



A M B R O S E

**Alliance History and Thought CH 610-1
Fall 2007**

Class Schedules:

October 1-5, 2007 8:30 a. m. - 4:30 p.m.
Spruce Grove Alliance Church, Spruce Grove, AB

Instructor Information

Dr. Bernie A. Van De Walle
(403) 41-2000 ext. 6906
BVanDeWalle@ambrose.edu

Course Description:

This is a denominational history course. Its task is to orient people training for vocational ministry within the Alliance and interested lay people to the spiritual, theological, and pastoral resources of the denominational heritage. To bring life to denominational history the course employs a concept of "living tradition" as the mode of both appropriating and critiquing this heritage.

When understood as a living tradition, Alliance history and thought is meant to be more than something old and irrelevant to be read about in a textbook. The course is to inform an Alliance sense of identity, to ground teaching and worship, and to find its way into lived commitments. Alliance identity is shaped by a tradition, expressed by Albert B. Simpson as the "Fourfold Gospel," which has continually witnessed to the fact that Christ's work has present as well as future implications. It calls adherents to and empowers them for holiness, it affirms God's interest in the physical as well as the spiritual, and it points forward to hope in the coming of Christ's Kingdom.

Course Objectives

1. Students will be able to explain selected historical themes affecting the Christian and Missionary Alliance from the late nineteenth century to the present.
2. Students will have an interpretive grid for analysing the history of the Christian and Missionary Alliance through its central continuities and changes.

Course Objectives (cont'd)

3. Students will be able to identify the Alliance distinctives which have shaped its historical and doctrinal experience. Particular attention will be paid to sanctification, healing, eschatology, and missions.
4. Students will have a broadened understanding of the work of the Christian and Missionary Alliance in Canada and throughout the world.

Textbooks

Required

1. Kenneth L. Draper, "Readings in Alliance History and Thought," (CBC/CTS, 2005).
2. Lindsay Reynolds, *Rebirth: The Redevelopment of the Christian and Missionary Alliance in Canada*, (Willowdale: Christian and Missionary Alliance in Canada, 1992).
3. A. B. Simpson, *The Fourfold Gospel*, (Camp Hill [PA]: Christian Publications, 1984).

Books for Review Assignment

1. A. B. Simpson, *Wholly Sanctified*, (Camp Hill [PA]: Christian Publications, 1991).
2. Samuel Stoesz, *Sanctification: An Alliance Distinctive*, (Camp Hill [PA]: Christian Publications, 1991).

Recommended

Robert L. Niklaus, John S. Sawin, Samuel J. Stoesz, *All for Jesus*, (Camp Hill [PA]: Christian Publications, 1986).

Course Requirements

Reading / participation	10%
Preparations (due the beginning of each day)	25%
Critical book review	20%
Review of <i>Rebirth</i>	15%
Local church history paper	<u>30%</u>
	<u>100%</u>

Course Requirements (cont'd)

1. Each student is expected to be thoroughly prepared for and to actively participate in each class session. This is reflected in the percentage of the final mark assigned to participation. Students must be sure to have their own copy of the Draper text with them for **each class period**.

****Note**** Given the intensive nature of this course, pagers and cell phones will not be allowed in the classroom.

To facilitate in-class discussion, students will be responsible to read and write in preparation for each class session. A "preparation guide" with assigned readings and a series of questions has been set for each day of class. You are responsible to come to class with this ready to hand in. The first preparation is **due at the beginning of the first class**.

All preparations are to be two pages long (double-spaced) except for Preparation #1 which should be four pages long (double-spaced) and Preparation #4 which will simply be a signed declaration of the percentage of that day's reading carefully completed.

2. Each student will write a critical and comparative book review which integrates a discussion of the two books listed above (Simpson and Stoesz). The review is to 1) identify the key theses of each book and, 2) compare and contrast the central thoughts of each text. This review is to be no longer than 5 pages (approx. 1,200 words).
3. Lindsay Reynolds outlines the history of the Christian and Missionary Alliance in the twentieth century in *Rebirth*. The student is to 1) use the interpretive grid for Alliance history presented on the final day of class to critically analyse Reynold's book and 2) assess the degree to which the tensions identified in the lecture are supported by the history of the Alliance in Canada. This review should be no longer than 5 pages (approx. 1,200 words).
4. The research paper should explore new areas of Alliance history. It is suggested that this paper focus on a local church history, either of the Alliance church that the student now attends or has been associated with in the past. Papers will be no longer than 10 pages (approx. 2,500 words) and should involve primary research. (Institutional and incorporation records, BOE minutes, etc., but also interviews with primary parties). Topics for papers are to be negotiated with the instructor and submitted in writing no later than **October 4, 2007**. The paper should focus on the history of this particular church or ministry and how it has fit within the historic strengths and tensions of the C&MA, as discussed in the final class session.

Due Dates

Unless otherwise specified, all assignments must be postmarked no later than **December 12, 2007**. Hard copies of all assignments should be mailed directly to the instructor at:

Dr. Bernie Van De Walle
Ambrose University College
630, 833 Fourth Avenue SW
Calgary, AB
T2P 3T5

Professor's Policy on Time Extensions

Time extensions to any or all assignments will only be considered in the event of physician-certified, prolonged chronic sickness or what the professor deems to be an unforeseen traumatic event in the life of the student. Ministry busy-ness or conflict (weddings, Christmas productions, mission trips, etc.) will not be considered as adequate grounds for the consideration of an extension.

Grading

The available letters for course grades are as follows:

<u>Letter Grade</u>	<u>Description</u>
A+	
A	Excellent
A-	
B+	
B	Good
B-	
C+	
C	Satisfactory
C-	
D+	
D	Minimal Pass
F	Failure

Course Grading

Letter Grade	Percentage
A+	90 and higher
A	85-90
A-	80-84
B+	77-79
B	73-76
B-	70-72
C+	67-69
C	63-66
C-	60-62
D+	55-59
D	50-54

Important Notes

- Daily preparations submitted late will receive a grade of zero.
- It is the responsibility of all students to become familiar with and adhere to published Academic Policies, such as the policy on Academic Dishonesty, which are stated in the current Catalogue.
- It is the responsibility of all students to become familiar with and adhere to academic policies of as are stated in the Student Handbook and Academic Calendar.
- Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at privacy@auc-nuc.ca.
- We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar and the Student Handbook that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean.
- Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period unless they have received permission for a "Course Extension." Alternative times for final examinations cannot be scheduled without prior approval. Requests for course extensions or alternative examination time must be submitted to the Registrar's Office by the appropriate deadline. Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control."
- Students are advised to retain this syllabus for their records.

- **Proposed Class Schedule**

October 1	Introduction: A Living Tradition	
	A. B. Simpson: Outline of his life	
	Simpson's spiritual crises and Alliance History and Thought	📖 Readings 1.1 - 1.3 📖 Readings 2.1 - 2.5.
	The Alliance and Nineteenth-Century Evangelicalism	
October 2	The Founding of the Alliance	📖 Readings 4.1 - 4.3.
	The Work of the Early Alliance	📖 Readings 5.1 - 5.3.
	Developments in Alliance History	📖 Readings 6.1 - 6.3.
	The Alliance enters the Twentieth Century	
October 3	Alliance Missions & the Deeper Life	📖 Readings 7.1 - 7.3
	Simpson's Hymns	📖 Readings 3.1.
	The Fourfold Gospel	📖 <i>The Fourfold Gospel</i> , pp. 1-18; Readings 8.1
	The Early Alliance View of Sanctification	📖 <i>The Fourfold Gospel</i> , pp. 19-32; Readings 9.1 - 9.3.
October 4	Developments in the Alliance View of Sanctification I	📖 Readings 10.1 - 10.3.
	Developments in the Alliance View of Sanctification II	
	The Early Alliance View of Healing	📖 <i>The Fourfold Gospel</i> , pp. 33-46; Readings 11.1 - 11.4.
	Developments in the Alliance View of Healing I	📖 Readings 12.1, 12.2, 12.3
October 5	The Coming King	📖 <i>The Fourfold Gospel</i> , pp. 47-64; Readings 13.1, 13.2, 14.1 - 14.3
	Toward a Doctrinal Statement	📖 Readings 15.1 - 15.4.
	Continuity and change, charting the future	📖 <i>Rebirth</i> , "Epilogue" Reading 16.1

Select Bibliography

Sanctification

- A. B. Simpson, *A Larger Christian Life*, (Camp Hill [PA]: Christian Publications, 1988).
- A. B. Simpson, *Wholly Sanctified*, (Camp Hill [PA]: Christian Publications, 1991).
- George P. Pardington, *Crisis of the Deeper Life*, (Camp Hill [PA]: Christian Publications, 1991).
- Gordon T. Smith, *On The Way*, (Colorado Springs: NavPress, 2001).
- Samuel Stoesz, *Sanctification: an Alliance Distinctive*, (Camp Hill [PA]: Christian Publications, 1991).
- Gerald E. McGraw, *Empowered: Discovering the Dynamics of Holy Living*, (Camp Hill [PA]: Christian Publications, 2000).

Healing

- A. B. Simpson, *The Gospel of Healing*, (Camp Hill [PA]: Christian Publications, 1994).
- A. B. Simpson, *The Lord for the Body*, (Camp Hill [PA]: Christian Publications, 1996).
- Keith Bailey, *The Children's Bread*, (Harrisburg [PA]: Christian Publications, 1977).
- Nancy Hardesty, *Faith Cure: Divine Healing in the Holiness and Pentecostal Movements*, (Peabody [MA]: Hendrickson, 2003).
- Richard Siple, *Understanding Divine Healing*, (Camp Hill [PA]: Christian Publications, 1990).
- Drake W. Travis, *Christ Our Healer Today*, (Camp Hill [PA]: Christian Publications, 1996).

Missions

- A. B. Simpson, *Missionary Messages*, (Camp Hill [PA]: Christian Publications, 1987).
- A. B. Simpson, *The Challenge of Missions*, (New York: Christian Alliance Publishing Co., 1926).
- A. B. Simpson, *Serving the King: Doing Ministry in Partnership with God*, (Camp Hill [PA]: Christian Publications, 1995).
- Sunder Krishnan, *World Christians: Living on the Wavelength of the Great Commission*, (Burlington: Welch, 1989).

Recent Scholarship in Alliance History and Thought

- Charles W. Nienkirchen, *A.B. Simpson and the Pentecostal Movement*, (Peabody [Mass]: Hendrickson, 1992).
- Richard P. Gilbertson, *The Baptism of the Holy Spirit*, (Camp Hill [PA]: Christian Publications, 1993).
- Daniel J. Evaritt, *Body and Soul: Evangelism and the Social Concern of A.B. Simpson*, (Camp Hill [PA]: Christian Publications, 1994).

Preparation 1: A. B. Simpson and his Spiritual Crises

There is a clear correspondence between Alliance “thought” and the personal experience of A. B. Simpson. This preparation provides you an opportunity to explore these experiences in some detail and then to reflect on their meaning for an Alliance “living tradition.” Read the preamble to the three “spiritual crises” and then respond to each of the questions in a couple of paragraphs. Your first preparation is due at the beginning of the first class.

Conversion

Simpson tells us that he experienced conversion in 1858. This was a time of great stress in his life and a time when he experienced a sense of doom and impending death. He later tells us that he felt sure he was going to die someday at 3:00 p.m. So everyday as 3:00 p.m. approached, he had a sense it was all over. Simpson also suggests that this sense of doom was somehow connected to the rather stern Calvinism of his youth and that it was relieved in the end by his reading of Marshall's *Gospel Mystery of Sanctification*. There follows a fairly extended passage where Simpson describes his thinking process and emotional state at this time. As you read, look for the theological background and the issues involved in his coming to conversion. Simpson writes:

I pursued my studies in Chatham High School but the strain was too great and I went back to my father's house a physical wreck. Then came a fearful crash in which it seemed to me the very heavens were falling. After retiring one night, suddenly a star appeared to blaze before my eyes and, as I gazed, my nerves gave way. I sprang from my bed trembling and almost fainting with a sense of impending death and then fell into a congestive chill of great violence which lasted all night and almost took my life. A physician told me I mustn't look at a book for a whole year for my nervous system had collapsed and I was in greatest danger. There followed a period of mental and physical agony which no language can describe. I was possessed with the idea that at a certain hour I was to die and everyday as that hour drew near I became prostrated with dreadful nervousness watching in agonized suspense until the hour passed and wondering that I was still alive. One day the situation became so acute that nothing could gainsay it. Terrified and sinking, I called my father to my bedside and besought him to pray for me for I felt I was dying. Worst of all, I had no personal hope in Christ. My whole religious training had left me without any conception of the sweet and simple Gospel of Jesus Christ. The God I knew was a Being of great severity and my theology provided, in some mysterious way, for a wonderful change called the *new birth* or *regeneration* which only God could give to the soul. How I longed and waited for that change to come but it had not yet arrived. Oh, how my father prayed for me that day and how I cried in utter despair for God to spare me long enough to be saved. After that dreadful sense of sinking, at least a little rest came and the crisis was over for another day. I looked at

the clock and the hour had passed. I believed that God was going to spare me just one day more and that I must strive and pray for salvation that whole day as a doomed man. How I prayed and besought others to pray and almost feared to go to sleep that night lest I should lose a moment from my search for God and eternal life but the day passed and I was not saved. It now seemed strange that there was no voice to tell me the simple way of believing in the promise and accepting the salvation fully provided and freely offered. How often since has it been my delight to tell some poor sinner that we do not need at mercies gate to knock and weep and watch and wait. For mercies gifts are offered free and she has waited long for thee. After that, as day after day passed, I rallied a little and my life seemed to hang upon a thread for I had the hope that God would spare me long enough to find salvation if I only continued to seek it with all my heart. At length one day, in the library of my old minister and teacher, I stumbled upon an old musty volume called *Marshall's Gospel Mystery of Sanctification*. As I turned the leaves, my eyes fell upon a sentence which opened for me the gates of eternal life. This is it in substance. "The first good work you will ever perform is to believe on the Lord Jesus Christ. Until you do this all your works, prayers, tears, and good resolutions are in vain. To believe on the Lord Jesus Christ is just to believe that He receives and saves you here and now. For He has said, 'Him that cometh to me I will in no wise cast out.' The moment you do this, you will pass into eternal life. You will be justified from all your sins and receive a new heart, the gracious operations of the Holy Spirit." To my poor bewildered soul, this was like the light from heaven that fell upon Saul of Tarsus on his way to Damascus. I immediately fell upon my knees and looking up to the Lord I said, "Lord Jesus, thou hast said, 'Him that cometh unto me I will in no wise cast out.' Thou knowest how long and earnestly I have tried to come but I did not know how. Now I come the best I can and I dare to believe that thou dost receive me and save me and that I am now thy child, forgiven and saved, simply because I have taken thee at thy word. Abba Father, thou art mine and I am thine."

From this point we know that Simpson continued to grow in his faith and he continued to seek out sources of reformed and puritan spirituality. His salvation was connected to his reading of Marshall. In 1861, he was reading Philip Doddridge's *Rise and Progress of Religion in the Soul* and this suggested to him another step. The passage which follows explains the origin of Simpson's solemn covenant of dedication.

I remember one day, especially when I was fifteen (although he wasn't fifteen, he was seventeen at the time) 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 suggestion to young Christians to enter into such a covenant and so I wrote out at considerable length the detailed

transcription in which I gave myself wholly to God and to Him for every promised blessing especially for grace and power to use life for His service and glory. I remember a certain special blessing which I included in my request and specifications and 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 as literally as I would have done a human agreement and laid it away.

The transcription of this document was actually found in Simpson's Bible and is included for us as Reading 2.1 in the *Readings* book. You will note that the original document was signed and dated Saturday, January 19, 1861. It was also updated September 1, 1863, and again during the Louisville years after his experience of sanctification in 1878. This document continued to be a source of inspiration and commitment in Simpson's life.

Questions:

1. Read the "Dedication" [Reading 2.1] and list the major theological idea considered in each of the paragraphs.
2. Simpson commented in his account of making the covenant: "I remember a certain special blessing which I included in my requests and specifications, and I have often wondered how literally God has fulfilled them to me in His gracious providence through my life." To what do you think Simpson refers?

Sanctification

It is difficult to date Simpson's crisis of sanctification precisely. Simpson gives us at least three different stories and they don't seem to harmonize very well. One account seems to point to a Saturday night, another to a Sunday morning and a third connects this experience to a trip to see Moody. Gerald McGraw, a scholar who has given considerable effort to determining when this even occurred, suggests that there probably were a series of events which led Simpson to a new understanding of the work of the Holy Spirit in his life. Rather than trying to harmonize these into one event, it is best to recognize that there were probably a series of events out of which came Simpson's new insight.

Answer the following questions based on the three readings listed here.

1. A Personal Testimony - Reading 2.2
2. A Larger Christian Life - Reading 2.3
3. The Moody Story - from Reading 1.1

I remember travelling 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." 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.

Questions:

1. Consider the three accounts of Simpson's "crisis of sanctification." What are the major characteristics of this experience?
2. Simpson suggests that in his experience, sanctification came in two stages. What distinguishes these stages?
3. What are the characteristics of the sanctified life?

Healing

Simpson's experience of healing does not need a lot of background because Simpson's account provides all the context you will need. Answer the following questions based on "The Gospel of Healing" Reading 2.4.

Questions:

1. Simpson testified to the important role of books to his experience of salvation and sanctification. How is his account of the development of his belief in healing different?
2. What is the source of healing according to Simpson's understanding?
3. How did this new understanding change his life?

Discussion Questions

You don't have to write out answers to these but think about them and be prepared to discuss them in class.

1. In what ways have these experiences of Simpson formed the direction and thinking of the Alliance?
2. Are there potential dangers in this?
3. Should Simpson's experience be normative for all Alliance people?
4. Does experience have a legitimate role in our understanding of theology?

Preparation 2: The Founding of the Alliance, 1887

Simpson's independent ministry at the Gospel Tabernacle predates the Alliance and there are important continuities between the two. Begin reading with the "The Story of Providence" (Reading 4.1). This story overlaps the beginning of the wider Alliance movement and gives us a good indication of how Simpson lived out his convictions in a local church context.

The founding of the associations which would become the Alliance began at one of Simpson's conventions at Old Orchard, Maine, in 1886. The convention was focused primarily on Christian people looking for a deeper spiritual experience, particularly with regard to sanctification and healing. Simpson viewed evangelism and missions to be the natural outcome of great spiritual depth and so the convention challenged people to move deeper into God's grace. At the convention in 1886, W. E. Blackstone was giving the final address to prompt the faithful to action. He chose to bring a stirring missionary sermon complete with statistics of the numbers of people dying without Christ. He ended with this statement: "If the church were fully committed to the work, it is fair to say that in twenty years the world would be evangelized!" This sort of motivational preaching was very common at the time, but Blackstone seems to have been unusually effective for it left a deep impression on the hearers. Many, including Simpson, were moved to take some definite action, and it was agreed that they would meet a year later, again at Old Orchard, to found an organization through which they could response to Blackstone's challenge.

Simpson used his periodical, *The Word, Work, and World*, to prepare for the founding of a new society aimed at meeting the urgent need for missions. Many articles and features focused on missions. To prepare for the meeting at Old Orchard *The Word, Work, and World* published draft constitutions of two rather than one new society. These documents which briefly describe the founding vision the basis for this preparation.

In July of 1887, people gathered from all over North America for what would be the founding convention of the Christian and Missionary Alliance. Two thousand were present on the first Sunday of the convention and approximately 4,500 were there for the final service. In the business session called to consider founding a new society, two societies rather than one were being proposed. The first society, the Christian Alliance, was to give testimony to the deeper life and to lead people into these truths across denominational lines. It would function as the parent organization of a second society, the Evangelical Missionary Alliance, which would devote itself to promoting missions. The two alliances formally merged in 1897 to found the organization we now know as the Christian and Missionary Alliance.

Reading 4.2 Constitution of the Christian Alliance 1887

1. List the principal characteristics and objectives of the Christian Alliance as reflected in the 1887 Constitution.
2. How do these characteristics and objectives differ from what you know of the Alliance today? What are some of the reasons for these changes?

Reading 4.3 Constitution of the Evangelical Missionary Alliance

1. List the principal objectives and methods of the Evangelical Missionary Alliance as reflected in its 1887 Constitution.
2. How do these objectives and methods differ from what you know of the Alliance today? What are some of the reasons for these changes?

General question

Why were two alliances founded in 1887 rather than just one? How was the relationship between the two envisioned?

Preparation 3: The "Classical" Alliance Statements on Sanctification

Your preparation will focus on understanding the key elements of the Alliance doctrinal statement on sanctification, Article 7 printed for you here. We will use the other statements printed below, which I have called "Classical," to help us understand the theological import of the terminology used in Article 7.

Doctrinal Statement

(Christian and Missionary Alliance in Canada, 2000) - Article 7

It is the will of God that in **union with Christ** each believer should be sanctified thoroughly thereby being separated from sin and the world and fully dedicated to God, receiving power for holy living and sacrificial and effective service toward the completion of Christ's commission..

This is accomplished through being **filled with the Holy Spirit** which is both a **distinct event** and a **progressive experience in the life of the believer**.

There are five phrases which require some theological and pastoral reflection. These will provide the focus for your preparation and the lecture which will follow. These are indicated in **bold** above and listed below.

1. union with Christ
2. filled with the Holy Spirit
3. distinct event
4. progressive experience
5. in the life of the believer

Following are a series of excerpts from your readings. Most of this material is part of your required reading so it should be familiar. For your convenience I have pulled this together to give you easier access to it. All of the selections are from the writings of Simpson or George Pardington. There is a brief biography of Pardington in *All for Jesus* (p. 270). The excerpts here are from *The Crisis of the Deeper Life* which was originally published in 1906. This publication followed the Conference for Prayer and Counsel (Reading 15.2) and was the first attempt to provide systematic expression of the Alliance understanding of conversion and sanctification.

Your assignment is to read carefully the documents provided below to identify the ways they expand and explain the four headings above. Out of these readings I want each of you to explain in a paragraph or two what it means to be filled with the Holy Spirit, what a distinct event is and so on. When you develop your answers **refer specifically** to the documents provided and be sure that you

explain clearly how this helps us understand the meaning of each of the five headings.

Defining Sanctification **Christ our Sanctifier**

Sanctification is not regeneration. It is not conversion.... Regeneration is the beginning.... Regeneration is like building a house and having the work done well. Sanctification is having the owner come and dwell in the house and fill it with gladness and life and beauty.

Sanctification is not your own work; it is not a gradual attainment which you can grow into by your own efforts.... You cannot sanctify yourself. The only thing to do is to give yourself wholly to God, a voluntary sacrifice.

Sanctification is not self-perfection. We shall never become so inherently good that there will be no possibility or temptation to sin. We shall never reach a place where we shall not need to abide in Him each moment.

The heart and soul of the whole matter is seeing that Jesus is himself our sanctification.... Sanctification comes through the personal indwelling of Jesus. He does not put righteousness into the heart simply, but He comes there personally Himself to live.... It is the living God come to live in the new heart. It is the Holy Spirit dwelling in the heart of flesh that God has given, so that every movement, every thought, every intention, every desire of our whole being will be prompted by the springing life of God within. It is God manifest in the flesh again.

From A. B. Simpson, *The Fourfold Gospel*, (1984 ed.) pp. 24-33.

The Crisis of the Deeper Life

The holiness of the Christian is the holiness of Christ... Our holiness flows from contact with God. This contact has both a divine and a human side. On the divine side there are two points of contact--the work of Christ on the cross, and the personal indwelling of the Holy Ghost. On the human side there are likewise two points of contact, whereby we become partakers of the holiness of Christ--a step of entire surrender and an act of appropriating faith.

The result of such contact with Christ is a new Christian experience, a second definite work of grace--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 receive a "new spirit"; in sanctification the Holy Spirit definitely and personally comes and takes up His abode within the "new spirit." This second and distinct work of sanctification is connected with the definite and personal coming of the Holy Ghost to our hearts. After conversion the Holy Spirit is with us; but after sanctification the Holy Spirit is within us.... Thus, it is by the definite reception by faith of the person of the Holy Ghost that the vision of the indwelling Christ is made real to our hearts.

From George P. Pardington, *The Crisis of the Deeper Life*, (1991 ed.) pp. 108-109.

Christ-Centred

A correspondent recently inquired regarding the standpoint of Alliance teaching with respect to sanctification, whether we held the Wesleyan view, or what is commonly known as the Keswick teaching. We believe that the Alliance teaching on this subject is neither Wesleyan nor, strictly speaking, an echo of even the excellent teaching given at the meetings annually held in Keswick. While speaking in greatest appreciation of other teachers and of all who endeavour to hold up the true Scriptural standard of life, yet we believe that the point of view from which the subject of personal holiness is regarded by the teachers and workers in the Christian Alliance is what we might term the "Christ Life," rather than even the sanctified life. There is always a little danger of seeing our experience more than the source of that experience, the Person and work of the Lord Jesus, we have ever been led to rise above all our experiences and recognize our new and resurrection life wholly in Him, not a fixed and crystallized state but an attitude of constant dependence and abiding so that our holiness is not self constituted but dependent every moment on our union and communion with Him. At the same time we believe and teach that this will lead to the very highest kind of Christian life; higher than our best experiences, higher than Adamic perfection, for it is the life of Jesus, the second Adam, the Son of God, "manifested in our mortal flesh."

From A. B. Simpson "Editorial," *Christian and Missionary Alliance Weekly*, (June 3, 1899) p. 8.

Timing Sanctification

From Simpson

There needs to be no long interval between these two experiences [conversion and sanctification]. 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.

From A. B. Simpson, "The Crisis of the Deeper Life," *Living Truths* (September 1906): 523

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.

From A. B. Simpson, " The Baptism of the Holy Spirit: A Crisis or an Evolution?"
Living Truths (September 1906): 708.

And so, in the Pentecostal experience of the Apostolic Church, it would seem as if all who accepted Jesus were at once taken into his fullness and received the baptism of the Holy Ghost. . . Through a lowering of the Christian standard there has come about a kind of Christianity which has no Scriptural warrant; a condition in which people are justified, and yet do not expect to live a holy life, and do not live it until through truer teaching and the preparation of God's Spirit, they are awakened to realize the true life of holiness to which God has called them, and, after years of wandering, they at length come into the experience of sanctification, which they should have known from the first.

From A. B. Simpson, *The Epistle to the Romans*, Christ in the Bible, Vol. 11,
(New York: Christian Alliance Publishing Co., 1894) pp. 115-6.

From Pardington

From ... the experience of the Apostolic Church, as recorded in the book of Acts, we may learn that God is sovereign in His operation, and that doctrinal distinctions made by man cannot shut Him up to set ways of working. At the same time four things seem clear. First, conversion and the definite reception of the gift of the Holy Spirit are separate and distinct experiences. Second, conversion may occur without the experience of receiving the Holy Spirit. Third, the Holy Spirit is often received at the time of conversion. And fourth, the Holy Spirit is often received subsequent to conversion.

Now, in light of these facts we believe that conversion and the reception of the Holy Spirit should go hand in hand, so to speak. That is, while they are distinct experientially, they should not be separated chronologically. But in the lives of few Christians today, comparatively speaking, is this true.... 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 Spirit.... We cannot refrain from saying that we believe God never intended that there should be a barren state 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 Spirit.

From George P. Pardington, *The Crisis of the Deeper Life*, (1991 ed.) pp. 136-8.

Preparation 4: Simpson's Understanding of Divine Healing

The Christian and Missionary Alliance was never a healing ministry. Simpson was known and sought out for his teaching and practice of divine healing but it was never allowed to dominate his ministry. Healing was a quiet and consistent emphasis of the early Christian and Missionary Alliance and public spectacle was studiously avoided. Part of this grew out of the fact that Simpson did not believe divine healing to be a spectacular event. It was simply a part of the Gospel for all true believers to request and receive. Healing meetings were for those who were "saved" and "sanctified," whose lives were right with God. They were characterized by careful teaching rather than emotional appeals and quiet anointing and prayer for the sick according to the instructions in James 5:14,15.

Your Preparation on healing will focus on Readings 11.1-11.3. In "Divine Healing in the Atonement" Simpson attempts to develop a biblical/theological case for and understanding of healing in the atonement. The next reading "How To Receive Divine Healing" does some theological things but is primarily a message inviting people to accept Christ as their healer. "Divine Healing and Medical Science" presents Simpson's views on the relationship between God's work in healing and human medical interventions or "means." Here he expresses views which are quite out of step with contemporary teaching and practice in the Alliance.

There are a number of central issues that these readings raise, and I would like you to use the readings to address each of the following.

1. Healing in the atonement
2. Redemption right
3. The parallel between sanctification and healing
4. The role of faith
5. The use of "means"

With this in the background, consider the following discussion questions which really ask you to speculate. You do not need to write answers to these, we will discuss them in class.

1. Was Simpson onto something we have lost sight of among modern medical miracles, or is there something missing in his analysis?
2. Is there some way this can or should be worked into our "living tradition?"

Preparation 5: Toward an Alliance Doctrinal Statement

Denominational doctrinal statements, at least it is often assumed, define the identity of a confessional group. But where do these statements come from? They are often treated as though they descended from heaven on a golden thread, but we know that this is not the case. Scott Borderud [Reading 15.1] does an excellent job of discussing the nature and role of creedal/ doctrinal statements. He also discusses the history of the Alliance statement and gives some insight into the very human processes which produce such statements. Before attempting answers to the questions, be sure you have read and digested Borderud's work.

The questions for this preparation ask you to follow the Alliance toward an increasingly formalized doctrinal definition and to look at the revisions to the Statement of Faith proposed by the Canadian Strategic Vision Task Force to be considered at Assembly 2000 in Calgary this summer. With this in the background, work your way through the following questions. This preparation might require a little more reading and thought than earlier ones. Have fun with this, and I look forward to your answers in class.

The questions

Compare the attempts to define the doctrinal identity of the Alliance in the 1887 Constitution [Reading 4.2], the 1906 Conference for Prayer and Counsel [Reading 15.2], the 1928 Doctrinal Statement for Alliance Bible Schools [Reading 15.3], the 1965 Statement of Faith [Reading 15.4], and the revisions to the Statement proposed by the Strategic Vision Task Force and accepted by Assembly 2000.

1. Briefly describe the doctrinal emphasis reflected in each of the first four documents.
2. Compare these emphases and characterize the direction the doctrinal identity of the Alliance was moving in each statement.
3. Does the 1965 Doctrinal Statement clearly express the values that form the heart of Alliance identity? If your answer is yes, define which aspects of the Statement define this identity. If your answer is no, what do you define as the heart of Alliance identity and where is it to be found?
4. Will the changes adopted by Assembly 2000 take us closer to or further from the historical heart of the Alliance?