yesterday. The auditorium was crowded, many persons besides the regular congregation being present. He chose a text from the fourth chapter of Luke: "The Spirit of the Lord is upon me to preach the Gospel to the poor"; and read also from Mark 16:15: "Go ye into all the world, and preach the Gospel to every creature."

Mr. Simpson said that it was according to the teachings of the Gospel that the poor should be cared for and preached to, as they were cared for and preached to by Christ. "That," he said, "was the test of Christianity then, and it is the test of Christianity today. The Lord Jesus came among the people at a time when liberalism in religion prevailed somewhat as it does now in Germany. Jesus came quietly, without ceremonial robes or titles, a plain, commonplace sort of man, just from the carpenter's bench. He preached no grand or eloquent sermons, but He came among the people, and His preaching is so simple a child can understand it. The first acts of the early Church were to care for the poor. I am giving you the only standard I know of a true church and a true Christianity. What right have I to be guided by anything but what the Bible tells me? If I find my commission here, how can I be satisfied with the state of things as it is in the Church?

"Are we doing as Christ did, meeting the poor and lowly in a commonplace way as He did, and are we hopeful of the lost as He was hopeful? Do we regard as likely subjects the poor drunkard and the fallen woman? Are we doing the work as He did it? There is a divorce between the poor and the rich, and the Church is going away from the poor. When the Church got grand temples, and robes and vestments, she crystallized into an icy coldness. Do you know that in New York city one out of every seventeen is a nominal Christian, but sixteen to every one are waiting to be lost?

"It is not that the churches are not doing good. They are. But the Church is not reaching the homes at all. I believe this system in New York of having churches exclusively for the rich and exclusively for the poor is all a mistake, though it be well intended. It is not well to

put apart the rich and the poor, who God said should everywhere meet together, and who do meet everywhere but in the church. I believe, too, that our system of financial support is a great hindrance to the success of the Gospel. Under the best management, pew rents keep many people away. Then, I believe that Christians could greatly help if they would come to the house of God in very simple attire, and lay aside all idea of social style. There in the city of New York are churches where the poor are not wanted, and where even some are told that the church is full, and has all the people it needs.

“We can do a great deal more than we are doing in the church itself to reach these classes. Great good might be done by meetings on Sunday nights in theatres and halls. Visitations from house to house should be undertaken more than is now the custom. I believe a great hindrance is our religious selfishness. We are trying to save only ourselves and our families. How often, in looking after our own, we forget that there are those who have none to look after them!”

As Mr. Simpson finished his sermon there was a dead silence in the church, and he dropped his voice to a conversational tone, and said: “I desire to make a brief statement to the members of this church, which I make now instead of before my sermon lest it might have diverted our thoughts; and I hope there will be as little talk as possible about myself and about ourselves in relation to this matter. I have been your pastor here for the past two years, and have been very kindly received, and I thank you all, officers and members, for your cordiality and the way you have received me into your homes and aided me. For my personal necessities I have never had to think or speak. I have for many years been unspeakably drawn to the work of missions. God has permitted me to do something and given me a desire to do more. I have long desired to reach the people outside of the Church, and I have felt drawn for a good while to ask you to release me, and I have asked my session, and tomorrow I shall ask the Presbytery of which I am so far a member.

I want to labor among the non-churchgoers. These are my chief reasons. At the same time I have said to my session what I need not have said, and what other pastors have not said. I felt I could not keep back even a minor matter, which I regard as infinitely subordinate to the great work of the Gospel, namely the form of Christian baptism. I feel that I have no right, under the New Testament, to administer the form of baptism to any one who is not old enough to make a confession of faith in Jesus Christ. But I believe most firmly that little children belong to the Lord, and ought to be dedicated to Him. Baptism is to me the most solemn, sacred symbol of the dying and rising of the Lord Jesus. I think this question does not affect your relations to the Church as it does mine. If I were a private member of the church I could remain and hold still my views of Christian baptism. I do not wish to argue this question with you, nor to induce you to share my views on the subject. But I would urge you with great earnestness to remain and work together in this spot, as I did two years ago when taking the ordination vows, that I believed and would teach all the doctrines of the Church, it would be false and dishonest for me to remain. I don't regard this as such a necessary ordinance that it would separate me from the communion of any evangelical church, and I do not hold myself to believe or teach anything in opposition to any evangelical doctrine. And in conclusion let me say that if there is anything I can do in this pulpit, in our homes, your church societies, to help make this church strong, call upon me.”

As Mr. Simpson concluded, many of his hearers sat with bowed heads and with handkerchiefs at their eyes. After a hymn and prayer Mr. Simpson pronounced the benediction. As he left the pulpit his friends pressed forward to shake hands with him.

RETIRING FROM HIS PULPIT

A Presbyterian Preacher's Changed View of Baptism

Why the Rev. Albert B. Simpson will resign the Pastorate
of the Thirteenth-Street Church - Parting with his
Congregation.

The Rev. Albert B. Simpson, Pastor of the Thirteenth-Street Presbyterian Church, gave the members of his church a thorough surprise last evening by publicly announcing in the regular Wednesday night prayer-meeting that he had changed his views regarding the ordinance of Christian baptism, and had determined, led by Almighty God, to devote his life to missionary labors among those who do not ordinarily attend an organized church. There were nearly 150 members of the church present, very few of whom had come prepared to hear any such announcement. Elder Lester took charge of the meeting, and after several brethren had prayed or spoken, he said he understood their Pastor had something of importance to tell them. On Monday evening, the Pastor said, he had a conference with the Session of his church in reference to certain questions which had been weighing upon his conscience, and which had led him to believe it his duty to ask to be released from official relations with the church. He had felt for a long time that God was calling him to work for foreign missions. Last Summer, however, he found he could not be both Pastor and magazine conductor, so he gave up, at a great personal sacrifice, almost all his interest in the publication. Then, too, for a long time the feeling had been growing upon him that his work ought to be among the great masses of the people, who were not churchgoers. He had been praying over this matter for months. As early as last Spring he had spoken with a brother about doing outdoor work, and he had been able to do a little of that sort of work. He had some doubt as to whether the regular organized church could gather in the masses, although the Sunday school was a grand mission institution capable of doing great good. But he felt there were many who would not come to a church pew - to a regular church. Among these he believed God wanted him to work.

There was another thing, Pastor Simpson continued, which, as an honest Christian man, he felt compelled to say. He had for some time been much impressed with the fact that many persons hold religious views by tradition rather than by an intelligent study of the Scriptures. About one year ago he began to be troubled in his mind about the question of baptism. He had been deeply impressed, and in his closet had laid the whole matter before God with a prayer for light. Within the last few weeks he had been led to compare carefully and prayerfully the passages in the Scriptures on this question, and he had come to the conclusion that he could not honestly and conscientiously stand upon that position of the confession of the Church concerning the ordinance of baptism. He had, therefore, in obedience to his conscience, been quietly baptized in the manner he believed to be taught in God's law before he had met the Session of the church. He wished it distinctly understood, Mr. Simpson continued, that he was not yet prepared to join any distinct Baptist Church, nor to separate himself from any Evangelical Church. He would not need to withdraw from the Presbyterian Church because of his changed views regarding baptism, but as a minister of that Church, obliged to administer the rite of baptism in a manner against his convictions, it became a matter of conscience, and he felt he could not remain in the pulpit. There was nothing to hinder his performing any other ministerial act. His heart was unchanged, and he said to his hearers, as he had said to the Session, that so long as God would help him he would joyfully help them in any way he could. He had not felt called upon to argue the question with his congregation. He could only say that he had reached his decision after a careful, thorough, conscientious study and comparison of every passage of Scripture, and an earnest prayer over

every point that seemed doubtful. In conclusion, Mr. Simpson hoped that the question would not be publicly agitated. He hoped the church would stand together and not lose any of their interest in their great work. His position simply was that having been led to see that he could not bind himself to that which was not in accordance with God's law he was still, in spirit and in heart, with the church.

The Pastor's address was received in silence, many of his listeners in tears. A hymn was sung, and then Mr. Simpson prayed earnestly for God's blessing upon the church, concluding with the benediction, dismissing the congregation. After the services the Pastor was surrounded by members of his flock, who assured him of their earnest good wishes for his welfare and deep regrets that he had felt it necessary to sever his pastoral relations with them. To a TIMES reporter Mr. Simpson said that his views upon baptism were not the chief reason for the action he had taken. "I have been impressed with the fact," said he, "that a vast number of people, even those who have once been church members, cannot be induced to attend an organized church. Having reached hundreds of such persons by preaching for two years in a public hall in Louisville, Ky., I felt that the same work could be done here. I find that work is not met by the church. My main reason for my action in retiring from the pastorate of my church is to labor among these non-churchgoers. My decision has been influenced by the fact that for some time I had questioned my Scriptural authority for administering the rite of baptism according to the Presbyterian usage. I felt that candor required a candid statement of this to my church. I felt it due to my Christian honor to say nothing from the pulpit while I was a Presbyterian minister, and I have no intention, unless so desired, of agitating this question, which I regard as infinitely subordinate to the great work of the Gospel. I have no idea of endeavoring to induce my church to share my views, but, on the contrary, I have urged them with great earnestness to remain and work together in this church. I have had the most loving cooperation of my people in my work, and there is the most perfect good feeling between the Pastor and the officers of the church. I intend to labor among the masses, not in any sectarian or denominational spirit, but in general and full sympathy with all the evangelical church."

Officers of the Thirteenth Street Church corroborated Mr. Simpson's statement about good feeling in every respect, and declared that were it not that he could not agree with the Presbyterian doctrine regarding baptism, they would not consent to let him leave their pulpit.

Mr. Simpson will define his position from the pulpit on Sunday morning in the Thirteenth-Street church, and will also speak to the Presbytery, on Monday morning, in the Fourteenth-Street Church.

PERSONAL TESTIMONY

All that I know of Divine Healing and all that I have written in the preceding pages, the Lord had to teach me Himself in my own life, and I was not permitted to read anything but His own Word on this subject until long after I had learned to trust Him for myself and, indeed, had written much that is in this little book.

For more than twenty years I was a sufferer from many physical infirmities and disabilities. Beginning a life of hard intellectual labor at the age of fourteen, I broke hopelessly down with nervous prostration while preparing for college and for many months was not permitted by my physician even to look at a book. During this time I came very near death, and on the verge of eternity gave myself at last to God. After my college studies were completed I became the ambitious pastor of a large city church at twenty-one, and plunging headlong into my work, I again broke down with heart trouble and had to go away for months of rest, returning at length, as it seemed to me at the time, to die. Rallying, however, and slowly recovering in part, I labored on for years with the aid of constant remedies and preventives. I carried a bottle of ammonia in my pocket for years, and would have taken a nervous spasm if I had ventured without it. Again and again, while climbing a slight elevation or going up a stair did the awful and suffocating agony come over me, and the thought of that bottle as a last resort quieted me. Well do I remember the day in Europe when I ventured to the top of the Righi in Switzerland, by rail, and again when I tried to climb the high Campanile stairs in Florence, and as the paroxysm of imminent suffocation swept over me, I resolved that I should never venture into such peril again. God knows how many hundred times in my earlier ministry when preaching in my pulpit or ministering by a grave it seemed that I must fall in the midst of the service or drop into that open grave.

Several years later two other collapses came in my health, of long duration, and again and again during these terrible seasons did it seem that the last drops of life were ebbing out.

I struggled through my work most of the time and often was considered a hard and successful worker, but my good people always thought me so "delicate", and I grew weary of being sympathized with every time they met me. Many a neglected visit was apologized for by these good people because I was "not strong". When at last I took the Lord for my Healer, I just asked the Lord to make me so well that my people would never sympathize with me again, but that I should be to them a continual wonder through the strength and support of God.

I think He has fulfilled this prayer, for they have often wondered these recent years at the work I have been permitted to do in His name.

It usually took me till Wednesday to get over the effects of the Sabbath sermon, and about Thursday I was ready to begin to get ready for the next Sabbath. Thanks be to God, the first three years after I was healed I preached more than a thousand sermons, and held sometimes more than twenty meetings in one week, and do not remember once feeling exhausted.

A few months before I took Christ as my Healer, a prominent physician in New York insisted on speaking to me on the subject of my health, and told me that I had not constitutional strength enough left to last more than a few months. He required my taking immediate measures for the preservation of my life and usefulness. During the summer that followed I went for a time to Saratoga Springs, and while there, one Sabbath afternoon, I wandered out to the Indian campground, where the jubilee singers were leading the music in an evangelistic service. I was deeply depressed, and all things in life looked dark and withered. Suddenly, I heard the chorus:

"My Jesus is the Lord of lords:
No man can work like Him."

Again and again, in the deep bass notes, and the higher tones that seemed to soar to heaven, they sang it over and over again:

“No man can work like Him,
No man can work like Him.”

It fell upon me like a spell. It fascinated me. It seemed like a voice from heaven. It possessed my whole being. I took Him to be my Lord of lords, and to work for me. I knew not how much it all meant; but I took Him in the dark, and went forth from that rude, old-fashioned service, remembering nothing else, but strangely lifted up forever more.

A few weeks later I went with my family to Old Orchard Beach, Me. I went chiefly to enjoy the delightful air of that loveliest of all ocean beaches. I lived on the very seashore while there, and went occasionally to the meetings on the campground, but only once or twice took part in them, and had not, up to that time, committed myself in any full sense to the truth or experience of Divine Healing.

At the same time I had been much interested in it for years. Several years before this I had given myself to the Lord in full consecration, and taken Him for my indwelling righteousness. At that time I had been very much impressed by a remarkable case of healing in my own congregation. I had been called to see a dying man given up by all the physicians. I was told that he had not spoken or eaten for days. It was a most aggravated case of paralysis and softening of the brain, and so remarkable was his recovery afterwards considered, that it was published in the medical journals as one of the marvels of medical science.

His mother was a devoted Christian; he had been converted in his childhood, but now for many years had been an actor, and she feared, a stranger to the Lord. She begged me to pray for him, and as I prayed I was led to ask, not for his healing but that he might recover long enough to let her know that he was saved. I rose from my knees, and was about to leave, and leave my prayer where we too often do, in oblivion, when some of my people called, and I was detained a few minutes introducing them to the mother.

Just then I stepped up to the bed mechanically, and suddenly the young man opened his eyes and began to talk to me. I was astonished and still more so was the dear old mother. And when, as I asked him further, he gave satisfactory evidence of his simple trust in Jesus, we were all overwhelmed with astonishment and joy. From that hour he rapidly recovered, and lived for years. He afterwards called to see me, and told me that he regarded his healing as a miracle of Divine power. The impression produced by this incident never left my heart. Soon afterwards I attempted to take the Lord as my Healer, and for a while, as long as I trusted Him, He sustained me wonderfully, but afterwards, being entirely without instruction and advised by a devout Christian physician that it was presumption, I abandoned my position of simple dependence upon God alone, and so floundered and stumbled for years. But as I heard of isolated cases I never dared to doubt them, or question that God did sometimes so heal. For myself, however, the truth had no really practical or effectual power, for I never could feel that I had any clear authority in a given case of need to trust myself to Him.

But the summer I speak of I 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. It drove me to my Bible. I determined that I must settle this matter one way or the other. I am so glad I did not go to man. At His feet, alone, with my Bible open, and with no one to help or guide me, I became convinced that this was part of Christ's glorious gospel for a sinful and suffering world, and the purchase of His blessed Cross, for all who would believe and receive His Word. That was enough. I could not believe this and then refuse to take it for myself, for I felt that I dare not hold any truth in God's Word as a mere theory or teach to others what I had not personally proved. And so one Friday afternoon at the hour of three o'clock, I went out into the silent pine woods, and there I raised my right hand to Heaven, and in view of the Judgment Day, I made to God, as if I had seen Him there before me face to face, these three great and eternal pledges:

1. As I shall meet Thee in that day, I solemnly accept this truth as part of Thy Word, and of the gospel of Christ, and, God helping me, I shall never question it until I meet Thee there.

2. As I shall meet Thee in that day I take the Lord Jesus as my physical life, for all the needs of my body until my lifework is done; and helping me, I shall never doubt that Thou dost so become my life and strength from this moment, and wilt keep me under all circumstances until Thy blessed coming, and until all Thy will for me is perfectly fulfilled.

3. As I shall meet Thee in that day I solemnly agree to use this blessing for the glory of God, and the good of others, and to speak of it or minister in connection with it in any way in which God may call me or others may need me in the future.

I arose. It had only been a few moments, but I knew that something was done. Every fiber of my soul was tingling with a sense of God's presence. I do not know whether my body felt better or not - I did not care to feel it - it was so glorious to believe it simply, and to know that henceforth He had it in hand.

Then came the test of faith. The first struck me before I had left the spot. A subtle voice whispered: "Now you have decided to take God as your Healer, it would help if you should just go down to Dr. Cullis' cottage and get him to pray with you." I listened to it for a moment without really thinking. The next, a blow seemed to strike my brain, which made me reel as a man stunned. I staggered and cried: "Lord, what have I done?" I felt I was in some great peril. In a moment the thought came very quickly, "That would have been all right before this, but you have just settled this matter forever, and told God you will never doubt that it is done." In that moment I understood what faith meant, and what a solemn and awful thing it was, inexorably and exactly to keep faith with God.

I have often thanked God for that blow. I saw that when a thing was settled with God, it was never to be unsettled. When it was done, it was never to be undone or done over again in any sense that could involve a doubt of the finality of the committal already made. I think in the early days of the work of faith to which God afterwards called me, I was as much helped by a holy fear of doubting God as by any of the joys and raptures of His presence or promises. This little word often shone like a living fire in my Bible: "If any man draw back, my soul shall have no pleasure in him." What the enemy desired was to get some element of doubt about the certainty and completeness of the transaction just closed, and God mercifully held me back from it.

The next day I started to the mountains of New Hampshire. The next test came on the following Sabbath, just two days after I had claimed my healing. I was invited to preach in the Congregational Church.

I felt the Holy Spirit pressing me to give a special testimony. But I tried to preach a good sermon of my own choosing but it was not His word for that hour, I am sure. He wanted me to tell the people what He had been showing me. But I tried to be conventional and respectable, and I had an awful time. My jaws seemed like lumps of lead, and my lips would scarcely move. I got through as soon as I could, and fled into an adjoining field, where I lay before the Lord and asked Him to show me what He meant and to forgive me.

He did most graciously, and let me have one more chance to testify for Him and glorify Him. That night we had a service in our hotel, and I was permitted to speak again. This time I did tell what God had been doing. Not very much did I say, but I tried to be faithful, and told the people how I had lately seen the Lord Jesus and His blessed gospel in a new way, as the Healer of the body, and had taken Him for myself, and knew that He would be faithful and sufficient. God did not ask me to testify of my feelings or experiences, but of Jesus and His faithfulness. And I am sure He calls all who trust Him to testify before they experience His full blessing. I believe I should have lost my healing if I had waited until I felt it.

I have since known hundreds to fail just at this point. God made me commit myself to Him and His healing covenant, before He would fully bless me. I know a dear brother in the ministry, now much used in the gospel and in the gospel of Healing, who received a wonderful manifestation of God's power in his body and then went home to his church but said nothing about it, and waited to see how it would hold out. In a few weeks he was worse than ever; and when I met him next time, he wore the most dejected face you could imagine. I told him his error, and it all flashed upon him immediately. He went home and gave God the glory for what He had done, and in a little while his church was the center of a blessed work of grace and healing that reached far and wide, and he himself was rejoicing in the fullness of Jesus.

I am very sure that Sabbath evening testimony did me more good than anybody else, and I believe that if I had withheld it I should not now be writing the pages of the Gospel of Healing. Well, the next day, the third, the test came.

Near by was a mountain 3,000 feet high; I was asked to join a little party that were to ascend it. I shrank back at once. Did I not remember the dread of heights that had always overshadowed

me, and the terror with which I had resolved in Switzerland and Florence never to attempt it again? Did I not know how an ordinary stair exhausted me and distressed my poor heart?

Then came the solemn searching thought, "If you fear or refuse to go, it is because you do not believe that God has healed you. If you have taken Him for your strength, need you fear to do anything to which He calls you?"

I felt it was God's thought. I felt my fear would be, in this case, pure unbelief, and I told God that in His strength I would go.

Just here I would say that I do not wish to imply that we should ever do things just to show how strong we are, or without any real necessity for them. I do not believe that God wants His children needlessly to climb mountains or walk miles just because they are asked to. But in this case, and there are such cases in every experience, I needed to step out and claim my victory some time, and this was God's time and way. He will call and show each one for themselves. And whenever we are shrinking through fear He will be very likely to call us to the very thing that is necessary for us to do to overcome the fear.

And so I ascended that mountain. At first it seemed as if it would almost take my last breath. I felt all the old weakness and physical dread; I found I had in myself no more strength than ever. But over against my weakness and suffering I became conscious that there was another Presence. There was a Divine strength reached out to me if I would have it, take it, claim it, hold it, and persevere in it. On one side there seemed to press upon me a weight of Death, on the other an Infinite Life. And I became overwhelmed with the one, or uplifted with the other, just as I shrank or pressed forward, just as I feared or trusted; I seemed to walk between them and the one that I touched possessed me. The wolf and the Shepherd walked on either side, but the Blessed Shepherd did not let me turn away. I pressed closer, closer, closer, to His bosom, and every step seemed stronger until, when I reached that mountaintop, I seemed to be at the gate of heaven, and the world of weakness and fear was lying at my feet. Thank God, from that time I have had a new heart in this breast, literally as well as spiritually, and Christ has been its glorious life.

A few weeks later I returned to my work in this city, and with deep gratitude to God I can truly say, hundreds being my witnesses, that for many years I have been permitted to labor for the dear Lord in summer's heat or winter's cold without interruption, without a single season of protracted rest, and with increasing comfort, strength and delight. Life has had for me a zest, and labor an exhilaration that I never knew in the freshest days of my childhood. The Lord has permitted the test to be a very severe one. A few months after my healing He called me into the special pastoral, evangelistic and literary work which has since engaged my time and energy, and which I may truthfully say has involved fourfold more labor than any previous period of my life. And yet I desire to record my testimony to the honor and glory of Christ, that it has been a continual delight and seldom any burden or fatigue, and much, very much easier in every way than the far lighter tasks of former years. I have been conscious, however, all the time that I was not using my own natural strength. I would not dare to attempt for a single week what I am now doing on my own constitutional resources. I am intensely conscious with every breath that I am drawing my vitality from a directly supernatural source, and that it keeps pace with the calls and necessities of my work. Hence, on a day of double labor I will often be conscious, at the close, of double vigor, and feel just like beginning over again, and, indeed, almost reluctant to have even sleep place its gentle arrest on the delightful privilege of service. Nor is this a paroxysm of excitement to be followed by a reaction, for the next day comes with equal freshness. I have noticed that my work is easier and seems to draw less upon my vital energy than before. I do not seem to be using up my own life in the work now, but working on a surplusage of vitality supplied from another source. I believe and am sure that is nothing else than "the life of Christ manifested in my mortal flesh." Once or twice since I took the Lord for my strength I have felt so wondrously well that I think I began to rejoice and trust in the God-given strength. In a moment I felt it was about to fail me, and the Lord instantly compelled me to look to Him as my continual strength, and not even depend upon the strength He had already given. I have found many other dear friends compelled to learn this lesson

and suffering until they fully learned it. It is a life of constant dependence on Christ physically as well as spiritually.

I know not how to account for this unless it be the imparted life of the dear Lord Jesus in my body. I am surely most unworthy of such an honor and privilege, but I believe He is pleased in His great condescension to unite Himself with our bodies, and I am persuaded that His body, which is perfectly human and real, can somehow share its vital elements with our organic life, and quicken us from His Living Heart and indwelling Spirit. I have learned much from the fact that Samson's physical strength was through "the Spirit of the Lord," and that Paul declares that although daily delivered to death for Jesus' sake, yet the very life of Christ is made manifest in his body. I find that "the body is for the Lord, and the Lord for the body," that "our bodies are members of Christ," and that "we are members of his body, his flesh, and his bones." I do not desire to provoke argument, but I give my simple, humble testimony, and to me it is very real and very wonderful. I know "it is the Lord." I know many of my brethren who have entered into the same blessed experience. I only want to consecrate and use it more and more for Him. I feel what a sacred and holy trust it is. And I so wish that my weary, broken-down and overladen brethren could but taste its exquisite joy and its all-sufficient strength.

I would like to add, for my brethren in the ministry, that I have found the same Divine help for my mind and brain as for my body. Having much writing and speaking to do, I have given my pen and my tongue to Christ to possess and use, and He has so helped me that my literary work has never been a labor. He has enabled me to think much more rapidly and to accomplish much more work, and with greater facility than ever before. It is very simple and humble work, but such as it is, it is all *through* Him, and I trust *for* Him only. And I believe, with all its simplicity it has been more used to help His children and glorify His name than all the elaborate preparation and toil of the weary years that went before. To Him be all the praise.

Document No. 14 - A.B. Simpson: Baptism and the Baptism of the Holy Spirit, Pamphlet (n.d.); taken from Christian and Missionary Alliance Weekly 28 (May 17, 1902), pp. 286, 287, 296.

One's opinions are often strangely contradicted by his convictions. We inherit our opinions and we are very apt to contend sturdily for the doctrines we have received by this inheritance; but we receive our convictions from the Holy Ghost, and they often revolutionize our long-cherished opinions. It sounds like the irony of fate to confess that the first prize the writer of this paper ever received as a theological student was the sum of \$40.00, won by him in a contest during his first year at the seminary, on the subject of baptism, in which he wrote a prize paper proving to his own satisfaction and that of his examiners that the Baptists were all wrong.

Later in life it pleased the Holy Ghost to show him in his own deepest spirit that he might have waited to get the Master's voice before so boldly exploiting his theological ideas. It was in the autumn of 1881, while cherishing no thought of any change in his theological views, but very earnestly looking out upon the fields, and asking, "Lord, what wilt Thou have me to do?" He was giving a course of lectures to his congregation in the City of New York, and he had come to that passage describing the crossing of the Red Sea by the Israelites under Moses. Earnestly inquiring of the Spirit of God what the deeper meaning of the Red Sea was in our spiritual life, he saw with great plainness that it represented our death to the old life of Egypt and the world. Along with this there was suddenly flashed into his mind that striking passage in First Corinthians 10:2: "And they were all baptized unto Moses in the cloud and in the sea," and like a vision there rose before him the picture of Israel's host passing through the flood, while at the same time the cloud, representing the Holy Spirit, fell upon them and covered them with its heavenly baptism. Thus there was a double baptism. They were baptized in the flood; they were baptized in the cloud. The water and the Spirit were both present. Somehow there came with it such a vision of Christian baptism in its deeper and spiritual import, leading us down into the flood of death and burial, and at the same moment bringing to us the open heavens and the descending Holy Ghost, that it fairly startled him.

Then simultaneously arose another vision that seemed to unfold as a panorama. It was that of Christ entering the valley of Jordan in baptism, and as He passed through that sacred rite and came forth like Israel crossing the Sea, in like manner the Spirit descended also upon Him and abode, and He received the double baptism of the water and the Spirit at the same moment, and from that hour went forth, no longer the Man of Nazareth, but the Son of God, clothed with the power of the Holy Ghost. Then a third vision seemed to arise. It was the multitude of Pentecost, heart-stricken and convicted by the power of God, and crying out under Peter's sermon, "Men and brethren, what must we do?" And then came the answer of our text: "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." There again the water and the Spirit were inseparably linked. The outward baptism was but a stepping stone to the higher baptism of the Holy Ghost, and they were all expected to enter into both, as though neither was complete without the other. As these visions flashed across his mind there came to him such a restful and unalterable conviction that baptism was much more than he had dreamed, much more than the rite of initiation into the Christian Church, much more than the sign and seal of a hereditary conviction on the part of parents for their children; that it was the symbol of personal, intelligent, voluntary and profoundly earnest surrender of our life to God in self-crucifixion, and the act of dying with Christ, that we really pass out of our old life as truly as Israel crossed the Sea, and have such an entering into a [*sic*] new world of life through the resurrection of Jesus Christ as came to them when they [*sic*] found themselves on the other side, and that this was to be sealed by the actual descent and infilling of the Holy Ghost coming to us as really as the cloud fell upon them, or as the Holy Ghost descended on the banks of the Jordan and abode upon the Person of Jesus Christ. The baptism of the Holy Spirit from that time had a new significance. And indeed, there was but one baptism, for the water and the Spirit were each but part of a greater whole, and both were linked in the divine appointment, the one as the sign and the other as the divine reality of a great crisis act by

which we passed through death into resurrection life and became united through the Holy Ghost henceforth to the living God as the Source and Power of our new and heavenly life.

This passage led on to other and deeper teachings in the New Testament Epistles, where the spiritual significance of baptism as the type of our death and resurrection with Christ is so vividly unfolded. It is needless to say that the convictions thus supernaturally revealed through the Word of God became henceforth settled principles of faith and conduct, and that at the earliest possible moment the writer followed in obedience the steps of the Master and entered by baptism into a deeper death and life with the Lord. Some years before he had received the Holy Spirit, but God was pleased to use the symbol to deepen that experience and most profoundly reveal Himself in connection with it. All the circumstances attending it were strangely fitted to impress upon his mind and heart the new significance which baptism had assumed. It was, indeed, a death to all his past religious history and work. The very circumstances of his baptism were singularly humbling and trying. Not in some distinguished public temple did he follow his Lord through the gates of death, but in a humble little frame schoolhouse in the poorest district of New York, where a baptistery had been erected by a little company of believers who held occasional services there and loaned it for this occasion. It was a bitter autumn day when even the water was as cold as ice and the little schoolroom was as cheerless as winter, with no audience present but the wife of the humble evangelist that baptized him, no sympathy from a single human friend with his obedience to the dictates of his conscience, but a consciousness of being utterly alone, misunderstood, and condemned even by his dearest friends for an act of eccentric fanaticism that must surely separate him from all the associations of his Christian life and work. All this seemed to make only more real the fact that it was, indeed, a death to all the past, and that God did not want to spare him a single pang of its bitterness, that he might be even nearer to his Master in every stage of that journey to the cross. But after it was over, as he stood alone in that cheerless dressing room, shivering from that cold plunge in the icy fountain, the very evangelist that baptized him having hurried on and left him, and as hastily robing himself he threw himself upon his knees and thanked his Lord for the unspeakable privilege of following Him in full obedience into death, no language can ever express, and no subsequent experience can ever obliterate the unutterable joy that came sweeping into every sense of his soul and spirit, making even his body thrill with strange warmth and ecstatic delight as the Master seemed to say, "You have gone with Me into the death, now you shall come with Me into the resurrection." These are the experiences into whose sacredness others cannot enter, except in so far as they have been repeated in their lives, and which we only dare to refer to in explaining the fact that this precious ordinance became spiritually so real that it has ever since seemed a pain to make it a mere matter of religious form or doctrinal controversy.

After this step of personal obedience it might be supposed that the next step would be uniting with the Baptist congregation, but this did not follow, and probably never will. The conviction came with great clearness that this was a matter of personal obedience to God, but not sufficient ground to justify one in separating himself in the communion of the Church of God from brethren who did not see it in the same light. To take the position of a close [*sic*] communion church, which made the ordinance of baptism by immersion a term of membership, and excluded from that communion table godly brethren who did not see it in this light, was a step the writer could not take. And while it has been his privilege to belong to the beloved Baptist body in a very sweet and spiritual sense, it has been his equal privilege to feel that he belongs likewise to every other evangelical denomination of Christians that hold the living Head, and love the Lord Jesus in sincerity, and that he can sit down with any of them at the communion table with the blessed sense of equal fellowship and Christian brotherhood.

Study Questions

1. What were the main terms of Simpson's covenant?
2. How would you describe Simpson's exit from his second pastorate in Louisville? What dynamics were involved?
3. Theologize Simpson's "crisis" experience of the fullness of the Holy Spirit. How did he relate this event to his previous Christian life?
4. How did Simpson understand the significance of his baptism?
5. Identify the rationale for and nature of Simpson's change in eschatological convictions.
6. What obstacles did Simpson encounter regarding the doctrine of healing?

CHAPTER 3

THE ORGANIZATIONAL DEVELOPMENT OF THE CHRISTIAN AND MISSIONARY ALLIANCE

Document No. 15 - A.B. Simpson: The Work of the Christian and Missionary Alliance (1916); taken from The Alliance Weekly 46 (May 13, 1916), pp. 107-109.

The Work of the Christian and Missionary Alliance

The following paper was read in 1893 by Mr. Simpson before a meeting of the ministers in New York City at their request and is an interesting reminder of the early precedents of the work and the conditions under which the Christian and Missionary Alliance began its great missionary enterprise. It may not be out of place on the eve of another Council to remember "the rock from whence we were hewn and the pit whence we were dug."

The Christian Alliance is an organization about six years old; and if it can be characterized in a single sentence, it represents a profound spiritual movement among evangelical Christians of all denominations, which aims to realize the highest possible Christian life on the part of God's children, and the most effectual and aggressive work in neglected fields both at home and abroad.

First, it is thoroughly evangelical, holding firmly to the literal inspiration of the Holy Scriptures, and repudiating every form of fanaticism that is contrary to the Word of God and the most sober and practical judgment of truth.

Second, it is profoundly spiritual. It aims not so much to develop and crystallize an external organization, as to diffuse the principles of spiritual truth and life, and its unseen influence is much greater than even its visible and organized forces.

Third, it recognizes especially the supernatural element in Christian life and work. Its members believe intensely in a living God, an enthroned Christ, and an indwelling Holy Ghost as all sufficient for every need of the souls and bodies of His children, and in aggressive work for the world and the kingdom of God. Its special testimony is directed to four great truths.

1. The salvation of all who repent and believe through the atonement of Christ and the work of the Holy Spirit.

2. The sanctification and deliverance from self and sin of all who thoroughly yield themselves to God, through the indwelling of the Holy Spirit and the Lord Jesus Christ as their all-sufficient life. At the same time, we guard this precious truth from all fanaticism. We repudiate every idea of self-perfection, personal infallibility, or such a state of self-sufficiency and sinlessness as would make us independent for an instant of the constant keeping of the Holy Spirit. It is not a self-sustaining, self-sufficient, or self-dependent state, but an absolute dependence every moment upon the Lord Jesus Christ. Self is accounted nothing, and Christ is all in all. The Christian life that it recognizes and emphasizes is not a self-life, but a Christ-life, ever abiding in Him, and utterly dependent on Him.

3. It recognizes the truth of supernatural healing of physical disease through the power of the Lord Jesus Christ, for all who are walking in obedience and receive the Lord's healing by simple faith in His name. At the same time, we guard most carefully this precious truth from all fanaticism, repudiating Christian Science, Spiritualism, Magnetism, and all claims of personal gifts and powers on the part of individuals to impart healing to others; recognizing Christ Himself as the only Source of life and strength, and emphasizing the necessity of personal union with Him, and trust in Him on the part of every individual personally, before he can become a partaker of Christ's healing virtue.

4. It teaches the doctrine of Christ's premillennial coming as the great hope of the church and the goal of all our Christian work.

God has been pleased to use the Christian Alliance to lead tens of thousands of Christians into a deeper spiritual life. Its aim is not in any sense sectarian. Although my own work in the beginning necessarily led to the organization of an independent church to afford a home for the converts that were gathered around my own personal ministry, yet we have never encouraged the organization of sectarian churches. If we had the power to establish a new sect, with hundreds of thousands of churches, we would not for one moment encourage it. We advise our people to work in hearty accord with the various branches of the evangelical church, and there is no sort of antagonism between the Alliance and any of the churches of Christ. The bond that holds us together is a purely fraternal one; an association of Christians who hold common life with mutual prayer and cooperation in the work of Christ.

The work originated in a personal movement, as all such associations do. Twelve years ago, the Lord led me to withdraw, in good standing and a kindly spirit, from the ministry of the Presbyterian Church, with which I had been connected for eighteen years, for the purpose of preaching the gospel to the neglected classes and the Christless masses in the city of New York, where I was then pastor. I found that the methods of my Presbyterian Church were too cumbrous and exclusive to reach the people who needed the gospel. The system of pew rents, the strong sectarian aspect which the work unavoidably carried - to some extent, at least - and the extreme respectability of the people made it difficult and almost impossible to gather the poor and the lost within our walls. And so, bidding farewell, in tenderest love, to the large congregation of 800 members, and begging them not to follow me, but to remain and continue their important work, I began to preach the gospel in public halls, theatres, gospel tents, and upon the street corners, and a small company of earnest workers who were in sympathy with the object united with me.

I stated in my first public address that, relying upon the Lord to support the work, if it were worth supporting, I should never ask any man for a dollar or any Christian man to work with me, but would expect the Lord to send the means and the workers as they were required. Our first meeting consisted of seven persons, not one of whom had an income of more than \$300.00 a year (*see Story of Providence, p.2*)

From the beginning, God put His seal upon the work. Souls were constantly saved; an increasing number of earnest and tried workers joined the movement; means came in from week to week, in voluntary contributions, and the work grew. "The common people came gladly" to hear the simple gospel story.

No sensational methods were ever resorted to. The message was always extremely simple. It was the old-fashioned story of Jesus and His love. We used attractive gospel singing. Our young people worked hard in distributing invitations upon the streets, visiting young people in the stores and factories, and asking them to come to the meetings. But beyond this, we have never resorted to any questionable means of attracting people. We have never had a magic lantern exhibition, a church picnic or sociable, a religious concert, an entertainment of any sort, a fair or festival, or a vacant pew.

Our services are held every night in the week. Our gospel never takes a vacation. Our Tabernacle is always well filled, and our services are almost invariably accompanied by the salvation of souls.

The first stage of our work was wholly evangelistic; but as the number of converts increased, the more earnest ones got together for conference, prayer, and Bible study, and meetings were held for the promotion of a deeper Christian life. Gradually, these have grown larger, until now our weekly consecration meeting on Friday evening is usually attended by nearly 1,000 persons who leave the business of life, and spend the entire evening in seeking the baptism of the Holy Spirit, testifying to the abundant grace of God in keeping their souls and helping them in all their physical and temporal needs.

Gradually the necessity for homes for various classes and a Training College for the preparation of Christian workers developed these institutions, until now we have a Training School, attended by 200 students, preparing for home and foreign work, two large homes for the reception of

guests who come from all parts of the country to join our meetings and receive the blessing of the Lord in His hallowed atmosphere, with accommodations for 150 persons, an orphanage with 50 children, sustained entirely by the Lord, and many other institutions that have directly or indirectly grown out of the work. The Tabernacle has a membership of nearly 1,000, with three pastors, and many agencies for evangelistic and spiritual work.

As the work became more widely known, visitors were constantly coming from all parts of the country to get in touch with its spirit and share the blessing which God has been continually pouring out. On their return to their homes, each of them became a center of blessing among their own connections, and gradually these circles increased until numerous branches of the work have been formed all over the land.

One of the results of these new centers was that invitations began to come that I or others of our workers would visit these places and hold conventions for the teaching of these deeper truths and the bringing of Christians into the blessing of this deeper life. These conventions have continually multiplied, until now invitations come to us from almost every state in the land, and in nearly all our leading centers of population such meetings have already been held.

About six years ago, it became obvious to me that the work, if it were to become permanent and far-reaching, must cease to be my personal work and be organized in some simple form as an association of Christians, where all who held these common principles could be united in a common testimony and fellowship, and the work thus become impersonal and so wholly Christ's work, and Christ's alone, that it would be dependent upon no human agency, and could redound in the largest measure to His glory.

With this view, the Christian Alliance was formed, in the autumn of 1887. This organization was made as simple as possible, and as free from a shadow or appearance of sectarianism. It is simply a fellowship with Christ, depending altogether on the Holy Spirit for fellowship, testimony, and service.

Since its organization, branches have been formed in the leading cities of the Northern, Eastern, and most of the Western States, and a few in the South.

Conventions have been held in scores of important centers, and it is not too much to say that more than 100,000 people in all parts of the land are in active sympathy and fellowship with the Alliance. It represents all evangelical denominations, and among its officers are found the names of many of the leading pastors of the country. It is very strongly established in New York, Philadelphia, Boston, Syracuse, Buffalo, Chicago, Cleveland, San Francisco, Los Angeles, Toronto, Hamilton, and scores of other large and important cities.

A few years ago, it stepped out into aggressive rescue mission work, and through the generous gift of one of its members, many thousands of dollars were spent in organizing Highway Missions in New York, Boston, Buffalo, Cleveland, Louisville, and other places, most of which are still carrying on the glorious work for the salvation of souls, and many of which have become independent. The object of the Alliance is to encourage this independence and to enable these missions to become self-supporting.

Besides these, there are scores of Rescue Missions, both in New York and most of the cities of the North, which, while not directly under the Alliance as an organization, are chiefly conducted by members of the Alliance and persons who are in most hearty sympathy with its principles and receive their inspiration very largely from them.

This is the policy which the Alliance is now encouraging: to lead its members to engage in methods of Christian work, independent of its control, and connected with local missions and the churches to which they belong; and while the strength of our organization is chiefly directed to foreign evangelization and the more neglected fields of the heathen world, our home work is being chiefly directed to the promotion of a deeper spiritual life among Christians, with the view of inspiring aggressive work for the salvation of the lost at home, and bolder efforts for the evangelization of the world abroad.

During these twelve years of faith and service, God has in no respect disappointed our hopes or expectations, but has greatly exceeded them in the blessing He has been pleased to pour out upon the work. He has sent us the workers best fitted for the tasks that He has assigned to us, and most of them have grown up out of the work itself, and are thus homogenous and possessing a sympathy with it, which could have been secured in no other way.

He has sent us the means necessary for its prosecution, and to His honor and glory we humbly testify that, during these years in the home and foreign work, He has been pleased to entrust to our care, and to permit us to spend for Him, considerably more than half a million dollars.

Some of His providences have been most signal, and the answers to prayer very encouraging. Let me mention one or two.

About eight years ago, our evangelical work in New York was greatly in need of a home. We had been preaching for years in gospel tents and various halls, and we had at last begun to ask the Lord for a settled place, where, at least for some years, we could consolidate the work. In answer to our prayers, He led us to arrange for a building on Twenty-third Street, close to Sixth Avenue, in the very best part of the city for such a work among the masses. It was an old building, formerly used as a church, but more recently turned into a drill shed, but admirably located for such a work as we were doing.

We had almost completed the negotiations for renting the building for several years, and the hearts of our people had been united and settled in asking God for it, and we felt sure that it was His will to give it to us. Suddenly, a very tempting offer was made the proprietor by a theatrical company, who proposed to give him the enormous rent of \$15,000.00 a year, with a fifteen years' lease, they to expend a very large sum of money in the improvement of the property.

They wanted the building for the purpose of performing the infamous Passion Play, and they were backed by an enormous capital. Their offer was accepted, and we were astonished to hear, on the very day we expected to close the negotiations, that we had lost the building. Such an opportunity in New York does not come often, for property is very difficult to obtain; and we at first were tempted to feel it very keenly, but the Lord would not let us doubt that the purpose He had laid upon our hearts would yet be fulfilled.

The very next morning, one of our workers called upon me and said, "Do you know, I believe the Lord has permitted these people to rent this building for the very purpose of making them fit it up for our use? You know we are poor and could not afford to spend the money necessary to make the building comfortable, and so He has sent them to do it for us, and you will see that when they have got it ready for our use, the Lord will somehow give it to us."

Well, that was exactly what happened. They went to work and spent, it is said, more than \$50,000.00 in improving the building. Their improvements were all designed to adapt it for religious services, as they expected to perform a religious play in it. Even the very chandeliers were in the form of the golden candlesticks and ecclesiastical in their style. After they had finished the building in most tasteful style, the city authorities refused them permission to perform the blasphemous play for which they had prepared the building at such expense, and the result was that the company broke down, and a few months after our disappointment it came into our hands without an effort at a moderate rental, and without our paying a dollar for the costly improvements which we should otherwise have had to make.

In that place for three years our work was carried on with wonderful blessing, and thousands of souls were saved there. Our entering upon the occupation of it was accompanied by the most marked providential signals of God's power, which filled hearts with faith, hope, and fear, as we saw His hand manifested in answering our prayer and opening the door for His work.

At another time He had led me to claim a building for His work, but just as it was about to come into my hands, a gentleman purchased it and insisted upon occupying it himself. I was very much disappointed, for I felt sure that the Lord wanted me to have it. But he persistently declined to entertain any proposal to lease it for any price, saying he had bought it for his family, and they had set their hearts upon it, and nothing could induce him to change his mind.

I was compelled to look out for some other arrangement. Just at the last moment, as I was about to sign a lease for another place, this gentleman came to me and said I could have his house;

for that very afternoon he had been attending the funeral of a friend, and he felt that he dare not move from his present residence, or go into that house, because he was certain that some fatality would attend him if he did. And he offered it to me at a lower rental than I had expected to pay.

That house became the starting place of all the blessed work that God has given to us. So in ways like these, God has from time to time manifested His presence among us and taught us to trust Him when we could not see Him.

In our home and foreign work, He has led us to step out in enterprises involving very large sums of money, in simple dependence upon Him, and He has never failed to provide the means in ways not thought of by us to carry out the plans that He Himself had originated.

The work in which, during the past few years, He has most profoundly interested us, and most richly blessed us, is the evangelization of the heathen world. The first converts were baptized by the Holy Spirit, and as early as ten years ago, a Training College was begun for the preparation of these young men and women for home and foreign work.

From the beginning, we have always felt that the great business of the church was to give the gospel equally, impartially, and in the present generation to all mankind; and that the Church of Christ has been strangely blind and faithless in fulfilling the trust committed to her so sacredly by the Master's last commands.

We believe that the evangelization of the heathen is the highest commission of Christ, and that it rests as a personal obligation on every individual, either to go or send a substitute. It is the chief business of all our people, and even those who remain at home do so that they may sustain those who go abroad.

While we would not depreciate Home Missionary effort, while, indeed, our entire work originated in a great evangelistic movement to reach the masses of New York, yet the ultimate aim ought to be to reach the whole world, and a soul in India is just as precious in the eyes of Christ as one in America.

It is a humiliating fact that we have one missionary in America for every 600 people, and one in heathen lands for every 600,000; and so we are doing seven hundred times as much for our own people as we are for the great world for which Christ died.

We believe that the evangelization of the world will fulfil the only remaining condition that prevents our Lord's return, and that "when this gospel of the kingdom shall have been preached to all the world, for a witness to all nations, then shall the end come."

We acknowledge that the personal, premillennial coming of Christ is one of the great motives of our work, and it will bring a sovereign remedy for all the evils, wrongs, and sorrows of earth. And if in any way we can hasten this great event and this glorious hope, we shall do more for our own land and people, as well as for heathen lands, than we can do by any other efforts. If Christ's words were true, we can hasten the end by sending the Gospel to all nations.

This is the highest hope of the Christian Alliance, and so the Christian Alliance has grown into the Missionary Alliance, and the past five years have witnessed a very wonderful growth in this department of the work.

At the end of the first year, our income was \$5,000.00 and we had sent out about ten missionaries. At the end of the second year, our income was \$10,000.00, and we had sent out about twenty missionaries. At the end of the third year, our income was nearly \$20,000.00, and we had sent out about forty missionaries.

Then a wonderful spirit of faith and liberality fell upon our people. At a little meeting of a few Christians in Northern New York one morning the Holy Ghost came down with such extraordinary power upon all present, that people were moved to lay their treasures at the feet of Christ, and a prayer was claimed from the throne of grace that before the close of the year, more than 100 missionaries should be sent to the field. This prayer was not denied, and at the close of the fourth year of our history, the income of the Society was over \$70,000.00, and 140 missionaries had been sent to the field.

During the past year (1892) we have spent more than \$100,000 in the work, and we have sent out 110 new missionaries, and since the beginning, we have been permitted to send to the field about 250 altogether and spend one quarter of a million dollars.

This has not been a hasty enthusiasm, but a well-matured and thoroughly organized Christian enterprise. Our Missions occupy important fields in South America, the West Indies, India, China, Japan, and Central Africa.

Our principles are unique, and, surely, most important.

Document No. 16 - A.B. Simpson: A Story of Providence (1907); taken from Living Truths 7 (March, 1907), pp. 150-165.

*A paper read at the Quarter Centennial of the Gospel Tabernacle
New York, Feb. 11, 1907*

The history of the Gospel Tabernacle Church for the past quarter of a century divides itself into seven sections.

1. The causes that led up to this work.

These involve a brief reference to the personal history of the senior pastor. Thirty-one years ago he received a profound spiritual blessing in the midst of an ambitious and half consecrated ministry. The baptism of the Holy Spirit that followed, awakened in his heart an intense longing for the salvation of souls, and simpler methods of reaching the masses with the Gospel. After attempting for several years to accomplish this purpose in a fashionable Presbyterian church in a western city, during which something was accomplished, but much was hindered by the social exclusiveness and the conventional religious methods about him, he accepted a call to the city of New York in 1880, with the explicit understanding on the part of his new church officers that they should unite with him in a popular religious movement to reach the unchurched masses. After an experience of two years in this city church pastorate, marked by unbroken harmony between himself and his church, and much spiritual blessing every way, he became convinced of the impossibility of reaching the masses by the old conventional church methods, and determined, after much prayerful consideration, to retire from his pastorate and begin an evangelistic campaign along undenominational lines and by simple methods of church work and life, on the principle of a free church without pew rents, where all classes and denominations would be equally welcome.

Two incidents occurred which hastened his decision at that time. One was his own experience of divine healing, after years of physical weakness and suffering. Another was his being led to accept for himself the doctrine of baptism by immersion, which, while not demanding his ecclesiastical separation from his brethren, by joining a close communion Baptist church, yet made it embarrassing for him to continue to act as a Presbyterian pastor. In consequence of this decision he quietly announced to his congregation his purpose, and at the same time requested them not to follow him, or leave upon him the odium of having broken up the church to which he had ministered. The parting was most friendly and the church has continued to prosper along the old lines until this day. The following Monday morning he announced his resignation to the New York Presbytery, and was released by a kindly resolution, on motion of Dr. Howard Crosby, seconded by Dr. John Hall, who both expressed much affection, and the hope of his early return to the church of his fathers. It is pleasant to look back to a crisis of so much importance, passed without any strain whatever. As he left the Presbytery that morning a beloved brother expressed to him his sympathy and best wishes, but added, "you will never succeed without keeping your work under the auspices of the Presbyterian church." He felt, however, much freer and much stronger in simple dependence upon God alone. It was a cutting off of every earthly cable of dependence, and one of the oldest friends of his life, a distinguished minister, who twenty years later came back to his fellowship and help, wrote to him in those early days, that he had made the mistake of his life. That morning the elders of his church called at his home to express to his wife their profound sympathy, and they remarked, as they condoled with her, that "they felt as though they were attending his funeral." and it is possible she may also have felt that he might as well be dead.

II. The Transition Days.

The new work was immediately started by a Sabbath afternoon meeting in a cheap hall in the vicinity, at which he announced through the press an address on the spiritual needs of the city and the masses, and invited all in sympathy with an aggressive spiritual movement to come. There was an encouraging attendance, and the first step was taken by calling a meeting for conference and prayer during the week on the part of all who were willing to help. It might be added, that the secular

press gave a wide advertisement to the new movement and the reporters wanted to know how he expected the work to be supported. His answer was, "that just as in business, anything that was worth succeeding always found people enough to sustain it, so in the work of God if anything was worth doing God would see that it was supported." In this spirit he announced at the meeting above referred to, that, trusting in God alone to supply the means and the workers, he would not personally ask any man to join the movement, or to give a dollar to it. During these years God has graciously supplied both the workers and the means and honored the simple trust with which it was begun. On the appointed day the meeting for Conference and Prayer was held in that cold and cheerless dance hall, and as we huddled around a little stove, there were just seven of us, and as we opened God's word for His message it was this, "This is the word of the Lord unto Zerubabel, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts. For who hath despised the day of small things."

So the work started and only two of those seven are here today, but they are here to bear witness that the word of the Lord has not failed.

The next Sabbath evening, evangelistic services were begun in the old hall, and the first convert was saved and is still a member of this church. That week evening services were held in the pastor's house, and were attended by the workers and converts, their chief purpose being the teaching and training of the little flock. At first there had been no thought of forming a church, but simply the carrying on of an evangelistic work, leaving the converts free to join various churches. But a conversation with Dr. Judson at this time first suggested the idea of an independent church. He asked the pastor what he intended to do with his converts, and being told, "I expect to send them to you and other ministers to look after them," the good Dr. replied, "I have enough children of my own to nurse and don't want any of yours. The mother is always the best nurse of her own children." The matter was taken to God in prayer and soon the little flock was clamoring for a church home. Some wanted to be baptized, all wanted the Lord's Supper and none wanted to be sent away, so it came to pass that a little church of less than twenty members was organized, with not enough men to go round and fill the various offices, so that some of our first trustees had to be "elect ladies."

III. The Work at Eighth Avenue and Twenty-third Street.

The evangelistic meetings had been removed in the meanwhile to a larger place, and under the circumstances for which this brief summary allows no time to give details, the first large popular service was held in the Academy of Music. At the opening meeting we received valuable assistance from Dr. George F. Pentecost and Mr. Stebbins. Later the meetings were removed to Steinway Hall, and still later to Abbey's Park Theatre, where large crowds continually came, and the saving power of the Gospel and the Holy Spirit were continually manifested. It should be added that Rev. E.W. Oakes had at the very beginning volunteered his services and for a considerable time rendered efficient help in the evangelistic and other services. The rental of these large buildings was expensive, and for the first few months the pastor stood alone in trusting God for the supply of these needs. But after the organization of the little church, the members asked the privilege of taking hold with liberal hands and self-sacrificing love, and a system of weekly offerings was begun, which up to the present has supplied the financial resources of the work. So bold was the faith of the little company that within two months after the organization of the church, they dared to undertake the lease of the Grand Opera Hall, Eighth Avenue and Twenty-third Street, at a rental of \$2,000 a year, and they nobly met it from the beginning. For a considerable time this commodious hall became the headquarters of our work, and a regular Sunday morning and evening service, with meetings every night in the week, except Saturday, was started. The hall was filled from the beginning on Sunday evenings, and the work of salvation went steadily on. This hall was pastor's office, auditorium, printing house, Sunday School room, and almost everything that the needs of the work required. The Friday meeting, for special testimony and teaching in connection with divine healing was also organized here, and has never ceased for the past twenty-four years to be a center of deep and even worldwide blessing. During the ensuing summer a splendid evangelistic work was carried on in a large Gospel tent on Twenty-third Street, on the site now occupied by the Chelsea apartment house. During this year more than three hundred souls were led to Christ in the tent and most of them united with the

church. These were days of great blessing. Services were held every night in the week, and our young people had no trouble about settling the question of amusement, for they wanted no better recreation than a Gospel meeting. They were accustomed to go out on Saturdays in little bands and scatter invitations to the services so that the following Sunday the meetings were crowded with multitudes of souls, who were unconnected with any church. One cannot look back to those days of blessing without tears of grateful memory and loving appreciation of the noble workers who gave themselves wholly to this work. It is a great joy that this fruitful field has not been allowed to pass into neglect, but is still occupied so faithfully and successfully by the Eighth Avenue Gospel Mission under the direction of our dear sister Miss W.

IV. Our First Tabernacle

The time had now come when we began to feel the need of a permanent home, and to watch and pray for the Lord's leading regarding a tabernacle building. Our first idea was an extremely cheap edifice of corrugated iron, costing from \$1,000 to \$2,000, and holding a large audience on one floor.

For this purpose four lots were secured on Thirty-second Street, on the site now occupied by the new Pennsylvania Railroad station, with connecting lot, entering from Eighth Avenue. A payment was made on this property, but the property was afterwards lost, chiefly through the dishonesty of a wicked attorney, who had been entrusted with a considerable sum of money for the purpose of making a payment on the property and absconded. Soon after our attention was directed to a better location on Twenty-third Street, near Sixth Avenue, an old Armory building, but at that time unoccupied. This, we found, could be leased for a moderate sum, and while rude and plain, would accommodate a large crowd and was in the very best location in the heart of the city. After much prayer, we felt led to enter into an arrangement with the proprietor, but before the lease was signed he sent us word that a theatrical company had appeared at the last moment and offered him a lease for the property, the amount we had agreed to give, and a promise to expend nearly a hundred thousand dollars in improving the property, for the purpose of exhibiting a religious drama, known as Passion Play, a representation of the crucifixion of Christ. His partners insisted upon his accepting this larger offer, and as the papers were not signed, we were helpless.

The morning after this a good woman, a member of the church, called upon the pastor and asked "if he had heard the good news." He was at a loss to understand how this could be good news, but she proceeded to explain to him that the Lord had sent these people to fix up this old ruined building for us, as we were poor and without means, and that just as soon as it was all ready, she added, "see if He does not give it to us." This was a little staggering at first, but this is exactly what came to pass. After waiting a few months, while this company expended \$75,000 in making a little gem of the old Armory, and all in ecclesiastical style for a religious play, with seven golden candle sticks for lamps and decorations to match, the city authorities refused to allow them to perform this sacrilegious play, and as the building was unsuited for a worldly performance they could not use it for ordinary theatrical purposes. The result was the company broke down, the president committed suicide, his partner was burned out the same week, and the owner let us have the building at the same rental that he had offered it several months before, with all the improvements thrown in. It is needless to say that we entered this little sanctuary on Twenty-Third Street with awed and thankful hearts and that we felt that nothing was too hard to claim from our Almighty Master. For three years He permitted us to work and worship in that place, the old Twenty-third Street Tabernacle. It was there that Christian Alliance was organized and our first convention held, and all the things which have since been vouchsafed to us in our home and foreign work inaugurated. This became a great evangelistic center. The doors were always open every night in the week, and the one business of the church was to seek and save the lost.

V. The Beginning of Our Institutional Work.

Before this time the work of divine healing had taken quiet, but powerful hold of the hearts of many of our people, and the pastor was led in the very first year of the work to announce the opening of a home on Thirty-fourth Street, near where the Manhattan Opera House now stands. A few days after this purpose was formed, a gentleman contributed \$2,000, quite unsolicited, and this

enabled us to begin the work of Berachah. Many delightful parlor meetings were held in that home and many Christian men and women from other churches were attracted to the work by this deeper spiritual teaching and intense life and power. A year later a generous friend, who is still with us, contributed a larger sum toward the purchase of a permanent home on Twenty-third Street, for the Berachah work, where again God was pleased to manifest His presence for many years in healing and blessing. A little later one of the workers in Berachah invested a few thousand dollars in building lots up town for the Lord. Within a year the value of these lots had multiplied so rapidly that they were sold at a large profit, which with the amount already contributed, enabled us to purchase our next Berachah Home, Sixty-first Street and Park Avenue. Still later, when the present Tabernacle was building, this property was disposed of and the larger building, 250 West Forty-fourth Street, was erected for the work of Berachah.

Shortly after the work was begun a number of the young men converted in the meetings offered themselves for missionary work, and requested some regular means of Bible teaching and training for their work. The result of this was the beginning of the Missionary Training School, which has since grown so rapidly and of which another paper has given us the fuller and deeply interested details.

The spirit of rescue work was always predominant among our people. One result of this was the forming of various missions. One of the earliest was Twenty-seventh Street Midnight Mission, and later Berachah, West Twenty-second Street, both under the direction of Mrs. Henry Naylor, now Mrs. Henck.

From the very beginning the work of publication had a prominent place. Our first periodical was "The Word, Work, and World," a monthly, followed later by the "Christian Alliance," which afterwards became "The Christian and Missionary Alliance," and has been published as a weekly journal, with a large circulation, for about eighteen years. Various publications were added from time to time, and the printing press has been as widely used in the Alliance work as any other agency.

The consecration of many young lives to the missionary field led very soon to a call for some foreign missionary agency. As long ago as 1881, several independent missionaries went out from the Tabernacle to the Soudan, but the unsatisfactory results of that movement showed the necessity of a thoroughly organized society, and in 1887, just twenty years ago, the first definite steps were taken for the organization of our present missionary work, first under the name of International Missionary Alliance, and now the Christian and Missionary Alliance. The results of this movement and its worldwide extent have been fully described in one of the special papers of this series.

From an early date many Christian friends were attracted from all parts of the country to visit the work in the Tabernacle, and became deeply interested and much blessed, and they expressed an earnest desire that the same truths might be proclaimed and the same blessing communicated to other parts of the land. The result was many invitations to hold conventions and conferences in various cities and summer resorts. One of the earliest of these was the Old Orchard Convention. Others followed in many places. The pastor became increasingly embarrassed by the strong personal aspect, which these meetings necessarily had, and feeling that if the work was to be recognized as his work in any special or exclusive sense, it could never have God's fullest blessing, or the most lasting influence, he earnestly advised the forming of some society which would take away this personal character from the meetings and conventions, and make all the workers equal partners in this new spiritual movement. It was this that led to the founding of the Christian Alliance in the year, 1887, at Old Orchard, Maine, for the purpose of uniting Christians of various denominations in a common testimony for the fullness of Jesus as our Savior, Sanctifier, Healer and Coming King. This society was afterwards united with the missionary branch of the work and now they together form the Christian and Missionary Alliance, which God has been pleased to use for a much wider work than any single church could ever have accomplished, but which the Gospel Tabernacle Church should never cease to regard as one of her many spiritual children.

VI. The Second Tabernacle.

After three years of blessed work in the old Twenty-third Street Tabernacle, an opportunity offered to purchase a large and valuable church property, known as the Hepworth Tabernacle on

Madison Avenue and Forty-fifth Street, at an extremely low price, and on very easy terms. A cash payment of only a few thousand dollars was required and the interest on the mortgage was no greater than we were paying out for rent, and the building was large, commodious and central. Besides, it brought us into a new neighborhood, and added to us a new constituency. Here we continued to work four years longer, but we gradually found out that the neighborhood was entirely too fashionable for the simple Gospel work to which God had called us, and it was somewhat difficult to draw the masses to our meetings. To offset this we spent our summers in Gospel tent work occupying for two seasons the vacant lot still used for tent work on Fifty-sixth Street and Broadway. The conviction gradually fastened itself upon us that God would have us settle permanently on a more popular thoroughfare and within reach of the masses, especially on the West side, where our work had begun. In 1888 the Madison Avenue Tabernacle was sold at a considerable advance on the price paid for it, and the present site was purchased along with the adjoining site on Forty-fourth Street for Berachah Home. A joint arrangement was made for adding the rear portion of the Berachah lot to the Tabernacle property, while Berachah built and used the upper floors and the Tabernacle the ground floor of this rear lot. This gave us sufficient capacity for our present commodious building, and steps were immediately taken for the erection of the present Tabernacle. The congregation meanwhile worshiped in Wendell Hall, Forty-fourth Street, near Ninth Avenue.

VII. Our Present and Third Tabernacle.

We had now compassed the city, having really moved entirely round in a circle from Caledonia Hall to the Academy of Music, thence to Twenty-third Street Tabernacle, thence to Forty-fifth Street and Madison Avenue, and finally back to Eighth Avenue. It was with great rejoicing that the corner stone was laid in the fall of 1898 and the work committed to the ownership and blessing of our God. The entire building was a triumph of architectural skill, in bringing the largest possible accommodations out of the smallest space, including an auditorium holding over a thousand persons, with three chapels affording room for several hundred more, a store on the street front for our publication work, a Training Institute on Eighth Avenue with accommodations for forty persons, and the home on Forty-fourth Street, with accommodations for nearly one hundred.

At length, in May, 1889, the buildings were dedicated to God in connection with a large convention, gathered from various parts of the United States and Canada. The financing of these buildings was a task whose difficulty can only be understood by one or two, who were permitted to stand in the place of responsibility during those trying months. Their experience, if it could be told, would be a story of divine providence and trust, that could not fail to fill all hearts with wonder and praise. If the rules that control this commemoration service permitted, it would be a pleasure to mention, at least, one honored name in this connection, but to God alone be all the praise.

The early years of our work in the new Tabernacle will never be forgotten by the few who still survive. The principal services were our evangelistic meetings, which for a long time were held every night in the week and constantly gathered in the sinful and the sad, and brought new testimonies continually of salvation and blessing. We were greatly aided in this evangelistic movement by a beloved brother, who, with his dear wife, has gone to be with Christ some years ago. We refer to Mr. Burke, our Gospel singer, whose efficient leadership of our chorus choir and earnest devoted work for the salvation of souls and the service of praise can never be forgotten. The tabernacle was crowded on Sunday evenings from year to year, and well filled most of the week nights, while the Sunday morning service was at first much smaller and was slowly built up to its present importance.

Meanwhile the growth of the Alliance movement in all parts of the country and the world demanded more and more of the senior pastor's time, both in official work and the visitation of our numerous conventions throughout the country. In those days we had no field workers as now, and the burden of convention work fell chiefly upon him. It was his privilege in this connection to visit from year to year the principal cities of the United States and Canada, holding conventions and organizing the work where it was practicable. This necessitated additional help in the Tabernacle work and led to the calling of our beloved brother Dr. Wilson as associate pastor, along with Mr. Funk, who had acted in this capacity from the beginning, but whose duties largely confined him to the Missionary Training Institute, and left him only a little time for church work. Dr. Wilson will give in his own words the story of his precious and fruitful ministry amongst us, nor are we permitted, by the restraint properly imposed upon us at this meeting, to give adequate expression to the appreciation and love which his character and labors have called forth from us all. For the same reason we are constrained to be silent also regarding the more quiet, but ever faithful and efficient ministries of Pastor Funk. It is not out of place, however, to mention another quiet ministry, which, during the past ten years, has grown more and more helpful in connection with the Tabernacle, namely, the little four o'clock meeting and its beloved and venerable leader, who is one of the little company of not more than a dozen now living who have been with us from the beginning.

During these years the Tabernacle became the scene of many wonderful gatherings, especially our Alliance conventions. Here also have been heard the voices of many of God's honored servants, including such names as Henry Varley, Pastor Stockmeyer, Hudson Taylor, Dr. Guinness, F.B. Meyer, Andrew Murray, Dr. Scofield, Mrs. Baxter, Mrs. Brodie, Frances Willard, and many more.

The increasing needs of the Alliance work had been making such inroads upon Dr. Wilson's time that the need was deeply felt for a pastor who could give his whole time exclusively to the Tabernacle work. For this purpose Rev. Milton M. Bales was called as associate pastor in the year 1901, and for three years faithfully ministered in this place and was honored by the Master, leading many souls to Christ and many others into the fullness of the Spirit. At length promotion came to him also, and he too was added to the increasing list of the Field Superintendents of the Alliance, and once more the church was called to pray for an under-shepherd. This need was finally met by the call of the Tabernacle to Rev. F.F. Marsh of Sunderland, England, our present Acting Pastor, whose work amongst us began in November, 1905, and is still being continued to manifold labors and increasing blessing.

The recent history of the Tabernacle is too near to form good material for the historian's task. It will suffice to say that the year recently closed has been, spiritually and financially, one of the most prosperous and successful in the history of the church, and the time seems again at hand, when, with a great increase in the value of our property and the need for a building more fully

adapted to the various departments of our Sunday School, church and convention work, we may be called once more to move forward and change our local habitation.

It will be sufficient, therefore, to sum up in a few general remarks the leading lessons which God has been emphasizing in the story of the Gospel Tabernacle.

1. The work has always been pre-eminently evangelistic, the salvation of souls has ever been, and we trust will ever be, its supreme business. It was born in this atmosphere and without it, it will languish and decay.

2. It has always been a free church and its financial and social methods have aimed to conform to the principles of God's Word and the Apostolic Church. The system of pew rents has been abjured, and all classes have been equally welcome and all seats free. Religious entertainments have been studiously avoided, whether with or without admission fees, and our people taught to give voluntarily for the support of God's work on principle only. Before commencing this work, the pastor was often told by his former officers that a free church never could be sustained in New York City. The success of the Tabernacle is a sufficient answer and this church is a monument of God's blessing on Scriptural methods of church finance.

3. The Tabernacle has always stood for the deepest spirituality and the highest standard of Christian faith and life. While not demanding a deep experience as a condition of membership for God's little ones, it has aimed to lead them on into all the fullness of Christ, and we thank God, above almost every blessing, for the sweet and holy lives which He has linked with us in this blessed fellowship. Many of them have gone to be with Christ, many of them are with us still, but we believe that after all the most potent force of our work has been the godliness of its little flock.

4. The Tabernacle has aimed to combine in the work of a Christian congregation all the gifts and ministries of the Apostolic Church. Not only have we the work of the evangelist, but the deeper teaching of God's Word, the training of Christian workers, the ministry of healing, the work of the pastor, and the great work of foreign missions, besides all those loving ministrations to the poor, the sick and the destitute, which constitute the sweet credentials of a Christ like ministry. We have given a place for the ministry of women, we have had no more beautiful department in all our work than the training of the King's children, and there is scarcely any line of Christian activity in which our people have not some part. We believe today that more of our members are engaged in the various charities and rescue missions of New York City than even in the work of the Tabernacle church, and there is scarcely a religious movement in the community in which some of them have not a part.

5. Perhaps the supreme glory of the Tabernacle work has been that which has already been fully referred to, its relation to the evangelization of the world. Hundreds of its members have become foreign missionaries, and perhaps there is no church on earth that has so large a proportion and so large an aggregation of its actual communicants on the mission field, while the gifts of its people to foreign missions are much greater than their contributions to their own church work.

6. The spirit of sacrifice, especially in giving to God, has been from the beginning a striking feature of our work. In the very beginning of the work a beloved sister brought her bank book, with the accumulated savings of her life, amounting to more than a thousand dollars and insisted on giving them for the needs of the work in the days of its poverty and trial. Another dear woman brought \$500 which she had saved for her funeral and laid it at the Master's feet. Again and again has the story been repeated of the poor woman in the Gospels that gave her all. Humble house workers, with moderate wages, have actually undertaken the support of a foreign missionary, and for years it was true of a single Bible class in our Sunday school, consisting of working girls, that it contributed more for foreign missions than many of the wealthiest churches in the land, actually supporting five missionaries at one time on the foreign field.

7. Perhaps the most significant feature of the Tabernacle work is the one that would be the most difficult to describe, namely, its silent, indirect influence in stimulating faith in God and earnest, aggressive work for our fellowmen among other Christian organizations as well as individuals. Like the salt and like the light, its pervading power has been stealing silently through human hearts and

only the final day will measure the value and fruition of that “sweet savor of Christ” which has gone forth through its humble but consecrated people to the uttermost parts of the earth.

8. Above all else the aim and call of the Gospel Tabernacle has been to exalt and glorify the Lord Jesus Christ, and to write high above all human names, on the hearts of men and the pages of the Nineteenth and Twentieth Century, the name which has always been its motto and its glory - JESUS only.

9. And finally, it has been its constant aim to witness to His personal coming, and God grant that some glorious day it may be its high honor to welcome back our King.

And to Him of whom and for whom and by whom are all things, be the glory, both now and forever. Amen.

Document No. 17 - The Gospel Tabernacle (1883,1893): taken from The Word, Work, And the World 3 (March, 1883), pp. 45-46; Gospel Tabernacle 1893 Yearbook (1893), p. 38f.

THE GOSPEL TABERNACLE, NEW YORK

On the 7th November, 1881, the Rev. A.B. Simpson, then pastor of the Thirteenth street Presbyterian church in New York, after long consideration and prayer, and at the call of God, withdrew from the Presbytery of New York, and resigned the pastorate of that church for the purpose of more effectually preaching the Gospel to the masses in this great city, who go to no church, and are not reached by the Gospel through the ordinary channels. For nearly twenty years he had been a pastor in various Presbyterian churches, and his pastorate in the church in New York, had been pleasant and useful. His withdrawal did not therefore arise from any personal disappointment or alienation, but from a deep and solemn conviction that the religious needs of the great masses of the population demanded a work more simple, direct and aggressive than had been or perhaps could be accomplished, by the usual methods. The population of the city had increased in the past ten years by nearly half a million, and yet there had scarcely been added a single church to the Protestant denominations. The actual church attendance of New York, at any given time did not exceed 150,000, while probably more than 500,000 never entered a place of worship.

The work was commenced in Caledonia Hall, on Eighth avenue, Jackson Square. At the first meeting, Mr. Simpson invited all who desired to co-operate in the new Evangelistic work, to meet for prayer during the week. He also stated, that simply depending on God for the pecuniary support of himself and family, and the means necessary to carry on the work, he should not apply to any human channel for aid, and should only accept the voluntary offerings of those who wished to assist by their contributions. From the very beginning, the presence of the Holy Spirit was graciously manifested in constant conversions. After a few meetings in Caledonia Hall, the services were removed to the Academy of Music, and continued there for a short time, with a large attendance and encouraging interest. On account of the difficulty of securing the Academy regularly, the services were transferred to Steinway Hall, and continued there during the remainder of the winter.

At first there was no formal organization, but as Christians began to unite in the work, and converts to need a Christian home, it became manifest that God was calling the brethren thus associated in His work, to organize according to the principles and example of His word, a Christian Church, for this special work. After much earnest prayer on the part of the little flock, a meeting was held at the residence of the pastor, on the 10th February, and a church formerly organized in the name of the Lord Jesus Christ, consisting of thirty-five persons. On the following Sunday, February 14, they, with a number of other brethren, sat down for the first time together at the Lord's Table. Just one year has now elapsed, since that humble beginning and in putting on record its unspeakable mercies and blessings we can only raise our Ebenezer and say, "Hitherto, God hath helped us."

The services in Steinway Hall continued on Sunday nights until March. Services for prayer and Bible study were held during the week at the residence of the pastor.

In the beginning of March, Abbey's Park Theatre was secured for a series of Sunday evening Gospel services. They were well attended, and the power of the Spirit was manifested in a still more marked degree.

The time had now come when the need of a more settled and permanent home was deeply felt, where regular services could be held not only on Sundays, but also on the evenings of the week. In the beginning of May, therefore, the large Hall of the Grand Opera House, on Eighth avenue and Twenty-third street was leased for one year, at a rental of \$2,000, and the whole work established here.

The Sunday School, which a few months previously had been commenced in Caledonia Hall in the morning, was opened on Sunday afternoon. Sunday morning and evening services were regularly begun. The attendance was large from the beginning, and the neighborhood found to be an excellent one for the work, in the center of a dense population of the middle classes.

From the first the work was not designed as a mission to the lowest and vicious classes, but a self-supporting work among the middle classes who have no church home. In this respect it has not disappointed its promoters, and by the divine blessing has helped to solve this greatest problem of modern religious work. Without a penny of assistance from a human patron, without wealth among its friends and workers, it has grown to be a strong and self-sustaining center of Christian life and power among multitudes of our population, who have found through its influence the preciousness of Christ, and it is but one of ten thousand such centers of life and light which may, and, we trust, will grow up in like manner in every neglected corner of the land.

For two months the work went quietly on in the Grand Opera House Hall, several new workers coming gradually in and the congregations steadily increasing and consolidating. Early in July, when most of the churches were closing their work and Christians preparing for a summer holiday, the Lord very graciously opened a wide door for the extension of the work. A Christian gentleman in Newark, kindly offered the congregation a tent for gospel work, and through divine goodness a central and valuable site was obtained on Twenty-third street without charge. In the beginning of July, the door of salvation was opened to a vast congregation and several precious souls saved the first night. There, for nearly four months, the work went on without intermission, and scarcely one service was held without the conversion of souls. Through the autumnal season and down to the end of October, the work continued and with deep reluctance at last the hallowed spot was left.

Since that time the meetings have been resumed in the Hall of the Grand Opera House. The attendance has steadily increased, and, although the hall has many inconveniences, and is not nearly so well adapted to reach the masses, yet many have been saved, and the meetings of the past few weeks have risen to much of the power and interest which characterize the services in the tent.

The Sunday School has steadily grown until it now numbers nearly 200, including several large Bible classes of adults and a large and successful infant class.

The Ladies' Aid Society has relieved the pastor of much of his arduous work and proved an invaluable source of strength, visiting, comforting and encouraging the flock; inviting strangers to come to the services. Many of the ladies visit regularly the tenement and other houses in the district, distributing cards of invitation and tracts and speaking of Christ to the inmates. They have also committees on the charitable relief, employment and the care of the sick.

The young men are constantly at their post distributing invitations to the passers-by and inducing many to come in to the services. Almost every night they hold an open-air service on the thoroughfare, and besides the messages, they speak to the passer-by. Many have also been brought to the hall. The best of all is the power and blessing they themselves receive. The young people of this work have, and desire no leisure for private amusement. They find their relaxation in the Lord's work and the Master gives constantly the strength that wearies not.

THE PRESENT MEMBERSHIP.

In one year the actual membership of the Church has grown to 217, and the stated Sunday evening congregations are 700.

THE FINANCES.

The contributions of the people are systematically given in the form of free-will offerings in weekly envelopes.

Voluntary collections are taken up at all the services. All gifts are free and there are no taxes, assessments, or pew rents allowed, or any unscriptural ways of sustaining the Lord's work. The willing gifts of the people have, so far, been sufficient for all the needs of the work and have amounted since the beginning, for the mere ordinary expenses of the hall, &c., to over \$4,000, besides private gifts for the Pastor's support and the Tabernacle, which cannot easily be enumerated.

THE PASTOR'S SUPPORT.

The Pastor receives no salary whatever, nor a single penny from the ordinary revenues of the Church. This is by his own choice and desire. From the first he placed all he had at God's service and trusted Him alone for himself and family. He has no private means whatever, but the wants of his family are daily supplied by the Providential care of God. And that care has been absolutely wonderful. It has never exceeded their actual need at the time and it never has been insufficient. Often when there was nothing left and when no mortal dreamed of their need has God prompted some heart to call or send exactly the amount required, so that he is enabled to close the year without *any debt*, without having had to breathe their wants to any ear but God's, and without lack or need.

FAITH HEALING.

The subject of healing by faith in God has been, since the beginning, a somewhat prominent feature of the work. From the first it had been quietly taught and believed that the healing of diseases was part of Christ's work, and as freely offered to the faith of his people to-day as at any period in the past; and from time to time many remarkable testimonies had been given of complete removal of chronic and incurable diseases by the simple ordinance of anointing with oil in the name of the Lord, according to James v., 14. In the month of May, 1882, a regular meeting was begun on Friday afternoon, for the special purpose of instruction and testimony in connection with this subject. This has grown steadily in size, interest and importance, until it is now regularly attended by several hundred people and has become a place of blessing and healing for hundreds of persons, and one of the strongest confirmations of the word of God.

Numerous and ever increasing cases of disease of nearly every form have been entirely cured by faith in God; and testimonies beyond the power of contradiction or explanation have multiplied on every side. And indeed the great majority of the members of this church to-day are living monuments of the blessed gospel of full salvation for body as well as soul, and it is now proposed, in dependence upon God, to open, in a few weeks, a permanent home in connection with this work, where all who desire instruction and relief can come within an atmosphere of faith and prayer and be directly under the care of the Pastor and other suitable persons.

One department of the years' work has been the publication of the WORD, WORK AND WORLD. It has been a channel for Christian testimony regarding the truths of which this work is the center. The means for its support have been supplied during the past year by the same kind Providence which has sustained other departments of the work, and should it prove permanently successful, the profits we trust will yet accrue from its wider circulation will be wholly given to Christian and missionary work.

WORK FOR THE FALLEN.

As one of the developments of the work a service has been opened at No. 120 West Twenty-seventh street, for the salvation of the wretched women who crowd that part of the city. The meetings have been attended with wonderful power and the work is full of promise. Although yet in its infancy, there have already been several conversions. It is under the care of a committee of ladies, and the expenses are met by private and voluntary contributions as in other parts of the work.

We hope ere long to have sufficient means to open also an Industrial Home, where reclaimed girls can live and work together in Christian freedom, under the care of a Christian sister for mutual self-support and efforts for the reclamation of their sisters.

MISSIONARY WORK.

From the first the highest aim of this work has been to labor and pray for the Evangelization of the world. Its ultimate object has ever been kept in view, "to be witnesses unto Christ to the uttermost parts of the earth." With this in view a Missionary Society has been organized, called "The Missionary Union for the Evangelization of the World," for the purpose of praying and preparing for the publication of the Gospel in all nations before the end comes. One special object is

to encourage consecrated men and women in the power of the Holy Spirit to labor for Christ, wherever He may call them at home, or abroad, in self-denying and disinterested devotion, in simple dependence on God, and with such aid as we can furnish them. Another object contemplated at the earliest possible day is the opening of a Missionary Training School for Christian Evangelists, where godly and consecrated young men and women can be prepared, without expense, and through a brief and practical course of study and some experience of practical Missionary work, to go forth as laborers into the neglected fields.

THE TABERNACLE.

It only remains to be added that for many months the hearts of the people have been led to pray for a permanent Home for this work in the form of a simple Gospel Tabernacle, built in the most economical way and capable of seating the largest number possible. The Committee is already negotiating for the lease or purchase of a site. A plan has been submitted by which a building seating between 2000 or 3000 persons can be erected for less than \$20,000; and already by a very few persons a considerable sum has been given as the nucleus of the fund. The rest He will supply who has said to us so often, "I will go before thee and will break asunder the bars of iron, make the crooked places straight, and the rough places plain, and I will give thee the treasures of darkness and the hidden riches of secret places."

THE SPIRITUAL RESULTS.

These are some of the fruits that can be measured and counted. But there are issues which only Eternity can measure. The misery that has been canceled has been often unutterably sad; the grace that has been displayed has been divine; the numbers that have been blessed and saved have far exceeded the additions to our own number; and the character of the faith, love, piety and consecration manifested is very simple and spiritual. We cannot look at these results without the profoundest gratitude, humility and encouragement. And yet, so much yet remains that we would forget the past, and press forward into the second year with a deeper sense than ever of our helplessness and nothingness, taking anew as our watchword, "Not by might, nor by Power, but by my Spirit saith the Lord of Hosts."

THE GOSPEL TABERNACLE.

Eighth Avenue and 44th Street, New York.

OFFICERS, 1893.

Rev. A.B. Simpson, *Pastor*.

Rev. Henry Wilson, D.D., *Associate Pastor*.

Rev. A.E. Funk, *Assistant Pastor*.

Mr. B.F. Butz, *Leader of Music*.

CITY MISSIONARIES.

Miss M. Horeis, Miss Brickenstein.

ELDERS.

Mr. David Crear,	Mr. J. Pullis,
Mr. O.S. Schultz,	Mr. J.S. Edwards
Mr. D. McLardy.	

TRUSTEES.

Rev. A.B. Simpson, *President*.
Mr. David Crear Mr. W.H. Maxwell,
Mr. J.C. Kennedy Mr. O.S. Schultz,
Mr. S.E. Ferry Mr. V. Newman.

DEACONS.

Mr. W.H. Rutan, Mr. I.W. Andrews,
Mr. H. Thompson, Mr. F. Sealander,
Mr. J.B. Whiting, Mr. J.C. Kennedy,
Mr. W.H. Maxwell, Mr. George Weir,
Mr. D. McNeil, Mr. Joseph Kennedy.

OFFICERS - SUNDAY SCHOOL.

Rev. Henry Wilson, D.D., *Superintendent*,
Mr. William Raff, *Secretary*,
Mr. W.H. Rutan, *Treasurer*.

The Gospel Tabernacle was organized on the tenth of February, 1883, and is now in the tenth year of its history. It grew out of an independent movement on the part of the Pastor, Mr. Simpson, who withdrew from the Thirteenth Street Presbyterian Church in November, 1882, for the purpose of commencing a special evangelistic work among the neglected masses of New York City. The work was carried on for a few months in public halls as an evangelistic work and after a number of converts had been saved and gathered together, they organized a little church which has passed through many extraordinary vicissitudes, having met during the past ten years in more than a dozen different places and passed through trials sufficient to extinguish the life of anything which was not divine.

Its first meeting place was Caledonian Hall, followed by the Academy of Music, Steinway Hall, Abbey's Park Theatre, Twenty-third St. Tent, Grand Opera Hall, Madison Square Garden, Thirtieth St. Tent, Twenty-third St. Tabernacle, Madison Ave. Tabernacle, Wendell Hall, Healey's Hall and eventually the present Gospel Tabernacle, Forty-fourth St. and Eighth Ave. God has at length given to us the very best location in the city, excellent buildings and an earnest, united, spiritual and faithful congregation of seven or eight hundred members, and a most blessed work, reaching throughout the land and many portions of the world. The members of the Gospel Tabernacle are in almost every land and every portion of this country.

Seven or eight years ago Rev. A.E. Funk offered his services as Assistant Pastor and has been associated in the work all these recent years; and in October, 1891, Rev. Henry Wilson, D.D. resigned his pastorate in St. George's Episcopal Church and became Associate Pastor in the Gospel Tabernacle where he has been laboring faithfully ever since.

The church is supported by free-will offerings. There are no pew rents and no doubtful measures of financial support. No money is ever charged for admission to the church, under any circumstances, no religious fairs or entertainments are ever held. It is God's holy house and He is pleased to fill it continually with His power and glory.

The principles of the Gospel Tabernacle are strictly evangelical. It is an independent church incorporated under the laws of the state of New York. Its method of church government is exceedingly simple being chiefly congregational with the addition of a board of elders.

Baptism is administered usually by immersion, but persons baptized otherwise are accepted as members if they are satisfied with their baptism.

CONSTITUTION AND BY-LAWS.

1. The Word of God alone shall be the rule of doctrine, practice and discipline in this Church; it being always understood that we receive it as the inspired Word of God, and the only divine rule of faith and conduct.

2. That we recognize and receive the Lord Jesus Christ as the true and Divine Son of the living God, the only Head of the Church and our only Savior, Lord and Master; and the Holy Spirit in His Divine Personality as the only source and channel of all true spiritual life and power.

3. That we recognize in Christian fellowship and affection the one Church of God, consisting of all true believers of whatever name, and that we desire to stand in Christian communion with every organization of Evangelical Christians who hold and practice the truth as it is in Jesus, and are organized and constituted in accordance with the Word of God, for the work of the Gospel.

4. While we recognize it as our high calling, in connection with every true church of Christ, to worship and witness for God and His truth, and to cherish, nurture and edify His children, and build up His Kingdom; yet it will ever be recognized as *the specific mission* of this Church to promote the work of Evangelization among the neglected classes both at home and abroad, as God may enable us in every part of the world.

5. The profession of living faith in the Lord Jesus Christ, a sincere purpose to live according to His will and for His glory; and the evidence of a consistent moral and Christian character and life, will be the only conditions of membership in this Church.

6. New members will be received at the regular monthly business meeting on the recommendation of the Pastor and Elders, on their public profession of faith and the vote of the members.

7. The ordinance of baptism will be administered on profession of faith and ordinarily by immersion. Persons who have been baptized otherwise, or in infancy, will be received if they are satisfied with their own baptism. Parents will have the privilege of presenting their infant children in the house of God for public consecration to God.

8. The Lord's Supper will be administered not less frequently than once every month on the second Lord's day of the month.

STATED APPOINTMENTS and HOURS for SERVICE

Sunday Morning, Preaching by the Pastor at 10:30 A.M.

Sunday School at 2:30 P.M.

Evening Services, Preaching by Associate Pastor at 7:30 P.M.

Regular Church Communion Service, the Second Sabbath of Every Month at the Close of the Morning Meeting.

Monday Evening, Meeting for the Evangelization of the Jews.

Tuesday Evening, Services Conducted by Rev. Stephen Merritt.

Wednesday Evening, Services Conducted by the Rev. Henry Wilson, D.D., and Rev. A.E. Funk.

Thursday Evening, Services conducted by Rev. A.B. Simpson.

Friday Evening, Young People's meeting.

Friday Afternoon, Weekly Consecration Meeting at 3 P.M.

Business Meeting for the Reception of Members and other Business, the Monday after the First Sabbath of each Month.

Monthly Meeting of Officers the Last Monday of Each Month.

Document No. 18 - The Gospel in all Lands (1880): taken from The Gospel in All Lands 1 (Feb. 1880), pp. 60-61.

Editorials and General Articles.

The Gospel in all Lands.
An Evangelical Magazine
Of Universal Missions.

Terms, \$2.00 per year for 12 numbers, or 25 cents for single numbers, postage included.
(See last page of cover for special arrangements).

To all Ministers and Theological Students who send their address directly to this office, it will be sent, post free, for \$1.50.

TO ALL FOREIGN MISSIONARIES it will be sent for one dollar on the order of any person enclosing that amount and the address.

ALL COMMUNICATIONS, orders, remittances, subscriptions, Etc., should be addressed to the Proprietor of "The Gospel in all Lands," 214 West 13th St.

COMMUNICATIONS INTENDED FOR THE EDITOR, Articles for insertion, Missionary correspondence, Exchanges, Etc., should be directed, "Editor of The Gospel in all Lands," 214 West 13th Street.

SUBSCRIPTIONS, ORDERS, REMITTANCES, Etc., may also be addressed to Anson D.F. Randolph & Co., 900 Broadway, New York.

ADVERTISEMENTS may be addressed to "The Gospel in all Lands," Care Spectator Publishing Company, 15 Day Street, New York. Terms. Ten Cents a line.

SPECIAL ANNOUNCEMENT.

We issue a special edition of this - our specimen number. Single copies will be sent postage free for 25 cents, 25 copies for \$4.00, 50 copies for \$6.00, 100 copies for \$10.00. Meanwhile, we shall be glad to receive the names of subscribers, and to know how far the friends of Missions in the various churches will sustain this difficult and disinterested work. When the cost of engravings, the expensive quality of the paper, and the character of the typography are considered, we need not say that the subscription price is placed at the lowest possible rate to cover expenses without a great circulation.

NEW YORK, FEBRUARY, 1880.

THE GOSPEL IN ALL LANDS.

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 living 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 immortal fellow men - "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.

The specific object of this Magazine is to advocate the great work of the world's evangelization. We believe this work is today the most pressing, the most neglected obligation of the Church of God. We believe it is one of the four great ends of her organic existence: - worship, testimony, edification, aggression. We believe it is peculiarly the end for which the Enduement of the Holy Ghost was promised; the condition on which his full baptism and blessing should be realized;

the strongest bond and manifestation of the unity of all Christians; the great unfulfilled condition of the Lord's return; the most effectual answer to infidelity; the true antidote to worldliness and declension among Christians; the source of unspeakable power and blessing to the life of the church at home; the loudest call of Divine Providence today, the present, the pressing, the preeminent duty of the Church of Jesus Christ.

We propose to advocate this work from the widest point of view. We do not disparage the distinctive testimony, methods and work of the great Evangelical Churches and Missionary Boards, or propose any impracticable fusion. But our province is to gather from each what is common to all, and so present the mighty aggregate, that, by closer mutual acquaintance, sympathy, and cooperation, each can draw strength from all. A prominent Christian Evangelist when recently asked "To what church do you belong?" Replied, "I belong to seven churches." Impersonally, this messenger will, therefore, belong to all the seven churches. Such great conventions as those recently held at Basle, Mildmay and Shanghai, and their invaluable reports, illustrate the great importance of such cooperation, and the value of such general sources of information.

This independent standpoint is not intended as a refuge from individual responsibility, or a safe point of attack for disinterested criticism. Our attitude is one of positive and helpful sympathy, and the objective point of all our appeals, is, not the arousing of a vague enthusiasm, but an increase of liberality, fidelity and efficiency in the existing forms of Christian effort. We have no theories or grievances, and probably may have few suggestions for the earnest and experienced workers who have so long labored in the arduous field. Our message is to the people of God; our aim and prayer such a great Missionary Revival, such a heaven-born enthusiasm for the triumph of Christ, the conquest of evil, and the deliverance of mankind, as, by its mighty, impulsive force, will cut and shape its own channels, and so overflow all banks and barriers as to bring at length that perfect unity which our Lord has linked in His sublime prayer with the world's conversion; and which is being already, and shall yet more fully and gloriously be manifested, in connection with the great work of Foreign Missions. "That they all may be one, . . . that the world may believe that Thou hast sent me."

Our aim is popular as well as universal. With the fine questions of ecclesiastical policy, geographical and ethnological science, and philosophical speculation we shall have less to do than with those great fundamental facts and principles in which so many of our members and ministers need to be educated almost from the alphabet. We believe there are not a few in our pulpits who are just like the minister mentioned in the recent letter of an African Missionary, who, when asked if he read the "Foreign Missionary," replied testily, "No, one can't read everything." Thousands, even of ministers, know less of the church history of the nineteenth century than of the first. The better informed of our readers will therefore bear with us if we sometimes tell them facts and incidents with which they are already familiar.

The great work of Foreign Missions is worthy of a better and brighter periodical literature. There is nothing in England or America to be compared with the German *Missionszeitung*. Our denominational monthlies are ably conducted, but their province is necessarily restricted. Some of our religious weeklies, notably two or three, have a well selected column of fresh Missionary facts and news and a good deal of interesting Missionary Correspondence, but their range is necessarily general and wide. There is also a bi-monthly Review containing many solid and careful papers, and presenting the general facts with much fullness. But there is absolutely no monthly magazine of a popular and general character. The field is, therefore, both open and very wide. That we may be enabled through God's rich grace in some useful measure to supply this need and meet this opportunity; that the spirit of these pages may ever be worthy of this great, holy and catholic cause; that we may realize in some degree the glorious ideal expressed in symbol on our title page, "An angel flying in the midst of Heaven, having the Everlasting Gospel to preach unto all those that dwell on the earth," above all, that we may help His Church to realize and rise to it; - for this we ask the prayers, the generous sympathy, the practical support of the friends of Christ and Christian Missions.

Document No. 19 - The Christian Alliance (1888); taken from The Christian Alliance Yearbook (1888), p. 48f.

The Christian Alliance.

The Alliance is now fully organized in the General Board of Management, and the various States are beginning to form local auxiliaries.

We again assure our friends and critics in the various churches that there is no ulterior object or hostile intent to draw people from their churches or antagonize any branch of the Christian Church. It need be no more hostile to any church than the Evangelical Alliance or the Holiness Associations.

We would also encourage all who hold the Fourfold Gospel to report at once to the Membership Secretary in New York the names of all persons known to them who hold this common faith, and they will be supplied with cards of membership. Any member may have such cards on application to the Secretary or this office. We have now ready for mailing the new engraved card, just issued, and hope they may be circulated by tens of thousands as bonds of fellowship in the Gospel of Christ. Especially let every member make it a habit to pray daily at family worship and in secret prayer for all the members and all the objects proposed. We publish herewith the revised Constitution and list of officers:

I. NAME.

Its name shall be "THE CHRISTIAN ALLIANCE."

II. ATTITUDE.

It shall be, not an ecclesiastical body, but a fraternal union of believers in cordial harmony with Evangelical Christians of every name.

III. OBJECTS.

1. To bear united testimony to these four great essential truths of the Gospel of Christ, viz.:
 - A. *Salvation* through Christ for all who believe.
 - B. *Complete Sanctification* through Christ for all who fully yield themselves to Him.
 - C. *Divine Healing* through the name of Jesus for those who believe and obey Him.
 - D. Christ's Personal and Pre-millennial *Coming*.
1. To promote the wide diffusion of these great truths and principles, and lead all the children of God into the practical experience of all the fullness of Jesus.
3. To afford a bond of union and fellowship for all who hold this common faith and life.
4. To pray for each other daily, for the sanctification of believers, the progress of Christian truth, the evangelization of the world, and the speedy coming of the Lord Jesus Christ.

IV. ORGANIZATION.

Its organization shall embrace a National Association with general officers and executive control over all the general work of the Alliance, with subordinate branches in the several States or other large sections of the country, and provision ultimately for a larger international organization so soon as it shall be deemed expedient and reasonable.

V. OFFICERS.

Its general officers shall consist of a President, Vice-Presidents, secretaries, Treasurer and Executive Committee which shall include the other officers.

VI. MEMBERS.

Its membership shall consist of all professing Christians who shall subscribe to those principles and enroll their names as regular members, and who are approved by the local association where they reside. Inasmuch as many persons who desire to become members of this Alliance, and are in full accord with its principles, in other points cannot yet fully accept the doctrine of Christ's Pre-millennial Coming, it is agreed that such persons may be received into full membership, provided they receive the first three points of testimony, and are willing to give this subject their candid and prayerful consideration.

VII. WORK.

The work of the Alliance shall include the holding of an annual convention for the National Association, and as far as possible district conventions in every State and district; and in conjunction with the State Associations, the formation of branches in every locality where its influence can properly be extended.

OFFICERS.

PRESIDENT - Rev. A.B. Simpson.

VICE-PRESIDENTS - Rev. I. Luce, Maine; Judge Clark, New Hampshire; Rev. Mr. Walker, Vermont; Rev. Dr. C.H. Kimball, Massachusetts; Rev. J.B. Haugh, Connecticut; Rev. Chas. Ryder, Rhode Island; Rev. Dr. Wilson, Rev. Dr. Cookman, New York; Rev. H.C. McBride, Brooklyn; Rev. Dr. Easton, New Jersey; Mrs. Beck, Pennsylvania; Rev. D.D. Smith, Delaware; Deacon O.M. Brown, Ohio; Mr. Burroughs, Virginia; Rev. Mr. Oliver, South Carolina; Mr. T.P. Branch, Georgia; Mr. Jno. Gordon, Tennessee; Rev. Mr. Doering, Kentucky; Mr. W.H. Bronson, Michigan; Mr. Sherman, Kansas; Rev. Dr. Gravna, Pacific Coast; Rev. Mr. Coplin, California; Rev. C.M. Kinney, Texas; Rev. Dr. Ludlow, Washington Territory; Rev. John Salmon, Mr. A.J. McKenzie, John T. Dorland Jr., Canada.

CORRESPONDING SECRETARY - Rev. H. W. George, New York.

RECORDING SECRETARY - Miss Carrie F. Judd, Buffalo.

FINANCIAL AND MEMBERSHIP SECRETARY - Rev. A.E. Funk, New York.

TREASURER - Mr. E.G. Selchow, New York.

GENERAL COMMITTEE - Mr. Henry Naylor, New York, Rev. A.E. Funk, New York; Rev. Stephen Merritt, New York; Rev. Mr. Pannell, Brooklyn; Mr. Wilmot, Connecticut; Mr. Augustus Smith, Lou, Mass.; Miss E.G. Tobey, Boston; Clark W. Morehouse, Newton, Mass.; Dr. Puck, Boston, Mr. Pierson, Boston; Dr. J.B. Bell, Massachusetts; Re. O.L. Hamlon, Callingwood, O.; J. Walker Malone, Cleveland, O.; Rev. E.W. Oakes, Manchester, N.H.; Rev. John Morrow, Pittsburg; Mrs. Fenton, Toronto, Ont.; Mr. Adams, Manchester, N.H.; Miss Moorhead, Pittsburg; Rev. H. Chase, Oakland, Mo.; Rev. Mr. McAllister, Old Orchard, Mo.; Rev. J.M. Woodbury, Conway Center, N.H.; Col. Clark, Chicago, Ill.; Rev. F.C.A. Jones, Newark, N.J.; Thos. C. Crocker, Shannock, R.I.; Mrs. Fanny Foster, Providence, R.I.; Miss Lottie Nisson, New London, Conn.; Rev. Mr. Travers, Saratoga, N.Y.; Major Chamberlain, Buffalo, N.Y.; Rev. D. Le Lacheur, Portland, Mo.; Rev. M. Davis, Mr. Atwater, Oak Park, Chicago, Ill.; Mr. Geo. C. Stahl, Toledo, O.; Mrs. J.P. Spencer, Cincinnati, O.; Rev. H. Davis, New Britain, Conn.; Mrs. Bryson, Montreal; Mr. A McGahey, A.H. Warren, Leavenworth, Kan.

Document No. 20 - The Evangelical Missionary Alliance (1887): Taken from The Word, Work and World 9 (Aug./Sept., 1887), pp. 111,112; (June, 1887), p. 365f.

At the close of the Old Orchard Convention, the following Constitution was adopted for the proposed Evangelical Missionary Alliance, and a Board of Officers elected:

CONSTITUTION.

1. *Name.* - The Association shall be called "The Evangelical Missionary Alliance."
2. *Aim and Object.* - The object of the Alliance shall be to carry the Gospel "to all nations," with special reference to the needs of the destitute and unoccupied fields of the heathen world.
3. *Scope.* - Its scope shall be universal, and its character and spirit catholic and unsectarian; and it will seek to unite Christians of all evangelical denominations in its work.
4. *Missionaries.* - The workers the Alliance contemplates sending forth shall include consecrated persons of both sexes - lay as well as clerical - without regard to their denominational preferences; the qualifications specially kept in view shall be entire consecration and practical adaptation to the various forms of missionary work.
5. *Self-support.* - The Alliance proposes to encourage and foster the principle of self-support, in whole or in part, wherever practicable, in the foreign field.
6. *Dependence.* - The Alliance will require in all its laborers a spirit of absolute reliance upon God alone for support, guaranteeing no fixed remuneration to any missionary after reaching his or her field, but simply acting as a channel through which such aid may be sent, from time to time, as the resources at command may render available.
7. *Methods of Work.* - In the prosecution of its foreign work, and the formation of native churches, the Alliance will leave each missionary and native community free to adopt such form of church government as may be preferred, only requiring in every case that the doctrinal basis and practice shall be in strict accordance with the Word of God, and in harmony with evangelical truth.
8. *Resources and Funds.* - In looking for means to prosecute its work, the Alliance will depend entirely upon the promises and faithfulness of God, through the voluntary gifts of His people, as He may dispose them to contribute. In addition to publishing reports of the work of the Alliance from time to time, and well matured plans for extending the work through the formation of local auxiliaries and bands of seven or more, will be inaugurated the work to the Christian public throughout the land.
9. *Membership.* - All evangelical Christians who shall regularly contribute to its resources will thereby become members of the Alliance.
10. *Board of Management.* - The administration of its affairs will be under the management of a Board elected at each annual meeting, to consist of a President, Vice-Presidents, a Treasurer, a Recording Secretary, and Directors.

The Board shall appoint the missionaries employed, and exercise general supervision over all the interests of the Alliance; but any local auxiliary may, with the approval of the Board, select a special field or laborer to sustain in whole or in part, as may be mutually arranged with the General Board. Moneys designated for special fields or persons, shall be so applied whenever practicable, consistently with the interests of the work.

OFFICERS.

PRESIDENT - Mr. Wilmot, of Bridgeport, Conn.

TREASURER - Mr. David Croar, of New York.

CORRESPONDING SECRETARY - Rev. A.B. Simpson, of New York.

RECORDING SECRETARY - Mr. Adams, of Manchester, N.H.

VICE PRESIDENTS - Mr. H. Naylor, of New York; Mrs. Chas. Green, Baltimore; Dr. Ward, Newark, N.J.; Mr. E. Selchow, New York; Mrs. S.G. Bock, Philadelphia, Pa.; Mrs. D.W. Bishop, Mr. Fenton, Toronto, Canada;

EXECUTIVE BOARD - Mr. O. Kinney, Sing Sing, N.Y.; Mr. Lanman, Mr. H. Whittemore, Mrs. S. Whittemore, Mr. J. Curry, Rev. A.E. Funk, Mrs. H. Naylor, New York; Rev. Ed. Oakes, Manchester, N.H.; Rev. O. Ryder, Providence, R.I.; Mrs. M. Clark, New York; Judge Clark, Manchester, N.H.; Rev. J. Morrow, Pittsburg, Pa.

The new Board will meet in the Gospel Tabernacle, New York, just prior to the Convention. A noble band of missionaries have already offered themselves for China, and some means for their transportation and expenses are already promised, and in part paid.

Will not every one of our readers, between this and the October meeting, see what the Lord will enable them to do in this glorious work?

It is not in any kind of opposition to the great societies already in the field. It is simply one more added. Would God there were a hundred. These movements do not diminish the regular gifts of the Churches. They only stimulate them.

A NEW MISSIONARY ALLIANCE.

At the close of the convention of Old Orchard Beach, Maine, in the Summer of 1886, all our hearts were touched and overwhelmed by the presentation of the claims and needs of the great neglected mission fields of the world, and an informal movement was begun, with a view to the encouragement of some new missionary effort to reach some of the yet unoccupied fields.

It has seemed to some of God's children that it would be well at the next meeting to give this a fuller consideration and a more definite and practical form; and, with a view to this, it has been arranged to devote the last two days of the convention to the great work of Foreign Missions, and see if the time has come and the way is clear for a simple, spiritual and undenominational movement to send the full gospel - which has proved such a blessing to us - to the neglected millions of heathen lands.

With this in view, the following papers, containing a rough draft of a proposed basis of organization and action, have been submitted for prayerful consideration in advance of the meeting, that the best suggestions and methods may be reached as the result of mature and careful consideration on the part of all concerned.

DRAFT OF CONSTITUTION.

1. *Name.* - The association shall be called "The Evangelical Missionary Alliance."
2. *Aim and Object.* - The object of the Alliance shall be to carry the Gospel "to all nations," with special reference to the needs of the destitute and unoccupied fields of the heathen world.
3. *Scope.* - Its scope shall be universal, and its character and spirit catholic and unsectarian; and it will seek to unite Christians of all evangelical denominations in its work.
4. *Missionaries.* - The workers the Alliance contemplates sending forth shall include consecrated persons of both sexes - lay as well as clerical - without regard to their denominational preferences; the qualification specially kept in view shall be entire consecration and practical adaptation to the

various forms of missionary work.

5. *Self-support.* - The Alliance proposes to encourage and foster the principle of self-support, in whole or in part, wherever practicable, in the foreign field.

6. *Dependence.* - The Alliance will require in all its laborers a spirit of absolute reliance upon God alone for support, guaranteeing no fixed remuneration to any missionary after reaching his or her field, but simply acting as a channel through which such aid may be sent, from time to time, as the resources at command may render available.

7. *Methods of Work.* - In the prosecution of its foreign work, and the formation of native churches, the Alliance will leave each missionary and native community free to adopt such form of church government as may be preferred, only requiring in every case that the doctrinal basis and practice shall be in strict accordance with the Word of God, and in harmony with evangelical truth.

8. *Resources and Funds.* - In looking for means to prosecute its work, the Alliance will depend entirely upon the promises and faithfulness of God. Through the voluntary gifts of His people, as He may dispose them to contribute. In addition to publishing reports of the work of the Alliance from time to time, well matured methods for presenting the claims of the work to the Christian public throughout the land, probably by distributing its organization through local auxiliaries and little bands of seven, will later on be inaugurated.

9. *Membership.* - All evangelical Christians who shall regularly contribute to its resources will thereby become members of the Alliance.

10. *Board of Management.* - The administration of its affairs will be under the management of a Board elected at each annual meeting, to consist of a President, Vice-President, a Treasurer, a Recording Secretary and Directors.

The Board shall appoint and direct the missionaries employed, but any local auxiliary may, with the approval of the Board, select a special field or laborer to sustain in whole or in part, as may be mutually arranged with the General Board. Moneys designated for special fields or persons shall be so applied whenever practicable consistently with the interests of the work.

STATEMENT OF REASONS FOR PROPOSING SUCH AN ORGANIZATION.

1. Our Lord's last commands, recorded in all the four Gospels, must ever render the work of foreign missions the supreme and paramount ministry and obligation of the Christian Church in a far higher measure and degree than has ever yet been realized.

2. The present condition of the world, and the marvelous working of God's providence in opening almost every heathen country to the Gospel within the present century, furnish the most authoritative, significant and encouraging call to this work.

3. The awful need of the human race in prospect of an eternal future without Christ, and the utter inadequacy of all that has yet been done to meet that need, adds tremendous force to the appeal and calls for a yet wider multiplication of agencies and efforts in this direction. Out of a population of 1,500,000,000, 120,000,000 are nominally Protestants, and perhaps 10,000,000, or 1 in 150, truly saved. One hundred thousand perish every day, and horrors and miseries untold fill up the story of their short and sinful life. Even in heathen lands, while perhaps 2,000,000 have been converted to Christ in the past century, the heathen populations have increased during this time by 2,000,000,000, or one hundred to one; and during the same period three whole generations of heathens, or a population of 3,000,000,000 have passed into eternity without Christ. Two millions saved, 3,000,000,000 lost in one hundred years - *one to fifteen hundred!*

4. The blessing and prosperity which God has bestowed upon the work of foreign missions is a peculiar seal of its importance and encouragement to extend it. It is but half a century since there was any considerable number of converts in any heathen field, and yet in that time China has been covered with stations, India planted with three hundred stations, Japan evangelized, Madagascar overspread with light and gladness, the Hawaiian, Fiji, and Malaysian islands changed from habitations of cruelty to scenes of blessing as well as beauty, and Central Africa opened up to Christ. The ratio of increase in the mission churches has always been three or four times as great as in the home

churches, and some years even ten or twelve times. From time to time God has poured out His Spirit on these fields in a manner and measure unequaled since apostolic times. Even commerce, science and earthly governments have acknowledged their obligations to the missionary, and in every way the work has been recognized as the object of God's especial favor and blessing.

5. The special features proposed in this movement have also been peculiarly owned and emphasized by the great Head of the Church.

(a) The work of laymen is one of God's chosen instrumentalities in this age. The urgency is so great that there is not always time for long technical preparations. The qualities especially needed are plain, practical energy and adaptation and entire consecration, and these are not found exclusively or always in the highest degree in professional ministers. We do not disparage the ministry, but God is calling His Church to use *all* her resources and agencies.

(b) The ministry of women is another prominent token of our time, both in the home and foreign field, and we believe He desires to emphasize and utilize it still more. The foreign mission needs 100,000 women today, and has a place for everyone. At the Midway Conference, the other day, 1,000 were called for North Africa alone, and this would only give one woman to every 10,000 heathen women and children in that field.

(c) The principle of economy of administration, self-support and dependence upon God has been proved to be practicable in many fields, and is fitted to produce a higher type of self-denial, practical wisdom and faith in God in the workers.

(d) The undenominational principle is the most satisfactory and adjustable by far in heathen lands, and surely most in accordance with the highest principles of Christianity. The devoted churchman cannot wish to fasten on the simple minds of these people the old bigotries of our unfortunate divisions, and the tendency in all missionary lands is to union and primitive catholicity and simplicity.

(e) The financial results of such societies have been found most satisfactory in Great Britain. There within the past few years a great number of undenominational missionary agencies have sprung up. But they have in no sense weakened the old societies, but only stimulated and strengthened them, while they have reached new constituencies, and called forth new treasures for God's work. The result is that the average missionary contributions of English Christians are more than double those of their wealthier brethren in America. There are millions of dollars in this land awaiting the touch of God's consecrating fire, and the church has not even begun to learn the meaning of the necessity of consecrated giving.

6. Is it not fitting that the great multitude whom the Holy Ghost has called in these days into a closer union with Jesus, and a deeper revelation of His fullness, should unite in some work for the evangelization of others which would be a worthy expression of their gratitude and love, and in turn a bond of delightful union and a means of yet higher blessing to their own soul. Can we even keep our blessing if we do not share it, and has not God given us a secret which the world needs and which the world is not receiving? Freely ye have received, freely give.

7. And finally, those of us who love to look forward to the speedy coming of our dear Master and Lord cannot forget that this is His own appointed way of hastening that event. For "this Gospel of the Kingdom must first be preached in all the world as a witness unto all nations *and* THEN SHALL THE END COME."

Has He not even given into our hands the very key of the Bridal Chamber, and shall we let it rust in our selfish indifference and neglect?

Shall we, then, beloved, instead of thinking what we or others are doing, instead of waiting to see what will become of it, at once yield our hands and hearts to help in this added endeavor to save the lost, to obey our Lord's most tender command, to unite our efforts with our brethren in other lands and to hasten His appearing?

Document No. 21 - A.B. Simpson: The Training and Sending Forth of Workers (1891): taken from The Christian and Missionary Alliance 18 (Apr. 30), pp. 419-420.

THE TRAINING AND SENDING FORTH OF WORKERS.

By Rev. A.B. Simpson.

“The harvest truly is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He would send forth laborers into His harvest.” Luke 10:2.

“How shall they hear without a preacher, and how shall they preach except they be sent?” Rom. 10:11-15.

“The things which thou hast heard of Me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.” II Tim. 2:2.

These three passages cover the great subject of the training and sending forth of workers. The first reminds us that God must send them forth; the second that we must send them forth and the third that they must be carefully prepared and selected by wise training and deep spiritual discernment, for they must be not only faithful men but able to teach others also. God has always had a trained ministry. Moses was rejected when he first presented himself a great candidate at the age of forty years, but too full of Moses to be used of God. He was sent off to the solitude of Horeb under God’s dictation, and when he came forth at eighty years of age he had graduated in the school of God and he was prepared for his momentous task.

Joshua went to school for forty years in the wanderings of the desert and learned to be a good servant under Moses before he was a good leader of Israel’s victorious armies.

Samuel was the real founder of the schools of the prophets and one important part of his life was to train young men to be the teachers of the nation and the vehicles of Divine inspiration.

Elisha had a lot of students who were called the sons of the prophets, and we have a very vivid account of the log college which they built down on the banks of the Jordan when their quarters had become too narrow, and of the young man who lost his borrowed axe in the stream and the prophet recovered it by a miracle, making the iron swim, and teaching other students to be careful how they worked with borrowed tools, and also how by the holy art of Pentecostal power they, too, may make the iron swim and human dullness and heaviness be transformed into Divine life and efficiency.

Christ had a trained ministry and the course of His college was just three years, a heavenly pattern which we are endeavoring to follow.

Paul also went into Arabia for three years and God put him through the stern class of spiritual discipline, which he has recorded for us probably in the seventh chapter of Romans.

The training of Christian workers therefore rests upon a Scriptural warrant. We have no fault to find with the principles of the trained ministry. The 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 to put us to school again to unlearn much of what man had crammed into our brains and then to sit at the feet of Jesus and learn of Him.

We have identified several needs of missions candidates which will be met by the Missionary Institute.

I. Because of the need of Holy Ghost missionaries. Our aim is to prepare a class of men who will represent, not so much brilliant intellectual qualities as deep spiritual experience and Holy Ghost powers. This is the deepest need of the ministry and the church today. This is the best feature of the Missionary Institute. Its first experience is usually a complete breaking down, a very real cross, a deep grave and, then, a new resurrection life in fellowship with Christ and in the power of the Holy Ghost.

II. The need of a distinct Bible training. Much of our modern training is departing from the authority and supremacy of the Holy Scriptures. We need pre-eminently today a class of teachers

and evangelists who believe in the inspiration and authority of the Word of God, who have found no substitute for the old Gospel, who want no better weapon than the simple message of the Holy Scriptures, who do not have to resort to the social and political questions of the day, who have not exhausted the foolishness and fullness of Scripture, who know their Bibles and know how to use them, and who believe every word within these covers and teach men to understand that this Book means just what it says. This is the aim of the Missionary Institute, and this is its strength and glory - that it is a school of the Holy Spirit and Holy Scriptures.

III. The need of practical training in definite lines of Christian work. The age needs practical men, men that are in touch with their fellow-men, men that understand the real needs of the sinful and the sorrowing, men that have been taught to go down into the depths and, hand to hand and heart to heart, pluck sinners as brands from the burning.

Much of our proposed training is real work, actual soul winning and wise effective methods of reaching men and doing the things that need to be done today.

IV. The need of irregulars in the work of the gospel. God has always done a great deal of His work out of season as well as in season, irregularly as well as regularly. The present war in the East was started by the Greek irregulars. The independence of Italy was won by the irregular soldiers under Garibaldi. The freedom of our forefathers was achieved by irregulars. Early in the history of the church we find God sending forth laymen like Stephen, Philip and Barnabas to lead the great work of apostolic evangelization. We do not compete in this Institute with the regular theological seminary and the ordinary methods of taking the gospel ministry. We claim to be raising up a band of irregular soldiers for the vast unoccupied fields to supplement the armies of the Lord in the regions they cannot reach and work they cannot overtake.

The finest stained glass window in Europe was made by a little apprentice boy from the broken bits of glass that he picked up in the workshop of his master. Day by day and year by year he fitted the little bits of glass together in marvelous designs and framed them into panels until the day came that in the corner of his humble cottage there stood a window of marvelous beauty, and when, one day, his teacher chanced to see it, he burst into tears, clasped the little genius in his arms and willingly accorded the honor and supremacy that he deserved. God is building windows for the cathedral of the skies out of rejected lives and fragments of consecrated service for which the wisdom of the world has no room, but "God hath chosen the weak things of the world to confound the mighty and the foolish things to confound the wise and the things that are despised, yea the things that are not, to bring to naught the things that are, that no flesh should glory in His presence." This is our humble but glorious work, and for this we ask your prayers and your co-operation.

V. The need of a whole gospel. This Institute represents not merely the gospel of salvation but the fullness of Christ, and while it does not limit its work and bind its graduates to any special set of doctrines yet it teaches them all the fullness of Christ and thus to qualify them to give the whole gospel to the whole world. How much the churches at home need this gospel, for what can keep our converts from falling back except the baptism of the Holy Ghost, and how much the heathen world needs the demonstration of Christ's mighty power in the lives and ministries of our missionaries. Oh, think of all this deeper life, this larger Christ has meant for you and tell me if it is not worth your while to pass it on and "commit these things to faithful men who shall be able to teach others also."

VI. The simplicity and economy of the work. It is not a pretentious or expensive work. It asks no great endowments or splendid buildings, but a simple home and modest machinery of humble, faithful, efficient workers. I read the other day in a missionary journal an estimate of the most moderate cost of educating a medical missionary. It was about \$3,000. In contrast with this a full course of three years in the Missionary Training Institute will cost \$300, or one-tenth as much, or a single session can be sustained for \$100, while we are even aiming and hoping, by a system of partial self-support, to make it easier even yet for a limited number who have no means to spare for their training. Surely, this is a work which must commend itself to the heart of Christ and to the confidence of all true friends of wise, economical and practical missionary methods.

VII. The strongest plea of this work is to be found in its actual results and its worldwide fields. If you would behold its monument, look around you. Many of the workers of this Alliance today were once students of the Institute. Many of the leaders of our work throughout the country - state superintendents, pastors and leaders of many noble Christian enterprises - were once within its walls. You would have to go to heaven to see many of its noblest children. There are Robert Roden and Harriet Waterbury amongst its earliest teachers. There is John Cookman, who was always with us at our commencements. There is John Condit who, twelve years ago, laid down his precious young life as the first offering on our missionary altar. There we find William Cassidy and John Scott, Clara Stromberg, with her radiant face, and William Knapp, with a harvest of souls won in this very house. There is Matilda Becker, who went with her husband to the Congo, and Susie Beals, whose dust is lying yonder in a little enclosure in Wuhu, China, and time would fail to tell of Sadie Falcon, Richard Anderson, Eliza Robertson, Effie Holmes and William Macomber and many more, who doubtless are in glorified fellowship with this great gathering today. And then how many more have passed homeward from other fields of the work than ours. There is Walter Gowans and young Kent, who passed from a little hut near the Niger to be with Jesus, and Peter Scott, who, through some sad and strange misleading became separated from this blessed work, but who still we number among the children of the Institute and noble missionary lives of the early days of the Alliance. Then, when we look around us and abroad, what an army do we behold extending their skirmishing line around the globe, and there on the Congo the Institute is represented by two score. There is another score in the Soudan and more than a hundred in China. Four of them are beyond the borders of Tibet. Four of them are in the Holy Land. Three score are scattered over India and a dozen of them have taken Southern China for Christ, and a little army is already forming for the conquest in South America for the name of Jesus, and as they press forward in a widening circle they call to us "Be ye followers of me even as I also am of Christ." And the Master bids us to stand back of them with true hearts and generous hands and as one by one they fall amid the ranks to fill up their places with others while we sing together as we sang together the other day from the Institute to the heights above and back again and yet again.

Ho, my comrades, see the signal
Waving in the sky,
Reinforcements 'round us gather,
Victory is nigh.

Document No. 22 - Sarah Lindenberger: The Work of Berachah Home; taken from The Christian Alliance and Missionary Weekly 4 (Mar: 21-28, 1890), pp. 207-208.

The Work of Berachah Home.
By Miss Lindenberger.

We come together this afternoon to lay our precious Home in dedication at the Master's feet, and with very full hearts to ask for the cloud of His presence to evermore rest upon us.

It seems a fitting time to glance at the steppings of the past, and to gather up all the threads and weave them together in loving remembrance of His faithfulness. The beginning of this work was in Thirty-fourth Street about seven years since. It continued there for one year and then moved to 528 W. Twenty-third Street, where the name of Berachah was first given to the work. We remained there two years and a half with much blessing. Our church moving to Forty-fifth Street made it necessary for the Home to be moved, and as the Lord seemed to be leading in enlarging the work, the property on Sixty-first Street and Park Avenue was purchased for the Home, and in that place our work was carried on with constant blessing and a full house of about forty guests for three years. And now at this time He has given us our lovely home on Forty-fourth Street, with accommodations for about one hundred and twenty guests, and every convenience for the work.

Someone may ask, what need is there for such a Home, and what is its legitimate place in the Church of Christ?

1. Surely, if the Home is the mightiest force in human society, and in the formation of character, the idea that underlies it should be utilized in the Christian Church. Is there not an element of power in the intimacies and associations of daily contact and communion, which when fully consecrated and charged with the power of the Holy Spirit, must accomplish more than the mere transitory influence of the public assembly.

Too much has the church taken on the atmosphere of the school and the auditorium and too little that of the Home. There the soul contemplates a work perhaps, and that often with little acquaintance with the preacher or the people.

Here the influence is a daily one, a constant one, and the inmate gradually absorbs, almost insensibly, the spirit and atmosphere that is ever around him, while all the tender associations of Christian fellowship open the heart to receive the blessing, and the living touch of kindred hearts, makes every Divine reality seem more real and precious. Indeed God seems ever to have intended His church to know this delightful feature of the home spirit and the home circle.

The first picture we have of apostolic Christianity is a great household of faith and love. "Breaking bread from house to house, they did eat their meat with gladness and singleness of heart, praising God and having favor with all the people, and the Lord added to the church daily such as should be saved". "The church in the house" was the usual description of the early congregation, and it was a much purer church than the church in ecclesiastical marble and magnificence.

Barachah Home then is a humble attempt to consecrate the tender and holy intimacies and associations of Christian fellowship.

2. It is a place of most precious instruction. Many of those who come to us have had little opportunity for light upon the deeper things of God in their homes.

They are members, perhaps, of a cold and worldly church. Their pastor may be a preacher of dry theology which many of us knew by experience, is often the case, and never mentions sanctification or Divine healing, except to ridicule them, and warn his people against such error. To such it is a great privilege to have a quiet resting place where they can come for careful and thorough Biblical teaching in the things of the Spirit. We always urge our guests to quietly wait upon the Lord until they clearly see every stopping in the Word of God - if this is not done there is always failure.

This is a marked feature of our work. The daily Bible readings have been blessed to the quickening and consecration of many thousands, and the personal conversation of the pastor and

workers with the perplexed and inquiring have removed the difficulties of years and sent many on their way with a new light upon the victorious and now happy life.

3. It brings the guests into living contact with actual examples of the great truths and principles we are endeavoring to teach, and enables them to make this teaching real in the actual experience of daily life.

Here the seeker after God not only obtains instruction in the truth, but is brought into actual contact with those who have passed through the very experiences he or she is passing through and these witnesses to God's power and grace, which are constantly met, become an inspiration to faith, an encouragement to hope, and a pattern for imitation, which mere abstract teaching never could afford.

And so these things grow real in the light of another's victorious life, and the timid one is led to step out and follow on in the footsteps of the flock that mark the way the Shepherd leads.

If the associations and examples of an earthly home have often led the young heart to emulate and follow the good and great, how much more may this not be the case in a household where Christ lives in the bodies and spirits of all the inmates.

How often has it been true that the worldly and careless one has been led to a noble and consecrated life by seeing the beauty of holiness in some other life, which often shines from the soul into the face, and the very countenance speaks for God!

And this should be the power of such a Home as this, and we thank God that it has often proved so in this house - that many have been won to long and seek for Christ's full salvation, by seeing this life of power manifested in those around them in the quick and victorious spirit, and in the strength given to a frail body which evidently was from the Lord, and not their own. Such lives make others hungry (by even their unconscious influence) to know a personal, living Christ.

4. It gives the opportunity for a season of retirement from the ordinary routine of care and labor, and to many a rush of business and occupation that the spirit becomes stunted and withered, and even the Christian worker may get so absorbed and interested in his work, that there is a lack of communion, and quiet waiting upon God for His voice in the soul and almost unconsciously the work becomes more to them than to Jesus and it is an unspeakable blessing to be able to come apart and rest awhile in retirement and undisturbed communion with God and His people.

Back of the Monastic life there lies, as there does back of every error, a great truth; namely that we need retirement and separation for a season of communion with God.

The error of the Monk is to make this the business of life. It should be the occasional break from the long routine, the Sabbath, amid the week of duty and care. Such a Sabbath this blessed Home offers to the weary, inviting the needy ones to come, and saying to the rushing throng, 'come apart and rest awhile'.

5. It has proved many times a source of salvation and the birthplace of souls. Many longing and seeking for healing here, have found that they must first be saved and have given Christ their souls and their bodies. Many have come with Christian friends, although not themselves Christians and have been so touched with the reality of the lives they saw day by day that they could no longer hold back their own hearts from the Blessed One, they had seen so lovely in the faces that reflected His.

6. Many, very many, have found their Sanctifier here, and learned the sweet secret, that it is not a blessing they want but the Blessor Himself, not an experience, but Jesus.

This indeed has been and ever shall be the chief object of this Home, to get those who come to us right with God and to lead them into a true, scriptural, holy and victorious life in Christ. Often have we entreated our guests on their first arrival to banish all thought of healing and whether they should live or die, fix all their attention on becoming wholly the Lord's. And then it was not hard to rise up knowing we are and it will come without our thought about it. There is scarcely a section of the globe where we cannot think of some who date a new era in their Christian life from some moment when under the roof of Berachah they have bowed in an everlasting consecration and risen from their knees eternally wedded to the Lord. May God more and more make it the glory of this

Home of Blessing, that it is the Porter & Lodge on the Highway of Holiness along which the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads.

7. And this has been indeed a Home of Healing. Here many a suffering body has come to find Christ, the Great Physician, and the all sufficient Life; tired women whose life was a burden, but it is now a ceaseless joy, worn out ministers whose voices now never cease to tell the glad story of their emancipation, and many brought back from darkness, insanity and despair.

The value of a Home like this in connection with the work of Divine Healing can only be fully appreciated by those who have experienced the difficulties of that work. Most of those who come seeking health are at first very imperfectly prepared to receive it. They need much calm and patient teaching, and many of them absorb it slowly, so that there is much need of such a place of rest and instruction, where their minds and hearts may be gently and fully prepared to take the Lord in deliberate, intelligent and full committal.

While we would not unduly magnify the importance of physical healing, yet surely it is no small service for Christ to maintain in this day of materialism and unbelief, in the face of a proud and skeptical church and world, a living monument that God is real and almighty, and Jesus Christ the same yesterday, today and forever.

8. But, perhaps, the last and most blessed of all the issues that have sprung from this work, has been the multiplied work for God which has been inaugurated by those that have come from its gates with new life in both soul and body, and Christ enthroned within as Lord of all.

It is simply wonderful how God has multiplied this seed sown, into harvests like Lebanon. One sister returns to her home in a New England town and Lo! A whole state is alive with a new crusade. Another goes forth to a Western city, and Lo! A great chain of Christian work is the result, with boundless possibilities and prospects.

A brother returns to a Canadian city with the blessing he has received within the walls and Lo! The whole Province is awakening to the precious Gospel. And again, a number of believers already are enrolled in the Christian Alliance in these provinces, while hundreds have been healed as the result of his testimony. These are but samples of the issues that often spring from a single root of blessing, and they have been repeated in numerous other instances, and hundreds of centers of Christian work and power all over the land. It is the little streamlet of Ezekiel's vision, at first only trickling from the sanctuary, but deepening and broadening until we become lost in the flood that bears us along, and waters the trees of life and healing, that grow on all its banks. Oh, may God grant that everyone who shall go forth from the new Berachah may indeed be multiplied by thousands through his or her life work until the blessing of this work shall reach all over the land and the world.

Significantly, the name Berachah means 'The Valley of Blessing', and the associations of its origin suggests the idea of praise and blessing ascribed to God in the spirit of faith before the evidences of blessings appear. May such be ever the spirit of this work. Let the atmosphere of joy and gladness ever be the light and warmth and glory of its chambers. Let every promise be claimed in faith and acknowledged in praise before it comes.

And let us begin today to praise Him for the blessings which we are invoking upon this dear Home and which are coming and shall come until there shall not be room to receive them.

Praise to His dear name for all the goodness of these past years.

Praise for the living seals of this blessed work in all the places where they are remembering us today.

Praise for the dear friends that He has raised up for us on every side.

Praise for the fiery darts and bitter blasts from the enemies that have only drawn us nearer to His side. Praise for the new Home He has given us. Praise for the difficult path through which He has brought us that He might magnify His help and deliverance the more.

Praise for the dear company of His Saints, who have formed the first happy household and amid whose prayers and loving cooperation we are dedicating it to God today.

Praise for the means He has begun to give, and we trust will fully complete to redeem it from all debt and make it wholly His.

Praise for the souls that have already been sanctified and sealed while within its walls this blessed week.

Praise for those who are yet to be saved and sanctified and healed beneath its roof.

And above all, blessing and praise be to Jesus the Head, the Host and Great Physician of this Home and Himself our true abiding place and Everlasting Home.

Document No. 23 - Respecting Uniformity in the Testimony and Teaching of The Alliance (1906); taken from CBC/CTS archives.

CONFERENCE FOR PRAYER AND COUNSEL
Respecting Uniformity in the Testimony and Teaching of The Alliance
May 25-28, 1906

The Committee appointed by the Board to prepare a plan for a conference on the matters above stated, recommend that such a conference be held immediately before the annual Council at Nyack in the beginning of June and that as many as possible of our Alliance workers throughout the country be invited and urged to attend.

The importance of Unity upon a common basis of testimony and teaching is becoming more and more urgent and the need of prayer for the great objects which we hold in common is emphasized at this time as never before. In connection with this conference the following plan is suggested:

1. That it shall be held for at least three days and that at least one hour of each session shall be given to prayer and the rest of the time to conference respecting our Alliance testimony and teaching.
2. That the various subjects covered by this report be introduced by a short paper not exceeding fifteen minutes and followed by five or ten minute addresses by the members of the conference.
3. That a Committee be appointed by the conference for the purpose of carefully following the various discussions and drawing up a brief paper to be submitted to a subsequent meeting and adopted as the sense of the conference upon the matter in question.
4. That specific subjects be taken up at the various meetings of the Council for prayer and made the subject of earnest, united, believing intercession.
5. The following outline of subjects to be discussed is respectfully submitted as a basis for the deliberations of the proposed conference:

I. OPEN QUESTIONS

That the conference recognize certain matters of teaching and testimony as not within the direct province of the Alliance, but open questions about which our brethren agree to differ and hold in mutual charity their individual convictions according to their various denominational connections and previous teachings. These open questions include:

1. Church government.
2. The subjects and mode of baptism.
3. The doctrines known as Calvinism and Arminianism.
4. Various ceremonies and practices such as feet washing, etc.

II. OUR DISTINCTIVE TESTIMONY

1. Christ, our Savior, always assuming that we stand unequivocally upon the Deity of Christ, His vicarious sacrifice and the necessity of regeneration through the power of the Holy Spirit.
2. Christ, our sanctifier, assuming the following essential points:
 - a. A definite second blessing, distinct in nature, though not necessarily far removed in time, from the experience of conversion;
 - b. the baptism of the Holy Ghost as a distinct experience, not merely for power for service, but for personal holiness and victory over the world and sin;
 - c. the indwelling of Christ in the heart of the consecrated believer as a distinct experience;
 - d. sanctification by faith as a distinct gift of God's grace to every open and surrendered soul;
 - e. growth in grace and the deeper filling of the Holy Spirit as distinct from and the result of the definite experience of sanctification.

It is understood that all our Alliance officers and teachers are at liberty to present the truth of sanctification in such phases and phrases as his own convictions warrant, in general accordance with the above specifications, but with the understanding that such extreme views as are sometimes taught under the name of "eradication" or "suppression" shall not be presented in an aggressive or controversial spirit toward those who differ.

III. DIVINE HEALING

It is understood the Alliance holds and teaches:

1. The will of God to heal the bodies of those who trust and obey Him by His own direct power without means.
2. The atonement of Christ for the body.
3. The life of the risen Christ for our mortal frame received by faith.
4. The ordinance of anointing and laying on of hands with proper recognition of the necessity of faith on the part of the individual anointed.
5. Power over evil spirits through the name of Jesus.
6. The disclaiming of all merit or individual power on the part of the worker and the constant recognition of the name of Jesus as the source of all supernatural power.

IV. The Lord's Coming

1. The Alliance holds and teaches the personal and premillennial coming of the Lord Jesus.
2. (Blotted out - unreadable)

3. Liberty is accorded to our teachers in connection with the various opinions held about Anti-Christ, The Tribulation, the Last Week of Daniel, Rapture, etc., but with the understanding that any spirit of antagonism and strife toward those who may hold different opinions is discountenanced.

Henry Wilson
J.D. Williams
A.E. Funk
F.H. Senft
A.B. Simpson
Committee

Document No. 24 - Paul Rader: Report of the President of the Christian and Missionary Alliance (1919-1920); taken from The Christian and Missionary Alliance: The Twenty-Third Annual Report (1919-1920). New York: The Christian Alliance Pub. Co., 1920, pp. 3-18.

“Then sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord, for he hath triumphed gloriously”
(Exodus 15:1).

The members of the Alliance, in Council assembled, can sing this same song in this nineteen hundred and twentieth year since the birth of our Savior, Sanctifier, Healer and coming King, and the thirty-first since the Holy Spirit led Dr. Simpson to start an Alliance of Christians for the evangelization of the neglected classes and races of this earth.

Moses stood on the farther bank and sang this song of triumph. We stand on the farther bank of what is surely the crisis year of this great Alliance movement and shout with upturned, tear-stained faces, “The Lord hath triumphed gloriously.”

As the reports of departments come in, the shouts of victory will go up like incense to Him who has led us through the dark waters which surged around us because of the death of our beloved and God-anointed founder. Surely we will not fail to measure with real thanksgiving the far-reaching meaning of this glorious victory.

The evangelical forces everywhere were asking, “What will become of the Alliance?” Some even felt we would go to pieces. But, beloved, we are going through - not to pieces, for He hath made the waters to stand back while we go forward to the whitened harvest fields.

The Alliance was born and cradled in prayer. Through prayer her body has been builded. She has found all her funds and forces in prayer. All her resources are tapped by prayer. At the heart of the Alliance movement is a dynamic hidden from the eyes of men. It is a department of our work, unorganized, but wondrously vitalized. This dynamic is the intercession life of its members all over the world. The sun never sets on an Alliance intercessor. Beloved, no movement will ever go to pieces with this dynamic at its center. With thousands of blood-washed hands in all the homeland and in sixteen fields, through the earth’s remotest bounds, hanging on to the horns of the altar this movement can never fail. It will prevail. Bless God, in Jesus’ name and for His glory, it shall prevail.

No founder ever held an organization with so light a hand as Dr. Simpson held the Alliance. Since the Lord has called him higher, we find that the Alliance, as always, is not in the hands of man, but in the hands of God, and underneath are the everlasting arms. Let prevailing prayer continue and the Lord will always keep this movement in His pierced palm.

Board Resolution.

I have been asked by a special resolution of the Board of Managers to re-state the policies of the Alliance, review the work at home and abroad, and set forth the outlook of our work for the coming year.

First, then, let me speak of our policies and call your attention to three things the Alliance was raised up of God to do. Dr. Simpson said in an outburst of soul, looking back over the years, “I can well remember the nights I walked up and down the sandy beach of Old Orchard, Maine, in the summer of 1881, and asked God in some way to raise up a great missionary movement that would reach the neglected fields of the world and utilize the neglected forces of the church at home, as was not then being done. I little dreamed that I should have some part in such a movement, but even then the vision was given of souls yet to be born like the stars of heaven and the sands upon the seashore. The movement has been wholly providential.”

Here then we have our lately promoted founder’s own words. So it was, first, “Neglected Fields,” second “Neglected Forces,” and God later led him to see the mighty, but largely unpreached truths for which the Alliance now stands. Therefore, thirdly, we have “Neglected Truths.”

Neglected Truths

Let us look at these three neglected things in the reverse order of the one in which we have named them. Very decidedly we say that first and foremost the neglected truths must be seen or we move without a message. The most outstanding weakness of our time is great movements without a message.

Let us pause then upon the threshold of this Council to make sure that before we move one step forward we have the same old Alliance message - backed up by the same old sacrifice and fire which it takes to carry the message of neglected truths to neglected fields.

We are in the heart of the apostasy. Many are falling away. The fundamentals of Christianity are being attacked by a new and subtle method. The war is on against the Bible, the Blood and the Blessed Hope. It is a highly organized war with highly educated, highly respectable and highly paid men as officers over its ranks. "Salvation through social service" is the battle cry in this war against the saints. There comes then a fresh call to raise our battle cry of, "Savior, Sanctifier, Healer and Coming King," above all this Cain religion.

In thousands of churches on this continent where the blood used to be preached and sinners used to be saved, there is no cry of newborn babes about their silent altars. In thousands more no one occupies the pews, no one the pulpit. Empty, forsaken, they stand in mute appeal for men with vital breath and a soul-saving Gospel to come and open them and pass the bread of life to the multitudes and villagers about them. It is imperative that some movement preaching Jesus as Savior step into this great breach at once. The neglected truth of Jesus as all sufficient Savior must go forth. I did not say, "believed and held," I said "go forth." God grant that we as an Alliance may say, "go forth," not in words but in some systematic, powerful evangelizing method adopted at this conference.

When the Alliance was born the message of Finney was still in the air, Moody and Sankey were mighty in power. Dr. Simpson caught his first vision of the neglected crowds outside the churches through an evangelistic meeting in his Kentucky town conducted by Major Whittel and P.P. Bliss.

That mighty man among us in the early days, Dr. Wilson, fell as an old-time Salvation Army penitent form when already an ordained clergyman because of the salvation fire of the Army of those days.

The very air was pregnant with Holy Ghost conviction when the Alliance came into being, and sinners by the thousands found a living, life-giving Savior. What a contrast to the atmosphere in which we come this year to plan for the preaching of Jesus as Savior around the world. Where are the Holy Spirit filled evangelists now? The war with one fell stroke seems to have wiped commercial evangelism from the earth. It has seemingly, also, laid a giant hand of frost upon all evangelism.

We must take Spirit-directed and definite steps in this Council to pray for and set aside, in the old Paul and Barnabas manner, Spirit-filled men and women for the work of evangelism and make methods for getting them going. We must take it upon ourselves from God to see to it that every last branch is a soul-saving station through the week and on Sundays.

The old Rescue Mission is gone. Will the Alliance start the new missions to the masses? The incorporation certificate of the first Alliance Society stated that the object of the Society was "to do the work of evangelism, especially among the neglected classes by highway missions and other practical methods."

We surely believe in defending the fundamentals, but, let us as an Alliance, defend them by taking them with renewed consecration and fiery fervor to the masses, any way, every way; but take them and preach them. These great fundamentals of the faith will defend themselves in living witness of their life-giving power when preached.

Yes, Jesus as Savior is a greatly neglected truth in our day. God give us grace and practical sense in planning a way to come to the rescue as flaming evangels in this sad hour.

Jesus as Sanctifier

When the Alliance was born, the holiness movement that had its start with Finney and others was at high tide. Camp meeting grounds dotted the groves near great city centers as well as at the seashores and the lakefronts. Methodism led the way under the mighty generalship and inspiration of such Spirit-filled men as Bishop Joyce and Mallalieu and Dr. S.A. Keen of Ohio. Much controversy concerning holiness and its place in Bible doctrine was stirring evangelical forces everywhere.

Into this ripe hour God led Dr. Simpson, bringing the great heart and power and cleansing message of the Alliance. Hearts that had hungered for the deeper life found in the Alliance message of the Crisis of the Deeper Life a splendid Bible ground for their feet, and thousands found Jesus as their Sanctifier and were filled with the Holy Spirit, counting not their lives dear unto themselves, but finding Jesus all and in all. The heart of this message is in the hymn which I consider the greatest hymn that Dr. Simpson ever wrote.

“Once it was the blessing,
Now it is the Lord.
Once it was the feeling,
Now it is His Word.”

Especially in the lines -

“Once it was my working,
His it hence shall be.
Once I tried to use Him,
Now He uses me.”

We find ourselves today in no such atmosphere as that in which the Alliance was born. We feel the trample and the tread of the great army toward the winding up of man's day. Above this army waves the world movement banners. The social service slogans fill the air. The printed pages of rationalism are scattered all about. The circulars concerning the isms of the day are handed to us on car and street. The world attractions blaze on the city highways. The movies have lengthened their reels to accommodate church and theatre alike. The church's standards and social standards are dropping, dropping. We can only gasp as the news comes of newer and wider departures from the old fundamentals of the faith.

Is there lack of money, of organization, of attraction, of eloquence, of education, of culture, of popularity? No, NO. It all comes from no lack of whatever power without, but the lack of the living Christ within.

Truly, the atmosphere of this day is far different from the atmosphere a quarter of a century ago; but, atmosphere or no atmosphere, we have a message in Jesus as our sanctification for the crisis of the deeper life which leads to the fullness of the Holy Ghost and fire. This fullness and fire are the greatest needs of the saints of all time and surely today. There was darkness in Egypt that could be felt, but we read further in God's Word that Israel, at the same time, “had light in their dwellings.” It was a supernatural light. It was a type of the full light of the Holy Spirit for these last dark days.

There is teaching today, thank God, concerning the Holy Spirit. The need of the hour is for a movement with the doctrines very clear, but with a method just as clear. Our doctrines must be clear, so must be a time table, but the time table and the train are not the same thing. The doctrine of the fullness of the Holy Spirit, even when believed in, is not the fullness of the Holy Ghost. There are those who preach these doctrines without seeing any one filled with the Holy Spirit because they never even clear the decks for action with an altar service. They never even use the crisis moment at the close of their teaching for a crisis decision right where the hungry hearts are seated. May God move upon us in power with Holy Ghost directed altar work for clear-cut decisions and definite Spirit-filling. There is great need for a revival in the body of Christ. This revival will start and run through our ranks like fire if we go back to our old altar services. Use the Word of God, keep man's hands off

the wrestling heart, and no leader need fear wild fire. Away with fear, and let us go whole-heartedly into our Spirit-given altar methods.

Jesus Our Healer.

Thank God, this Council still finds us true as a Society to the doctrine and practice of Jesus as our Healer. The hem of His garment is still being touched by the hand of faith. True, the crowd around are hurling their anathemas, but He still heals.

We must wait upon God in special prayer at this Council that the gift of healing and of faith may fall upon our younger men and women. There is need of more teaching and practice in this blessed ministry. We regret the closing of many of the healing homes which were so blessed in former years among us. Can we not pray for a renewal of this home ministry among us? Let us take it definitely to God in united prayer. It is the great answer to Christian Science. God has brought strong workers to us through miraculously healing them and made our work a miraculous blessing in thousands of homes. Home! Allow me this personal word. I would not have a home today if I had not found Jesus as the great Healer. Four times this year death knocked a chilling knock at our door, but his fingers were twisted from the knob by the nail-pierced hand of our Savior mighty to save.

His Return.

As the Wise Men followed the star, so we as a company of faith folk follow lovingly the blessed hope. It is the pillar of fire by night and the cloud by day to the Alliance. We can never stop in the forward march to the regions beyond until we see Him face to face, since the vision of an open heaven and a descending Lord has reached us.

We are going to the ends of the earth, to the last tribe and tongue because of the great commission and because His coming back depends upon our going out with the message to evangelize the world. We are following the God-given program in gathering out a people for His name. Then He will return. We heartily say, "Even so, come, Lord Jesus," but we do not say it idly at home. We are saying it from every quarter of the globe after these more than thirty years of missionary effort.

The incense from the silent graves of more than seven score of missionaries, the clarion call of their laid-down lives comes up to God in mighty tones and sweet savor, pleading His return. This call is not in sentiment but in sacrifice and service. A few more lives, a few more members of His body gathered out from the lost, and He will come. Let us pray, but also obey our great Commander, and with a new forward movement go to the regions beyond to bring back the King. He is still beckoning from Macedonia. We thank God that bringing back the King is not only the blessed hope of the Alliance, but the great business to which it has consecrated its all.

Neglected Forces

We come next to consider the neglected forces which the Alliance was raised up of God to use. According to the statements of your founder, let us direct our attention first to the unused forces already within our ranks and reach.

In 1912 the Annual Council at Boone, Iowa, adopted a splendid Constitution for the carrying out of our God-given mission. This Constitution, prayed over by men of God, I believe is the Spirit-inspired instrument as a method of procedure for our work. If we can bring all our workers to study its plans and provisions, there will be a very decided forward movement in our ranks.

Our Society is so organized as to give the Holy Spirit full right of way in directing the work. No popery or politics can ever make their way into our ranks if we adhere strictly to our constitution. There are safety valves and trouble exists all along the way.

Take the President's offices to start with. The Constitution makes provision for his activities, but also makes it impossible for him to lead the society astray, in checking him up at every move by a vote of the Board of Managers. Any plan which he might wish to carry out must meet with the approval of the majority of these men.

Again, he is not the selector of the Board of Managers, but the whole Board of Managers is elected on the floor of this representative body in Council assembled. Not only in statement does the Constitution put the authority, the running and practice of the Christian and Missionary Alliance in the hands of this legislative body called the Council, but by further provisions within the Constitution, provides that all the doings of the President and the Board be brought back and reported to this Council for its approval once a year.

No one man's plans should prevail in any organization without the approval of his fellow workers, and this Constitution, if carried out, provides for such approval. If we proceed according to its provisions, no man is ever the boss of his brethren, and there is no chance for government without the consent of the governed. Let us pledge ourselves at this Council to the carrying out of the splendid Constitution which the Lord has given us. If we do this, we will be like the men of old who could keep rank.

Department Secretaries.

Next, if this Constitution is adhered to, no Secretary can run away with his department. He is amenable to the Board and must report his actions monthly to the Board and depend upon their vote of approval to carry out his recommendations. Further, every Secretary, according to this Constitution, is an appointed creature of the Board of Managers and is open at all times to their approval or disapproval of his methods in office.

We have seen our work go forward this year in splendid fashion since we introduced the quarterly Board meeting. At such times all the members, far and near, make a special effort to be present. This gives a larger system of deliberation for all matters before the Board.

District Organization.

The Constitution of the Alliance is so formed that a miniature Board of Managers and a miniature Council is to be set up in perfect working order in each district. I call attention to what might happen if the Alliance met in Council only once a year and had no monthly and semi-monthly meetings of the Board of Managers between times. This same thing happens, in a smaller way, with the district which has a district conference once a year and no regular Executive Committee meetings between district conferences, as the Constitution provides it should have. The Constitution provides that every District Superintendent should be the chairman of this Executive Committee, or miniature Board of Managers. As the President can only move with the approval of the Board of Managers, so the District Superintendent should not move, according to our Constitution, without the approval of his Executive Committee. If this group of Godly men were to meet once a month in the interest of the work of the Alliance in each district, they would pray out plans and provide methods, means and men, that would be a great surprise to all of us.

In dealing with some problems in the branches, the District Superintendent is in a place of disadvantage, when he must deal with them alone. The Constitution provides a Christian and dignified way of handling every emergency through a strong Executive Committee. There is no place, so far as I can find in our Constitution, that puts power in the hands of any one man, where he can be criticized for arbitrary practice, if he obeys the provision of the Constitution. I believe that we have not begun to lay hold of the great forces that lie within the reach of this Executive Committee of the district. The Constitution provides that it may be of large representation throughout the district and that its powers may be delegated to a smaller committee with whom the superintendent could always be sure of meeting. I recommend that we ask the Lord to guide us in looking into the highest development of this Committee in each district.

Local Branches.

What is true about the District Executive Committee is true for the local branches. The Constitution makes splendid provision for a local Board of Managers. Every prosperous rescue mission in this country is strong because it has a strong Board, and our Constitution is designed to give this strength to each branch, so that whether the Superintendent comes or goes, there is a Board that feel their responsibility. If they have never been made to function in a definite and regular way until the Superintendent has left the work, it is then too late for them to become strong enough to save the work.

If we are to enlarge the place of our tent, I would call this kind of work, "Strengthening the stakes." The men in our branches should be trained along these lines. If necessary, we should get out instructive literature that will suggest to the local Board things that they can do to build up the work and take in the surrounding country and get the message to their city and section.

I am not calling attention to, nor making a plea for machinery. I am simply calling attention to the organization which already exists, and calling attention to it especially under the heading of this report called "Neglected Forces."

I truly believe that we have within our ranks great forces untouched as yet. At least I bring it into this annual message that it may be discussed upon the floor of this Council and see if we are not neglecting some marvelous opportunities. I believe the text God would give us concerning this is His words to Moses, "What is that in thine hand?" God has given us this marvelous Constitution and our glorious message. I believe that with what we have, with the men in our ranks, we can go forward in a way undreamed of in the days that have passed. *We must go forward.*

Under this heading let me call your prayerful attention to another neglected force. Many of the religious forces of our day have made a very sad mistake in finding their only source of recruits through the young seminary product. This product may be fine, keen edged and trained, but God uses various tools. He has a place for the fishermen fresh from the sea, Elisha fresh from the field, John fresh from the wilderness, men with grease-smeared hands fresh from the shops. I am sure that it was to this crowd of unused men that Dr. Simpson referred when he spoke of neglected forces.

The Salvation Army has proved to the world, leaving no room for argument, that such men can be taken and put to work in a mighty way for God. It is to this neglected force that I direct your attention and petition you that you might ask of God a new method for reaching and organizing some of these raw recruits.

Let me call your attention to one more group of neglected workers. We have turned out of our schools, and there have been turned out of other schools many young women who are willing to go to the foreign field, but because of some home duty or health or other drawback did not go, or could not pass the Board's examination. I believe that these young women could be organized into some kind of an evangelizing band under our educational department operating in the New York school, taught to play stringed instruments, and then go out two by two, after some short course of practical training, into towns, villages and country districts where there are neglected churches or no churches, throughout this broad land and gather out a magnificent company of saved and sanctified, opening new branches and bands of intercessors and supporters of our missionary effort.

Again, there have come to the attention of our District Superintendents and head of our home department quite a list of ordained preachers in charge of churches who are being led out into the fullness of our message. They have found themselves out of fellowship with the systems which are moving toward social service. They find themselves without liberty to preach the return of the Lord and other blessed truths. To such men as this we would gladly give opportunity to work in our ranks for the Lord. The only reason we know why we are not able to use them is because we have no place to try them out. Some of our men, in former days, have been greatly used of God in picking up this class of men, praying them through and showing them the vision and letting them get settled into God and hear of heaven. But we are in need of just such men and system now.

Here is a great neglected force, and, especially since the Inter-church World Movement has made its great drive, there are many preachers who are withdrawing and starting some independent work quietly, for they do not wish to be ranters nor kickers. I find many of them as I go over the country with sad hearts and broken plans. We must find a way for these neglected forces of well-trained men to enter our ranks. Here, again, we are not leaving the tradition of our Society by seeking for men, but finding a place for those who knock at our door.

Last, when all is said and done, it is only prayed-out workers that really enter the true harvest field, and I urge that in faith we might ask God for 200 new workers this next year. We must have these if we are to lengthen our cords in the regions beyond.

Neglected Fields

I will not undertake to picture these fields to you. The head of the Foreign Department, fresh from a visit of the fields, will lay this picture before you. It is to each of these neglected fields that our founder felt the Lord would raise up a movement. Let the Lord catch us up and give us a vision of our own fields. See them stretching over sixteen great areas. There they are, from the roof of the world, Tibet, through Central China, through Southern China, through the great fields of Annam, through the Philippines, the West Indies, Sudan, Congo, and Jerusalem. Oh, Jerusalem! Look at Jerusalem. Look! Be sure that this year the Alliance looks at Jerusalem! The long expected day has come. The children of Abraham are marching toward the land. The doors are open. Not only the Jews, but the speculator, the tourist, the pilgrim will enter in multiplied hordes.

Our task is stupendous, but we have an almighty Christ with all power given unto Him both in heaven and in earth. Let us drive our foundation so that we may lay on them all the needs of these sixteen great fields of open doors and blessed opportunity.

Outlook.

The outlook is glorious. The giant of financial responsibility that defied and threatened us at our last Council has been struck down by the power of God through the hand of His chosen sling throwers. His head has not yet been taken off but it soon will be. The report of the special committee on publication ordered by our last year's Council will bring you a most gratifying and constructive report. Our conventions have grown in every district and great spiritual blessing as well as financial increase is reported. New doors are open in the largest centers and the call is very loud for local superintendents. The Home Department has brought, I am sure, the best report ever presented to the Council and the most urgent call for forces and reinforcements. From the Educational Department has come a report that gladdens not only our hearts but will gladden Alliance hearts everywhere. New schools in districts have proven a source of great blessing and power and gathering of recruits. They have aided Nyack rather than taken from it. It will be well worth our while in this Council to consider schools as district centers under the control of the District Executive Committees. It will be seen when the Foreign Secretary's report is read that our budget must be increased if we are to send out all the accepted candidates to the foreign field. We must send them forth. The call throughout our whole work is the call of springtime, the spiritual sap is oozing in all our hearts and in all the Alliance branches. Israel, the fig tree, is in the bud, the Lord is coming, and we will go forth in His strength alone to new victories and give to our Blessed Goer-Ahead all the glory now and forever. Amen.

Document No. 25 - Statement of Faith (1965); taken from The Alliance Witness 100 (June 23, 1965), p.8.

STATEMENT OF FAITH

*Adopted by the 68th Council of The Christian and Missionary Alliance
in session May 12-17, 1965, in Minneapolis, Minnesota.*

1. There is one God, who is infinitely perfect, existing eternally in three persons: Father, Son, and Holy Spirit.
2. Jesus Christ is true God and true man. He was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross, the Just for the unjust, as a substitutionary sacrifice, and all who believe in Him are justified on the ground of His shed blood. He arose from the dead according to the Scriptures. He is now at the right hand of the Majesty on high as our great High Priest. He will come again to establish His kingdom of righteousness and peace.
3. The Holy Spirit is a divine person, sent to indwell, guide, teach, empower the believer, and convince the world of sin, of righteousness and of judgment.
4. The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of men. They constitute the divine and only rule of Christian faith and practice.
5. Man was originally created in the image and likeness of God; he fell through disobedience, incurring thereby both physical and spiritual death. All men are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ. The portion of the impenitent and unbelieving is existence forever in conscious torment; and that of the believer, in everlasting joy and bliss.
6. Salvation has been provided through Jesus Christ for all men; and those who repent and believe in Him are born again of the Holy Spirit, receive the gift of eternal life, and become the children of God.
7. It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly, being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service. This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion.
8. Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body. Prayer for the sick and anointing with oil are taught in the Scriptures and are privileges for the church in this present age.
9. The Church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the Head of the Body, the Church, which has been commissioned by Him to go into all the world as a witness, preaching the gospel to all nations. The local church is a body of believers in Christ who are joined together for the worship of God, for edification through the Word of God, for prayer, fellowship, the proclamation of the gospel, and observance of the ordinances of baptism and the Lord's Supper.
10. There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life; for the latter, a resurrection unto judgment.
11. The second coming of the Lord Jesus Christ is imminent and will be personal, visible, and premillennial. This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service.

Study Questions

1. What were the objectives of the Christian Alliance and the Evangelical Missionary Alliance? How did the two organizations relate to each other?
2. What were the main features in the constitution and objectives of the Gospel Tabernacle?
3. How would you describe the spiritual atmosphere of Simpson's congregation?
4. What was Sarah Lindenberger's rationale for the "healing home"?
5. What was the early Alliance's attitude toward doctrine? Is this attitude reflected in the 1965 statement of faith?
6. Identify significant changes in the Alliance during the post-Simpson era, as noted in Paul Rader's report. (1919/20)
7. How did Simpson assess ministerial training in his time? What were his priorities?

CHAPTER 4

THE CHRISTIAN AND MISSIONARY ALLIANCE AND THE PENTECOSTAL MOVEMENT

Document No. 26 - A.B. Simpson: The Gift of Tongues (1892): taken from The Christian Alliance and Missionary Weekly 8 (Feb. 5, 1892), pp. 98-99.

The Gift of Tongues.

There is much earnest inquiry into the real meaning of this apostolic gift, and not a few intending missionaries are hoping and praying, and even believing for the bestowal of this gift upon them, to enable them to preach the Gospel to the heathen.

Is this expectation justified by scriptural warrant? We wish to answer this question very carefully, fearlessly, and yet cautiously. Our readers know, we presume, that we are not usually afraid to state the boldest truth, if it can be sustained by the Scriptures. But of this we must be sure. We have risked the good opinion of thousands by fearless testimony to the advanced truths of the four-fold gospel.

But does the Bible really warrant the expectation of the gift of tongues for the purpose of preaching the Gospel to the heathen? We must frankly say that we are not quite clear that it does, and yet we would not dare to discourage any of God's children from claiming and expecting it if they have the faith to do so and can see the warrant in His word.

We believe that in some cases, in the apostolic times, this gift was bestowed for this purpose, and was so employed. We believe that on the day of Pentecost the people of all lands did hear the Gospel each in his own language; but we just as firmly believe that afterwards this gift was continued, not so much as a vehicle of evangelistic work as a sign of supernatural power and working, and that it was accompanied by the gift of interpreting, so that the foreign tongue had really to be interpreted to the hearers, or they would not have understood it. Therefore, it certainly was not intended in these cases to be the original channel for the preaching of the Gospel, but simply a sign of some supernatural presence in the heart of the speaker. Had it been designed directly to make the truth plain to a foreigner, there would have been no need for an interpreter, and no occasion for the apostle's exhortation in Corinthians about disorder, confusion and discredit to the work of God through the unguarded use of this gift in their assemblies. The apostle says distinctly in this connection: "Tongues are for a sign, not to him that believeth, but to him that believeth not," and he had rather preach one word for edification in a known tongue, than ten thousand words in an unknown tongue.

This gift, more than any other, was abused in the early church for the self-exaltation of those who received it, and it seems to have been largely withdrawn at an early period on account of this abuse. In modern times, it has been partially bestowed on special occasions to a few persons to show what God can do, and we should encourage those who have a definite faith for this gift, even for the preaching of the Gospel, to claim it as boldly as they can.

Certainly we do expect, in every case where it is claimed by humble believing prayer, a supernatural assistance in acquiring the native language, and we should not be surprised in any case to hear of the direct bestowal of the power to speak an unknown tongue. But we are not prepared to teach this as a definite scriptural promise for all who go to preach the Gospel to the heathen, or to consider it a lack of faith on the part of any worker who has not received this special gift.

In a word, we would say as the Master said about a certain question: "He that is able to receive it, let him receive it." God's precious gifts run over all their limitations, and He is ready "to do exceeding abundantly" above all that we can ask or think.

But let us not get our minds so centered on one particular thought that we shall lose sight, in any measure, of the yet greater objects that our faith and prayer should claim. Are you praying for missions? Are you praying for the evangelization of the world? Are you praying for the kingdom of Christ? Are you praying systematically? Have you an hour every day that you give to this work? As surely as you do you will receive a larger blessing than the heathen, and you shall either have to go, or give to send somebody. You will surely see something happen that will surprise even you. Oh, let this be a year of prayer for missions! “Call unto me,” Jehovah is saying to us as an Alliance, “And I will answer thee, and show thee great and mighty things that thou knowest not.”

Document No. 27 - A.B. Simpson: Editorials; taken from The Christian and Missionary Alliance
(February 2, 1907), p. 49; 27 (February 9, 1907), p. 61; 27
(March 2, 1907) p. 97; 27 (March 18, 1907) p. 121; 27
(April 6, 1907), p. 157; 27 (June 8, 1907), p. 205; 27
(July 6, 1907), p. 313; 28 (August 24, 1907), p. 85; 34
(July 23, 1910), p. 388; 34 (April 30, 1910), p. 78.

“Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world.” I John iv.1.

Our Lord forewarned us that in the last days there would be a season of subtle and widespread delusion, so that “if it were possible even the very elect should be deceived.” One of the devil’s favorite tactics is to terrify the sensitive conscience into accepting every impulse and impression as a divine command and rushing headlong under the penalty of grieving or quenching the Holy Ghost. A wise medieval writer has given us the golden counsel that when God is speaking to His children He will always give them time to be sure that it is God that is speaking. The devil’s leadings are marked by restlessness, recklessness and haste; and the Spirit’s leadings by great quietness and deliberation. Let us not be afraid, therefore, to try the spirits. Many new and startling manifestations in the spiritual realm are abroad today. We must not condemn them all because they are new; we must be ready to accept the most unusual manifestations of the Holy Spirit if we are satisfied that they are of Him; but we must have the spirit of caution as well as of candor and exercise that discernment of spirits which is one of the Holy Ghost’s most precious gifts.

The gift of tongues is attracting much attention to day among thoughtful Christians. There appear to have been many undoubted manifestations of a genuine movement of the Holy Ghost in this connection. They are vouched for by sober and unprejudiced witnesses and the subjects of these manifestations appear to be humble, modest sober-minded people, and to have exercised the gift without any extravagance and the influence and impression which followed was free from any objection and fitted to glorify God and impress His people with a profound sense of the divine presence. But, there have been many instances where the alleged gift of tongues led the subjects and the audiences into the wildest excesses and were accompanied with voices and actions more closely resembling wild animals than rational beings, impressing all unprejudiced observers that it was the work of the devil. In some well authenticated cases that which in the beginning appeared to be a genuine movement of the Holy Spirit degenerated very soon into wildfire and fanaticism, and became most harmful, not only to the person concerned but to all others affected by it. It is very sad to find apparently sincere and earnest Christians running after some man or woman with the idea of receiving through the human instrument some wonderful gift. Indeed, the worst feature of the whole thing is the tendency to seek some special gift rather than the Giver Himself. It is a good time for God’s people to read with soberminded prayerfulness the fourteenth chapter of First Corinthians, and as a wholesome and fair-minded commentary upon this chapter and the whole subject we again commend to them the valuable paper on this subject by Rev. J. Hudson Ballard in the January number of LIVING TRUTHS. This article can also be obtained from the author in tract form by addressing him at 1817 Vermont Ave., Los Angeles, Cal. The next issue of THE CHRISTIAN AND MISSIONARY ALLIANCE will contain the second section of Mr. MacArthur’s paper on this subject.

This is the normal atmosphere of a living healthy and growing church, rest, comfort, edification and multiplication, and all through the Holy Ghost. Religious excitement of any kind is not a wholesome condition for the permanent life of a Christian congregation. Times of revival and deep heart stirrings have their place, but the normal condition is a high plane of spiritual life and power, practically a perennial revival. We need to guard against the disposition to be ever on the watch for something wonderful, abnormal and exciting. God makes a thousand stars for every meteor that flashes across the sky. God make us like the silent stars in their ceaseless shining.

“Covet earnestly the best gifts. And yet I show unto you a more excellent way. Follow after love and desire spiritual gifts, but rather that ye may prophesy.” I Cor. Xii. 31. Xiv. 1.

We are receiving considerable correspondence and some criticisms about recent articles in our weekly and monthly papers concerning the gift of tongues. Some sincere and zealous friends are unduly sensitive about even the extremely gentle and moderate words of caution that have been expressed. The very sensitiveness manifested regarding caution or criticism is the best evidence of the danger of excess and the need of sobermindedness. Our attitude is one of entire openness to all that God has to show and give in the fullness of the Holy Spirit's promised endowment. But at the same time a firm adherence to the wise and inspired warnings which the Holy Scriptures themselves present against the undue magnifying of any one gift or the seeking of any kind of power apart from Christ Himself. We are quite sure that as our friends watch and wait and pray and give God time to manifest the fruits of every work they will be more and more confirmed in this attitude.

“And when these things begin to come to pass, then look up, lift up your heads, for your redemption draweth nigh” (Luke xxi. 28).

Surely enough has begun to come to pass to make every thoughtful and watchful believer in the premillennial coming of our Lord realize that a crisis is drawing near and that the Master's coming may be “even at the doors.” The true attitude is one of habitual expectation and preparedness without any fanatical presumption in attempting to fix exact and definite dates. Beloved, what difference would it make in your life, in your personal relations, in your walk with God, in your business enterprises and investments, in your Christian work, in the ordering of your financial affairs and your future plans and in your giving and sacrificing for the spread of the Gospel and the salvation of men if you really believed and expected these great and solemn things?

There is always danger to earnest souls who are seeking at any cost the best gifts of the Holy Spirit that they may be as open to the influence of wicked spirits as to the Holy Ghost. Satan is the great mimic, and loves to imitate God and counterfeit the highest and holiest spiritual manifestations, and his choicest victims are honest, earnest and unsuspecting souls. Let us, therefore, not think that we are doubting God or questioning His leadings if we “try the spirits” and “prove all things.” There is a kind of “abandonment” urged by certain spiritual leaders that would throw our whole being open to any powerful influence and hypnotic control which the enemy might wish to exercise. It is a law of the spiritual world as well as the natural that whenever there is a vacuum there is always some powerful current ready to sweep in and possess it. If, therefore, we leave our mind and will vacant and abandoned without any hand upon the helm it is almost certain that the adversary will take

advantage. There are good men and women that have been literally hypnotized by Satan or some of his agents, and with the best intentions in the world have become deceived and deceivers. God has nowhere told us that we are to surrender our personal responsibility and self-control even to the Holy Spirit. When He comes into a human heart He does no violence to the nature which He Himself has given. It works in beautiful harmony with all our faculties; possessing, suggesting, inspiring, enabling and elevating all our being, and yet not dethroning the reason or the will. One of the most important chapters in the New Testament, and one of special value at this time, is the fourteenth chapter of First Corinthians, and one of the most significant statements in that chapter is in the thirty-second and thirty-third verses, "The Spirits of the prophets are subject to the prophets, for God is not the author of confusion, but of peace, as in all the churches of the saints," to which we might add the concluding verse of the chapter, "Let all things be done decently and in order."

We have been delighted to hear from our good brother, Dr. Wilson, who has just returned from the Ohio conventions, that a deep spirit of revival appears to be resting upon the work and the workers in that district, and that our beloved people are being kept to a great extent from fanaticism and excess and are receiving all the fullness of blessing which the Lord is waiting to bestow without the counterfeit. May God give to all our people the spirit of entire openness to the Holy Ghost, and yet of spiritual sanity and practical holiness and wholesomeness.

A beloved brother has written to us questioning a recent editorial paragraph, warning our people against an extreme form of so-called "abandonment." Our brother thinks there is no danger in abandoning ourselves unreservedly to God, for He will not suffer a sincere and earnest heart to be deceived and possessed by the enemy. We quite agree with this but feel we must add that God preserves the sincere and honest heart by keeping it vigilant and not by violently putting aside the spirit of watchfulness and intelligence. It was just for such dangers that the apostle wrote to the Corinthians that even under the most profound spiritual movements "the spirits of the prophets are subject to the prophets."

Some hasty and zealous people think that because they have received the gift of tongues or some special endowment of the Spirit, they must go out and join or form some new organization. This is a mistake. The Alliance movement stands for all the Scriptural manifestations of the Holy Ghost since Pentecost. Its peculiar testimony has ever been for the supernatural. Because we seek to guard against wildfire and fanaticism, and against handing over our meetings to leaders of doubtful character and scenes of disorder and confusion, is no evidence of antagonism to any and all the operations of the Spirit of Pentecost. That Spirit Himself has bidden us "try the spirits whether they be of God," and has given us as the tests of His true working: decency, order, self-control, soberness, edification, and above all else, love. Give us these and then welcome to all the dynamite of God. No, beloved, stay with your brethren; avoid divisions and help one another to rise to all the height and power and blessing God has for us.

The more the Lord honors us with His gifts, let us be the more humble, gentle and sweet. Let us remember that "the greatest of these is love," and that censoriousness, self-consciousness, self-importance, and a spirit of criticism and division will counteract all the value of any gift of power or ministry. The supreme test of the Holy Spirit's operations is Christ-like holiness and love.

Before the close of the Nyack Council it was evident there was a great hunger in the hearts of very many persons for a special manifestation of the presence and power of the Holy Spirit. The sober and well considered reports of many of our workers left no doubt that God is now visiting His people in many places, with a special manifestation of power quite unusual even in the most profound revivals of our time, and that while there has been much fanaticism there are undoubtedly well authenticated instances of the "gift of tongues" in connection with our work and meetings. Up to the present time there had been no manifestation of this kind in the Institute, although there had been very much prayer among the students respecting it. During the last night of the Council, however, an all night prayer meeting was held, and during this service the Holy Spirit came with great power upon all present. There were many prostrations and very many were led to seek God in deeper consecration and for greater blessing and power. One young lady received undoubtedly the "gift of tongues" and spoke in the language which some of the missionaries recognized as one of the dialects of the Congo. It was accompanied by every evidence of the mighty working of the Holy Spirit in the subject of this experience. The case was the more remarkable as she has been looking forward herself to mission work on the Congo. The meetings are still continued with profound and blessed results in the case of all who have been able to remain. We are glad to say that the attitude of the Council upon this important matter was one of great unity, the brethren fully accepting as genuine such manifestations as are characterized by the "spirit of power and of a sane mind," while at the same time standing together against the various forms of false teaching and wild excitement which are abroad on every side.

The statement is made by unfriendly parties sometimes that the Alliance and its leaders are opposed to the manifestation of the Gift of Tongues in this age. This is wholly false. Our attitude has been often stated and is consistent and explicit. We fully recognize all the gifts of the Spirit, including "divers kinds of tongues" as belonging to the Church in every age. And many of our most wise and honored workers both in the homeland and in the mission field have had this experience. But we are opposed to the teaching that this special gift is for all or is the evidence of the Baptism of the Holy Ghost. Nor can we receive or use to edification in our work and assemblies those who press these extreme and unscriptural views. We give and we claim charity and liberty, that those who have not this experience shall recognize in the Lord those who have it and use it to edification. And that those who have it, shall equally recognize those who have not this special form of divine anointing to bestow upon one and another "severally as He will." On this Scriptural ground of truth, liberty and love, surely we can all meet, and no other is practicable without error, division or fanaticism.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet. So He bringeth them unto their desired haven" (Ps. Cv. Ii, 21,29,30).

As our Summer conventions are drawing to a close we have increasing reason to praise God for His controlling and guiding hand. At the approach of our Council many weeks ago very many of us were called to much prayer that God would guide us through the spiritual crisis which was facing our work in all parts of the land, and keep us united in the Holy Ghost and in the great principles and objects of the work. It was evident that we were to have a Summer of very unusual spiritual

conditions and that many cross currents of both mingled good and evil would have to be met, and that only divine wisdom could keep us in the unity of the Spirit, the bond of peace and the Master's will. Most of us have gone to these conventions after days and weeks of waiting upon God, and with the confidence that He would rule and overrule and bring His little ship through every storm. How graciously He has done this and how wondrously He has averted the threatened strain in many cases and given both liberty and unity in the Spirit by leading us into deeper blessing and larger visions and experiences, and at the same time holding us true to the great trust committed to our hands of witnessing for Jesus in all the world and preparing for His coming and His kingdom. We are quite sure that the same wisdom and grace that have guided us hitherto will carry us through and crown the year with His abundant blessing.

The convention of the central district at Beulah Park, Ohio, has just closed. It has been a session of great blessing in every way. The attendance was exceptionally large and the spiritual tone unusually earnest, profound and prayerful. God was pleased to pour out His Holy Spirit in an unusual measure upon many of the workers in the various gifts and graces which the Master promised, and at the same time there was a careful avoidance of unnecessary excitement and extravagance. The public teaching was conducted by Messrs. Ramsey, Funk, Myland, Stokes, Patterson, Kerr, and Mr. Simpson, of New York, and was of a Scriptural and careful character. Mr. Hess, Miss Mullen, Miss Villars, Mr. And Mrs. Shantz, Mr. Snyder, Mr. E. Patterson, Mr. Schoonmaker, Miss Rudy, gave stirring addresses on missions and the convention steadily rose to the missionary spirit and closed the services on Sabbath, August 18, with a number of stirring missionary meetings and a fine missionary offering of \$14,500. Several hundred dollars were pledged in addition for the debt upon the property, and ample offerings were made for the expenses of the convention. There was much unity of spirit. The singing was conducted by Mr. Bowyer and the quartette and was, as usual, the most attractive feature of the meetings. The new states which have been added to the central district were fairly represented, Mr. Stokes of Indiana attending from that state in the absence of Mr. Eldridge. We hope to receive the usual official report of the convention for an early number of our paper.

The utter and disastrous shipwreck, which somewhat extreme religious leaders have recently made, should be a wholesome warning to the over credulous and well meaning people, of whom we have many in the Alliance work, to be very cautious in following men or women who claim special spiritual gifts and powers. One of these men, who posed very prominently in New York City for a long time and drew many people to him by his extraordinary spiritual claims, is now in a public prison and some of his foolish victims are under the heaviest cloud of shame and suffering. These things have greatly hurt our work, and perhaps there are no people so open to these extreme influences as the sincere, earnest Christians connected with the Alliance who are always looking for deeper and higher blessings. Let us remember that God Himself has bidden us to "try the spirits whether they be of God," and God will always give us time to be sure that any teaching or leading is of Him. When any man or set of men draw attention to themselves and their own extraordinary gifts we have good reason to question. The best evidence that any movement is of God is the spirit of modesty and humility. Let us keep close to our Bibles and low at the feet of Jesus, and let us be simple, sane and practical, and God will keep us from the wiles of the adversary even when he comes, and he most frequently does, as an angel of light.

Document No. 28 - A.B. Simpson: Special Revival Movements (1907 - 1908); taken from What Hath God Wrought? 1907 to 1908. Eleventh Annual Report of the Christian and Missionary Alliance, pp. 9-13.

5. Special Revival Movements. A year ago reference was made in our Annual Report to the special outpouring of the Spirit in many places, accompanied by "speaking in tongues."

At that time attention was called to the great need of our maintaining the spirit at once of candor and caution - openness on the one hand to all that God had to give us, and watchfulness on the other hand against counterfeits, extravagances and false teachings. During the year this movement has developed on lines which more and more emphasize the need for both these attitudes.

We believe there can be no doubt that in many cases remarkable outpourings of the Holy Spirit have been accompanied with genuine instances of the gift of tongues and many extraordinary manifestations. This has occurred both in our own land and in some of our foreign missions. Many of these experiences appear not only to be genuine but accompanied by a spirit of deep humility, earnestness and soberness and free from extravagance and error. And it is admitted that in many branches and states where this movement has been strongly developed and wisely directed, there has been a marked deepening of the spiritual life of our members and an encouraging increase in their missionary zeal and liberality. It would, therefore, be a very serious matter for any candid Christian to pass a wholesale criticism or condemnation upon such movements or presume to "limit the Holy One of Israel."

But at the same time and with increasing intensity, there are other developments which make it very plain that those who have been made shepherds of the flocks of God and stewards of the mysteries of Christ, have need to guard with firm and fearless hand God's truth and work, seeking from Him the spirit of "discernment concerning things that differ" and carefully guarding the little flock from seducing spirits and false teachers.

One of these greatest errors is a disposition to make special manifestations an evidence of the baptism of the Holy Ghost, giving to them the name of Pentecost as though none had received the spirit of Pentecost but those who had the power to speak in tongues, thus leading many sincere Christians to cast away their confidence, and plunging them in perplexity and darkness, or causing them to seek after special manifestations of other than God Himself. Another grave tendency is the disposition to turn aside from the great trust which God has given to us in the salvation of sinners and the sanctification of believers, and seek rather for signs and wonders and special manifestations.

When we seek anything less than God we are sure to miss His highest blessing and likely to fall into side issues and serious errors.

Another evil is the spirit of separation and controversy and the turning away of many of our people from the work to which God called them, to follow some novel teaching or some new leader, perhaps little known or tried. In several cases our Alliance work has been almost broken up by these diversions and distractions, and many have forgotten their pledges for the work of evangelization and become involved in separation and often in bitterness and strife. Surely the Spirit of Pentecost is the spirit of peace and love and holy unity, and when we fully receive His baptism we shall be like them of old, of one accord and one soul.

Another result of the influence of which we have been speaking has been the sending forth of bodies of inexperienced and self-appointed missionaries to foreign lands under the honest impression on their part that God had given them the tongue of the people to whom they were to minister the Gospel. Without preparation, without proper leadership, and without any reasonable support, several of these parties have gone out to heathen lands only to find themselves stranded upon some foreign shore without the ability to speak any intelligible tongue, without the means of support, or even of returning home. These unhappy victims of some honest but misleading impression, have been thrown upon the charity of strangers, and after the greatest sufferings have in most cases with much difficulty, been compelled to return to their homes, disappointed, perplexed and heart-broken. In some cases our Alliance branches have been seriously disrupted by such outgoing parties, and a strain

created which it will take years to heal. The temptation has come to new missionaries to abandon the study of the native language and wait vainly for some supernatural gift of tongues.

One of the alarming tendencies of this movement has recently developed in several places in the form of a sort of prophetic authority which certain persons are claiming over the consciences of others, and men and women are seeking counsel and guidance from them in the practical matters of private duty, instead of looking directly to the Anointing which they have received of Him and obeying God rather than men. It is said that in some instances Christian men and women go to these new prophets almost as the world goes to the clairvoyant and fortune-teller, and follow their advice with a slavish superstition that may easily run into all the dangers of the Romish confessional or the delusions of spiritualism.

These grave and distressing results have usually been averted in connection with our Alliance work where wise leaders have firmly held the work on Scriptural lines, giving perfect liberty for the working of the Holy Ghost in His sovereign will in the hearts and assemblies of His people, whether with or without these special manifestations, but at the same time holding the work and workers steadily to the directions of the Word, repressing all disorder, confusion, fanaticism and false teaching, keeping out unwise and untried leaders, and pursuing steadfastly the special work which God has committed to our hands, namely, the salvation of souls, the building up of believers and the evangelization of the world.

In this way, under the most critical conditions, our largest conventions and our strongest branches have been held in unity, order and spiritual power and blessing.

We commend to our people the following resolution adopted by the Board a few weeks ago in reply to the inquiries of some of our workers:

Inasmuch as the doctrinal principles of the Christian and Missionary Alliance are already definitely and fully set forth in our authorized statements of principles; and inasmuch as all other matters of doctrine are left open to the private conviction of our members, conceding the fullest personal liberty in all other points consistent with evangelical truth; -

Therefore it appears to us inexpedient and unwise for our District or Local Conferences to add new doctrinal statements as authoritatively binding upon our people. Since there are great differences of opinion among the members respecting current religious movements, it would be wise to leave the question of "The Latter Rain" and related doctrines, as matters of personal liberty, just as we do the question of Baptism, Church Government, and other differences of belief among the Evangelical bodies.

Document No. 29 - A.B. Simpson: What is Meant by the Latter Rain (1907); taken from The Christian and Missionary Alliance 29 (Oct. 19, 1907), p. 38.

“Ask for the rain in the time of the former and the latter rain” (Zech. X.1).

In the climate of Palestine the rainy season is an essential factor in the perfecting of the harvest. And the two seasons of the former and latter rain are very clearly defined, the first being for the season of planting and the second for the harvest time. Therefore the Apostle James distinctly refers to these two seasons when he says, “The husbandman waiteth for the precious fruit of the earth until he receive the early and the latter rain.” And then with striking spiritual significance he connects all this with the last days of the present dispensation as he adds, “Be ye patient, therefore, stablish your hearts for the coming of the Lord draweth nigh.” The allusion of the Apostle’s figure to the immediate preparation for the Lord’s return is unmistakable. We may therefore conclude that we are to expect a great outpouring of the Holy Spirit in connection with the second coming of Christ and one as much greater than the Pentecostal effusion of the Spirit as the rains of autumn were greater than the showers of spring.

There is no reason whatever to suppose that the great prophecy of Joel was fulfilled in any complete measure by the outpouring of the Holy Ghost on the day of Pentecost and in Apostolic times. Indeed the whole movement of Joel’s prophecy is immediately and directly toward the coming of the Lord and leads right up to that supreme event. “I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.” The signs that happened on the day of Pentecost did not directly relate to that more glorious climax of the age, but were rather a preliminary and partial fulfillment of the prophecy, corresponding to the rains of spring and intended to foreshadow the more abundant outpouring that should immediately usher in the consummation of the age and the coming of the Lord.

We are in the time therefore when we may expect this latter rain. What a solemnity it gives to the meaning of the responsibility of Christian life and service for each of us today. “Kings and prophets have desired to see the things that we see and have not seen them, and to hear the things that ye heard and have not heard them.” No watchful Christian can question that the signs of these wonderful fulfillments of prophecy are already beginning to appear. Let us not be surprised if there are many confusing and questionable things accompanying them.

Just as when God began to revive the blessed ministry of healing a few years ago there came from the mouth of hell a perfect flood of manifestations in the form of Spiritualism, Christian Science and various fanaticisms, the Devil’s spurious attempts to imitate and so destroy the real work of God; even so each new manifestation of God’s supernatural working will doubtless be accompanied by similar counterfeits and delusions, but we must not allow the false to blind us to the true or grieve and hinder the Holy Spirit in His revival of primitive Christianity by our skepticism and unbelief, but meet these things with the spirit of candor as well as the spirit of caution. But because of the danger of perplexity and confusion it is proper that the leaders of Christian thought and the voices through which the Spirit speaks to God’s children both from the pulpit and the press should clearly point out the principles which we should keep in mind in meeting God and being abreast of the Holy Spirit and the solemn times in which we live. Undoubtedly God is doing a new thing in many ways. But the new does not discredit the old or necessarily cause any confusion in regard to the things in which God has already led and taught us.

The first thing, therefore, for us clearly to understand, is that the latter rain is not what is ordinarily understood by the baptism of the Holy Spirit and that we do not need to discredit our past spiritual experiences because we have not yet fully entered into God’s deeper revelations and manifestations. There is great danger that sincere and established Christians shall get into darkness in seeking for the deeper fullness of the Holy Ghost by questioning whether they ever have received the

Holy Ghost. The gift of the Holy Spirit to the ordinary believer is not so much a special endowment for power for service as for union with Christ, cleansing from sin and equipment for our practical Christian life. This is given to every disciple who fully surrenders himself to God and may be received immediately by simple faith just as fully and completely as we receive Jesus Christ for forgiveness and justification in conversion. Do not, therefore, tear up the foundations of your peace, your holiness, your victory and your settled Christian experience, because you are seeking some larger blessing at your Father's hand, but, as the apostle so well says after his strenuous appeal for the upward calling and the highest Christian life, "Nevertheless, whereto we have already attained let us walk by that same rule, let us mind that same thing."

It is just the same as when the converted soul is seeking holiness and we caution it not to ignore the previous experiences of salvation in seeking for the higher blessing of sanctification. There is no better preparation for the deeper life than to be as our Salvation Army friends put it, "well saved." Even so there is no better preparation for the higher endowments of the Holy Ghost than to be settled and established in Christ Jesus and able to rear upon the secure foundation of the indwelling Christ the glorious superstructure of all the fullness of God.

Having thus cleared the way and escaped one of Satan's most subtle snares, let us next carefully inquire what is the distinction between this next experience and the baptism of the Spirit.

In a very important sense it is simply the enlarging, expanding and completing of that which has already begun. The Spirit in us as a wellspring of water springing up into everlasting life now becomes in its mighty overflow from the depths of our being "Rivers of living water." The pot of oil which we had before now fills all the vessels and becomes multiplied into a thousand channels of power and blessing. The sealing of the Spirit in Ephesians, chapter one, becomes the filling of the Spirit in Ephesians, chapter five.

But in another respect the later experience may be called an endowment, or clothing upon, with divine power. The three prepositions *with*, *in* and *on*, might appropriately describe the three experiences. The Spirit *with us* describes the condition of the converted, but yet unsanctified soul. The Spirit *in us* describes the experience of the consecrated and Spirit baptized Christian. The Spirit *on us* describes the yet higher manifestation of God in clothing us with power from on high for special ministry in the kingdom.

Or these manifestations may be considered as the gifts of the Spirit in distinction from the grace of the Spirit. The apostle refers to this in Hebrews ii.4, "God bearing them witness both with signs and wonders and gifts of the Holy Ghost, according to His own will." In the former rain at Pentecost and after, these gifts included visible tongues of flame upon the heads of the disciples, the power to speak in new tongues, and mighty manifestations of God's healing and miraculous power as well as the more quiet, yet not less valuable, endowments of wisdom, knowledge, faith and spiritual discernment. We may therefore, expect that, in the latter day manifestations of the Holy Spirit, all of these will reappear with equal, if not greater, power than that of the days of old. We are not to suppose that what we have seen in various instances during the past months in Christian and heathen lands is anything more than the sprinkling of the first drops of a mighty rain, and that we are to witness before the Lord's return, not only the tongues referred to in I. Corinthians xiv., which were unintelligible as a rule to the speaker and the hearer, but real missionary tongues like those of Pentecost through which the heathen world shall hear in their own languages "the wonderful works of God," and this perhaps on a scale whose vastness we have scarcely dreamed, thousands of missionaries going forth in one last mighty crusade from a united body of believers at home to bear swift witness of the crucified and coming Lord to all nations and then join hands around the world and welcome back our coming King.

Along with this we are surely justified in expecting the manifestation of God's miraculous power not only in many extraordinary healings, but in other physical and providential ways, and in such a manner as to reflect no personal glory on the instruments and compel an unbelieving world to recognize the authority of God's Word and the majesty of the name of Jesus.

Along with this we have a right to expect that there will be such a baptism upon the hearts of

Christians of the Spirit of Intercession that the command of the Lord Jesus shall be wholly fulfilled, "Pray ye the Lord of the harvest that He would thrust forth laborers into His harvest," and that God in answer to prayer will literally thrust forth through an extraordinary consecration of means and men such an army of missionary messengers as will at once give the Gospel to all unevangelized people and prepare the way on a stupendous scale for the immediate coming of the Lord.

Finally, the latter rain is to fall upon heathen lands. The promise is, "I will pour water upon him that is thirsty and floods upon the dry ground." The dry ground is the heathen soil of this benighted world. We may expect God to so break up the fallow ground of the awful indifference and hostility of the millions of the heathen world that there shall be response to the Gospel from all nations, worthy of the power of God, and the last promise of Joel as gloriously fulfilled as all the rest, "It shall come to pass that whosoever shall call upon the name of the Lord shall be saved, for in Mount Zion shall be deliverance and in the remnant even as many as the Lord our God shall call."

Beloved, is not this a prospect grand enough to stir our hearts, to inspire our faith, to stimulate our prayers and to call forth all the forces of our being to meet the supreme opportunity of our time?

Perhaps every one of these marvelous gifts is not intended for each disciple. But let each of us place ourselves in line, and awaiting God's command and tarrying for His promise we shall receive the enduement, the gift, the ministry best suited for us and be able to perform our part in that glorious completing of the Bride of the Lamb and the consummation of the kingdom of our Lord and Savior Jesus Christ.

Document No. 30 - A.B. Simpson: Spiritual Sanity (1907); taken from Living Truths 7 (April, 1907) pp. 191-196.

One of our public men recently remarked that the age was becoming hysterical and every little while society took some new spasm of political, social or commercial hysteria. Certainly the religious world is threatened with a swarm of hysterical excitements. One of these, Dowieism, has just passed with the death of its founder. Another, Theosophy, has also lost its chief leader, Colonel Olcott of India, and has probably begun to wane. For a time Hindooism threatened to rob a lot of silly Americans of their senses. Christian Science is the most widely distributed craze of the generation, but it appears to be facing a serious, if not a fatal crisis. Just now there is much danger that the special gifts of the Holy Spirit shall be travestied to such an extent that rational Christians shall be turned away from the truly supernatural and divine manifestations of the power of God through the fear on the counterfeit. A wholesale condemnation of all supernatural and unusual manifestations of the Spirit is neither just nor effectual for the correction of these evils. The counterfeit always implies the genuine and it is only as we recognize the true that we shall be able to discern the false, and guard the honest seeker from its imposition. Just as the only way to meet spiritualism and Christian Science is to recognize the true Scriptural doctrine of the Holy Ghost and divine healing, so in these later developments of spiritual gifts and workings, we must have the spirit of candor as well as the spirit of caution, and while detecting the spurious, not fail to recognize the true.

There is no doubt that the gifts of tongues, miracles and prophecy were included in the Pentecostal Baptism, and as there is only one church and one Christian age, these gifts belong to us today, and we may expect their occasional manifestations as the Holy Ghost is pleased to exercise them, according to His sovereign pleasure, as the Apostle says, "severally as He will." There is no doubt also that we may expect special manifestations of the Holy Spirit in unusual and supernatural ways, as the end draws near and the Lord's coming approaches. The prophecy of Joel distinctly intimates that these signs shall lead up to "that great and notable day of the Lord." But just as Simon and others tried to mimic and prostitute the Pentecostal power and just as the evil spirits tried to take part with the Lord Jesus in His earthly miracles, so Satan would love to discredit the work of God in our own day by turning it into burlesque and making it ridiculous in the sight of sober and thoughtful men.

Happily the New Testament has left us sufficient tests and marks of distinction to enable us to prove all things and to discern between the false and the true. The Lord Jesus never was undignified, spectacular or ridiculous in His personal bearing and His earthly ministry. The ancient prophetic portrait given of Him by Isaiah, "Behold my servant whom I uphold, mine elect in whom my soul delighteth; He shall not strive, nor cry, nor cause his voice to be heard in the street," was literally fulfilled in the majestic picture of His human life. Not once did He resort to the tricks of the stage performer to attract the public. The calm dignity and resistless power of His presence and all His work, were sufficient to advertise Him, and again and again, even when He sought retirement, "He could not be hid." Surely if the example of our Lord has any weight with respect to the bearing and the deportment of His servants, we shall find little encouragement in the Master's example for many of our modern methods of attracting the multitude and manifesting the power of the Spirit.

When we turn to the day of Pentecost, it is true that the first manifestations of the Holy Ghost were indeed startling and at first suggested to the astonished multitude that these people must be intoxicated. They were speaking with many tongues and the most vivid and extraordinary manifestations of the presence of God were certainly visible, but the Apostle Peter hastened to disclaim any mere natural excitement, and to say to the multitude how different this wonderful movement was from any mere excess of earthly stimulant, and indeed, even the Pentecostal tongues were in no sense disorderly, for every man heard in his own tongue some message which he was compelled to recognize as the work of God, and the whole effect of the demonstration as well as the

message of Peter was to produce the most solemn awe and profound conviction and lead to the most orderly and definite results in conviction of sin, conversion to God, and the public confession of the name of Jesus through the rite of Christian baptism. Indeed, it is distinctly stated in the later accounts of the Pentecostal Church that so far from extravagance and excess, their whole conduct was most beautiful and becoming, for it is added, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." It is especially noted here that they had favor with all the people. A little later it is stated that such an awe and solemnity rested upon the gatherings, that "none durst join themselves unto them," who were not truly of them. In the story of Stephen's martyrdom all the frenzy is on the part of his enemies, while he himself is calm and dignified, and with a majesty, like his Master's, he passes through the gates from martyrdom to the arms of Jesus.

One especial epistle in the New Testament was written for the purpose of correcting abuses in connection with the supernatural gifts and the work and worship of the church. This is the First Epistle of Paul to the Corinthians. It is to be noticed that the church to which it was addressed appears to have been more richly endowed with extraordinary spiritual gifts than any other, and at the same time to have been marked by greater faults, so that the possession of great gifts does not always involve great grace. In the very beginning Paul upbraids them with their divisions and strifes, and later denounces their unrighteousness, their spirit of going to law with one another, and their gross immoralities, worst of all the excusing of these things, and the failure to deal with them in righteous discipline.

Again he directs his strongest arguments to establish the true balance of spiritual endowments and to show them that the most valuable operations of the Holy Spirit are not those that are most showy and excite the greatest wonder. Among all the gifts of the Spirit he exalts prophecy to the highest place, because it is the most useful for edifying; and above all these gifts, even including prophecy, he exalts the grace of love as the queen of all gifts and graces, and the very crown of the bride of the Lamb. Even miracles he places below the ministry of the word, and the very last on the list are the gifts of tongues and the interpretation of tongues.

Further he insists that the supreme law which should govern the use of spiritual gifts is the principle of edification, and, he declares, that although he could speak with more tongues than all of them, he would rather speak one word to edification in a familiar tongue than ten thousand words in an unknown tongue.

Again, he appeals for order, decorum and propriety in all their assemblies and warns them against such scenes of confusion and wild fire as might easily occur through many persons speaking aloud at one time and in many languages, and "should one come in of those that are unlearned or unbelievers, will he not say ye are mad?" A little later he adds, "Let all things be done decently and in order." In another epistle, speaking of our conduct before the world, he says, "That he who in these things pleaseth God is accepted of God and approved of men." The New Testament never taught the ministers and people of Christ to offend public taste by defying the accepted standards of society. Probably this is one of the chief reasons why women were enjoined to wear their heads covered and observe modest silence in the public assemblies, because according to social customs "it was a shame" for them to act differently. There is a certain deference due to public opinion which a true Christian lady or gentleman will always show, and which constitutes our Christian influence with our fellow men to a certain degree. This is not at all interfering with perfect liberty in the assemblies of Christ's people, and each one taking a proper part, for he distinctly says in I. Corinthians xiv. 26, "When ye come together, let every one of you have a psalm, have a doctrine, have a tongue, have a revelation, have an interpretation. Let all things be done unto edifying." This allows perfect freedom and fellowship, but at the same time demands perfect order, for should two brothers be moved at the same time, let the one be silent while the other speaks.

And then he adds a very striking statement which illuminates the whole subject of the Spirit's guidance, and His relation to our individual minds: "For the spirits of the prophets are subject to the

prophets.” (I. Cor. Xiv. 32.) This clearly means that the Holy Spirit does not overrule our individual judgment and carry us off our feet in wild and reckless incoherency, but He holds His messages subject to our sanctified judgment and will, and permits us to act as rational and responsible beings, speaking or keeping silence as may seem to us most unto edification.

This teaching bears very distinctly upon some of the ideas we often hear expressed about abandoning ourselves to God. God does not ask us to give up our sanity and to become mere passive subjects of hypnotic influences, either from Himself or any other being. He has given to us our own rational nature and He acts in harmony with it. If we give ourselves up to spells and influences, irrespective of our judgment or reason, we are just as likely to be taken possession of by evil spirits as by good. This is the very way in which the trance medium in clairvoyance and spiritualism becomes possessed with the spirit of Satan. This has sometimes been resorted to in what is known as trance-evangelism, and we have seen some of the fearful victims of this delusion. It is right to wait upon God for the fullness of His blessing, it is right to wait with an open heart and a listening ear, but God will never blame us for vigilance in proving the spirits and “discerning things that differ.” If He has anything to say to us He will give us ample time to be sure that He is saying it. The Spirit of Christ is “the spirit of love, and power and of a sound mind.”

In these days when the forces of heaven and hell are so intensely active, let us seek from God that gift which is of such practical value, the Spirit of discernment. We are raising no question about the reality of the gift of tongues as one of the manifestations of the Holy Spirit in the Christian age.

Our warning is against the danger of exaggerating it, of seeking it for its own sake rather than seeking the Spirit Himself, and of exercising it in an extravagant and unscriptural way to the dishonor of Christ, the disorder of His work and the division of His people. We appeal for the spirit of sanity as well as the spirit of power.

It has been well said, that the element of proportion is indispensable, both in natural and spiritual things. The atmosphere we breathe depends for its wholesomeness upon the exact proportions in which the different constituents are mingled in the air. A little more carbon, a little more hydrogen, or a little more oxygen, would bring death in a single instant to the whole human race. It is because these elements are so perfectly mingled that the air we breathe brings life and wholesomeness. It is precisely so with the gifts of the Spirit. The spirit of love alone will make us sentimental, unless it is mixed with power and wisdom. The spirit of wisdom alone will make us cold and hard, unless it is mixed with love. The spirit of power alone will run all the trains off the track, unless wisdom stands at the engine and directs the way. We have all seen Christian workers who suffered from such deformities and disproportions. God give us the blended fullness of the blessed Holy Ghost, the holy tact of the Master, who “increased in wisdom and in favor with God and men,” and “the spirit of love, and of power, and of a sound mind.”

Document No. 31 - Mary B. Mullen: A New Experience (1907); taken from The Christian and Missionary Alliance 29 (Oct. 5, 1907), p. 17.

A New Experience
By Mary B. Mullen
(Published by request.)

While in Africa, I had longed for a deeper death, and an experience where the power of God would be manifested in my life, because I realized in the presence of heathenism I did not have this power, even though His presence was so real. This desire deepened, and the death deepened, until I could say in a new way”

“I am crucified with Jesus, and the cross has set me free,
I have risen again with Jesus and He lives and reigns with me.”

This went on until my desire to glorify Him and deny self was so great that I hated the sound of my own footsteps and voice, and I often felt like asking pardon that I existed at all. I so desired to be out of the way and let Christ be all and in all.

About this time we had an especial season of waiting upon the Lord for a deeper revelation of Himself, and one night after retiring was in communion with the Lord, and His presence was more real than the presence of the friend who was in the bed with me. It seemed as if a strong hand passed like a fluttering dove from my head down, and was felt in every part of my being. This was followed by an unspeakable joy and holy laughter. This was the beginning of a school in which I soon learned that the Holy Spirit wanted to have full control of my body in a new way, as well as my soul and spirit. After I understood that it was Him, I said, “Lord, I am willing to fall over, or do anything ridiculous, if Thou canst be glorified in that.” Soon after this I realized He had really subdued me and the baptism came. I sat down to write some letters, and after writing for some time my hand trembled gently, as if a tender mother had taken hold of it and said, “Lay the pen down, sit down and talk with me.” The presence of the power of God was unspeakably real in the room, and as I sat by the bed the Holy Spirit gently began to move my body, as if I was taking physical culture, and then voice culture, and after about an hour I felt led to lie down on the bed, then I remembered that I had criticized other people for sitting or lying down to pray, however, the blood covered, and the Spirit continued to work in my body, and the joy of the Lord flooded my entire being, until it seemed I could not stay in this world. Then the Spirit seemed to say, “Now I am ready for the tongue,” and I said, “Lord, I covet the best gifts, please answer my prayer for love, wisdom and power to intercede for others.” This seemed to check the outpouring of the Spirit, and I said, “Lord, if you want my tongue to speak an unknown language, take it, take it, and the third “take it” was spoken in another language, and for a few minutes I talked to Him in a tongue unknown, and then He seemed to say, “You have wanted to pray, now begin.” I began to pray at Jerusalem, and for the first time in my life I felt my prayer was fully satisfying His heart, because it seemed like the travail of His own soul. I seemed to be in Jerusalem, suffering and praying as in His very stead. When it seemed my heart was poured out for Jerusalem, I began the usual round of prayer at Japan, China, Tibet, India, and so on, and as I prayed the language changed as I prayed for the different places. When I came to Africa I began at the north and when I reached the country in which I had labored, I found I had the languages of all the tribes that I knew there, then I supposed He had been giving me the language of all the people for whom I had been praying. Whether or not, it was a language that satisfied His heart in the travail of His own soul. Knowing the confusion, in these days, that comes through speaking in tongues, it seemed best to me to let no one know that He has given me this gift, because Paul said, “the unknown tongue is to speak to yourself and God, except there be interpretation.” But one morning as a few of us were together in prayer for a suffering one, I could not refrain from praying in tongues without grieving the Spirit, and the friends then knew the Lord had given me this gift. Prior to this I had felt led to tell Mr. Simpson all about my experiences, and after this last manifestation I still felt I must tell Mr. Simpson before I told any one else. With this thought came a flood of

temptation. I was tempted to pray in public in these different languages, but I knew this was not of God, as I tried the spirits, because underneath was a secret temptation to let the people know of the gift He had given me. As I thought of talking to Mr. Simpson about it, I was tempted to believe he would put me down as a fanatic and have no more confidence in me. But this voice was so gruff and different from the gentle voice of the Holy Spirit that I soon understood it was a temptation from the evil one, and He gave the victory.

This is a feeble effort. It is far beyond the power of pen to describe or tongue to express the unspeakable joy that comes from Himself as He perfectly subdues and endues. But as never before I see the need of the knowledge of the word. It is the "Man of Counsel," while the blood covers and He leads on from glory to glory.

Document No. 32 - R.A. Jaffray: "Speaking in Tongues" - Some Words of Kindly Counsel (1909); taken from The Christian and Missionary Alliance 31 (March 13, 1909), pp. 395,396,406.

The writer with a full, glad heart praises the Lord for the outpouring of His Spirit in the South China Mission of the Christian and Missionary Alliance and for his personal share in that time of refreshing. In a quiet Saturday night meeting the Spirit fell upon His children and many "spoke in tongues as the Spirit gave them utterance." Personally I have never received such a spiritual uplift as when, a year ago last October, I received this blessed Baptism and spoke in tongues. The anointing then received "abideth" unto this day. There are a few of the many benefits that I would mention:

- (1) A deeper love for, and understanding of, the Word of God than ever before.
- (2) A knowledge of my utter strengthlessness and of the power of the Name and the Blood of Jesus in prayer as never before.
- (3) An unction in witnessing and preaching greater than ever before. (Unction is needed more than eloquence.)
- (4) A control of the "unruly member" in daily life since the Lord took peculiar charge of my tongue.
- (5) A clearer understanding of the mighty workings of the Holy Spirit and of evil spirits, in these last days of the present Age.

It is generally admitted that as we draw near to the close of the Age, and the Coming of the Lord Jesus, that in answer to the many prayers of God's people, the Spirit will revive the Church to some extent and restore to her the long lost Gifts of the Apostolic Age. Therefore all over the Christian world there has been a spirit of prayer for Revival. Now that the Lord has answered prayer and the work begun, many fail to recognize the movement as of God because it does not correspond with what they had expected and hoped for. That the enemy has come in at the same time with his subtle counterfeit and imitation to delude and, if it were possible, deceive the very elect, cannot be denied. And that he has succeeded in deceiving many of God's dear children cannot be denied. But this deception is twofold:

(1) Some are deceived into the error that all supernatural manifestation is of God, and so are easily led off into extravagances and fanaticism and thus bring much dishonor on the work and the Name of the Lord.

(2) Others equally deceived and misled declare that the whole movement is of the devil. They have seen some things that were not of God and therefore conclude that the whole thing is from below.

It is very easy to thus declare radically for or against; and Satan is well pleased if in any way he can mimic the work of the Holy Spirit and to cause the child of God to either call his work God's or God's work his. It matters little to him whether you call it all of God or all of the devil so long as you confound the workings of the two spirits. It is no new tactic of the enemy to imitate the work of God. He has always been a faithful attendant at all good Holy Ghost Revival. So it is wrong to go to extremes and not be watchful and fall into fanaticism, etc., but it is equally wrong and sinful to only see the evil in this latter day movement and to be so rigid and opposed that we fail to enter into what God has for His people in these last days. From what I have heard some opposers say I fear that had they been present on the Day of Pentecost they might have judged the demonstrations and manifestations of that wonderful day were the works of the devil, too. Some on that day not only were "amazed" and "in doubt," but on account of the unusual actions of the Spirit-filled disciples mockingly said, "These men are full of new wine." There is a great danger, too, of fearing the works of the devil to such an extent that we shall lose all courage to seek earnestly for the true and full endowment of the Spirit for which our souls hunger. I have met some who are so prejudiced on account of what they have seen that they say they have no desire to ever speak in tongues, forgetting that "tongues" is one of the "gifts of the Spirit." Let us not allow the enemy so to drive us away from, and cheat us out of, the real blessings of the Spirit because he has counterfeited in some

cases "the gift of tongues." We have no business to be afraid of evil spirits, for He has given us "power over all the power of the enemy," and He can give supernatural discernment of spirits.

Again, let us consider a few of the danger lines in connection with this movement. That it is accompanied with some of the most subtle dangers is not surprising. Every leader and seeker in such meetings should be willing to be warned, for almost all the teaching that the Apostle Paul gives us in I. Corinthians on these lines is called forth in the way of warnings to the Corinthian Christians because of the abuse of this gift of tongues. There is no word that ought to be more before us in connection with these meetings than the word WATCH. Jesus said, "What I say unto you, I say unto all - WATCH." Satan is going about as an "angel of light" mimicking the works of God. He does not appear as a red monster with horns and forked tail and cloven foot. Well did the old Scotch saint say, pointing to such a picture of Satan, "You devil would never tempt me." He comes in such subtle likeness to the Holy Spirit that it is impossible for any natural wisdom to discern. Perhaps, too, it is true, that of all gifts of the Spirit there is no other that is easier for the enemy to counterfeit than the gift of tongues. It has often been said that coming toward the end of the list in I. Corinthians it may be considered one of the least important. But it should never be forgotten that while last in the Epistle it is the first in order of experience in the Acts. May it not be that the Spirit usually gives the "tongues" first to test us and see whether or not we may be trusted with greater gifts of the Spirit which may be indeed of more value in the Christian ministry. There may be this reason also, that if the Spirit can get hold of a man's tongue He has what corresponds, according to James, to the bit in the horse's mouth and the rudder of the ship, and so in turn the whole body may be bridled by the Spirit of God.

Now, while I have said that it may be that the Spirit usually gives the sign of speaking in tongues first, as was generally the case in the records of the Acts, yet I do not at all hold that "speaking in an unknown tongue" is the evidence or sign of the Baptism of the Spirit. On the contrary, I believe that the teaching of this doctrine, so unfounded in Scripture, in connection with this movement, has done more harm than can be estimated. If it were true, surely Paul would have given in his Epistles at least one clear statement to that effect in connection with all his teaching on the Spirit. On the other hand he says clearly that "Tongues are for a sign, NOT to them that believe." (I. Cor. XIV. 22.) Some of our missionaries who were most wonderfully baptized and most profoundly blessed in the time of refreshing referred to above, never spoke a word in an unknown tongue, though their mouths were filled with singing in their native language.

There is a subtle danger of attaching too much importance to supernatural utterances and interpretations of tongues, considering that they are the very infallible Word of the Spirit of God. It is easy to say, "The Spirit says," etc. "The Lord told me so and so" when it is quite possible that it is a matter of our self-willfulness. The Apostle Paul did not accept such leadings given through the utterances of others as the infallible will of the Lord for him. (See Acts 21.) Some would make the prophets of the Lord mere fortune-tellers. No, the Lord is able to lead each child of His in a plain path by His own Sure Written Word. How sad it is that some have found this message in the tongue to take the place of the Word of God, when it ought to inspire to a deeper love and reverence and obedience to that precious Book of Books. Tongues shall cease (I. Cor. XIII. 8), but the Word of the Lord endureth forever (I. Pet. I. 25).

Another sad effect that is very noticeable sometimes as a result of this movement is "schism in the body." The restoring of the gifts ought to bring about unity. This division is often caused by those who speak in tongues withdrawing themselves apart from the others, considering themselves "more holy" than others and constituting themselves a sacred, select few and meeting together for the purpose of "speaking in tongues" (I. Cor. XIII. 4, 5). One of Paul's chief messages to this Corinthian Church was that Christ was not divided and that His people should be one. (See Chap. 1.) Personally, I always fear that prolonged, special, waiting meetings, if not very guardedly and wisely conducted are often a good opportunity for Satan to work and may be productive of evil more than of good. Of course when the Spirit of the Lord falls upon the people as was the case at Pentecost and in Acts 10 and 19, then crudities and unusual manifestations can hardly be avoided. When sinners cry

out under conviction, or in the first stages, the people act as though full of new wine, these things for the time being may be allowable, but such ought not to be encouraged after the first gust of Pentecostal wind has passed. It is very noticeable that men as a rule love to talk and talk loudly and hear themselves talk and many seem to enjoy a noise, but let us be exceedingly careful lest this is not after all a fleshly enjoyment, or at least, that a good deal of the flesh is intermingled. Is it not possible that after all Self is exalted a good deal more than Christ in such stormy meetings (I. Kings xix. 11, 12). God dwells in utter stillness and “a meek and a quiet spirit is in the sight of God of great price”; “Love doth not behave itself unseemly” (I. Cor. Xiii. 5). Let us not be like the old soldier that snored so loudly that he drew on the fire of the enemy. I confess I have been in some meetings that reminded me more of “O Baal hear us!” and “sounding brass and tinkling cymbal” than anything else (I Cor. Xiii. 1). There is a danger of some playing with the gift of tongues as a child with a new toy, and judging from the context it is possible that it is this very thing to which Paul refers in I. Cor. xiv. 19 and 20: “Yet in the Church I had rather speak five words with my understanding that with my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.”

The Apostle lays down certain clearly defined Rules and Regulations as to the Order in the regular Church meetings in I. Cor. 14:

- (1) Only two, or at most three, are to speak in a meeting in a tongue.
 - (2) These are to speak one at a time or “by course.”
 - (3) They must have an interpreter and if there is none they should not speak in the Church.
- (See I. Cor. xiv. 27,28 and 33,39 and 40.) “Forbid not to speak in tongues. Let all things be done decently and in order.”

May I say that in the work in South China, by the blessing of God, these Rules of the Apostle were made a great blessing. Without using harsh force, but by prayer and teaching, a meeting has been saved from confusion and the loss of edifying and inspiring messages in tongues and interpretation by observing the rule to speak by course. When the season of special outpouring of the Spirit had passed; when, as it were, the wind had ceased to blow, we all felt that it was the right thing to settle down to our regular work in the schools and in the Church again and let the Spirit lead us to future manifestations of a special character. Furthermore, all of the brethren and sisters who had spoken in tongues felt instinctively that from that time on they were to use the tongue the Lord had given in private prayer and intercession. This we felt was according to the Scriptures. (See I. Cor. xiv. 2, 4, 28, 29 and 28.) I might say that more than once we felt to read before the whole congregation chapters xii. 13 and 14 of I. Corinthians.

One lamentable lack in connection with this outpouring of the Holy Spirit has been the spirit of evangelism. Divine unction bestowed on a child of God should lead that one out to seek and save the lost as Jesus did. What we longed for in the South China work was that the Spirit of conviction would fall upon the heathen and that many souls would be saved as a result of the baptism. In this we were, for the present at least, disappointed. Perhaps the Lord wanted to prepare His own vessels first so that we might the more effectually witness for Him in power afterwards. So it has proven to be, at least in some small measure. Since the special meetings referred to, there has been more fruit gathered for the Lord than ever before in a given time, and we are confidently looking to the Lord that He will soon send another mighty wave that will sweep into the Kingdom many precious souls. But to gather together in small, select meetings and merely enjoy our blessing selfishly and seek for more is surely not God's plan. Let us go out and compel the lost to come in.

Again, it has been a great grief to my soul to find some who have received this baptism, backsliding in their missionary zeal. O if Pentecost means anything, dear brother, does it not mean witnessing? And it is witnessing the Gospel to the uttermost part of the world. That we should be so taken up with Pentecost, with a gift of God, with an unknown tongue, that we should fail of our duty in the work of the evangelization of the world is a sad inconsistency indeed. Such a baptism ought to fill our hearts with love for the lost heathen and cause us to pour out our souls in prayer as never before for the perishing, and cause us to give with more earnest self-sacrifice than we have ever done before.

Then there are some who have taken up with independent missionaries in connection with this movement. A considerable number of young men and women have thought that they had a call to some foreign field and that the Lord had given them the Chinese or Japanese tongue. Without attempting to test or prove the tongue, they have gone forth to the heathen shore and so far as I have ever heard not one of these have been able to speak to the people in the native language. This is not to be wondered at, for we find in the Word of God no such precedent, no such promise, no such use of the "gift of tongues" mentioned. Such dear ones have been sadly misled and have either had to return home a failure or have in some cases become a burden and a hindrance on some good missionary on the field. What dishonor such mistakes bring on the Lord's cause and on this Movement of the Spirit! But not only have the men and women who have gone forth in this way been deceived, but also a host of others, who have stood back of them and supported them with their money, have been misled. They have given their money to a foolish cause and the enemy has laughed as the money has been lost to the Missionary Society that they had been accustomed to give it to.

Finally, I desire to say a few things about I. Cor. xiv. 32: "The spirits of the prophets are subject to the prophets." Only those who have been present and in the spirit of full sympathy with such wonderful meetings can know what power there is present upon those concerned. The very air seems charged with supernaturalism and the atmosphere is spiritual, and wonderful and blessed things are taking place all about one so that the tendency is that the "rushing mighty wind" would cause one to lose one's balance as it were. Some of us who were glad indeed when the wind blew, were glad also when the lull came, so that we could, as it were, get our bearings again. It is very easy for one who has had no such experience to coldly criticize one's actions who is under the power, but he knows nothing of what it means till he has himself realized the power of God. With such marvelous manifestations of the power of God on every side one becomes fearful even of his own thoughts lest he be guilty of a doubt or be a hindrance to the work of the Spirit. And here is just where the danger lies and where the enemy comes in to misguide. Through fear lest we doubt, our judgment and reason is withdrawn, and the result sometimes is that we may do and say things that under ordinary circumstances we would not deem proper. But here is where we need to remember that the spirit of the prophet is subject to the prophet and the Lord never wants us under the power of the Spirit to abandon our judgment or personal control of ourselves; we must ever be masters of our own minds before and in the Lord. This absolute abandonment of one's self gives the evil spirits an opportunity that they ever avail themselves of. The work that originally is of God may soon be spoiled by the intrusion of false and lying spirits imitating and counterfeiting the work of the Holy Spirit so as to deceive, if it were possible, the very elect. The air is full of voices and it is impossible, in the natural wisdom of man, to discern the spirits. Only by a God-given, supernatural instinct, only by "trying the spirits" in the Scriptural way may we be saved from evil influences that fill the "air" in these last days. In order to try a spirit it is necessary that one be separated from and not in any sense under the influence of that spirit at the time of the trial. (Cf. John iv. 1-3.) It is no light or trifling thing thus to come into the very presence of supernatural beings - "wicked spirits in high places," and meet them in the Name of Jesus of Nazareth, but it is something that I am persuaded the child of God has to learn in these last days of this dispensation. As the coming of the Lord draweth nigh, the wicked spirits of the "air" are, as it were, being forced down nearer the earth and this will continue more and more till when the Lord will have really come in person in the air for His saints, then Satan with all his host will have come to take up their abode on the earth for the tribulation period. Therefore it is for the man of God to be clothed upon as never before in these last days with the very power of God and to receive from the Lord the Gifts of the Spirit so that in the evil day he shall be able to stand. In one's own name one may well fear to stand. Any who have had experiences on these lines will know what I mean when I say that there has been a great temptation to fear the power of evil spirits.

Personally I have seen so much subtle counterfeit and the deep devices of wicked spirits, which came at first as angels of light and finally sought to lead God's holy children away into actual sin, that I found myself becoming afraid of the power of the devil to such an extent that I was drawing back and had not the courage to press forward and seek for a fuller endowment of power from on high. But,

beloved, we have no business to fear the enemy. He is a conquered foe and Jesus has given us power over all the power of the enemy and He can so fill and empower us that we shall be as the Apostles of old, "able ministers of the New Covenant" and "abound unto every good work." It is not sufficient to say, "O the Lord will take care of His own dear children. He will not suffer then to be deceived," etc. It is a day when all need to WATCH and so be covered with the precious Blood of Jesus and so clothed upon by the Holy Spirit with power that we shall not only be able to stand in the evil day, but to go forth in the service of the Master conquering and to conquer.

Document No. 33 - John Salmon: *My Enduement* (1907); taken from The Christian and Missionary Alliance 29 (October 26, 1907), pp. 54, 55.

MY ENDUEMENT

By John Salmon

Twenty-one years ago this month I attended a convention on the deeper life in New York in Rev. A.B. Simpson's Tabernacle. During the meetings there was an all-night of prayer which to me was a memorable occasion. At that prayer meeting there came to me a deep conviction that I needed a baptism with the Holy Ghost to fit me for service in my pastoral work. A few days after my return to my home in Toronto God graciously granted me the desire of my heart by filling me with the Holy Spirit in a remarkable way, into the details of which I will not now enter; but simply state that in the course of time I found that the same power was not so manifest in my labors as had been in former years.

During the convention last June in Toronto God showed me two points in my life that required altering. I at once determined to make the alteration, and set apart a day of fasting and prayer in accordance with the command of God to me. At this time Mrs. Murray, from Scotland, was holding a series of meetings in my own mission. She had been a missionary in Palestine for a number of years. She had some months ago received a baptism of the Spirit and the gift of tongues. While engaged in prayer at one of her meetings and kneeling in a lowly attitude there appeared to me like a sea of glory coming toward me, but just before it reached to where I was kneeling there came a black cloud between it and me. Then God gave me a view of dark Calvary. I seemed to see Jesus laid in his tomb as the bleeding victim taken down from the cross. Then there came an overwhelming sense of my own sinfulness, as if someone had said to me: "John Salmon, your sins brought your Savior to that cruel death on the cross." I never before seemed to realize such a degree of blood guiltiness on my part in having Jesus Christ crucified for me and I felt as if I would like to lie down in that grave beside that dear Friend who died on account of my sins having been committed against a holy and righteous God, my best Friend.

A few days after that in the same place God gave me another vision of Jesus Christ my adorable Savior. While engaged in silent prayer there appeared a curtain before me which was slowly drawn aside, when lo! The Lord Jesus appeared with a crown of gold on His head and arrayed in priestly robes holding in His two hands a basin. He moved towards me and my wonder was what that basin contained. Before I was aware of it He emptied its contents on my head. I was covered all over with a substance resembling a fleecy white cloud. The moment it touched my head I shook and trembled for some time with great force. The one thought occupying my mind just then was the wonderful condescension of my Lord in giving me such a view of Himself and of His kindness in putting this unction of glory on my head, whose sweet fragrance still abides with me.

Three weeks after this I went to the Beulah Park Convention in August. There at an all-night of prayer I received another gracious visitation of the wonderful power of the Holy Spirit. About three o'clock in the morning one said to me that we had better retire to rest. I replied to the effect that I would remain until four o'clock. Shortly after that a power came upon me as I was bended lowly in prayer and praise, and straightened me upright and in this attitude I continued for a length of time repeating over and over again: "Glory to Jesus, Glory to Jesus," till by and by I got down on the straw covering the ground of the Tabernacle. There I remained conscious all the time, but shaking a good deal and uttering a few words in a tongue to me unknown. Sometime afterwards I asked my precious Lord what the difference was between the unction on my head and the remarkable power manifested at Beulah Park, Ohio. He graciously replied: "The power was your enduement; the latter I authenticated it." I said, "All right, Lord; I am satisfied." Yes, I am satisfied - not with myself - but with my exalted and glorified and condescending Master, the Lord Jesus Christ, and can exclaim with Thomas, "My Lord and my God. October 11, 1907

Document No. 34 - David W. Myland: excerpt from The Latter Rain Pentecost (1910); taken from J. Kevin Butcher, "The Holiness and Pentecostal Labors of David Wesley Myland 1890-1918." Unpublished M.Th. thesis, Dallas Theological Seminary, 1983, pp. 70-71; cf. David Wesley Myland, The Latter Rain Pentecost. Second edition, Chicago, Ill.: The Evangel Publishing House, 1910, P. 175.

Finally on 3 November 1906, the twenty-first day after the accident, Myland delivered an apparent ultimatum to God concerning both his physical health and correct understanding of Pentecost. Fearing he would be dead by morning unless God answered his prayers, Myland asked the Lord to do three things: to confirm whether the first healing he had had some seventeen years earlier was the beginning of a Pentecostal experience and if it was to deliver the "residue" to him that night, to further teach him concerning Pentecost as a whole, and to heal his body completely. In Myland's own words is a description of the experience that followed his requests:

'I lifted up my eyes and looked, and beheld a certain man' just as John had at Patmos. In that hour I saw the Lord Jesus. . . away up in glory and in the midst of a great multitude. A great orchestra was before me and a great chorus of singers, and they were singing wonderful music. I could see Him on a glorious pedestal with a beautiful baton. . . Presently . . . He turned around so gracefully to me and looked at me and said, "Well my child, what would you like to have? And I said, 'Oh Lord, I would like to join your choir,' and then I seemed to tremble at what I had said, 'join that choir'! He turned and looked toward the choir and then at me and said, 'My child, you may,' and then all the strength left me, and I said 'Well I can't now, I wouldn't dare.' But He made a motion to me with His baton, and it seemed I was lifted right up and was set down in the choir. I began to sing with them a little and what do you suppose? I was singing the 'latter rain' song in tongues . . . They all seemed to join in with me, and after it was all over they sang another great chorus. I listened and the great Leader, my glorified Christ, motioned to me and I sat down . . . [Soon] I found myself singing also. The glory died away and I came to myself singing in 'tongues.'

Document No. 35 - A.B. Simpson: Nyack Diary (1907-1916); taken from CBC/CTS archives.

May 1907 While preaching on Daniel, it came to me, like him, to set apart a time for prayer and fasting that God would specially bless the work entrusted to me and give me a special anointing of the Holy Ghost. I was the more led to do this in view of the approaching Council, May 29, and the special movement of the Holy Spirit abroad today, that God would show His will about it, and give to me all He has for me - and also for the work.

After one week of waiting on God I could not stop, but continued two, three, and up to the Council, and indeed with slight interruptions ever since.

I noted first a quiet but real quickening in my own soul, and great blessing in the Council. God kept us united, and at the close manifested Himself in some of the meetings in a very unusual way. There were several cases of the Gift of Tongues and other extraordinary manifestations, some of which were certainly genuine, while others appeared to partake somewhat of the individual peculiarities and eccentricities of the subjects; so that I saw not only the working of the Spirit, but also a very distinct human element, not always edifying or profitable. And God led me to discern and hold quietly to the divine order for the gifts of the Spirit in I Cor. 12-14. At the same time I could not question the reality of the gifts, and I was led to pray much about it and for God's highest will and glory in connection with it.

June 1907 While attending the Ind. (?) Convention, on Saturday night, June 15, I was much in prayer and was reminded of God's meeting with me in this place in a remarkable way in 1881 and before and giving me a special message in 2 Kings 13:18-19. I again claimed it, and with it all His best will for me. I smote with all the arrows and asked in faith that nothing less than His perfect and mighty fullness might come into my life, and so testified on Sabbath morning, June 16 in the meeting.

I had come to this Conv. With much concern for the unity of our work. It was the first of the summer conventions and in a sense a sort of earnest of the others. The work here had been much split over the Tongues, and I had prayed much about it. God answered graciously and gave much blessing.

July 28 Sunday On the closing Saturday of the Nyack Convention I received, as I united in the aftermeeting a distinct touch of the mighty power of the Holy Spirit - a kind of breaking through, accompanied by a sense of awe and a lighting up through my inmost being and I all broken open. I welcomed it and felt disappointed when the meeting was abruptly closed by the leader, for I was conscious of a peculiar power resting upon us all and continuing to fill me. I carried it home with me, and for several days the deep sense remained as a sort of "weight of love," in addition to the ordinary and quiet sense of God I have felt so long.

August 9 Friday On this Friday afternoon I retired, as I have done for so many years, to the place in the woods where God healed me in August 1881 and renewed my covenant of healing again as I have done every year since. At the same time I pressed upon Him a new claim for a Mighty Baptism of the Holy Ghost in His complete Pentecostal fullness embracing all the gifts and graces of the Spirit for my special need at this time and for the new conditions and needs of my life and

work. He met me as I lay upon my face before Him with a distinct illumination, and then as the Presence began to fade and I cried out to Him to stay, He bade me believe and take it all by simple faith as I had taken my healing 26 years before. I did so, and was enabled definitely to believe and claim it all and rest in Him.

Then He gave me distinctly Is. 49:8, "In an acceptable time have I heard thee, &c."; also Acts 1:5, "Ye shall be baptized with the Holy Ghost not many days hence." I knew that I had been baptized with the Holy Ghost before but I was made to understand that God had a deeper and fuller baptism for me and all that day and evening I was as sure of the Coming of His Spirit to me in great power as if I had already received the most wonderful manifestation of His presence.

I was accustomed at O. Orchard to spend many hours every night waiting upon Him and praying about the meetings, and He often rested upon me in mighty realization and wondrously guided and blessed the work, but I felt there was MORE.

Aug. 22 While waiting on God on my lawn at night as I have often done this summer, I had a special season of mighty prayer, in which God revealed
Thursday to me the NAME of JESUS in special power and enabled me to plead it within the veil for an hour or more until it seemed to bear down every barrier and to command all that I could ask. He also let me plead at great length Jer. 33:3 in the fullness of its meaning as God saw it, and to ask for "great and mighty things which I KNEW NOT." An utterly new revelation of His power and glory. He has let me know something of Himself, and for 26 years Christ has been in my bodily senses and members, but He has much more.

Aug. 28 While waiting upon the Lord on my verandah, late at night, I ventured to ask Him for a special token of His giving me Matt. 6:17-18 and soon
Wed. after He did give it in the form I had asked, viz., a very mighty and continued resting of the Spirit down upon my body until it was almost overpowering and continued during much of the night. I accepted it and told Him I would take the promise in simple faith and not hesitate to believe that it was all for me. I had been timid at times about dictating to the Holy Spirit who is sovereign in the bestowal of His gifts, but now I fully take all that is promised in HIS NAME.

Aug. 23,27, Three remarkable seasons of prayer, fellowship, & blessing and Phil. 3 given afterwards at
30-Tuesday night in a most marked way so that I was
Thursday compelled to give up my previous message for the following Sabbath
Friday and take this for the following Sabbaths, Sept. 1, 8. Again Sept. 3, 4, 5, after much conflict, great deliverance and rest given and clear light.

One afternoon it seemed as if heaven was opened and I was permitted to see myself seated with Christ in the heavenlies within the veil and having the right to use His Name in victorious faith and prayer even as He. I can never forget this sense of "the heavenlies" and my place of right and power and acceptance there. Eph. I II.

Sept. 5 Today the words Zech. 9:12 were distinctly given. The stronghold in the Name of Jesus and the power of the Holy Ghost. Lord show me
Thursday what the "Double" means, all Thy estimate of it, the Double portion of the Spirit. Double all Thou hast ever done for me. Give me Elisha's blessing, the first born's portion - all Thy gifts and all Thy graces.

At night in my quiet sanctuary God came, and after a great conflict gave me a great deliverance and perfect rest and blessing.

Today and tomorrow set apart in fasting and prayer and wholly given up to God in waiting upon Him as far as other duties allowed.

- Sept. 6 As I continued waiting on God today and spending the forenoon in the woods, God gave me clearly Acts 12:16, "Peter continued knocking."
Friday It has meant much to me. God would keep me still knocking. It is the third degree of prayer - the prayer that overcomes and opens. Along with it goes closely Ps. 123 and Is. 62:1, with the same lesson, in evening prayer. Later in the evening there came such a resting down of God's power for an hour or more at Prayer.
- Sept. 8 Sabbath preached Ph. III and on way have such a revelation of Christ as I read last chapter of Luke & John & Rev. I, IV-VIII. The Lamb. To
Sunday think that He, amid the glories of the Throne, should so come to me!!
- Sept. 9 Left today for a few days quiet in Hamilton where I was ordained 48 years ago, September 12.
Monday
- Sept. 13 Am giving these days to wait on God and asking Him to meet me and ordain me anew. He gave me today distinctly Nahum 1/15 for this
Thursday season and I am claiming it. Also Jno. 15/16 and 17/23. I go to wait on Him for all. On the way He woke me on the train at night for an hour of prayer and as I pleaded the Name of Jesus within the veil there was such a giving way of the barriers and such a coming in of God. Praise to His Holy Name!
- Sept. 10 Arrived in Hamilton, spent the afternoon on my face in deep prayer in the Spirit. The Lord Tuesday gave me Joel 2/26-8 for these days of waiting.
- Sept. 12 Spent yesterday much in prayer and today wholly in fasting and prayer. Ordination anniversary — The Lord provided an altar - Left a Memorial
Thursday Stone of record. God's eye will be upon it always. "Covt. - Witness Pent. HSP Anniversary. God" —
- At 3-5 special service in memory 1865. Asked God to accept my offering and ordain me anew. The Spirit came with a baptism of holy laughter for an hour or more and I am waiting for all He has yet to give and manifest.
- Sept. 13 Awoke with deep burden of prayer, especially for M. The anniversary of much blessing in a season of prayer for her at 10-11 and a baptism of
Friday divine love and power. In the afternoon and evening a new burden came over me and as I prayed a general heal, a distinct sense of warmth - at times a penetrating fire - filled my whole body. I would have called it fever but God showed me most plainly that it was the Holy Ghost. It continued for about 6 hours even when I was not praying. I got alone with God much of the time and on my face opened all my being to Him to fill. Left Hamilton at 7 P.M. thanking Him that He had answered prayer and begun to ordain me in a new way and new power.

In the train I retired at 8 & continued in prayer till 10 or 11 with an increasing sense of God's nearness.

As I prayed in the Name of Jesus that He would let me lose nothing of His blessing, the Spirit came in me and moved sensibly and at last settled down within me with a mighty sense of rest, reality, & Joy and Ps. 134

Sept. 14 Returned with a great spiritual blessing. Woke after a night in which the Spirit had rested on me with glorious peace. The only word that
Saturday expressed it was "The Lord in the midst of thee is mighty. He will rest in His love. He will rejoice over thee with singing."
At the same time there was a deep sense of much more to come and that my heart could not be satisfied without all the fullness of His power. The prayer went up spontaneously for all His fullness and power and the promise repeated itself over and over again, "Ask in my Name. Ask -- rec. that your joy may be full."
At night an awful weight came over me and a deep conflict, but I think it was the enemy and as I kept abiding in Jesus there was peace.

1912

Oct. 6 Five years have passed since these Mem. were written. Much has come and gone. God has been ever with me and wrought for me.

Sunday No extraordinary manifestation of the Spirit in tongues or similar gifts has come. Many of my friends have received such manifestations, but mine has still been a life of fellowship and service. At all times my spirit has been open to God for anything He might be pleased to reveal or bestow. But He has met me still with the old touch and spiritual sense, and in distinct and marked answers to believing prayer in my practical life. Three years ago He permitted me to go to South America and brought me through great dangers. Two years ago He gave me great blessing in England. This year I spent my ordination Anniversary at Nyack in a very solemn season of waiting on Him and He met me. He bade me ask the Double Portion and showed me that I was to receive it as Elisha by faith and realize it in actual manifestation of God in my life and work. I fully believed for it and ever since have found Him in a new and gracious way.
First in my preaching and teaching. Have had a new vision of truth and a new unction in preaching the last three weeks, also in teaching my classes at Nyack.
Next in deliverance and blessing. Prayer answered in a dangerous fall, also in regard to money. Have now several hard places which only the God of Elisha can meet.

1. The new Inst. Bldg. Rec'd \$20,000. All have failed. He must help --
2. The work at D St. We are losing 500 a mo. & already 14,000 in arrears - I have been simply a silent and helpless partner and sufferer in it. He has loaned \$3000 through prayer but some complete reconstruction is necessary. Am asking Him to give it.
3. My own business affairs heavily burdened by debt. Lord enable pay all He will.
3. Our missionary work needs increased funds much.
4. Possible visit to England after July.
5. Am under a heavy burden of prayer these days and nights

Dec. 14 Have read with deep interest these memorials. This year has been unparalleled in suffering and testing, and in answered prayer. At

1916 present I need God as never before. I am older and need new life &c.

Sunday There are new forces and spirits in the work and things are harder. But God has done for me wondrous things this year in financial help, physical strength, and victory over the enemy in men and angels. I never so needed Him. I am taking Him now in Jesus' Name

for deliverance from a difficult financial burden so that I shall be set free from financial obligations that tie me up in my freedom and keep me in debt. Jesus will see me through.

Also prayer for Council, summer conventions and my way plain. Also my head, heart, & life.

God has wrought miracles of providence for me. Rest. D. Sale lands Nyack. Rent of 260.

New Rest. Leonard St. Inc. A. Pr. Co. Sale 692 8th Ave. Leg. And deliverance C B & Mrs. M. - Praise. Also Howard.

But O Lord help now in great need upon me. And give me fullness Spirit to overcome and all situations around me.

aeg

11-21-42

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Document No. 36 - Where We Stand On The Revived Tongues Movement (1963); taken from The Alliance Witness 98 (May 1, 1963) pp. 5-6. 19.

OFFICIAL STATEMENT OF THE BOARD OF MANAGERS OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

Early in this century, when The Christian and Missionary Alliance was small and struggling, a religious movement began in California and moved East. It was to some degree a carry-over from the great revival in Wales, but it soon took on characteristics which were alien to those of the Welsh revival. Among these was a strong emphasis on the gifts of the Spirit, especially the gift of tongues.

This gift, indeed, soon became the test of spiritual excellence, and in spite of the efforts of some of the more balanced leaders, speaking in tongues finally came to be regarded as the one true evidence of the Spirit's baptism. The movement became known as the "tongues" or "Pentecostal" movement, though it was also sometimes called "Azusa" from the name of the street on which the church stood where the manifestations were first noticed.

This movement had an independent origin and was not, as some erroneously suppose, a split from the Christian and Missionary Alliance. But the Alliance soon felt its influence. Certain Alliance people accepted the extreme position of the "Azusa" movement and left the Society to throw in their lot with it. Others remained, but were badly confused by the tongues teaching and needed sound instruction and new leadership. These Dr. Simpson was able to give them; so the crisis passed and the Society was preserved.

After an extended period of relative quiescence the peculiar manifestations of the tongues movement are appearing again among certain Christians; and oddly enough they are appearing among some of the old, historic denominations. These manifestations are sufficiently widespread as to disturb some of our people who are unfamiliar with our spiritual history and inexperienced in the deeper workings of the Holy Spirit.

The restored movement is on a much higher plane intellectually and culturally than the original tongues movement of old Azusa days. It even has a new and more euphonious name, "The charismatic movement," charismatic here being a learned word referring to spiritual gifts, especially the gift of tongues.

The Christian and Missionary Alliance is completely familiar with the teaching and phenomena of this movement no matter what they are called or where they occur. The Society went through all this half a century ago and knows well both the strengths and weaknesses of the men and the movement. What may appear new to some groups is not new to the Alliance. We still have scars to show for our battle for truth from the days when we stood against some who denied the gifts of the Spirit and others who insisted that tongues was the evidence of the baptism of the Spirit.

In 1907 when the tongues movement was at its peak Dr. A.B. Simpson made a study of it and reported his findings to the General Council. He analyzed the movement, admitted its virtues and marked its errors, and then gave some sound advice. This was adopted by the Council and became the official position of the Society.

This report is again relevant, almost as much so as if it had been written in 1963. Though not all the characteristics of which Dr. Simpson writes in his report of 1907 are present today, and though The Christian and Missionary Alliance is to this point blessedly free from any abuses or excesses or division having to do with the charismatic movement, it is felt nevertheless that the position of the Society on this matter should be made known to the Christian public.

At a meeting of the Board of Managers held in New York City April 2-4, 1963, it was unanimously voted that we reaffirm our beliefs concerning the work of the Holy Spirit and readopt the following report as the unchanged position of The Christian and Missionary Alliance on this subject.

* * * * *

Special Revival Movements

Annual Report of the President and General Superintendent of The Christian and Missionary Alliance for the year 1907-08 (Pages 9-12, paragraph 5)

A year ago reference was made in our annual report to the special outpouring of the Spirit in many places, accompanied by "speaking in tongues."

At that time attention was called to the great need of our maintaining the spirit at once of candor and caution - openness on the one hand to all that God had to give us, and watchfulness on the other hand against counterfeits, extravagances and false teachings. During the year this movement has developed on lines which more and more emphasize the need for both these attitudes.

We believe there can be no doubt that in many cases remarkable outpourings of the Holy Spirit have been accompanied with genuine instances of the gift of tongues and many extraordinary manifestations. This has occurred both in our own land and in some of our foreign missions. Many of these experiences appear not only to be genuine but accompanied by a spirit of deep humility, earnestness and soberness, and free from extravagance and error. And it is admitted that in many of the branches and states where this movement has been strongly developed and wisely directed, there has been a marked deepening of the spiritual life of our members and an encouraging increase in their missionary zeal and liberality. It would, therefore, be a very serious matter for any candid Christian to pass a wholesale criticism or condemnation upon such movements or presume to "limit the Holy One of Israel."

But at the same time and with increasing intensity there are other developments which make it very plain that those who have been made shepherds of the flocks of God and stewards of the mysteries of Christ have need to guard with firm and fearless hand God's truth and work, seeking from Him the spirit of "discernment concerning things that differ" and carefully guarding the little flock from seducing spirits and false teachers.

One of these greatest errors is a disposition to make special manifestations an evidence of the baptism of the Holy Ghost, giving to them the name of Pentecost, as though none had received the Spirit of Pentecost but those who had the power to speak in tongues, thus leading many sincere Christians to cast away their confidence, plunging them in perplexity and darkness or causing them to seek after special manifestations of other than God Himself. Another grave tendency is the disposition to turn aside from the great trust which God has given to us in the salvation of sinners and the sanctification of believers, and seek rather for signs and wonders and special manifestations.

When we seek anything less than God we are sure to miss His highest blessing and likely to fall into side issues and serious errors.

Another evil is the spirit of separation and controversy and the turning away of many of our people from the work to which God called them, to follow some novel teaching or some new leader, perhaps little known or tried. In several cases our Alliance work has been almost broken up by these diversions and distractions, and many have forgotten their pledges for the work of evangelization and become involved in separation often in bitterness and strife. Surely the Spirit of Pentecost is the Spirit of peace and love and holy unity, and when we fully receive His baptism we shall be like them of old, of one accord and one soul.

One of the most alarming tendencies of this movement has recently developed in several places in the form of a sort of prophetic authority which certain persons are claiming over the consciences of others, and men and women are seeking counsel and guidance from them in the practical matters of private duty, instead of looking directly to the anointing which they have received of Him and obeying God rather than men. It is said that in some instances Christian men and women go to these new prophets almost as the world goes to the clairvoyant and fortuneteller,

and follow their advice with a slavish superstition that may easily run into all the dangers of the Romish confessional or the delusions of spiritualism.

These grave and distressing results have usually been averted in connection with our Alliance work where wise leaders have firmly held the work on scriptural lines, giving perfect liberty for the working of the Holy Ghost in His sovereign will in the hearts and assemblies of His people, whether with or without these special manifestations, but at the same time holding the work and workers steadily to the directions of the Word, repressing all disorder, confusion, fanaticism and false teaching, keeping out unwise and untried leaders, and pursuing steadfastly the special work which God has committed to our hands, namely, the salvation of souls, the building up of believers and the evangelization of the world.

In this way, under the most critical conditions, our largest conventions and our strongest branches have been held in unity, order and spiritual power and blessing.

(End of Dr. Simpson's Report)

The present revival of interest in spiritual gifts is such that it cannot be ignored. We must deal with it as becomes dedicated Christians in full charity and with cordial understanding. Certainly some persons of impeccable Christian character are associated with the present charismatic movement. But the gift of tongues belongs in the category of things easily imitated and by the very nature of it is capable of abuse and wild excesses.

An example of this was given by Dr. Simpson in his report:

“Another result of the influence of which we have been speaking has been the sending forth of bodies of inexperienced and self-appointed missionaries to foreign lands under the honest impression on their part that God had given them the tongue of the people to whom they were to minister the gospel. Without preparation, without proper leadership, and without any reasonable support, several of these parties have gone out to heathen lands only to find themselves stranded upon some foreign shore without the ability to speak any intelligible tongue, without the means of support or even of returning home. These unhappy victims of some honest but misleading impression have been thrown upon the charity of strangers, and after the greatest sufferings have, in many cases with much difficulty, been compelled to return to their home disappointed, perplexed and heart-broken. In some cases our Alliance branches have been seriously disrupted by such outgoing parties, and a strain created which it will take years to heal. The temptation has come to new missionaries to abandon the study of the native language and wait vainly for some supernatural gift of tongues.”

We urge our people to keep the Person of Christ in full focus in every consideration of the gifts of the Spirit. We should make the Lord Jesus Christ, not gifts, and surely not the least of all the gifts, the object of our constant attention.

The Word of God and Christian history agree to teach that the church is safe only as long as she follows Christ Himself, and that she is in serious danger when she allows lesser things to hide His face from her.

We believe the scriptural teaching to be that the gift of tongues is one of the gifts of the Spirit, and that it may be present in the normal Christian assembly as a sovereign bestowal of the Holy Spirit upon such as He wills. We do not believe that there is any scriptural evidence for the teaching that speaking in tongues is the sign of having been filled with the Holy Spirit, nor do we believe that it is the plan of God that all Christians should possess the gift of tongues. This gift is one of many gifts and is given to some for the benefit of all.

The attitude toward the gift of tongues held by pastor and people should be “Seek not, forbid not.” This we hold to be the part of wisdom for this hour.

Document No. 37 - Keith Bailey: excerpts from Dealing with the Charismatic in Today's Church (1977); Taken from CBC/CTS Archives.

Presented at the District Superintendents Conference of The Christian and Missionary Alliance
February 28-March 2, 1977, Nyack, New York.

In the last few years I have had some encounter with the inroads of the charismatic movement on every field trip I have made. It is a part of the modern church scene that we cannot avoid. Every knowledgeable Christian leader today must make some judgments in this area and must be prepared to give guidance to others in this area.

This paper seeks to deal with the history of the movement, the social climate which promotes it, and the ecclesiastical climate which promotes it. An effort is then made to isolate the major issues and suggest guidelines for making judgments on them.

Alliance people must first consider their historical roots. We stand among all evangelical churches in North America in a rather vulnerable position because of our public stand on the gifts of the Spirit. So far as I am able to ascertain, The Christian and Missionary Alliance is the only non-Pentecostal church in North America which publicly states that it believes the gift of tongues to be a gift for the church today. Such a stance immediately makes us vulnerable in the religious climate of our day.

Charismatic movements are not new in the history of the church. One scholar has traced twenty-four major charismatic movements in the church since the second century. The writings of the mystics of the Middle Ages and the Anabaptist groups of the Reformation Period all report occurrences of the Charismatic manifestations during that time.

The modern charismatic movement actually began in the year 1830 in Scotland in a Presbyterian church - the first recorded instance of speaking in tongues in the modern period. After 1830 there were spasmodic outbreaks of it until shortly after 1900 when the movement became massive in the English-speaking world and in many other parts of the world.

The year 1907 was the watershed. The Pentecostal movement had taken form and had by this time developed a theology. It was in this very era that the Alliance was born. I do not think we can deny our historical roots, nor should we overlook them in dealing with the present charismatic movement. Alliance leaders should acquaint themselves with this historical background and also ought to know the teachings of our founders on the charismatic.

In a book written by Dr. William Menzies of the Assemblies of God, he traces the history of the Assemblies of God, a respected Pentecostal denomination. This particular book is a doctoral dissertation. It provides a documented history of the classical Pentecostal movement in the Western World. Menzies says that a Pentecostal revival broke out in The Christian and Missionary Alliance Gospel Tabernacle of Indianapolis, Indiana, in January, 1907. Glenn A. Cook testified of the remarkable events occurring at Azusa Street and reported that he himself received the baptism of the Holy Spirit with the accompanying sign of the tongues. It is interesting to note that the C&MA pastor, Dr. G.N. Eldridge, along with his wife, later received the baptism of the Spirit with tongues. A sizable number of people came out of the Indianapolis church and identified themselves with the Assemblies of God. This congregation was the oldest Alliance church in that part of the country, dating back to 1890. Some men who eventually became leaders in the Assemblies of God came out of the Alliance church in Indianapolis.

Menzies outlines the reaction of The Christian and Missionary Alliance to the Pentecostal experience:

"Typical of the denominational reactions was that of the Christian and Missionary Alliance. In May, 1907, a remarkable Pentecostal revival swept over the student body and assembled ministers at the general convention at Nyack Missionary Training Institute in New York. Already several prominent Alliance ministers had received the Pentecostal baptism when this event occurred. Later

that summer, two Alliance camp meetings were the scenes of Pentecostal visitations. 'It seemed that the Christian and Missionary Alliance was well on its way to accepting the Pentecostal experience. Then it was discovered that this new movement was teaching that the baptism with the Spirit is always accom-panied by speaking in other tongues.' Dr. A.B. Simpson appointed Dr. Henry Wilson to visit Alliance. Ohio, where there was a strong Pentecostal group. He was to study the meetings and bring back his evaluation. Wilson reported to Dr. Simpson, 'I am not able to approve the movement, though I am willing to concede that there is probably something of God in it somewhere.'"³

Dr. Henry Wilson was an Anglican priest who held credentials in The Christian and Missionary Alliance and served for many, many years in our fellowship. The judgment of Dr. Wilson became the official attitude of the Alliance from that time on.

In 1907 our Society had to take a firm stand on speaking in tongues. I have interviewed people who were present during the 1907 Council. There were some who spoke in tongues after an all-night "tarrying" meeting. Rev. Edgar Johnson, who for many years was a national evangelist in The Christian and Missionary Alliance, was present at that meeting. I had a firsthand account of that Council from him. In its inception the revival was much broader than the Pentecostal movement. Rev. H. E. Nelson, a former Home Secretary of the C&MA, said that this revival in its origin was "as pure as the morning sun." It was attended by great blessing of God. The tone of the movement changed when the "evidence" doctrine was introduced. It was at this point that the Alliance backed off.

The Alliance suffered the loss of both people and property. A number of former Alliance men became prominent in the Assemblies of God. At one time the president of the Springfield Central Bible College of the Assemblies of God, the foreign secretary of the Assemblies of God, one of the general superintendents of the Assemblies of God, and the editor of The Pentecostal Evangel were all Nyack graduates. Menzies names in his book thirty-seven different ministers of The C&MA who went into the Assemblies of God.

In this period after the turn of the century, the Alliance was affected by the Pentecostal movement. A few instances of tongues occurred in Alliance churches. It would appear there was speaking in tongues in the Gospel Tabernacle in New York City prior to the birth of the Pentecostal movement. In Dr. Simpson's account of Christ in the Bible series he describes a black woman who spoke in tongues in his church. That evidently occurred before 1887, which would have been a decade before the Pentecostal movement was really widespread in our country.

It is a matter of record that the revival which produced the Pentecostal churches made an impact on The Christian and Missionary Alliance. The question must be asked, Why didn't the Alliance become Pentecostal? The answer to that question is both doctrinal and practical. Alliance leadership could not be convinced that the evidence teaching was scriptural. The wisdom of these men guided the Alliance away from the high level of emotionalism which sometimes governed the practices of Pentecostals. Alliance leadership also insisted that gifts be governed carefully and in conformity to the Scriptures.

The above history is a part of The C&MA which cannot be overlooked as answers are sought as to how we cope with the contemporary charismatic movement.

In the year 1907 the Alliance published a book called The Signs of the Times. It was a symposium of messages on important theological issues of the day. It gives particular attention to the gift of tongues. The book contains at least three messages on speaking in tongues and on the other gifts - one authored by Dr. Simpson, another by Mrs. Mabbette Anderson, and a third chapter by Dr. J. Hudson Ballard. Dr. Ballard was a teacher at Nyack for many years and authored a number of books. He was a distinguished leader among us in his day.

³William W. Menzies, Anointed to Serve, Gospel Publishing House, Springfield, Missouri, 1971, pp. 71-72

It is interesting that this book was written in 1907. That was the year in which the Pentecostal movement took its firm form and began to teach openly, publicly and distinctly the “doctrine of the evidence.” It was at this point that the Alliance had to make a clean break with the movement.

Dr. Ballard says, “It would appear that the chief benefit of the gift of tongues is to be derived from its exercise alone with God. We have already noticed the Scripture testimony as to the small usefulness of the tongues in a public service, not only for Christians but for the unsaved as well. Add to this negative instruction the suggestions in Scripture as to the exercise of the gift in connection with personal communion with God. These suggestions we find in I Corinthians 4:2...”and then he delineates that.⁴ Ballard gave instruction as to how the gift of tongues which was occurring in Alliance churches should be handled both in the private and public use of the gift.

So history demonstrates very clearly that we were touched by this movement. Now we reacted differently than any other church body. Other evangelical church bodies took a firm stand and said, “We have nothing to do with this,” or else they changed their theology and became totally dispensational and used that as a device. Moody Bible Institute is a great example of that. It is hard to believe today that at the turn of the century Moody Bible Institute was a center of divine healing, and also Wheaton College. These were the primary centers. I have in my library a colportage book that is about one-fourth testimony of divine healing that occurred in the Moody Chapel.

Then Dr. James Gray, during his presidency at Moody, was deeply touched by a visit of Darby and some of his leadership to this country and it was at that time the Schofield Bible surfaced and these men embraced dispensationalism. The Worker’s Commentary Dr. Gray had written was rewritten from a new standpoint. Healing was pushed to the background, the baptism of the Holy Ghost was no longer preached, they completely changed their theological stance to what would be Plymouth Brethrenism from that point on and they pretty well retained that until modern times.

So churches dealt with the problem in different ways. We dealt with it by saying we believe the Bible, we find no exegetical evidence of any kind that it was the will of God for any of the gifts to cease in this age. All of the gifts are for the church today. We find no exegetical evidence of any kind in the Scripture that there were two kinds of gifts, temporary and permanent, but that all the gifts are for all the church age.

On scriptural grounds The Christian and Missionary Alliance rejected the concept that the gifts are an evidence of the baptism of the Holy Spirit, and in particular the gift of speaking in tongues. The Alliance has suffered because of its stand. The reversion clause came into being to deal with this problem because we were losing churches, buildings and ministers over a period of years. Our leadership has never deviated from that original stand.

It has been characteristic of the Pentecostal movement to periodically spawn new movements with variant doctrine. The Assemblies of God had no more than gotten fully organized and on their feet when they were hit with the “New Light” movement. This teaching denied the Trinity and proposed a kind of Unitarianism known as the “Jesus Only” doctrine. The classical Pentecostal had to deal severely with this teaching, with the result that a new movement called “The United Pentecostals” was produced. In addition to these groups, the various forms of the Apostolic Church prominent in the United States and Canada do not accept the doctrine of the Trinity. The whole Godhead, according to their doctrine, is Jesus.

The winds of that false teaching had just died down when a new variety of the charismatic started in this country. It was called “The Latter Rain.” It seemed to be Pentecostal on the surface, but it introduced new practices and doctrine. It is interesting that the mainline Pentecostal bodies had to deal with this. The Assemblies of God made a public statement regarding the Latter Rain and its heresies. The most devastating practice of the Latter Rain was an emphasis on prophecy giving

⁴Signs of the Times, Alliance Press Company, New York 1907, pp. 153-154.

direction to individuals. The classical Pentecostals as well as the whole evangelical community objected to this. It brought great difficulty in the church during that period. This movement was strong in the Forties.

About the early part of the Fifties a new movement was born out of the Latter Rain. Strangely enough, it started among the old Mennonites. The Brunk Brothers, well known Mennonite evangelists, came into a new experience of the charismatic. Their movement was called the "New Move of God." The New Move of God swept across the country and devastated everybody in its track. I remember a period in northern Minnesota when they came through and split every one of our Alliance churches in the area, they split every Evangelical Free Church, every Mennonite Church, and every Baptist Church; in fact, every evangelical church in a 75-mile radius suffered an invasion by this movement. It was characterized by very exaggerated ideas of gifts. The great emphasis of the Move of God was direct and personal prophecy. The leaders insisted that nobody dared question this because the Holy Ghost was preaching. Usually, according to their teaching, the Holy Ghost was speaking in the first person. It was similar to direct revelation.

By the end of the Fifties another movement came along, and this in my judgment has been the most devastating and dangerous of all the other charismatic movements in the twentieth century.

It could be called the "sophisticated" charismatic movement. It began, first of all, in the Anglican Church - in Philadelphia, Pennsylvania, and then in Wheaton, Illinois. Two Episcopalian priests came into a charismatic experience and began propagating their new discovery. The movement spread among mainline churches and soon the Roman Catholic Church was reporting a sizable following and Catholic Pentecostalism was born.

The new charismatic movement was not among the blue-collar workers or the working people; this was a movement that went to university campuses. They were gathering at Notre Dame; Catholic, Anglican and Lutheran leaders were coming together and they had taken on the Pentecostal teaching with a few new additions. It made a deep impact among intellectuals.

The next step was the birth of the Full Gospel Businessmen's Fellowship. It came into being under the inspiration of a devoted Pentecostal man on the West Coast. Full Gospel Businessmen's Fellowship was to be an interdenominational meeting place for charismatics. I think this has probably been the strongest vehicle for propagating the charismatic teaching across North America. I often encounter this when I go into a motel somewhere and discover there is a meeting there that night. Just last summer I was going to Pennsylvania, stopped at a Holiday Inn and discovered that night a large gathering of the Full Gospel Businessmen's Fellowship. There must have been five hundred people there. I stood at the door and watched and it looked just like an old-fashioned, country Pentecostal meeting except that a Catholic priest was doing the preaching. This sort of thing has convinced many that the movement has credibility. Many people now listen who never would have listened to the classical Pentecostals.

The charismatic problem also has a philosophical background and a sociological background. Perhaps one reason for its popularity now is that most everyone thirty years of age or under has been educated in an existential orientation. The existential philosophy promotes experience. It has created a convenient dichotomy between religious experience and empirical evidence in this world. The existential methodology very neatly separates the intellectual life from the spiritual life, and so this is what the modern person can do - he says, "I can do what I feel like now." The existential mentality provides an ideal climate in which the charismatic movement can prosper. It is for this reason that the youth movements have so easily gravitated toward the charismatic movement. The "Jesus Movement" was a charismatic movement. The charismatic has made deep inroads in some of the major youth movements. The charismatic often comes into a church through the youth. Some of the groups that work in high schools are charismatic. Many of our own youth have received the tongues experience in prayer groups that are working in the high schools across the country.

The burning question we have to settle in the Alliance is, Will we allow anyone to speak in tongues in public even if the utterance is interpreted? In actual practice most churches do not allow it. I have been in the movement over thirty years and I have yet to ever hear a message in tongues

in public, although I know we have many people who speak in tongues. I suppose we have somewhere near a hundred missionaries, perhaps two hundred or more pastors and thousands of our people who speak in tongues. But I have never yet heard anyone speak in tongues in a public meeting in The Christian and Missionary Alliance, which means we do practice and believe in the private use of tongues but we do not have the public use of tongues. The pressure point in practically every one of the upheavals and splits in churches we have had on this issue has been the use of tongues. How do we handle it? I believe if we are going to be Biblical we would have to say that speaking in tongues in a public service is admissible if it is interpreted.

But I must go on to say something else. I do not think it is appropriate to have speaking in tongues in every service. In certain services of the church it should be strictly forbidden, for I do not find evidence in the New Testament that these people were free-wheeling and just did this any time they felt like it. The classical Pentecostals and the neo-Pentecostals often leave the impression that *glossolalia* should always be a part of the worship of the church. But what we find as a description of worship in I Corinthians 14 is not the pattern and model for all services. Other services described in the New Testament do not follow this exact format. This means we must look for a principle to give guidance in this situation. The occasion and purpose of the service have a bearing on its order and style. I sincerely doubt if it is appropriate to have speaking in tongues in the morning services or in the evening services. A church must decide for its own good when it is permissible to have the exercise of *glossolalia* in the assembly. It is at that point that the test will come. Believers who possess a true gift should be willing to respect the judgment of the church leadership and the limitation they impose for the good of the entire congregation. Some of God's people have the gift and they need to be under the surveillance of the leadership of the assembly. Discernment is also a gift and very necessary in an atmosphere where spiritual gifts are exercised. Self-control is one of the principal qualities of the work of the Holy Ghost. That spiritual principle must be related to the exercise of gifts. A lack of self-control betrays the flesh.

The best corrective for the church in this whole matter is sound instruction on the doctrine of the Holy Spirit. The concept of gifts must be kept in a proper perspective. The Spirit-filled life makes the believer like Jesus. The fullness of the Holy Spirit sanctifies the heart and equips for service to God. A Spirit-filled Christian is easy to live with. The Holy Spirit produces holy living. He so fills the heart that out of the innermost being flows rivers of living water to bless others. Whatever gifts come in that context will be a blessing and an uplift. They do not dominate the scene. This has always been the Alliance stand. The emphasis has not been on experience or manifestation. The C&MA from its inception has taught that the deeper life is the Christ-life implanted and maintained by the Holy Spirit. The time has come to once again state to this generation of Alliance people and to the public in general that this is our stand.

Study Questions

1. What was Simpson's understanding of the nature and place of spiritual gifts? How would supernatural power be released in the church? (Note Simpson's 1892 writings on "tongues.")
2. How did early Alliance writers understand the significance of "Pentecost"?
3. What is meant by the phrase "latter rain"?
4. Describe Jaffray's assessment of the Pentecostal Movement.
5. How did Simpson assess the Pentecostal Movement in his editorials?
6. Compare Simpson's report of 1907/08 with the Alliance "Where We Stand" statement of 1963. Are they consistent in their emphases?
7. What is Keith Bailey's assessment of the modern charismatic movement? Is his perspective in harmony with that of Simpson?
8. Describe the mood of Simpson's last diary (1907-1916). Is there a change in attitude from his statement of 1907-1908?

CHAPTER 5

ALLIANCE CONCEPTS OF THE DEEPER LIFE

Document No. 38 - A.B. Simpson: The Baptism of the Holy Spirit, A Crisis or an Evolution (1905); taken from Living Truths 5 (Dec. 1905), pp. 705-715.

Is the baptism of the Holy Spirit a distinct blessing or is it simply a deeper development of the experience of conversion? Is the indwelling of Christ, in the believer's heart a definite promise to the consecrated believer, or is it received at regeneration and simply revealed and manifested as a later stage of progressive Christian experience? This is a question of much practical importance and divides the teachers of deeper spiritual truth into two important classes.

I. The Arguments for the Progressive Theory.

Those who believe in what we shall call in this paper the progressive theory, hold that the Holy Spirit is given at conversion to every believer, and there is no subsequent receiving of the Spirit, although there are many successive stages in the revelation of Christ to the soul, and the realization of the Spirit's fullness.

1. A favorite passage and the strongest argument which they present is Romans viii. 9-10: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." At the first glance, this seems to be a very convincing argument, but it will bear much investigation.

In the first place, it is possible for a truly converted soul to be in the flesh and not in the Spirit. Writing to the Corinthians, the Apostle Paul distinctly says, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. For ye are yet carnal, for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?" No one will deny that these were Christians. They were brethren. They were "babes in Christ," and yet they were carnal. They were in the flesh. They were not pleasing God. They were not subject to the law of God, but they were the children of God. Therefore the apostle in Romans viii. 9 is speaking not of all Christians, but of those Christians who are no longer in the flesh, but have received the Spirit of God and have become spiritual simply through the Holy Spirit.

In the next place the words, "If any man have not the Spirit of Christ, he is none of His," does not mean necessarily that such an one is not a Christian, but rather that he has not yet surrendered to Christ in such a sense that he belongs to Him. Christ may be ours and yet we not fully His. This is the great difference between the two classes of Christians that we find everywhere today.

The one class has surrendered to Christ and belongs to Him. The other has not yet recognized the divine Ownership and given up the self-life. "Christ is mine," is one thing. "I am Christ's" is another. In the Song of Solomon the bride begins by saying, "My Beloved is mine," but ends by the deeper confession, "I am my Beloved's." It is when we reach this deeper experience, and can truly say, "I am the Lord's," that the glorious words, I. Corinthians iii. 22-23, "All things are yours and ye are Christ's and Christ is God's." All things are not ours till we are all the Lord's. Therefore in Romans xii. 1 the apostle appeals to those who have already experienced the mercies of God and are brethren, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The passage therefore in Romans viii. 9,10, does not necessarily prove that if we have not yet received the Holy Ghost, we are not Christians or saved persons, but rather that we are yet carnal and belong partly to ourselves. The same is true of the 10th and 11th verses: "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead

dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” This really describes a very balanced Christian experience, an experience in which the Holy Spirit so dwells in us and Christ is so embodied in us that we are able to receive His quickening life in our bodies. Our physical life is practically the temple and the home of the Holy Ghost, and as such He cares for it, keeps it and heals it. To say this is the experience of every Christian would be taking a good deal for granted.

2. Another argument for the indwelling of Christ in all believers is II. Corinthians xiii. 5: “Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?” The hasty inference of a superficial reader would be that if we do not have the indwelling of Christ in our hearts we are doomed and damned. Now this is all due to an erroneous reading of the passage. On reference to Rotherham’s version of the Admirable notes of Connybeare and Howson on this passage, an intelligent reader will observe that the word “reprobate” is translated disapproved. The apostle has just been speaking of a test that he proposes to have whether the Corinthians are walking in the complete will of God or not, and this is to be made evident either by his being disapproved or they being disapproved when the test comes. Indeed, he says he will be glad to be disapproved that they may be approved in that test because this will be to him the best evidence that they are right with God. “We are glad,” he adds, “when we are weak and ye are strong; we wish also your perfection.” The same word is used in the apostle’s fine figure in I. Corinthians ix. 27 as to the rewards of the Father. The word is translated “cast-away.” in our old English version, but every Bible student knows that this is entirely wrong. Literally it is “disapproved.” The reference is to the race and the apostle’s fear lest having preached the Gospel to others, when the prizes are distributed at the end of the race, he should miss his crown and be disapproved by the judge. He has no idea of being lost at all, but simply losing the great reward of the victor. Therefore here in the passage first quoted he simply means that if Christ is not in them, they are disapproved; they are not living up to the high standard of Christian life which they should. They are coming short of their privilege and duty. Surely, no one will deny this. But this is a very different matter from being an unsaved man or woman. On the contrary, there is the strongest implication that they are saved, but coming short of Christian privileges and duties.

3. The next argument of our friends, the evolutionists, is founded upon the promise of the Apostle Peter on the day of Pentecost, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call.” Now, we do not for a moment question that the promise of the Holy Spirit is for every sinner, for all the promises are offered freely through His grace to any that will accept the Savior, but that does not mean that they are all received at the same moment. When you enter a house, you enter the several rooms in order, and you must pass from chamber to chamber. It is so in the experiences of the deeper Christian life. You come into the vestibule and then you pass on to all the apartments until at last you reach the observatory at the top, but you don’t get there the first step. Peter was simply announcing the fullness of our great salvation and telling them all that God had for them, and yet there was much still reserved for them even after their conversion. We are willing, however, to concede that the baptism of the Holy Ghost may be received at the very same time a soul is converted. We have known a sinner to be converted, sanctified and saved all within a single hour, and yet each experience was different in its nature and was received in proper order and by a definite faith for that particular blessing. What we contend for is that the baptism of the Holy Spirit is a distinct experience, and must be received by a definite faith, and this involves the crisis: a full surrender and an explicit preparation of the promise of God by faith.

4. Another proof text quoted by our friends is Acts v. 32: “The Holy Spirit whom God hath given to all them that obey Him.” Therefore if we are obedient Christians we must have the Holy Spirit. But this is just what we are contending for: that multitudes of Christians are not obedient Christians. They have not surrendered to the will of God. They have not given up the world and sin. They have not presented their bodies a living sacrifice and therefore they do not enjoy the

indwelling of the Holy Spirit, because they do not obey Him.

5. A very strong text used by our friends is I. Corinthians iii. 16: "Know ye not that we are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." This passage, it is said, was addressed to carnal Christians, even to "babes in Christ," and therefore all such Christians must be the temples of God and have the Holy Spirit. In answer to this it is enough to say that there were evidently two classes of Christians in the church at Corinth, and that the apostle alternately addresses these two classes. Speaking to the one class he says, "In everything ye are enriched so that ye come not behind in any gift, waiting for the coming of our Lord Jesus Christ."

And yet, in the next breath he says, "There is evil among you. Ye do wrong and defraud, and that your brethren. Ye are carnal and walk as men." Paul expected them to apply the shoe where it would fit. Substantially he says this in I. Corinthians x. 15: "I speak as to wise men. Judge ye what I say." Some of them were the temples of God. Others were too unholy to be the temples of God. The true exposition of this passage will be found in the parallel passage, II. Corinthians vi. 16-18, where he says, "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be My people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Here most plainly the condition of separation is insisted upon before God will come in and dwell in them and walk in them and receive them. Putting these two Scriptures together the argument of our brethren falls to pieces, and the necessity of a very thorough spiritual preparation for the indwelling of Christ is made plain.

6. In the twelfth chapter of I. Corinthians verse 7, it is said, "The manifestation of the Spirit is given to every man to profit withal," and verse 13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." In these two passages the apostle is speaking of two distinct things. In verse 13 it is our union with Christ as His body that is referred to. Now, there is no doubt that every believer the moment he accepts Christ is united to the body of Christ. The word "by" should be "in" here. Are we all baptized into one body? That is a very different thing from the individual reception of the Holy Ghost. The apostle refers to this in the next clause, "We have all been made to drink into one Spirit." Some one has finely illustrated this by the figure of the bottle in the sea, and the sea in the bottle. It is possible for the bottle to be in the sea and the sea not be in the bottle. It is possible for us to be in the Spirit and in Christ by the faith that saves and yet not have the Spirit of Christ in us by the faith that sanctifies. The seventh verse, however, has special reference to the supernatural gifts of the Spirit in healing, teaching, speaking with tongues, etc. "These," he says, "are given to every man to profit withal." He means that every Christian may have the endowment of power without respect of persons in the measure in which he will profit thereby and use this great gift to the best account. But this very word "profit" implies certain conditions. The gift is for those that will make good use of it. It is, therefore, implied that before receiving it there shall be evidences of very deep sincerity and consecration, and every readiness to use it according to the will and for the glory of God. Even the apostles were required to tarry until they be endued with power from on high. This was not a gift that could be lightly assumed, but a profound experience calling for the most earnest and protracted preparation.

But time and space will not permit us to prosecute farther this side of the argument. Let us turn now to some proofs of the other view: namely, that the indwelling of Christ and the Baptism of the Holy Spirit constitute a definite experience and a second blessing and involve a very real crisis in our spiritual life.

1. The strongest proof we know is derived from the experience of the Master Himself, our glorious Forerunner. He was born of the Spirit, as we read in Luke i. 35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of these shall be called the Son of God." But He was not baptized with the Spirit until His thirtieth year. Then when He made a complete surrender of His life to the Father and assumed

the cross and the work of redemption in His baptism at the hands of John, the heavens were opened and the Holy Ghost ascended upon Him and abode. From that time there was a new personality added to the Son of man, and all His words and works were spoken and performed in dependence upon the power of the Holy Ghost.

Now, our Lord was our forerunner. "As He is so are we also in this world." Like Him we are born of the Spirit and like Him we too must be baptized with the Spirit. There comes a time when a new personality is added to ours and we go forth to life's conflicts and duties no longer alone, but in union with Him who has come to be our very life and all-sufficiency. It is the same as the bride who has hitherto walked alone through life, but there comes a day when another life is united to hers, and two go forth to life's toils and trials, and yet not two, but one, and henceforth he is her strength, he is her support, he is her guide, and she goes forth leaning upon her beloved. That is exactly what comes to pass when we receive the Holy Ghost and the Lord to dwell within.

2. The experience of the disciples before and after Pentecost is equally clear and convincing upon this point. Up to that time, they were undoubtedly saved men and women, but after Pentecost there came to them an entirely new experience involving not only power for service but power for holiness and righteousness in their own lives. The men were as changed as their ministry. "With great power gave the apostles witness to the resurrection of Jesus Christ and great grace was upon them all."

3. The promise of Christ to His disciples that the Comforter should come was accompanied with very clear conditions and definitions. Speaking of Him, He says, "He dwelleth with you and shall be in you" (John xiv. 17). He identifies the coming of the Comforter with His indwelling. "At that day, ye shall know that I am in the Father and ye in Me and I in you." And yet His coming to abide is connected with a spirit of devotion and obedience. "If a man love Me," He says; "he will keep my words and My Father will love him and We will come unto him and make our abode with him" (John xiv. 23). He had already said, John xiv. 21: "He that hath my commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him." Christ's indwelling is here connected with a spirit of love and obedience. Who will say that the men and women that are loving and living for the world and trying to have barely enough religion to save them from the flames of hell, are fit subjects for such an experience? Is it not a degradation of such a glorious promise to make such an application of it?

4. The promise of Ezekiel respecting the coming of the Holy Ghost clearly distinguishes it from conversion. First we have the promise of conversion (Ezek. xxxvi. 25, 26: "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you; and I will take the stony heart out of your flesh and I will give you an heart of flesh." All this very clearly refers to the forgiveness of sins, justification by faith and regeneration by the power of the Holy Spirit. This is the new heart received in conversion. But now there comes another promise transcendently greater and not to be confused with all this: "And I will put My Spirit within you and cause you to walk in My statutes, and ye shall keep My judgments and do them." This is the baptism of the Holy Ghost. This is not our Spirit, but His Spirit. We have received our new spirit, but now in this His Spirit comes to dwell, the divine and infinite Spirit of God. The effect of this is to cause us to walk in His statutes and to keep His judgments and do them. It does not say to encourage us, to instruct us, but to "cause" us. Therefore if this is not its effect, the Holy Ghost somehow has failed. How is it therefore if all Christians have received the Holy Ghost to dwell in them that the Holy Ghost has not caused them to be obedient? He does not say He will try to cause them, but He will cause them, and this is the great first cause, and above all, our second cause. Would we not naturally conclude that the people that are not walking in His statutes and keeping His judgments and doing them, have not received this causing power?

5. The types which we find in ancient Israel foreshadow this deeper life and second blessing. When Israel went out of Egypt, they typified our conversion, but when they entered the land of promise and crossed the Jordan, they set forth our coming in the "rest which remaineth for the

people of God.” There was surely a very great difference between these two experiences, and it was marked in the most significant manner and a great heap of stones set up so that there never could be any mistake about it in the minds of their children. Even in the earlier chapters of their wilderness life, we have a fine illustration of this deeper life. The Holy Spirit was set forth by the pillar of cloud and fire that went before them. This was their experience during the first year after leaving Egypt, but on the first day of the second year, something very different came to pass. The tabernacle was finished and dedicated and solemnly handed over to God, and then that mystic cloud came down and no longer led them from the sky or the mount, but took up its abode in the very bosom of the tabernacle as the Shekinah Presence of God, the Holy of Holies, and henceforth we read that God spoke to them, not from the mount, but from between the cherubim. This is exactly what comes to pass when we receive the Holy Ghost. God moves down into our heart and henceforth the throne of grace is not yonder in the skies, but within us, and

“Christ is never so distant from us
As even to be near;
He dwells within our inmost being,
And makes our heaven here.”

The appeal of the Apostle Paul to the Galatians, Galatians iv. 19: “My little children, of whom I travail in birth again until Christ be formed in you,” makes it very plain that these were his little children who had been born through an earlier experience of soul travail on his part, and now he is travelling in birth for another blessing: That Christ may be formed in them. The logical force of the truth itself needs no emphasizing.

7. Space will only permit us to add one more argument, namely: that the experiences of the saints of God both in the Scriptures and in modern Christian life, involves this deeper blessing. Jacob came to his Peniel and through a divine transformation came forth no longer Jacob but Israel, a prince with God. Job died to his self-life, and came out with a new experience and blessing. Isaiah saw himself unclean and received the touch of fire that sanctified and sent him forth to his glorious service. Joshua, notwithstanding all the victories of the wilderness, had to meet the angel of the Lord and die to his own leadership before he could bring Israel into the land. Paul went through the struggle of the seventh of Romans, and by a definite revelation of Christ came out into the eighth chapter of the Christ life filled with the Holy Ghost. It was after meeting with some Moravian saints who had found this “secret of the Lord,” that John Wesley became changed and filled with the Holy Ghost, and set the world on fire. The same experience has been multiplied in scores and hundreds of saintly lives in these last days, and while no experience in itself is a sufficient foundation for a Christian doctrine, yet backed by such an array of Scripture as we have endeavored to present, we see much more in it in these lives which are eloquent appeals to us today, saying, “I beseech you therefore by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” “Tarry ye till ye be endued with power from on high.” “Abide in Me and I in you.”

In conclusion, the truth that we have been endeavoring to demonstrate is intensely practical. So long as people think they have it all, there is little incentive to rouse themselves and claim their full inheritance, but when God’s people see that like Israel of old, they are still toiling in the wilderness under His displeasure, that they are neglecting a great salvation, that they are out of fellowship with Christ and grieving the Holy Ghost, motive is supplied of overwhelming power and they are led to heart searching, humiliation, and unceasing prayer, and a new impulse comes into their lives like a great tidal wave over the ocean of love, and an experience comes to the soul as much higher than conversion was better than the old life of flesh and sin.

This is the deepest need of the Church today. One such consecrated, Spirit-filled life means a score of souls for God. “Let us therefore fear lest the promise being left us of entering into His rest any of you should seem to come short of it.”

The Crisis of the Deeper Life
By the Editor

This is the title of a new volume by Rev. George P. Pardington, Ph.D., Professor of Homiletics and Church History in the New York Missionary Institute, and published by the Alliance Press Company, New York. It is evidently intended for wide public circulation, for the price is so low, only twenty-five cents, that it is within the reach of those in the humblest circumstances. Within the compass of less than two hundred pages this little manual unfolds with rare simplicity, scripturalness and spiritual power, the very heart of the consecrated life.

The title is itself a message, most timely and suggestive, striking as it does at the most dangerous error of modern thought, the principle of evolution which has permeated, not only scientific and philosophical thought, but given form to very much of the current religious opinion regarding spiritual things. While Herbert Spencer labored to apply the doctrine of evolution to all the facts of nature and human life, the theologians have carried it to the higher realm of religion and tried to explain the Bible and the entire Christian life as well as the progress of Christianity in the world and the future destiny of the earth itself on the principle of natural development. The tendency of all this is to leave God out, to do away with the directly supernatural and to reduce Christianity practically to Rationalism.

According to these teachers, salvation itself is religious culture and the response of man's will and life to a natural germ of spiritual life which God has implanted in every human heart. "God is inside of every man," they tell us; "turn into the center of your being and there you will meet Him. Follow the higher nature, obey the voice that calls you to the best and you will grow better by the habit of obedience and gradually develop along the lines to which the heavenly voice is ever calling you." This is not regeneration but self-culture and makes man his own savior with, of course, a certain measure of help from the divine principle within him.

But even those who do concede a real new birth through the working of the Holy Spirit and a divine act of justification by faith through the atonement of the Lord Jesus Christ, fall back again upon the principle of evolution by explaining all the later experiences of Christian holiness as the gradual unfolding of the germ implanted in us at regeneration. As the acorn contains in itself all the parts of the noble oak, which is afterwards to rise from the germ when planted in the soil, as the egg contains in the little embryo the whole of the living bird that is afterwards to come forth from the shell through the process of incubation, so the new born Christian contains in his regenerated spirit everything that is yet to unfold, even unto the day when he shall stand before the throne "without spot or wrinkle or any such thing." All that is necessary, therefore, is to develop, to cultivate, to foster this new life and "grow in grace" until by a gradual process of spiritual development we shall be conformed to the perfect likeness of Christ, our Pattern and our living Head.

Now all this leaves no place for a crisis after conversion. There may be marked uplifts, there may be a deeper and deeper realization of our privileges and rights in Christ, there may be more complete surrender and a more perfect recognition of our high calling, there may be a deeper filling with the Holy Spirit as we receive more light and yield more fully to it, but all this is but part of the process of spiritual development which was begun at conversion and which will go on until we reach perfection.

But in all this, our beloved brethren overlook the fact that nature is not the perfect symbol of the supernatural. The mighty transformation which grace brings to us is transcendentally beyond any power in the natural world, or any image by which it may be unfolded. The very essence of the Christian life is that it is a Divine life, it is God in us and must be brought about by God Himself. All that has been said about regeneration and the growth of the new man is true, but there is another stupendous fact beyond this and that is, that besides the new heart and the new spirit that God gives

us, He comes to dwell in it, to make it His temple and to add to all its new impulses and dispositions His own Divine nature and His own Almighty presence. The promise of Ezekiel is not only that He will give us a new heart and a new spirit but mightier than all He says, "I will put My Spirit within you and cause you to walk in My statutes and keep My commandments and do them." Into the new heart which Christ gives us He Himself comes to dwell and "the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." There are two distinct personalities in the sanctified life; the one is the new spirit of the believer, the other is the Holy Spirit of Jesus Christ, bringing the Master's presence and uniting us to Him in the fellowship of His life and power.

We are not without illustrations of this, even in nature itself. The power of steam which, until the advent of electricity, was the great force of our modern industrial life, is created by a distinct crisis in the boiler, in which this mighty force is generated. Up to a certain point the water is pure and clean, it is also warm, nay, hot. But there comes a point when a complete transformation takes place and that water ceases to be water and rises to a new element, that elastic vapor, steam, which moves the piston, drives the engine and carries our commerce over land and sea. That new power of steam is a fine emblem of that higher life into which we come when the regenerated spirit passes out of the human into the Divine, out of itself into God, and henceforth, the power of this divinely quickened life is not merely a renewed man, following the highest impulses of his new nature but a Divine personality, God Himself, wholly possessing him, absolutely controlling him and enabling him to realize the splendid ideal of the apostle Paul, when he says, "Whereunto I also labor, striving according to His working which worketh in me mightily." Again he says, "It is God who worketh in you both to will and to do of His good pleasure."

The Holy Scriptures have many beautiful parables and patterns of this supernatural life. Eve, the type of the bride of Christ, was not only taken from Adam and created a distinct personality herself, but Eve was married to Adam and his own life was added to hers in the most intimate of all earthly unions. So we are not only created anew in Christ Jesus but we are united to Christ Jesus in such a way that all the strength of His life flows into us and He simply relives His own life in the members of His body. Christ's own conception and birth were accomplished through the Holy Ghost and became a true type of our new birth. But later there came to Him a new and distinct experience, when the heavens were opened and the Holy Ghost descended upon Him and abode with Him, and all His work and all His words thenceforth were in the power, not of His own personal wisdom and strength, but of the Holy Ghost that dwelt within Him. How perfectly this corresponds to that deeper, higher, mightier crisis that comes to us when we, too receive the Holy Ghost and pass from the human to the Divine, from our endeavoring to God's best.

There needs to be no long interval between these two experiences. There is every reason to believe that on the day of Pentecost and in the Apostolic church, they were contemporaneous or close together in the actual experience of believers. The difference is one in the nature of things rather than the order of time. The early Christians were expected to pass quickly into the baptism of the Holy Ghost and the fullness of their life in Christ; and when Paul came to Ephesus and found believers, his first question was, "Have ye received the Holy Ghost since ye believed?" And when he found they had not he immediately led them on to this deeper and fuller blessing. Dr. Torrey in a recent address in the city of Chicago remarked that the greatest need of the church today was an army of Spirit-filled men to go forth and ring in the ears of the professing Christians of America this old question, "Have ye received the Holy Ghost since ye believed?"

Dr. Pardington sums up the steps that lead to this blessed experience with great clearness and force. We cannot render our readers a better service than by quoting the headlines of some of these paragraphs:

I. A Step of Entire Surrender.

Another name for surrender is consecration. But as consecration is really a Divine work, surrender is a better term. The Christian can yield his heart and life, but he cannot consecrate them;

only God can do that. Thus, the Old Testament priests did not consecrate themselves: Moses, acting for Jehovah, consecrated them; the priests could only yield themselves to be consecrated. (Leviticus viii. 1-13; Romans vi. 13; xii. 1.)

Surrender is giving up - a yielding to God. The believer must lay his whole life on the altar, relinquish all right to its control, and count himself henceforth and forever the Lord's. Surrender is a painful act. It means separation; it means sacrifice; it means self-denial; it means death. Before we come to know Christ as our Savior we learn something of the meaning of surrender. It costs the sinner a good deal to give up the world with its pleasures and attractions. It is hard for him to separate himself from old associates and detach himself from old associations. But when we come to know Christ as our Sanctifier we learn the deeper meaning of surrender. It is one thing to give up the world; it is quite another thing to give up oneself. Yet this is what the Master requires of His disciples:

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." (Matthew xvi. 24.)

Now, self-denial, which is the essence of surrender, does not mean giving up things; it means giving up self. Self is securely seated upon the throne of the heart, and stoutly refuses to abdicate in favor of Christ. But union with Christ means participation in His death. Now, in any form, death is painful and terrible, at least in contemplation; and it is perfectly natural that the self-life within us should shrink from the ordeal of crucifixion with Christ. Yet there is no escape therefrom, if we are ever to know the liberty and delight of a life of deliverance from the dominion of sin and from the tyranny of the flesh. Therefore, like our blessed Lord we must become "Obedient unto death, even the death of the cross." (Philippians ii. 8.) The self-life may shrink and quiver with pain; yet we must take our place with the Lord on the cross; and by a deliberate and determined act of the will hold ourselves there, while the Holy Spirit passes the iron of judgment and death through our soul.

Surrender to God must be voluntary, complete and final.

II. An Act of Appropriating Faith.

The gift of the Holy Ghost is received not only by a step of entire surrender but also by an act of appropriating faith. These two conditions must go together and in this order. Surrender is yielding to God; faith is taking from God. Again, surrender is negative and passive, while faith is positive and aggressive. Moreover, just as the step of surrender must be voluntary, complete and final, so the act of faith must be definite, vital and appropriating.

In the act of faith through which we receive the Holy Spirit we must believe that God takes all that we give Him and that we take all that God gives us. On the Lord's side there will be no failure in taking; of this fact we may feel assured. He Who has prompted the step of surrender will not refuse the gift that we bring. When we lay our hearts and lives unreservedly upon the altar, Christ accepts our offering and seals it eternally His. Moreover, the altar sanctifies the gift.

Nor on our part will there be failure in taking, if we remember that Christ gives Himself far more freely and unreservedly to us than we give ourselves to Him. Let us not wait for a thrill of emotion before we count God true to His word. The Divine order is fact, faith feeling. Whatever God says we must believe just because He says it; and then feeling will follow in its time as a matter of course. According to a converted heathen child, "Faith is believing a thing hard enough to act as if it was so." Therefore, when we have taken the step of surrender, let us count God faithful in meeting us and in giving us all our faith has dared to claim.

The importance of fully recognizing the spiritual crisis to which we have referred, is emphasized by the fact that God is moving on through all these spiritual unfoldings to a still grander crisis in the fulfillment of prophecy and the redemption of the world. The evolutionist expects this to come through the gradual working of the social and moral religious forces, which are at present molding human society. But this is not the teaching of God's Word. The coming kingdom is not to be a development, but a revolution. The New Jerusalem will never be built out of the stones which men's wisdom and culture are chiseling today in the quarries of time. That fair city is to "descend out of heaven from God, prepared as a Bride adorned for her husband." The Millennial Age will not

be an evolution but a revolution. Therefore, all along the way redemption is wholly Divine and when the Consummation comes this shout shall echo through the heavens and the ages to come:
“Salvation unto Him that sitteth upon the throne and unto the Lamb.”

The Life of Faith
By Mrs. Bainbridge.

The Christ knew where the fish was, and the stater,*
And He most surely knows
Where we may find the keys to fit *our* problems;
He loveth to disclose
Such heavenly secrets unto listening ears,
Which dare exchange for faith their crushing fears.

He knoweth all things present, past and future,
Nothing can Christ surprise;
A covenanted blessing is His knowledge,
Take it, if thou art wise;
For lo! Christ dwelleth in thee to disclose
The wisdom which may banish all thy woes.

In Christ abiding, thou who canst do nothing,
Dost find thyself to be
Omnipotent, because His power is working
So mightily in Thee;
God in thee energizing will and deed,
Thou yieldest to His guidance -
Thou art freed.

Herein thy soul beholds the open secret
Of greatness, and of might;
One only loveth, knoweth, liveth truly,
This One the world's true Light.
In Christ abiding, Christ in thee doth dwell
To show the world how God does
All things well.

**The name of the coin Peter found in the fish's mouth.*

Document No. 40 - A.B. Simpson: Editorials; taken from The Christian and Missionary Alliance 32 (July 31, 1909), P. 288; 34 (July 30, 1910), o.. 289; 25 (June 2, 1906), p. 329; 24 (Feb. 4, 1905), p. 65; 24 (Feb. 11, 1905), p. 81; 24 (Feb. 18, 1905), p. 97; Living Truths 6 (Sept. 1906), p. 513; Living Truths 6 (July, 1906), p. 385. Living Truths 6 (July 1906), p. 499.

Next to its satisfaction there is no greater blessing can come to a soul than a profound thirst for God. People sometimes come to us utterly dissatisfied with themselves and with a desperate sense of spiritual need and hunger. To them the outlook is one of desolation, destitution and almost of desperation. But to a wise observer it is the promise and prophecy of a great spiritual blessing unless hindered through discouragements or unwise counsels. This deep heart cry is really the prayer of the Holy Ghost making intercession within the heart with groanings which cannot be uttered. The right attitude is to cooperate with the Spirit and unite in this prayer and let Him pray through the cry in all its depth and length. There is a silent prayer of utter helplessness and intense passionate desire which cannot be interpreted in words and cannot be hurried by conventional methods of getting a blessing and settling a question. These are often the birth pangs of a great deliverance and a new experience, and we must pray through with God. There is great need at such a time of watching against the wiles of the adversary. He will try to discourage the soul and make it think that all is lost and God has shut His ears to our cry. But the very existence of such a cry is the best evidence that God is Himself working. The sense of need is the evidence of life and the shadow side of blessing. God is simply pressing upon us His burden that we may press it back upon His heart of love. Don't try to cut short the conflict by conventional phrases and easy methods of self-complacency, but pour out your heart to the Lord until it has reached the utmost depths of emptiness and the Spirit has withered the grass and the flower thereof, and the soul is ready for its resurrection.

Every spiritual advance is preceded by the breaking up of previous experiences. Just as in stratified rocks we find the evidences of revolutions and then of new strata; so God is only leading us on to the higher and better things. It is easy for us to fall into ruts; and so He shakes us out of the old states and habits and lifts us to new planes. The Holy Spirit leads each soul in a unique way, and we cannot follow any guide but Him. We shall find the Spirit always ready to lead us out and on, and if we are good listeners God will not forget to speak. His voice is often a cry of deep heart silence, an unutterable longing, but as we identify ourselves with the burden of the Lord we will become conscious of coming in touch with Him in the profoundest prayer and there will follow deep rest and new blessing and perhaps the heavenly gift of special intercession for others. God is looking for people that can understand Him and be quickly responsive to His touch. The majority of Christians are very conventional, and much of their religion is in their intellectual exercises. But there are deep places in the consecrated spirit where God is waiting to meet us and prove that "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."

The most marked feature of the Alliance Conference at Nyack was the paper read by Rev. George P. Pardington, Ph.D., on "Sanctification," and there was a loud call for its publication. We trust to be able to announce it shortly, along probably with other papers accepted by the Conference. But we are glad to be able to announce the immediate publication of a large volume by our dear brother on this subject, as previously intimated. We shall endeavor to have this important and timely volume ready for the Conventions in July and August, and will give early announcement of all particulars in a future number. There is a loud call for the publication in tract form of the remarkable

article, "Who is Sufficient," published in the ALLIANCE of May 9, under the name of St. Clement. This will be done immediately and orders at ten cents a dozen copies may be sent to the Alliance Press Company.

"My sheep hear My voice." This is pleasing to the Shepherd and profitable to the sheep. The listening ear is a gift of the Spirit and yet it needs to be trained by the saint. The more the Christian hearkens for the voice of God in the Word, in the conscience and in the providences of life, the more real and certain will that voice become. When fully yielded to God and teachable and humble, it is safe to follow the inner voice when tested by the Word and the light of sanctified reason. There is nothing wonderful or mysterious or strained about the guidance of the Spirit. It is the birthright of every child of God.

We note with much encouragement the desire for such a blessing, and the spirit of prayer is itself the pledge and the beginning of the revival. Let us not expect God to copy His work in other places, but in His own way to send the promised blessing everywhere.

We are well aware that deeper spiritual truth may repel at the first. It is not easy to get out of ruts, to give up the old and adopt the new. Human tradition plays a large part in our teaching. We doubtless all hold views we once opposed. There is but one fair way to deal with every new thought or doctrine that comes to us: compare it candidly and prayerfully with Scripture. If it will not stand this test reject it. If it will stand this test and we reject it we do so to our own present and eternal loss. No one need fear the truth. It will not hurt anyone's best interests. "The truth shall make you free."

We simply aim to help God's people back to primitive piety, back to Christ and to Pentecost. We have no fads, no mysteries, no complex system. We do not deal in fanciful interpretations, fanatical notions, nor sensational novelties. We emphasize Scriptural simplicity in life, doctrine and worldwide evangelization.

We desire to make our ALLIANCE paper a real practical help to God's dear children. We realize that the Spirit within them is causing them to yearn for the highest and holiest and best, and that the world, the flesh and the devil are all arrayed against them. We know that there is deliverance, happiness and power for everyone. To inspire each with this hope and faith and assurance is the object of all our writing. Brethren, pray for us. Write to us about your burdens and needs. Your trials are the trials of multitudes. If we help you we will help thousands more. Send requests for prayer. Pray for our contributors that they may be specially anointed for their work. Pray for each issue and for every page of THE CHRISTIAN AND MISSIONARY ALLIANCE.

When the Holy Spirit comes upon us in His fullness our best experiences seem poor in the light of the new and higher vision which He brings. Then "the fruitful field" on which we had congratulated ourselves in our self-complacency seems like a forest, and we press on and up to higher ideals and attainments. Our greatest hindrances are the old ruts of past experience. Let us get on from the good and the better to the best.

The Secret of the Deeper Life

So many Christians only get half way. They seek a clean heart and cleansing is only the preparation of the temple for His indwelling. The secret of holiness is the incoming and abiding of the Lord Jesus Himself as our life and holiness and all-sufficiency. It is not the digging of the roots of evil out of the garden, but it is the clearing out of the very soil itself. It is not the blessing Adam

lost, but the greater blessing the second Adam brought. It is not merely a new nature but it is to be made "partakers of the Divine nature." It is to relive the life of Jesus Christ or rather have Him live it in us. It is not merely a baptism of power; power is merely incidental to it. It is the baptism with the Holy Ghost and His coming brings holiness, happiness, healing and all the fullness of God. Our readers have missed the message of LIVING TRUTHS if they are content to rest in any blessing apart from His or willing to have any lower testimony than this:

"Once it was the blessing,
Now it is the Lord."

The Spirit of the Conventions

The summer conventions are striking high this keynote of the Holy Ghost, the indwelling Christ and the supernatural life. We rejoice in this testimony. A friend in Chicago has just sent us a brief report of a striking address by Dr. Torrey on his way to the coast, in which he emphasizes the baptism of the Holy Spirit as the crisis of every spiritual life and expresses the earnest desire that God would raise up thousands of men to go through the churches and ring out in the ears of self-complacent Christians the heart-searching question, "have ye received the Holy Ghost since ye believed?" The remark was once made in our hearing by an eminent Christian worker that one soul truly baptized with the Holy Ghost meant twenty other souls saved. God is drawing the line today between the church of Philadelphia and the church of Laodicea. This is to decide who shall go in to the marriage of the Lamb when the Bridegroom comes. Some day it will be too late to go and find the oil in time for His coming. Perhaps, they will find it, but alas, the door will be shut and the tribulation will have begun.

The Practical Side of Our Christian Life

There is a subtle danger, however, for intensely spiritual minds, to carry the internal side too far and lose the perfect balance of character which includes the active and the practical, as well as the inward and the spiritual sides of our being. Mary and Martha together form the perfect combination; sitting at the feet of Jesus, and also serving with busy ministering hands; "not slothful in business; fervent in spirit; serving the Lord."

Intuitions, Impressions and Convictions

A friend has asked us whether we should be guided always by the intuitions of the Holy Spirit. The danger is that many a well-meaning child of God may mistake the voice of the Spirit. If they are certainly His intuitions they are always safe to follow, but impressions may come to us from many quarters, from our own hearts, from the wicked one as well as from the Lord. We ought therefore only to act upon any impression or intuition, in the exercise of a sanctified judgment, when after prayer and in the light of His Word, it has become definite and settled conviction and we believe it to be the mind of the Lord for us. Then we can go forward and put our weight on it without uncertainty or fear.

Document No. 41 - George P. Pardington: excerpts from *The Crisis of the Deeper Life* (1906); taken from *Living Truths* 6 (Sept. 1906), pp. 533-541, 543-546.

The Crisis of the Deeper Life

Rev. P. Pardington, Ph.D.

In regeneration God gives us a “new spirit.” In sanctification He puts within us the Holy Spirit. (“My Spirit;” Ezekiel xxxvi. 26,27.) Regeneration is the result of the *gracious inworking* of the Holy Spirit. Sanctification is the result of the *personal indwelling* of the Holy Spirit. Consequently, after regeneration the Holy Spirit is *with* us; but after sanctification He is *within* us. Now, the experience of sanctification through the indwelling Christ is realized in connection with the definite reception of the gift of the Holy Spirit by full consecration and living faith. Indeed, it is through the Holy Spirit that we come to see the hopelessness of struggling against sin; it is through the Holy Spirit that we catch a glimpse of the cross with its promise and potency of deliverance; it is through the Holy Spirit that the revelation of the indwelling Christ breaks with comforting cheer upon our despairing hearts; and it is through the Holy Spirit that we are enabled to die unto sin and live unto God.

First, the Reception of the Gift of the Holy Ghost.

I. The Experience of the Apostolic Church.

In the experience of the Apostolic Church, as recorded in the book of Acts, there were three things that were closely connected, namely: Conversion, Baptism and the Reception of the Holy Ghost. Thus on the Day of Pentecost Peter declared:

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost.

“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” (Acts ii. 39,40.)

Now, in this passage of Scripture three facts would seem to be clear: First, conversion (here described as the remission of sins), baptism, and the reception of the gift of the Holy Ghost, are three separate and distinct things; second, these three things, while separate and distinct, are yet closely related both as doctrines and as experiences; and third, these three things are here stated in their normal order and Scriptural relationship. When a sinner is converted he should seek baptism as the open confession of his faith in Christ as Savior and Lord, and as the sign and seal of his identification by faith with Christ in His death and resurrection. Then he should definitely receive the Holy Ghost, Who by His indwelling and infilling will become the enabling for a life well pleasing to God and the equipping for a life of fruitful service to man.

The relation of the reception of the Holy Ghost to the experience of conversion in the Acts of the Apostles is an interesting study. A careful examination of the book leads to two conclusions, namely: First, in some instances the Holy Ghost was received *at the time of* conversion; and second, in other instances the Holy Ghost was received *subsequent to* conversion.

I. In some instances the Holy Ghost was received at the time of conversion. This was the case on the Day of Pentecost and in the house of Cornelius.

From the language of Peter, already quoted (Acts ii. 39,40), we learn that on the Day of Pentecost conversion, baptism and the reception of the Holy Ghost went together; that is, while these three things were separate and distinct, yet no interval of time elapsed between conversion and baptism on the one hand, or between conversion and the reception of the Holy Ghost on the other.

“Then they that gladly received the word were baptized; and the same day the Lord added unto them about three thousand souls.” (Acts ii. 41.)

The case of Cornelius and his household is recorded in Acts x. 44-48:

“While Peter yet spake these words, the Holy Ghost fell on all them that heard the word.

“And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

“For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should be baptized, which have received the Holy Ghost as well as we?”

“And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.”

Here also, as on the day of Pentecost, conversion is connected with the reception of the Holy Ghost, although the two experiences were separate and distinct. On this occasion, it will be observed, the reception of the Holy Ghost *preceded* baptism.

2. In other instances the Holy Ghost was received subsequent to conversion. This was true of the Samaritan disciples and the Ephesian disciples.

The case of the Samaritan disciples is recorded in Acts viii. 12-17:

“But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

“Then Simon himself believed also; and when he was baptized he continued with Philip and wondered, beholding the miracles and signs which were done.

“Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost;

“(For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

“Then they laid their hands on them, and they received the Holy Ghost.”

Now, observe that under the preaching of Philip the Samaritans “received the word of God” That is, they were converted, or saved. Moreover, they received Christian baptism - “they were baptized in the name of the Lord Jesus.” But at a later date, or *subsequent* to their conversion, they received the Holy Ghost, under the joint ministry of Peter and John. It is interesting to note that the Holy Ghost was given to the Samaritan disciples through prayer and the laying on of hands by the apostles.

The case of the Ephesian disciples is recorded in Acts. Xix. 1-6:

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

“He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard, whether there be any Holy Ghost.

“And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism.

“Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, Jesus Christ.

“When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.”

Paul’s question in verse two, in the Revised Version, reads: “Did you receive the Holy Ghost, when ye believed?” Rotherham translates: “And he said unto them: Holy Ghost received ye, when ye believed?” Now, whichever of these three renderings be preferred, four facts stand out clearly: *First*, the Ephesian disciples were Christians; yet at the time Paul met them, they had not received the Holy Ghost. *Second*, conversion, therefore, and the reception of the Holy Ghost are separate and distinct experiences. *Third*, the Holy Ghost may be received at the time of conversion. And *fourth*, the Holy Ghost may be received subsequent to conversion. On this occasion, it will be observed, Christian baptism was administered some little time after conversion; and further, that the Holy Ghost was received in connection with Christian baptism and the laying on of hands by Paul.

The case of the Apostle Paul does not seem to be altogether clear. The record in Acts ix. 17-18, reads:

“And Ananias went his way, and entered into the house: and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way, as thou camest, hath sent me, that thou mightiest be filled with the Holy Ghost.

“And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.”

Now, it does not appear to be altogether clear just at what time Paul was converted - whether on the road to Damascus, or during the three days of darkness. Consequently there is an uncertainty as to whether the apostle received the Holy Ghost at the time of conversion, or subsequent thereto. In the latter event, the interval was very brief - amounting to only a few days. On this occasion, it will be observed, the Holy Ghost was received before Christian baptism.

Surely, from this brief study of the experience of the Apostolic Church, as recorded in the book of Acts, we may learn that God is sovereign in His operations, and that doctrinal distinctions made by man cannot shut Him up to set ways of working. At the same time four things seem to be clear: First, conversion and the definite reception of the gift of the Holy Ghost are separate and distinct experiences. Second, conversion may occur without the experience of receiving the Holy Ghost. Third, the Holy Ghost is often received at the time of conversion. And fourth, the Holy Ghost is often received subsequent to conversion.

Now, in the light of these facts we believe that conversion and the reception of the Holy Ghost should go hand in hand, so to speak; that is, while they are distinct experimentally, they should not be separated chronologically. But in the lives of few Christians today, comparatively speaking, is this true. John Wesley tells of a man who was converted one hour, sanctified the second hour, and glorified the third hour. The man died three hours after he was saved. Indeed, where there is right Scriptural teaching no interval of time need occur after conversion before the Holy Ghost is received.

Unfortunately, however, this is seldom the case. Generally an interval of time - and often it is a long period - does occur. Indeed, some true hearted children of God never seem to know from experience the personal indwelling of the Holy Ghost. But this interval, where it occurs, is filled in with the weary marches and dreary experiences of the wilderness of Sinai, and with the ceaseless struggles and discouraging defeats of the seventh chapter of Romans. We cannot refrain from saying that we believe God never intended that there should be a barren waste of Christian experience between regeneration and sanctification, but that conversion should be immediately followed by a life of victory over sin and self in union with the indwelling Christ and through receiving the gift of the Holy Ghost.

II. The Teaching of the Apostolic Writings.

We have studied the experience of the Apostolic Church with reference to the definite reception of the Holy Ghost as recorded in the book of Acts. Now, let us turn to the teaching of the Epistles.

Let us cite a few passages which refer to the possession of the Holy Spirit or to the indwelling of the risen Christ. These two classes of passages may be grouped together, for it is the baptism of the Holy Ghost which brings to our hearts the revelation of the indwelling Christ.

1. “But ye are not in the flesh, but in the Spirit, *if so be that the Spirit of God dwell in you*. Now if any man have not the Spirit of Christ, he is none of His. And if Christ dwell in you, the body is dead because of sin; but the Spirit is life because of righteousness.” (Romans viii. 9-10).

2. “Know ye not that ye are the temple of God and that *the Spirit of God dwelleth in you*? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.” (I. Corinthians ii. 16-17.)

3. “*For by one Spirit we are all baptized into one body*. Whether we be Jews or Gentiles, whether ye be bond or free, *and have been all made to drink into one Spirit*.” (I. Corinthians xii. 13.)

4. “Know ye not your own selves how *that Jesus Christ is in you except ye be reprobates?*” (II. Corinthians xiii. 5.)

5. “This only would I learn of you, *Received ye the Spirit by the works of the law, or by the hearing of faith?* (Galatians iii. 2.)

6. “My little children, of whom I travail in birth again *till Christ be formed in you*.” (Galatians iv. 19.)

7. "For this cause I bow my knees unto the Father of our Lord Jesus Christ of Whom the whole family in heaven and earth is named,

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

"That Christ may dwell in your heart by faith; that ye, being rooted and grounded in love,

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Ephesians iii. 14-19.)

8. To whom (the saints) God would make known what are the riches of the glory of this mystery among the Gentiles; *which is Christ in you, the hope of glory.*" (Colossians 1. 27.)

A careful examination of the above and similar passages discloses two striking facts, namely: First, in some instances the baptism or possession of the Holy Spirit is closely identified with regeneration or conversion; and second, in other instances these experiences are separated in point of time. But this is just the conclusion which we reached from our study of the book of Acts. Thus the experience of the Apostolic Church and the teaching of the Apostolic writings agree; and, indeed, this must be so; for the Holy Spirit was the Inworker of the one as He was the inspirer of the other. In fact, the words of Peter, on the Day of Pentecost - Acts ii. 39-40 - give us the key, which explains the teaching of the New Testament on this vitally important theme. There we learn, as we have seen, that the remission of sins or conversion and the reception of the gift of the Holy Ghost, while closely related, are yet separate and distinct both doctrinally and experimentally. When this principle of interpretation is clearly understood and firmly grasped, two resulting facts will be readily admitted, namely: First, the Holy Ghost may be received at the time of conversion; and second, the Holy Ghost may be received *subsequent to conversion.*

III. The Spiritual Crisis in the Life of our Lord.

The baptism of our blessed Lord with the Holy Ghost was a spiritual crisis in His life; it marked alike the beginning of His encounters with Satan and the opening of His public ministry of teaching and healing. As a Babe Jesus was born of the Spirit in Bethlehem of Judea:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. (Luke i. 35.)

Moreover, as a Child and Youth the Spirit of God was with Jesus of Nazareth. Luke gives us two exquisite pictures, one of the boyhood and the other of the early manhood, of the Savior:

"And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."

"And Jesus increased in wisdom and stature, and in favor with God and man." (Luke ii. 40, 52.)

Thus, the life of Jesus, during the silent years of the home training in Nazareth, was the object of the Holy Spirit's special and peculiar care. The growth and symmetrical development of His spirit, mind, and body were under the influence of the Holy Spirit. It was, furthermore, through the Holy Spirit that "the grace of God was upon Him," and that He "increased in wisdom and stature, and in favor with God and man." But at thirty years of age a marked crisis came in the life of our Lord. It was then, at the river Jordan, that Christ was not only baptized in water by John the Baptist, but also baptized with the Holy Ghost by His Heavenly Father. Thus we read:

"Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened,

"And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, This is My beloved Son; in Thee I am well pleased." (Luke iii. 21.23.)

What, then, was the significance of this marked crisis in the life of Christ? From His birth till His baptism the Holy Spirit was *with* Christ; but from His baptism till His passion the Holy Spirit

was *within* Him. After the crisis at the River Jordan two Divine Personalities were inseparably united - Jesus of Nazareth and the Spirit of God. From that hour the life of Christ was wrought out in absolute dependence upon the Holy Spirit. Thus it was through the Holy Spirit that Christ met and overcame the Devil in the wilderness; it was through the Holy Spirit that Christ uttered His matchless words and performed His wondrous deeds; it was through the Holy Spirit that Christ offered Himself as sacrifice on the cross; and it was through the Holy Spirit that Christ was raised from the dead and declared to be the Son of God with power. The great difference, therefore, between the private life and public ministry of Jesus Christ is explained by His baptism in the Jordan and the incoming and indwelling of the Holy Spirit.

Now, the Apostle John tells us that "as He is, so are we in this world." (I John iv. 17). In this experience, therefore, as in all other things, Christ is our Divine Pattern. So, after we have been born of the Spirit - and it should not be long afterwards - we must be baptized with the Spirit. It is then in connection with taking Christ as our sanctification that we receive the Person of the Holy Ghost as our indwelling and abiding Comforter. When once He comes into our hearts, He never leaves us. We may indeed grieve Him, but we can never grieve Him away. (Ephesians iv. 30.)

4. The Promise of Christ.

On one occasion Christ closed His instruction concerning prayer with these words:

"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father *give the Holy Spirit to them that ask Him?*" (Luke xi. 13.)

Here our Lord was addressing His followers, among them manifestly being some who were saved; yet He gives them the promise of the Holy Spirit, to be received in answer to prayer.

Again, in the upper room, just before His betrayal, the Master gave His disciples very explicit and definite teaching concerning the Holy Spirit. One of His parting messages was:

"If ye love Me, keep My commandments.

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever;

"Even the Spirit of Truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye shall know Him; for *He dwelleth with you and shall be in you.*" (John xiv. 15-17.)

In verse seventeen an important distinction is made in the use of the prepositions "with" and "in." *With* is the Greek *para*, and means "by the side of." *In* is the Greek *en* and means "within." As we have seen there is a vast difference between having the Holy Spirit *with* us, and having Him *within* us. In the one case He is a presence *outside*; in the other case He is a Person *inside*. Plainly, the meaning is that before Pentecost the disciples had the Holy Ghost with them; but after Pentecost they were to have Him within them. This view of the Savior's words is supported by the discriminating way in which the tenses of the verbs are used. "Dwelleth" is the present tense and refers to the time of Christ's speaking. "Shall be" is the future tense and refers to a coming time. Evidently, the Day of Pentecost was in the mind of the Master.

Once again, after His resurrection, Christ referred very definitely to the approaching advent of the Holy Ghost:

"And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke xxiv. 49.)

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts i. 8.)

Here the passage in the Acts of the Apostles explains the passage in the Gospel of Luke. There is no *endowment of power* apart from the *incoming of the person*; and we know that on the Day of Pentecost the Person of the Holy Ghost, the Gift alike of the Father and of the Son, was received by the company of one hundred and twenty disciples waiting in the upper room. The experience of these waiting disciples, therefore, teaches us the necessity of distinguishing between salvation by the blood of the crucified Christ and sanctification by the indwelling of the risen Christ.

They were saved men and women; yet until they had received the Holy Ghost, they were not enabled for a life of holy obedience, nor equipped for a ministry of abiding fruitfulness. So today after the cleansing blood of the cross comes the enduing power of the upper room. Calvary is not sufficient; we must have our Pentecost.

Beloved, we have crossed the River Jordan. We have passed out of the “waste, howling wilderness” and are “over in the Land of Canaan.” The seventh chapter of Romans with its ceaseless struggles and discouraging defeats is in the past and we are living in the eighth chapter with its grateful rest and welcome deliverance. The vision of victory has been transformed into a glorious reality.

Now, when a radical and revolutionary transformation like this takes place in our hearts and lives we shall certainly know it. Moreover, we may expect the Holy Spirit to witness as definitely and as distinctly to His work of sanctification as He does to His work of regeneration. But while this is true, the witness in every case will not be the same either in kind or in degree. There are of course temperamental differences in people; and there are varying types of Christian experience, corresponding to these differences, which a knowledge of psychology helps us to understand and explain. For example, there are demonstrative persons; and when such persons experience sanctification, the witness of the Spirit is quite likely to take the form of exalted feeling or even ecstatic emotion. On the other hand, there are dispassionate persons; and in their case there is apt to be little, if any, feeling; but they will have a deep, quiet sense of spiritual satisfaction. But however this may be, the point to be emphasized is that in every instance of sanctification the witness of the Spirit, both in kind and degree, should be *satisfactory to the believer himself who is sanctified*. Moreover, a truly sanctified life will “bring forth fruit unto God;” and this fruit - “the fruit of the Spirit” - will be manifest to all.

It is not necessary for a Christian worker to notify a sinner when he is saved. The new light on the countenance, the new song on the lips, the new spirit of prayer, the new love for God - these and many other similar evidences of conversion will be seen and known of all men. Furthermore, God has promised to give to each regenerated heart the witness of its acceptance. In like manner, it will not be necessary for a Christian worker or a fellow believer to notify a child of God when he has received the Holy Ghost and taken Christ as his sanctification; indeed, spiritual injury has been done to many a soul by this practice. Beloved, if the Holy Ghost has really come to your heart to abide forever, He will surely let you know it. Nor will He keep you long waiting. Do not be satisfied with anyone’s assurances upon this point. Resolve to hear direct from heaven for yourself. Of course you must take the Holy Spirit by faith; but it is your privilege soon to have your claim of faith sealed by the certainty of personal knowledge. A failure at this point now will only mean perplexity of mind and disappointment of heart later on. Therefore, take your Bible, and go alone with God, and continue to wait upon Him until you get an answer and are sure that you can say “Yes” to the vital important question which Paul asked the disciples of Ephesus:

“Have Ye Received The Holy Ghost Since Ye Believed?”

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THE VOICE OF THE LORD
“And the sheep hear his voice” (John x. 3).

When a believer says, “The Lord spoke to me,” what does he mean? What is the voice of the Lord like? To many earnest Christians who believe in divine guidance these questions are perplexing. The voice of the Lord is not an audible sound to the outer ear. As such it may have come to Abraham, Moses and Elijah; but in the present age the Lord speaks to His children by the Holy Spirit. But His voice is no less real because inaudible to the physical ear. There is a spiritual organism corresponding to our physical body with analogous powers and functions. Thus there is a spiritual eating and drinking of the body and blood of Christ. In like manner, there is a spiritual sense of hearing; and upon this inner organ the holy accent of the voice of the Lord falls. Perhaps it is not so much a voice as a touch; a strange sweet sense of the contact of the Spirit of God with our spirit. Just as one can detect the presence of another in the room when he does not see him, so the believer whose inner spirit is sensitive and responsive knows the Master’s voice when He speaks.

But how is the believer to recognize the voice of the Lord when he hears it? Some years ago a gifted spiritual writer in treating the subject of divine guidance stated that the believer must distinguish between four voices, viz., the voice of the Lord, the voice of the enemy, the voice of his own evil heart and the voice of the new man within him. This introduces complexity into what is in reality a much simpler subject. The distinction is too fine always to decide between the voice of the Lord and the voice of the new man within us on the one hand, and the voice of the enemy and the voice of our own evil heart on the other. For the Holy Spirit so unites Himself with our new spirit that we can not always tell whether a given thought or impulse comes from Him or from our better natures. On the other hand, it is difficult always to distinguish between a suggestion that comes from the enemy and one that is prompted by our own evil hearts. Indeed, the devil so insinuates himself into our own thoughts and feelings that what comes from him seems usually to proceed from our own hearts. He always likes to get at us through ourselves; and if he can project an impure thought into our minds or inject an unholy desire into our hearts and then can succeed in making us believe that we ourselves are very wicked else we would not have such wicked thoughts and desires, he has simply practiced upon us one of his devices of which we should not be ignorant. For this reason it is better to drop yourself out of the count. Identify all the good that seems to come from yourself with the Holy Spirit; and identify all the evil that seems to come from yourself with the enemy. This will remove many difficulties and greatly simplify the matter. Then learn to distinguish between the voice of the Lord and the voice of the enemy.

How then can we tell the voice of the Lord from the voice of the enemy? In a word, the difference between the two has to be learned. It is a divine art to distinguish between them. Just as the ear of the musician has to be trained to distinguish between musical notes, so the ear of the believer has to be exercised to discern the voice of the Lord. It is said that an orchestral leader not only can instantly detect a discord but can also recognize the instrument that makes it. So the disciplined and chastened ear of the believer soon learns to detect the voice of strangers. But there are no fixed rules by which the child of God can invariably decide this matter. One has to learn by mistakes. An Irishman who professed to know all the shoals and sunken rocks in a dangerous channel was hired as a pilot. All went along pretty well for a short time when suddenly the boat roughly bumped against a sunken rock. The captain said, “Mike, I thought you knew all the rocks and shoals in this channel.” “Sure, and I do,” said the pilot, “*and that’s one of them.*” So like the Irish pilot we learn of the existence of many sunken rocks in our path by striking them. The writer has run against a few snags and would mark them with red lights for the guidance of others.

In the first place, the voice of the enemy is exciting and produces a spirit of restlessness and rush. On the other hand, the voice of the Lord is quieting and produces a spirit of rest and peace. This is a good test to distinguish between God's voice and Satan's voice. When the devil speaks he sets you in a big whirl. When the Lord speaks He produces tranquility of heart and mind. Even when the Lord's voice is corrective, it does not disturb the calm serenity of your communion. At the same time that the Lord tells you of your fault, He shows you the blood that will wash it away. When He whispers that you have grieved Him He accompanies the message by a sweet sense of His tenderness and love. To be chastened by the Lord is in itself a blessing. The accents of the Lord's voice, like those of a mother, are soothing and comforting. On the other hand, the devil fills you with condemnation without revealing the blood of cleansing. He tries to make you see the dark picture of your evil heart, but gives you no bright vision of Jesus. The devil stirs you up as a stick does a mud puddle. He harasses your mind and discourages your heart. He fills you with distraction and desperation until you hardly know what to do. When you feel this way it is the devil talking to you. There is no doubt about it. On such occasions you need not hesitate for a moment. Turn a deaf ear to the harsh and exasperating tones of the cruel taskmaster, and listen to the soft and soothing accents of your beloved Lord.

In the second place, the enemy always wants you to be in a great hurry in deciding a matter, and tries to condemn you for any delay. On the other hand, the Lord always gives you time to think it over and then come to a decision. In the question of guidance the voice of the Lord leads, while the voice of the enemy drives; the enemy pushes while the Lord gently impels us. "He led them on safely so that they feared not." To some extent quickness or slowness of decision may be a matter of temperament; but as a general thing the enemy will try to make you act upon impulses rather than upon settled principles. He will try to make you rush right off and do a thing before you know which is the right course to pursue; whereas the Lord will always give you plenty of time to know His will. Take a year rather than act prematurely. A man once called at the home of George Mueller and declared that he must see him at once about a matter affecting wide interests in the cause of Christ. Mr. Mueller was engaged at the time and sent word that He would see the man on the following day. But the stranger protested that he could not wait, that thousands of dollars might be lost before the morrow. In reply Mr. Mueller said that if the matter could not wait twenty-four hours he had better not touch it at all. If the matter was of God it would keep that long. The next day at the appointed time the man returned and declared that the whole thing was a snare of the enemy. He was very grateful to Mr. Mueller for his wise counsel.

Remember, beloved. That there is no condemnation where there is no light. As long as you can honestly say that you are not sure of the Lord's mind in a matter, it is better to defer any action.

Remember Josh Billings' advice, "When you don't know what to do, don't do it." But be careful not to wait after you know the right path. Condemnation begins the moment there is sufficient light to act. Hesitation after one knows God's will is disobedience.

In his earlier experiments with wireless telegraphy Marconi discovered that a message intended for a certain point might be intercepted and thus reach a wrong destination. He found that there was nothing to prevent several receivers at different points from taking a message from a given transmitter. In times of war this would lead to embarrassment, as an enemy might receive private dispatches and thus get possession of state secrets. To overcome this difficulty Marconi tuned to each other a transmitter and a receiver. In this way no other receiver could take a given message. This invention can be easily understood by a simple experiment. If one stands near a piano and strikes a note with his voice, he will hear a sympathetic response from a certain string in the instrument. If the pitch of the voice be altered a different note will be heard. No other string will respond except the one in tune with the voice. So, beloved, if you would learn the secret of the Lord's voice get in tune with it. Get so adjusted to Him that your heart will not respond to anything that comes from the evil one. If we do hear the voice of the enemy it will produce a jar and a discord that will serve as a warning to us. Stephen Merritt says that when the devil tries to imitate the Lord's voice there is always a cackle about it which the discerning believer can detect. The tuning

will not all come at once; it will take time. The Lord may have to thumb and screw our lives as a musician does a stringed instrument. When He first speaks, we may not recognize His voice; but if we patiently listen with a spirit ready instantly to obey He will teach us the accent of His voice and thus we shall learn to “walk by the Spirit.”

THE QUIET HOUR

“And Isaac went out to meditate in the field at the eventide” (Gen. Xxiv.63).

A quaint old divine thus comments on this verse: “A beautiful *time*, a beautiful *place*, a beautiful *occupation*.” Religious meditation occupies a large place in scriptures. David exclaimed, “While I was musing, the fire burned.” Paul’s exhortation to the Philippians is, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think* on these things.” The vital relation between thought and character is disclosed in the inspired saying, “As a man thinketh in his heart so is he.”

Life in the Orient is favorable to meditation. The East is the home of speculation and contemplation. In many ways the people of those lands live today very much as they did a thousand years ago. The counterpart of Abraham can be seen in the modern Arab sheik. Manners and customs are largely stereotyped. The stream of commercial and social life flows on sluggishly. The spirit of the Orient is conservative. The warm climate and the even tenor of life are conducive to habits of reflection and meditation. Religious mysticism has come out of the East. Life in the Occident is the exact opposite of these conditions. It is marked by restless haste. Commercialism is the spirit of the age - the feverish pursuit of wealth. The refinements of modern civilization and the exacting demands of business leave little room for habits of quiet reflection. In consequence the quiet devotional life of believers has suffered. There is a tendency to regard even religion as a sort of business.

But whether the conditions of life are favorable or unfavorable to its exercise, quiet meditation on spiritual things should be above the influence of one’s surroundings. The devotional study of the Scriptures, private prayer, and the maintenance of communion with Christ through the Spirit should be matters of conscience. Their observance or non-observance is under the control of the will. No one has difficulty in finding time for what he wants to do; nor is there any failure or irregularity in performing one’s necessary duties. Meditation along with other spiritual habits will find a place in one’s life when its necessity and value in maintaining a strong, full spiritual life are recognized. When the habit is once formed a love of retirement and meditation will spring up in the heart; and then the “quiet hour” will become one of the fixed features of one’s daily life. Its non-observance on any given day will be felt to be a distinct loss, due to unusual pressure upon one’s time.

When such neglect of the daily quiet hour does occur because of unwonted circumstances, like travel or the nursing of the sick, the first free moments should be spent in waiting upon God. The fact is that the believer should esteem waiting upon God in quiet more than his necessary food. When this is done, rules and regulations for holy living will be unnecessary. The Christian will plan for time to be alone with God and will highly prize such seasons for communion.

The time for daily retirement with God is not so important as the season of retirement itself. Yet some hours are more favorable than others for devotion. The early morning hour is highly prized by many. It is a good thing for the soul to begin the day with God. The eventide is a favorite season with others. It is blessed for the soul to close the day with God. Some prefer the noon hour and others the time of retiring. The time for observing the quiet hour will of course readily adjust itself to one’s duties and preferences. In the East the twilight hour is an especially favorable season for quiet and meditation. Late in the afternoon a cool breeze tempers the sultry heat of the day. Thus it was in “the cool of the day” that the voice of the Lord God was heard in the Garden of Eden.

Jehovah chose the sweet and refreshing season of eventide to commune with Adam and Eve. So also Isaac chose that season to meditate not only upon the goodness of God but also upon his approaching union with his divinely chosen bride, Rebecca. Even in our own land the twilight hour, when the day is softly fading into the shadows of the night, has advantages for quiet meditation (if one can spare the time) such as no other season of the day possesses.

Having seen the vital place of spiritual meditation in Christian life and considered various seasons for its exercise, let us now notice some of the benefits and blessings which it brings.

First, Apart from all religious and spiritual considerations a daily season of quiet conduces to good health. An old adage runs: "After breakfast walk a mile; after dinner rest awhile." An after dinner nap or rest is often prescribed by physicians for persons who are run down in strength. A brief period of quiet taken at any time during the day aids digestion and quiets the nerves. So even from a hygienic standpoint spiritual meditation has its value.

Second, Meditation upon the goodness of God brings a blessing to the soul. One of the charges that the Psalmist brings against Israel is that they "soon forgot His works." They did not keep fresh in their remembrance by frequent rehearsal the signal deliverance of Jehovah, as the crossing of the Red Sea and the passage of the Jordan. Of course, there are annual festivals, as one's birthday and Thanksgiving, when a review of the past is especially fitting and when as a result one calls upon his soul to bless the Lord and forget not all his benefits. But it is a good thing every day to count our blessings. Especially when the way seems dark and the trial of faith with the accompanying tendency to depression of spirit is severe, will reflection and meditation upon the goodness of God bring lightness of heart and the new song of praise. A little refrain runs:

"The inner side of every cloud
Is bright and shining.
I therefore turn my clouds about
And always wear them inside out
To show the silver lining.

No day will be found so dark that upon reflection some bright ray will not be seen.

Two ministers met at a Methodist conference. One said, "Rejoice with me; my horse ran away and I was not injured." His friend responded, "Praise the Lord! Now I want you to rejoice with me, for *my horse didn't run away.*"

God's daily mercies to us are innumerable. Many blessings we shall fail to notice and be thankful for unless we stop to consider all the way that God has led even through the few hours of a single day.

Third, It is a good thing to begin the hour of meditation by letting the thoughts dwell on a passage of Scripture. It may be the chapter or verse that the Lord has given us for our morning portion; or it may be a message that the Spirit brings to our mind at the time. Pondering over God's Word puts one in the frame of mind for profitable meditation. It quickens the memory and opens the well springs of gratitude and joy. It is profitable in meditating to follow out some line of truth, or some phase of our experience, and nothing is better calculated to promote such a train of reflection than a portion of Scripture held before our minds by the Holy Spirit.

Fourth, Again, the hour of meditation conduces to the cultivation of what in mediaeval times was called the "spirit of recollection." This was the carrying of the atmosphere of the closet into the busy hours of the day. It was not a mood of abstraction which rendered one absent-minded and made him useless in the practical concerns of life. But it was a poised, balanced attitude of spirit, which carried one calm and unruffled through the duties of the day. It was a sense of God's nearness which steadied the soul and fortified it against every emergency. It is what Brother Lawrence calls the "Practice of the presence of God." It is the believer's privilege to maintain invariably an undisturbed serenity of heart and mind. This, however, is not the result of will power nor the fruit of a stoical philosophy. It is due to the keeping power of God - "Thou wilt keep him in perfect peace

whose mind is stayed on thee.” “In quietness and confidence shall be your strength.” Now, the quiet hour feeds this recollected state of heart and mind. From its observance the believer goes forth like a bird, resting in mid-air on outstretched wings, balanced in mind and poised in spirit, ready for anything that the providence of God may bring.

Fifth, One great advantage of the evening hour of meditation is that it enables the believer to commit definitely to the Lord the following day and to take in advance grace and strength for its unknown duties and trials. Some one has compared this exercise to the winding of a watch. Usually every one before retiring winds his watch. The mainspring is thus coiled anew and power is given it to move the mechanism of wheels. All through the minutes and hours of the following day the intricate system of wheels performs its function through the power given to the mainspring the night before. So it is a good thing to wind up the mainspring of our life. By communion and prayer we store up divine strength sufficient to meet all the demands of the coming day. We should take the Lord definitely for all our engagements and for all the duties that we may reasonably expect that the day will bring. We should also take Him for all the unknown things that will certainly come into our life as we go out into the world to take up our burdens and to fulfil our duties. Thus by anticipation we can fortify every weak place in our life and take grace to meet every trial as it comes. It is a blessed thing to take the Lord definitely for every minute of the time until we shall again meet Him face to face at our quiet hour on the following evening. Such a definite committal to God of the day beforehand enables us to go forth in the morning “girded with strength unto the battle.” We shall be ready and almost eager to meet the trials of the day, knowing that He will be there before us to make smooth the pathway of our feet. And then further it will be a source of strength to us just to watch our lives, as it were, through the day and see how the providences of God meet us at every turn. Very often we shall feel that this deliverance or that providence is just the very thing we took God for the night before; and the consciousness will also come of the rich blessing we might have missed if we had not prayed it all out and believed it all through with God before. When one has thus formed the habit of committing each day to the Lord before it dawns, he will recognize a distinct spiritual loss whenever for any reason the exercise is omitted.

Sixth, Finally, spiritual meditation leads naturally to communion and communion opens the door easily to prayer. In this message we have meant by meditation something entirely distinct from both communion and prayer. These two vital spiritual exercises have their place, but the emphasis is here put upon meditation. If the hour of meditation be carefully guarded, communion and prayer will not be neglected. The three inseparably go together. Meditation is the seed; communion is the blossom; and prayer is the fruit.

Document No. 43 - A.B. Simpson: The Power of Stillness (1909); taken from The Christian and Missionary Alliance 33 (Oct. 16, 1909), p. 37.

“Be still, and know that I am God” (Ps. xlv. 10).

It was “a still, small voice” or “the sound of a gentle stillness.” Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than that one word, *Selah* (Pause)? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest, and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can so touch our hearts as the power of stillness?

The sweetest blessing that Christ brings us is the Sabbath rest of the soul, of which the Sabbath of creation was the type, and the Land of Promise God’s great object lesson. There is for the heart that will cease from itself, “the peace of God that passeth all understanding,” “a quietness and confidence” which is the source of all strength, a sweet peace “which nothing can offend,” “a deep rest which the world can neither give nor take away.” There is in the deepest center of the soul a chamber of peace where God dwells, and where if we will only enter in and hush every other sound, we can hear His still, small voice.

There is in the swiftest wheel that revolves upon its axis a place in the very center, where there is no movement at all; and so in the busiest life there may be a place where we dwell alone with God, in eternal stillness.

This is the only way to know God. “Be Still, and know that I am God.” “God is in His Holy Temple: let all the earth keep silence before Him.”

A score of years ago, a friend placed in my hand a little book which became one of the turning points of my life. It was called “True Peace.” It was an old mediaeval message, and it had but one thought, and it was this - that God was waiting in the depths of my being to talk to me if I would only get still enough to hear His voice.

I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voice, some of them were my own questions, some of them were my own cares, some of them were my very prayers. Others were the suggestions of the tempter and the voices from the world’s turmoil. Never before did there seem so many things to be done, to be said, to be thought, and in every direction I was pushed and pulled, and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, and to answer some of them; but God said, “Be Still, and know that I am God.” Then came the conflict of thoughts for the morrow, and its duties and cares, but God said, “Be Still.” And as I listened, and slowly learned to obey, and shut my ears to every sound, I found after a while that when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power, and comfort. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that “still, small voice” of the Holy Spirit in my heart was God’s prayer in my secret soul, was God’s answer to all my questions, was God’s life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living GOD Himself as my life, and my all.

Beloved, this is our spirit’s deepest need. It is thus that we learn to know God; it is thus that we receive spiritual refreshment and nutriment; it is thus that our heart is nourished and fed; it is thus that we receive the Living Bread; it is thus that our very bodies are healed, and our spirit drinks in the life of our risen Lord, and we go forth to life’s conflicts and duties like the flower that has drunk in, through the shades of night, the cool and crystal drops of dew. But as the dew never falls on a stormy night, so the dews of His grace never come to the restless soul.

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about this stillness is, that it gives God a chance to work. "He that is entered into His rest hath ceased from his own works, even as God did from His"; and when we cease from our works, God works in us; and when we cease from our thoughts, God's thoughts come into us; when we get still from our restless activity, "God worketh in us both to will and to do of His good pleasure," and we have but to work it out.

Beloved! Let us take His stillness, let us dwell in "the secret place of the Most High," let us enter into God and His eternal rest, let us silence the other sounds, and then we can hear "the still, small voice."

Then there is another kind of stillness, the stillness that lets God work for us, and holds our peace; the stillness that ceases from its contriving, and its self-vindication, and its expedients of wisdom and forethought, and lets God provide, and answer the unkind word, and the cruel blow, in His own unfailing, faithful love. How often we lose God's interposition by taking up our own cause, and striking for our own defense.

There is no spectacle in all the Bible so sublime as the silent Savior answering not a word to the men that were maligning Him, and whom He could have laid prostrate at His feet by one look of divine power, or one word of fiery rebuke. But He let them say and do their worst, and He stood in the power of stillness - God's Holy, silent Lamb.

God give to us this silent power, this mighty self-surrender, this conquered spirit, which will make us "more than conquerors through Him that loved us." Let our voice and our life speak like "the still, small voice" of Horeb, and as the "sound of a gentle stillness." And after the heat and strife of earth are over, men will remember us as we remember the morning dew, the gentle light and sunshine, the evening breeze, the Lamb of Calvary, and the gentle, Holy, Heavenly dove.

Document No. 44 - Henry Wilson: excerpt from The Internal Christ (1908); taken from Henry Wilson, The Internal Christ. New York: Alliance Press Co.: 1908, pp. 32-44.

CHRIST IS ALL IN ALL.
“Christ is all and in all” (Col. iii. 11).

Which Christ? There are more than one of whom men speak as the Christ.

THE HISTORIC CHRIST.

First, the historical Christ. How much He is preached at the present day, and by what beautiful pictures He is presented to us. Men call Him the central figure of history, the grandest character that ever passed across the stage of human life, the flower and fruitage of all that is lovely and true among the millions of mankind, who have lived, are living and shall live on the earth till the end come; the noblest of all the noble army of martyrs that in will, word and deed have laid down their lives for the brethren. Is this the Christ of the text? Is this the Christ that our eyes are looking to, and our hearts longing for? Surely more - much more - than this. For this Christ, however beautiful and strong and true, has never saved a soul in the deepest sense of that word salvation. The Christ of history, if He is only that, is no more to us in and for our deepest life, than any other grand character, like Julius Caesar - a glorious heathen - or Martin Luther - a glorious Christian - who have arrested our attention, challenged our admiration, or our affection, as they passed before us in the pages of history. No, the historic Christ is like the historic creed or the historic church, of which we have heard so much. Neither He nor they have ever in all the ages changed the heart and character of man. He and they together have indeed changed men's views, attitudes, and sometimes the actions, but never yet the heart and conscience of man, simply because they are historic. The Christ of history must step down from the picture of Him as painted by the evangelists, as crystallized in the creeds, as taught us by the church in her best presentation of Him, and come into my heart, change my life by giving me His to take its place, and become to me bone of my bone, flesh of my flesh and so press His entire being and personality into mine that mine becomes the simple-natural and supernatural expression of Him.

THE THEOLOGICAL CHRIST.

Second, the theological Christ. We learned of Him at school and college. We saw Him as presented to us (1) by the fathers of the early church: the Nicene, the ante and post Nicene spiritual and intellectual giants of those far-off days. (2) By the mediaeval schoolmen. (3) By the Reformation leaders. We waded through the deep waters of their explanations and definitions of His twofold nature, His divinity and humanity, and the insoluble mystery of the “*Communicatio Idiomatum*.” We read and re-read the views of Calvin and Zwingli on one side and of Luther on the other; or of the Arminians in the middle just as our early training and prejudices led us into one school of theology or the other. But all this Christology, logical and theological, never touched or changed our heart. It never awakened our conscience to a sense of sin or the deep need of a personal Savior to deliver us from its guilt or power. It made us partisans and special pleaders for our view of the Christ, and intensely dogmatic in the assertion that our view was the only view, and that all who differed from us did so to their own hurt, if not to their everlasting destruction. It left us as it found us except with a thin veneer of surface religion that we mistook, though others did not, for vital Christianity.

THE CEREMONIAL CHRIST.

Millions are bowing before Him throughout the Christian world today. This is the Christ of the altar and of the mass in the Church of Rome. This is the Christ of the ritualist in churches called Protestant. This is the Christ of many so-called "believers" who attach more importance to the form than to the substance, whether that form be sprinkling or immersion, or eating and drinking the bread and wine at the communion in a sitting or kneeling posture.

This is the Christ of the painted window, the painted arch, the dim religious light of the old cathedral, the reverent service, the chanted Litany, the Passion music and the Easter carol - all beautiful, and much good and true; but all lacking the essential thing - the real presence of Jesus Christ in the heart, changing the character, renewing the will, purifying the affections, and so transforming the life that our faces shine with the transfiguration glory of the Mount of Vision.

THE PARTIAL CHRIST.

Fourth, the Christ of parts and places. "Back to Nazareth" is the cry of some. Back to the cradle, the manger, the home of Joseph and Mary, the carpenter's shop, and the simple life of the village boy. Back to Galilee and the life of the fishermen, toiling, rejoicing, sorrowing, say others. Back to the sermon on the mount, and its inimitable teaching, and then the fruits of it in the valley of sin, disease and sorrow. Back to the practical Christ, going about doing good and healing all that were oppressed of the devil (Acts x. 38), say others again.

Once more we hear the cry, Back to the Christ of the outcast and the poor, the Friend of publicans and sinners, the Christ who had not where to lay His head, and whose whole life was a protest - often silent, but none the less earnest - against the luxury and extravagance of His professed followers in all Christian ages, and more than all in this twentieth century since He came.

THE TRUE CHRIST MORE THAN THESE.

To these and similar cries we have one answer: "Yes, yes, yes," but "more." Give us and get us back to all these names and conditions of Jesus Christ on earth, but with them give us the Christ of Gethsemane, and the bloody sweat. Give us with these the Christ of Calvary, and the shame, and the spitting, the nails, the spear, the despairing cry, "My God, My God, why hast Thou forsaken Me!" Give us, too, the Christ of the outpoured blood and the vicarious sacrifice; the Christ that "poured out His soul unto death and made intercession for the transgressors." Give us, too the Christ of Easter, the victory over death and hell; the Christ of the forty days, and the ascension; the Christ of the intercession and pleading at the right hand of God; the Christ who is coming again to set up His kingdom on earth and reign in righteousness and millennial glory. In a word, we must have a whole Christ and not a partial one.

THE WHOLE CHRIST.

Christ is not divided, and we must not attempt to divide Him. It is with us the whole or none; a partial or piecemeal Christ means a partial and piecemeal salvation. The Babe of Bethlehem is the eternal God, and even in swaddling clothes is the brightness of His Father's glory and the express image of His person (Heb. i. 3).

The Man of Galilee is the Incarnate God and the Creator of heaven and earth. The so-called carpenter's Son is He of whom it is written, "Thy throne, O God, is forever and ever." The Man of the "simple life", of which we hear so much, is the Author and Giver of eternal life; and the same Jesus who said: (1) "This is life eternal: to know Thee, the only true God and Jesus Christ whom Thou hast sent," and (2) through St. John, "He that hath the Son hath life, and he that hath not the Son hath not life" (I. John v. 12).

The man of the “strenuous life” of toil and teaching of which we hear more and more, is also the “very God of very God - begotten, not created.” Not simply divine, but deity itself incarnate, the eternal word made flesh and dwelling among us (I John i. 14).

In this supreme matter we cannot have the fruit of the tree of life without the root. As Mr. Gladstone once said, we cannot have a teaching Christ without His eternal power and Godhead, as the sap and source of the personality we see in His outward words and work. The incarnation, the atoning sacrifice, the resurrection of Jesus Christ are the threefold root of deity out of which all His teaching and wonder-working spring, and that theology will surely wither and decay like the falling leaves of a November day which attempts to tell us what Christ said and did, without telling us also who Jesus Christ is, was and ever will be, viz., the Eternal God, the Alpha and Omega of all creation, human and divine.

WHAT THIS COMPLETE CHRIST IS AND DOES

This full Christ, human and divine, is, first, all that God the Father is; secondly, He is all that God the Holy Ghost has, and thirdly, He is all that man needs.

He is all that God the Father is. This does not ignore the distinction between the personality of the Father and the Son, nor the difference between the fountain and the stream. But as Jesus Himself said, “He that hath seen Me hath seen the Father,” and “I and My Father are one,” meaning simply that He who sees the light sees the sun; he who drinks of the river has the essence of the fountain passing into his being. So the soul that sees and receives Jesus Christ into His being becomes at once the recipient of “the Fatherhood of God,” and “the brotherhood of man,” in a way that the modern talkers on this well-worn subject have never realized, or perhaps never dreamed of.

So in the reception of the Holy Ghost, a subject much clouded and mystified by many of the very books meant to make it clear, to receive the Holy Ghost is as simple as breathing common atmospheric air. No more struggle is necessary for the one than the other. If we could only realize that in the higher as in the lower act, there is a sweet, silent passing into our being, not only of air, breath and vital energy, but in this higher breathing the impassing of a personality as real as God the Father and God the Son, we should understand in a new and deeper way the meaning of “asking” in St. Luke xi. 13, and of “obeying” in Acts v. 32. There is then not a power, virtue or quality necessary for our highest and fullest salvation in soul and body that is not contained in Jesus Christ and obtained by us from and through Him as we absorb His being into ours.

Perhaps Charles Wesley sang better than he knew when he said:

“Thou, O Christ, art all I want,
Yea, more than all in Thee I find.”

Our little alls and our great alls will be like a drop in the ocean of that greater all of which St. Paul speaks when he prays that the Ephesians “might be filled with *all* the fullness of God” (Eph. iii. 19).

If, or since, these things are so, the next step will be a simple sequence of those we have already taken. If Christ is all in the way we have suggested, He is surely in all in a no less real way, and here we need not fear the poor, thin Pantheistic perversion of this truth, nor the caricature of it in modern Universalism. The way to answer both of these errors is to so receive Jesus Christ into our whole being, and so to live out His life in us in the blessing of other lives, that it will be manifest to all thinking people that Christ is in us in a way infinitely higher than He is in a sunbeam or in a blade of grass. If Jesus Christ is in us “of a truth,” “verily and in deed,” men will soon see the vital difference between us and those who talk glibly about universal and eternal salvation, but give no living evidence that they know the first principles of the one or the other.

But this we must do and be if we are to answer the arguments of the Pantheist and the Universalist. We must begin to “make good,” as the phrase of today is. The Fourfold Gospel must become a fourfold fact. First, Christ must be “all and in all” in the strongest and most personal way. “The whole Christ in the whole of us” must cease to be a glib phrase, spoken trippingly from our

tongue, and must become our very life blood, the core and essence of our twofold being, body and soul, and it will, if we are only sincere and simple in our inbreathing and absorption of Him into our personality. When this is so, the old words "salvation," "sanctification," "healing," and "the coming of the Lord," will have a new and more vital meaning than ever. They will each become - if one may use the word - a personality, living and moving and having His being in us, so pressed, as we have already said, into our being that ours will become the expression of His. "We in Christ and Christ in us," another phrase we use much, will become indeed a fact and a fact of such vital force that all agonizing and straining after and for things and blessings will pass away in the steady quiet absorption of Deity into our being. Agonizing indeed for the sinner to enter in by the straight gate as Jesus says in St. Luke xiii. 24; agonizing for the saint too, but in loving intercession, as Epaphras for his Colossian friends (Col. Iv. 12); agonizing as Jesus did in the garden for this lost world, the weight of whose sin He was bearing; agonizing, as Paul did, travailing in birth pangs till Christ should be born in His Galilean people (Gal. Iv. 19); agonizing, too in a real conflict with our spiritual and physical foes around us; "Fighting the good fight of faith and laying hold of eternal life" (I. Ti. Vi. 12, and II. Tim. Iv. 7), with a firmer grip every hour on God; but no "agonizing" to "receive the Holy Ghost"; no agonizing to be filled with all the fullness of God, no "agonizing" to take from Him any gift, or grace, "who giveth to all men liberally and upbraideth not" (James i. 5). We might as well say the bird agonizes to breathe the air, or to mount up toward the sun in the early morning. We might as well say the fish agonizes to swim in the water or sink into the depths of the stream and the sea. Fish "out of water" do indeed "agonize" to get back into their proper element, but the moment they touch the stream they are in peace and they move on and up or down through it, as easily as the bird in the air and the light through the atmosphere. A simple illustration may make this plain to some troubled child of God.

Take a good-sized fruit dish. Fill it with water. Then a small one empty. The large vessel filled with water will represent God the Father, God the Son, and God the Holy Ghost, the trinity of glass, water and air, picturing to us the Father, Jesus in the bosom of the Father, and the Holy Ghost permeating both as light does the air. The little glass dish - empty - represents your soul and mine, (1) Away from Christ. (2) In touch with Christ. (3) Placed on the surface of the water and thus "in Christ." But even while thus "in Christ" the little vessel of my soul is still empty, though surrounded by a little sea of life-giving water. I am "hungry," as we say, for God, though I am in God. What is to be done, that the Christ in whom I am, may be "in me," satisfying my deepest longing, meeting and supplying my every need? Something so simple that the wonder is big people do not see and realize what a child of four years can understand. Why, simply with your finger press the little floating glass dish steadily down, and down, into the yielding water, till it reaches the rim - the crisis of the second blessing, as we call it. Still down and down, and in a moment the little vessel sinks to the bottom of the large one, and is filled without the slightest strain or struggle, and with very little noise, with "all the fullness" of the larger. Here is the whole matter on which volumes have been written about "In Christ," and "Christ in us." No mystery to the "yielded" soul, but much mystery and much misery to those who have not yet learned the A, B, C of real surrender unto God.

Document No. 45 - Sarah A. Lindenberger: excerpt from Streams From the Valley of Berachah (n.d.) Taken from Sarah A. Lindenberger, Streams From the Valley of Berachah. New York: The Christian Alliance Publishing Co.: N.D., pp. 105-111.

CHRIST ENTHRONED WITHIN.

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.” I Cor. Xiii: 1.

In a sermon heard recently, the speaker put “Christ” in the place of charity, and the fullness and richness of this chapter was revealed to me as never seen before.

We may have a rich experience of the Lord’s blessing, in soul and body, power in prayer for others, and, we believe, even a baptism of the Spirit, and still fall short of God’s full will, and fail to enter into this deeper experience of “Christ in us.” If we are not lost to self, hidden away in Christ, our “life hid with Christ in God,” so that He alone speaks in us and uses us, controlling our thoughts and actions, “working in us both to will and to do,” we may have Christ with us and much blessing, but not what this chapter means - Christ enthroned within.

There is danger of our being occupied in service, resting in His blessing, depending upon past experiences, taking satisfaction in conscious power, satisfied with His gifts, having self-exaltation from prominence in His work, able to speak and pray beautifully, having learned the language of Canaan, without really understanding the meaning of the deeper truths so easy to talk about; having fruit from our work, even the salvation of souls; and still, although others are blessed, as God is an economist and will make use of each one of us as far as He can, yet we personally fail to receive this deep, rich life of having Christ in us, and are in His sight as the Scripture tells us - “as sounding brass or a tinkling cymbal.”

In the work in Berachah Home, I used to think that I must talk to all the sorrowful and afflicted ones, and try to tell them how to be healed, or how to believe and what to do, and, indeed, the responsibility seemed heavy. But now I see, more and more, that it is useless to try to help God. We should do nothing in the energy of the flesh. Christ must use us to speak or to keep silent as He directs. The work is the Holy Spirit’s, and we find that the Lord is wonderfully speaking to many as they enter, talking to them daily in the morning and afternoon prayer meetings, and in their rooms, by His Spirit, or through others, just as He chooses.

When all the guests are in sympathy, or when the element is a deeply spiritual one, it is comparatively easy to sail along in this current; but when there are people who do not believe, who do not understand and are chronic doubters, perhaps depending on the workers, we realize our helplessness and the need of Holy Ghost power. Praise His name that this is so.

I have known many Christians who had strong faith, the gift of prophecy, and knowledge, so that they could inspire an audience, were able to prevail at times, in prayer for the sick; and yet, there was something lacking in their deeper life, and their work did not continue strong in God. There was a lack of stillness of soul, and of having Christ manifested in them. He was not the center of their lives, to manage, rule and live and love in them.

I can recall several strong workers, women whom I knew personally, that God used mightily in Christian work and in prayer for others, and after a time they lost their power, and were laid aside as they became conscious of self, and the Holy Spirit could not fully control, as they were not willing to enter into the death and resurrection life of Christ.

We all may take pleasure in feeding the poor; we are many times delighted to make great sacrifices; but how much self-life and self-love there may be, even in this ! How often we like to tell of it, and have a good time in the conscious satisfaction of doing it!

We hear Christians sometimes speaking of what they have given up for God, and how they have denied themselves to feed the poor, and to work for Him, and they seem to think as they have given up so much for the Lord, they deserve some reward from Him. They are, perhaps, even

unconsciously, resting in their works; but if the life was simply Christ's, we would not know what we had done, or what we had given up. We would not be conscious that we had done anything, or amounted to anything. If we have not entered into this life of having even our new life hid with Christ in God, the Scripture tells us that it profiteth us nothing. The Lord gives each one of us an opportunity of suffering, and often we bear it beautifully and very bravely for a time; but we have found out that it is only Christ that can suffer long and at the same time be kind. We cannot always bear patiently all misunderstanding, and many things that are undeserved; but Christ can. He can be sweet under all circumstances.

It is only Christ in us that "envieth not;" that "vaunteth not" Himself; that is "not puffed up;" "beareth all things, endureth all things." He is the humble and lowly one, and having Him in us we will walk with bowed heads and humble hearts, and let Him have the victory in us.

How much Christian work is self-centered! How much public speaking and testimonies are self-exaltation~ It is only Christ that can prevent this. May the Holy Ghost turn on His searchlight into our hearts, and enable us to see how, although we may have failed in all these steppings, "Christ never faileth."

I want the love that suffers and is kind,
That envies not, nor vaunts its pride or fame,
Is not puffed up, does no discourteous act,
Is not provoked, nor seeks its own to claim.

I want the love that thinks no evil thought
Nor dwells complacent on another's sin,
But in the truth delights, and evermore
Still seeks the erring to the truth to win.

I want the love that springs from holy faith,
And still believes, although it cannot see;
That even for the hopeless, hopes the best,
And loves because of what is yet to be.

Document No. 46 - excerpt from The Message of The Christian and Missionary Alliance (1927); taken from W.M. Turnbull and C.H. Chrisman eds. The Message of The Christian and Missionary Alliance. New York: The Christian Alliance Publishing Co.: 1927, pp. 10-16.

CHRIST OUR SANCTIFIER

Sanctification, or holiness, is the gift of the Holy Ghost, the grace of the Lord Jesus Christ, the prepared inheritance of all who will enter in, the great obtainment of faith, not the attainment of works. It is divine holiness, not human self-improvement, nor perfection. It is the in-flow into man's being of the life and purity of the infinite, eternal and holy One, bringing His own perfection and working out in us His own will.

Sanctification or holiness results from *contact with God*. This contact has both a divine and a human side. On the divine side contact is formed by the cross of Christ and the work of the Spirit, and on the human side by entire surrender and appropriating faith. The first point of divine contact is the cross. The Christian who is struggling with sin and helpless in defeat must come to see that in the thought of God he is identified with Christ in His crucifixion and in His resurrection.

The cross has a separating power. Through the blood of the cross our hearts are cleansed. The cross separates us from the world, from our sins, from our sin, and from *self*. By our death with Christ we are released from "the carnal mind", we are separated from "the flesh"; we are detached from the self-life. By our resurrection with Christ we are "renewed in the spirit of our minds," we "put on the new man, which after God is created in righteousness and true holiness"; and, highest of all, we "put on the Lord Jesus Christ," who is thus "made unto us..... sanctification." Eph. 4:23,24; Rom. 13:14; I Cor. 1:30.

The second point of divine contact whereby sanctification is received is the work of the Spirit. The identification of the believer with Christ in death and resurrection is the historical side of holiness; the transformation of the believer in character and conduct through the baptism of the Holy Spirit is the experimental side of holiness. The one is apprehension; the other is appropriation.

After the vision of victory comes the realization of victory. Now it is through the presence and power of the Holy Spirit that the vision of victory is transformed into its realization. It is through the incoming of the Holy Spirit that the revelation of the indwelling Christ breaks with comforting cheer upon our despairing hearts, and it is through the Holy Spirit that we are enabled to die unto sin and live unto God.

On the human side there are two points of contact with God whereby we become partakers of the holiness of Christ; namely, a step of entire surrender and an act of appropriating faith. This means a covenant made with God, a definite transaction at a definite time when by full consecration and living faith we boldly enter in and possess our inheritance. The step of surrender must be voluntary, complete and final; the act of faith must be definite, living and aggressive. Such a step of surrender and such an act of faith means a new Christian experience - a crisis as radical and revolutionary as the crisis of conversion. In nature it is not a gradual development, but a sudden change. In regeneration we pass out of death into life; in sanctification we pass out of self into the Christ-life. In regeneration we receive "a new spirit"; in sanctification Christ comes and takes up His abode within the "new spirit." When such a revolution occurs in our lives, we shall certainly know it; and we may expect the Holy Ghost to witness as definitely and distinctly to His work of sanctification as He did to His work of regeneration.

Paul specifies the threefold division of our human nature - the spirit, the soul and the body - as respectively the subjects of this work of sanctifying grace. The spirit is that which is cognizant of God. It is the moral element in man, which trusts, loves and glorifies God. The spirit must first be quickened by regeneration, since naturally it is dead. A sanctified spirit is one separated from all known evil and dedicated unto God, so that all its powers are at His disposal. A sanctified spirit is also a spirit filled with the presence and the Spirit of the Lord.

The soul is endowed with understanding, tastes, affections, passions and appetites. All these can be separated, dedicated and filled with the Spirit and life of God. There is a distinct baptism of the Holy Ghost for mind as well as for spirit.

The human body was designed in the beginning as the pattern and type of the sublimest form of being which ever should exist. The body, therefore, should be separated in all its functions, dedicated to God, to become “the habitation of God through the Spirit.” “Know ye not that your bodies are the temples of the Holy Ghost?”

The baptism of the Holy Spirit is simultaneous with our union with the Lord Jesus. The Spirit does not act apart from Christ. The Holy Spirit is pure Spirit, and has not been incarnated in human flesh as the Son of God was in His birth and early life. Instead of this, He has been so united to Jesus Christ that He partakes of the incarnation of the Son of God, and comes to us clothed in the humanity of Jesus.

In receiving Him we receive the Lord Jesus Himself. He comes to us to impart the very life of Jesus Christ. He takes the qualities that were in Him, and makes them ours. He transfers to us the love, the purity, the gentleness, the faith of Jesus Christ, and so imparts to us His very nature as to reproduce in us His life, and we live, in a very literal and real way, the Christ-life as our own experience.

This is a very attractive conception of the Christian life. It is not our holiness, but the life of our Lord. It is not our struggle with the old nature, but it is the imparting of a new nature, and the indwelling of a new life. Hence it follows that when the Holy Spirit comes into our life and consciousness, it is Jesus that is made real to us, rather than the Spirit, who never speaks of Himself.

Every disciple of Christ ought to have some special manifestation of the Holy Ghost and some gift for Christian service. The manifestation of the Spirit is given to every man to profit withal.

These gifts are conferred by the Holy Ghost Himself in His sovereign will according to individual fitness and for the completeness and profit of the whole body of Christ. He knows the gift that will best enable us to glorify Him and help others. No disciple can expect to receive all these gifts. It is unscriptural and unreasonable to say that any one gift is the criterion of having received the Holy Ghost. God adjusts our equipment to the special work which He has called us to do. As in the body the different members have different offices, so it is in the body of Christ.

Above all gifts, above all ministries, is the grace of love, that love that uses every gift and ministry, not to exploit its own greatness, but to glorify God and bless men. Not only is love here described as an end, but as a means. He says, “I show unto you a more excellent way,” which is the way to reach the highest gifts of the Spirit. God will entrust to us His most sacred ministry and most glorious manifestations in proportion as He sees that we will use them in the spirit of love and for the help of the souls that are so dear to the Shepherd’s heart.

Let us covet earnestly the best gifts, but chiefly the gifts of useful and effectual spiritual ministry.

Let us pray for love, let us cultivate love, let us take the Lord Jesus Himself to be our love, and let our deepest cry be “Give me a heart like Thine.”

The crisis of sanctification, while it brings entire holiness in every part of our being, is only the infancy of holiness. All the parts and organs and functions are there, but there must be growth into maturity and manhood to “the fullness of the stature of a perfect man in Christ Jesus.” Growth is not a matter of parts, but of degree in the various parts, and maturity in their combination and complete development. It is this process of Christian nurture that occupies so large a place in the New Testament epistles. It was for this that the Comforter was promised to guide us into all truth.

It cannot be too strongly emphasized that *holiness is retained only while vital contact with Christ is maintained*. To abide in Christ means two things; namely, obedience and fellowship. In I John 3:24 we read “And he that keepeth his commandments dwelleth (abideth) in me and I in him.” Again, our Lord Himself said, “He that eateth my flesh and drinketh my blood dwelleth (abideth) in me and I in him” (John 6:56). If we would be like Christ, we must keep His commandments and abide in His love, even as He kept His Father’s commandment and abode in His love.

Document No. 47 - Kenneth Mackenzie: excerpt from The Minister's Home, Health and Habits; taken from Kenneth Mackenzie, The Minister's Home, Health and Habits. Harrisburg, Pa.: Christian Publications, Inc., n.d., pp. 22-29.

THE INNER LIFE

We come finally, to the minister's spiritual culture, which alas, in many a man today is culpably neglected. The noise of the machinery of the busy parish life drowns out the "voice of gentle stillness," by which alone God can meet His servant.

And unless one catches the reason why of this phase of our life, the course will be like the Tibetan prayer wheel or the rosary in the hand of the innocent worshiper in the cathedral. When Nahum 1:7 first broke upon my vision and entered my heart, "he knoweth them that trust in Him," as well as 2 Tim. 2:19, I was thrilled with a new revelation. Long stressing my need to know God, I had not sensed that God wants to know me. That sounds peculiar. He knows everyone, nothing is hid from Him. The paradox is set forth in the 139th Psalm, where in the opening paragraphs the penetrating scrutiny of God is acknowledged and yet at the end, we have "Search me, O God, and know my heart; try me and know my thoughts." Again, that He should long to know me in the intimacy of a surrendered fellowship burst upon my mind and inner being with a call not to be willingly ignored. And it has held me captive ever since. There is that in me which *He will not know*, unless I relate myself to Him with the design that He shall open up every avenue of my heart, bring to light what I may not realize is a barrier to His way, and to enlighten and stimulate my whole being with the searchlight of His holiness. Any halfway attitude in this sphere of our spiritual culture is dishonoring to Him, for He values us more than what we do.

I must plead that this cannot be achieved in any haphazard manner. To drop on the knees and utter a few sentences may satisfy us, because we have so many reasons for being in a hurry; but it will be a grief to Him. We must *make* time to be "with the Lord" every morning. And in due season, we shall come to miss it, if anything steals us away from that "Sweet hour of prayer." The morning paper, especially in days of intense interest, should not claim us, nor anything that interferes, otherwise. If our hour can be before breakfast, the better. In my own life, I have to leave the table immediately and enter the quiet of His presence.

Further, system is imperative. I recommend my own course, adopted because I cannot otherwise trust myself to keep on the track. A small loose-leaf record book that will fit into a side pocket for use on trips; and handy too, for the quiet hour, supplies my need. Take a journey with me in a normal morning period.

I was much impressed when in one of Dr. J. Wilbur Chapman's campaigns he had strung across the back of the great hall, "Get Right with God." I at once made it my first morning thought and so recorded it in my book. Then, let us dwell upon the reality of God. Sometimes we lose it. Lady Somerset, plagued by the problem, seemed to catch the solution in the impressed revelation, "Act as though I were, and thou shalt know that I am." When we have intelligently and devotedly regimented ourselves in this prayer purpose, we shall cluster around every thought we find the Holy Spirit suggesting to us, the texts which from time to time we have discovered as applicable to our different headings. Leave room for them when you have begun your book.

Since this is a prayer hour, our thought sphere calls for attention. Philippians 4:8 may well be adorned by the appeal of the Apostle, "bringing into subjection every thought to the obedience of Christ" (2 Cor. 10:5). Think of this unhurriedly. Digest it. We do well then to direct our mind to the revelation of God's thoughts of us. Beyond all our highest ideals of benevolence are we challenged to dwell upon Isa. 55:8-11; Psa. 40:5; 139:17. And then, when that marvelous assurance for every child of God, "I know the thoughts I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end" (Jer. 29:11) breaks into our mentality and cheers our heart, we shall not want to hustle off to get something done. It will captivate us with a desire to bask

under its warming beams. Many such provisions will open to us as we prayerfully dedicate our period of closeting with Him. And if we capture them ere Satan can snatch them away, we shall be richer. I have much joy, after contemplating what dear things He thinks of me, in also noting that while I wait for Him, He works in my behalf. I was positively jubilant when many years ago, I found that truth in Isa. 64:4. It is a daily tonic.

Mention has been made of Satan. No true prayer-bearing life can escape this dire actuality. But I learned a lesson once which is now a vital consolation as I meet it in my little book. The many exhortations in the Holy Scripture concerning the persistency of evil forces in the spiritual life of the believer, cannot be lightly regarded by the praying believer. That our Lord Jesus resorted to nights of communion with His Father that He might be established in the strength to resist the subtle influences that sought to defeat Him, may not be complacently ignored. The testimony of the Apostle in Eph. 6:12 confronts us with an emphasis most challenging, "Our wrestling is not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenlies." The theme is not a part of this message, but I am persuaded that victory in the prayer life depends upon its recognition. Now the lesson to which I have referred, came in the full reading of Deut. 33:27. We are all familiar with the words, "The eternal God is thy refuge and underneath are the everlasting arms." But who can recall what follows? I have put this to the test with an audience of ministers and not a man could recite it. Listen. "And he shall thrust out the enemy from before thee." We do not have to fight, but rest, and the closer we get to the heart of our Lord, the safer we shall find ourselves to be.

Honest exegetes confess that "*o poneros*" admits the reading, "the evil one," in the Prayer our Lord taught His disciples; and also in John 17:15, "Keep them from the evil one," as He bears us in his heart uttering the true Lord's prayer. And St. John amplifies the contention in his cogent proclamation, "He that is begotten of God keepeth himself and that wicked one toucheth him not" (I John 5:18).

Thus environed we owe to our protecting, preserving and prospering Lord that we shall not doubt, question, worry or even fear, bearing in mind the illuminating fact that "God hath not given us the spirit of fear" (2 Tim. 1:7), since it must have an alien source. Prayer, buttressed on this assurance has a mighty power for invigoration and endurance in the spiritual life.

This all being true, we take His peace and hope and joy. What an array of texts we may find under this heading! How we may well chuckle as we add to our meager list, one more recently discovered! Coveting fresh assurances, getting new vistas, we shall be like Frances Ridley Havergal, wrapped in a quilt at the bedside with her Bible before her awakening her sleepy sister and crying, "Oh what a find! Listen to this," as she read some passage coming with hew light and inspiration.

INTERCESSION

And now, the matter of intercession for others takes its place in our prayer period. And it is a large section, if we seek and find the Lord's mind. There will be those of our flesh and blood who deserve our daily remembrance; then, that wider sphere of those whom we love sufficiently to pray for, because they are united to us by the love of our common Lord. He has given me hundreds as the years have come and gone. Many are linked to my life by their presence with the Lord. Others, still in the flesh challenge my loyalty to their needs. And as I mention them, I do not fail to regard the Apostolic range, "In everything by prayer and supplication, with thanksgiving, let your requests be made unto God" (Phil. 4:6). A clerical friend of mine was shocked to learn that I "take everything to God in prayer." He feels that God is too lofty and holy to be concerned with our petty needs. But not one of you, who reads these lines, but exults in victories won and yet to be won. And nothing is too small for His notice and care. "I dwell in the high and holy place, with him also who is of a humble spirit" (Isa. 57:15). "If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give good things to them that ask him" (Mat. 7:11).

Having noted that the incentive to the prayer life is the contemplation of the thought of God to usward, there now remains the pledge of God to restore the wasted years over which we may grieve. I can never again sing, "The bird with the broken pinion." The great plan of our loving Lord is to repair and recompense. If we hold any less exalted thought of Him, we grieve His heart. Little by little, since this concept broke upon me I have culled for my daily thought of Him the texts which reflect upon this glorious revelation.

The first postulate is that "God loves to do the impossible." There is the challenge in Jer. 33:3, which is emphasized by our Lord in sundry texts and personalized in Himself, according to Eph. 1:18-23; 3:14-21.

He will restore unto us the years (Joel 2:25); He will give us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3). We shall have double gladness for our deserved woe (Isa. 40:1 with Isa. 61:7). Ours is the lot to be fruitful where we have had our hardest trials, which Joseph illustrates in Gen. 41:52. He will make us glad according as we have sorrowed (Psa. 90:15).

We may daily dwell upon poor, childless Hannah, tormented by her sister-wife, obtaining her prayer-sought child, Samuel (asked of God) and then having three sons and two daughters (I Sam. 2:21); Job, after his ordeal, blest with "twice as much as he had before" (Job 42:10); Moses shut out of the land because of his impatience (Num. 20:12), honored, centuries after, by an exalted appearance in the presence of the Son of God on the Mount (Mat. 17:3). And there is dear Father Abraham (Rom. 4:16), sore tested for twenty-five years in his waiting for the promised son, after Sarah's death marries buxom young Keturah; and of her has six lusty sons. What a God we have!

I have found joy in memorizing and repeating each day in the period referring to the Holy Spirit, Dr. Hatch's "Breathe on Me, Breath of God," and Harriet Auber's winsome poem, "Our blest Redeemer, ere He breathed His tender last farewell." Once in a while Dr. Bonar's matchless lines come before me, "O, the bitter shame and sorrow, that a time could ever be, When I let the Savior's pity plead in vain." Each one of us may find his own selections, but it is good to punctuate the hour with something thus expressing the attitude of praise and adoration.

THE WORD OF GOD

And now, since we have been talking with Him, He will talk with us in His Word. Perhaps a wonder may be felt that the Bible should come last. In former days it was first with me. But since my little book has so many suggestive texts culled during the years, I have come to look upon the Bible as a whole, the crowning joy of the hour. He will here speak with me, and I will listen to new messages. I have been praying concerning my needs and those of the many whom I have on my list.

He will take me to Himself and tell me things I need to know. In this portion of the hour, I have found that, rather than a continuous course, the selection of a portion from the historical, poetical and prophetic in the Old Testament and the Gospels to the end of Acts and the Epistles to the end of the New, to present a varied and profitable procedure, five sections in all and not limited to one chapter.

Be appraised of the incontrovertible fact, that the minutes of this morning will be recaptured during the day, not alone in the sense of having met God. Invested with influence, the work will be executed with greater alacrity and efficiency, and the meeting of the vexations of the day will be with a mind and disposition blessedly free from the natural irritations which are apt to possess us. We shall see God in everything, yield with confidence to the ways He shall appoint, especially when interruptions tempt us to murmur. We shall have Him in our thoughts all the day long, depend momentarily upon Him and love Him with a passion not known to those who make prayer but a short morning call.

The system I have presented will not, of course, find a ready acceptance with all who read these lines. It were better for such that each one may find for himself that method most agreeable with personal experience previously gained. But others may be ready to follow in some measure these guiding suggestions. The supreme thing is to give the hour to the Lord as a tribute of affection, worship, meditation and complete surrender.

Study Questions

1. Based on all the readings, write a one-paragraph description of what is meant by the phrase “deeper life.” What are the essential features?
2. How is the term “sanctification” understood in Simpson, Pardington and The Message of the C&MA?
3. In what sense can “sanctification” be termed as a “crisis” event? How does this relate to the “process”?
4. What is the relationship between inner stillness and the “deeper life”? (Read Simpson, Pardington and Lindemberger.)
5. How does Henry Wilson differentiate the Alliance teaching on Christ from that of other streams of Christianity?
6. Compile a list of principles which govern the development of the inner life. (Read Mackenzie)

CHAPTER 6

ALLIANCE PERSPECTIVES ON HEALING

Document No. 48 - A.B. Simpson: How To Receive Divine Healing (1885); taken from The Word, Work and World 5 (July - August, 1885), pp. 204-205.

Dear friends: I never feel so near the Lord, not even at the Communion Table or on the borders of eternity, standing beside the departing spirit, as when I stand with the living Christ, to manifest His personal touch of supernatural and resurrection power in the anointing of the sick. Be quite sure, beloved, that you are doing something that is dearer to God than it can be to you; that you are not going to wring from Christ, by force or persuasion, a blessing that He is not willing to give, but you are coming into the very line of His own will. It is not that your will is overcoming His, but you will to be healed because He wills it, and you have His Holy Word under you and at the back of you, as your authority for what you do. For seven years, I believed that Christ healed a great many people, I saw Him heal some I prayed for, but I could not take it for myself, because I was not quite sure that it was included in the Gospel of Jesus Christ, as purchased and finished for all who accepted Jesus fully. I did not feel that it was my redemption right. I thought it was something I might have, or might not. It was a reality when it came, but it was an uncertainty in each particular case; and never, till I saw it in His Word, in the redemption of Jesus, as my redemption right, could I stand upon it and take it, without hesitation or doubt. You cannot have it, if there is a grain of doubt, consciously or willfully, mingling with your faith; you must come, believing; God does not require much faith, but what you have must be entire. There must be no "perhaps" or "if" in it; there must be no questioning whether it is His word and will that you should realize it, for He has invited and bidden you. He has provided it for you, and will be grieved if you do not take it.

It may be simpler to many hearts to look at it this way. The personal ministry of Jesus when on earth anointed to heal all who had need of healing, and did heal all who really touched Him. The poor leper came and said, "Lord, if Thou wilt," and He said, "I will." He never said anything but this to anybody, for He is "the same yesterday, and today, and forever." Christ's own work on earth was uniform - He healed all who came to Him for healing, all who touched Him and really believed on Him; and He is still the same.

The second ground is His death on the cross. On Calvary, in His own body, He bare all our bodily liabilities for sin. Everything that was ever against you, every claim against your body was met by His body. And there is now no reason why that body of yours should be punished a second time for anything which His body has borne already, and once for all. The atonement of Christ takes away sin and the consequences of sin for every believer who accepts Him.

The third ground is His marvelous resurrection. His death would not have done it if He had not risen. His death took away your liability to disease, but it did not give you the life that would sustain you. You wanted a positive fountain of real vital energy, therefore Jesus rose in the body, and that form which the disciples saw, was His bodily form. He stood among them with hands, and feet, and brain, and heart, exactly like your own, and today, in the heavens, if you could see Him, He is a man just like ourselves. He has such a heart as man, only glorified; such a brain, such a set of nerves and vital organs. His body is not for Himself, nothing that He has is for Himself, all the fullness of Christ is for His Church, His spiritual fullness has sanctified your soul, His bodily energy vitalizes your body, and you can take it, you have a right to take it, today. I take it afresh today from the living Christ - His nerves, and heart, and brain, and bodily strength for my own life. I think whole people need it as much as sick people. It is like the water which Christ turned into wine. It is a better kind of health. I have been trying it in all ways, and working on it for four years. We who are well can

take it; and live on it, day by day, and I do take it every morning, and it has given me many times the strength of my natural energy.

Now, you have seen Christ on earth healing; you have Christ crucified putting away the causes of disease; then you have Christ, the living One, a Fountain giving out - always His own life; so that He does not put into you today a little bit of health that only heals the old disease and staunches the old wound; but He, the living One, comes into you, and henceforth lives in you Himself in your body, so that your bodies are members of Christ, and you are "members of His body, of His flesh, and of His bones." Oh, is it not wonderful? "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." The bones of Christ are for your weak bones. Have you weak knees and limbs? Well, if you cannot stand upon your own bones, you can stand upon the bones of Christ, which he lends to you, and gives to you, and with which He holds you up. Have you a weak heart? Never mind that. Don't wait to see if that heart is better, but take His great throbbing Heart, and let His life be the impulse of your physical life. It is not something you receive, or something you thought you had secured, but it is Somebody, it is Christ you get. It is Jesus Himself, your Life, manifested in your mortal flesh. Now that is the foundation of it. There is a great deal that could be added, but this is enough for today.

How are you to take it? First, be sure to be definite. Don't indulge in any generalities about this thing, any haziness, any sponginess, softness, or half-and-half believing; come right out to a definite point, and cross it, and put a stake down, and mark it forever; and date from this afternoon till the great day of His coming, as an epoch in your life when something was settled, and passed out of your hands forever, so that you have no more to do with it. Be definite. In what respect? First, definitely settle it forever, so that you will never discuss it any more, that this is God's Word, that this way of healing is His way; and don't come here to be anointed, and then go away and talk to your pastor and Christian friends, to see whether this is true or not, for this would be mocking God, deceiving your won soul, and wearing out and corroding your capacity for faith. This is a dreadful thing to do. I have known a great many do this, and then, after going back, seem to become like an old rusty nail, without any grip, and with nothing left to take hold of. Come now, and commit yourself to God's truth first. Say, "This is God's truth, and I stand upon it".

Secondly, commit yourself and your disease, your life and your strength to Him, and say, Lord, not only is this true, but this is true for me, and this is mine. Thou dost offer it to me in Thy Word, as my redemption right, purchased for me and paid for, so that if I do not take it, nobody is the richer, and I let it go by default. Now, Lord, I come today, and, unworthy in myself, I simply claim it because it is given me for Jesus' sake, and I solemnly and definitely take it now. I just step up here and put down my name for it, and henceforth, Lord, remember - remember in every trial of life, and remember in the great day - that today I take Thee as my physical life, just as I have taken Thee as my spiritual life. And now, from this moment, I believe it is mine, and, God helping me, I will never doubt again that from this moment it is given to me according to Thy Word.

I remember saying that to God with an awful sense of its solemnity, and I do not think He has permitted me to doubt once since. Just for a second there came a doubt, and it seemed to me, that if I cherished it, I and loose with God, that I just staggered for a moment. Then I recovered, and felt I dared not raise the question again. God could not lie: it was His Word, I took it, and, whether I felt it or had any sense of it or not, I just went out and acted as if it were true, and I found it true.

Then, one thing more - be sure you use it for Him. It is an awfully sacred thing to have the very blood of Christ flowing in your veins; it is a solemn thing to have the life of Jesus quickening your heart, and lungs, and nerves, and it would be a dreadful thing to defile it by contact with sin and the world. I could no more go now and spend an evening for my own selfish entertainment, than I could go and deliberately walk into sin. I feel this life belongs to Jesus; I feel it is Jesus Himself; and He expects me to walk through the world as He walked, and to use every breath, thought and power constantly for Him.

Now, there is another question which I must not overlook. I feel I should be speaking only to part of this company, if I did not say a word about it. The question will come up in your mind, "Am

I myself right with God; am I in a position where I have a right to claim this?" Well, dear friends, it is a very important, a vital question; and you must settle it before God, because any doubt about your own position or standing would hinder the rest of faith. You must be right with Him yourself. But it need not take you a month in order to get right, you can get right here where you are, if you are really willing to be led by the blessed Holy Spirit. If there is any sin you are conscious of, lay it at His feet, thoroughly and utterly, claiming the atoning blood, and now believe that it is forever cleansed and washed away, and then take Him as the rectification of it, as the righteousness over against it. Are you conscious of being wrong with anybody, or wrong with Him? Instantly let the will and the whole being yield and surrender in the purpose of obedience at any cost, and then go forth from this place to lose no time in living this thing right out practically. I believe, before coming here, you have done this, but if it should be that you are conscious of anything that the Lord would frown upon, before you go any further, put your will in His hands, choose His will in the matter, and then, remember He will accept that will, and will enable you to carry it out promptly.

Are you conscious of a lack of faith, or a lack of holiness or spiritual power? - take the Lord Jesus Christ Himself for that as well as for the healing. One of my greatest stumbling blocks was this - I found healing was promised to the obedient ones, to those who are righteous with God, and I could not feel conscious of being so myself. But then the Lord showed me that He was my righteousness as well as my healing, and that He was my faith as well as my healing, that I was not anything but a babe, and that He did not expect anything from me in myself, that He knew when He took me, that I was helpless and useless; and so I threw myself upon Him, and covenanted with Him that He should be to me righteousness, sanctification, and redemption, and so, to this hour, if I need faith for anything, I don't try to work up faith, I don't agonize in prayer until I get a certain degree of faith; I just say, "It is Thy faith, not mine; Thou hast it for me, just as Thou hast the blood, and the power, and the cleansing; it is all Thine, and I just borrow it for the time. Lend me Thy faith for this hour;" and I take His faith, and depend upon it to be mine. I go forward and act as if I had it, and I find that He meets me and gives me the blessing of confidence in His healing and His power. I trust this will help you. Are you conscious of being weak or wrong? I wish you were more conscious of it. God expects nothing from your own natural life. Let the whole thing be done with, and just identify yourself with Jesus, and say, "Jesus is within; not I, but Christ; He is my righteousness, and my faith, and He is my bodily life too." He does not promise you that you will never be sick, He does not promise you that you will never die; but He does promise you that, until your work is done, until His purpose is fulfilled concerning you, He is the strength of your life, your victory for bodily as well as spiritual infirmity and oppression. Just go forth now, and walk in His strength, moment by moment, step by step, with sweet and thankful rest.

Be sure that you do not depend upon the anointing, be sure that you do not depend upon the touch - these are like Gehazi's staff. Be sure that you do not depend on any feeling. Be sure that you are not looking for any thrill or any consciousness or any physical sensation. Keep your mind off all these, and just reckon that a definite transaction is being finished between you and a definite, honest Christ today - that He means it, you mean it, and that it is settled forever. That is what trust is. It is an insult to God to have anything less. It is as much as to say that He does not mean what He promises, and that it is a farce. It is truly awful for us to act so. It is intensely real with Him, and it must be so to you.

Now, dear friends, will you do this, not in your emotional nature, but just with your will? Do you choose and purpose and determine - feeling or no feeling - that you will take His Word, and that you will put in your personal claim to Him to be your righteousness, your faith, and the power to keep you right; and for the grace to consecrate your life in the future? If so, you may say, Lord, this is all that I can do, but this is what Thou dost expect of me, as far as I know; with the very best light I have, and with a true and honest heart, I take Thee thus. Now, Lord, I believe Thou hast taken me, and here, before these witnesses, and before the great judgment, do I settle this question forever. I commit my whole being to Thee, and henceforth it is Thy care, and it is Thy responsibility; and now, Lord, Thou art mine - Thy body is mine, I am wedded to Thee, Thy heart and life are mine, and

day by day I shall draw upon it to my utmost need, for all the services Thou hast given me to do.

Then, begin to go forth, walking and stepping out, quite like one who is healed, quite like one who has a Christ walking by your side and giving you all His physical strength to lean upon; and don't be too careful of yourself; don't be rash and silly, trying to show how strong you are, but when He calls you to any service, just calmly go forward, and rationally do it, expecting Him to give you the necessary strength to carry you through. And when you have got through, don't expect to have a spell of weariness and reaction, but just take Him for the reaction too, and don't first lie down when you are tired, but get to your knees and pray it off, and then lie down. I cannot sleep mighty things for the heathen world. He is waiting for us to count Him faithful to do mighty things for the Christian church. He is waiting for us to trust Him to do mighty things in the way of healing. We spend too much time in imitating the men of Nazareth, where He could not do "many mighty works....because of their unbelief." I have now and then seen such glimpses, during this Conference, of what our God could do, and what our God would do, if only a little band of us understood His heart, if only a little band of us would get from the human to the divine side of prayer. If we could abandon our own energy, and that strange, almost blasphemous idea of working upon God until we compel Him to do a thing, and see the glorious reality that God only waits for us to ask.

MY MEDICINE CHEST, OR, HELPS TO DIVINE HEALING
A.B. Simpson

What a lot of medicine chests I used to have! The biggest book in my mother's library was the doctor's book, and the most important place in the closet was the medicine corner. I have a keen remembrance of some of the doses I used to have. I began with allopathy, and when the doctor could not be there, the medicine was there anyhow. Then I went to homeopathy, and I spent several years at that. I remember the lovely little cases. Ah, these dreadful poisons! And then I went into the herb doctor's business and the patent medicine line. I used all sorts of teas, and roots, and outlandish things; had them indeed for breakfast, dinner, and supper for many a year. I went around the country with a bottle of ammonia in one pocket in case I should drop, which I sometimes felt like doing and sometimes did, from my weak heart, and if I went up a fair pair of stairs hastily. And in the other pocket I carried a horse chestnut which an old Highlander told me was a sure remedy for inflammatory rheumatism, which had brought the heart weakness upon me.

I thank God that some thirty years ago I found a better medicine chest, and it has not cost me as much as the smallest doctor's bill I ever paid, and it is so free that I can afford to pass it on to you. Here are a few of the prescriptions.

1. My system of Hygiene. "I pray God above all things that thou mayest prosper and be in health even as thy soul prospereth (3 John 2). There is the secret of health. That is my hygiene. A prosperous soul makes prosperous health. The soul that is just living on the narrow edge of blessing brings enough strength to get along with in some sort of way, but an overflowing spiritual blessing gives a buoyant step and the everlasting exuberance of youth. "He shall return to the day of his youth." "He shall renew his youth like the eagle's." Your physical vitality will keep pace with your spiritual vigor.

2. A paid up doctor's bill. This is also part of my medicine chest. I have a receipt in full in advance. "Himself took our infirmities and bare our sicknesses." "Surely he hath borne our sorrows and carried our pains" "Matt. 8:17; Isa. 53:4). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Deut. 28). This defines the curse of the law in all its details. This is the doctor's bill receipted, paid for in advance through the blood and redemption of the Lord Jesus Christ.

3. My preventives for disease, for prevention is better than cure. "If thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right, and keep His statutes and commandments, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I, Jehovah, am healing thee" (Ex. 15:26). By the way, Jehovah keeps healing us all the time. Just as grace is continuous, so healing is continuous. There is an instant factor in salvation and healing, but that is only the beginning of an everlasting process. God is our constant Healer. Breath by breath we must live upon Him for our body as well as our spirit. It is true that Christ does touch us at a given moment. But if He stopped touching us, we would go back again and die. Healing is continuous. It is an abiding life.

4. My sedatives. I was very nervous, impulsive, and did not know how to be quiet, and one form of my heart trouble came from excitement and wasted strength. Here is my anodyne, "The peace of God that passeth all understanding shall keep your mind and heart in Christ Jesus" (Phil. 4:7). And here is a blessed sleeping draught which the Lord has ministered to me ten thousand times: "I will both lay me down in peace and sleep, for Thou only makest me to dwell in safety"(Ps. 4:8).

5. I have always needed stimulants. I have been a heavy drinker, but I drink the right kind of spirits. I want to give you a stimulant that has been most precious to me. "The life also of Jesus is made manifest in our mortal flesh" (2 Cor. 4:10,11). Do not get the idea that Divine Healing makes

people strong and robust, so that they look strong. Paul knew more about it than anybody, I presume, and he said, "We which live are always delivered unto death for Jesus' sake." Sometimes God does make a man look strong, but ordinarily He keeps us so that we have no self-sufficient strength, but are constantly dependent upon Him. My strength is derived with every breath from Him. I should collapse if I thought for a moment that I was strong. I need constantly to drink from the fountain of His risen life. This is to me nine-tenths of Divine Healing. Christ's life, His physical life. Christ is a physical man. Christ has a heart like mine, only infinitely strong, with strength enough to give away. He touches my heart every moment, my nerves every breath, and the life also of Jesus is added to the life of a weak man. That is the stimulant of the body that is united with Christ, the living Head.

6. Then I used to take tonics, bottles and bottles of quinine, iron, hypophosphates and every sort of thing. But I have a better tonic. "They that wait upon the Lord shall renew their strength" (Isa. 40:31). "Therefore I glory in infirmities . . . for when I am weak, then am I strong" (2 Cor. 12:4). "He kept saying to me, My grace is sufficient for thee." That is, physical. If the thorn was physical, the grace was physical. I do not see how anybody can think that was a transaction fixed up in a minute and all over. He says, the Lord "kept saying." He did not say it once, but He said it a thousand times. "He dept saying unto me, My grace is sufficient for thee." I am there, yes, I am there. "Yea, I have loved thee with an everlasting love." The life abideth in the strength of Christ.

Christ has a physical relation to your body as distinct as He has to your spirit. The Holy Christ makes your body His temple just as much as He does your mind. Somewhere within, I don't know where, I am conscious there is a life center, and that there flashes from the electric dynamo breathings from the Divine Heart, quickening touches from a Mind up yonder that is invisible, but always in communication. Because He lives, I live also. I hope you will learn that.

I should be very tired of having to go around and fix people up every time they got wrong. I should despair of them if they got into trouble when I was gone. Our business here is to get you attached to the motor, into communication with the fountain, to get Christ enthroned not only in your heart, but in the seat of your consciousness, the depths of your being, the fountains of life. In the seat of conscious life Christ sits down, puts His hand upon all the wires, and keeps the organism going till the life work is done, and then carries the vital principle through without death to the brighter life beyond, because those in whom Christ lives shall never die. The shell will fall off, but the real self will pass through with Christ with the wings of the Holy Ghost to transport it to immortality and glory.

I think Divine Healing is a blessed thing for the coming world as well and the present. It will give you a higher kind of life beyond. It is the foretaste of the resurrection. It is the beginning of the physical life of glory. It is the embryo of that glorious hour when you shall mount up in the ascension and be with the Lord. It is the very life of Jesus.

You have two lives, the mortal life which is very frail, and "the life also of Jesus." And when Paul was crushed under a shower of stones and his life beaten out, as he lay upon the ground, "the life also of Jesus" came quivering up into the depths of his being; he awoke to consciousness, stood upon his feet and walked back over the avenue stained with his own blood, and went right on with his work as if nothing had happened. "The life also of Jesus." I would not dare to attempt one half the things I try to do if I just had my own physical strength. It is the life also of Jesus. Is it a mystery to you, beloved? Why, every spiritual thing is a mystery. He is the mystic Christ. We are not now dealing with the Christ of Galilee. We are dealing with the mystic Christ that comes through the Holy Ghost. If you can understand His touch upon your spirit, why can you not understand His vital touch upon your physical source of vitality?

7. I used to get a good deal of help from electrical treatment. I remember the first time I went into the electric bath in Clifton Springs. I said, this is exactly what I have felt a hundred times from the touch of the Holy Spirit, only it is very much weaker. Why, I said, I have something better than that, although I never turned it on my body. I have felt it a thousand times in my heart; now I see I can have it for my nerves and muscles too. I never took another electrical bath, but I went to

my room, and I may say very humbly that I asked the Lord to bathe me in the Holy Ghost, to submerge me, to make every nerve a tingling cord along which the divine current can flow. "If the Spirit of Him that raised up Christ Jesus from the dead be in you, He that raised up Christ from the dead shall also quicken (vitalize, energize) your mortal body by His Spirit which is living in you." It is not a dead body in the grave resurrected, a mortal body, a body that is living, but liable unto death, but half-dead most of the time. The indwelling Spirit breaths upon it, radiates over it, stirs it, quickens it into new physical vigor. It was that that made Samson a giant. The Spirit of the Lord began to move on him, and he pulled the temple over his head. It was not his muscles; it was the Spirit that moved upon Samson. It was an electric fire in his bones. The man was probably no bigger than you or I. But there was something more in him, just as the spirit of the devil can make a maniac strong enough to knock down a dozen policemen. It is the devil in his muscles. When the Spirit of God is in a man, he is stronger than a man. He has spiritual strength. We can carry a dynamo about with us and live under its mighty thrill.

8. Doctors talk about emollients and salves. We have something better. "Let them pray over you, anointing you in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up (James 4:14). It is a very trifling, childish thing to try to make some people believe that that was a medical anointing. You would be a very confiding person and very credulous if you let any old elder come and prescribe for you. If you wanted a doctor, you would want the right kind. And the word used for "anointing" is not the Greek for medical anointing, but for ecclesiastical, sacred anointing. It is God's divine unction standing for the Holy Ghost, of whom oil is the type. Oh, friends, we want to get so full of the Holy Ghost here that He will sweep through our being from the inner spirit, into our mind and heart, and thought, and brain, and then overflow into our body, so that we shall not know where our soul ends and our body begins.

Finney used to tell us how in his revivals often a great tidal wave of the Holy Ghost would sweep into his meetings and people would be instantly healed; the air would become so quickened deaf people got their hearing, paralyzed people stood up and said, Hallelujah! They did not understand the process, but there was a quickening of life. It was the Holy Ghost who is a quickening as well as a spiritual force.

9. A counter-irritant. When I had inflammation inside the doctors would get up an inflammation outside. Then came the fly blister, with its horrors for the nursery and the child. We need that too, sometimes. God has to touch us keenly in the most sensitive part and call us back from disobedience and make us understand. "When we are judged, we are chastened of the Lord that we should not be condemned with the world. But if we would judge ourselves, we should not be judged" (1 Cor. 11:31). That is counter irritation. God sees an inflammation going on in your heart, and He lets an inflammation come into your lungs or your pulses. He lets sickness come to call attention. It is the divine chastening to restrain you and instruct you. Some tell us sickness always comes from the devil. It is partly true, but not all true. Sickness is one of God's chastenings and disciplines. Many a time have I seen the shadow coming, many a time have I seen the hand of my Father raised to strike, and I have said, "Father, don't let me be forced to yield; I want to yield willingly. Give me time to understand; show me." And then it came so sweetly. "If we would discern ourselves, we should not be judged." The Holy Spirit would show me what God wanted me to have, and the shadow would pass away; the chastening would not come; the blow would not fall. "If we would judge ourselves, we should not be judged." You can fly inside of your Father's arms so that He shall not be able to strike you with the chastening rod.

10. Antiseptics are very much prized by the medical profession, the things that counteract evil germs and forces. "We know that whatsoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). I think there is a double sweetness in the new reading, "He that was begotten of God keepeth him, and that wicked one toucheth him not." You see the difference. In the second reading it is the only begotten Son of God that keeps him. I would rather have Him keep me, would you not? The One that dwells within keepeth him, and the wicked one cannot get inside the line. "That wicked one toucheth him not."

We are surrounded with a wall of fire.

11. Hypnotism is one of the modern medical expedients, and I am so glad that we can get under the hypnotic power of the touch of Jesus. "As many as touched Him were made perfectly whole" (Mark 6:36). The touch of Jesus. Two people meeting, you and He. Do not let any voice come between. Be sure that you meet Him, that you touch Him and have His responsive touch.

How shall you know? Oh, how foolish! Who ever taught the babe to draw its life from its mother's breast? Who ever taught that heart to love and answer to human love? I cannot make your engagements, or fall in love for you. You have to do that yourself. The beloved Jesus will teach you how. He is the Christ. Spiritual religion is a mystery all through. There are new senses. You have eyes as real as these, ears as real as these, touch as sensitive as the points of your finger, and smell to discern between good and evil, and taste to know that the Lord is gracious. If you have not got these, God help you. Where are you? You are in the old, natural world, and "Except a man be born from above, he cannot see the kingdom of God," far less enter it. These are the spiritual senses. One of them is touch. We can cultivate it by reason of this until Christ will be nearer and dearer than any earthly tie.

12. Restoratives. Very often the Lord gives me a verse which I at first stumbled on. Here is one, "I will surely deliver thee, and thy life shall be to thee for a prey" (Jer. 39:18). A prey is something snatched back from the jaws of the lion. Don't be afraid, beloved, of extremities. Don't be afraid of pouring yourself out without reserve and giving God a bigger vacuum in which to pour Himself back, for He is always the God of emergencies, and your "Life shall be to thee for a prey."

13. The vessel with which to take the medicine. "When ye pray, believe that ye do receive the things ye ask, and ye shall have them" (Mark 11:24). "Believe that ye do receive." That is the telephone. Call up heaven and get the answer before you hang up the receiver. "And ye shall have them." That may be later. The delivery may follow a few hours or a few days later, but take what He gives and trust Him to make it real. "Commit thy way unto the Lord." That is utter, absolute, irrevocable handing over. Then "trust also in Him." That follows. That is the habit of resting. And then "He worketh." He comes to work when you go to rest. "He shall bring forth thy righteousness as the light, and thy judgments as the noonday."

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DIVINE HEALING AND MEDICAL SCIENCE

“Every good and perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (James 1:17).

There is a place for natural and scientific healing. In the economy of nature in almost every form of life and organism there is a certain recuperative power. The abrasion of a branch heals itself and frequently is stronger in the place affected than before. The severed bones of a dislocation knit by a natural process, and it is said they seldom break again in the same place, which has been not only healed but reinforced by nature’s recuperative power. The chief reliance of the intelligent physician is upon this innate force in the human frame which the doctors call *vis medicatrix naturae*.

This natural principle has been turned to account by the skill and experience of centuries in connection with the medical art. While there have been in every age quacks, pretenders, and charlatans, yet, upon the whole, the science of medicine and surgery has made much progress and accomplished undoubted results for the relief of suffering and the benefit of humanity, especially in the past century. While its skill is limited and its work marked by much human imperfection, yet he would be a very narrow-minded critic who should refuse to class it among the good gifts of God’s creation and providence. It is not a perfect gift by any means, but there is much in it that is unquestionably good.

And there are multitudes of people who know no better way. They do not know the Lord either as a Savior or Healer, and to deny them the only help they are able to avail themselves of would be shortsighted, cruel, and fanatical.

But God has a better way for His children. Divine Healing is the heritage and privilege of the family of God, while like Joseph’s boughs that ran over the wall, its blessings reach beyond the people of God and often bring help and deliverance to those who are strangers to His love, yet it is primarily intended for Christians. “Is any among *you* sick, let him call for the elders of the church, and the prayer of faith shall heal the sick and the Lord shall raise him up.” This is the “perfect gift” which recognizes no limitation of functional or organic disease as human remedies do, but claims the boundless promise of the infinite God for all our needs.

Divine Healing Supernatural.

And Divine Healing is wholly different in its principle and processes from natural healing. It is distinctly supernatural although not always miraculous. It means the direct touch of God, a divine addition to the innate forces of human nature. It is not the mere improvement of old organs, functions, and conditions, but it is the beginning of a new kind of life, even the resurrection life of the Lord Jesus Himself imparted to us through our union with His person. It is the beginning, the germ, the earnest of our own future resurrection.

Therefore, it is as impossible to combine it with natural healing as it would be to combine a journey to Albany by a stage coach and an express train, or the ascension of the latest skyscraper with one foot on the elevator and the other on the winding stair. The truth is medical methods are mechanical while Divine Healing is not by external applications but by an internal and subtle vital force which medicine cannot supply or imitate. If a combination is attempted, it will probably result in a conflict instead of a union of forces and do more harm than good. It is all right to ask God to bless the use of means, but this is wholly different from the direct operation of Divine Healing which needs no help from man and where the attempt to help may only hinder.

Divine Healing a Gift.

Divine Healing, being part of the redemptive work of the Lord Jesus Christ, comes to us on the principle of free grace and by simple faith without works. We cannot work it out any more than we can work out the salvation of our soul. We can only receive it by simple trust as the gift of God through Jesus Christ our Lord.

Indeed, the double action of the mind in "looking this way and that way" as between the doctor and the Lord is very apt to weaken faith. We know that the faintest prop is often sufficient to tempt us to lean our weight upon it and lessen our supreme confidence in God alone. We all remember the story of the man who in his dream heard a voice calling to him, "Let go that twig;" and as he let go, he fell into the arms of mercy which were waiting to receive him. A very little twig is often sufficient to keep us swinging with part of our weight at least withheld from that entire committal which is essential to effectual faith.

In order, therefore, to receive divine life for our body, it is necessary that we should turn from all other hopes and reliances, realize our entire dependence upon the Lord, and commit our case definitely to Him, believing that He undertakes it and refusing to doubt or question even though there may be some testing and delay. It is the prayer of *faith* that heals the sick, and Christ has defined faith in this explicit way, "When ye pray, believe that ye receive the things ye ask for, and ye shall have them."

Divine Healing an Imparted Life.

As Divine Healing is the direct imparted life of the Lord Jesus Christ to our body, it is essential that we shall know Him and know how to touch Him to appropriate His strength and live by His life. It is as true today as it ever was, that as many as touch Him are "made perfectly whole." But to touch Him is much more than to mingle in the jostling crowd and to run after other people who appear to us to have some gift of healing or power of faith that we do not possess. Therefore in this work we teach people first to come to the Lord for salvation and to become personally acquainted with Him, and then as they learn to live upon Him for other things, it will be perfectly natural for them to take Him also for their bodily needs and find experimentally true such precious words as these, "In Him we live and move and have our being." "The life, also, of Jesus is made manifest in our mortal flesh." "Because I live ye shall live also." "The Lord is for the body and the body is for the Lord." "He that eateth me even he shall live by me."

No Retreat.

After we have known the Lord as our Healer it is a very serious thing to go back to the "beggarly elements of this world." Faith can go forward forever, but there is no divine provision for retreat without great peril and loss. The pathway of life is strewn with mournful examples of the children of God who have turned aside and fallen by the way. Medical treatment does not appear to have the same effect upon those who have learned the better way and given up the good for the perfect gift. Even drugs have a doubly deleterious influence upon a body that has been cleansed and purified by the life of the Lord Jesus. Let us be very careful about even looking back after we have taken advance ground. "If they had been mindful of that country from which they went out, they might have had opportunity to have returned, but now they desire a better country, that is, an heavenly. Wherefore God is not ashamed to be called their God." Let us not make our God ashamed of us.

Cautions.

As law-abiding citizens, however, let us be very careful about ignoring or violating the laws of the State. While you may not think, and I do not think, that vaccination makes a material difference for one who is really trusting God, yet it would be a very arrogant and discourteous attitude to refuse to conform to the requirements of the public schools and the medical authorities with regard to this matter, as well as the whole system of sanitary legislation, which is a matter affecting the interests of the community quite as much as your own.

Finally, let us be very careful about assuming the responsibility for the healing of others, and thus making ourselves liable as criminals in many cases through the death of persons who were in no condition to trust the Lord for themselves. We have no right to assume the responsibility for others beyond their own faith in God. It is well to remember that far-reaching direction which the apostle has give us respecting our social attitudes, "He that in these things serveth Christ is acceptable to God and approved unto men."

HINDRANCES TO DIVINE HEALING

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed" (Heb. 12:12,13).

This is God's word of encouragement to us to lift up the hands of faith, and confirm the knees of prayer. Often our faith grows tired, languid, and relaxed, and our prayers lose their force and effectiveness. God is always encouraging us, bidding us "lift up the hands that hang down and the feeble knees."

Timidity.

The figure used here is a very striking one. The idea seems to be that we become discouraged and so timid that a little obstacle depresses and frightens us, and we are tempted to walk around it, and not face it; to take the easier way. Perhaps it is some physical trouble that God is ready to heal, but the exertion is hard, or it is easier to secure some human help, or walk around it in some other way. There are many ways of walking around emergencies instead of going right through them. It may be some call of duty that we feel hardly equal to, and we put it off saying, "I am not strong enough for it." Why not go right through? "Make *straight* paths for your feet."

Fearfulness.

Perhaps you are lame. It is natural to let your poor lame feet "be turned out of the way." But "rather be healed," go straight over the mountain and not walk around it. What a vivid picture it is! What a striking message! How often we come up against something that rather appalls us, and we want to evade the issue with the excuse, "I am not quite ready for that now." Some sacrifice is to be made, some act of consecration to be done, some obedience demanded, some Jericho to be taken, some Jebus that is in the hand of the enemy, some soul that we have not the courage to claim and carry through, some prayer that is hanging fire or some physical trouble that is perhaps half healed and we are walking around it. God says: "Lift up the hands which hang down." March straight through the flood, and, lo, the waters will divide, the Red Sea will open, the Jordan will part, and the Lord will lead you through to victory. Don't let your feet "be turned out of the way," but let your body "be healed," your faith be strengthened. Go right ahead and leave no Jericho behind you unconquered and no place where Satan can say that he was too much for you. This is a profitable lesson and an intensely practical one. How often we have been in that place. Perhaps you are there today.

Old Traditions.

This verse suggests discouragements and hindrances that keep people back from full victory. One of the worst hindrances is our old traditions and training. We were brought up to think in a certain way, and it is very hard to get out of it. It frightens us to think of pulling up an old stake and going in the face of the cherished traditions of our fathers, and the enemy has a great hold on us there through early training and the accumulated force of many generations of habit. We were born that way and brought up to think that way, and our good fathers and mothers believed that way, and we have taken it for granted without thinking much about it ourselves. All this is against the life of faith, and when you come to step out there is a wrench; there is a tearing asunder of old ties, and you get frightened, and say, "Oh, dear me, I am going to drift away from solid moorings!" I know how the devil frightened me and told me I was getting into all sorts of dangers and that I should stick to the old faiths. Well, when I began to think these things out, I found I had no faith at all. I had just taken these old traditions for granted, and I never thought them out for myself. It was just a mere say-so that I had to be "redeemed from the traditions of my fathers."

Paul says that the Galatians were "redeemed from their traditions," from the old notions that had been handed down. We should take nothing for granted, but open our Bibles and ask the Lord to show us what we are to believe.

The Age of Miracles Past.

Then, what we might call current theological maxims and teachings are all against our faith. For example: "The age of miracles is past." We have never stopped to think about it. Of course it is just a great, big lie like most of the proverbs that are abroad. Because, if the age of miracles is past, then the age of Jesus and the Holy Ghost is past. We are in the same age that Jesus was in. Jesus said: "I am with you even unto the end of the age." This is the same age, and it is not going to end until He comes, so we are in the age of miracles; we are in the age of the apostles, the age of the Lord Jesus Christ, the Christian dispensation. That is one of the lies the devil has sugarcoated, candied, and crystallized in the form of a theological maxim.

Works Versus Grace.

Here is another: "God helps the man that helps himself." That sounds so sane, but it is not true. God helps the man that *can't* help himself; that is grace. These things we have taken for granted and they have colored all our conclusions, and this idea of trusting God to break through the natural order and to do the thing that is impossible frightens us; it takes away our faith and we must be gently and patiently led into the new divine order. And there are so many more of these things: you hear them in the pulpits, read them in the essays and arguments that are all abroad, and they hinder.

Unbelief.

Then the natural unbelief of the human heart is all the same way. The facility with which we lean upon a prop and look to second causes and turn to human means - it is natural for us; it is human; it is the evil heart of unbelief with which we are born, and of course Satan helps it all he can.

Influence of Friends.

Then the influence of friends has so much to do with it, too; friends who believe differently; friends whose opinion we honor and value. They are dead against it; they lose confidence in us if we become fanatical and foolish. Many a wife has been robbed of the blessing just by the fear of her husband; many a husband by the sharp tongue of his wife, many a dear child of God by some minister that he esteemed and whose disapproval he has not the courage to face. The influence of friends! What a fearful responsibility good people have in using their influence to dwarf and paralyze the faith of God's children!

Sympathy of Friends.

Then the *sympathy* of friends is another of the hindrances we have to face. When trouble comes, may the Lord deliver us from the gushing, sickly sweetness of our languishing friends that are so sorry for us and only hurt us. "Lord, pity thyself," Peter said to the Lord Jesus. There rose up in Him a wholesome revulsion, and He said, "Get thee behind me, Satan." When people pity you and when you pity yourself you may know it is of Satan. You can create disease almost any time by dwelling on it and thinking you have it. If I had the most fearful disease in the world I should not want to know it. I should not want any physician to tell me of it. The very fact of knowing that I had a cancer inside of me which was eating out my life would just take the life out of me. Hundreds of people are dying literally of anatomy. They know every organ in their body, and it is everlastingly hindering them. Sympathy, pity, don't seek it. If you cultivate the habit of letting people know how you feel, having them palaver over you and pull you along, you will find you will grow up a great big baby, and you will never be able to stand on your feet. I carried in my chest for more than a year a very serious condition long after my first healing, which I knew, if I had stopped to think about it, was a deadly touch of the worst of all diseases. But I did not dwell on it; my family knew nothing about it. I held it up to God, and one or two Christian friends stood with me in quiet prayer until it all passed away. I could not have gone through the battle if I had had people asking me how I was.

Depending on Others.

Then we are so often discouraged by the failures of others; people who have gone wrong. There again we shall always fail if we count on people. We cannot know the causes of their failure. I remember in my early ministry, in connection with Divine Healing, praying myself sick for a woman whom I had visited for weeks, and it seemed to me that she must get well. I could not let her die; yet she died and for a week or two I was crushed. We have no business to pull people through without their faith. It is between them and God. We are to help, we are to take a mighty hold, but we are not to take the responsibility of it. I found out afterwards that this lady was just fooling me; she was taking treatment all the time. There are reasons we do not know. You must not look at people. There is always a reason for failure which is not known to you. Look to God; believe Him, and make no allowance for your failure. Keep your eyes off people altogether.

Fear of Fanaticism.

Then again we are often hindered by our fear of fanaticism, fear of false teaching, and I do not wonder. I have been sick for many a long year with the foolishness and weakness of fanatical teachers, but I had to hand it over to God and leave it with Him. God often showed me that these things must be to test His people, to teach them sense, to compel them to be watchful, "to try the spirits" and to use keen spiritual judgment. When any one comes to me and tells me that he has got out of Christian Science, I say, "how in the name of all that is sensible did you ever get in? What

business had you in getting in? Where were your spiritual senses and your watchfulness that you ever got into those things, Doweyism, Sanfordism, Christian Science?" The very face of the thing is so outrageously unscriptural, blasphemous in most cases, or false in its very principle. It seems to me so strange that Christians will run after all those dazzling baits, the fishhooks that the devil throws into the pond. They see something bright, and they run after it and swallow it, and it has a hook. We should not be afraid but we should be humble and watchful and take His holy Word and His Holy Spirit and be bold. Just because we have seen so much of foolish teaching, we should be bolder than ever for the truth.

The Fear of Satan.

Then the devil's fears are perhaps the most tremendous obstacle that he puts in the way of people. He frightens you; something comes and it looks malignant; you don't understand it; it is mysterious; it is baneful; it is dangerous and you conjure up a thousand fears. Now we must be armed against those things. We must remember that fear is always from Satan, and that we should never do a thing under the influence of fear. You should never make a decision under the influence of fear, or you will be sure to go wrong. "I feared a fear, and it came upon me." Wait until you are calm, deliberate, and have put everything before God and asked His counsel, His will, and His way. How frequently people rush into operations! How sad these things are!

Not Knowing God.

I think perhaps the greatest of all hindrances in our getting hold of God for our bodies, however, is the lack of knowing Him, because after all in its deepest essence Divine Healing is not a thing, it is not an experience; it is not an "it", but it is the revelation of Jesus Christ as a living, almighty Person, and then the union of this living Christ to your body, so that there becomes a tie, a bond, a living link by which His life keeps flowing into you, and because He lives you shall live also. This is so real that I just groan and cry in spirit for the people that don't know Him that way, and I wonder sometimes why He has let me know Him. There is not an hour of the day or night that I am not conscious of somebody that is closer to me than my heart or my brain. I know He is living in me, and it is the continual inflowing of the life of another; and if I had not that, I could not live. My old constitutional strength gave out long, long ago. Somebody else breathed in gently, with no violence, no strange thrills, but just a wholesome life.

When you have gone through a great pull it is so good to have Him rest you and be conscious that there is somebody there taking care of you, nursing you, giving the balm of His life to you. It is to get acquainted with Him; it is to be wedded to Him; it is to give yourself up to Him and have Him reveal Himself to you, and then give Himself to you. It is nothing short of that, beloved. It is simply to get in touch with the Lord Jesus Christ.

There are conditions. You must be in touch; you have to drop a lot of other things before you can be in touch with Him. You have to let go of this foolish world. Let Him have you, your being, your body, your life, and then He will delight to come to you. It will be no strain; it will be simple trust. Then you will have a jealous feeling that you will not want anybody else to handle your body but your Lord.

Let us acquaint ourselves with Him, and thereby God shall come in to us. We have a living Christ; He has a body just like ours; He has a heart just like your heart, only stronger; lungs like your lungs, only more perfect; nerves like yours, but there is strength enough for millions, and He wants to duplicate Himself in each of us and keep us until our life work is done. Then He gives us a nobler vessel and fills it eternally with a nobler life. Will you let Him do it?

Document No. 51 - excerpts from Modern Miracles of Healing (1943); taken from David J. Fant, ed. Modern Miracles of Healing. Harrisburg, Pa.: Christian Publications Inc., 1943, pp. 55-60.

THE MIRACLE OF DIVINE LIFE AS I HAVE EXPERIENCED IT
Rev. Kenneth Mackenzie, D.D.

I have often and deeply meditated upon the singular passage in Psalm 139:16, "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

Long ere this revelation of the intimate care of the Lord broke upon my mind and heart, I was conscious, even as a child, that God had a knowledge and personal over-sight of my life. This childhood apprehension was accentuated by a weak body. I could not engage in the activities of the husky fellows with whom in school and neighborhood I had to associate.

This had the effect of driving me into myself and towards God. I was not free of the sinful drift into which youngsters were wont to engage. And my heart was not liberated of thoughts which I afterward learned were abhorrent to our heavenly Father. Yet, there was always a sense that I had grieved Him whenever I fell into the current of evil, as my spiritual apprehension awakened. But I did not realize the meaning of Calvary until I had reached my majority. The preaching of the time to which I gave serious attention did not impress me that I needed a Savior from sin. But I knew God. And on one particular occasion, I passed through a heart-searching period, when the sense of my alienation from God appalled me.

Then, a new life opened upon me. A realization of forgiveness flowed over my soul and God entered into my life with a new vision of what He had done for me and what He was to become to me. Perhaps these experiences are common to all who enter into "the life hid with Christ in God." However, there was to me no Scriptural apprehension as to the truth involved in this revelation.

While in this hazy spiritual atmosphere, I was led into a new experience. God was to reach me for the accomplishment of His purpose, by an evident supernatural work. Because I was too fragile for a college course, my only recourse was to take a position offered me in the schoolbook and furnishing business. However, that career was punctuated by constant breakdowns. The future was dark, and death was coveted. The sense of humiliation may be apprehended by all who read this witness. All the glad futurity which lightens the hearts of young men of my age was denied me. Yet, I knew the love of the Father for me in my inner being. I knew not what He might do, nor how He would do it. They were harrowing days, lighted only by the lamp of hope.

Then, there came to me a manifestation of His purpose and power in my behalf. I had gone away from New York at the behest of dear and solicitous friends in the country, who urged that the change of air would do me good. I had by this time fallen away so utterly that the gamins in the street called to each other, "Look at that walking graveyard." There is no need that details be given. Imagination will be quite adequate. And then, the miracle was performed.

On Sunday afternoon, March 1, 1874, I was alone in that stone house while the family was at church, praying as best I knew that God would come to my rescue. All at once, there arose in my heart the conviction that on the next morning, I should eat a normal breakfast. My ailment was nervous indigestion. These wholesome friends were urging that if I would eat one meal, I should get well. Gut that was just what I could not do.

Approaching the table, I announced to the family that I would eat their breakfast, which delighted their hearts. The meals were heavy in that home. Meat, potatoes, and buckwheat cakes prevailed at that time of the year. I took it all. Emboldened by this venture, I dared to go out for a drive, and returning from a neighboring city with a friend who had a load of groceries, I asked him to break open a box of lemon biscuits, and we had a snack. Instead of interfering with my zest for the noon meal, I was able following this to sit down to a farmer's dinner. My hopeful friends were all too glad to serve me the ample repast before us, topped, as I believe by the usual mince pie. In the

afternoon I was moved to go to my friend's store and help myself to a treat of crackers and cheese. There seemed to outward appearance as though I were recklessly plunging into disaster. But things tasted good and my capacity to maintain this regimen was most gratifying. My own family would have been terrified. But here I was safe. The farmer-supper completed my five-meal adventure and I slept like a child. Maintaining this five meals a day for one week, I was content to follow the conventional three meals a day bill of fare. At the end of five months, my weight had exactly doubled. I never heard of just such a manifestation of divine power. I truly believe that in the great assize, it will stand out as a witness to the graciousness of the Lord.

One feature of the episode was the conversion of my father, who had lost heart over my illness, for I was as "the apple of an eye" to him. And so well was I persuaded of the supernatural character of the experience that I gave myself to the Lord for whatever service He might allot. Beautifully did the shaping of His plan so unfold that I seemed only to enter the door, which brought me under the influence of one of the grandest men I ever met, who made me his private secretary and prepared me for the ministry. I was now able to do things.

My work was strenuous and exacting, but I measured up to the demand. No more periods of breakdown and recuperation. Sometimes the day's work was sixteen hours long, and my labors were stressed by climbing long tenement stairs in quest of the sick and needy. The memory of the thousands to whom I then ministered enriches the apprehension of the more thousands whom I shall meet in the paradise of God.

The miracle which I have outlined occurred nine years before I met Dr. A.B. Simpson, fifteen months following his adopting a life of faith. I was fully prepared to enter most heartily into fellowship with him, a binding in sympathy and love which lasted until I was permitted to stand over his casket and feebly and tearfully express what he had been to me all the many years of our friendship and affection.

What this new life came to be in all these quite sixty-eight years would cover pages for I have led a strenuous life. My association with Dr. Simpson opened many doors for labor. The memorable service rendered in the early conventions (I was a speaker at his first in the Twenty-third Street theater), at Old Orchard, Pittsburgh, Penna., and New York, Boston, Worcester, Brockton, and elsewhere. The latter three were all-day meetings, which engaged my energies a number of years, the itinerary involving two addresses and personal contacts in the order named.

But it was in the writing of books and magazine articles that he opened to me a wider field of devotion. My first book, by his request, "Divine Life for the Body," was published in 1900. That was followed by a number of others. And the privilege of contributing to the *Alliance Weekly* has been an exalted honor. He was ever insistent that the printed page has a unique ministry. His own numberless contributions attest to this significant fact. He has literally girdled the globe and taken me with him.

I think my many friends in the Alliance circle will appreciate my being called to press out beyond the limits of my parish needs. I seemed to have time and strength for both, and in it all I have hilariously followed the "pillar of fire."

There remains one item upon which I may dwell with special emphasis. I well recall when the *Alliance Weekly* printed the floor plans of the Missionary Institute, my heart went out in great longing that I might be allowed to teach the students what God had given me in the knowledge of the Word of God.

I had a foretaste of that joy in the two classes in Bridgeport, Conn., each Thursday. At the Y.M.C.A. was a large company of interested people, who were willing to set apart the late afternoon hour of 4:30 to 5:30 to study the Bible. That work continued for twenty-four years. And I take occasion to remark that my early preceptor required his students to memorize and locate references.

Having done that in my student days, it was inherent to give my Bible studies in that manner. And I enjoin upon all young students whose minds are alert and memories keen, to cultivate the priceless privilege of so presenting their messages without ostentation, but in humility. Their hearers will heed their message with more interest and application.

Having mentioned the Institute studies, I may now refer to the happy period of my ministry there. It was no picnic, for all the year from early fall to late spring, (for a period of five years going every week under Dr. Turnbull's pleading) meant five changes of transportation and the long walk from the station in Tarrytown to the boat, or the equally long distance in the Erie station.

But once there, what a joy! The Tuesday evening gatherings, not obligatory, were always marked by full attendances. Upon the desk would lie a score or two of questions, awaiting my attention. Many of them were simple. Were any demanding reference, I could delay. This reminds us that the best way to help people is to know what they are thinking or asking.

I delight to recall the course on Modernism, for which there seemed a strong desire on the part of the students. It covered the entire two semesters. I cannot doubt that they went out better fitted to meet the prevailing currents in the world of religious idiosyncrasies.

Being a charter member of the Parochial Missions Society, a large field of opportunity was afforded in the missions held in various parts of the country. A mission in the Episcopal Church lasts ten days in which the "missioner" holds from thirty to quite forty services with sermons or addresses. These missions were spread over wide areas. And singularly, I was quite refreshed on returning home and with no weariness in my voice as I took up my own parish work.

Thus, I am able to testify with Caleb, "The Lord hath kept me alive." He was 85 when he asked for his inheritance, being, with Joshua, the only existing member of the nation surviving the wilderness assembly. Though I have not his physical vigor, I can triumphantly announce that I am in due course of months to reach my ninetieth anniversary.

But I unite with the many of God's children in the daily petition, who are all pleading in these dark days, "Even so, Come Lord Jesus."

Document No. 52 - excerpts from A Cloud of Witnesses Concerning Divine Healing (1887); taken from A.B. Simpson, ed. A Cloud of Witnesses Concerning Divine Healing. New York: The Word, Work and World Publishing Co., 1887, pp. 10-14, 109-114, 118-128.

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Words are always feeble to express truth, and especially spiritual verities. None that I can command would ever express what I now desire to say, and nothing but a sense of duty would tempt me to put into print statements of facts which have to do with the very springs of my being, and with the most momentous crisis of my life. But, for the glory of God, and in the hope that this may meet the eye and possibly bring a ray of comfort to the heart of some of the great host of suffering children of God, among whom I was so long numbered; out of the fullness of a heart overflowing with thanksgiving for the great things He has done for me, I venture to tell, in as few words as possible, how the Lord Jehovah became to me Jehovah Rophi, the Lord my Healer.

At the age of twenty-five I left college, very much broken down through over-work, and entered the ministry in a parish where for seventeen years and a half I labored with a weak body, twice seriously injured by accidents almost fatal; for years a prey to dyspepsia of the worst kind; to liver disease and all its attendant miseries; with nervous depression and fainting fits after the slightest unusual exertion. A burden to myself, a source of constant anxiety to my family and friends, a nuisance to the doctors, and a kind of walking apothecary shop, I dragged through my work with what sickly weariness and painfulness they only know who have suffered like things. After passing through the great *spiritual* crisis of my life, and into the glorious liberty of the sons of God, I came to New York in the fall of 1883, with a heaven of joy in my soul, but in great weakness of body, and physically unfit for much ministerial work. After a rest of a month or two, during which I followed the usual course of invalids, a dear friend invited me to attend one of Mr. Simpson's meetings in the Tabernacle on 23rd Street.

Of Divine Healing at that time I knew nothing, except by hearsay and the evidence of one or two friends who had been wonderfully healed in answer to prayer.

But as the greatest *spiritual* blessing of my life had come to me a short time before by God's mercy in giving me the spirit of a little child and the willingness to be counted a fool for Christ's sake - so now I prayed him to give me the same spirit, to take away from my mind all pride and prejudice, and that if this doctrine of Divine Healing were indeed *His truth*, and His truth for *me*, I might receive it and act upon it at once. The prayer was not long unanswered. The light soon shone, and the glorious Truth that Christ Jesus came not simply to save my soul from sin by His death, but to save my soul and body by His life - by the out-poured blood to redeem me, and by the in-poured blood to sanctify and invigorate my whole being - this blessed truth came to me with all the freshness of a new revelation, and Jesus, through it, came and stood in the midst of my being as the source of all its energies, bodily and spiritual. Having once thus seen Jesus as never before, and accepted Him as my life for soul and body, the rest was easy. Thankfully acknowledging his "unspeakable gift," I was anointed for healing, consecration, and fuller service. From that hour of blessing - never to be forgotten - peace has reigned in my soul, and health in my body. More than two years have passed, the richest and best of my life. The body, instinct with the life of God, and the soul joyful in His salvation, have gone on from strength to strength, "one new man in Jesus Christ;" both working for Him today with a vigor and freshness never before known. I am a younger man, in every faculty of my being, than I was twenty years ago. More than twice the work, parochial and other, ever attempted by me, is now done with an ease and pleasure never mine before. The body that for years hardly knew what one day's freedom from pain was, now rejoices in robust health. Throat and lungs used nearly every day and night in the week in public speaking on the street and in the Church and

Mission Hall, grow stronger instead of weaker through their continual exercise. The mind is clearer - thinks and studies with ease and comfort - while the soul seems to enlarge daily in its capacity for God and His truth. In a word, the old, dry pump of my former being, trying with labored effort to produce the little pail of water once or twice a week for my thirsty people, has been turned into a springing well, perpetually flowing and overflowing in the service of perfect freedom, which leaves me stronger at the close of each duty than at the beginning. Not, as I once thought, does God give strength only *for* service, but strength *in* service, for every new or further call upon me.

I need hardly add that the body once filled with every new or old remedy for disease, has not touched or tasted medicine for nearly three years. A physician has never once been consulted, and yet my oldest friends have expressed their astonishment to me at the marvelous change.

To God be all the glory for all the wondrous things He has done for me; and on His altar, for fuller service to the souls of man, I hereby re-consecrate this saved, healed, and fulfilled life, to be His and His only, my Lord and my God, my Savior of soul and body!

“And so the years flow on, and only cast
Light and more light upon the shining way
That more and more shines to the perfect day;
Always intenser, clearer than the past
Because they only bear me on glad wing
Nearer the Light of Light - the presence of the King!”

MISS S. LINDERBERGER
Deaconess, Berachah Home

About fifteen years ago the dear Lord saved my soul and won my heart to Himself, and from that moment I have been conscious that I was redeemed by the precious blood of Christ. Soon after this the truth of divine healing was presented to me, and at that time I was ill with serious chronic diseases, including my eyes, affected with granulated lids and farsightedness, and had been very frail in my body all my life.

I believed it at once and attempted to trust for healing, but I was very ignorant of the teaching of the Word of God. I had simple faith, believing Jesus could do all things, but did not know of the definite promises in His Word, and that I could claim and have them made real to me in the day of suffering and trial, or that healing is in the atonement of Christ, and free to all as they meet the conditions.

The Lord was very patient with me and so faithful. I trusted in a way, but wavered and questioned when all around me protested and insisted upon medical skill, and argued that remedies are provided by the Lord.

I was not strong enough to meet all this opposition, not having the Scriptures for my foundation and a “thus saith the Lord” to fall back upon, so I yielded and went back to the old way of remedies.

I can never forget the tender love of God in not reproving me, but so patiently helping me on even in the path that was not the most pleasing to Him, with the intention of bringing me out into the freedom of the full Gospel in later years.

He seemed to say to me, “My child, I want you to understand for yourself every step you take, and see this truth in the Word of God, and not depend upon the testimony of others, and I will teach you from My Word, and by my Spirit, and lead you into light and liberty, and enable you, by My grace, to walk in the path I have chosen for you!” I trusted Him to do so, having learned my helplessness to even have any faith, and also the precious lesson to sympathize with others who are slow in understanding His will for them, and that we must be established in the Word, and rest on this sure foundation, if we are to stand in the severe testings that come to us all.

I had no religious influences around me when a child, and was brought up in a life of luxury

and ease, having almost every wish gratified; so when the Lord took me in hand He saw it necessary to discipline and teach me many lessons not pleasing to the flesh, but important in preparation for my future work.

I stumbled on for years, serving Him as best I could and receiving much blessing in my spiritual life and the opening up of His precious Word to me, with an earnest desire, implanted by the Holy Spirit, to fully follow Him.

It is about six years since He sent me to England and permitted me to meet with His dear children in London and Switzerland, and learn more fully of the teaching of Divine healing and a life of union with Christ.

At this time He called me to lay aside my glasses, which I had worn for several years when reading, writing, or sewing, and trust my eyes to Him alone for healing. They were very weak and in such a condition that it caused great suffering and inflammation to use them for any length of time without the glasses, and they had been so all my life.

I gave up the glasses, wishing to obey God, and having the assurance that He would make my eyes strong. I commenced using them just the same as if I was wearing the glasses, without being conscious of any change in any way, only the clear conviction in my soul that God was working.

From this time the Lord met with me in healing, and my expectations were more than realized and the "exceeding abundantly" given to me, and I have had for the last few years literally new eyes, and am able to use them constantly - and often by lamp light for hours late into the night - without the least trouble, and in fact no thought about them, only that it is a delight to use them and be so free from any trouble in this way.

This encouraged me to trust fully for healing for my body and strength for my work, and laying aside all means, I was entirely healed and made to praise the Lord for His marvelous goodness to me.

Since I entered Berachah Home nearly five years since I have learned to know and trust the Lord in a deeper sense than ever before, and prove Him to be a complete Savior, as I could not have done in an easy place. Day by day I have taken my strength from the living Christ, and it has been a wonderful lesson to learn how to feed upon Him daily for physical strength, and to find in actual experience that He giveth "power to the faint; and to them that have no might He increaseth strength."

I have again and again seen my natural strength fail and my body wither under the pressure of work and testing in many ways, but at the same time I have been conscious of a Divine life, flowing in and sustaining me, a life which was not my own, but from God, and I understood a little of the meaning of II *Corinthians* 4:10,11,16, and *John* 6:57.

It has taught me to walk very softly before Him, and whenever I let care and the many petty trials of life touch my spirit, my body will wither under it very quickly, but as 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. 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, and to sit in the heavenly places in Christ.

In the summer the victory Christ has given me over the heat and sun has made me sing songs of praise. I have suffered for several years with my head when in the sun, and His Word has been now fulfilled to me, "The sun shall not smite thee by day," and entire victory given, and I rejoice to know, by actual experience, that Jesus is the Savior of soul and body, our Keeper every moment, and a present help in every time of need. In our work in Berachah Home God is with us. Hundreds have found Christ to be their Savior, Sanctifier and Healer, and continually notes of praise come from all parts of the country from those who have been with us, telling of what the Lord has done for them and how markedly He is using them in service for others.

GEO. P. PARDINGTON,
Brooklyn, N.Y.

The Crooked Made Straight.

I am the son of Rev. R.S. Pardington, a minister of the Methodist Episcopal Church. In 1876 my father was pastor of the Fort Street Church, Detroit, Michigan. I was then ten years old, in very good health, and attending one of the public schools. In May, while in school, I received a severe injury through the carelessness of my teacher, a lady, who, seizing me by the coat-collar and jerking my right arm up and back until I felt something snap, gave me a severe shaking. I was greatly frightened. The injury extended to the right arm, shoulder, neck, and back, giving a terrible shock to my nervous system.

When I reached home I was in a very excited condition, and denounced the conduct of my teacher in wild and incoherent terms. My parents, alarmed by my confused, unnatural language, sent for our family physician. I became delirious; and, by the time he arrived, my pulse had risen to 140, with a very high fever. Nausea and diarrhea set in, and for twenty-four hours my condition was critical.

I soon recovered from this intense nervous excitement. My pulse fell from 140 to 120; but at this latter height it remained, with slight change, during my entire illness. I complained of a severe aching throughout my right arm and shoulder, as if the muscles and ligaments had been strained. The closest examination by the most skillful physicians revealed no injury. Soon the two middle fingers of my right hand began to twitch, then the hand moved spasmodically, and, finally, the whole arm became utterly uncontrollable. My parents insisted that I should control the movements of my arm, but I could not do so. The muscles of the right arm gradually contracted, drawing the hand toward the shoulder. This increased, till the palm of the hand settled between the shoulder blades, where the hand remained day and night for three and a half years. The muscles of my neck also contracted, drawing my chin to my breast. The muscles assumed great rigidity. I was under the special care of the best surgeon in Detroit, who administered electricity to me, and ordered a brace, which I could not wear. My spine was curving laterally, and was also thrown forward, so that my chest and abdomen projected abnormally. The only comfortable attitude which I could assume was to lie on the floor, flat upon my stomach, by chest and head being supported by my elbows. In this position my spine curved still more. I was twisted entirely out of shape, and when lying upon the floor, on my back, my body formed a complete arch, my head and heels only touching the floor. I was, indeed, a helpless cripple.

I continued to grow worse. A change of physicians would occasionally prove beneficial to me; but the disease, every feature of which baffled medical science, was every day more deeply seating itself in my system. Every physician who investigated my case was puzzled. My general health was excellent and there seemed to be so much to encourage us. The unanimous judgment of the members of a medical society, who met to consider my case, was that the nerves of sensation were in a normal condition, but that the nerves of motion were thoroughly disorganized.

In 1877 my father was appointed to the pastorate of another church in Detroit. Although our new home was less than three miles distant, it was with the greatest difficulty that I was removed there. During that and the next year, I was taken to various mineral springs and summer resorts to try the effect of a change of climate and scenery, but I grew steadily worse. Steel corsets and plaster-of-paris jackets were in turn tried. It often took a whole afternoon to put a plaster cast on me, so crooked and helpless was I. After the case was put on me, I was placed upon my back on a board, one or two persons sitting on my body to keep me, by main strength, in as straight a position as possible while the jacket dried. So great was the tension of the muscles up and down my back, that upon regaining my feet the case would often break over at the back.

My right arm still retained its position over my head. Nothing that was used affected it the least. Ointments, liniments of all descriptions, every expedient that medical science could suggest

was tried, but all failed. I was rubbed night and morning for an hour, in the hope of softening the muscles. As a last resort, my dear mother, unknown to any member of our family, took the matter to the Lord. It seemed to her that, if the arm did not soon come down to its proper position, she would die. Despairing of earthly help, she committed the arm to Him, desiring that His will should be done in the matter. One evening soon after, while conversing with a friend, I took my arm from over my head and it fell at my side naturally. The movement was one of ease and rest. My arm was instantly healed, and has caused me no trouble since then. As I think of that hour I wonder that we did not then claim perfect healing of the Lord; but our hearts were blinded; we did not know the way of faith.

In the fall of 1880 we moved again; this time to a beautiful little village in southern Michigan. It was almost impossible for me to be taken to our new home. I was placed under the kind and tender care of a Christian physician in the village, and at first success seemed to attend his efforts to relieve me. My head, through a change in my case, having been straightened from my breast, now began to be drawn backward. I lost all control of it. When not supported by my hands, clasped together at the back of my head, it fell on my shoulders. The muscles of the neck enlarged, I became as helpless as a babe, and the days of my life appeared to be numbered. The hour was a dark one.

Having been converted at the age of seven, I enjoyed the love of God in my heart, during my illness. From the first I was resigned to my lot, willing to suffer or do anything for Jesus' sake. Soon after my injury, I received the assurance that I should get well. While others gave me up, I was hopeful and happy. I knew that God would heal me, though how I did not know. And, now, in the spring of 1881, while my death would not have been a surprise at any time, I was confident that in some way I should yet be cured.

In the summer "The Prayer of Faith," by Carrie F. Judd, was placed in the hands of my mother by a friend. It came like a revelation to her. Before I had read the book, I was so impressed that the dear Lord had sent it to me, that I was ready to accept healing. After reading the first few pages I dropped to my knees and thanked God for revealing Himself to me as my healer. Without the knowledge or advice of any one I stopped the use of my medicine, and committed myself to the Lord for healing. I wrote to Miss Judd to pray for me. My parents were in sympathy with me, but I did all the acting. I dismissed my physician immediately. Yielding to the persuasion of my parents, I did not take off my plaster jackets. Friends in Michigan united with those in Buffalo for my complete recovery. I expected that the Lord would heal me instantly. As I felt no better, and my friends saw no change in me, I was perplexed and disappointed. And here was 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*. Secondly, He impressed me with the conviction that I have always had since, and which has proved so true, that, as my disease had come upon me slowly, so would my recovery be gradual. This to many may seem strange and not in harmony with the experience of others; but time has shown me that the glory of God has been advanced in my gradual recovery. Many, very many, have found in my case ground for their own faith, and I thank God that, although my health has been regained slowly, it has been no less the power of the Lord in my body. The lessons He has taught me in my time of waiting have been so precious to me that I would not exchange my experience if I could. After all He knows best.

In a few days my head was healed instantly. I regained the complete use of it in a moment of time. The water on the brain, signs of which were appearing, all passed away, and the muscles of my neck relaxed to that I could move my head at pleasure. But my form was still out of shape. My spine was as crooked as a letter S. My abdomen projected so far that my shoulders and hips nearly touched. I still wore my brace, as without it I could not walk.

From the time I accepted Christ as my Healer the following question had confronted me, "Can I trust the Lord to heal my crooked and diseased spine?" I was quickly forced to a decision. My former physicians and friends were watching me to see if my faith would reach to my deformed

condition. I had a fearful struggle. In Buffalo Miss Judd was praying for me. On Thanksgiving Day I gained the victory! I decided that I could and would trust God to make me “every whit whole.” I took off my plaster case and walked out in the strength of Jesus. Oh, how weak my spine was! I was sorely tempted to put my case on again, but His power proved sufficient for my need. I was permitted at this time to realize Christ’s death as an atonement for sickness as well as for sin. With this light, notwithstanding my deformed condition, I boldly claimed that I was “every whit whole on the finished work of Christ.” This ground, once taken, I steadfastly maintained. I confessed my belief to every one. In order that I might fulfill the command of *James* v., 14, 15, in the summer of 1882 I visited Miss Judd in Buffalo. There I was anointed and was taught the secret of faith in a most precious manner. My trip was a source of great blessing to me. My life was quickened spiritually and physically, and I returned home greatly improved and strengthened. I improved steadily, to the joy of my friends. I reasoned that if I was healed I should act as if I was well. This I did in *acting my faith*. I gained in a marked manner only as I acted my faith.

In 1883 my father was transferred to an Eastern conference and appointed pastor of the First Church, Hartford, Conn. Here I was able at once to have a private teacher and to resume my long neglected studies. In 1884 I entered school again. My spine had become straight and I was well. My health improved steadily in every manner, and my parents and friends rejoiced in the fact that the dear Lord had restored me entirely to health. In 1885 we moved to Brooklyn, and since then I am no more the helpless boy, but the strong, firm, vigorous young man. Can anyone wonder that I have dedicated myself to God, to do whatsoever He shall bid me? With a sound body, a consecrated life, and a willingness to be used in any way for Him, I am waiting His summons to my life work, which, I feel assured, He will point out to me in His own time and way.

“They that wait upon the Lord shall renew their strength.” - *Isa.* xi., 31.

Document No. 53 - Kenneth Mackenzie: excerpt from *Divine Life For the Body* (1926); taken from Kenneth Mackenzie, *Divine Life For The Body*. New York: Christian Alliance Publishing Co., 1926, pp. 102-111.

THE DIVINE METHOD.

God superior to remedies. Christian Science the
counterfeit of Divine Healing. Satan recognised.
The Word the sword of the Spirit. The life of
Jesus in the Word. Special consecration.

We have seen that the motive of those who treat disease as a thing of nature only, is to get well as soon as possible and by any means at hand. In discovering the divine method we must learn the same lesson as was there suggested. We are not able to comprehend God's healing, so long as we cling to the ways of the flesh life. The two are as distinguishable as the mineral and vegetable kingdoms. The application of external agencies, or the prescribing of drugs, internally administered, are not related in their action to the impartation of the Lord's life to the believer. The methods of the two realms are different. Our first postulate therefore in endeavoring to find the divine method, is that the divine view discloses that disease is a spiritual condition, affecting the physical. When we touch the disease through physical means, we apply them to the product only, not the source of the difficulty.

Patching up physical rents, repairing physical breakdowns, allaying physical pain and arresting physical decay are worthy efforts, but they do not go to the root of the matter. If we may so put it, all the benefits which come to us from doctors and medicines are the good gifts of God, whereby He meets those who cannot reach out for the higher operation of healing. The perfect gift for healing is Himself, through Whom the heart of the disease is probed and the spiritual and supernatural agent of its working is overcome. So

“God has His best things for those
Who dare to stand the test.
He has His second choice for those
Who will not have His best.”

God's best is available to us only when He becomes the undivided whole of our life. What is holiness, but wholeness, and wholeness is being “complete in Him.” This completeness comes through His being in us, the center and circumference of our being for body as well as soul and spirit. The avenue of access to this condition is the way of the Word. “Thou wilt keep him in perfect peace, whose mind is stayed upon Thee” (Isa. xxvi. 3). Peace is not spasmodic. It must be continuous in inflowing and uninterrupted in manifestation. This staying of the mind is the all-comprehensive quality of the saint's wholeness with God. If the mind is upon Him sometimes, almost all the time, the current is imperfect. So, the indwelling which means to us the sustenance of the physical life and strength, is maintained, not by irregular contacts with our God, but unbroken union. The enthusiastic Christian Scientist claims all this as his daily and hourly portion. He lives, according to his testimony, in a world of undisturbed quiet. He is the model of restfulness. He declares that he now has what the church failed to give him, soul repose and physical health. We know some believers in this way, who say that after years of suffering, Christian Science has brought them such release from pain and weakness, that they are scarcely conscious of having a body at all. The ground of their confidence is that they lose themselves in God. But the principle which the Christian Scientist calls God, is an impersonal thing, the All-prevailing Mind, which is in all men, and awaits its birth, not by the regeneration of the Holy Ghost, but the evolution of the inner man. If these deluded people, “giving heed to seducing spirits and doctrines which demons teach”

(Translation of I. Tim. iv.1), can obtain a degree of peace of mind and vigor of body, which puts to shame the average experience of the disciples of the Lord Jesus, what may be the lot of those who will take the divine method of life and healing? If the concentration of the mind on the God of the Christian Scientist, the conception of the Buddhists, not a Father but a principle, will bring such results, have we not the most positive evidence that this counterfeit is the pledge of the existence and worth of the genuine, even divine life for the body through the Word? Indeed, our every experience with Christian Science proves to us that Satan has simulated God's way of dealing with His dear ones, and produced an article which rivals the truth, and blinds the eyes of the weak and wandering. The healings of Christian Science are not imaginative, they are not frauds. As real as life itself, they bring to the possessors of them such demonstrations of joy and power as surpass all that nominal Christianity pretends to. The critics of Christian Science are wide of the mark, when they assail this growing system with the weapons of ridicule or persecution. The former is a broken reed to those who know the experiences of its workings in their lives. The latter but feeds their ranks. The only manner of combating this monstrous evil, is to demonstrate the power of the Lord's healing, through His Word and indwelling Spirit, and show that the genuine is according to the divine method. These are sifting days. God is calling the saints to try the spirits, whether they be of God. The present condition is fraught with a solemnity which exceeds any other period. Dear Christians of sweet-tempered moods, of highly gifted minds are being rapidly drawn into this vortex. Satan shapes his tools according to the materials he wishes to work. These victims of his power, who would shudder to think themselves under any other than the highest inspirations and most worthy methods of life, are as much subservient to his wiles as the gross sinner whose life is the expression of the most violent diabolical spirit. He who transforms himself "into an angel of light," is surely able to counterfeit all the graces of the Christian life, produce imitations of the very fruit of the Spirit. We must not be surprised, therefore, if they who have entered this new cult, of which one of the promised teachers has recently declared, "I am firmly convinced that Christian Science is the faith once delivered to the saints," are those who have departed from the Lord. The statement also made that, "a movement that has given, within the last thirty-four years, over a million of people health, and happiness and more spiritual understanding of life, is repeating the works of our Lord, healing the sick, regenerating the depraved, interpreting the Holy Scriptures, and restoring the historic Episcopate of the Apostolic Church," while sounding most plausible to the common reader, when tested by "the truth as the truth is in Jesus" becomes an alarming deception. Would that we might be able to warn God's children everywhere of this predicted apostasy.

These remarks, painful to make, arise from the allusion to the method of Christian Science in securing its results from absorption of the mind in the All Pervading Mind. Let us who would know the truth that makes us free, realize that the divine method is here counterfeited. Truly appropriate was the remark of one who is well qualified to teach the blessed truth, "Get out of your sickness, and into God; and your sickness will get out of you." Take again the promise of Isa. xxvi. 3, and read it now, "Thou wilt keep him in perfect peace (and health) whose mind is stayed on Thee," and we have the very fundamental principle of the divine method. The fact that a false practice can produce results that defy criticism, supplies unquestionable testimony that the true practice must bring like, and legitimate fruitage.

But, the reader will at once ask, How is it that Satan can be the author of such works, since it has been earlier asserted, that he is the cause of all sickness? Would he not be divided against himself, if he both oppresses with disease and also makes well? So it would seem until we become acquainted with his method. Let it be first understood that the salient proposition of Christian Science is that there is no sin, no atonement for sin, no necessity for forgiveness of sin as a natural consequence, and that there is no such being as the devil, and the solution of the problem becomes easier. If Satan is the author of disease, as the Word declares, and by persuading men and women that he is not, can bring them into bondage to himself, may he not restrain in their case the malignant attacks of ill health? For we must know that the deepest device of the adversary, and that which best pleases him, is to persuade the weak that he has no existence. What made the life of the Lord Jesus so sorrowful,

so heavy-hearted? Was it alone contact with suffering and oppositions of the gainsaying? Nay. He had to face Satan during the entire period of His blessed work, from the baptism to the cross. What rendered the ministry of St. Paul so full of trial? He himself declares that his "wrestling was not against flesh and blood, but against the principalities, against the powers, against the spiritual hosts of wickedness in the heavenlies" (Eph. vi. 12, R.V.). Did he think lightly of the terrible forces of evil, when he thus describes them, using forms of speech of the most superlative class, then urges his Christian brethren to take the whole armor of God? Oh, the sin of it. Here are the "over a million of the people" healed through this false religion, saying there is no devil; here are yet in our churches myriads of unstable Christians, who speak lightly of Satan, call him by jocular titles and laugh at the possibility of his relation to them; here are numbers still, of well-meaning believers who say, "I do not know anything about the devil and I do not want to." The while, the organized, systematized, compacted and disciplined forces of Satan are pressing through the "gates of hell," to instigate to crime, to plague with disease, to blind with deceptions, and to rob the saints of God of their heritage by perverting the evident truth of the Word.

Document No. 54 - Kenneth Mackenzie: excerpt from The Minister's Home, Health and Habits; taken from Kenneth Mackenzie, The Minister's Home, Health and Habits. Harrisburg, Pa.: Christian Publications, Inc., n.d., pp. 6-11.

THE MINISTER'S HEALTH

Unhappily for him, he has to bear a body as it also bears him. And the fact is pretty much of a problem. If only we were not compelled to eat and sleep, the way would be easy and the path bright. But alas, this "body of our humiliation" is our close companion.

George J. Mingins, a well-known evangelist of the last century, once remarked, "Many a good sermon has been spoiled by a tough beefsteak." Those were times when folks knew no better than to eat meat three times a day. Mingins' ideal was a good one. Unless the digestion of the preacher is functioning, he is in peril of disaster. The remark of Henry Ward Beecher, likewise is pertinent, "Whether life is worth living, depends upon the liver." Things look blue when that organ is sluggish. I shall have to prescribe a regimen in this section which may be worth much to many. The proverbial sick headache with numberless Americans, calling for the use of cathartics, would impair any ministry.

My very dear friend, Mr. J. Abner Harper, related to me that on shipboard, he was the companion at table of a French physician. Being absent one day, the following morning the doctor began to twit him for being a poor sailor. "On the contrary," replied Mr. Harper, "I am a good sailor; but I have a sick headache once a week, sometimes so severe that I lose a whole day from my business." The physician uttered the astounding pronouncement, "Mr. Harper, no one need have a sick headache." To which Mr. Harper replied, "It will mean a fortune to me not to." And then, the simple prescription was given, namely to have a glass of water at one's bedside to be taken immediately upon arising. There is good sound sense in this. For the mucous in the stomach remaining after yesterday's digestive labors, sets up fermentation if food is taken upon it. In telling me this incident, Mr. Harper said that in the thirty years intervening since that first morning, he had but one sick headache, and he admitted that he deserved it because of overeating at a banquet.

And this brings us to another suggestion, as old as Benjamin Franklin. Never eat to fullness. As soon as a sense of satisfaction arrives, be strong to decline what comes next. The testimony of a woman after a generous spread, "I'm as full as a tick, and as tight as a drum," has a bit of pathos. That people dig their graves with their teeth is no vagary. Folks who eat but little may endure teasing; for they will probably bury their critics.

Now there is another matter in this category. Much trouble ensues from bad mixtures. The union of foods which engender fermentation is a disastrous combination. We Americans manufacture in our systems an excess of acid. We consume about two hundred pounds of sugar a year, each one of us, when the average is struck. Better by all means to get our sweetening from honey, the tropical fruits such as figs, dates and raisins. The latter do not require digestion in the stomach, so it is spared, while the sugars of cane and kindred sweets have to be worked into dextrose, at times when the burden is already as much as that organ can stand.

To adopt Gladstone's habit of chewing each mouthful thirty-two times is more than we should care to do, yet thorough mastication is imperative; for the salivary glands of the mouth prepare the food for the peptonic action of the stomach.

Some years ago, I was impressed by the testimony of an elderly woman at a meeting for spiritual healing, when she remarked that she asked the blessing of the Lord on even a glass of water. It suggested to me the pungent words of the Apostle in I Tim. 4:4,5, "Every creature of God is good, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." Are we to eat like unthinking cattle? May we venture to advise that food reverently received according to the apostolic standard, must possess a degree of nourishment not given to that which has not sought blessing of the Lord?

THE LORD FOR THE BODY

And mentioning the above incident, suggests that we should thoughtfully and reverently commit to Him our entire physical frame. S.D. Gordon mentions a man who daily named every separate organ in his prayer for health.

As some of my contemporaries will witness, the early years of my ministry were marked by a very slender frame and pallid hue. Sympathy for me was declared on all hands; and some were disposed to consign me to an early grave. When I informed a devoted missionary of my habit of asking the Lord for color, she laughed outright at the apparent absurdity. Eventually, when one evening at dinner in the home of one of my daughters, a guest remarked upon "such a complexion." Leaving the table at the close of the meal, I went to my room to note that my cheeks were pink; and they have been so ever since. Now this dear bestowment from the Lord was given not to satisfy me, to save me from the ceaseless annoyance of the past years, but to make me more capable of doing His work, for the very fact that I should no longer be an object of pity. So, each day, let us direct our thought and petition to this vehicle which bears us about, for it is "the temple of the Holy Ghost."

An entire volume might be devoted to the culture of the body; so our notation may be brief. If we have acquired the knowledge of our organs and glands, we should be equally concerned about our spine. The true saying of I Tim. 4:8, "bodily exercise profiteth for a little while," has to do with those who make gymnastics a hobby. But all vigorous folks know the value of keeping the body "fit." And not many realize that the spine is most concerned in this realm. We have all observed folks after fifty, gradually shrink from the head to the waist. This, because the gelatinous substance between the vertebra has begun to dry out. Over a quarter of a century ago, I read of a professor in the Chicago University, who had lengthened the spine of a student fully two inches in a like period of years, by a process of stretching. I realized that it was too late for me; but I might keep what I had. And I have succeeded. Possessing a knowledge of the office of the spinal column, and knowing I could stand the tension, I began spinal exercises. To comprehend the value of this principle, we must needs know that from the spinal column there flow streams of vital force to every organ, by means of pipe-like tubes. If the spaces between the vertebra are allowed to close up, reason demands that this supply must be proportionately reduced. This is called subluxation. Therefore we should seek to keep the spine open.

This result is not the only one. An erect posture will save us that humiliating condition by which approaching age advertises its nearness, namely, round or bent shoulders. Let us resolve that for the glory of God, we will give our spine full play. This, by bending forward, backward, sidewise in a daily devotion to the task. Any physical culturist will gladly give advice as to this exercise.

Now all this seems quite queer from one who has spent the most of his ministerial life in pleading for the impartation of physical vigor by the application of spiritual forces. I may make a confession. At one of the long ago conventions at Old Orchard, Maine, a dear friend announced to me that he had gotten a real tonic by a dip in the ocean that morning. In my then radical way, I rebuked him, saying, "If you take the Lord for your life, you will not need a tonic." The Lord gives us a "sound mind" (2 Tim. 1:7), and I have since acquired it.

Yet, there is to be no surrender to the purely physical principles alone, as just stated. He will not let us leave Him to go our own way. We must be bound to Him in our bodily life. Withal, there is a wonderful lesson taught by the spinal column. Just as the cerebellum at the base of the brain, creates and sends streams of life to every organ of the body, so our Lord being the Head of His body, the Church, by His very inherent dynamics, must confer His own life to every unit of the human frame. We are "members of his body, of his flesh and of his bones" (Eph. 5:30). "In him dwelleth all the fullness of the Godhead bodily; and ye are complete in him" (Col. 2:9,10).

This exalted authority, vested in us as members of His glorified body, must confer the life He possesses. As the members of the body cannot live without the head; as the body is essential to the life of the head, so is this mystery. Let us reverently read again Eph. 1:15-23 and catch the pulse-beat of the Apostle's heart.

Document No. 55 - Kenneth Mackenzie: My Memories of Dr. Simpson (1937); taken from C. Donald McKaig ed. Simpson Scrapbook. (CBC/CTS archives), pp. 64-68; cf. The Alliance Weekly. (Aug. 7, 1937), pp. 500-501.

We were a hilarious company in those first days of the flush of conquest, when with whole-souled enthusiasm, we were certified we should never have to adopt glasses, lose our teeth, behold falling or grey hair, nor suffer any impairment of physical faculties. Admitting the divine decree, "It is appointed unto man once to die," we cheerfully accepted Dr. Simpson's axiom, that the new order should be, "Not as the worm-eaten fruit falls to the ground ere ripeness has been reached, but as the mellowed apple crops by the weight of its attained maturity." The cherished hope of passing from sleep into the presence of the Lord, should we be called ere His descent from heaven, was the ideal of expectation. And, indeed, this was true of Dr. Simpson. Though incapacitated for his full service by the space of about two years, he yet maintained a measure of spiritual grace and power most precious to those who closely companied with him; and at the last passed on without a moment of conscious suffering.

The high-flown exhilaration of those early years toned down in time, though there were radicals who would not compromise. At a convention in the Tabernacle, one woman remarked to me, "If ever I see glasses on A.B. Simpson's nose, I'll never again enter this place." One critic exultingly described a meeting for testimonies of healings, when a man arose and declared, "O yes, I know the Lord is your healer, but who is your dentist?" Perhaps it were extraneous to relate these incidents. But they do deepen the color of the picture and reveal the problem which lay before Dr. Simpson, to whom so many looked for guidance and inspiration.

The initial step in the movement, let us be appraised again, was on the basis of clearly stated promises in the Word of God, that He does will to heal today as He did in the days of the Son of God on earth. This was logical and consistent. Had He something else for us? We waited and the evident answer came. In time, as I well recall, Dr. Simpson sounded a new note.

Hitherto, the appeal to God had been the challenge that He keep His pledge. Now, the culture of the saint was opened to us as the vista of the divine purpose. This was at the juncture when John Alexander Dowie was at the apex of his phenomenal career at the apostle of healing. His impatience with Dr. Simpson's position was expressed with his characteristic and vehement dialectic. Tempestuous and uncompromising, he insisted that the healing movement demanded an exacting attitude of faith that would brook no denial; else, there must be a flaw in belief, or a deception in the life. To Dr. Simpson's missionary vision, he had an equally repugnant attitude. Those who lived in that era and knew the two men can well estimate the contrasting destiny reached by each.

My own confession may here be admitted. I think, synchronously with that of Dr. Simpson in the conclusion noted in the last paragraph, I was led to see the fresh adaptation of the truth. I had received a wall motto from a friend, with the words, "My strength is made perfect in weakness." Borne along by the confidence of the early days, I did not choose to be weak that I might be strong. Strength, full and permanent, was my uncompromising quest. I turned that motto to the wall, letting the blank back testify to my opposition to its message. That was all right for the apostle, but not for me. And Dowie, as noted, stood in the same position. In order that he might prove his case, he gave as the occasion for the thorn in the flesh, and the ground for the divine assurance in that passage (2 Cor. 12:7-10,) the interpretation that St. Paul had a shrew of a wife. Of course, common sense alone can see at a glance that the trouble was in the flesh, not the circumstances. But Dowie's logic often went awry. As to myself, there came a day when I gave that motto its rightful place on my study wall. I was willing to be weak.

The turn in the presentation of the doctrine gave fresh impulse. It was no longer healing as an objective gift of God, but the impartation of life through the indwelling Holy Spirit. It might not be, as in many cases, an instantaneous operation, but the life gradual and coordinating flow of life, consequent upon closeness of walk and joy of fellowship with the glorified Lord Jesus. There might

be, could be, buffetings in the flesh, desperate battles with the adversary, trials most sore to the physical man, but always the gleam of light in the dark sky that conquest would come in His own time and way.

This wrought in Dr. Simpson a marvelous result. During his first missionary journey, upon the return, I think, he stopped at Bethshan, London, to call on Mrs. Baxter and found a convention in session. Nothing would do, but he must speak. The message came to him in memorable volume. He spoke without preparation on "Himself." So cordially was this message received, that it gave birth to his matchless poem, "Once it was the blessing; now it is the Lord." And we know that a number of his hymns were born of the fresh revelation to his heart of the way of God in dispensing His gift of healing.

The gist of the truth from that one impressed the many who had failed, as I did, to get complete and permanent deliverance. It was at this time that he accepted from me a tract along this line (which still may be published) entitled, "Triumphs and Testings." And the ideal is yet the accepted doctrine of most who believe in divine healing. "Beloved, I wish above all things, that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2.)

We have come to welcome the testings, for they make Him so much more real and His sustaining power so much more vital. I have known many saints who have gone through my own experience and have kept on rejoicing in their utter nothingness that He might be all in all. So in closing this chapter, while we may and should stress the will of the Lord to heal, and expect healing wherever it is found needful, the saint of the Lord may discover a wonderful new world of experience in the overcoming of weakness, pain, and discomfort by the quickening of the Holy Spirit, according to Romans 8:11, which some of us regard as applicable to this phase of our walk with God.

Certainly, the oft repeated assurances, "Be strong," in the Holy Scriptures, would carry with them the implication that incapacity is the experience of the saint of the Lord. And that strength is not ours, but His. The deeper we go into the depths of our own weakness, the higher we rise in the realization of His potency and pleasure. We hear Nehemiah calling to us, "The joy of the Lord is your strength" (Neh. 8:10.) Joy is the farthest from the humanity within us when we are writhing in pain or engulfed in exhaustion. Yet, great is the mystery, that just then the conquest may be at hand.

For praise often wins where prayer has thus far failed.

And this life of constant dependence upon Him for strength to do His will, must work in us the refining processes of sainthood which no other could seem to effect. Those who are nearest to the Lord in our estimation of their personal qualities and influence we find to be those who know the spirit and the power of Gethsemane, who can be bowed down with weight of physical weakness and yet, by the impartation of His strength can have joy.

Consequently, let us raise the banner of healing, and be expectant of what great things He can do. But let Him have His own way of doing it. Hickson's dictum sounds good just here, "God will meet you wherever He can find you, and He will give you as much as you are able to take."

Study Questions

1. Give a definition of “divine healing” as seen in the writings of A.B. Simpson.
2. In the testimonies of healing which you have read, can you see common themes/strands of teaching. List them below.
3. Give a definition of “divine life for the body.” Are there differences between Simpson and Mackenzie on this issue?
4. What was A.B. Simpson’s understanding of the relationship between medical science and divine healing?
5. Was there any evident development in the early Alliance’s theology of divine healing?
6. What spiritual principles governed the receiving of divine healing?

CHAPTER 7

ALLIANCE VIEWS OF THE ENDTIMES

Document No. 56 - A.B. Simpson: excerpt from The Coming One (1912); taken from A.B. Simpson, The Coming One. New York: Christian Alliance Pub. Co., 1912, pp. 181-200.

SIGNS AND TIMES OF THE END

Is it possible for humble and intelligent faith to forecast at least approximately the time of our Lord's return?

Of course this does not mean that the Scriptures give any warrant for reckless prophesying on the part of fallible men or the making of schedules for the Divine program. Our business is not to foretell the future, but to study the word of prophecy which God Himself has given in the light of history and providence, God's own interpreters of His Word.

The Book of Revelation encourages by a distinct benediction a careful study of the prophetic word, especially this particular prophetic book. After one of the most mysterious predictions, the inspired writer adds: "Here is wisdom. Let him who readeth understand." The writer of this book was commanded not to seal the word of his prophecy, for the time was at hand. Daniel, on the contrary, was told to seal his prophecy, and he adds pathetically, "I heard, but I understood not." The light that is falling upon the prophetic page through the wise and modest interpretation is one of the most remarkable signs that we are in the time of the end.

Writing to the Thessalonian Christians, the apostle Paul assures them: "Ye are not in darkness, that that day should overtake you as a thief. Therefore, let us not sleep as do others, but let us watch and be sober." The Lord Jesus told His disciples that His coming should fall "as a snare on all them that dwell on the face of the whole earth." But *they* were not to be surprised, but to be watching and ready so that they should escape the calamities which were to fall upon the world.

When a distinguished visitor arrives upon our shores, the announcement of his coming reaches the public at the time of his arrival, usually. But to his intimate friends his coming is known long before, and they are waiting to receive him. When the happy hour of her wedding is fixed, long before the public are aware, the bride herself knows just when it is to take place, and indeed she has most to say in fixing the date. It would be strange if the Bride of the Lamb of God should not know at least enough of the approach of her Bridegroom to be robed and waiting. Indeed it is in a measure true that the Lord's people have quite as much to do with hastening His coming as the Lord Himself, by fulfilling the conditions and completing the preparations which He Himself has prescribed.

There is a most important principle which we must bear in mind in dealing with this question of the times and seasons. God does not measure time according to our calendars and chronologies in every instance. With Him "a thousand years are as one day, and one day as a thousand years." A single day is sometimes fraught with issues as momentous as a whole century at other times. Spiritual conditions rather than mathematical figures measure God's great epochs. In a very important passage which is repeated in substance several times, it is declared that God will "shorten the days" for "a shortened work will the Lord make on the earth." That is to say, that just as a train sometimes accelerates its speed at the end of the schedule and makes up for lost time, so the Lord's coming shall be marked by a quickened movement in the end of the age. May this perhaps be the meaning of the revised translation which some scholars have given of the Lord's last promise: "Behold I come quickly," and make it to mean, "Behold I come swiftly"?

Let us with great deference and humility attempt to trace from the Scripture itself some of the approximate signs that the Lord's coming is near at hand.

PRETERNATURAL SIGNS.

The Lord Jesus intimated repeatedly that there would be stupendous convulsions in the natural world preceding His coming, and that earth and heaven would shake with the tread of His advent march: "There shall be earthquakes in divers places . . . and the powers of heaven shall be shaken." Such things have frequently occurred at all times in human history, but there is no doubt that they have been of singular vastness and frequency of late. The decade that has recently closed has shaken this old earth as never before, and in three successive years it was literally true that stupendous earthquakes followed one another in every part of the world. A moment's reflection will recall the catastrophes that visited the Island of Martinique, Southern Italy and Sicily, California, Valparaiso, Northern India, Central Asia and Japan. Truly, there were earthquakes "in divers places." The heavens also have not been silent in their testimony to the march of God, and there seldom has been such a time of plague, famine and distress on earth.

POLITICAL SIGNS.

The Prophet Daniel gave to us, as we have seen, a program of the political history of the nations down to the end. We have also seen that most of this has been actually fulfilled in the successive breaking up of the world's great empires and the succession of smaller kingdoms which today divide the old Roman Empire. So far as this vision is concerned there appears to be little waiting to be fulfilled. More particularly our Lord announced that the end should be marked by terrific wars, military armaments and great distress in the social and political world: "There shall be on earth distress of nations with perplexity, the sea and the waves roaring, the men's hearts failing them for fear, looking after the things that shall happen on the earth, for the powers of heaven shall be shaken." We are surely in the midst of these convulsions. The great powers of the earth are facing each other with unprecedented armaments. Recent wars have been of unusual magnitude and horror, and the future possibilities of war may well be compared as a great soldier has already compared them to "hell." Below the surface of modern society there are volcanic forces in the suppressed movements of Socialism and Anarchy, which may at any moment overwhelm organized society and government as in the days of the French Revolution. In the commercial world the conflict between labor and capital, and in the social world the gulf between the masses and the classes, threaten the greatest calamities. These are ominous signs which may at any moment become a tragedy.

COMMERCIAL SIGNS.

The Prophet Daniel asked some particular indication of the time of the end, and this was the angel's reply: "Many shall run to and fro, and knowledge shall be increased." Was there ever such a time of running to and fro, not only on land and sea, but in the very air itself? Surely we are in the age of the steam engine, the electric motor, and wireless telegraph, the automobile, the airplane; the age of rush. And knowledge is increased: the school, the newspaper, the public library, the printing press, are scattering their leaves like the forest in autumn; higher education is widening its circle, every branch of human knowledge is specialized, and man is trying his best to build a tower of Babel to reach to heaven and fulfil the Adversary's first promise, "Ye shall be as gods." A great writer has said that the Nineteenth Century advanced human progress more than all the centuries before, and that the first decade of the Twentieth Century has surpassed the whole of the Nineteenth Century.

God is giving us the earnest of the Coming Age in the wondrous days in which we live. The progress of science may be but an introductory chapter in the advent of the Millennium, an anticipation of the wider knowledge and the larger emancipation of all the powers of nature in the age to come.

Within our own time the lightning has ceased to be destructive, and has become the mightiest

force in our constructive and industrial life. Every year is adding to the extraordinary discoveries of human knowledge, and the forces that are being made tributary to the mind of man and the progress of civilization. These are but foregleams of the day when the Lord shall come in person and place all these mighty agencies directly in the hands of His glorified children, giving to them a sweep of knowledge and an endowment of physical capacity which will enable them rightly to utilize these mighty forces for the high purposes of His kingdom.

MORAL SIGNS.

This is God's table of contents for the last page of human history: "The wicked shall understand"; "Evil men shall wax worse and worse." We have only to look at the headlines of the modern newspaper to see how perfectly our age is working out this table of contents. In the United States a distinguished Senator recently stated that 8,975 deaths from murderous assault had occurred in one year, and that capital punishment had been meted out to only one hundred of these. The statistics of divorce reveal the fact that one marriage out of every twelve in the United States ends in a family tragedy. The judges of the night courts of Chicago and New York have lately revealed an epidemic of vice and moral corruption among thousands of children in the public and even private schools between the ages of seven and twelve, that rivals Sodom and Gomorrah. Conditions in England may not yet be quite so grave, but they are sufficiently alarming. France is known to be more and more given up to utter hostility to the Christian religion. Germany is rapidly coming under the influence of Socialism, and Rationalism has long undermined all the forces of spiritual and practical Christianity. Our age is developing original and unique types of violence and crime, and we are not far from the picture of the Master, "As it was in the days of Noah so shall it be in the day when the Son of man shall be revealed."

ECCLESIASTICAL SIGNS.

These include not only the development of the great Apostasies which we have already described, but of conditions of declension in the Christian Church, which the Lord said should mark the time of the end. What do we see today, both in the pulpit and the pew? The loss of the old faith, the rejection of the Bible and the Cross; the blotting out of the line of separation between the Church and the world; the spirit of liberalism in the pulpit and the professor's chair, and the spirit of worldliness and self-indulgence in the membership of most of our churches; the declining membership of the Protestant churches of Great Britain, and the stationary, or almost stationary condition in most of the churches of America; the growth of the liquor traffic in spite of the modern temperance crusade, to the awful extent of an increase of five gallons per head to every man, woman and child in the United States in the past five years. These are but some of the emphatic lines which church history is writing today in fulfillment of the Master's solemn warning: "When the Son of man cometh shall He find faith on the earth?"

SPIRITUAL SIGNS.

The Prophet Daniel also gave to us some marked spiritual indications of the last times: "Many shall be purified and made white and tried, but the wicked shall do wickedly." Side by side with the dark shadows would be the increasing light of faith and holiness. And so we find it true that this age of unparalleled wickedness is also an age of unequaled godliness, faith, prayer and the outpouring of the Holy Spirit upon those who are willing to walk with God in holy obedience. Daniel's picture indicates two stages of spiritual experience. "Many shall be purified," indicates what might be called the experience of personal holiness, which today is one of the marked phases of Christian life and

work. The next expression, "made white," denotes the special work of the Holy Spirit in preparing the Lord's hidden one for the "Marriage of the Lamb"; it is the wedding garment of the Bride; it comes through trial and temptation victoriously overcome. Therefore it is added, "made white and tried." God help us all to be thus robed and ready for the coming of the Lord.

JEWISH SIGNS.

We have referred in the former chapter to the remarkable providential movements of our time in connection with Israel, and the distinct fulfillment of Ezekiel's vision of the Dry Bones, intimating first the political, and later the spiritual restoration of God's chosen people. The remarkable awakening in connection with Zionism is surely a sign of the times and of the end. Only less extraordinary is the evidence of a spiritual awakening among the Jewish people and the revived interest in connection with Jewish missions and the circulation of the New Testament in Hebrew among the Jews in all countries. The attitude also of foreign governments toward Israel is a fulfillment of ancient prophecy. God said He would send "many hunters" and "many fishers" in the last days, to cooperate in bringing about their return. Surely the Russian oppression of our time is fulfilling the former figure. They are being hunted from their places of exile in these unfriendly lands, while on the other hand the appeal of Zionism to the national spirit suggests the fisherman drawing them back in ever increasing numbers to the land of their fathers. Israel is going home and Christ is coming back again.

MISSIONARY SIGNS.

Perhaps the most significant evidence of the soon ending of the present age is the intense missionary movement that is stirring in the heart of every earnest section of the Church today. We are in the midst of a Missionary Revival. And it is a new revival. Within a single generation the great missionary enterprise has been reborn and rebaptized. All classes are being caught by this new spirit; the women, the laymen, the business men, the young people and even some of those whom God has made stewards of great wealth for His cause. A new watchword has been proclaimed, the evangelization of the world in the present generation. There is a quick march today to carry the standard of the Cross against the last line of the works of the Enemy and plant that standard on the strategic points of all the unoccupied fields of the world. Surely, faith can hear the undertone: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

CHRONOLOGICAL SIGNS.

We have already referred to some prophetic dates in connection with the development of the nations and the great systems of evil which have been discussed in former chapters. It is proper that we should sum up the signs of His coming by a general and fuller reference to the whole subject of prophetic times.

We have already called attention to the Year Day theory of prophetic time, and noted that this was the principle involved in Daniel's announcement of the Seventy Weeks that should elapse until the coming of Messiah. This is not the only Scriptural evidence of the use of a day for a year in Divine measurements of time. Away back in the Pentateuch we find God announcing that the period of Israel's wandering in the wilderness should be forty years, corresponding to the forty days during which the unbelieving spies had explored the land, a day for a year. Again, the Prophet Ezekiel was commanded to lie upon his right side and upon his left a certain number of days respectively, pre-figuring the years of judgment that should come upon his people, again a day for a year. Unless we

have the strongest reason for a contrary interpretation in any particular passage, we are justified in adopting this standard of prophetic time.

In his scholarly volumes on *Prophetic Interpretation*, *The Approaching End of the Age*, *Light for the Last Days*, *Creation Centered in Christ*, etc., the late Dr. Guinness has elaborated this principle with great fullness, and worked out a detailed calendar of prophetic fulfillment from the rise of the Babylonian Empire down to the present day, in which there are many striking correspondences. He has also shown by a great induction of facts and authorities how these chronological periods run parallel with great astronomical cycles. Without entering into many details, it will be sufficient here to show the fulfillment of prophetic time in connection with the various lines of prophecy embraced in the Scriptures.

THE TIMES OF THE GENTILES.

We have already seen that this period was to cover seven times, or twenty-five hundred and twenty years. The question is: when did this period begin? We must bear in mind at this point that God's great movements are gradual, both in their commencement and their consummation. The subjugation of Israel and the supremacy of the Gentile powers did not come about in a moment of time, but through forces slowly operating during many years. We may therefore expect that the end of Gentile rule and the restoration of Israel will come about in the same way by gradual processes. We may, therefore, expect to find several successive points of departure in our measurement and several points of arrival corresponding. The whole process resembles a ribbon cut diagonally at both ends so that a number of lines carried horizontally from any one end to the other would be of equal length. A simple diagram will illustrate this.

The earliest date of Gentile supremacy would be the era of Nabonassar, 747 B.C. Twenty-five hundred and twenty years from this date would bring us to the opening stages of the French Revolution, when the governments of the world received their most terrific shock and the beginning of the end was distinctly foreshadowed. The latest period from which to begin the subjugation of Israel and the domination of the Gentiles is 587 B.C., the date of the fall of Jerusalem. Our measuring line from this point would bring us to the year 1934, not now far distant. Between these two periods of about a century and a half God has certainly been working with a mighty hand in bringing about the dissolution of the great world powers which Daniel described and before it shall have expired may we not humbly expect some glorious consummation?

JEWISH TIMES.

There are two measuring lines in connection with Israel's future. The first is twenty-three hundred years, the date given to Daniel in the tenth chapter, measuring the oppression of his people by the Eastern Little Horn representing the Mohammedan power. We have already seen that the starting point of this period in all probability was the decree of Artaxerxes for the restoring of Jerusalem 457 B.C. From this date twenty-three hundred years would bring us to 1884, when the Turkish Government was compelled by the Powers of Europe to issue a decree of toleration both for Jews and Christians. This was the beginning of a period of gradual and increasing liberty on the part of victims of the Turkish oppression and the corresponding breaking down of the Turkish power.

There is another date, however, given in the last chapter of Daniel, a shorter measuring line of a time, times, and half a time, or twelve hundred and sixty years. This period, the prophet was told, was to measure the scattering of the holy people. Measuring from the year 637 A.D., when Jerusalem was captured by the army of Mohammed, twelve hundred and sixty years brings us to 1897,

when Zionism was organized and new forces set in motion for the final restoration of Israel, which are steadily working toward that end. At the same time God has been moving in other providential lines through constant revolutions in Turkey itself and the steady weakening of its power, which are cooperating by a manifest destiny to the fulfillment of His prophetic Word.

In the last chapter of Daniel we have already seen that an extension of seventy-five years was to be added to the period already named, making in all thirteen hundred and thirty-five years. This extension would seem to embrace all the details and stages of God's final working, and bring us to the end of the prophetic cycle and the glorious day of which the Divine messenger declares: "Blessed is he who cometh to the thousand three hundred and thirty-five days."

TIMES OF THE PAPACY.

Again and again, both in Daniel and in Revelation, the duration of the persecuting power of the great Apostasy is given as twelve hundred and sixty years. Beginning our measurement with the year 533 A.D. when the Emperor Justinian gave to the Pope the decree establishing his supremacy, our measuring line would bring us exactly to 1793, the Reign of Terror and the French Revolution. This was the period when the Papacy received its first most dreadful blow, resulting in a little while through the wars of Napoleon in the capture of the Pope himself as a prisoner of war. The next initial point from which we might measure the increasing dominion of Rome is the year 607. This was marked by the Decree of Phocas confirming the former decree of Justinian. Again our measuring line brings us to a still more impressive era, namely, the issuing of the Decree of Infallibility by the Pope, followed immediately by the French and Italian wars, which ended in the final loss of the Temporal Power, and the end of the Papacy as a World Power. Since that date it has simply been an ecclesiastical system and never again can it claim its place among the nations. There is a further date, the Decree of Vitallian, 663 A.D. Our measuring line will bring us to a date still future. God has yet much to accomplish in His final dealings with this evil system But His faithfulness in the past to the "sure word of prophecy" encourages us to know and believe that His coming "is near, even at the doors."

When we speak of the coming of our Lord as imminent, we do not mean the fulfillment of all the successive prophecies which reach on to His glorious Epiphany. There may be much to be accomplished before that day shall arrive, but there is another coming for which His saints are waiting, His gracious Parousia. It is of this He is saying in whispered tones of warning to all His waiting ones: "Behold I come as a thief; blessed is he that keepeth his garments."

"I know not if He come at eve,
Or night, or morn, or noon;
I know the breeze of twilight gray
That fans the cheeks of dying day
Doth ever whisper, "Soon."

"I know not if His chariot wheels
Yet near or distant are;
I only know each thunder roll
Doth wake an echo in my soul
That saith, "Not very far."

"I know not if we long must wait
The summer of His smile;
I only know that hope doth sweep
With thrilling touch my heart strings deep,
And sings, 'A little while.'"

Document No. 57 - A.B. Simpson: excerpt from Back to Patmos (1914); taken from A.B. Simpson, Back to Patmos. Prophetic Outlooks on Present Conditions. New York: Christian Alliance Pub. Co., 1814, pp/ 45-53.

THE PAROUSIA AND RAPTURE

The coming of our blessed Lord to the thoughtful student of the prophetic Scriptures falls into two sections. First, He will come for His own as a thief in the night and gather them to meet Him in the air. Then after an interval occupied in part no doubt by the judgment of the saints and the assignment of the servants of the Lord to their respective places and ministries in the coming Kingdom, He will descend with them in power and great glory to establish His kingdom visibly upon the earth.

The first of these comings is very definitely described by the apostle in the closing verses of the epistle to the Thessalonians. The Lord Himself frequently referred to it when He admonished His disciples to watch “for in such an hour as ye think not the Son of man cometh.” Sometimes both aspects of His coming seem to blend. In the first chapter of Revelation and the seventh verse “Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him,” the writer is referring to His public appearing with His saints at the beginning of the millennium. But in His promise to the church in Philadelphia, “Behold I come quickly, hold fast that thou hast that no man take thy crown” he refers to His first coming for His own. In the previous verse he had distinctly alluded to the great tribulation and had promised immunity from its terrors to this faithful church, “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which cometh upon all the earth to try them that dwell upon the face of the whole earth.” In the sixteenth chapter of Revelation after the pouring out of the sixth vial and just before Armageddon there is no doubt that the Master’s secret whisper to His waiting followers has reference to His Parousia. “Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame.” The thief does not come with sounding trumpets but stealthily and unrecognized by ordinary observers. So the Lord’s coming for His bride will be as a surprise to the slumbering world and for us He says it shall be “in such an hour as ye think not.” The thief does not steal away the whole house, but he only takes the treasures out of it. And so the coming of the Lord will leave much behind. We fear it will leave many Christians, many churches, many ministers, many astonished, disappointed, and heart-broken men and women. Therefore, “Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame.”

But it seems to us that the particular vision of the translated ones is in the seventh chapter of Revelation from the 9th to the 17th verses. It is not introduced by any narrative but suddenly flashes upon our vision like a glorious epiphany. “I beheld a great multitude which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands.” Some writers would have us believe that this is a special company of later saints that come up in the closing days of the great tribulation. This multiplying of translations and raptures is very confusing. We have no hint anywhere of a second rapture, and in the light of other Scriptures it is most natural to assume that this is the glorious company to whom all prophecy has long looked forward. If it be objected that these are described as coming up out of the great tribulation, we see nothing difficult whatever in this objection. That catastrophe had really begun. Its awful signs were so disturbing that the wicked had already begun to call upon the rocks and the mountains to fall on them, and only a special command from heaven had arrested the dreadful convulsion. It is hinted in other places that we shall see the beginning of that time of trouble. But its real force does not begin until the eighth chapter when the seven angels go forth to sound the tribulation trumpets.

How glorious is the vision of this happy company! They have escaped the tribulation. They have kept their garments white. They wear the palms of victory. They have overcome in the

conflicts and temptations of life. They have at last reached their home. They are before the throne of God. "They shall hunger no more nor thirst any more." Their tears shall be wiped away. They shall serve Him day and night in His temple. He shall dwell among them and lead them unto living fountains of waters. God grant that we may be found in that happy company when Jesus comes.

We are not to go through the tribulation but are to watch and pray always that we may escape these things that are coming to pass and stand before the Son of man.

Surely the signs of that time of sorrow are gathering fast.

"Earth, what a sorrow lies before thee,
None like it in the ages past."

But for us the darkness only tells us that the dawn is near. "Let us therefore not sleep as do others, but let us watch and be sober."

The translated saints are again described in Rev. xiv: 1-5. This company of one hundred and forty-four thousand represents by that number a special and elect company. While the number is the same as in the seventh chapter where the tribes of Israel are described, they evidently belong to the whole Christian church. They are described as "redeemed from the earth" not from the children of Israel. They are a holy people represented as virgins, not with any intended reflection on the human relationship of marriage, but to indicate their separation to God. They are marked by obedience for "they follow the Lamb whithersoever He goeth." There is no compromise in their fidelity. They are blameless in their conversation, for "In their mouth was found no guile, and they are without fault before the throne of God." Especially are they an heavenly-minded people in close communion with the skies, for they alone can understand the song which the harpers are singing in heaven. Already their hearts are there, and they have learned the language of the sky. It would seem also that they are a missionary people, for immediately afterwards comes the picture of an angel or messenger flying in the midst of heaven having the everlasting gospel to preach unto every nation, and tongue, and kindred, and people.

And they are a translated band. "I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple crying with a loud voice, Thrust in thy sickle and reap, for the time is come for thee to reap for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."

Once more we behold the followers of the Lamb under the image of the bride in Rev. xix:7. "Let us be glad and rejoice and give honor to him for the marriage of the Lamb has come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints. And he said unto me, write, Blessed are they that are called unto the marriage supper of the Lamb." We are not told at what period this blessed festival shall be held. In the parables of our Lord it is closely associated with the judgment of the servants immediately after the coming of the Lord. It would appear to belong to the time between those two events with many dreadful things taking place in the world above. One of these will doubtless be the accounting of the servants to their Master, and the assigning of them to their various places in the kingdom about to come. Then, perhaps, will be celebrated that transcendent union of the Son of God with His beloved church foreshadowed by the sweetest and purest figure of earthly happiness. What an hour of rapture it will be for Him and for us! Oh, that we might have the wedding robe and the wedding heart! The garments of the bride are here described as "granted" to her. Holiness is the gift of God's grace. They are further represented as "both clean and white," the first denoting purity, the second, glory. It is the linen after it has been laundered. It is the heart that has not only been washed in the blood but refined by the fire. Beloved, that is the meaning of our trials now. God is preparing us to be brought unto the King "in raiment of needlework," beautiful through His comeliness and transfigured as well as translated.

Document No. 58 - A.B. Simpson: excerpt from Heaven Opened (1899); taken from A.B. Simpson, Heaven Opened. Expositions of the Book of Revelation. New York: Alliance Press Co., 1899, pp. 7-21.

HEAVEN OPENED

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand” (Rev. I. 3).

Such is God’s special benediction on the work in which we are about to be engaged, the study of the Apocalypse. May we hear its revelations aright; may we hear its wondrous words with quickened spiritual ears, and may we keep its warnings and commandments with holy vigilance and humble obedience; so that we shall inherit this blessing in all its fullness and find this last volume of inspiration, not a scroll of vague unintelligible mystery, but a manual of spiritual and practical helpfulness, “profitable for reproof, for correction, for instruction in righteousness.”

The Title of the book is deeply significant. The Apocalypse literally means, the unveiling of something covered, the revealing of something hidden. It suggests that back of yonder blue firmament there is a world above which spiritual eyes may see, and beyond the narrow horizon of human sight there is a future world of living, solemn realities profoundly affecting and concerning our present life. This book lifts the mysterious veil and opens to our view those two infinities, God and eternity. Let us approach the vision with deep solemnity, with chastened spirit and humble dependence upon Him who must give the sight as well as the light.

It is commonly accepted that the book of Revelation is too mysterious for the ordinary mind to understand, and that it is scarcely practical or profitable for the study of the unskilled and unscholarly. On the contrary it is here presented to us as God’s message to all His people, with a special blessing pronounced on those who “read, hear, and keep it.” Like the whole precious Bible it is the Book of the common people, and if we read it aright the Holy Spirit will make it plain to the humblest capacity and the simplest mind. Indeed a special and emphatic blessing is pronounced upon this more than any other message of the Scriptures, and if we look carefully at the character and purpose of the Apocalypse we shall perhaps be able to understand why God has promised to thus bless it.

GOD’S LAST WORD.

It is God’s last word to His people in the present dispensation. Sixty-six times has He spoken from heaven through His inspired messengers. This is the last message till He Himself shall come and close the dispensation. Mohammedanism claims that it has a later message. Science and philosophy lightly talk about the new light of culture and the inspiration which exalted genius gives to certain men; but all their light is as the flashing of a meteor or the fire-fly of the summer night.

This is the final message of heaven to man, and he that dares to add another sentence to the word of inspiration shall inherit the fearful curses pronounced in this awful volume. With what intense interest, with what prompt obedience should we wait to hear God’s final word as He speaks to us once more by His Son!

SPECIALLY FOR OUR TIMES.

This word is God’s special message to the last times. It was not written for the apostolic age; for that had passed. It was not written for the Jew; for Jerusalem had fallen. It was given to the Church and was intended for the Church to the end of the Christian age. It is especially addressed to

seven churches of Asia which represent the whole body of the Church to the end. It is therefore our manual of divine instruction and commission and claims our special attention and careful obedience.

It is intimated in the very terms in which it is given that the times for which it was intended were to begin immediately and were to be most critical and momentous. It starts out with the significant statement, "The time is at hand." It is that Greek word so specially used in the New Testament to indicate the time of peculiar privilege, opportunity and crisis. It is the same expression used when the apostle bids us "redeem the time," buy up the opportunity, make the most of the crisis. It is therefore a message written for momentous times and calling for the most careful attention and the most significant action. Well may we give heed to such a message.

CHRIST'S OWN REVELATION.

More especially than any other message it is Christ's message. It was not given through an angel merely, although angelic ministry was used in connection with it, but Jesus Christ Himself came down personally, sixty years after His ascension, to the Isle of Patmos, making a second visit to earth - after He had been more than half a century in heaven - telling with His own living voice to John the words of the Apocalypse, and was speaking in His own person to the churches for whom the message was primarily intended. It is therefore our own Master's personal message to us, the men of these last times, and we can see that face which is "as the sun shineth in his strength," and hear that voice which is "as the sound of many waters," as He calls to each of us: "I know thy works. He that hath an ear, let him hear what the Spirit saith unto the churches."

AN UNSEALED VISION.

The message which Daniel gave was sealed and the prophet was especially told that it was for later times and would not be understood until the end drew near. But a very different command is given to John, "Seal not the vision; for the time is at hand." And again, "The revelation of Jesus Christ which God gave unto Him, to show unto His servants things which must shortly come to pass."

The events were to begin immediately. The message of the Apocalypse is a present truth. The Church needs it. The world should know it. The action is suited to the word. The vision becomes a swift reality. The panorama is already moving on to its final consummation: "Write the vision and make plain upon tables that he may run that readeth it." It means action, preparation and cooperation with God, and it is fitted to inspire and encourage in the trials and tests that we are called to meet and to prove as practical as it is sublime.

GOD'S PICTURE OF THE ASCENDED CHRIST.

This book gives a view of the Lord Jesus Christ as He is now in the heavenly world and on the throne. In the other books of the Bible, except the epistles, we see Him either coming or already present in the world; but here we behold Him in His glory as our Prophet, Priest and King, administering the government of the age, representing His people at God's right hand, and preparing for His coming. Would we see Jesus as God's enthroned Lamb? Would we see Him in His almightiness and gentleness? Would we see Him as our Great High Priest presenting the incense of our prayers before the Father? Would we see Him in His victorious power silencing our accusers and pleading our cause? Would we see Him making all His enemies His footstool and coming in His glory soon to reign? Let us read this prophecy and hear the words that are written in it, and in its sublime visions behold the Lamb of God, to whom it is specially dedicated in the opening paragraph, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen."

GOD'S THOUGHT FOR HIS CHURCH.

It contains God's highest, latest and largest thought for the Church. It is specially addressed to the Church. It reveals Christ's attitude to the Church, and it unfolds the Church's attitude to Christ and her innermost condition in the light of His searching eye. In this symbolical book the Lord appears standing in the midst of the seven golden lamps and holding the seven stars in His right hand. He is intensely real to His Church and intensely interested in all that concerns her. He is watching her spirit and weighing her character every moment. He knows her works and deals with her in faithful discipline and stern and awful warning, as well as loving and gracious promise and reward. There is no book more fitted to arouse a slumbering church, to search and separate a worldly church, to comfort His suffering church, and to awaken the ministry of the Church to a more profound sense of responsibility to God, than these seven letters of the ascended Lord to the seven churches of Asia, and through them to the Church of every century.

As we shall see, these letters present a panorama of the whole Church from the apostolic age to the end of time, and they show her in all her various developments, of busy activity, of spiritual declension, of martyr suffering, of terrible apostasy, of reformation and revival, and finally of the luke-warmness of our Laodicean times, when the Lord is standing knocking outside the door of His own Church and just about to come in judgment and glory. If we would understand the history and the state of the Church of Christ and know how to be true to God amid all the alarming conditions of these last times, let us study this book and give heed to its faithful warnings.

GOD'S THOUGHT FOR THE WORLD.

This book gives to us God's thought about the world we live in, as well as the Church; for after the vision of the churches we have the seals and the trumpets, the thunders and the vials and the seven-headed beast embodying in symbol the governments of earth, and the Satanic power behind them. Man looks upon earth's kings with something of splendor and luster. To God's mind they are wild beasts ravening and devouring.

In varied symbolism their power, their wickedness, their Satanic origin and their awful doom are here portrayed, and their end is the winepress of the wrath of God and the battle of Armageddon, the judgment of the nations and the new kingdom of peace and righteousness with Christ alone as Lord.

If we would understand our age; if we would comprehend the mingled events of providence; if we would know the utter corruption of human politics, and the necessity of being separated from the world, and living as "strangers and pilgrims on earth, looking for a better country, that is an heavenly," let us read this book, let us hear the things that are written in it, and let us walk on earth with our heads and hearts in heaven.

GOD'S PROGRAMME FOR THE FUTURE.

This book contains God's plan for earth's future. Men are talking about the future of the country. They are writing their stocks and bonds for the twentieth century. They are dreaming of the marvelous things that the new gospel of science is to bring. They have their Utopian schemes, republicanism and liberty, but God's plan for the future is very different. It is like Zechariah's wondrous day. "Not clear nor dark, not day nor night, but at evening time it shall be light." Through clouds and darkness one purpose moves through all the ages; namely, the coming of the Lord Jesus Christ, earth's promised King.

This is the key of history. This is the solution of every mystery. This is the goal of providence. This is the great consummation to which the Apocalypse and the ages move. "I saw heaven opened, and behold, a white horse, and He that sat upon him was called Faithful and True; and

He had on His vesture and on His thigh a name written, King of kings and Lord of lords.” “Behold! He cometh with clouds, and every eye shall see Him.” “Even so, come, Lord Jesus, come quickly.”

PRACTICAL VALUE.

This book is not visionary though it is the grandest of visions, but it is intensely practical. It tells us of salvation. There is no new gospel here of second probation, or bloodless theology, but sin is as crimson as God can stamp it, and the blood of Jesus Christ is as real as the stain of sin, and the echo of every chorus is, “Salvation to Him that sitteth upon the throne and to the Lamb.”

It tells us of a deeper spiritual life. It warns us against the loss of our first love. It rouses us from the curse of luke-warmness. It points us to the souls that are to enter in as the first fruits and the wedding guests, and “in their mouth was found no guile; for they are without spot before the throne of God. These are they that follow the Lamb whithersoever He goeth.” It connects the most holy watchfulness with the hope of His coming and it tells us how the spotless robe can be obtained. “His wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white, for the linen is the righteousness of saints.”

It calls to highest service. Its promises are to “him that overcometh.” It sets before us “an open door” and its rewards are for those that hold fast to His truth and hold forth His name. The rewards of His coming are according to our works. We behold among its living scenes the figure of “an angel flying in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; and we see in this the symbol of the great missionary movement in our times and the call to worldwide evangelization.

It is a message of comfort and hope to the suffering and the sorrowing. It offers to the martyr a crown of life. It offers to the overcomer a sevenfold promise. It tells the mourner of a time when all tears shall be wiped away. It points the wanderer and the exile to a land where there shall be no more sea. The poor are reminded that some day they shall hunger no more, neither thirst any more; but their home shall be a city of gold and palaces surpassing the glory of the sun. The sick learn that soon there shall be no more pain, neither sorrow, nor crying, nor death; and the souls that are sick of sin and the horrid spectacle of the “open city” and the prostitution of virtue and innocence rejoice to know that in that city there shall “enter nothing that defileth, neither worketh abomination nor maketh a lie.” All will be right at last. God’s remedy shall be mightier than man’s ruin. “Where sin abounded grace shall much more abound,” and earth and heaven and all the far-off universe shall yet unite around the throne to echo the universal chorus: “Blessing and glory and wisdom and thanksgiving and honor and power and might be unto God forever and ever. Amen.”

But there is no evasion of the darker facts of sin and hell. Over against the vision of glory there is the awful judgment and eternal abyss, and the last word of the Apocalypse, like the vision of Christ weeping over Jerusalem, in an intense and loving appeal from One, whose judgment is as inexorable as His mercy is infinite, and who cannot save unless we believe and obey Him. “The Spirit and the Bride say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely.”

Document No. 59 - A.E. Thompson: excerpt from A Century of Jewish Missions (1902); taken from A.E. Thompson, A Century of Jewish Missions, New York: Fleming H. Revell Co., 1902, Pp. 52-58.

ZIONISM.

Zionism is one of the most significant signs of the times. It is the overflow of the pent-up longings of the Jewish nation, the bursting of the leaves of the fig tree, the proof positive that there still exists a national Judaism, the forerunner of restoration, the beginning of the fulfillment of the prophecy that the race will be re-gathered to their ancient fatherland.

Several similar but smaller and less popular movements preceded and paved the way for it. A national feeling, fostered by the emancipation of this long oppressed people, took for in such societies as Chevovi Zion (Lovers of Zion). These nourished the newly awakened life of the nation, but it remained for some one to conceive and propound the platform upon which all of its elements could meet, and for some leader with a genius for organization and executive management to muster the forces. That a man who combined in himself these qualities was ready against the emergency was proven when, in 1896, Dr. Theodore Herzl sent forth his famous pamphlet, "The Jewish State". Nothing has so thrilled the nation for centuries as this clarion call to arise and secure "an openly recognized and legally secured home" on those holy hills which are its heritage by divine covenant. With masterly hand he directed the enthusiasm thus aroused, shaped it into an organization at the conference at Basle in 1897, developed it into a worldwide movement which is sweeping into itself even the elements which at first opposed it, turned its energies into most practical channels preparatory to the overflow into the Promised Land, and knocked at the door of courts demanding national recognition for his people. At a dinner given by the Maccabaeans of London to this leader, the regard in which he is held by the nation was finely expressed by Israel Zangwill, the most famous Jewish novelist of the day. He said: "We Maccabaeans cannot pretend to ignore what Herzl means to the Jew; we cannot but welcome him as a prince in Israel, who has felt his people's sorrows, as Moses felt the Egyptian bondage, and who has sought to lead the slaves to the Promised Land. Dr. Herzl is the first statesman the Jews have had since the destruction of Jerusalem. Statesmen enough have they given to other nations - Gambetta to France, Lasalle to Germany, Disraeli to England, but Dr. Herzl is the first Jewish politician to put his life at the service of the Jews. He has had forerunners, political philanthropists, worthy of eternal honor. But Baron Hirsch chose a soil without magnetism; Baron Edmond de Rothschild built his redemption on charity instead of self-help. These men had the millions, but not the political genius. Dr. Herzl has the political genius but not the millions. But the millions will come."

The aim of this movement was stated at the first Congress, held in Basle, in 1897, to be "to procure an openly recognized and legally assured home in Palestine". The exact political status desired for this Commonwealth is not formulated, but the Sultan is expected to dispose of his vested rights to the soil, while retaining suzerainty over the people; and the nations will be asked to assume the responsibility of preserving the rights of the Jews to their inheritance.

The platform is in no sense religious. It deals with present and earthly rather than eternal and heavenly realities. Upon it all sects of the Jews can meet. It could almost be said of it that "God is not in all their thoughts". They work on a purely human basis and the leaders make no pretense to divine authority or guidance.

The chief steps already taken have been the establishment of a Jewish Colonial Bank, which is to supply the funds necessary to carry out the project of purchasing and colonizing the land; and the diplomatic presentation of their plans to the Sultan. Dr. Herzl was granted an audience by his Majesty in the early summer of 1901, when he was assured of the monarch's sympathy with the movement. Immediately after the Basic Congress of 1901, Herzl was summoned by the Sultan to another audience. What concessions have been granted have not been made public.

The organ of the movement is the Annual Congress, composed of delegates from Zionist societies. The first three Congresses met in Basle, the fourth in London, and the fifth was also held in Basle, in December, 1901. Local societies are multiplying rapidly in all parts of the world. At the London Congress 400 delegates sat, many of whom represented several local organizations.

Zionism has spread like a prairie fire. At its beginning orthodox Jewry seemed to stand like a mountain in its path; but the national idea needed little to inflame it; and now, while the plain of rationalistic Judaism is ablaze, the mountain of Orthodoxy, lifting its head Godwards, is aglow with patriotic fire. So, too, the complacent heart of the wealthy Jew was stirred but little at the first. Proud of his prosperity, and bound by the strong bands of mercenary motive, he saw no charm in Judea's barren, deserted hillsides, and eased his conscience by scant benevolence to the millions of his suffering brethren. But the magic name, Jerusalem, has proven its power even over his sordid heart, and his hoarded millions may soon be at the disposal of the leaders of this movement. All Jewry is stirred. The oppressed millions of Russia and Rumania, the hated multitudes of Germany and France, the free and happy citizens of the British Empire and the American Republic, ceasing to dream of restoration, have awakened to work out their destiny.

There is no question but that diplomatic circles are reckoning with Zionism. Each of the great powers is asking, - "How would the establishment of a Jewish state in Palestine effect my interests". It is to this, and not to any sentiment or regard for prophetic utterance, that the leaders of Zionism are appealing. They are bending their energies to convince the nations that their interests will be served by compliance with the demand made upon them. We have no warrant for believing that the means employed to deliver Israel from Egypt will be repeated; but there is good ground for believing that the motive which prompted Pharaoh to release them will incline the modern nations to "carry them on their shoulders" to Palestine, for self interest is still the dominant law of nations. The task of the Zionist is still the dominant law of nations. The task of the Zionist is not hopeless, for a few diplomats already see that the restoration of the Jews to Palestine would bring about the settlement of some of the vexing problems of the Eastern question.

Zionism has provoked much speculation among Bible students. At first it was lightly regarded by many, utter failure being boldly predicted for it. Five years of astounding progress has induced some to reconsider their judgment. They have been constrained to ask if the fact that it is an attempt to restore the nation without repentance is a certain proof that it must fail. Before giving an answer the student of prophecy may need to adjust his field glass, as he has been forced to do so often before. He may find that he has failed to measure the valleys that lie between the mountain peaks of the landscape of time, or even that he has confused the mountain ranges themselves. Now it is quite certain that restored and reunited Israel will not enjoy her exalted place, according to ancient covenant, until her King appears in His glory. It would seem from Ezek. 37:15-25 that Judah and Israel can be reunited only in the hand and under the rule of their long-expected Messiah. The prophet Zechariah speaks of the restoration of both Judah and Israel⁵, but clearly distinguishes a time order in these events. He says that "Jehovah shall save the tents of Judah first."⁶ It seems evident that Judah shall return in unbelief for the same prophet declares that two-thirds of them shall be destroyed and the remaining third saved out of the mouth of the Adversary by the descent of Messiah to the Mount of Olives, when they shall acknowledge with deep lamentation that the King of Glory was wounded in the house of his friends. Some have said that the proposal to buy Palestine must fail because God will give it to them as their rightful heritage "without money". Does not Jer. 32:43-44 refer to the final regathering as well as to the restoration from Babylon? The context would indicate that it has this double reference. Even if it relates only to the Captivity, the fact that fields were bought then would indicate that it may be according to divine purpose to buy them now. The final

⁵Zech. 8:13; 10:3-6.

⁶Zech. 12:6.

apportionment spoken of in the last chapter of Ezekiel will be made at the beginning of the Millennium, not at the beginning of the restoration. That we are witnessing the preparation for the restoration few will deny. That Zionism has a mission is amply proven by what it has accomplished within the race itself. He is a bold prophet indeed who will declare today that this is its only mission, or that its appeal to the nations to prepare the way for the return of the race to their beloved land will be in vain.

The bearing of this movement upon the evangelization of the Jews is of paramount importance in this treatise. That it is enlarging the conception of many, and consequently making them more ready to consider the claims of Christianity is indisputable. At the same time it is quite true that a self-sufficiency is being encouraged that cannot but palliate the heart-longings for a satisfying portion in God. Nevertheless, when the heart turns homeward, the question must arise, "Why have I been an outcast?" The Jew who knows anything of history and of the New Testament must feel that there may be a connection between the rejection of Christ and the scattering of his nation. In these and many other ways there is a direct effect upon the relation of the Jew to the gospel. While we should not be too hopeful, nor over-estimate its effects for good from a missionary standpoint, some results most surely must follow. If it be admitted that He can use it to further His purposes, whether it is a God-inspired movement or not, we will be assured that it will turn to the salvation of some, through the abundant grace of the Lord Jesus.

Document No. 60 - A.E. Thompson: excerpt from Ought The Jews To Have Palestine? (1917); taken from A.E. Thompson, Ought The Jews To Have Palestine. Sunday School Times Co., 1917, pp. 5-7.

FOREWORD.

This discussion was written in July, 1917, as one of a series of articles on the Jewish Question which are appearing in the *Sunday School Times*. Events that have occurred since then make it evident that this is a topic of the times. The last few weeks have been crowded with occurrences that bear directly on the problem. Mr. Arthur J. Balfour addressed a letter to Lord Rothschild declaring the intention of the British Government to recognize the claim of the Jews to a national home in Palestine, provided that the rights of other residents to religious and civil freedom were recognized. Other statesmen have spoken freely since then of the future of the Holy Land. The Jews themselves have been so deeply stirred that their ablest leaders have feared that their attitude might result in persecution of the Turkish Jews.

And now Jerusalem has fallen. A few weeks of brilliant campaigning has forced the Turks from Beersheba and Gaza, from Jaffa and Hebron, from the strongly fortified valleys leading up into the Judean hills from Mizpah and Bethlehem, and now from the City of the Great King. A British Military Governor rules Jerusalem, where all of the shrines are safeguarded to their respective Jewish, Christian and Moslem devotees.

The New York World has a cartoon of a boy with an "Extra" headed, "JERUSALEM FALLEN", asking Grandpa, who sits with a Bible in his hand, - "Now, what'll happen, Grandpa, that Jerusalem's fallen?" "Just a moment, son, and I'll tell as soon as I find it here in the Bible." Surely, when cartoonists point us to the Bible it is time for Christians to ascertain what the Oracles of God have declared.

The capture of Jerusalem is attracting attention quite out of proportion to the military value of the victory. The Jewish patriot, the Christian missionary, the Moslem devotee, the student of prophecy, as well as the strategist and diplomat are asking what the passing of the Turk from Palestine will mean from their respective points of view. It seems as if the answer may not be long delayed.

The writer told his friends in Jerusalem in 1914 that he believed the British would take the city and restore the Jews to Palestine. That expectation was founded in the prophecies in their relation to current events. It was easy to look back and trace the developments in the British Empire and among scattered Israel leading up to such a culmination. One part of it is accomplished. The other is pledged. While the difficulties in the way are great, they are not so great as those that would be met in any other solution of the future of Palestine. But what are difficulties if Jehovah has spoken?

Missionary Institute
Nyack, N.Y.
Dec. 12, 1917.

Document No. 61 - excerpt from The Message of The Christian and Missionary Alliance (1927); taken from W.M. Turnbull and C.H. Chrisman eds. The Message of The Christian and Missionary Alliance. New York: The Christian Alliance Publishing Co., 1927 pp. 22-26.

CHRIST OUR COMING KING

Is there positive proof that we may look for the Pre-millennial Coming of the Lord?

The Lord has been here already, the Lord Jesus lived on this globe of ours literally, actually treading its material surface with His holy feet, and saturating its soil with His precious blood. He has been a citizen of this earth; why should it be thought a thing incredible that He should come back again to His old home? If He actually lived here once, why should He not actually come here again?

How simple that is! Here once He initiated His work. Why should He not come back and finish it? Here once He fought the battle. Why should He not come back and wear the crown of victory and see the travail of His soul and be satisfied? Here once He paid the fearful price. Why should He not come back to win the great reward? That is what He Himself says. He is "like a nobleman going to a far country to receive for Himself a kingdom, and return." There is nothing transcendent or novel about the glorious Son of God becoming a citizen of earth. He is a citizen of earth forevermore and has already lived among us here like other men.

He did not merely in a transitory way touch the human family, but He became forever identified with the race of Adam, and He never can get away from His humanity. All that concerns our race concerns Him. He is a man today and He will be a man forever, and wherever man is to be, the Son of man will be also. So that Christ's relation to this old earth is a permanent relation and His kingdom is to be consummated here where it was first begun.

Let us note that the promises and prophecies of the Old Testament have not been satisfied and fulfilled. There is a double thread running through the texture of ancient prophecy. There is the crimson line of the cross, and there is also the golden thread of the coming glory. The Jews saw only the prophecies of the glory, and therefore when He appeared among them they were not prepared to recognize the lowly Nazarene, that rejected Man, as the fulfillment of the splendid ideal. They had good cause for it, to a certain extent, at least. The only trouble with them was that they were out of date. They had mixed the chronology. He was the King, but He was not yet enthroned. It was first the cross and then the crown; the Lamb of Calvary first and then the Lion of the tribe of Judah. Unless He comes again part of the prophetic Scriptures will be unrealized. It was necessary that He should fulfil the vision of the cross and it is just as necessary that He shall fulfil the vision of the King.

The Lord Jesus Himself when He was on earth always left the impression that He was coming back again, actually, visibly, personally to His people. He repeatedly told them also that when the Son of man should come He should sit on the throne of His glory and they should sit on thrones and receive rewards for their earthly sacrifice and sufferings. One particular event in the very middle of His career, the Transfiguration on the Mount, was an object lesson, a demonstration of this very thing, foreshadowing the fact that He who seemed so obscure was really to be unveiled some day in the great apocalypse of the Advent and appear in glory. The risen dead were represented by Moses and the transfigured living by Elias. In Matthew 24 we have a detailed prophecy of the Lord's return.

We have also the parables of the Talents, the Pounds, the Marriage of the King's Son, the Ten Virgins, the Sheep and the Goats. These have no meaning unless the Lord is coming back again. All His teachings crystallized around two focal points, His cross and His advent.

In the next place, His very last message was on this specific subject. As He hovered in midair between earth and heaven, His parting word was sent back by two messengers, perhaps two glorified men, who stood by them and said, "Why stand ye gazing up into heaven? This same Jesus shall so come again in like manner as ye have seen him go up into heaven." Put these three S's together - same, so, seen - and you have a trinity of infallible proof. "This same Jesus shall so come as ye have

seen him go.” He is the same and He will be the same then, and you will see Him and you will know He is the same. That is Christ’s farewell message, and we know He means what He says.

The apostolic testimony was always the same. Peter said at the very beginning of the Acts, “Whom the heavens must receive till the times of the restitution of all things.” Therefore, when that is accomplished the heavens will not hold Him any more.

Paul proclaimed Him as the One who would be “the Judge of the living and the dead.” In Romans he gives three chapters to the dispensational questions leading up to the day when a Deliverer shall come to Zion and turn away ungodliness from Jacob. The First Epistle to the Corinthians reaches its climax in the magnificent fifteenth chapter, and the realities of that glorious appearing. Second Corinthians tells us how “we must all appear before the judgment seat of Christ.” Colossians tells us that “when he shall appear we shall appear with him in glory.” Thessalonians crystallizes around the doctrine of the Lord’s Coming. Every chapter and every important paragraph finds its keynote in this Blessed Hope. In Timothy Paul declares that this is his own personal hope, that he shall receive “the crown of righteousness” which the Lord is keeping not only for him but “for all that love his appearing.” James bids us “Be patient . . . unto the coming of the Lord.” Peter tells us it was the very meaning of the Transfiguration when they “were with Him in the holy mount.” John in his epistles and the Apocalypse repeats the message of His glorious advent and the importance of our constant preparation for it.

But the supreme and crowning evidence of the Lord’s pre-millennial coming is the glorious book of Revelation. Two generations after Christ had ascended, after thousands of saints had been gathered home, after hundreds of churches had been established on earth, after the spiritual facts and experiences of Christianity had been illustrated to the fullest extent, the Lord Himself came down as the last Messenger of inspired truth, and to John on Patmos He gave a glorious message of which the keynote and finale is this - “I am coming again.” The first announcement in that Apocalypse is “Behold, he cometh with clouds,” and the last farewell is, “Behold, I come quickly.”

Shall we answer, “Even so, come, Lord Jesus,” come quickly?

Document No. 62 - A.W. Tozer: excerpt from Man The Dwelling Place of God (1966); taken from A.W. Tozer, Man The Dwelling Place of God. Harrisburg, Pa: Christian Publications Inc., 1966, pp. 151-157.

THE DECLINE OF APOCALYPTIC EXPECTATION

A short generation ago, or about the time of the first World War, there was a feeling among gospel Christians that the end of the age was near, and many were breathless with anticipation of a new world order about to emerge.

This new order was to be preceded by a silent return of Christ to earth, not to remain, but to raise the righteous dead to immortality and to glorify the living saints in the twinkling of an eye. These He would catch away to the marriage supper of the Lamb, while the earth meanwhile plunged into its baptism of fire and blood in the Great Tribulation. This would be relatively brief, ending dramatically with the battle of Armageddon and the triumphant return of Christ with His Bride to reign a thousand years.

Thus the hopes and dreams of Christians were directed toward an event to be followed by a new order in which they would have a leading part. This expectation for many was so real that it quite literally determined their world outlook and way of life. One well-known and highly respected Christian leader, when handed a sum of money to pay off the mortgage on the church building, refused to use it for that purpose. Instead he used it to help send missionaries to the heathen to hasten the Lord's return. This is probably an extreme example, but it does reveal the acute apocalyptic expectation that prevailed among Christians around the time of World War I and immediately following.

Before we condemn this as extravagant we should back off a bit and try to see the whole thing in perspective. We may be wiser now (though that is open to serious question), but those Christians had something very wonderful which we today lack. They had a unifying hope; we have none. Their activities were concentrated; ours are scattered, overlapping and often self-defeating. They fully expected to win; we are not even sure we know what "win" means. Our Christian hope has been subjected to so much examination, analysis and revision that we are embarrassed to admit that we have such a hope at all.

And those expectant believers were not wholly wrong. They were only wrong about the time. They saw Christ's triumph as being nearer than it was, and for that reason their timing was off; but their hope itself was valid. Many of us have had the experience of misjudging the distance of a mountain toward which we were traveling. The huge bulk that loomed against the sky seemed very near, and it was hard to persuade ourselves that it was not receding as we approached. So the City of God appears so large to the mind of the world-weary pilgrim that he is sometimes the innocent victim of an optical illusion; and he may be more than a little disappointed when the glory seems to move farther away as he approaches.

But the mountain is there; the traveler need only press on to reach it. And the Christian's hope is there too; his judgment is not always too sharp, but he is not mistaken in the long view; he will see the glory in God's own time.

We evangelicals have become sophisticated, blase. We have lost what someone called the "millennial component" from our Christian faith. To escape what we believe to be the slough of a mistaken hope we have detoured far out into the wilderness of complete hopelessness.

Christians now chatter learnedly about things simple believers have always taken for granted. They are on the defensive, trying to prove things that a previous generation never doubted. We have allowed unbelievers to get us in a corner and have given them the advantage by permitting them to choose the time and place of encounter. We smart under the attack of the quasi-Christian unbeliever, and the nervous, self-conscious defense we make is called "the religious dialogue."

Under the scornful attack of the religious critic real Christians who ought to know better are now “rethinking” their faith. Scarcely anything has escaped the analysts. With a Freudian microscope they examine everything: foreign missions, the Book of Genesis, the inspiration of the Scriptures, morals, all tried and proven methods, polygamy, liquor, sex, prayer - all have come in for inquisition by those who engage in the contemporary dialogue. Adoration has given way to celebration in the holy place, if indeed any holy place remains to this generation of confused Christians.

The causes of the decline of apocalyptic expectation are many, not the least being the affluent society in which we live. If the rich man with difficulty enters the kingdom of God, then it would be logical to conclude that a society having the highest percentage of well-to-do persons in it would have the lowest percentage of Christians, all things else being equal. If the “deceitfulness of riches” chokes the Word and makes it unfruitful, then this would be the day of near-fruitless preaching, at least in the opulent West. And if surfeiting and drunkenness and worldly cares tend to unfit the Christian for the coming of Christ, then this generation of Christians should be the least prepared for that event.

On the North American continent Christianity has become the religion of the prosperous middle and upper classes almost entirely, the very rich or the very poor rarely become practicing Christians. The touching picture of the poorly dressed, hungry saint, clutching his Bible under his arm and with the light of God shining in his face hobbling painfully toward the church, is chiefly imaginary. One of the biggest problems of even the most ardent Christian these days is to find a parking place for the shiny chariot that transports him effortlessly to the house of God where he hopes to prepare his soul for the world to come.

In the United States and Canada the middle class today possesses more earthly goods and lives in greater luxury than emperors and maharajas did a short century ago. And since the bulk of Christians comes from this class it is not difficult to see why the apocalyptic hope has all but disappeared from among us. It is hard to focus attention upon a better world to come when a more comfortable one than this can hardly be imagined. The best we can do is to look for heaven after we have reveled for a lifetime in the luxuries of a fabulously generous earth. As long as science can make us so cozy in this present world it is hard to work up much pleasurable anticipation of a new world order.

But affluence is only one cause of the decline of the apocalyptic hope. There are other and more important ones.

The whole problem is a big one, a theological one, a moral one. An inadequate view of Christ may be the chief trouble. Christ has been explained, humanized, demoted. Many professed Christians no longer expect Him to usher in a new order; they are not at all sure that He is able to do so; or if He does, it will be with the help of art, education, science and technology; that is, with the help of man. This revised expectation amounts to disillusionment for many. And of course no one can become too radiantly happy over a King of kings who has been stripped of His crown or a Lord of lords who has lost His sovereignty.

Another cause of the decline of expectation is hope deferred which, according to the proverb, “maketh the heart sick.” The modern civilized man is impatient; he takes the short-range view of things. He is surrounded by gadgets that get things done in a hurry. He was brought up on quick oats; he likes his instant coffee; he wears drip-dry shirts and takes one-minute Polaroid snapshots of his children. His wife shops for her spring hat before the leaves are down in the fall. His new car, if he buys it after June 1, is already an old model when he brings it home. He is almost always in a hurry and can’t bear to wait for anything.

This breathless way of living naturally makes for a mentality impatient of delay, and when this man enters the kingdom of God he brings his short-range psychology with him. He finds prophecy too slow for him. His first radiant expectations soon lose their luster. He is likely to inquire, “Lord, wilt thou at this time restore again the kingdom to Israel?” and when there is no immediate response he may conclude, “My lord delayeth his coming.” The faith of Christ offers no

buttons to push for quick service. The new order must wait the Lord's own time, and that is too much for the man in a hurry. He just gives up and becomes interested in something else.

Another cause is eschatological confusion. The vitalizing hope of the emergence of a new world wherein dwelleth righteousness became an early casualty in the war of conflicting prophetic interpretations. Teachers of prophecy, who knew more than the prophets they claimed to teach, debated the fine points of Scripture *ad infinitum*, while a discouraged and disillusioned Christian public shook their heads and wondered. A leader of one evangelical group told me that his denomination had recently been, in his words, "split down the middle" over a certain small point of prophetic teaching, one incidentally which had never been heard of among the children of God until about one hundred years ago.

Certain popular views of prophecy have been discredited by events within the lifetime of some of us; a new generation of Christians cannot be blamed if their Messianic expectations are somewhat confused. When the teachers are divided, what can the pupils do?

It should be noted that there is a vast difference between the doctrine of Christ's coming and the *hope* of His coming. The first we may hold without feeling a trace of the second. Indeed there are multitudes of Christians today who hold the doctrine of the second coming. What I have talked about here is that over-whelming sense of anticipation that lifts the life onto a new plane and fills the heart with rapturous optimism. This is what we today lack.

Frankly, I do not know whether or not it is possible to recapture the spirit of anticipation that animated the Early Church and cheered the hearts of gospel Christians only a few decades ago. Certainly scolding will not bring it back, nor arguing over prophecy, nor condemning those who do not agree with us. We may do all or any of these things without arousing the desired spirit of joyous expectation. That unifying, healing, purifying hope is for the childlike, the innocent-hearted, the unsophisticated.

Possibly nothing short of a world catastrophe that will destroy every false trust and turn our eyes once more upon the Man Christ Jesus will bring back the glorious hope to a generation that has lost it.

Study Questions

1. List the “signs” which Simpson saw as pointing to the soon advent of Christ.
2. What was Simpson’s attitude toward and understanding of the Book of Revelation?
3. Where did Simpson place the Rapture on his eschatological calendar?
4. How did Thompson integrate the Zionist movement with biblical prophecy? What were his main arguments for the Jewish possession of Palestine?
5. Comment on Tozer’s contention regarding the decline of apocalyptic expectation in North American Christianity.

CHAPTER 8

THE DEVELOPMENT OF ALLIANCE MISSIONS

Document No. 63 - A.B. Simpson: A New Missionary Movement (1882); taken from The Word, The Work, and The World 1 (1882), pp. 33-34.

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?

First - Are the forces now in operation adequate to meet the immediate wants, and to enter the open doors of the world? No intelligent friend of these old and honored societies can hesitate to answer, No. Their means and resources are barely sufficient to sustain their present work, the year often closes in debt and financial embarrassment, and retrenchment rather than enlargement is too often the cry.

Two new missions in Africa have been organized by American societies within the past few years, and these only by the powerful stimulus of a large contribution from Great Britain. But what are these in a land where many whole tribes are yet without a missionary, and where exploring science is already far in advance of the Church of God? Who can read the account in previous pages of the neglected masses of China, Tibet, Tartary, South America, and the very children of Abraham, in our midst, and not feel that our existing machinery, much of which is but feebly established even in its present limits, is utterly insufficient to meet the religious need of the world, and the fields which Providence has already opened to the Gospel. Rev. Griffith John, one of the ablest and wisest of the missionaries of the London Society, tells us that, in a recent preaching tour, he proclaimed the Gospel, for the first time in their history, in great and splendid cities of half a million, and even a million inhabitants, in the interior of China, as safely as in an English town. And yet in some of these vast capitals the name of Jesus has never yet been proclaimed. When are they to be reached? There is need, immediate need, for infinitely more than all the present agencies can accomplish. And the need is urgent and instant. It will be too late in thirty years. The China of today will have disappeared ere the twentieth century. *We must work henceforth, not for a nation, but for a generation.*

Second - Are our present methods fulfilling all the forms of Scriptural service in this work which the world needs? They are preaching the Gospel in their respective fields; they are organizing churches and nurturing converts; they are circulating the Bible, and infusing Christian influence into the social life of the nations. But are they, as fully as the early Christians, as fully as the world requires, *evangelizing* the regions beyond; itinerating through all tribes and provinces; sowing the seed "beside all waters" and not staying for the present, to reap the harvest; preaching the Gospel "to every creature;" and hastening to offer the message of mercy, once only, if need be, to all mankind before the Master comes or the grave closes over these dying millions? True, there has been a marked revival of this kind of mission work in the last few years. One or two British societies have been organized on this special basis, and their pioneers are passing over of many new fields with glorious results. And some of the older societies are sending out their missionaries on great evangelistic journeys that remind one of the great Apostle's experience. We are glad, too, to find the leading organ of the Methodist Church in this land advocating this, as the most needed phase of missionary evangelism today. It was this that gave birth to Methodism; and, with its decline, that church has lost much of its ancient fire. It is the only work that can save the world. We cannot linger now to work out the elaborate plan of church and school; but, with a message like that which came to Sodom and Ninevah hasten over the realms of darkness with the cry "escape lest ye be consumed;" "repent for the kingdom of heaven is at hand."

Thirdly - Are our existing methods employing all the agencies and instrumentalities which the Church could command, if the effort were rightly made? Usually the foreign missionary is sent from the ranks of the regular ministry, and the societies rely, for the most part, on the stated ministry and theological seminaries for their laborers. There is no specific missionary training before the volunteer reaches the field and comes face to face with a work so entirely different from that of the church at home. A long course of elaborate study is required, much of which, while possessing a certain intellectual value, is not specifically adapted to his peculiar work, and, indeed, is beyond the reach of hundreds whose means and time might enable them to obtain a shorter and simpler preparation. Is there no room, is there not great need for such a class of foreign missionaries, humble men and women, fired with the love of Christ and souls, called of the Holy Ghost, dedicated to the work, not as a profession, not for remuneration, but for its own sake, and at any cost; men who come from the plow and work shop and store with very ordinary education, but rich divine anointing, and who, receiving a simple specific missionary training of one or two years, can go forth, inexpensively, not as settled missionaries in all cases, but as pioneers, evangelists, itinerant heralds of the great salvation. They need not reason about Confucius, or teach philosophy to cannibal Africans, but they can tell the story of Jesus and pass on. Such humble laymen founded the first Gentile Churches; such laymen are the most efficient workers in our churches and Young Men's Christian associations at home; such humble laborers among the native churches in foreign lands are accomplishing much already in these fields; and these are just the laborers who are needed today to go forth by hundreds and thousands from the churches of this land. The students in our seminaries are not meeting the need. The candidates for the ministry are diminishing; and, God, we are persuaded, will call men from the humble ranks of life to supply the lack of service. In His name, and in the name of perishing millions, we plead for this work, not in disparagement of the existing methods, but in addition to them. Who will go? Who will supply the means to send them? Who will help to establish a missionary school to prepare them?

Fourth - Are our present agencies and efforts exhausting, or fully developing the resources of our American churches, and is there any danger that the multiplication of agencies would weaken or withdraw from existing channels? We have no hesitation in answering No. For, in the first place, the increase of wise and distinct centers of operation always increases the aggregate results. Further, many in all the churches are not fully satisfied with the present methods, and are either not directly giving or giving through Foreign Societies which more fully meet their conceptions of missionary work; and what is more emphatic than all, the actual contributions of our churches to the societies at present in operation are so insignificant in proportion to the numerical and financial strength of the churches as to be painful, and indeed shameful. In some of the great denominations, one-third of the congregations give nothing at all to foreign missions. In all combined, the actual proportion is but *twenty-five cents per communicant per annum*. Ten millions of Protestant communicants in the United States gave last year about two and one-half million dollars for all foreign missions, in a year when the wealth of the country increased nearly one billion dollars. During the same year about six millions of British Christians gave five and a half millions of dollars for the same objects, or nearly one dollar for each communicant; almost four times as much in proportion as our people. It will not do to say that the British churches are more wealthy, for less than half of this amount was given by the Church of England, which monopolizes most of the wealth of Great Britain. American churches are much wealthier than the non-established churches of Great Britain, or than all her churches combined, and their missionary gifts are inexcusable. And yet in England these independent missionary associations are constantly multiplying. Mr. Scott Robertson mentions no less than sixty-eight different Protestant societies for foreign missions in Great Britain. Two societies have within the past ten years been established for the express purpose of sending out such evangelists as we have already suggested. One of them already employs over one hundred laborers in China, the other a number in Africa and elsewhere. They have not been found to weaken existing efforts, but rather to stimulate missionary zeal. Many American Christians indeed have become their warm and liberal supporters. But how much better that we should combine these scattered gifts in such a

movement as would deeply interest American Christians and call forth the latent resources of God's people in such a work of faith and love as would not only save multitudes abroad, but provoke very many at home to love and good works.

Finally - there are many who desire a form of missionary effort more free from denominational bias, and uniting Christians of every name in the one name of Jesus in the common work of the world's salvation. And there are many more who feel that the blessed hope of the Master's coming is one of the great motives and incentives of missionary zeal, and who long to see it more fully recognized and more definitely proclaimed to the heathen world as an essential part of that Gospel of the Kingdom which must first be preached in all the world for a witness unto all nations, and then shall the end come.

For these reasons, among others, we request all who can heartily unite in the prayer, to ask the Lord of the Harvest to raise up speedily in this cause a great missionary movement with these special features and aims: -

1. To send the Gospel to the unoccupied fields of the world.
2. To evangelize the heathen masses everywhere by itinerant preaching and missionary journeys.
3. To employ men called of the Holy Ghost and consecrated to this work.
4. To employ not only ministers, but all humble devoted men and women who possess the requisite qualifications.
5. To open a missionary training school for the specific preparation of the laborers before they go out.
6. To work on the most economical principles, and combine the principle of self-support wherever practicable.
7. To depend upon God in faith and prayer to give all needed power and success, and to supply the resources through the voluntary contributions of Christians and otherwise as He chooses.
8. To unite members of all evangelical Churches, and bear no denominational name but only that of Jesus.
9. To recognize and proclaim to the world the coming of the Lord Jesus Christ as the hope of the Church and the age; and to labor for the preparation of the world for that approaching event.
10. To claim a mighty outpouring of the Holy Ghost "upon all flesh," and the full endowment and gifts promised to the Church for the confirmation of the Word and the work of the Gospel, according to the special promise given in the Scriptures for these last days.

Document No. 64 - A.B. Simpson: excerpt from Annual Report (1892); taken from The Missionary Crusade. Annual Report of The International Missionary Alliance. (October, 1892), p. 54f.

OUR GREAT AIM.

Such are some of our outlooks; but all of these are but as nothing compared with the great needs of the world and the pressing call of the Master in these last days of the Christian age. And therefore, in conclusion, we would call the attention of our people to the great aim which the Board has set before them and which we believe the Master is calling us all to realize and unite in, as we go forth into another year of missionary effort for the world's evangelization.

What is our aim as an Alliance?

First, for the ensuing year we have dared to ask the Lord to permit us to send out many more new missionaries to foreign fields. One year ago we asked Him for one hundred, and He has answered our prayer and given us faith to ask much more for the year before us. Some of us have dared to ask Him for five hundred more missionaries before the close of the current year. But it is difficult to realize all that these figures mean. It is simply an attempt unparalleled on the part of any society and will involve the most intense, incessant, untiring and united effort on the part of thousands, and above all, the infinite wisdom and power of God as seldom before in the history of Christian work. If this aim shall be realized, the means requisite for the support of such a band will reach hundreds of thousands of dollars. The labor and care necessary in the examination and selection of such a body of missionaries will give almost constant occupation to many of the most capable minds. The amount of thought, care, preparation and business necessary can scarcely be computed. And yet such an achievement will be an inspiration to the Church of God, if wisely accomplished, which no words can express.

We believe already the blessing which God has been pleased to put upon the humble efforts of the Alliance has been an inspiration to our brethren in other societies. Shall we all unite with a loyal heart and hands with a spirit that shrinks from no sacrifice nor labor, in these days before our Master's coming, in a movement worthy of our extraordinary opportunities and our glorious hopes?

Secondly, Beyond the present year we have dared to ask the Master for something far greater even than this. It is that during this generation and, if possible, before the close of the present century we shall be permitted to see the entire world evangelized. By this we mean that the gospel shall be preached in the hearing of all the human family, not that all will be converted and saved, but that all will have the opportunity.

This will require an army of at least five thousand missionaries for China, as many for India, and as many for Africa, and as many for all the other fields of the world; in a word, not less than twenty thousand missionaries. If we look at these numbers in the light of those at present in the field, about seven thousand all told after a hundred years of effort, it certainly looks discouraging. But if we look at them in the light of the Church's resources it is simply nothing. The Government of the United States alone sustained for four years an army of millions. The smallest of our States sent more than twenty thousand soldiers to the war. Should it be thought a difficult thing for twelve millions of Christians to send twenty thousand of their brethren to the heathen? It would only be one out of the every four of the ministers in this country, and one out of every six hundred of the members of our churches. To support them on the moderate allowance of our missionaries would require about seven millions of dollars annually.

And yet this is but as nothing out of twelve thousand millions which constitute the wealth of the American Christians, and would only be one-seventieth part of the annual savings of the Christians of America; that is, one-seventh of a tenth. We are not looking, however, to the great and wealthy churches to do this work, but to God's humble, poor and consecrated people. And all we ask of our brethren is that they unite with us in a spirit of faith and holy purpose in this glorious crusade, and we can trust the Lord in His infinite wisdom and power to accomplish it.

We believe that there are twenty thousand young men and women throughout this land that are being specially prepared for this work, persons filled with the Holy Ghost and a spirit of holy sacrifice and zeal, willing to endure hardness and go forth as the early apostles went, in a spirit of faith and fearless courage to prepare the way of their coming Lord. And we believe there are twenty thousand Christians in this country who have received the baptism of the Holy Spirit, and who are single-hearted unto God, and both willing and able to sustain them.

Our plan as an Alliance is to encourage individual Christians to take upon themselves this responsibility. Too long, we believe, men have been leaving it to what they call the church and to great corporations, which have no personal responsibility, when in truth the commission was given to the individual disciples and the responsibility rests upon each of us one by one.

Already nearly two hundred of our people have offered to sustain individual missionaries, and we are asking the Lord that these two hundred may speedily be multiplied by one hundred, and we shall have 20,000 true men and women holding the ropes on deck while their brethren go down to the dark waters of heathenism.

CONCLUSION.

What, then, do we ask of our people? First, that each of them will become imbued with the missionary spirit, which simply means the Holy Spirit and the Spirit of the risen Christ; and, further, that they will ask the Lord to baptize them into this especial purpose and aim, and unite their hearts in a loyal, whole-hearted fellowship in this great and glorious purpose. What the cause of missions wants today is a band of consecrated men and women who have become possessed with this one idea through the divine inspiration, and then nothing can resist them.

Shall we stand heart to heart and hand to hand in this great and holy enthusiasm, until the church of God shall take fire and go forth to do the work that should have been done centuries ago?

Again, we ask our people to recognize the fact that the missionary interest is the chief business of every Christian. Hitherto the church has struggled for a bare existence and nearly all her energies have been expended in maintaining herself. Henceforth let us unite in recognizing the fact that the one business of the church's existence is to evangelize the world; that the work of foreign missions is the one pre-eminent business of every minister, every congregation, and every Christian; that the call to go and preach the gospel to every creature is given to every disciple, and that we have no excuse to remain at home unless we can advance the cause of missions better by so doing than if we went abroad.

Thirdly, let us unite in a great missionary crusade. Let us recognize the present movement as the call of God to a glorious enterprise that will gather into its mighty sweep hundreds of thousands of earnest hearts, and that will press forward to nothing less than the immediate evangelization of the whole world. In such a movement there is a momentum and a power that will gather everything into its current.

Such a movement centuries ago swept millions of the best chivalry of Europe into the Wars of the Crusades, and left their bones to bleach on Oriental shores, where their lives were sacrificed in vain. Surely if such an empty dream as the recovery of the cross of Christ could call forth such intense enthusiasm and awaken such a magnificent response, the bringing in of the Millennial Glory and the preparing of the way of our coming King should call forth sublimer enthusiasm, and unite the hearts of millions in a more wise, lasting and glorious crusade.

Already our noble young men of New England have given this thrilling name to their missionary movement. Let us take it up and echo it around the land and over the world until the Missionary Crusade shall become the great watchword of the closing days of the nineteenth century, and rally to the standard of the cross and the banner of the coming kingdom, the bravest, truest and holiest hearts of all the churches of America. It is the only work beneath the sky that is worthy of all that is highest, best and grandest in human hearts.

Let everything be merged in this. Let our churches exist for this; let our ministers preach for

this; let our Seminaries and Training Colleges be on fire with this one theme; let our laborers toil for this; let our servant girls work for this; let our business men carry on their business for this; let our consecrated women sacrifice for this; let our homes be furnished and our wardrobes be purchased with reference to this; and let a whole army of true hearts prove to the world around and the heavens above that they understand the meaning of the cross of Calvary, the cry of dying souls, and the glory of the Coming Kingdom.

And, furthermore, let us remember that this movement is intimately and immediately connected with the blessed hope of our Lord's return. Never let us forget our great missionary watchword, "This gospel of the kingdom must be preached in all the world for a witness unto all nations, and then shall the end come."

On the great missionary movement hangs the appointed hour of the millennial dawn, of the marriage of the Lamb, of the glory of the resurrection, of the time of the restitution of all things. In yonder heavens He waits until we shall have fulfilled the last condition that precedes His advent, and then how gladly will He haste to meet us with the recompense of our service and the grander opportunities of that kingdom of glory, whose crowns and sovereignties we ourselves shall share with Him. Oh! that we may understand the transcendent honor that has fallen upon the men of this generation, and the unparalleled opportunity which is offered to the Christians of today. We have come, beloved, to the awful and glorious days of the Son of Man. Shall we be found equal to the opportunity and worthy of the trust?

And, finally, this work can only be done by men and women who are filled with faith, armed with prayer, and baptized with the Holy Ghost. Mere human enthusiasm will wither and die. The discouragements and difficulties, the graves over which we must march, the misunderstandings and oppositions through which we must fight our way, shall thicken as we advance; and only those can live through such tests and pressures who have learned to stand in the most intimate union with the very heart of God.

The most hopeful feature of this missionary movement is the profound spiritual life from which it springs and the glorious truth of the gospel of full salvation which underlies it.

With the inspiration of these truths and in the power of this consecrated life let us go forth from the hallowed influences of this Convention in the fullness of the Holy Ghost to another year in that glorious work which lies nearest to the heart of Christ, and for which the highest angel in glory would gladly leave his throne.

Document No. 65 - A.B. Simpson: excerpt from Annual Report (1914); taken from The Alliance Weekly 42 (May 30, 1914), p. 138.

And finally, God has given to us a missionary movement unique in its polity, worldwide in its scope, lofty in its aims, and inspiring in its motives; and it seems fitting that at this time we should be fully baptized into the very heart of this movement until we ourselves shall go forth as living epistles and apostles for the evangelization of the world.

First and best, it is an evangelical movement, and in these days of doubt and sometimes denial of the Bible and the Blood it has ever stood for the faith once for all delivered unto the saints, and steadfastly believed that if we cannot give the world a divine message, we had better give it no message at all.

Second, it is an evangelistic movement, not aiming to build up elaborate institutions, but to preach the gospel immediately to every creature and give one chance for eternal life to every member of our fallen race.

Third, it is a spiritual movement seeking and sending only missionaries that have been baptized with the Holy Ghost and are fitted to develop the highest type of Christian life among the people to whom they minister.

Fourth, it is an interdenominational movement, not building up sectarianism, but bearing only on its banner the name of Jesus and welcoming the cooperation of Christians and missionaries of every evangelical denomination without requiring the sacrifice of their convictions and denominational relationships.

Fifth, it is an international movement attracting by the greatness of its scope and interesting by the magnificence of its field men and women who are interested in the welfare of every race and tongue.

Sixth, it is a pioneer movement, not duplicating existing agencies but reaching out to the regions beyond and seeking to send the gospel to the most destitute corners of this benighted world. In China it was the first to enter the province of Hunan, and the pioneer of Quang Si; in Palestine it built the first American chapel in Jerusalem; in Annam it has planted the first native church; in Venezuela and Ecuador it has dedicated the first Protestant chapels; beyond the great wall of China it has thirty-three martyr graves, and the tomb of one of its pioneers is a milestone marking the lonely way to the borders of Arabia.

Seventh, it is an economical movement avoiding expensive establishments, aiming to make every dollar go as far as possible, and sending only such missionaries as are glad to give their lives and services for their bare expenses.

Eighth, it is a pre-millennial movement, not attempting to convert the world, but rather to gather out of the nations a people for His name and stand looking for and hasting forward the coming of the Lord.

Ninth, it is a lay movement, utilizing agencies for which otherwise the doors had perhaps been closed, and encouraging the consecrated laymen, the earnest business man, the humble farmer boy, the Spirit-filled maiden whom the Master has called and fitted to follow in the footsteps of the lowly fishermen of Galilee and create a new battalion in the army of the Lord, the volunteers and irregulars of whom we have no cause to be ashamed, and who but for this movement might never accomplish their glorious work.

Tenth, its divinest seal is the spirit of sacrifice. While we do not claim a monopoly of self-denial, yet we thank God with deepest gratitude and humility for the men and women in the homeland whose noble gifts for missions are not unworthy to have a place with Mary's anointing and the widow's mite. Still more we thank Him for the glorious army of missionaries abroad, of whom one hundred and fifty, after lives of self-renunciation, have died in loneliness and poverty in the lands of the heathen. Three hundred more are still engaged in the work and surrendering all prospects of human ambition and interest, and asking nothing but the bare necessities of life, represent us today

under the burning sun of India, in the malarial swamps of Africa, in the unhealthy native houses of China, in the sweltering humidity of the Philippines, or amid the snow-crowned heights of Quito or far Tibet, only asking of us that we will make it possible for them to spend and be spent till Jesus comes, for the salvation of men, the glory of God, and the hastening of the coming of our Lord and King.

With such principles, such precedents, such opportunities, such a work, such a Leader, such a hope, and such a cloud of witnesses, O beloved, is it not worth while?

Document No. 66 - A.B. Simpson: Why Our People Give So Much for Missions (1905); taken from Living Truths 5 (Nov. 1905), pp. 636-644.

I have been asked many times by the secular papers as well as by Christian friends to explain the extraordinary liberality of the members of the Christian and Missionary Alliance in giving for missions. There is no doubt about the facts in this case, as the large and repeated offerings of the Alliance people for the evangelization of the world at the Old Orchard, New York, and other conventions have become widely known and at first were discussed as remarkable and sensational religious phenomena. This is no passing excitement, but has become a normal and settled thing. Year after year these simple, earnest people meet at their annual convocations and pledge for the spread of the Gospel sums aggregating nearly a quarter of a million dollars a year, and out of all proportion to their numbers or financial resources. At first, the secular press tried to explain it as some sort of hypnotic spell which the leaders threw over the excited and impressionable audience. But as intelligent and critical observers have watched these demonstrations from year to year, they have become profoundly impressed that no extraordinary influence whatever has anything to do with these quiet outpourings of beneficence, which are evidently the result of some deep conviction and spiritual impulse and which are not only pledged, but paid, from year to year, as shown by the audited reports of the society, and then renewed again in increasing amounts from season to season.

A single illustration will show the very high proportion maintained by the Alliance contributors in their personal gifts for missions. The district of Pennsylvania, known as the Eastern district, holds its annual convention at the quiet, old town of Lancaster every summer. A few years ago, the annual offering of this convention for missions was less than \$10,000, but it has been steadily growing from year to year until the past two years it has considerably exceeded \$10,000, and shows an increase of about seven percent, every year. The members of the Alliance in this district do not exceed twenty-five hundred or three thousand persons, and all this money is contributed by them in the various branches and districts. It is evident that the average contribution of these people is about \$15 per annum for each individual for missions alone. When it is remembered that the average contribution of each member of the American churches for missions is less than \$1.00 per year, indeed it has been placed as low as 50 cents a head, it is evident that there must be some force in this Alliance movement which develops an extraordinary standard of Christian liberality and missionary zeal. Certainly, this is not excitement, for the last people in the world to get excited to the extent of losing money by it, are the solid, levelheaded Pennsylvanians of Lancaster and vicinity.

One of the latest illustrations comes from the substantial Canadian city of Winnipeg, where a few weeks ago a quiet convention was held for ten days, and at the close an offering of \$4,400 was given for missions by less than one hundred persons all told.

At the late convention in New York City after a summer crowded with conventions, during which nearly a dozen offerings had been taken in various parts of the country, exhausting the missionary gifts of a very large proportion of our people, the sum of over \$80,000 was pledged for missions in two quiet services where even the secular journals were compelled to acknowledge there was no undue excitement of any kind, but a spirit of deep, quiet earnestness and profound conviction.

Many outside friends who witnessed that service have acknowledged that it was one of the most impressive spectacles of practical consecration and solid earnestness that they had ever witnessed. There was nothing whatever in the address or appeal of a sensational character. It was simply a scriptural argument for Christian liberality and conscientious giving, and the people waited with suppressed earnestness and seemed to have all come with one settled purpose: to respond to God's call to the very utmost of their ability.

When we add from our personal knowledge that many young women who are employed in domestic service as cooks, laundresses, etc., regularly give as much as \$100 a year from their wages and have kept on giving it for half a score of years, and that it is a very common thing for girls employed in stores on moderate salaries to make pledges of twenty-five dollars or fifty dollars a year

for missions, it will be seen that this is a matter of principle and conviction, and that there must be some underlying influence back of these gifts which it is well worth our while to study and understand.

I. SPIRITUAL PREPARATION

It would be simply impossible to get these splendid offerings from an ordinary religious assembly. For example, a great missionary meeting was held some time ago in Carnegie Hall where some of the wealthiest and most influential members of the great Protestant churches were present, and yet the total collection at that meeting was less than \$5,000 for missions.

These Alliance assemblies are specially prepared for their noble gifts. The missionary offering follows a week of profound spiritual teaching during which God's people are led to see the meaning of entire consecration, the claims of God upon all our powers, and the joy and privilege of receiving all His fullness and giving back all our being in return. Then, with hearts filled with divine joy and souls aflame with the baptism of the Holy Ghost, it is not hard to get a consecrated people to be "willing in the day of His power." In a word, Christian giving is the result of entire sanctification and Spirit-filled lives. In no other way could we ever expect to reach such results. Our people feel that the blessing they have received is so much greater than anything they could ever give in return that they are forever debtors to God with an obligation that they never can fully repay. A deeper and higher type of spiritual life is the essential condition of Christian giving. These good people have been weaned from the follies, idolatries and sins in which the average Christian is wasting his substance and prostituting his life. These simple girls do not care for the frivolities of fashion. These earnest men have learned some higher ambition than greed, graft and political wire pulling, and a simple, self-denying life leaves them free to give to God what others throw away upon worldliness, selfishness and sin.

This was the secret of the early missionary movements that gave the keynote of missions two centuries ago. The Moravians, who still lead in missionary liberality and zeal, have always been a simple, godly, Spirit-filled people and their splendid sacrifices come from the power of holiness and the touch of the Holy Ghost. The great missionary movements of Pastor Harms, Pastor Gossner and similar leaders in Germany were intimately associated with that spiritual movement in Germany known as "Pietism," which is just another name for devotion to God.

Our Keswick friends are finding the same experience and the deep spiritual tides that overflow at these great meetings find their natural outlet in new missionary movements. When the Church of the living God gives up her operatic choirs, her summer dissipations and her winter dances and opens her heart to the Spirit of Pentecost, then the missionary coffers will be filled and the Gospel will reach a dying world.

We must give our people something worth having and worth sacrificing for, and then they will give back their treasures in return. Some one has said that Peter had to catch a fish before he could get the coin that he needed for his debt. If the Church would catch more fish of the right kind, she would have all the money she needs.

Our Alliance people, as a rule, have found in the deeper life for which the movement stands a blessing so incomparably precious that every sacrifice and service is counted nothing in return.

II. INTELLIGENT SYMPATHY WITH GOD'S PLAN

One of the strongest forces in our missionary movement is what we might call the educational movement. Our people are taught to comprehend the divine plan in the present age. They have ceased to work in mere haphazard attempts in the line of Christian endeavor, and they have come to understand that God is working on a fixed method and that as we cooperate with Him, we shall bring about the results He has at heart in connection with the setting up of His kingdom.

God's missionary plan is fully laid down in the fifteenth chapter of Acts and may be briefly summarized as follows: It is not a vague attempt to convert the world and purify human society, but a

swift and special evangelistic movement to give the Gospel at once to all mankind and then gather out from among all nations "a people for His name." God does not expect to save the race, but such individuals of it as will accept His proffered grace. These individuals must be a sample of all races and tribes and tongues, - must be world-wide in their representative character; and when all have been gathered out from among the nations, then our Lord Jesus, our King and Head, will come back to earth again, set up His millennial kingdom, restore Israel His chosen people, and under His own mighty superintendence will, by a sudden and world-wide movement, bring the entire world into subjection to His throne, and then shall be fulfilled the promise, "A nation shall be born in a day"; "the knowledge of the Lord shall cover the earth as the waters cover the sea." Our business, therefore, is not to convert the world, but to reach a little flock that is gathering from every race and clime. His present task, like David's, is to gather out a race of princes who shall rule with Him the millennial world, and then will come the conquest of all the race. This is the simple and practicable aim easily within the reach of the present generation and full of inspiration and hope. We are not discouraged, therefore, by the growth of corruption even in Christian lands and the prevalence of iniquity on every hand. These are but signs that the earth is ripening for the harvest of judgment and the coming of Christ. We are not discouraged because the millions of China, India and Africa are not all-accepting Christ. We are thankful and satisfied if we are able to reach them all with the offer of salvation, and if "by any means we may save some."

It is needless therefore to say that our people are in full sympathy with premillennial views of eschatology. Our work is a good answer to the argument, sometimes urged by men who do not believe in the Lord's coming, that it paralyzes missions. Our experience is that it is our greatest incentive. We believe that nothing will bring the coming of our Lord so soon as worldwide evangelization.

One of the cornerstones of our work is Matthew xxiv. 14: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." A New York reporter once called upon the writer and began the interview in some such fashion as this:

"Mr. Simpson, I believe that you are able to tell us the date when the coming of Christ may be expected." "Yes," was the answer; "I believe I can." "Well," said he, getting out his pencil and notebook, "you are the man I've been looking for, for a long time. Please give me the date and your reasons for fixing it." "I will give you the date and all you desire," was the reply, "on one condition; that you will publish it exactly as I give it." "Why certainly," said the happy reporter; "we shall be delighted to do so." "Here it is then: Matthew xxiv. 14, 'This Gospel of the kingdom shall be preached in all the world for a witness unto all nations and THEN (now put two black lines under "then" and print them in caps) shall the end come'" You never saw a reporter so astounded in his life. "Why," said he; "I thought you were going to give me a date in actual figures." "Well," was the answer, "God's chronology is not measured by human times and seasons, but by great spiritual preparations, and the moment we have prepared the way and sent out to all mankind the wedding cards for the Marriage of the Lamb, the Bridegroom will quickly come." "Oh," said the reporter, "I think I begin to see now why you people are so interested in missions. You want to hasten the coming of Christ."

Anyhow, next morning several hundred thousand readers in New York City and elsewhere had the privilege of reading that little tract on the Lord's coming and the evangelization of the world, and understanding better the real motive and inspiration of the missionary movement which they had been laughing at as a hypnotic trick or a religious freak.

III. The principles, methods and results of our work are fitted to awaken sympathy, confidence and cooperation on the part of a large number of Christian people. In the first place, our methods are very economical. We do not give large salaries to our missionaries, but simply meet their expenses. We do not call for missionaries that look for salaries, but ask only volunteers who would be willing to go if they had the means themselves and are therefore willing and glad to go when some one else will supply the expenses. They regulate the standard of expenses themselves. After they have been a sufficient time upon the field, they find the proportionate cost of living in various

countries, and the standard is fixed, ample for a modest style of living, and the necessary cost of buildings and transportation. The result is that we are able to support two or three missionaries for the amount that had formerly been considered necessary for a single salary. In this, we do not criticize older societies. Their methods have been long established and cannot be lightly changed. We had the opportunity of beginning anew and developing a class of workers who are willing to work on this basis on the principle of mutual self-sacrifice. While it is possible that this system may sometimes produce an inferior quality of missionaries, and candidates less fully educated, yet on the other hand, it is quite as likely, through the higher motives appealed to, to develop a higher quality of missionaries and attract the very loftiest gifts of enthusiasm, zeal and consecration.

Of course, it would be the worst taste and as painful to our own workers as it would be unseemly to the public to attempt invidious comparisons. All honor to the noble men and women of the old missionary societies who have established the highest record for consecrated life and service on every mission field of the world. But we can also thank God for the wise and true and most efficient men and women that have been used of God under the Christian and Missionary Alliance to plant the Gospel on the lower Congo; to establish the only American mission in Jerusalem; to open the province of Quang Sai so long closed, and cover its principal cities with a glorious chain of successful missions; to be the first to enter hostile Hunan; to plant the Gospel within the borders of Tibet; to occupy Venezuela, Ecuador, and the Argentine in our sister continent, and to occupy three great provinces of India with one hundred American missionaries, a still larger number of native converts, and four blessed orphanages, with fourteen hundred rescued children, and to plant in the most needy and neglected fields of the world one hundred missionary centers within the past fifteen years, and show a record last year of 800 baptized converts, and more than 500 laborers, American and native, with several thousand native members already in our mission churches.

Our missionaries, like others, return to us every few years on furlough, and our summer conventions are addressed by about a score of them from year to year, and their presence, their personality, their wise and strong appeal, and the impression which they make for unselfishness, devotedness and thorough efficiency has much to do with the liberal responses of our people for the support of their work.

We are most careful to avoid all necessary expenditure in the home field. Our executive buildings are inexpensive. Many of our executive officers give their time to the work without charge.

Our treasurer, a businessman who loves the work with all his heart, receives no salary. This is true of many of the leading directors of the society. At the very highest estimate, the proportion of our funds spent in maintaining the home work is but a small percentage of the entire receipts of the society. While our home constituency, consisting of our various Alliance branches, is really the nursery of the mission work and its supporting and sustaining body, yet these branches are supported with few exceptions by contributions quite apart from the missionary treasury, and it is the aim of the society to make every dollar go as far as possible for the direct evangelization of the world.

Then further, our system of missionary pledges is found to be an extremely practical one. If the people were left simply to give as inclination or impulse might direct, there would be no certainty whatever about our income, or if we relied upon cash collections at certain seasons of the year our of the actual funds in the hands of our friends, the results would be meager. But we adopt the plan of beginning the year with a missionary pledge, and then working upon it through all the succeeding months. This is simply an estimate on the principle of faith and love of what we will endeavor and may reasonably expect to give. This we make in dependence upon God, and then we go home and work it out in our business and in the self-denials of every day, and it gives a sacredness to our secular callings and an object to our lives which is most sanctifying and uplifting and which realizes financial results to be obtained in no other way. Undoubtedly, the Apostle Paul refers to this very thing when he reminds the Corinthians (II Cor. viii. 10) of their readiness a year ago to pledge their gifts and now reminds them to be as ready to fulfil those pledges. Wise and scriptural system has very much to do with the successful development of Missionary liberality.

IV. ENTHUSIASM

Finally, while we do not claim a monopoly of enthusiasm, yet our good Alliance people do love to give, and do give with all their heart. If ever the word hilarious was appropriate (and it is the literal translation of II Cor. ix. 7, God loveth a hilarious giver”), it belongs to a missionary offering in an Alliance convention. Surely, the greatest need of God’s people today is enthusiasm. When we think of the misery and peril of perishing millions; when we think of the eternal recompense the Master has in store for those who love and serve and sacrifice; and when we think of His incomparable, unspeakable gift, well may we pray: -

\$76,654.59 RAISED BY THE MISSIONARY ALLIANCE

GREATEST OFFERING GIVEN BY ANY CONVENTION HERE

Feature of "Big Sunday" Proves Surprise to Everybody -
Rev. Turnbull Attends - Rev. Turnbull Preaches the
Missionary Sermon.

After a most successful ten-days' convention the Christian-Missionary Alliance convention came to a close on Sunday evening with an address by Rev. A.E. Thompson of Nyack, and a few remarks by the District Superintendent, Rev. G. Verner Brown, of Wilmington, Del., in which he hoped all would be able to return to the convention next year.

The amount raised at the annual missionary was a big surprise to every one as the heavy rains of the afternoon kept many people away. The offering totaled \$76,654.59, which was about \$13,000 larger than at any former convention, and it came without any effort.

The "big" Sunday was ushered in with cool, half-cloudy weather, but people began arriving very early in the morning by automobile and trolley, until the park was alive with them, and they continued to arrive, with an intermission during the rain of the afternoon, until late in the evening.

After the usual early service and breakfast a baptism took place down along the boat landing, when about twenty-five candidates received this rite, which was performed by Rev. T. Park Gates, of Asbury Park, N.J. A special service was held from 9 to 10 o'clock, at which thirty people were anointed.

The annual missionary sermon, which in former years was preached by Dr. A.B. Simpson, the president of the Alliance, was preached by Rev. W.M. Turnbull, dean of the Nyack school, his subject being "The Anointed Christ."

After a children's rally, at which they opened their missionary jugs and found that the amount they had set as their goal, \$225, was increased to \$317, which, by evening, reached the grand amount of \$330, and which they voted be divided between India, China and the Congo, the great event of the convention, the lifting of the missionary offering, took place.

Rev. A.E. Thompson opened the meeting with prayer, and Rev. F. A. Christopherson, of South China, Rev. David Macon, of the Congo, and Dr. R.H. Glover, the Foreign Secretary, gave a short talk, which were a follow-up of previous addresses, after which Rev. E. F. M... the Financial Secretary, Rev. E. R. Dunbar and Rev. G. Verner Brown had charge of the offering.

Some of the amounts contributed to the grand total were as follows: Media, a new branch, \$165; Coalport, \$850; Jamestown, another new branch, \$400; New Jersey, not including Pittman, \$6,000; Maedoria, \$171; Morell, \$550; South Fork, \$1,000; Corry, \$575; Grafton, \$275; deLayville, \$500; Washington, Pa., \$1,200; Greensburg, \$300; Williamsport, \$4,000; Avona, \$575; Hoover Heights, \$1,300; Ashley, \$1,200; West Brownsville, \$600; Harrisburg, \$710; Springtown, \$500; Beaver Falls, \$13,000; Hershey, \$430; Pittsburg, No. 2, colored, \$400; Mechanicsburg, \$411; Glendale, \$108; Pittston, \$1,000; Huntington, \$200; Hagerstown, Md., \$1,100; West Butler, \$200; West Butler, \$600; McConnell, \$250; Laceyville, \$200; for the outstanding stations: Coal Run, \$364; Scranton, \$2,300; Mehaney Circuit, \$300; Clymer, \$277; Altoona, \$1,000; Wilmington, Del., \$2,600; Baltimore, \$1,000; Philadelphia, \$5,000; Mennonite Brethren, \$3,000; Pitman, \$1,600; Pittsburgh, \$15,000; and Lancaster, \$3,000.

Document No. 68 - Louis L. King: A Presentation of the Indigenous Church Policy of the Christian and Missionary Alliance (1960); taken from CBC/CTS archives.

All missionary work conducted by The Christian and Missionary Alliance has a twofold objective. The first and immediate objective is the widespread preaching of the Gospel. The ultimate objective is the building up of the indigenous church. The clear statement in the Foreign Service Manual is: "The winning of adults to Christ and establishing of churches in all places where converts are won is regarded as the primary objective of all missions." In this paper we shall be dealing chiefly with the ultimate goal; namely, the development of the Church.

St. Paul, writing under divine inspiration, states that the goal of all Christian work is, "That we may present every man perfect / mature / in Christ Jesus." This is, therefore, the criterion by which all missionary endeavor must be judged. No matter how spectacular or dramatic or specialized the work, it all must be tested as to whether or not it is contributing to the planting and then to the maturing of the Church of Jesus Christ. Whatever is found to stultify growth or supplant national initiative or imperil self-reliance or weaken witnessing is to be shunned. Whatever method or procedure secures a mature church of believers ought to be followed.

We are particularly favored in our search for the method we should follow. More than a hundred years have passed since Dr. Henry Venn, Secretary of the Church Missionary Society, stated that the purpose of missions is the development of churches which are "self-supporting, self-governing, and self-propagating."

Dr. Venn and all exponents of this policy since his day interpret these three terms thus:

1. Self-support means support by oneself or itself. Technically speaking, therefore, it rules out support of churches by foreign funds in any degree or for any part of its work. It means that support of the pastor will be from church offerings or from personal income or both. It allows also that contributions may be received from interested persons or sources within the same city or country.

2. Self-government means that all matters pertaining to the church, its committees, its property holdings, its treasury, its discipline, and preaching are administered by nationals.

3. Self-propagation refers to the growth of the church through the witnessing of the members to other people in accordance with the Great Commission and Acts 1:8.

Since Dr. Venn's day, valuable books as well as many articles have been written on the subject. The national churches of Korea, Congo, Indonesia, Vietnam, the Philippines and others are living monuments of the principle of indigeneity. Their achievements are known to us. Moreover, the history of our own Society's experience in church planting and maturing - as recorded in the "Findings Committee Report of the Board of Managers, 1952," together with the published Bangkok Report - is an open book to us all. In addition, by consultations, reasonings and debates; by events which have compelled us to face the problem of the church; by the action of opposing principles firmly resisted in debate - by all of this, the vagueness and incorrectness of many things have come to light.

What, then, are the weaknesses and impediments which, if permitted to survive, will enter into damaging and destructive combinations that will stultify the work of achieving the indigenous church goal?

A. Lack of Adherence to a Policy.

Whenever the indigenous policy has been adopted by a mission the missionaries inevitably object: "The Christians are not ready," "They are economically unable," "You do not understand our

situation,” “Give us time and we will work out our own solution.” When the pleas are honored and ideas and methods contrary to the well enunciated policy have been permitted, the results have not been good for the mission and less so for the church. Not only does such action retard the attainment of the objectives but it has proven to be a source of disunity and trouble in the mission and also in the mission-church relationship. It is a chief reason for lack of success in achieving the type of church that is the Biblical goal.

B. The Missionaries Themselves.

That missionaries are listed as hindering the indigenization program may come as a shock. It should, however, be remembered that this is not an indictment. The missionaries really cannot be blamed. They are what they are by virtue of innate talents, ambitions, and attainments, and the fact that they were reared in a fabulously rich economy where the accepted axiom is “nothing succeeds like success” and where the test of achievement is to get things done quickly.

1. Each missionary without doubt is deeply concerned that evil not creep into the life of the church. His is a laudable ambition that the Christian standard of morals and habits of life be maintained. Immorality, drinking, smoking, chewing betel nut, and worldliness are especially to be shunned. Just here, however, may come the breakdown in the indigenous method in that the missionary, sensing - whether correctly or not - that these evil practices would be allowed if the administration were left to the nationals, carries on as director of church affairs. He imposes a code of morals and ethics which inevitably leads the national to conceive of the Gospel as a system of law. He also initiates disciplinary actions. It is this wholesome desire for a pure-living people of God and a seeming inability of the nationals in just this area that sometimes keeps the missionary from an enthusiastic espousal and implementation of the indigenous method.

2. Those who work with backward peoples can honestly speak of what is to Westerners their slowness, laziness, and lack of dependability. Whether in personal matters or church affairs, these triple dispositions reign supreme. An American missionary with his native propensity for speed and success can hardly contain himself. He reasons that the Gospel must be preached to the lost and that the Church must be properly cared for, and that now. In such situations the normal procedure has been to fall back upon:

- a. Foreign money and professional evangelism.
- b. The notion that missionary work is an end in itself.
- c. The tendency to consider the mission society more important than the new church that it set out to establish.
- d. Making efficiency a matter of prime consideration.

3. It is generally believed that spirituality and a reasonably good education are prerequisites to church leadership. To this there can be no objection. There is danger, however, when we as missionaries go a step further and actually select men to be pastors on the basis of their education and good appearance. At the Bangkok Conference it was said:

“We all have the same Holy Spirit. He is the gift of Jesus Christ and His work is to give gifts to believers. These good gifts should be evident in believers. But when the mission rules, it may mar the operations of the Holy Spirit. For instance, we pay men to preach who are not gifted to preach. We see a man who is good looking and intelligent and we say, ‘He ought to be a worker.’ We then proceed to dress him in American clothes, educate him, raise his standard of living and

on graduation day look at him and say, 'He is all ready to preach.' No, not necessarily so! He may never have been gifted by the Holy Spirit. All we saw was his intelligence, but we did not see and we haven't

seen to this day that the Holy Spirit has gifted him for the place where we have placed him. A tragedy, therefore, occurs in the Church. Our men try to do God's work in the flesh, whereas these spiritual ministries can be performed only with the gifts of the Holy Spirit."

4. The indigenous method is set aside whenever and wherever the missionary draws up a constitution for acceptance by the national church. We have found that sometimes an awesome document with minute details, which for the most part parallels our American church constitutions, is imposed upon the young church. The constitution should originate with the church and thus be on a level of their comprehension and implementation.

5. To see scantily or immodestly clothed people is especially repugnant to some missionaries. To be adequately clothed according to Western standards they consider to be synonymous with true Christianity, and this because they have made no serious effort to separate the essentials of the message of the Gospel and life in Christ from the intertwinings and accretions of Western culture in Christianity. The people must be dressed; therefore, the "missionary barrel" full of castoff clothing has become part and parcel of missionary endeavor. This is done in spite of the fact that the clothing may not be suited to the people and may be a deterrent to self-support.

In one area the people were, for all practical purposes, nude. In their culture they had never made clothes. They did not know what cloth was. They had no soap and no currency to buy these things.

Every one of them was in the same condition. Moreover, when the Westerner came among them wearing clothes, the smell of perspiration was most repulsive. Despite this, the mission decided to provide blankets, clothing, and soap for the preachers and their wives. These were items which were scorned by the parishioners and which in their economy they were not able to provide for themselves. What the missionary did, both to the pastors and their wives, really (1) placed them outside their own social group, (2) provided them with things they were economically unable to obtain for themselves, (3) caused them to be an offense to their fellows with the odor of perspiration, and (4) changed the true position of the minister of the Gospel from that of being a servant of the Lord among the people to being a lord over God's heritage.

6. When the Christians of our younger churches compare missionaries with Christ, they complain that they are not sufficiently Christlike. One national leader said, "I have met very few missionaries who do not feel they are superior to us."

In one culture to lose one's temper is considered offensive. Were a missionary to show an un-Christlike attitude in handling church matters, that could have a devastating effect among such a people. A wholesome relationship, therefore, with national Christians is of immense importance. Failure in Christlikeness is a major cause of our weakness in successfully bringing about the indigenous church.

7. An inadequate understanding of the true nature of the Body of Christ as a living organism infused with life and directed by Christ its Head impedes our attaining the goal. The Church is seemingly conceived of as a tinker toy to be put together and held together by the missionaries: they are able to do everything so much better and faster that the national experiences a feeling of hopeless inferiority so that in the presence of the missionary he will seldom do as well as he is capable of doing. His initiative, the very characteristic that needs development and expression, is retarded. The possibility of the Holy Spirit's directing him and the life of the church is ignored.

8. The indigenous church policy may not commend itself to a missionary because of the frustration he may experience in trying to apply it. Even in the homelands, establishing a new

church with only a small company of believers with little money and in an inconspicuous place can be a discouraging and frustrating experience. On the mission field it is much more so. The missionary, therefore, appeals for money and buildings and medicine and schools to defeat his frustration. When these have been obtained, it is possible to have little or no passionate concern for a program built on the indigenous policy. Where these things are not given, the frustrated missionary is tempted to blame his lack of success on the fact that subsidy and these other items have not been available. Just a little help here and a little help there, he believes, would certainly achieve results. In either case, frustration in a missionary opposes the indigenous policy.

9. Being wedded to modern conveniences or our own standard of living helps to militate against the type of church we seek. In the eyes of the nationals the missionary is a millionaire. He reasons that begging from such is only legitimate.

10. The promotional type missionary may unwittingly undermine the indigenous method. He sees the financial advantage to the mission to be gained by pleading for support of national workers and orphans and for the construction of church and school buildings. He probably is a most gifted letter writer and platform speaker when at home. It is inherently difficult, therefore, for him to sponsor enthusiastically that which curtails this ability.

11. A few missionaries oppose the plan for a more basic reason. They sincerely ask, "Are we not to obey James 2:5-17 and help the poor and needy with education, medicine, buildings, and clothes?" In reply it might be said that:

- a. Free medical, educational and economic aid causes the Christians to consider themselves the beneficiaries of the mission. The ineradicable impression is that the mission is the "Mother-Father," the great provider, and that the mission's very duty is to look after the welfare of its converts. Experience furthermore reveals that whenever the mission fails to help thus, they feel they are being ill-treated.
- b. Sometimes there is a desire to lift the economic and social standard because the people and their way of life are considered inferior. Our goal is to establish the Church of God, not to transplant Western culture.
- c. It is a true scriptural position that the social and economic advantages should come through the young church rather than through the missionary.
- d. The church should be so built that when the scaffolding is removed, the building will not collapse. We should, therefore, sacrifice everything that does not definitely contribute to the permanent establishment of the church.
- e. By distributing medicine, clothing, and education, the missionary may draw upon himself the accusation which is widespread in India and which was most prominent in the Niyogi Report⁷ that these are used purely and simply as inducements to conversion. Although they are actually given in the name of the church, the people in general do not grasp the true motive of compassion.
- f. "The church should fall back on its own resources and develop its own ways of working. It should be capable of expressing concern for the needy by reason of the Spirit

⁷Report of the Christian Missionary Activities Enquiry Committee, Nadhya Pradesh, 1956, Government Printing, Nadhya Pradesh, Nagpur.

in its midst. Its fruits should spring from its own roots, and all efforts to impose from the outside what does not spring from its own life are foredoomed to relative failure. We should not try to hang our fruit on their trees; therefore, any message or service or aid which the missionaries have to render needs really to be done by the churches and that at the earliest possible moment. The effort should be made to establish the church as the one and only basis from which the work of God can go forward to its destined end.”
(Selected: source unknown)

C. Terms of Service

The short term of service on some fields militates against attaining or maintaining St. Paul's goal for the church. If today's missionary program exactly duplicated St. Paul's and was to a civilized, educated, gentile people well acquainted with Judaistic thought, ethics, and Old Testament preaching, then the short stay in a place would suffice. The work, however, in many places is carried on among peoples untutored in civilization and who are just learning of the truth of God. Because the situation in this age is different from Paul's, it is necessary to stay a longer period.

Here is our problem: A missionary and wife with financial backing are assigned by the field conference to a certain district. They become known for good works. They distribute free medicine each day. They rescue and harbor girls who don't want to marry the husbands selected for them. This eventually calls for a primary school, supported in part or wholly by foreign funds.

Men in debt are also helped. Those in trouble with the authorities secure special consideration by the Missionary's intervention. The missionary, being handy with saw and trowel and artful in appeal to the home constituency, gets around all policy statements and gets a church building started. At his furlough time another couple is assigned to the district. By contrast the nationals consider them not at all satisfactory. They have no knack for medical work and the dispensary is closed. Feeling that they should not arbitrate in marriage matters, the new couple discontinues the work of rescuing runaway girls. The man has no experience in construction; furthermore, he has a firm mind to follow the mission's policy regarding the use of foreign funds for the erection or repairing of church buildings. He believes that every church must be self-supporting from the beginning. He, therefore, does not continue in the program of his predecessor. At first this is a genuine shock to the local Christian community. The man, however, is mighty in prayer, able in declaring the whole counsel of God in a most understandable and winsome way. He itinerates slowly and takes ample time in each church center, giving spiritual bread instead of stones to the people. His authority does not come because of his white skin or because of his superior education or because of some constitutional provision. He sways and controls and leads by spiritual qualifications, by the Word of God taught in the energy of the Holy Spirit. Soon the life of the Christian community begins to take on a new hue. Quarrels are stopped, sin is dealt with, repentance and restitution are practiced. Christians pray and witness. Believers are added to the Church. Then furlough brings the missionary's ministry to an abrupt end.

The previous missionary couple then returns to this district and reinstates the former program, or else another couple is sent with differing personalities and abilities. This pair is quite unable to do what the first and second couple has accomplished. The district suffers and the purpose of establishing a church is hindered by this method of short terms.

The Lutheran Church in Australia New Guinea has had phenomenal success with many thousands of converts. In an article appearing in the July, 1956, International Review of Missions, one reason assigned for this success is as follows:

“The early history of the Lutheran mission in New Guinea is in no way different from that of other missions. In this tropical country, among men of a Stone Age civilization and cannibals, much courage, endurance, self-sacrifice and joy in suffering and dying was necessary. The beginning was difficult. It lasted from 1886 till 1899, when the first two converts were ready for baptism and then until 1906, which brought the first great movement towards Christianity. Although

conditions changed later, we should consider some of the special characteristics of the early missionaries: they were sent out for life and could only go home for retirement if they were unfit for work. Not life, but service, was what mattered. In this way they could devote themselves completely to the work, and this gave great continuity.⁸

D. Schools.

In most mission fields the work is carried on in close proximity to the Roman Catholics. They somehow manage to secure government assistance and forthwith establish a school program superior to anything Protestants can produce. The government in some instances seems to help the Catholics by establishing no government school system or else having an inadequate one. In such a situation, those desiring a good education are forced to attend Catholic schools. This is an intolerable situation. We sincerely believe we would lose our children and young people if we did not educate them ourselves. In addition, we argue ourselves into believing that the day of village evangelism is over and that today we need to give ourselves to school evangelism.

⁸Additional reasons for success were described as follows in "The Growth of the Lutheran Church in New Guinea," by George F. Vicedom, D.D., International Review of Missions, July 1956:

"The mission was very poor and the missionaries had much difficulty in gaining a livelihood. In them, too, the natives could see men with many needs. For their very survival they had to seek the confidence and help of the natives. Thus the Gospel came to have a real meaning for the pagans, because it was practiced by the missionaries under the same difficulties as the pagans had to contend with.

"Dr. Hogbin vouches for the fact that the missionaries had no racial prejudices. They did not restrict themselves to showing their affection by inviting the natives to their homes, but lived with them, visited them in their villages, sat at their fires, went hunting with them, ate with them from the same dish. Like the Lord Jesus Himself, they entered into the world of these people and regarded it as their own. In this way they learned to speak difficult languages, studied religion and customs, got to know the people and could thus proclaim the Gospel by their very presence.

"Language difficulties, and in particular the great number of languages, prevented the missionaries from following the evangelistic method which so many adopt in the belief that they must proclaim the Word of God as quickly as possible to all men, in order that the Word may work of itself. The missionaries were compelled to settle down and to concentrate on one language-group. In this way congregations grew up as life-centers, from which the surrounding country could be won. In these places, the Gospel message was shown by example and was not an echo in an empty room.

"The missionaries, although strict Lutherans, discarded their own form of Christianity and church with these primitive people. They may have doubted whether such people were capable of becoming Christians as we understand the word. By so doing they achieved a New Testament freedom of operation. The way was clear to accept such people as full Christians in their own way."

After Dr. Clyde Taylor's visit to Africa, he had the following to report on education in that continent:

"Giving young people the education they want won't of itself hold them for the Gospel. In every land where this has been tried, experience tells us that it isn't education but deep spiritual life that holds young people for the Gospel. Moreover, once missionaries get involved in education, they seem to become immune to an honest perspective. Education holds the missionary home, enables him to have a regular life with a schedule. This is far easier than itinerant evangelism and teaching in the bush and villages. Unless he is that exceptional educator who has a burden for the spiritual life of the students to the extent that he works at discipling every one of them with personal contact, the spiritual problems dwindle to problems of discipline."

"Missions don't seem to be able to control education when they get started, especially if it is subsidized. It brings in funds so they can support more missionaries so more missionaries can be absorbed into the system. In one major area we found that out of 300 missionaries, two were giving full time to evangelism. The rest were engaged in institutions of one kind or another, mostly primary education or teacher training."

"If missions must operate a school system they must train teachers, but we consistently ran across this subtle danger. When young people in our schools reach secondary standing, they are sorted out, the best for full teacher training, second best for beginning primary schools. Of what's left, choose the best for native workers and send them to the Bible Institute. We saw that system in operation. In Congo there are 802 national pastors, 6,000 evangelists, but 14,000 schoolteachers, and 1,600 foreign missionaries. Surely such a consuming educational effort is harmful to the Church."

In addition to what Dr. Taylor has said, Dr. Daniel J. Fleming, Professor Emeritus of Missions, Union Theological Seminary, New York, has the following to say about the limitations of an intellectual approach in missions:

"Westerners are apt to put too much trust in reason as a means of producing cultural change in another land. But it is possible ludicrously to overestimate what reason can accomplish. One is tempted to combat some situation, such as racial prejudice, with direct and logical argument based on facts. However, psychologists tell us that such intellectual arguments have minor effects."

"The limitations of the approach through reason lie in assuming that facts and logic are the determining elements in the situation. The dynamic factors may be the traditional and emotional patterns which are more deeply imbedded in an individual than logic. In fact, in any folk society recurrent problems are met in conventionalized, spontaneous, and uncritical ways. Behavior tends to be constant from generation to generation. The most serious opposition, therefore, to Christianity may not be from protest to its formulated thought but from its challenge to its customary ways of thinking and acting."

"Tradition is not the only nonrational force at work. Model ways of thinking and acting may also be emotionally instilled and, hence, not readily subject to logical argument. We are told that primitive religion is danced out rather than thought out. In particular, it is stated that the religion of the Bantu in Africa is still a matter of emotion, not of the intellect. 'He is more concerned with doing what makes him feel confident and assured than with thinking about the reasons for what he does, and intellectual absurdities do not trouble him a bit. He is very sensitive to the behavior patterns which make him feel all wrong though he could not explain why they do so; but he is not sensitive at all to the incongruity of irreconcilable ideas.'

"But it is not only in Africa that emotion plays a large part in molding ways of thinking and acting. A committee of the American Council of Education states that for us, also, emotions are the most potent and frequent factors in change of attitudes. The report continues: 'The usual lag of social reforms, after obvious evidence of the need of reform is available, shows that for the mass of people attitudes are not widely readjusted on a rational basis.'"

Our own experiences confirm the truth of these statements. Since the intellectual approach

is so limited, it is a mistake to place undue emphasis upon it. Schools have their place but a clear understanding of that place is essential. Here is The Christian and Missionary Alliance policy for control of secular schools. It makes the best of actual situations with which missions are confronted and still maintains the indigenous policy:

Policy Statement on Secular Schools

1. As a general rule, it is not the responsibility of the mission but of the government or the people themselves to conduct and support schools.
2. There is justification for the mission's engaging in secular education only when the government does not operate secular schools but commits this responsibility solely to the Protestant and Roman Catholic missions whom they will subsidize.
3. Secular schoolwork should be done only because of necessity and not by choice.
4. Mission-conducted schools are to be conducted according to the following policy:
 - a. To provide for primary education.
 - b. To erect buildings according to government standards.
 - c. To be self-supporting from the beginning, at no cost to the mission for all needs not met by the government.
 - d. To be taught by nationals.
 - e. To be administered by nationals when feasible.
 - f. To be operated on a temporary basis for eventual turnover to the national church.
5. When the time comes that the government carries on its own educational program or when the people are able, the mission should disengage itself from this type of work. Then the assets and obligations should be turned over to the national church, if they are willing. In any event, the mission must eventually terminate its participation in the schoolwork. For when the necessity no longer exists, we must withdraw to concentrate our limited resources and personnel on ministering the Word in the most concentrated and direct means at our disposal.
6. In view of the policy regarding secular schools, it is important that the fields exert restraint and moderation so that the school program does not go beyond the requirements and over-commit the field and the Foreign Department.
7. It is the mission's primary calling to win people to Christ and that by a direct approach through the Spirit-filled ministry of the Word of God. We must never permit ourselves to be drawn away from this vital, primary objective and lessen our missionary effectiveness by overemphasis upon less direct approaches to the perishing people whom it is our responsibility to evangelize.

E. Missionary Competition.

Another serious obstacle to the indigenous church policy is the presence on a given field of Protestant missions who are opposed to the indigenous principle and the comity agreement, and invade areas where indigenous work is being attempted. They offer to build churches, to pay the pastors' salaries, to educate on the high school and college levels all who will come. In almost every instance when missionaries feel the pinch of this competition they want to modify the indigenous position.

F. Medical Missions.

I list medical missions as an impediment to the indigenous church program although it has not become so with us. Before, however, it does become a problem, we should anticipate it and with our limited experience and information gathered elsewhere make some observations.

Medical missions are an impediment to the indigenous church program unless a distinction is made between a medical missionary practice and a general practice of medicine overseas. If a missionary doctor or a nurse is endeavoring to raise the health standards of an area, trying to meet its

medical and surgical needs, seeking in general to help the people, spending his or her total time in practicing medicine, but leaving the spiritual ministry to others to perform, then that doctor or nurse cannot properly be called a medical missionary. What he is doing is nothing more than every reputable doctor or nurse does, whether Christian or not. He is in effect practicing medicine and incidentally having some association with Christians.

If on the other hand the doctor or nurse employs medicine as a tool - a vehicle to carry the message of salvation to a community and is himself actively endeavoring to win people to Christ and to establish a church - then he may be truly called a medical missionary.

An eminent authority on medical missions and the indigenous method, Dr. Robert G. Cochrane, M.D., writing to missionary doctors about the "Changing Functions of Medical Missions," states:

"Our ultimate objectives, then, are, first, to disciple the nations so that they may evangelize the peoples, and second, not to meet need, but to demonstrate how need can be met. Our objective is not necessarily to train personnel for the mission hospitals, or to be a convenient agency to give medical relief to the Christian community, or to be just another hospital in a land that is so starved of hospital facilities that new hospitals could be put within a hundred miles of each other and still more would be required. Our primary task is to win men and women for Christ, to point the road to full development in the Christian life, so that twice-born Christians, filled with the Holy Spirit, experiencing the liberty whereby Christ has made us free, can go forth and disciple the nations."

Dr. Cochrane, discussing medicine, education, and missions in the Cameroons, said:

"The people are too ready, governments only too anxious to encourage us to take our education, our example of service, without our Christ. We are like the disciples, watching in the Hall of Judgment, and we see Pilate, having been challenged by our King, turn and say, 'I will release unto you your King.' Let us be careful that by our actions and our planning, by our misunderstanding of our King's purpose, we do not encourage the devils in the crowd to shout, 'We have no king but the Caesar of higher education and the best medical standards.'"

Mission societies that do much medical work find the following dangers in it:

Medical staffs bypass their main objectives, becoming so engrossed in medicine that the spiritual part is neglected.

Hospitals have insatiable appetites for more and better equipment and larger staffs.

Medical work tends to overshadow the church in the size and importance attached to it, as well as the finances needed in mission considerations.

It becomes much more conspicuous than the church in the eyes of the nations.

One large mission with nine medical doctors and thirty-four nurses in four fields, after an evaluation of its long-standing medical work, came to these conclusions:

1. Since the Missionary doctor is both missionary and doctor, formal Bible training must be a part of his training.

Large centralized hospitals are not conducive or helpful or needed in order to develop a strong national church. A hospital with more than twenty-five beds is not in accord with sound policy.

Although doctors and nurses are sent primarily as missionaries and secondly as doctors and nurses, they actually often spend their full time doing that which was intended merely to be a "means to an end."

Medical personnel do not always catch the vision of a church and evangelistically related work. They see the need of enlarging institutional work.

In order to forestall these difficulties the Board of Managers has adopted the following as the official C.& M.A. policy on medical work"

Policy Statement on Medical Work

The historical position of our Society regarding medical work is established as follows:

“We commend the many missionary agencies which are doing effective medical and hospital work - a ministry which has been honored of God. However, The Christian and Missionary Alliance, having been definitely called and committed to a program of evangelization and the building of the Church, does not engage generally in specialized medical and hospital work. We propose to continue the observance of this policy and to prosecute diligently our program of evangelization and the building of the Church.

“However, in the carrying out of our work of evangelism, it has been found necessary to supplement the ministry of the Word by rendering physical aid to suffering people who had no one to cleanse their sores and treat their sicknesses. For this reason nurses have been sent to several fields, and clinics established. In fact, in some cases missionaries without medical training have found it necessary to give medical aid, including simple surgery.

“In some fields or sections of fields the lack of medical facilities for the Christian community or for special groups such as those with leprosy, makes it imperative that direct evangelism be supplemented by attention to bodily welfare. Therefore, while giving pre-eminence to our policy of evangelism and the building up of the Church, we also reserve the right to employ nurses and clinics in well-rounded missionary ministry, and in a few certain cases to appoint medical doctors on a true missionary basis as members of our missionary staff.” (BH 9/6-7/51, p. 217)

That we shall keep faith with the calling given our Society to minister the Word in as direct and personal a way as possible in the power of the Holy Spirit, we define our objectives in medical work as follows:

1. a. That the hospital and clinic work be an auxiliary and supplementary Ministry to that of personal witnessing and Bible teaching on the part of those engaged therein.
- b. That where special clinic facilities are required, these be moderate in construction and furnishings.
- c. That clinics be limited to caring for outpatients and not be permitted to develop into small hospitals for inpatients.

That nationals be encouraged to receive government care wherever available because our purpose is to meet needs of a type for which there is no other provision.

That any expansion of medical work beyond the above receive prior clearance from the Foreign Department.

G. Joint Committees.

The joint committee can become a front through which the mission rules. In some instances, joint committees have been made a final court of appeal, with more importance and authority than the national church general council. To correct this the chairmanship should alternate between the national church chairman and the field chairman, or, as is done in one country, the national church chairman is always the chairman of the joint committee. The best procedure for maintaining the indigenous aspect of the church is to make the joint committee a forum for sharing views. In any matter that involves the mission alone or the church alone the recording of minutes may well be dispensed with. Since the mission conference is the sovereign body of the mission and the church general conference or general council is the supreme body of the church, a joint committee cannot legitimately originate action for the mission nor yet for the national church; and especially it should never sit as a tribunal deciding the legality of the national church's acts. It is in this area that joint committees seriously err and retard indigenous effort.

Why Self-Support is Essential

1. Self-support is of the very nature of the Church. To be a Christian means that a man must give. "Freely ye have received; freely give," is the command. He has freely obtained salvation. Now out of an inner compulsion and motivation and allegiance, he gives himself, his time, his talents, and his possessions to God. Further, Jesus says, "If any man would come after me, let him deny himself and take up his cross and follow me." And the Church for its very on-going depends upon this concept of denying self and giving sacrificially.
2. Self-support is required by the Scriptures. Not to give is a denial of the Lordship of Christ in a man's life. It is outright disobedience to such scriptural injunctions as Matthew 23:23 and First Corinthians 16:1,2. It robs a man of a scripturally ordained proof of the sincerity of his love to Jesus (2 Cor. 8:8). It keeps him from receiving any honorable mention or reward by Christ who in commenting upon the widow's two mites established that praise and reward from Him is based, not upon the amount that we give but upon what we keep for ourselves (Luke 21:1-4).
3. Experience shows that unless a person gives when he is poor, he will not give more generously when he is better off. Proper giving to the church does not automatically come with a better standard of living or educational advantage. The Methodist Mission in India, which celebrated its hundredth anniversary in 1957, has a membership of half a million people. They report, however, that in one rural conference in 1954, the average giving to the church per family was 1/300th of their total annual income and that their city Christians, although economically much better off, gave proportionately but little more to the church than did those in the village.
4. The witness of the church requires self-support. The effectiveness of the national witness is tremendously decreased when it is supported from abroad. Questions like these are asked the foreign-supported worker: "How much does the mission pay you for preaching?" "Why is Christianity the only religion that has to be supported from abroad?" "Isn't there something wrong with a religion whose adherents don't care enough about it to support it?" "If Christianity is as wonderful as its people claim, cannot it provide for the support of its own ministers?"
5. The searching questions being raised by newly independent governments require of the churches that they be self-supporting. Prime Minister Nehru in a letter to the Lutheran Primate of Sweden, explaining the Indian Government's restrictions on foreign missionaries entering India, stated: "As far as possible the Indian Church should be independent. We have in India the Syrian Church which has been here for 1800 years and more. We have had various churches of the Protestant persuasion for the last 100 to 150 years. These periods are long enough to build up an indigenous church which need not rely too much upon external assistance for its existence."
6. Furthermore, the non-Christian national is saying in newspaper propaganda against the missionaries something like this: "We gladly welcome generous donations to support mission schools and hospitals, etc., but we strongly resent foreign money to support your religion; that is, the Church. Let your Christianity prove itself. If it is truly national and the Christians are what they claim to be, they will stand on their own feet. If not, they will fall. Let us really see what will happen if the foreign props are taken out from under your religion. Let us see if it will prove itself worthy to be considered a real part of our country."
7. The psychological difficulties require that the church be self-supporting. Experience shows that when people know an evangelist is mission-paid, they tend to discount both him and his message. This can hardly help but have its effect upon the worker himself, making him aware of the barrier between him and the people he is seeking to reach.
8. The proper relationship between the ministry and the people of the church requires self-support. The subsidy system tends to create the wrong kind of relationship. At the very center of the scriptural idea of the church is a unique relationship between the pastor and those to whom he ministers. It is called the shepherd-to-sheep relationship. Intrinsic in this relationship are two principles: (1) The shepherd cares for his sheep, even to the extent of laying down his life for them, and (2) the sheep will provide for the shepherd. If the shepherd fails to live up to his

obligations, he proves himself to be a hireling, and not a true shepherd. If the sheep fail to live up to their obligations, then they prove themselves to be not true sheep of his fold.

Now let us ask ourselves what kind of a relationship is actually produced when the shepherd is not dependent upon his sheep for support, and the sheep do not provide for their shepherd. Is it not true that all too often, instead of an attitude of love, care, and self-sacrifice on the part of the ministry, there will develop the feeling, "I get my salary paid whether I serve you or not and whether you like me or not." And on the side of the congregation, "What's the use of our worrying about it? The pastor gets paid whether we provide for him or not and whether we like him or not." This is certainly not a healthy state of affairs.

Then, too, from a human point of view, it offers some serious temptations. It affords to pastors a degree of power and security independent of the demands and requirements of the laity, and it relieves the laymen of the need and responsibility of paying for the pastoral support. Is not this one of the principal reasons for our slow progress in developing local support? Much has been said about the economic weakness of the Christian community, but is it not true that the greatest obstacle to local support is not economic inability but a lack of conviction regarding its necessity on the part of the ministers themselves? To upset the comfortable status quo is never easy, especially when one is a beneficiary of the system. Spiritual apathy and wrong relationships are inevitably bred by the present system of subsidy.

9. Self-support will have a tendency to keep the missionary from transplanting to foreign soil a church order and an American-style church building, which the people neither need nor can support.
10. To accomplish the great purpose for which Christ founded the Church, self-support is required. The aim of our Society in sending out missionaries and funds has ever been to create a church that will support and govern itself and play its rightful part in the evangelization of its own country and eventually become a partner in the world-wide missionary enterprise of the Church. This without question is the aim of our Society. Unfortunately, foreign financial aid, instead of accomplishing this end, does exactly the opposite. With a guaranteed mission income for the pastors, there is little incentive for them to work for self-support and no incentive for the people to give. Such a Church, furthermore, has little concern for people outside of its immediate environment. They insist on receiving but do not give. Thus the Church becomes a cripple and then is given a permanent crutch. It doesn't have to stand on its own feet and walk with its own strength. The further tragedy is that often both missionary and national are honestly convinced that the Church cannot walk without the crutch and the grand purpose for which the Church was established is thwarted.

End of Subsidy and Beginning of Self-Support

In the areas where subsidy is given, how and when should it cease and self-support begin? There are no exact answers here. Each field will need to decide to do it in its own way and in its own time, but the experiences of others can be studied and relied upon to advantage.

The Foreign Department's observations are:

The 10 per cent cut in subsidy per year has not succeeded in any of the C.&M.A. mission fields. Dr. Jaffray's "ladder system," whereby for every ten members subsidy is cut 10 percent, has attained success only in Vietnam.

The five-year plan has succeeded in Thailand. A good account of this is given beginning on page 81 of the Report of the Asia Conference, Bangkok. The Berar field of India has succeeded with a different type of five-year plan whereby 10 per cent of the subsidy was cut

each year.

Abrupt termination of financial help has been attempted in Cambodia. It has succeeded but for a period greatly upset the work.

The Philippines program is a middle-of-the-road program depending almost entirely upon the churches themselves.

The Central Treasury system, whereby all churches pool their offerings, has been relatively successful but is not recommended because of the abuses inherent in this system.

The things that primarily militate against success in any self-support program are:

Lack of clear thinking.

Indecision and disunity among the missionaries on the subject.

A harsh, legalistic attitude by the missionaries.

The inability of missionaries to achieve spiritual leadership.

Lack of confidence in the missionaries.

The complex Western-style constitutions imposed upon the people.

Dependence upon natural "weapons" instead of the Word of God and the power of the Holy Spirit.

Permitting exceptions to the policy.

Why Self-Government is Essential

The self-government of the church is based upon the scriptural doctrine that the Church is the Body of Christ, and Christ, is the Head. The National Church, therefore, is not a colonial possession of the mission, and the mission should never endeavor to interfere in and manipulate its affairs. It is, however, right and proper, to expect that the nationals will want a family relationship with us; not a mother-in-law relationship but that of partners in the work of the Lord. Ideally the day must come when the mission ceases its work. Christ must have His rightful place. The Christians must be caused to look to Him, the Bible, His example, and the Holy Spirit for direction, and not to the mission or to the missionaries. The doctrine of the Headship of Christ is basic to self-government.

"The Church is pervaded by His presence, animated by His Spirit, filled with His life, energies, and grace, governed by His authority, and used as His instrument for bringing men into His all-embracing act of salvation. He is the sole Head of the Church which receives from Him what He Himself possesses and in endowed by Him with all that she requires for the realization of her vocation."

The voice of the Lord is supreme in the decisions of the church. For the believer, not the church's or the mission's decisions, but the Lord's Word is final. He is the sole King and only Lawgiver in Zion. Even democracy's right to legislate is ruled out in all questions of faith, practice, and worship if the Lord through His Word has spoken on these matters.

The Bible, therefore, becomes the ultimate constitution and only law book for the Church.

"The Church recognizes the Headship of Christ in seeking to do only those things which He has commissioned her to do. As she receives Christ's righteousness by His saving presence, so also the Holy Spirit makes her His instrument to preach His Word, mortify the flesh, and manifest His love to man. The Church is not in the world to find problems to solve or issues on which to pass resolutions. She has her Gospel given her by God: The proclamation of Christ as Prophet, as Priest, and as King. The testimony to the grace of His coming and humiliation and the glory of His coming in power. She is commissioned to offer the Gospel of free salvation through His atonement, to expound the Word to His Body, to be the pillar and ground of the truth, to carry the evangel to all nations. It is not her business to carry out every good thing that needs doing in the governmental, international, economic, social, or political structure of the world." (Adapted from The

Headship of Christ, by William C. Robinson.)

The following considerations require that a church be self-governing:

The present rapid trends toward nationalism. Bernard Shaw once said that nationalism is like cancer which, when a man has it, he can think of nothing else. Nationalism demands two things; namely, independence and equality. These are perfectly right and proper demands on the part of nationals and should not be denied them. Furthermore, if the post office can get along without foreign supervision, why cannot the church; and if the customs department can be handled by nationals, why cannot the church?

The growing educational standards, which create a healthy degree of self-confidence.

The change of missionary personnel. In most fields the present missionary staff didn't bring the national Christians to a state of life in Christ. There is no reason of custom for them to venerate and follow the newer worker arriving from abroad, many of them younger in years and in faith than the nationals themselves.

The only way to develop self-reliance is to let the church govern itself. For true self-government the church should be allowed to frame its own policies. This is where we most frequently fail. We hold to the indigenous policy in principle but are apt to do back-seat driving. We relinquish the wheel but insist upon directing the way. We give our well-thought-out and cut-and-dried formulas and expect the church to adopt them without any modification. The better method would be to let them develop from the known to the unknown by the trial-and-error method than to force them into our actions. Let them develop along lines of their own instead of insisting that they develop along Western lines in architecture, order of service, method of work, and form of government.

In these matters, special care should be taken not to denationalize the believers. Our work is to make a Christian out of a non-Christian; it is not to make him like an American. Christianity has come from God. It is, therefore, universal in its appeal and scope. It is native to every land and, therefore, should of itself make a man a better citizen.⁹

⁹The writer gratefully acknowledges help from "A Study of Indigenous Policies and Procedures" prepared by the C.B.F.M.S. in 1952. I have also made adaptations from paragraphs 3, 4, 6, 7, 8, and 10 on pages 20-23 of a privately circulated document entitled "A New Financial Policy for the New Century" as prepared by the American Methodist Mission, North India. This was later edited and included as a chapter in Blaise Levai's Revolution in Missions. Many other books on the subject have been read and ideas gleaned from them incorporated herein.

REGULATIONS

FOREIGN DEPARTMENT

Principles and rules of the Foreign Department

The Christian and Missionary Alliance has as one of its principal objects: To preach this gospel of the kingdom in all the world for a witness to all nations, and particularly where Christ is not named, thus hastening unto the coming of the Lord.

Missionary Candidates

The selection of candidates for missionary service is a sacred responsibility. Therefore, rigid requirements are necessary and our Board of Managers prayerfully strive to exercise true spiritual discernment, in order that the utmost in vital missionary effort may be accomplished in the least possible time and at the lowest possible cost.

The workers whom The Christian and Missionary Alliance send forth include persons of both sexes and of various evangelical denominational affiliations.

Qualifications

The essential qualifications of applicants for appointment as missionaries include the following:
Vital Christian Experience.

Applicants must have been genuinely converted, and possess a vital religious experience. They should give clear evidence by their lives of being wholly consecrated to God and of having definitely received the infilling of the Holy Spirit and His endowment of power for service.

Soundness of Faith

Applicants must be in fullest accord with evangelical truth, and are expected to subscribe to the following declaration:

“I believe in God the Father, Son and Holy Spirit; in the verbal inspiration of the Holy Scriptures as originally given, and their divine authority; in the deity and vicarious atonement of Jesus Christ; in the eternal salvation of all who believe in Him, and the everlasting punishment of all who reject Him. I accept the truths of the Lord Jesus Christ as Savior, Sanctifier, Healer, and Coming King as taught by The Christian and Missionary Alliance.”

If conscious that their views materially differ in any important point from those usually held by evangelical Christians, they are expected to state such differences. Should their views on any of the above mentioned points become changed at any time after their acceptance as missionaries, they must inform the Foreign Department; if at home, by direct communication; or, if on the field, through the Executive Committee; and be prepared, if requested, to resign their official connection with the Society.

Bible Knowledge

Applicants should have a comprehensive knowledge of the Word of God. In addition to being sound in doctrine, they must have such a firm grasp of divine truths as to be able to impart these to others; for the missionary is essentially a teacher.

It is important also that all candidates become thoroughly familiar with the special lines of truth for which the Alliance preeminently stands, and that the Foreign Department should have

opportunity of becoming acquainted with the candidates. To this end and in order to promote unity of faith as well as the unity of the work on the foreign field, it is desired that applicants for foreign missionary service in The Christian and Missionary Alliance be graduates of one of the officially recognized Bible Schools of the Society.

Experience in Christian Work

Essential as are vital piety and a knowledge of the Word these can never supply the lack of practical experience in Christian work. Every foreign missionary should have been a successful personal worker at home. He should be a master workman in the divine art of soul winning. While experience in individual work for Christ is necessary, it is also expected that applicants shall have been connected with some form of organized effort for the salvation of souls.

Among the best fields of training for successful missionary labor are pastoral work, rescue mission work, city missions, tent work, or other forms of evangelistic effort.

Heroic Missionary Spirit

Candidates must count the cost of offering themselves for missionary service. They must be prepared for a life of privation, of toil, of loneliness, of danger, sometimes far away from the comforts and advantages of civilized society and protection. They will at times have to endure being looked down upon by their own countrymen and being treated with contempt and injustice by native officials and people. They will be required to trust God to meet their needs for spirit, soul, and body. But if faithful and trustful, they will find in Christ and His word a fullness, a sweetness, a preciousness, a joy and strength, that will far outweigh all that they may have sacrificed for Him.

Adaptability

The candidate should be able to adapt himself to new companions, environment, and modes of living. He will need to realize that methods and habits of life differing from his own are perhaps equal to his own in every respect, and that other people have as strong and as good opinions as his. He will have to be willing to conform to local customs when they do not cause him to sacrifice any essential Christian standard.

The great missionary Apostle exhorted Christian women to modesty and simplicity of apparel and ornamentation, and Alliance leaders at home and on the field have sought for many years to maintain these qualities.

Recently national Christians and leaders on certain Alliance foreign fields have registered their conviction that the trend of American fashions in clothing, cosmetics and jewelry, as they have observed them, is not in keeping with what they regard as scriptural and spiritual standards.

Therefore, all applicants for foreign service under The Christian and Missionary Alliance shall be informed of the above facts; and before they are classed as "eligible for appointment," shall be expected to manifest due consideration in this matter, and a willingness to sacrifice, if necessary, some present-day American styles for the spiritual good of those to whom they go as missionaries. (Board of Managers, 1949.)

7. Physical Health and Vigor

Only persons with good health and strong constitutions can endure the unavoidable hardships of missionary life and withstand the trying climate of most foreign fields. Any form of disease latent in the system is very liable to be developed by the trying climatic conditions and the necessary exposures of missionary life.

Applicants will be expected to furnish satisfactory medical certificates of good health.

The question of resorting to medical aid and remedies in sickness is left to the discretion of each missionary.

Form of Agreement

Accepted candidates are required, before leaving for the field, to sign an agreement stating that they cordially approve of the principles and practices of the Society and heartily desire to carry out the same, with such further stipulations as may be deemed necessary in each particular case.

The usual form of agreement to be subscribed to is as follows:

“We, the undersigned accepted missionaries of The Christian and Missionary Alliance, under appointment of the Board of Managers, through the solemn call of God and the acceptance of our brethren, and about to proceed to our respective fields, do hereby express -

Our cordial and entire agreement with all the principles of The Christian and Missionary Alliance as expressed in its published *Manual and Principles and Rules of The Foreign Department*;

Our perfect harmony of spirit with the work and workers;

Our joyfulness at being permitted to endure hardships and self-denial, and to engage in loving service for our dear Lord and a lost world;

Our willingness to submit ourselves to the oversight and direction of the authorities of the Society at home and on the field;

Our readiness to live lives of dependence on the Lord, to receive with thankfulness and contentment what He is pleased to send us for our outfits, transportation and support;

Our assurance that God has opened up these doors of opportunity and service for Him abroad;

Our expectation that we will spend our lives in this type of service unless matters beyond our control are permitted by the Lord to close the doors to us.

Our purpose to trust Him for all our needs, whether they shall be supplied by the Board or otherwise.

“We count it so great an honor and privilege to be permitted to preach the Gospel among the heathen, that all considerations of personal convenience and comfort are insignificant in comparison.

“We leave for our fields in a spirit of true-hearted loyalty to the Master and to The Christian and Missionary Alliance in every particular. We are satisfied with all that has been done for our personal comfort and are content to trust God for all the future. We will endeavor, God helping us, to work in unity with the Board of Managers and all the missionaries, seeking to avoid and discountenance all criticism and evil speaking and to mention our grievances only to the Chairman or the Committee on the field, or to the Foreign Department. If we can no longer work in such accord we shall feel it our honorable course to ask to be released from the work, and to serve the Master in some other connection.

“We go to our fields with the supreme purpose of glorifying Christ through winning souls, and through building the Church according to the New Testament pattern unto the day of Christ’s return.

“We shall unite in praying constantly for the work and the workers, and for the speedy evangelization of the world.”

8. Betrothal and Marriage

The weighty bearings of these questions on missionary work render special caution necessary on the part of all concerned. Married candidates will be accepted and sent out only after careful consideration of the suitability of both husband and wife.

No candidate will be sent out who has more than two children.

Candidates if engaged to be married are expected to state the fact, and they will be accepted only when both parties have been approved.

Persons who have been appointed for foreign service shall consult the Foreign Department before betrothal or marriage.

Missionaries on the field may marry only with the approval of the field Executive Committee.

Accepted candidates and missionaries not engaged are earnestly recommended to be most thoughtful and careful before committing themselves to an engagement. Inasmuch as the Board sends to the field only such persons as in its judgment possess the requisite qualifications, it may feel compelled, in the event of an unsuitable engagement or marriage, to advise withdrawal from the Society, and in case of non-compliance to exercise its power of dismissal.

Each person applying for foreign service under The Christian and Missionary Alliance shall submit proof of having taken and passed a course of systematic instruction in the Four-Fold Gospel and also a course in Phonetics or some modern language indicating his linguistic ability.

The following action has been taken in the Board of Managers for the guidance of our missionaries and missionary candidates:

“The great missionary Apostle exhorted Christian women to modesty and simplicity of apparel and ornamentation, and Alliance leaders at home and on the field have sought for many years to maintain these qualities.

“Recently national Christians and leaders on certain Alliance foreign fields have registered their conviction that the trend of American fashions in clothing, cosmetics, and jewelry, as they have observed them, is not in keeping with what they regard as Scriptural and spiritual standards.

“*Therefore*, all applicants for foreign service under The Christian and Missionary Alliance shall be informed of the above facts; and before they are classed as *Eligible for Appointment* shall be expected to manifest due consideration in this matter, and a willingness to sacrifice, if necessary, some present-day American styles for the spiritual good of those to whom they go as missionaries.”

For further information, address the Personnel Secretary, 260 West 44th Street, New York 36, N.Y.

Document No. 70 - excerpts from Policies and Procedures of the Foreign Department (1970); taken from Policies and Procedures of the Foreign Department 1970 Edition, pp. 10-21.

MISSIONARY CANDIDATES

General Statement. The selection of candidates for missionary service is a sacred responsibility. Therefore, rigid requirements are necessary and the Board of Managers strives to exercise true spiritual discernment in order that the utmost in vital missionary effort may be accomplished in the least possible time and at the lowest possible cost.

Missionaries whom The Christian and Missionary Alliance sends forth include persons of both sexes and of various evangelical denominational affiliations. Citizens of the United States or Canada, of whatever national background, may be appointed as missionaries.

Qualifications. The essential qualifications of applicants for appointment as missionaries include the following:

Spiritual Experience. An applicant must have been genuinely converted and possess a vital religious experience. He should give clear evidence by his life of being wholly consecrated to God and having definitely received the infilling of the Holy Spirit and His endowment of power for service.

Counting the Cost. The candidate must count the cost and be prepared for a life of privation, of toil, of loneliness, of danger, sometimes far away from the comforts and advantages of civilized society and protection. At times the missionary will have to endure being looked down upon by his own countrymen and being treated with contempt and injustice by national officials and people. He will be required to trust God to meet his needs for spirit, soul and body. But if faithful and trustful he will find in Christ and His Word a fullness, a sweetness, a preciousness, a joy and strength that will far outweigh all that may have been sacrificed for Him.

Statement of Faith. The applicant must be in fullest accord with evangelical truth and subscribe to the following Council-approved Statement of Faith:

There is one God, who is infinitely perfect, existing eternally in three persons: Father, Son, and Holy Spirit.

Jesus Christ is true God and true man. He was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross, the Just for the unjust, as a substitutionary sacrifice, and all who believe in Him are justified on the ground of His shed blood. He arose from the dead according to the Scriptures. He is now at the right hand of the Majesty on high as our great High Priest. He will come again to establish His kingdom of righteousness and peace.

The Holy Spirit is a divine person, sent to indwell, guide, teach, empower the believer, and convince the world of sin, of righteousness, and of judgment.

The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of men. They constitute the divine and only rule of Christian faith and practice.

Man was originally created in the image and likeness of God; he fell through disobedience, incurring thereby both physical and spiritual death. All men are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ. The portion of the impenitent and unbelieving is existence forever in conscious torment; and that of the believer, in everlasting joy and bliss.

Salvation has been provided through Jesus Christ for all men; and those who repent and believe in Him are born again of the Holy Spirit, receive the gift of eternal life, and become the children of God.

It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly, being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service. This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion.

Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body. Prayer for the sick and anointing with oil are taught in the Scriptures and are privileges for the Church in this present age.

The Church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the Head of the Body, the Church, which has been commissioned by Him to go into all the world as a witness, preaching the Gospel to all nations.

The local church is a body of believers in Christ who are joined together for the worship of God, for edification through the Word of God, for prayer, fellowship, the proclamation of the Gospel, and observance of the ordinances of baptism and the Lord's Supper.

10. There shall be a bodily resurrection of the just and the unjust; for the former, a resurrection unto life; for the latter, a resurrection unto judgment.

11. The second coming of the Lord Jesus Christ is imminent and will be personal, visible, and premillennial. This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service.

If conscious that his view materially differs in any important point from that usually held by evangelical Christians, the candidate is expected to state such differences. Should his view on any of the above mentioned points become changed at any time after being accepted as a missionary, he must inform the Foreign Department and be prepared, if requested, to resign his official connection with the Society.

Bible Knowledge. The applicant should have a comprehensive knowledge of the Word of God. In addition to being sound in doctrine, he must have a firm grasp of divine truths so as to be able to impart these to others, for the missionary is essentially a teacher.

Education. It is important also that the candidate become thoroughly familiar with the truths for which the Alliance preeminently stands. To this end and in order to promote unity of faith as well as unity of the work on the foreign field, it is desired that the applicant for foreign missionary service in The Christian and Missionary Alliance be graduated from one of the officially recognized Bible colleges of the Society or from the Jaffray School of Missions.

If our own schools do not graduate a sufficient number of candidates, graduates from non-Alliance schools may be appointed if they qualify in other respects.

Candidates are expected to have completed courses in the following subjects: Alliance doctrine, principles of missions, anthropology, teaching methods.

Effective July 1, 1973, candidates eligible for appointment shall have been graduated from the Jaffray School of Missions, an approved program in connection with Canadian Bible College, or another approved similar program.

Those who do not meet the above educational requirements may be considered by the Foreign Department and Board of Managers on an individual basis.

Education for Wives of Jaffray and Canadian Theological College Students. Whenever possible we desire wives of Jaffray and Canadian Theological College students to enroll with their husbands. By special arrangement with the Jaffray and Canadian Theological College administrations and Foreign Department representatives, a college degree, or an R.N., or some other acceptable academic program, plus one year of Biblical and other mission-related studies under the oversight of the administrators of these two programs, will be considered to meet the educational requirements of the Foreign Department for wives of Jaffray and Canadian Theological College students.

Wives of Missionary Candidates Anticipating Wheaton. Each case will be considered on its own merit. A missionary candidate should not be approved for the Wheaton program unless his wife approximately qualifies as a foreign missionary candidate.

Experience in Christian Work. Essential as are vital piety and a knowledge of the Word, these can never supply the lack of practical experience in Christian work. Each candidate should be a master workman in the divine art of soul winning.

Home Service. Except in special circumstances where consideration of age, specialized training or previous experience in other branches of organized Christian work warrant special consideration, it is expected that each candidate, prior to receiving appointment, will have at least two years of practical Christian service in the homeland.

The preappointment work of a candidate should be related to the type of ministry he expects to have on the field. Such work may be done in a missionary internship program following a year of study at Jaffray School of Missions; in a pastoral charge under a District Superintendent of The Christian and Missionary Alliance; or in certain other situations of specialized Christian ministry as approved by the Personnel Secretary.

Home Service for Missionary Candidates of Wheaton. Graduates at Wheaton Seminary under the C&MA's affiliation program who desire foreign missionary service are expected to have two years as fully credentialed workers under a District Superintendent, or to have had enough service during or prior to their seminary work to warrant their being ordained by the district under the usual regulations of the district. Subject to negotiations with the Foreign Department in special cases, a missionary internship program may be considered as an alternative.

Adaptability. The candidate should be able to adapt himself to new companions, environments, and modes of living. He will need to realize that methods and habits of life differing from his own are perhaps equal to his own in every respect, and that other people have as strong and as good opinions as his. He will have to be willing to conform to local customs when they do not cause him to sacrifice any essential Christian standard.

Dress. The great missionary Apostle exhorted Christian women to modesty and simplicity of apparel and ornamentation. National Christians and leaders on certain Alliance foreign fields have registered their conviction that the trends of American fashion in clothing, cosmetics, and jewelry, as they have observed them, are not in keeping with what they regard as scriptural and spiritual standards. Therefore, each applicant for foreign service under The Christian and Missionary Alliance, before he is classified as "Eligible for Appointment," will be expected to manifest due consideration in this matter, and a willingness to sacrifice, if necessary, some present-day American styles for the spiritual good of those to whom he goes as a missionary.

Physical Health and Vigor. Only a person with good health and a strong constitution can endure the unavoidable hardships of missionary life and withstand the trying climate of most mission fields. Any form of disease latent in the system is very liable to be developed by the trying climatic conditions and the necessary exposures of missionary life. Therefore, each applicant will be expected to furnish a satisfactory medical certificate of good health.

Age of Applicant. Normally a new missionary is not appointed to the mission field for regular service after he is 32. Those who are to engage in specialized work, however, may be appointed up to age 35.

Size of Family. Candidates having more than two children will not ordinarily be considered for appointment to foreign service. Couples with three children will be considered if their other qualifications, including maturity, motivation, language-learning aptitude, devotional attachment to Christ, compatibility, and practical experience are above average. A couple with two children (or three under the above extension) will be disqualified if the wife becomes pregnant before sailing. The couple is responsible to notify the Foreign Department if such a development occurs.

Betrothal and Marriage. The weighty bearings of betrothal and marriage on missionary work render special caution necessary on the part of all concerned. Married candidates will be accepted and sent out only after careful consideration of the suitability of both husband and wife.

Candidates, if engaged to be married, are expected to state that fact and they will be accepted only when both parties have been approved. Persons who have been appointed for foreign service are to consult the Foreign Department before betrothal or marriage.

Accepted candidates and missionaries not engaged are earnestly advised to be most thoughtful and careful before committing themselves to an engagement. Inasmuch as the Board of Managers sends to the field only such persons as in its judgment possess the requisite qualifications, it may feel

compelled, in the event of an unsuitable engagement or marriage, to advise withdrawal from foreign missionary service with the Society, and in the case of noncompliance, to exercise its power of dismissal.

Divorce and Remarriage. The Society will not accept as missionary candidates those who have been divorced or divorced and remarried. In all matters missionaries must conform to the General Council regulations on this subject.

Non-Caucasian. Non-Caucasian candidates shall comply in all respects as other applicants. (Also see Index for *Missionary Candidates, General Statement.*)

Procedure for Processing of Candidates. When the prospective candidate has completed the application form and doctrinal questionnaire obtained from the Personnel Secretary, a personal interview will be arranged with the members of the Personnel Bureau to decide his qualifications and classification.

Medical Examinations. Candidates and their children, if any, must take a medical examination as soon as they choose to do so after being regularly classified as Accredited Candidates. These examinations are arranged through the office of the Personnel Secretary.

Psychological Test. Each candidate before appointment must take a psychological test at Society expense.

Classification. Persons accepted as candidates for foreign missionary service are classified as follows:

Accredited. Those who successfully pass the initial interview with the Personnel Bureau but whose home work is incomplete and who as yet do not have approval from the body responsible for supervising their work, or health clearance.

Eligible for Appointment. Those who have completed the required term of practical experience with approval. Also nurses, schoolteachers, and specialists such as bookkeepers and secretaries who have completed their service in their chosen field of endeavor.

Appointment by Board of Managers. At the conclusion of the prescribed home practical service, the Sub-committee of the Foreign Department arranges for a special examination of the candidate eligible for appointment. After this examination has been made and the Subcommittee has received the report of the examining committee that the candidate seems to have qualifications satisfactory for foreign missionary service, the Subcommittee will recommend to the Foreign Department the appointment of said candidate. The Foreign Department will in turn make recommendation to the Board of Managers.

The appointment by the Board of Managers - except for those who study language in Europe, Mexico, Costa Rica, or Brazil - is a complete and full appointment, subject only to the matter of satisfactory physical and spiritual health at time of sailing.

No candidate for foreign service may consider himself appointed until he has been certified for appointment in writing by the proper authorities.

Final Appointment after Language Study. When a person is appointed to a field with the use of French, Spanish, or Portuguese as a requirement, the appointment shall be only for the period of the language study and shall not be made permanent until the Subcommittee is satisfied that an adequate knowledge of the language has been attained. However, service credit toward retirement dates from the beginning of allowance.

Appointment for Special Service. The candidate appointed to special missionary service, such as secretary, bookkeeper, missionary children's teacher, should accept it on the basis of a life work with expectation of continuing permanently in it unless in later years the Holy Spirit should lead the field and missionary to make a change.

Candidates at Jaffray and Canadian Theological College. The Foreign Department will give tentative area appointment to Alliance missionary candidates at the Jaffray School of Missions and the Canadian Theological College. The program of missionary internship following Jaffray School of Missions or Canadian Theological College is counted as the candidate's terminal service prior to actual appointment overseas. See also Index under *Wives of Jaffray and Canadian Theological*

College Students.

Travel Costs. Round trip travel costs in excess of \$50 for accredited missionary candidates, approved by the Foreign Department and entering the Jaffray School of Missions or the Canadian Theological College, will be paid from place of residence. If, however, for any reason such accredited and approved candidates should not go out under the Society, they are required to refund the travel costs expended on them.

Schools of Linguistics. Appointed candidates assigned to the *Toronto Institute of Linguistics* or the *Wycliffe Summer Institute of Linguistics* will receive their complete expenses for the course, including basic travel costs and room and board. It is understood that the candidates will be sent to the field as soon as arrangements can be made at the conclusion of the language study work. All matters, therefore, relating to health, passport, visa and other documents should be attended to immediately after appointment. (See also Index under *Allowance Regulations, Beginning Date.*)

Finances for Special Study in Homeland. Missionaries and fully appointed candidates who are assigned to take special courses in language or linguistics are given financial assistance as follows:

- (1.) Transportation, including food and incidentals, from their home to the school and return.
- (2.) Registration and tuition fees.
- (3.) A specific amount to cover room, board, books, and incidentals.
- (4.) An additional amount for each child.

One-half of the school expenses mentioned under (3) and (4) will be paid at the opening of the school and one-half at mid-term.

Proof of Linguistic Ability. If the Foreign Department requires an approved missionary candidate to prove his ability to learn a language, the cost for such studies will be his own responsibility.

Form of Agreement. Each regularly appointed missionary must sign the following Form of Agreement:

I, the undersigned, an accepted missionary of The Christian and Missionary Alliance, under appointment of the Board of Managers, through the solemn call of God and the acceptance of my brethren, and about to proceed to my field, do hereby express:

My cordial and entire agreement with all the principles of The Christian and Missionary Alliance as expressed in its official Manual;

My perfect harmony of spirit with the work and workers;

My joyfulness at being permitted to endure hardship and self-denial, and to engage in loving service for our dear Lord and a lost world;

My willingness to submit myself to the oversight and direction of the authorities of the Society at home and on the field.

My readiness to live a life of dependence upon the Lord, to receive with thankfulness and contentment what He is pleased to send me for my outfit, transportation and support;

My assurance that God has opened up this door of opportunity and service for Him abroad; My expectation that I will spend my life in this type of service unless matters beyond my control are permitted by the Lord to close the door to me;

My purpose to trust Him for all my needs, whether they shall be supplied by the Board or otherwise.

I count it so great an honor and privilege to be permitted to preach the gospel among the heathen that all consideration of personal convenience and comfort are insignificant in comparison.

I leave for the field in a spirit of truehearted loyalty to the Master and to The Christian and Missionary Alliance. I appreciate all that has been done for my personal comfort and am content to trust God for all the future. I will endeavor, God helping me, to work in unity with the Board of Managers and all the missionaries, seeking to avoid and to discountenance all criticism and evil speaking and to mention my grievances only to the Chairman or the Committee on the field or to the Foreign Department. If I can no longer

work in such accord, I shall feel it my honorable course to ask to be released from the work and to serve the Master in some other connection.

I go to my field with the supreme purpose of glorifying Christ through heralding the gospel in widespread witness, through winning souls, and through building the Church according to the New Testament pattern unto the day of Christ's return.

I shall pray constantly for the work and the workers, and for the speedy evangelization of the world.

Associate Missionaries. An associate missionary is one who conforms to the general qualifications and policies stipulated for regular missionaries, but whose financial support is independent of Alliance sources and channels, nor is he granted the fringe benefits and the privilege of participation in the Fellowship Fund and Burial Association.

Document No. 71 - Excerpts from Missionary Handbook for Overseas Ministries (1981); taken from Missionary Handbook for Overseas Ministries 1981 Edition. Division of Overseas Ministries The Christian And Missionary Alliance, pp. 11-19.

MISSIONARY CANDIDATES.

General Statement. The selection of personnel for missionary service is a joint effort. Local church people, district ministers, the Director of Personnel, and Division of Overseas Ministries' personnel examine all candidates to determine if their call, spiritual gifts, abilities, and experiences qualify them to minister cross-culturally. The Board of Managers strives to exercise true spiritual discernment in the appointment of missionaries.

Candidates, male or female, must meet the requirements as specified in this handbook. They are required to hold membership in an Alliance church and must fully support and be in agreement with the Statement of Faith, the operational goals, and the practices of The C&MA. In certain instances, applicants who are not members of an Alliance church but who conform to all the other requirements may be considered on an exceptional basis.

As a general rule, candidates are to be citizens of the U.S. or Canada; however, the Division of Overseas Ministries is permitted to recommend for appointment for overseas missionary service, a limited number of qualified persons who are non-US/Canadian citizens holding Residence Status who meet the basic or equivalent qualifications required of missionary candidates in The C&MA's of North America. They must hold membership in a North American Alliance church.

Qualifications. The essential qualifications of applicants for appointment as missionaries include the following:

Spiritual Maturity. An applicant must have been genuinely converted and possess a vital religious experience. He should give clear evidence by his life of being wholly consecrated to God and having definitely received the infilling of the Holy Spirit and His endowment of power for service.

Doctrinal Soundness. Applicants must be in fullest accord with evangelical truth and subscribe to the following C&MA Statement of Faith:

There is one God, who is infinitely perfect, existing eternally in three persons: Father, Son, and Holy Spirit.

Jesus Christ is true God and true man. He was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross, the just for the unjust, as a substitutionary sacrifice, and all who believe in Him are justified on the ground of His shed blood. He arose from the dead according to the Scriptures. He is now at the right hand of the Majesty on high as our great High Priest. He will come again to establish His kingdom of righteousness and peace. The Holy Spirit is a divine person, sent to indwell, guide, teach, empower the believer, and convince the world of sin, of righteousness, and of judgment.

The Old and New Testaments, inerrant as originally, given, were verbally inspired by God and are a complete revelation of His will for the salvation of men. They constitute the divine and only rule of Christian faith and practice.

Man was originally created in the image and likeness of God: he fell through disobedience, incurring thereby both physical and spiritual death. All men are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ. The portion of the impenitent and unbelieving is existence forever in conscious torment; and that of the believer, in everlasting joy and bliss.

Salvation has been provided through Jesus Christ for all men; and those who repent and believe in Him are born again of the Holy Spirit, receive the gift of eternal life, and become the children of God.

It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly, being separated from sin and the world and fully dedicated to the will of God,

thereby receiving power for holy living and effective service. This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion. Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body. Prayer for the sick and anointing with oil are taught in the Scriptures and are privileges for the Church in this present age.

The Church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the Head of the Body, the Church, which has been commissioned by Him to go into all the world as a witness, preaching the Gospel to all nations.

The local church is a body of believers in Christ who are joined together for the worship of God, for edification through the Word of God, for prayer, fellowship, the proclamation of the Gospel, and observance of the ordinances of baptism and the Lord's Supper.

There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life; for the latter, a resurrection unto judgment.

The second coming of the Lord Jesus Christ is imminent and will be personal, visible, and premillennial. This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service.

If conscious that their doctrinal view differs in any important point from the Statement of Faith, candidates are expected to state such differences. Should their view on any of the above-mentioned points become changed at any time after being accepted as missionaries, they must inform the Division of Overseas Ministries and be prepared, if requested, to resign their official connection with the Alliance.

Knowledge of the Scriptures. Applicants should have a comprehensive knowledge of the Word of God. In addition to being sound in doctrine, they must have a firm grasp of the Scriptures so as to be able to impart these to others, because missionaries are essentially communicators of divine truth. It is also important that candidates become thoroughly familiar with the biblical truths for which the Alliance preeminently stands to promote unity of faith as well as unity of the work overseas.

Academic Requirements for Missionary Service.

1. A Bachelor's degree from a recognized college or university, plus

A minimum of one successful year of graduate or seminary training at Alliance Theological Seminary, Canadian Theological College, or an approved alternate;

A minimum of one academic year of the total study program to be at a Christian and Missionary Alliance college or seminary;

The completion of the minimum-required course hours from areas "1" to "4" below.

The listings in the following five areas may be course titles or, in some cases, topics to be studied. These are guidelines to help students understand the possibilities within each area. These studies may be obtained on either the undergraduate or graduate level. Candidates who are deficient in a particular area may present suitable alternate courses.

Wives are expected to have a recognized bachelor's degree. They are encouraged to enroll in a graduate program although, for financial or family reasons, this may not be feasible for some; nevertheless, wives are expected to complete a minimum of 24 semester hours in Bible and theology, plus any combination of 14 semester hours in Christian education and missions on the undergraduate and/or graduate level before appointment.

The purpose of these guidelines and requirements is to encourage excellence in preparation for cross-cultural ministry. During the preappointment interview, the candidate will be expected to demonstrate proficiency in each of the five areas.

Bible and theology - 30 semester hours required.

General Guidelines

(1) New Testament history and survey.

- (2) Old Testament history and survey.
- (3) Old Testament book studies and prophets.
- (4) New Testament book studies and church theology.
- (5) Biblical doctrines.
- (6) Apologetics / hermeneutics.
- (7) Gospels / life of Christ.

Missions - 12 semester hours required.

General Guidelines

- (1) Introduction to missiology.
- (2) History and growth of the church / history of missions.
- (3) Theology of missions.
- (4) Contemporary missionary methods and practices.
- (5) World religions and cults.
- (6) Contextualization.
- (7) Trends in ecumenism.
- (8) In-depth study of a selected country.
- (9) Church growth principles.
- (10) Knowledge of Alliance doctrine, history and polity, and Overseas Ministries' policies.

Social Science - 6 semester hours required.

General Guidelines

- (1) Psychology of learning and change.
- (2) Social systems - kinship and family.
- (3) Cultural anthropology.
- (4) Urban sociology.
- (5) Christianity and culture.
- (6) Political science and economic systems.
- (7) Dynamics of rapid cultural change.

Ministry - 12 semester hours required.

General Guidelines

- (1) Principles of teaching.
- (2) Leadership development and cross-cultural expectations.
- (3) Personal evangelism and discipleship training.
- (4) Biblical patterns of organization and administration of church ministries and finances.
- (5) Speech / homiletics.
- (6) Christian education in the local church.
- (7) Understanding of pastoral responsibilities and care.

5. Personal Preparation.

In addition to the above, all candidates should acquire knowledge and appropriate skills in the following areas. These may be achieved through college courses, private reading, seminars, and practical experience.

- (1) Maintaining spiritual growth and vitality.
- (2) Understanding dynamics of interpersonal relationships
- (3) Dynamics of family life and the separation process.
- (4) Strategies of coping with stress and cultural change.
- (5) Financial and household management.
- (6) Skills in planning, organizing and evaluation.

Experience in Practical Work. While personal holiness and knowledge of the Word are essential to ministry, these areas are to be supported with practical work experience. Candidates should be proficient in sharing their faith. The skills necessary for evangelism and discipleship should be well learned. It is expected that candidates will have had at least two years of full-time practical service prior to departure for overseas.

The preappointment work of candidates should relate to the general type of ministry anticipated overseas. Such work may be done in a missionary internship program, a pastoral charge, or other church ministry under a district superintendent of The C&MA. In certain situations, a specialized Christian ministry may be approved by the Division of Overseas Ministries.

The "Missionary Candidate Home Service Training Model," available from the office of the Director for Missionary Candidates, suggests the types of experiences and exposures in which the candidates preparing for a cross-cultural, church-planting ministry should be involved.

Persons in home service normally will not receive a preappointment interview until they have completed 15 months of home service.

Missionary Nurses. Candidates for overseas service as missionary nurses are to meet the following requirements:

A bachelor's degree in nursing, and an R.N.

Thirty semester hours of Bible and theology.

Fifteen semester hours of missions and Christian education.

One year of nursing experience.

At least one year of internship in a church-related ministry.

Adaptability. Candidates should be able to adapt themselves to new companions, environments, and modes of living. They will need to realize that methods and habits of life differing from their own are perhaps equal to their own in every respect, and that other peoples have as strong and as good opinions as theirs. They will have to be willing to conform to local customs when those customs do not cause them to sacrifice any essential Christian standard.

Candidates are also expected to manifest Christian maturity in matters of appearance and dress in keeping with scriptural standards and national church expectations.

Physical Fitness. Applicants are expected to obtain satisfactory medical clearance from the Overseas Ministries' medical advisor.

Special Cases. Applicants with serious physical handicaps will generally not be accepted as candidates for missionary service overseas.

Age of Applicant. Normally, new missionaries are appointed to regular service overseas up to age 32.

Size of Family. Candidates having more than two children will not ordinarily be considered for appointment to overseas service. Couples with three children will be considered if their other qualifications - including maturity, motivation, language-learning aptitude, compatibility, and practical experience - are above average.

Engagement and Marriage. Married candidates will be appointed only after careful consideration of the suitability of both husband and wife.

Candidates, if engaged to be married, will be appointed only when both parties have been approved. In the event of an engagement or marriage not in keeping with requirements, candidates may be advised to withdraw their application for overseas missionary service; and in the case of noncompliance, Overseas Ministries may exercise its power of termination.

Divorce. The C&MA will not accept as missionary candidates those who have been divorced. In all matters, missionaries must conform to General Council regulations on this subject.

A. REGULAR MISSIONARY SERVICE.

Steps to Appointment. Prospective missionary candidates should contact the Director of Personnel at Nyack headquarters, stating their desire to be considered for missionary service overseas. Students in their senior year at college may contact the campus staff member in charge of processing candidates. An application form will be given to the applicant to complete. If all responses in the application are satisfactory, applicants will be asked to complete the doctrinal questionnaire and to sign the Formal Agreement for Overseas Service and the Statement of Faith.

After reports are received on medical examinations and psychological tests, the Director of Personnel will arrange for an interview with the applicants. A favorable interview will result in

accredited candidate status, at which time the files on the candidates will be transferred to the office of the Director for Missionary Candidates.

Home Service. Candidates are to notify the Director for Missionary Candidates of their intention to engage in ministry that is to be counted for home service credit. They are to receive an evaluation of that ministry determining whether or not it meets home service requirements.

Ordination. All male candidates appointed to regular missionary service are to be ordained before overseas departure.

Medical Examination. Applicants, and their children if any, sufficiently near to New York City will be examined at the office of the Overseas Ministries' medical adviser. Those remote from New York will be examined by doctors of their own choice who will fill out such forms as the Director of Personnel will provide, these to be returned to the medical adviser for his evaluation and report.

The medical adviser will give to Overseas Ministries a written statement of the physical condition of each person and his recommendation on fitness for overseas work. Overseas Ministries will decide whether or not to accredit the individual on the basis of the medical and other reports.

Cost of Medical Examinations Examinations will be at the expense of the candidates involved, except for the cost of having the results of the examinations studied by the medical adviser.

For examinations taken at the office of the medical adviser in New York, the candidates pay a predetermined examination fee through the office of the Director of Personnel.

Second Medical Examination. If candidates do not depart for overseas service within a year after their first medical examination, a subsequent examination will be arranged through Overseas Ministries at its expense.

Rh Factor. A couple where the wife has Rh negative blood and the husband Rh positive must sign a waiver freeing The C&MA from any expense involved in case of difficulty resulting therefrom, including transportation to the homeland if needed before furlough time and all medical expenses not covered by Overseas Ministries' medical plan overseas or at home.

Psychological Tests. Each applicant must take two series of psychological tests, at Overseas ministries' expense: the first administered by the Director of Personnel as part of the application process, and the second given by the Director for Missionary Candidates as part of the preappointment process.

Form of Agreement. Each regularly appointed missionary and missionary associate must sign the following Form of Agreement:

I hereby confirm

1. My agreement with all the policies and procedures of The Christian and Missionary Alliance as expressed in its official *Manual*, including the *Missionary Handbook for Overseas Ministries*;

My agreement with all the doctrinal statements of The C&MA, as expressed in the Statement of Faith;

My agreement with the philosophy of missionary work and field strategies employed by the Division of Overseas Ministries;

My agreement to submit to the oversight and direction of the authorities of The C&MA at home and overseas;

My agreement to live a life of dependence upon the Lord, to receive with thankfulness and contentment what He is pleased to send me for my outfit, transportation, and support;

My assurance that God has led me to missionary service and I am proceeding overseas through the door He has opened;

My desire to see the gospel preached to the lost, without regard to personal convenience and comfort;

My expectation to go to my assigned country with the supreme purpose of glorifying Christ through heralding the gospel in widespread witness, through winning souls, and through

building the Church according to the New Testament pattern;
My commitment, God helping me, to work in unity with the Board of Managers and all the missionaries, seeking to avoid criticism and evil speaking and to mention my grievances only to the field director or the executive committee on the field or to the Division of Overseas Ministries. If I can no longer work in such accord, I shall feel it my obligation to ask to be released from the work and serve the Master in some other connection.

Classification.

1. Applicants. This status is designed to establish a working relationship between The Christian and Missionary Alliance and prospective candidates such as college students, graduate students, and career people who are seriously considering overseas service. The preliminary application form should be completed.
2. Accredited Candidates. Those who successfully pass the initial interview and have (a) completed a minimum of three and a half years of college and are anticipating graduation; (b) received medical clearance by the official medical adviser; (c) received psychological testing evaluation; (d) completed language aptitude test; and (e) completed and submitted basic application materials, may receive accredited candidate status.
3. Eligible for Appointment. Persons are eligible for appointment who (a) have completed two years of home service and are in their graduate studies or have completed their academic requirements and at least 15 months of the required two years of service; (b) have received positive endorsement from their district superintendent, district executive committee, and the local church; and (c) have passed the final evaluation by the Division of Overseas Ministries, which includes the second series of psychological tests.

Appointment by Board of Managers. When all the stipulated requirements are met to the satisfaction of the Division of Overseas Ministries, the President will recommend the candidate for appointment by the Board of Managers.

The appointment by the Board of Managers - except for those who study language in Europe, Mexico, Costa Rica, or Brazil - is a complete and full appointment, subject only to the matter of satisfactory physical and spiritual health at time of departure.

No candidates for overseas service may consider themselves appointed until they have been notified of their appointment in writing by the proper authorities.

Final Appointment After Language Study. When persons are appointed to a field with the use of French, Spanish, or Portuguese as a requirement, the appointment shall be only for the period of language study and shall not be made permanent until the Vice-President is satisfied that an adequate knowledge of the language has been attained; however, service credit toward retirement dates from the beginning of allowance.

Candidates in Graduate Studies. Overseas Ministries will give field research assignments to Alliance missionary candidates in graduate study programs. All candidates are expected to complete an approved field research project. The research assignment does not constitute an appointment to that field.

Travel Assistance to Seminararians. Accredited missionary candidates who have already completed two years of approved home service or internship, have been approved by Overseas Ministries, and are enrolled at Alliance Theological Seminary or Canadian Theological College may receive from Overseas Ministries a reimbursement for their round-trip costs to the seminary in excess of \$50 each, this from place of residence. Payment will be made after the Board of Managers' appointment has been accepted by the candidate. The wife is eligible even though not enrolled in the academic program. Expenses and costs are limited to the most economical mode of travel and should not exceed airfare or its equivalent for adults (children not included) and ground transportation to and from the airport.

If the appointees withdraw from their accepted appointment subsequent to receiving these round-trip travel costs to attend ATS or CTC, the amount received is to be repaid to Overseas Ministries.

Schools of Linguistics. Appointed candidates assigned to the Toronto Institute of Linguistics or the Wycliffe Summer Institute of Linguistics will receive their complete expenses for the course, including basic travel costs and room and board. It is understood that candidates will be sent overseas just as soon as arrangements can be made after the successful completion of the language study work; therefore, all matters relating to health, passport, visa, and other documents should be attended to immediately after appointment. (See also index under Allowance Regulations, Beginning Date.)

Study Questions

1. What does L.L. King's paper indicate about the Alliance's commitment to the policy of promoting indigenous churches?
2. What were the specific goals of the early Alliance with respect to missions?
3. What role did raising funds for missions play in Alliance conventions?
4. How did Simpson envision the Alliance as relating to other missionary societies?
5. Did Simpson have any concept of "power evangelism?"
6. Compare the requirements for Alliance missionaries in the Foreign Service Manual (1952); Policies (1970); Missionary Handbook (1981). Is there any noticeable trend?

CHAPTER 9

REFLECTIONS ON ALLIANCE HISTORY

Document No. 72 - Louis L. King: Remembrance: Mentor of the Future (1982); taken from Open Line (July / Aug., 1982), pp. 4-5.

Remembrance: Mentor of the Future

“The present is a moment in the past’s trajectory into the future.”

A church growth survey in the Pacific Northwest District cited “loss of original purpose” as a major cause for declining churches (see page 2).

This may puzzle people who are impatient with the past and who see no useful purpose in recalling it. Those who question the value of looking back to first causes should learn a lesson from industry. Corporate giants like AT&T and General Motors are hiring historians and setting up archives because they have learned the value of remembrance.

One management consultant commented on Citicorp’s experience: It correctly recognized that the present is a moment in the past’s trajectory into the future.”

Writing in the *Harvard Business Review* on the value of corporate history, two historical researchers explained why it is good to look back: ‘A well-constructed corporate history can aid managers in avoiding misguided or irrelevant projections into the future, help employees cope with change within the company, and reveal anachronistic systems and how they become entrenched. In short, history can be a valuable diagnostic tool for managing, planning, and development.

Sense of Continuity

One company in particular, AT&T, is undergoing reorganization and the attendant shocks because of the recent Supreme Court ruling that requires AT&T to separate the regulated from the unregulated Bell Systems businesses. The corporation is wrestling with the problem of making changes while maintaining a sense of continuity - a commitment of staying true to itself. As the company executives reorganize the corporate structure they often consciously square new policy with AT&T traditions.

“Sense of continuity is the strongest influence on the decision-making process at AT&T,” says one former vice president.

The practice of top executives safeguarding a sense of company continuity is another example of how “the children of this world are in their generation wiser than the children of light.”

How many denominations have withered spiritually because they did not keep faith with their sound biblical beginnings?

How many outstanding religious institutions have outlived their usefulness because they failed to maintain a sense of continuity with the historic values that invoked divine blessing?

How many churches have declined to a shadow of their previous prominence because they left their original purpose?

How many former servants of God now wish they had recalled their spiritual roots and stayed true to them?

For so many movements and men, now silenced and pathetic, remembrance could have made the difference.

Value of the Essence

Remembrance has little to do with reminiscence. The nostalgic anecdotes often repeated when alumni get together, the stories of “Do you remember when?” over dessert after a council session, the historical notes in promotional literature - these are not the stern stuff that hold men and women steady under pressure to change.

It is the essence of principles, and the times that forced them to the fore, that merit recall.

For The Christian and Missionary Alliance the times and the principles came together in 1887. At that time most denominations did not incorporate missions into their church life or into the whole structure of their theology. For them, missions remained a marginal concern at best. Today they do not accord missions the mild goodwill and commitment of even a few years ago.

Then, as now, revival movements and awakenings were astir both inside and outside the main denominations, but they had little apparent impact on missionary work.

Isolationism was a powerful political factor in the 1880s as it is in the 1980s. The nation did not have to struggle with the withdrawal effects of a war in Vietnam, but the citizens of that era were interested in only one kind of tie with other nations: economic.

It was in this isolationist, complacent and sterile atmosphere that the Lord raised up the Alliance to reach people no one else cared - or dared - to touch.

“Ask for the old paths, where is the good way, and walk therein.”

“The areas the new organization originally sought to enter were blocked by unfriendly governments, hostile people, or impossible living conditions. But undeterred, with unparalleled bravery and an enormous toll by death, Alliance missionaries soon penetrated Congo, India, and China. Within five years, work had been started in 12 countries, with 40 stations manned by 180 missionaries. Twenty-three had died. Further, the cost of accomplishment can be seen in the 45 deaths in India and the Congo (Zaire) between 1893 and 1900 and in the 36 martyrs’ graves in China in 1900.

“With a fixed policy of not duplicating existing agencies, the Alliance has succeeded in taking the gospel to the most destitute corners of the world” (*The Encyclopedia of Modern Christian Missions*).

Those who remained in North America to pastor Alliance churches demonstrated an equal fervor. Only a dozen graduates of the Missionary Training Institute at Nyack were left after their colleagues went directly overseas after graduation in 1921.

“History can be a valuable diagnostic tool for managing,
planning and development.”

The small group attended a post-graduate training course in New York to gain experience in evangelism. Within a short time they made over 3,000 door-to-door calls and were invited into 1,043 homes. The graduates preached to 11,000 people in 42 open-air meetings, and to another 6,700 indoors. Their itinerary of witness on board ships and in jails, in hospitals and rescue missions set a standard that is still observed at Alliance Theological Seminary (see page 1).

The message preached by those first Alliance pastors and missionaries was a joyous exaltation of Jesus Christ as the One totally capable of handling every need of the human heart, mind and body.

Is it mere coincidence that the Fourfold Gospel Simpson preached to uplift Christ is eagerly received in Korea (see page 6), home of one of the fastest growing and most deeply committed Christian communities in the world?

From its very inception, the conviction developed that - along with deeper-life teaching - missions and evangelism are the primary purpose of the Alliance. Whatever else the C&MA may be, it is essentially a missionary and evangelistic church.

The Encyclopedia of Modern Christian Missions accurately emphasized this distinctive: “(The C&MA) is not a mission divorced from the normal activity of a church, but a church which has within it the life and function of a mission. In fact, the mission came first, and the church grew out of the mission.”

Some Paramount Motives

What impelled those pastors and missionaries to such heroic achievements in the first days of the Alliance?

Paramount among their motives was the deep desire to be like Jesus, especially in self-denial. They reasoned that if any other way but bearing the cross and dying could have redeemed sinful man, Christ would have said so and established it by His example. But because the cross was central to His experience, they also took up their cross, suffering inconveniences and denying self in every place and in all events. Only through such sacrifice, they believed, could fallen people be saved and restored to God.

Another powerful motive was their certain conviction that every morally responsible individual lacking faith in Christ was condemned to eternal torment and separation from God.

The burden of these convictions would have been crushing indeed, were it not for another guiding principle in those first days of the Alliance. By whatever name they called it - sanctification, the Spirit-filled life, or otherwise - the early Alliance saints believed in a yielding to the Holy Spirit every bit as total and trusting as their commitment to Jesus Christ as Savior. This crisis experience became a continuing process by which the Spirit equipped them to accomplish great things for God.

A Winning Combination

The wise leader, whether corporate executive or local pastor, does not tamper with a winning combination. That is precisely what The Christian and Missionary Alliance has. A keen sense of obligation to a world without God, balanced by a practical dependence on the Holy Spirit, has earned for the Alliance a unique chapter in church history.

Remembrance will help maintain that essential sense of continuity that keeps us true to God-given responsibilities.

Remembrance will strengthen us to repel the pressures of assimilation that would leave us muted and useless.

Remembrance will help us withstand the senseless urge of this present age to discard everything and start over - change for the sake of change.

Remembrance will give to those who are newcomers in our ranks an awareness that will stretch beyond their immediate experience.

Remembrance will enhance our ability to cope with change and to direct our ministries to a world more unchristian now than at any time in its history.

Remembrance will help us obey the command of our God through the prophet Jeremiah: “Ask for the old paths, where is the good way, and walk therein.”

*(It is) not our aim to establish costly institutions,
schools, churches and hospitals as much as an
aggressive, evangelical movement that will sweep
over the heathen world and preach the gospel as
quickly as possible to every creature.
- Albert B. Simpson*

The respected leader of our Alliance Church in Zaire, Rev. Kuvuna ku Konde Mwela, recently spoke to our headquarters staff as he and Mrs. Kuvuna were returning to Africa. This venerable man of God, some eighty years of age, asked: "How will it be when you meet the Lord? Will you stand before Him empty-handed? The Lord will ask you, 'Where are your fruits?' Then you will call for the Africans to stand by you and you will show Him the reward of your faithfulness."

We rejoice in the century-long record of God's blessing upon The Christian and Missionary Alliance in Zaire and elsewhere. We look toward the fulfillment of still more victorious missionary endeavors with joy in whatever time the Lord provides us.

We rightly review our past with gratitude and humility. But on this threshold of our second century of ministry it is appropriate to reexamine the Alliance's reason for being.

REAFFIRMATION

Article II of the Objectives of The Christian and Missionary Alliance clearly states that the C&MA "is committed to world missions, stressing the fullness of Christ in personal experience, building the church and preaching the gospel to the ends of the earth."

I wish therefore to define and declare again this singular dynamic that has impelled the Alliance from its inception to the present because it must continue to motivate us on into the new century of ministry. I reaffirm the primacy of this great vision.

The genius of the Alliance is its focus upon Christ Himself. The chief outgrowth of this centrality of Christ is not merely an organization with missionary activity. It is a missionary organization. Being fully rooted in Christ, it functions in full obedience to the Great Commission. These two aspects, expressed in the phrases "Jesus Only" and "So Send I You," fuse into the distinctive characteristic of The Christian and Missionary Alliance.

In this spirit we have taken the unprecedented step of working to double our worldwide constituency in the decade culminating with our centennial observance four years hence. Alliance churches in fifty nations and regions of the world have joined us in this great challenge.

TENSIONS

We need to deal with tensions regarding the priority of missions.

First, let me comment upon what Rev. David Moore notes in a paper he prepared while still professor of missions at our Alliance seminary and before becoming vice-president for Overseas Ministries. He observes that "historically the C&MA has developed from a missionary society into a missionary denomination. Objectives, programs and concerns have broadened accordingly. Missions emphasis has shifted, almost imperceptibly at first, until now it is evident in our giving, our involvement, our priorities . . . The issue is not only what priority missions should have in the Alliance, but what priority should be given evangelism, church planting in North America, education and other vital concerns."

These perceptions are correct. We have, as he points out, shifted from missionary society objectives to denominational objectives. This makes us vulnerable to a lessening of the missions priority. We have also shifted from missionary funding to denominational funding. "We have evolved into a denomination, but our funding structure is still that of a missionary society." He says.

Mr. Moore continues: "There is no question historically about the priority of missions in The Christian and Missionary Alliance from the time of formation through its earlier period. The Alliance was born out of missionary passion. Probably we would all agree that missions is still at the heart of the Alliance. Certainly for the generations we represent.

"But the tension concerning missions priority has been with us for a long time and it is growing. It sometimes surfaces unexpectedly. That such tensions should develop, as we have moved from a missionary society to a denomination, is inevitable. In order to reduce it, we need first to recognize it."

How shall we come to grips with this issue? What are to be our priorities? What is our reason for existing? How do we view the missionary mandate of The Christian and Missionary Alliance?

If the Alliance is to cope successfully with these and other questions, we must do so with flexibility and insights given of God. Methods and strategies may change, but God's directive does not. Often we are caught defending methods when we should be accenting principles.

ROOTS

The roots of missionary motivation need attention.

Cultivating the depth of experience in Christ, whether as an individual or as a congregation, is essential to missionary spirit and action. These roots grow out of fundamental beliefs of the Alliance.

- The truth that people are lost without Christ, that Christ is the Redeemer, that the lost suffer an eternal hell and that the righteous have a blessed hope - all this we testify to.
- The sanctification we teach constitutes the setting aside and the infilling of lives for power, blessing and witness. This is the truest preparation for missions.
- The oil of healing is a blessed truth we convey to broken bodies and spirits. It is part of the Great Commission to carry healing to the hurting.
- Christ's promise is "Behold, I come quickly." His words afford hope in this tense age, Indeed, hope seems always to be highest for believers when the future seems shortest. "Hope does not need a sunny future," declares one church leader. Hope does not come from human sources. It comes from the Scriptures and their promises, from Christ's death and resurrection. He is coming soon - perhaps today.

To the degree that we weave these rich truths together and allow Christ to control our lives and ministries, we shall become people of God and our outreach constitute true missions.

STRUCTURE

Missions is intrinsic to the structure of the Alliance.

A decade ago I asked delegates attending an international missions conference: "Has denominational administration been the best vehicle for achieving a worldwide witness of the gospel? Has the structured church leadership demonstrated necessary sympathy for missions, and do they have a record of achieving mobility?"

"The answer of Western church history is not favorable. It shows that official leadership of the church can be out of sympathy with the missionary enterprise. Look at the disapproval and downright opposition that Justinian Wertz and William Carey and others since them received from church officers.

"Examine the various Reformation churches in Europe including the church in England. Many of them do not conduct foreign missionary work from within the framework of the church organization. It is structurally and officially absent. They have not knit missionary work with the rest of the church's program.

“It is only the independent association of people within these churches that sustains missions through mission societies. Their money is not raised centrally. These voluntary agencies are not in any way controlled by the official administrative machinery of the church.

“It is primarily in North America that denominations recognize foreign missions within their organizational structure. But these came into being only after many mission societies had been established. With the passage of time, though, denominations have accumulated so many institutional and self-serving interests that missionary work does not receive the goodwill and concentration it deserves.

“Viewed historically and currently, missions has not received adequate, sympathetic and financial consideration within the structure of the church. Church governments greet this matter with great reluctance.”

The Christian and Missionary Alliance, however, was not established as a mission divorced from the normal activity of a church, but a church which had within it the life and function of a mission. In fact, the mission came first and the church grew out of the mission. Only in reference to this end for which the Alliance was created can it be understood.

And we lift up this chief characteristic of the C&MA once again, not only as a reminder to our own members but as a challenge to the evangelical church at large.

SUPPORT

In order to implement missions, which is intrinsic to the nature and structure of The Christian and Missionary Alliance, we teach and practice the blessing and effectiveness of the faith principle of support.

Alliance constituents understand the scriptural principle that God owns everything they have. The question therefore is not how much to give, but how much to keep. And giving becomes a grace - a cardinal grace of the Christian life.

When we give we do so by faith and the transaction is between the individual and God, not between the individual and the local church or the denomination. Hence, we call the method the “Faith Promise.” As our founder, Dr. A. B. Simpson, defined it, the Faith Promise “is God’s method of Christian giving, a fair proportion stretched to larger proportions by faith and loving sacrifice.”

This act takes our view of missions a long step beyond understanding alone - it deepens it to commitment and lights it with a special joy. It translates into genuine, free, unremorseful giving distinguished by cheerfulness, which is the mark of Christian giving. It assists the individual in setting his own goals and helps him remain on schedule to accomplish what he has purposed in his heart (2 Corinthians 9:7).

The missionary conference, as far as the Alliance is concerned, is the centerpiece of our method of raising missionary support. In a variety of ways we are trying to improve this method. But even with such advances, it will continue to be the focal point at which time our people make their Faith Promises, receive inspiration and have their vision for the lost enlarged.

MOTIVATION

The Alliance seeks cultivation of a compelling missionary spirit within its membership.

New people coming into our fellowship ought to sense daily this overriding missionary motivation. Those who have regularly supported the work of evangelism through Alliance missions also should be reassured of the continuing centrality of missions. In a word, all persons within and associated with the Alliance should take note of the importance and stature of missionary outreach in our fellowship.

The chief call of the hour is to an accelerated missionary activity.

Newly organized churches should focus immediately upon the Great Commission. To organize a group of believers, erect a church sanctuary and develop a growing membership do not constitute an Alliance church. It must also weave a missionary vision into its character.

In like manner, historic Alliance churches, large and effective in many ways but not expanding in missionary outreach, are not realizing the full scope of the Alliance vision. Along with successful church planting and growing must develop simultaneously a vision of the whitened harvest fields.

Dr. Simpson wrote: “(It is) not our aim to establish costly institutions, schools, churches and hospitals as much as an aggressive, evangelical movement that will sweep over the heathen world and preach the gospel as quickly as possible to every creature.” This was our founder’s vision and it continues with undiminished splendor our own for the present new century.

ADMONITION

We must always be on guard against impeding forces.

Some of the impediments are these:

- decreasing eagerness for world evangelism
- neglecting non-Christian frontiers
- becoming institutional-minded, with excessive concerns for improving our resources
- devoting ourselves to maintenance of the church alone
- downgrading missions because of other demands on finances
- contributing an increasingly larger proportion of our resources to work among Christians and in Christian institutions
- applying an enlarging proportion of our finances to support our organizational and institutional life without any evangelistic or missionary purpose
- forgetting the power of expectant prayer for missions.

Yielding to Satan’s intimidation causes our spirits to sink into despair. Claims of costs too high, workers too few, time too short, risks too many, mistakes too serious - these are all strategies of Satan to deflect us from our goal: evangelize the world.

“The situation can be cleared up,” said Dr. A.W. Tozer, “by our coming to ourselves and listening again to the voice of God instead of to the voice of the newscaster. Our commission to preach the gospel to every creature is still in force, and obviously is to remain in force until ‘the end of the world.’”

“No political developments anywhere on earth can nullify Christ’s imperative command. It is not our business to set back and try to guess the outcome of this or that revolution or political maneuver. Our business is to obey the Lord, to go and keep on going until He sweeps down to call His workers home.”

VISION

Ask the Lord for something greater than the accomplishments of our first one hundred years as we move toward our second century.

Every member of the human family has not yet had the opportunity to know Jesus Christ. Large numbers forever lose this opportunity every day. This immeasurable tragedy would overwhelm us with pain were it not for the deep joy that accompanies the prospect of winning increasingly large numbers to Christ.

“It is the work of the church to repeat the gospel message to each succeeding generation until it is accepted or rejected by those who hear,” said Tozer.

We have innovative technology and tools being snatched up and employed by every agent of the world, the flesh and the devil. Let us also keep abreast of technical breakthroughs in order to enhance our ministry to this generation. Why should not the church utilize them to hasten the day of Christ’s return by trumpeting the gospel to every corner of the earth by every means?

Can we truly expect greater missionary accomplishments? There are those who say our planet has only a short future. Shall we face so stark a prospect by lamenting our own fate? No, there is no time for that. Instead, we should offer hope to those for whom there is no hope. The humanist has no answer. We do.

The church needs to shake herself out of having nothing to say to the world. Her once robust shout of assurance in some quarters may have faded to an apologetic whisper, but it is now time for her to revive and “let the earth hear His voice.”

We have heard the voices of psychologists and politicians, men of war and diplomats, the scientists, theologians and educators, plus many others. It is time now to carry out our mission and let the world hear our positive voices of hope and salvation.

God grant that this work never lose its simplicity, self-sacrifice and separation. Our founder laid down such guidelines. We reaffirm them 95 years later and look for greater accomplishments.

CONCLUSION

In conclusion, we ask our people to see that missions is the chief business of every Christian. The one responsibility of the church is to evangelize the world. In The Christian and Missionary Alliance the first priority of every minister, congregation and Christian is to work for the evangelization of the world.

As our esteemed founder said, we have no excuse to remain at home unless we can advance the cause of missions better by doing so than if we went abroad.

The reality of lost men and women needing a Savior compels us onward. The overseas ministries of the Alliance grow out of the unalterable conviction that as long as people go downward to perdition The Christian and Missionary Alliance must press forward with the redeeming message of our Lord. There may be obstacles like financial recession or wild inflation, political fluctuation or even willful rejection, but our planning and giving must never falter. We dare not draw back from a single objective or even stand still.

The Alliance through the years has been called a movement. At its inception the Master breathed into its wheels the word “GO.” It was never constituted to stand still. Its equilibrium depends upon forward movement.

It wobbles only when speed is slackened. It will topple over into the ecclesiastical scrap pile if it stops. Therefore, it must not stop. It must never be satisfied with what it has done.

The Christian and Missionary Alliance must be of St. Paul’s mind:

*“Not as though I had already attained, either
Were already perfect; but . . . forgetting those
things which are behind . . . I press toward . . .
The prize.”*

“No political developments anywhere on earth can nullify Christ’s imperative command. It is not our business to sit back and try to guess the outcome of this or that revolution or political maneuver. Our business is to obey the Lord, to go and keep on going until He sweeps down to call His workers home.”

-A.W. Tozer

Document No. 74 - Warren Bird: Dying Churches Come to Life (1985); taken from The Growing Church Newsletter 1 (March, 1985); pp. 1-4.

Dying Churches Come to Life

The good news - the Alliance is tackling, head-on, a problem faced by all denominations: churches that wither and die. And progress is encouraging.

The bad news - in 1984 about 18 Alliance churches were hurting badly enough to shut their doors, many of them forever. In U.S. districts one church is closing for each three new works being started. This ratio is slightly better than in previous years but is still painfully high.

Two years ago, in the wake of news that the C&MA was on target in its efforts to double by 1987, some jarring statistics were revealed. Only 42 percent of U.S. district churches were growing. The others - some 600 congregations - were in trouble, having spent 1977-82 either at the same level or losing members.

Churches under Specialized Ministries are having similar problems (a conference this spring will address the issue). Canada has not yet taken official action on the problem

Why Churches Decline

The C&MA Church, Santa Monica, Calif., illustrates many of the typical causes for decline. Pastor Raymond Bridgham tells the story:

“When I came in November, 1983, the 25 or so regular attendees were discouraged and ready to turn the church over to the district. Few people could recall the church’s initial fervency and purpose under the founding pastor, Dr. Glenn Tingley, Sr. And a recent internal church difficulty had caused some hard feelings.

“The parsonage was in bad shape and finances were tight. Although it had not changed much, the community - including the 60,000 college students within three miles of the church building - was little impacted by the church.”

The circumstances at Santa Monica match those in other areas, such as the Pacific Northwest District, where a 1979 survey uncovered these seven prevailing causes for decline: loss of original mission, lack of outreach, neighborhood change, inadequate pastoral leadership, troublesome individuals, deteriorating property and declining financial base.

Church growth analysts in other districts name a few more factors: an ingrown vision, corporate lethargy, lack of lay involvement and - as at Santa Monica - poor church self-image.

Reversing the Pattern

But the Santa Monica story does not end in failure. As Pastor Bridgham continues, “There really was not a one-two-three kind of formula that brought about the turnaround. All I can say is that the Lord has been working.

“The first thing that happened was something the church did for itself. Members agreed to fix up the parsonage. They made it beautiful and discovered that by working together they could change things. They began developing a new self-image.

“On my second Sunday as pastor there I preached on “Wilt Thou Be Made Whole?” From John 5:1-15. At the invitation the *entire* church came forward!

“Then the Sunday school changed. We applied some of [former C&MA Director of Christian Education] Mavis Weidman’s ideas and held some attendance Sundays. A couple with Campus Crusade started a college class, which quickly grew from 1 to 14 members.

“We strengthened our outreach by offering Evangelism Explosion training to members. And the very first person we visited accepted the Lord. That gave the whole church a boost!

“Other groups have gone to rescue missions and nursing homes. Folks have been brought in through Saturday night movies in the parking lot and English as a Second Language programs for a Vietnamese group that uses our facilities.

“Sunday attendance is now about 70, and that discouraged feeling is gone. God has changed the hearts of people and moved His work forward.”

District and National Response

The reversal in Santa Monica was assisted by the district. Mr. Bridgham, 60 years old, had served several churches in the Southeastern District and candidated in California by the regular C&MA procedure. When the church called him to be the pastor, the district gave financial help toward his move.

“The church had voted to come under our redevelopment program but shortly asked to be dropped out,” says Rev. Paul Radford, then South Pacific District extension director. “So our main work was to find and recommend the right man and then stand ready to offer help if needed.”

When other Alliance churches lost members to the point of needing assistance from outside the congregation, the traditional response has been similar to what Santa Monica experienced. In the 1960s, for example, the Division of Church Ministries emphasized evangelism and church planting. Annual reports for those years (which included both the U.S. and Canada) indicate that about half the denomination’s churches were not growing. But no special attention was given to this problem because of concern with even greater needs at that time - such as the lack of pastors for extension works.

Throughout the 1970s church closures and lack of growth demanded attention. In 1978 the Division of Church Ministries presented a strategy to district leaders. And by the end of 1979, with financial aid from headquarters, 15 of 19 North American districts had employed extension directors. One of their stated duties was to help with failing and stagnant churches.

As the C&MA entered the 1980s, pastors and church leaders wrestled with how to double their congregations. They began to emphasize that quality growth must be complemented with numeric growth. Hence, along with concentrating on edification of the saints and continued church planting, they gave renewed attention to redevelopment.

In 1983 computers made possible extensive comparison of church annual reports. Analysis revealed that since the doubling effort began at the end of 1977, 44 percent of churches had declined and 13 percent were plateaued (i.e. membership had not changed by 2 percent over the five years).

Further study underscored the magnitude of the problem: 16 percent had declined for a full 10 years.

By this date Canada had become autonomous, but spot-checking by their district superintendents indicated that, though not as serious, the problem was present there.

The U.S. national office of church growth, under then director Francis W. Grubbs, observed that unless dramatic and immediate corrections were made in the centennial advance, its success would be highly improbable. This was especially true since many districts and churches still perceived the doubling goal as a program from headquarters rather than being the grass roots mandate that the minutes of Council 1978 record it to be.

Dr. Grubbs also called all the extension directors together. They concluded that each district should formulate growth strategies, including congregations hurting from decline in membership.

District Trends

The collective response marks a significant trend in church development efforts. In less than two years 11 of the 20 U.S. districts have created specific, written goals and have begun implementing them. Two others are working on one at present.

The remaining districts continue to work with redevelopment congregations on an informal

basis, although several of these regions and much of Canada have so many young churches that redevelopment needs are not as critical.

Some districts, such as West Central and Western Pennsylvania, have produced detailed booklets of step-by-step plans, which many churches are following.

Most district policies contain the following features:

- *Church willingness to receive help.* "This is the most important aspect of the problem," says Rev. Robert W. Sawders of the Northeastern District. "Most declining churches are content just to survive and to call themselves a victim of the times."
- *Direct district supervision.* "Some churches drop from 80 down to 4," says Metropolitan District's William Arnold, "and they still want their own leaders to call the shots instead of looking to the Holy Spirit's direction through outside help." Most policies require that the governing board of the declining church be replaced by a district-appointed advisory committee. In some situations the church relinquishes its organized status.
- *Self-study.* A few districts demand that local church leadership do a thorough self-evaluation of its history, resources, strengths and weaknesses. Then it must set up goals and programs of evangelism and discipleship.
- *Pastoral change.* The present pastor is sometimes counseled to move elsewhere and a new man is appointed or approved by the district.
- *Limited financial aid.* Loans and grants are available, though often with strict limitations.
- *Evaluation.* Pastors are to make periodic reports - as often as monthly - and the entire redevelopment progress is evaluated after 12, 18 or 24 months.

Revived Churches

Even though every church has its own particular history and needs, the overall process seems to be working. As research for this article, district officials were asked if they could recommend a church that is far enough along in redevelopment to be healthy and on its feet again. Almost half could say yes!

Interviews with pastors across the continent produced these findings:

- In such churches both pastor and people want the fellowship to grow.
- Prayer is a critical element. Fasting or all-night sessions are rare, but intercession is nevertheless central.
- The rallying point is different from that which marked the church's early years when missionary sending, the doctrine of healing or some other C&MA emphasis was often paramount.
- The hard work, firm leadership and personal warmth of the pastor is important. Most pastors denied their influence, but this is undoubtedly a significant factor.
- The church gives a new push to outreach. Its form varies, though, from fellowship to fellowship.
- The revitalized church is a homogenous group with a significant number of young families and children.
- The typical rehabilitation pastor is in his 30s and has served one church previously.
- Growth involves conversions, especially after the church is back on its feet. But a significant percentage of growth is usually from unchurched believers or from believers transferring from another congregation.
- God's working is evident. He assembles a unique blend of circumstances that make each church grow.

Lingering Problems

Despite the definite progress in revitalizing hurting churches, the future for these efforts is clouded with some unresolved difficulties.

1. A number of churches are still declining. In some situations the district has not yet

fully implemented its rehabilitation approach. In others the problem is more complex. One extension man says, "We've tried hard with one church; it hasn't improved and we simply don't know what to do." Says another extension director, "Sometimes we must have the sense to close churches. There are too many new areas where the gospel is needed for me to spend all my time on redevelopment."

2. Policies cannot remove certain roadblocks without destroying the church's autonomy, which is respected and cherished within the C&MA. "Our biggest problem is not programs, but personalities," says one church growth director, "especially with pastors who should probably move but are holding on until they reach age 65." Another observer says, "The main problem is with the pastor who is content to see his church remain at the same membership level year after year. This seeming apathy then passes down through the ranks of the church." Pastoral and lay leadership is a critical factor in effecting change.
3. Strong tensions exist between extension and redevelopment. "We are limited in funds, and what little we have we put into extension," summarized one district superintendent. An extension director said: "There was such a strong tug-of-war between church planting and rehabilitation that the superintendent took over rehabilitation and I am continuing with the other." These tensions occur with both time and money, but extension still takes precedence.
4. The headquarters' role is still fuzzy to many. Some districts have a "states rights" bias and are immediately wary of any document or recommendation that comes from headquarters. On the other extreme, some people have misunderstood the national growth director's advisory role and have expected his office to solve their problems. However, grants from the national budget have been made to all U.S. districts,
5. Finally, perhaps the biggest problem seems to be in peoples' attitudes. The Western Pennsylvania District, for instance, addresses the redevelopment problem in its "Master Plan for Advance." After flatly stating that the district must drastically change its course just to survive, the publication editorializes that "our most significant problem . . . is attitudinal . . . Almost 3 million people here are totally unchurched, unevangelized and on their way to hell! . . . We cannot honestly examine the statistics and deny the need to do more."

But attitudes *are* changing and the problem is lessening. By the grace of God many churches are being turned around.

We must not rest on this encouraging word. As C&MA president Louis L. King has said, "We must ask God to create in every one of us such a passion to see men and women redeemed that we are willing to perish for the saving of them." Were that goal achieved, the only thing withering and dying would be the need to talk about redevelopment.

- Warren Bird.

Document No. 75 - Louis L. King: Centennial-Bound Achievements (1985); taken from Open Line 4 (Mar. / Apr., 1985), p. 1.

Centennial-bound Achievements Some impressive overview facts on the high road to 1987

Lookout sites along the highway enable motorists to stop driving long enough to enjoy the scenic overview. In terms of church growth and Centennial Advance, some of us have been driving pretty hard. It is time to stop and look at the big picture.

Since the Advance began in 1978 over 500 churches have been opened in the United States - 95 of them in 1984. That made it the best year for the districts. Adding inclusive members at the rate of 10,000 per year, inclusive membership increased by almost 66,000 as of last year.

Over and Under

While overall efforts fail to reach Centennial Advance goals, some areas have done very well. Nine districts and eight Specialized Ministries fields have kept pace with or gone beyond church-planting goals (see box).

Funding as well, though often short of the annual budget goal, looks impressive from the overview point. Great Commission Fund income increased from \$9,587,000 in 1977 (with Canada participating) to over \$16,282,000 last year from U.S. churches. That is a 69.4 percent increase in seven years.

Overseas Highs

The overseas churches achieved another banner year in 1983 (most recent statistics available). A growth increase of 6.48 percent over the previous year meant 100,000 new people added to the overseas Alliance churches, bringing their total inclusive membership to 1,644,000.

While the membership is almost 11,000 ahead of the 1983 goal, the total of new churches lags somewhat behind expectations. Even so, 358 new churches were opened in 1983. An average of almost one per day. Organized and unorganized churches topped the 10,000 mark.

Missionary recruitment moved closer to the centennial goal of 1,200 with the appointment of 73 new missionaries last year, bringing the personnel total to 1,099.

Because retirement, sick leave, study sabbatical and other causes take missionaries out of active service, an average of 110 new missionaries will need to be appointed each of the next two years to meet the goal.

Celebration Previews

Plans are taking shape for the great gathering at General Council in 1987. Business matters will be kept to a minimum and limited to one period each morning so that celebration can have top agenda priority.

The quadrennial meeting of the Alliance World Fellowship will coincide with the Centennial Council. Participation by Alliance church presidents from many overseas nations will give an eloquent significance to the observances.

The Canadian C&MA will return to share with the American churches in the celebration of their common heritage. Pressing toward their own centennial goals, the Canadian churches will have much to rejoice over.

Dr. Melvin P. Sylvester, president of the Canadian C&MA, and his associates say the churches

are not only right on target meeting their 1987 goals, they hope to exceed them.

The sounds of a mighty chorus of praise may already be faintly heard over the horizon. Before we know it 1987 will be here. Grateful for what the Lord has already done, let us work even more diligently and trust Him to work above and beyond our greatest expectations.

Document No. 76 - Ernest Gerald Wilson: excerpts from *The Christian and Missionary Alliance: Developments and Modifications of Its Original Objectives* (1984); taken from Ernest G. Wilson, "The Christian and Missionary Alliance: Developments and Modifications of Its Original Objectives." Unpublished Ph.D. thesis, New York University, 1984, pp. 373-383.

TO REVEAL CONCLUSIONS, OBSERVATIONS AND RECOMMENDATIONS

This study has dealt with change - change in CMA objectives. The aim has been to discover and record historically and descriptively what developments occurred since the CMA origin. Awareness of the inadvisability of "value judgments," "ifs," and "cause" considerations in writing history brought an earnest effort to avoid these concepts and an aim for objectivity. No attempt to ascribe "good," or "bad," or "blame" has been made.

The CMA BMM cautions its constituency to guard against the notion that "what is" is necessarily best or right, and that nothing should be changed. Their point (recognized in this study) is that change is not necessarily "good" or "bad". But change must be determined to exist before it can be categorized either way. Personal opinions as to existence of change vary greatly, so the research was arranged to include two types of data with two different approaches. The first, more conventional, dealt with the study of various forms of literature. The second involved statistical methods, such as surveys and content analysis. This provided two approaches to solving the issues pertinent to the study.

There is little question about what constitutes the Original CMA objectives as found in the first (1887) constitutions. The first one specifically states that the CMA was to be "fraternal" and "non-ecclesiastical." This objective has completely changed, and the changes are recorded in the data of Chapter III. It is shown there that growth pressures (increased work, etc.), social pressures (war, depression, politics, nationalization overseas, etc.), religious developments (Pentecostal intrusions and liberal opposition), world conditions, educational (improving education of Third World), as well as other factors, brought an unnoticed (until the last two decades) change in that first objective. Finally, the CMA conscience was awakened to the fact that the change had occurred and recognition given to the fact.

In the evolution from society to denomination there were continual changes in organization and the legislation necessary to legalize those changes. As time progressed, there was a gradual progression toward ecclesiasticism with such additions as churches, pastors, ordination, creed, etc. The development in that area created new problems such as the position and services of women and elders in the CMA structure. Ample data show that the position and ministries of women in the new CMA structure were downgraded in an unintentional but, nevertheless, definite manner, while the elder's place became more prominent.

Another development which came about, of which the CMA seemed almost completely unaware, was the concept of the CMA constituency concerning CMA objectives in the doctrinal area. This was illustrated by the contrast between the expressed views of CMA leaders (about CMA adherence to original objectives in sanctification, divine healing, and Christ's return) and the documented realities as portrayed in AW and hymnal surveys (see Chapters IV and VII). This change was from a "four-fold gospel" emphasis to a "gospel" emphasis. This definite doctrinal modification seems to have brought a corresponding decline of divine healing and deeper life meetings, and diminished active relationships between CMA and Pentecostal, charismatic, or holiness groups. On the other hand, there seems to have been a corresponding increase of relationships with "Baptistic" groups and a growing emphasis on "Baptistic" doctrinal concepts. These modifications of original CMA doctrinal objectives were probably the result of backlash from unhappy experiences with Pentecostal people in the early 1900's, when so many CMA workers, churches, church properties, and funds were diverted from CMA ministries.

This undoubtedly encouraged the CMA to take legal steps, constitutionally, to protect its properties, and had a part in the extensive creedal documents that ultimately replaced the original, simpler ones.

It seems that a broadening emphasis in the CMA doctrinal area (with a diminishing stress upon the sanctifying work of the Holy Spirit) has paralleled a corresponding dependence upon the intellectual and educational exploits of man. The last four decades have shown tremendous emphasis on higher education in the CMA. Unquestionably, other factors such as the social and economic entered this picture. However, with the increased emphasis on the intellectual in the CMA, there seems to have been a diminishing emphasis on prayer meetings and evangelistic campaigns. In contrast to this, however, the CMA has established a Chair of Evangelism at its rapidly growing seminary. The CMA has also launched an intensive campaign of “redoubling” evangelism. This seems to be counterbalancing the diminishing aspects referred to above.

The CMA publishing house, Christian Publications, Inc., though still strictly evangelical, seems to have changed from its earlier policy of almost exclusive (even subsidization of) production and distribution of “full-gospel” (or four-fold gospel”) literature. They exclude “unsalable” material (even some of the founder’s writings) and include much “salable” material (which may not be particularly slanted to original CMA doctrinal objectives) to provide economic stability in the publication department. On the other hand, good business practices have brought tremendous publishing gains, with all profits derived from it supposedly being turned over to missions activities.

Personnel qualifications have changed appreciably from the original stress on being sacrificial, consecrated, and non-supported (by the society) to expectations by some of a comparatively well-assured salary or allowance.

The self-support policy of A. B. Simpson and other early CMA leaders and the “faith” policies (as in the China Inland Mission) that were first advocated have been greatly modified. Fairly substantial salaries are now provided CMA leaders on the national and district levels; missionaries need no longer provide their own travel, outfit, and support; and pastors, educators, and other workers are assured reasonable incomes. Parsonages, churches, and other facilities are more on a par with older denominational groups. Insurance, retirement plans, and Social Security (almost totally unknown in the earlier days of “faith”) are now either expected or demanded. New churches, once started, and built, entirely on the “faith” principle, are now assured subsidies or loans from a CMA department established for that purpose. Young pastors, starting out, are often subsidized by extension departments of their district, whereas in earlier days they often “depended on the Lord” through “free-will” offerings. National fiscal practices include “reserves” of one kind or another for “emergencies.” “Good business practice” is the explanation offered for all these policies, but the fact is, they are quite a departure from early CMA “faith” policies. Yet, in another way, the CMA manifests faith as it forges ahead into new areas of the world with much larger fiscal demands.

The early CMA burden for the “poor masses” at home and abroad seems to be returning after decades of lesser concern. The conversion of the poor in early CMA history and their resultant behavior changes (with wasteful and indulgent practices waning and new habits of thrift and industry growing) contributed to an “upward economic mobility” on the part of many. This tendency to improve one’s condition and situation brought the exodus from the “ghetto” to “suburbia” and the “poor” were left behind, and often forgotten. Recent years have seen a return by the CMA to the “urban” emphasis, with much planning, effort, and expense to reach the masses.

The “urban” emphasis has brought some complaints that the CMA has lost its pioneering spirit. The original CMA term “pioneering” referred to “untouched people” in “unreached areas.” The term referred to people who had never had a chance to hear of Christ (which would therefore not include people in cities where there were gospel ministries of one kind or another). One of the best known and most influential missionary pastors of the last century was Dr. Oswald J. Smith - one-time CMA worker and associate. He used on his stationery the motto, “Why should anyone hear the gospel twice until everyone has heard it once?”

In spite of this, however, the “doubling” effort and the “urban” effort have brought large CMA gains and have been an unusually effective method of more quickly achieving the 1978 “doubling” goal, according to 1983 reports. The fact is, however, that the earliest CMA policy was opposed to “numbering,” whereas the current CMA policy seems to be leaning strongly in the direction of “numbers.” The AR of 1982 has nearly 50 of its 295 pages presenting “people” or “dollar” charts. Mention is often made in CMA writings and reports, of the CMA position (in comparison to other organizations) in numerical or financial achievement. District achievements are compared, and church achievement comparisons are common. This is not to declare the policy right or wrong but simply to point it out as another of the changes in policy. Perhaps an increased pressure to “double” by 1987 - the centennial year - has made CMA people more number conscious! This “numbering” enters every avenue of CMA ministries, with the corresponding idea of “produce.”

A seemingly insignificant change in emphasis is that of references to “church growth and membership” in contrast to the earlier CMA expressions of “conversions” and “soul-winning.” It may seem unimportant, or even trivial, but in days when there is much talk of “dehumanization,” the concept of “church growth” instead of “souls” could easily lead in that undesirable direction of losing sight of the individual. Another concept that was totally foreign to early CMA ministries was that of “tenure.” The concept has been so absorbed into CMA thinking that in educational circles it assures the faculty of longevity, and in the upper echelons of CMA leadership, it denies possibility of any unlimited continuity in a position. Does this policy indicate less concern about the will of God in such matters and reveal the efforts of man to manipulate such situations?

There are a growing number of CMA people who express concern about the missionary role of the CMA in its denominational status. Some have watched with alarm what they perceive to be continued encroachments into the “missionary dollar” for subsidiary purposes to perpetuate the “denomination.” Others justify such expenditures as legitimate outlays for “indirect” missionary ministries. Regardless, however, of which concept one chooses, the fact is that there has been tremendous change from the earliest days when almost one hundred percent of every dollar went directly to missionary work abroad.

Provision of facilities for the aging represents a switch from early CMA practice. This has probably come about through CMA constituents who have grown older in the organization and who have presented (by their aging) a dilemma for younger constituents. How would the aging be cared for? The partial resolution of the problem was the provision of retirement facilities (which have turned out to be mainly for those who could afford it).

The predominant developments in CMA objectives seem to have been in the areas of (1) evolution from society to denomination, (2) organizational structure, and (3) doctrinal emphases. In the CMA evolution, early adherents were made unwelcome in denominational churches and needed places of worship where they felt unrejected. In the organizational aspect, the rapid growth factor with overwork, need of clarification of responsibility, and desire for economy and efficiency brought demands for some direction by means of new organization. The doctrinal differences which brought an exodus of leading personnel, confiscation of CMA properties, and diversion of CMA funds to non-Alliance projects also had a part in forcing a more close-knit structure. The need to protect CMA personnel, property, and finances seems to have been a strong contributing factor in all three of the aforementioned modifications.

The study included the general type of research which involved seeking data in the traditional way through historical records. In addition, the use of Content Analysis through statistical surveys and polls provided another method of research which allowed strict objective investigation. These statistical findings gave a kind of “scientific” picture of doctrinal emphasis shift and allowed presentation of data in table, graph, and figure displays. This type of research has provided a way to substantiate other findings in the general research which otherwise might have been somewhat less convincing.

OBSERVATIONS

The areas of youth and children's work and evangelism, as well as social work with an evangelistic outreach, have remained relatively stable since the CMA origin. The missionary emphasis is still very prominent, and an evangelical position is still strongly supported.

It appears, however, that on the basis of the data gathered, surveys conducted, opinions expressed, and experiences of other groups, the CMA is in that period of its history that is quite precarious to its continuance of its original mandate. Other denominations have started out with the same (or very similar) doctrines, objects, and standards and in the passage of time have gradually allowed modifications of doctrines, policies, and standards to divert them from their original callings.

Denominational leaders and constituents in similar organizations often denied, or ignored, the signs of modification (and those who cautioned of such changes). The trends were usually not planned nor deliberate, but occurred, nevertheless. Groups known for evangelism, deeper life, and missionary work have gradually evolved into the position of denying doctrines, objectives, standards, and mission for which they came into existence (see Chapter III).

One of the older Canadian CMA constituents who has devoted a great deal of time, energy, talent, and finance in research on CMA history has sounded out some solemn words of warning which find considerable agreement with the findings of this dissertation. This man, Lindsay Reynolds, wrote in his volume entitled Footprints that the CMA was founded as "a fraternity of faith in the 'deeper Christian life' (Sanctification and divine healing)," with "a burning resolve to bring the message of the 'four-fold gospel' to all who had not heard." In contrast to the original principles, he writes that "today, the CMA, might be more accurately described as an "evangelical denomination" with a missionary emphasis. He speaks of the strong "four-fold gospel" emphasis at the first, that declined in the CMA evolution into a denominational organization. This study confirms that opinion. He asserts that some finer qualities were lost in the transition. He referred to early days and the "altar scenes with broken-hearted" people repenting, and CMA ministries with big-city "cores" such as orphans, homeless men, fallen women, seaman's work, destitute people, sick folks who needed encouragement for healing, etc. CMA urban emphases seem to show a return of those concerns in recent years.

Reynolds also spoke deplorably of the decline of the former "day-long" and "night-long" prayer meetings, lay people who went to other cities to speak of their doctrines of the "deeper life," "convincing divine healings of yester-year," and then posed two questions: (1) Do we meet the conditions today for genuine sanctification?" And (2) "Do we really believe in divine healing as the early leaders did?" Renewed CMA emphasis in these areas is becoming evident. His quote of John Wesley, the founder of Methodism, is quite relevant to this study of original CMA objectives. Wesley said:

"I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should only exist as a dead sect, having the form of religion, without the power. And this undoubtedly will be the case unless they hold fast both the doctrine and the discipline with which they first set out. The state of CMA doctrine is important to the CMA future!"

Although research reveals data to cause similar concern for the CMA in the area of doctrine, some evidence of CMA leadership incentives to renew the "four-fold gospel" aspect in CMA circles was shown in the centennial celebration of Nyack College in 1982. In that week-long campaign, various CMA dignitaries gave emphasis to the various aspects of the "four-fold gospel" in their messages to assembled visitors and constituents. Maurice E. Irvin, now AW editor, spoke on "Christ Our Savior." Robert W. Battles, former CMA Secretary, expounded the subject "Christ Our Sanctifier." Gordon M. Cathey, CMA Vice-President of General Services, dealt with the doctrine of "Christ Our Healer." A veteran CMA pastor, Charles A. Epperson, spoke on "Christ Our Coming King"; and CMA President, L. L. King, focused on CMA missions in his message "Jesus Christ for the World." This, coupled with headquarters communiques, Council emphases, etc., provides evidence of

serious efforts to renew the CMA “four-fold gospel” message and gives some expectation of renewal for the denomination in this area of doctrine.

Document No. 77 - A Prophetic Word to the Pastors of The Christian and Missionary Alliance (n.d.); Taken from CBC/CTS archives.

Yea, the time is come, saith the Lord. The time is truly here. These are truly the last days as thy forefathers have said. And are they not evil days? Are they not days of pressure, when thy soul dost look feverishly within and without for a greater measure of God's grace upon thee? Yea, are they not days of anxiety and fear? Truly these are the last days of my Spirit's outpouring, so should they not also be great days within the church, for have my promises failed, and have I given up hope for the church that I have redeemed?

Yea, these ought but be days of greater power in the church, for as light is revealed in darkness so am I a light in this dark hour, and as thou art drawn to the light, truly that light will bring hope to thee and to those who trust in me. Yea, these are days when my special favors can move strongly in the midst of thee, and when My Spirit does still have an answer to all thy problems and all thy concerns.

For art thou to succumb to the pressure, or would'st thou yield to the strong one that would bind thee? Yea, this is the day when my church will enter into thanksgiving and lift up their hands in praise.

For have I not known thy past? Was not my presence in the beginning of all where thou art ministering? Are not thy people also my people? Then why dost thou seek counsel in men, and why would'st thou seek help from those who know me not? Is not my love upon my church, and would I not bring out the spot and wrinkle? For was not my glory manifested in greater days? Did not my Spirit conceive thee? Then why hast thou brought thy imagination to doctrines of men and to human travail? Why is there not much hope?

Yea, thou hast said within thy heart: "Truly I am for the Lord my God, and truly I seek counsel from above, and truly my heart doth long for revival." But yea, thy mind and thy heart are not always in agreement to my Word. For are not my words to be a living Word, but where is the anointing? And when thou sayest: "I am for my God" then where is the shout of triumph? Dost thou not put thy mind to reason and thy heart to unbelief? Yea, often hast thou said: "I long for the moving of His Spirit," but is *thy* spirit moved?

How often dost thou long for me? How desirest thou the whole truth that I would reveal to my people? Yea, these are days when thou should'st seek me and know me, for has not my word a message of hope that thy heart be stirred with the full revelation of thy God? But yea, my glory is not revealed, and my Spirit is not wrought upon greatly within thy midst.

Have not I spoken to those whom thou dost reverence as thy former examples? Have I not shown them what their hearts desire to know? And cannot I reveal unto thee a greater measure of revelation than I did reveal to them, for is not this a day when my revelation should flow? "But nay," thou hast said, "I will accept the revelation of my forebears, and be satisfied with the revelation of other men." Dost thou forget that my Spirit would reveal new truth unto thee? Yea, there are those among you who say: "I have sought for truth, and sought long, for have I not learned the truths of deeper consecration? Have I not learned the art of worship? Have I not seen the hand of my God upon us here and there?" But where is my kingdom? And where is my glory? And where are the manifestations of my Spirit? Why dost thou look backward and not forward?

Yea, these are evil days, but have I not promised to be with thee unto the end of the age? But where is my glory, for is it not in my glory that my Spirit does work? Is it not in the glory of my Son that homage is made? Yea, thou dost not understand, and is thy heart so cold that thou would'st speak well of my Son by thy lips and refuse to accept His glory?

Where is my church in these days, but where I am in the midst of thee? And canst thou say with surety, "Yea, Lord, thou art truly in our midst." For does not my glory have power to perform?

Does not my Spirit open the understanding of thy heart and those of thy people so that thou would bow and worship me? Yea, how often hast thou said: "These are evil days, and the hearts of my people are like stone?" And also, how often hast thou said: "These are the last days, and the spirit of

the world does creep in” so that thy heart is set for revival. But dost thou not know that as thou dost worship me in complete obedience of thy will and spirit that truly thy heart is stirred in the spirit of revival, and the glory will truly appear to those who would come to see?

And, why dost thy heart fear what man would say, for is not my Spirit greater than the spirit of strong men, and did I not speak boldly unto Peter and unto Judas? Why would'st thou contain my Word in the container of caution, when my Word should be revealed in the wind and in the storm? How canst thou say that thou dost fear me, when thy heart is full of the fears of men? Does not perfect love cast out fear? But truly fear has taken holden of thee.

Yea, these are days that I have longed for because of my coming? These are the days of the visitation and the “drawing together” for yea, do I not stand at the door and knock in these evil days? Do not I, the Lord, win men unto me? But thy soul is drawn to mischief, and thy heart has human devices in mind, for thou dost desire the dignity of men, and not the glory of thy God. Thou dost desire vanity and not the beauty of my holiness.

How often has thou said unto thy people: “Yea, for a moving of God in our town and in our place.” But where art thou looking? Can not my Spirit move as He did in days of yore? Why should'st thou contain thyself? Why should'st thou long for revival and not know and understand that revival is by my Spirit, saith the Lord, for dost thou not know that when thou confessest revival and dost not have a revival that thou confessest a lie? For is not my Spirit to move upon thee and thy lips in revival? Yea, is not my truth revival? For would'st thou demand that all that come into thy assembly would'st see immediately and accept the truth of the Lord the God, and forgettest that I said that some did accept my Word while others did not, and that some would accept thy Word and others would not? Yea, these are not days for thy mind to reason the acceptance of thy ministry, but yea, these are days when thou shalt proclaim the Word of the Lord, and how can my Spirit anoint thy lips unless thy fears do vanish, and thy heart is unafraid?

Yea, have I not spoken in the past? Has my Spirit not graced thee, and is it not because of me that the message has gone forth through the four corners of the world? But yea, even now my witness is not upon thee. How canst thou speak for me without my glory? And, what dost thou know of the witness within? Why would'st thou say that thou honorest my Spirit when my Spirit does not come mightily upon thee? Why would'st thou speak of my healing when the glory is not there? Yea, it is not in the abundance of information and in the excellency of doctrine that I would speak. Nay, but it is in the Spirit of Truth that I seek to deliver. For my Word is as a hammer, and as a power it will also refine and make known. Yea, these are evil days, but I have nothing to do with the Evil One. Dost thou not know that thou art already in the day? Then arise from thy position and live in my glory, and my Spirit will be given without measure.

Yea, how often have I moved upon men that were among thee in the past, for was I not with men of another day, but why beholdest thou the face of these men? Were they not but men also? Why dost thou desire their power or why desirest thou their spirit? Is it not in my fullness that all power lies? Is not my plan perfect? Then why should'st thy heart be led to deceit and passive trust? Is not my Word power, and my Spirit life?

Yea, these are evil days among those of the world, but would'st thou have company with the Evil One, for truly many are in the midst of thee that have strange affinity with the spirit of this world, and thy hearts do fear these men? Yea, thou art cold in thy heart for the fear of them, but yea, have I not called thee out of the world? Have not I overcome the world? Then why would'st thou bind thyself in fear about those who condemn me? Yea, it is not within thee to condemn them, but it is as the power of my Spirit is manifested that light and condemnation will come, so fear not those about thee.

And have I not promised liberty and hope for this day? Have I not promised peace? Dost thou not know the law of my Spirit? Yea, it is truly my law that will release those in bondage, and deliver those who are in fear. For yea, the Word is in the midst of thee, but thy fears keep the Word from coming upon thee, for how often dost thou reason: “Yea, I fear the emotions of men, and is not emotionalism sin?” But have not I also said that by my Spirit rivers of living water shall flow from

the belly. Then why art thou at fear? For truly when I am in the midst of thee, do I not cause hearts to bow down and worship, and if Israel triumphed in the song and dance, is my joy to be self-contained in the church?

Nay, these are days that I planned for my church when my laughter will be upon thee because of the hope of my Word and the triumph of my grace unto thee. For why would'st thou contain thyself, for is not the world gone mad in its drunkenness? Then have I not more to give to my own than the world would give to its own? Yea, let not thy emotions be drawn to noise, neither give thy music for thine own feelings, but rejoice in me, saith the Lord, and let my praise be upon me, for truly this is a day of rejoicing, for as a bride longs for the consummation of her marriage, so should'st thou rejoice in thy day, for thy music is filled with solemnity, and how often has it lulled to sleep those who should be awakened, for is not my peace spontaneous, and my joy worth all the praise thou canst give? For is it not in the emotions that truth is demonstrated, and is it not in thy heart that the Word must speak? So fear thou not the emotions of thy people, but lead them into a new song of praise unto the Lord thy God and let their hearts be fully cheered in the presence of the anointing.

Yea, thou hast often said: "How do we begin revival?" But why should'st thou look for beginning? Am not I the Alpha and Omega? Am not I the open door? Is it not by my Spirit that I would work? Yea, there are those who say, "But our heritage is this or that," but I would declare unto thee, "Yea, I am thy heritage." For why would'st thou trust thy denomination more than me, sayest the Lord, for is it in the power of the denomination that thou would'st trust? Nay, even now am I not calling my people together? Am not I uniting those who do trust in me? For by my Spirit do I not know all things must come together? Yea, do I not now even speak to one and all of thee together, and thus should'st thou not also together seek my face in glory? Yea, was not my work established in glory, and does not my heart cry for a glorious church in this thy day? Then why should'st thou trust in men in high places, for is it not true that Satan has devised mischief in thy heart by fearing counsels that men deviseth?

Yea, I say unto thee, fear them not, for has my Word not gone forth, and would'st thou not trust my work by the human cords that bind? Nay, I am greater than all thou devisest, and yet my glory must come upon all who seek me, and cannot thy heart understand that truly all who seek self-glory are not of me. Yea, if those above thee give glory unto me then thy heart is not afraid, but when there is a spirit of man engaged it causes fear to come upon thee. But these are the days of the passing away of denominations, and truly these are the days of the pouring out of my Spirit upon all flesh.

How can my glory be revealed in that which is not glorious so I say unto thee, hold fast unto the Word which comes unto thee, neither despise ye one another, but loosen the cords that draw thee to the doctrines of men, and be thou released by my Spirit, and truly thou shalt speak in new tongues and thou wilt be edified with new power, for have not better days been felt in thy ministries? And would I spare not? Do I not give good and perfect gifts unto my church? Then why considerest thou a least gift? Are not all my gifts orderly? Is not my Spirit to manifest His Word unto thee strongly?

Is not the prophetic gift a special gift for this day also? Then why should'st thou bind the manifestations of my Spirit to the imaginations of men as thy fathers have done. But was not my glory even greater in those days than the day when the imaginations came against my Word? ;Yea, was I not in that day also when some acted strangely in my presence, but was I not also in the glory? Yea.

Study Questions

1. What is the appropriate use of history with respect to charting a future course?
2. How are “dying churches” to be reconciled with “Centennial achievements”?
3. What does L.L. King identify as the major challenges for the Alliance in his Pastoral Letter (1983)?
4. How does Gerald Wilson assess the historical development of the Alliance? What trends does he note?
5. Can the concerns of the “anonymous prophet” be harmonized with those of King and Wilson?
6. Does the Alliance need a new version of the “four-fold” gospel in its second century?