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THE LIFE AND TIMES OF A. B. SIMPSON

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Introduction

This project is a transcription of the massive amount of helpful information found in Vietnam missionary John Sawin's research notes on A. B. Simpson, his associates and the early days of the Alliance. These notes were recorded on 4x6 cards and the cards fill two rows each of two filing cabinet drawers. Sawin also included photographs and pamphlets, which are noted.

This research was a "work in progress" and so "File is empty!" stands for research conceived but not yet accomplished.

The index is based on a simple concordance file and has not been extensively edited.

A. B. Simpson

Foreword: His Life

Ours is a day of emulation. The "greats" in the world of sports are household names. The young would duplicate or exceed their feats; many others cheer them and idolize them. And so it goes in other areas of accomplishment. But in the area of "spiritual" greats, how many of us idolize them, seek to emulate their dedication? True, some do. Indeed, most of us fix the depth of our spiritual experience and desire by some life that has touched our own. How wonderful to seek the highest and deepest Christian that God has given the church and then learn from him or her. A. B. Simpson can be included among that calibre of Christian.

A. B. Simpson has been an inspiration and guide to multitudes of people. Some of these belong to the organization he established; others have served Christ elsewhere. Those of us who serve Christ within the Alliance will be well rewarded to spend time with A. B. Simpson. We should know the data of his life, ministry and views and also interpret them in relation to our life and ministry. By example and precept from the life of one of God's choice servants, it might be that God will work through us as He did with A. B. Simpson.

Chapter 1. Contemporary Movements

I. Missions

Contemporary men and movements to ABS in early days:

- 1873, Oct. 2-12, General Conference of the Evangelical Alliance met in N. Y.
- A. T. Pierson
- Disciples Foreign Christian Missionary Society formed in Louisville, Oct. 21st, 1875
- J. Hudson Taylor: 21/5/1832 - 3/6/1905: 73 years old
- sailed for China 19/9/1853: 21 years old
- agent of Chinese Evangelization Society
- surrender at Brighton 25/6/1865: 33 years old
- sailed with first CIM party 26/4/1866
- entered into The Exchanged Life 4/9/1869: 37 years old
- visited USA first time summer 1888
- Dr. A. J. Gordon

II. Bible Schools

- Gordon Missionary Training Institute: *1898 C&MA, p. 88*: Commencement And Closing Exercises, 9th Year; includes F. L. Chapell's picture

III. Conference Centres

A. Keswick:

- "Keep in touch with men who have made spiritual progress." J. W. Chapman, preface The Minister's Handicap
- this applies to movements, conventions, camp meetings
- become acquainted with such men and movements; read about them
- Purpose: to reduplicate today in our lives what was experienced in theirs.

1. Pre-Keswick Holiness Meetings

a. **1874**: Account of the Union Meeting For the Promotion of Scriptural Holiness. Oxford, 1874, Aug 29-Sept 7 (Sat-Mon). Reprint: Garland Pub Co, NY, London, 1985.

The R. Pearsall Smiths were the leaders. Other participants included: Asa Mahan, Evan Hopkins, Lord Radstock. W. E. Boardman, Th. Monod, G. R. Thorton, D. B. Hanken, A. M. W. Christopher (Oxford), Pastor Stockmayer, Henry Varley, Canon Battersby, Pastor O. Pank (Berlin), W. Haslam, R. C. Morgan (London) [see p. 225f].

Ladies meetings were conducted each morning at 9:30 by Mrs. R. P. Smith and Mrs. W. E. Boardman. p. 289.

The assembly was composed mostly of ministers of the establishment and various non-conformist bodies plus ca.. 30 continental pastors "to reach a higher condition of Christian life", p. 326. Laymen also attended. 1000 met for early morning prayer. Mr. Boardman is scarcely mentioned; his wife with the ladies as above.

b. 1875: Record of the Convention For the Promotion of Scriptural Holiness. Brighton, May 29-June 7, 1875, Sat-Mon. Reprint: Garland Publishing Co, NY, London, 1985.

W. E. Boardman sailed for the USA at the beginning of the Conference.

R. Pearsall Smith the chairman of the committee called the meeting. Others on the committee included Canon Battersby, Lord Radstock, John Venn, W. Henry Chapman, Theodore Monod, Evan Hopkins, Barn Van Dorn (The Hague), the Dean of Canterbury. p. 7

Smith is prominent throughout the meetings. Mrs. Smith conducted again morning and afternoon meetings for the ladies.

Delegates came from 18 countries, excluding Great Britain and including China, Australia, the Sandwich Islands, Jerusalem and Persia. Germans and French were only a few years removed from the 1870/71 war, but Christians were brothers.

Thousands attended the meetings in the Com. Exchange auditorium and the Dome.

The accommodations and auditoriums were granted without charge and 2000 pounds offered for expenses (not needed).

Sat. 7:00 a.m.: 1800 present

Evangelistic meetings held during the Conference. Prayed for 1000 converts. p. 100 (At close of Convention, evangelistic services continued for 3 months, p. 397)

2000 ladies attended Mrs. Smith's meetings. p. 120. Men also asked to attend.

A large proportion of men attended the Consecration meetings.

Early morning prayer meetings overflowed 7 out of 10 mornings (3000 plus).

They met, not to alter theological views, but to put into practice [experience] truths already known.

Enquiry meetings conducted for questioning and replies, esp. for young Christians. p. 378

Daily meetings with Asa Mahan re: the Baptism of the Spirit. p. 381.

"The Holy Ghost is given at the time of regeneration, but there is a special baptism to be asked for, waited for, prepared for, etc." This is the Christian's equipment for work and warfare; enablement to know Christ, to abide in Him.

2. Beginnings (July 1875; Alliance in Nov, 1881)

a. Antecedents:

- i. Hopkins and Rev. E. W. Moor "turned on" May 1, 1873 at meeting in Curzon Chapel, Mayfair, London
- ii. Summer of 1873: at Chamonix. For 10 days, Hopkins, Moore, Pearsall Smith et. al. waited on God. A prelude to Oxford, Brighton and Keswick.
- iii. June 1874: Sir Thomas and Lady Beauchamp invited these and others to their Langley Park Home, Norfolk. Here they planned the Oxford meeting.
- iv. July 1874: Another conference convened at home of Mr. Cowper Temple [Lord Mount-Temple], Broadlands in Hampshire. The R. P. Smiths were leaders. For 6 days, about 100 people met together. Theodore Monod [English mother; converted in USA in 1858] came to share his new-found dedication. Those later associated with Keswick

attended.

-500 pounds given to conduct during vacation time a large public meeting at Oxford; the result of a unity of fellowship and concern.

v. Aug 29-Sept 7, 1874, Oxford Convention: Theme, slogan: Union Meeting for the Promotion of Scriptural Holiness. R. P. Smith presided at the convention, also preached. About 1000 in attendance. Canon Battersby found "the fullness of Christ" there.

vi. May 29-June 7, 1875, Brighton Convention: R. P. Smith presided and preached. About 7000 people attended. Came from European countries, India, China, Japan, Australia, Sandwich Islands, the Cape, Persia, Jerusalem, USA.

- 4 auditoriums used

- Mrs. P. Smith gave Bible readings in the afternoon

- Other speakers: Evan Hopkins, Henry Varley, Theodore Monod, H. W. Webb-Peplae.

- In London, Moody was ending a campaign. He sent greetings to the Brighton Convention.

- Theme of the Convention: Holiness.

- Mornings, 7:00 a.m., 3000 met for prayer.

- Convention concluded with Communion Service in 2 auditoriums

- The participants carried the fruit of the Convention to their local assemblies, thus furthering the movement.

b. The Start:

At Oxford and Brighton, were Canon Battersby and Robert Wilson, business man (Society of Friends). They decided to conduct a similar meeting at Keswick.

- Smiths invited, Pearsall Smith to preside, but had to withdraw

- pitched a tent seating 600 people

- Motto: All One in Christ Jesus

- Theme: Union Meeting for the Promotion of Practical Holiness

- Canon Battersby presided. Several speakers had to withdraw.

- By-products: Similar meeting conducted in Caulfield, Australia in Aug, 1875, St. Mary's Church and monthly meetings conducted in London

c. Subsequent Meetings:

- July 1876, the second with same motto and theme.

- Evan Hopkins was one of the speakers and was continuously so through 1915. Also Canon Girdlestone.

- Mrs. M. Baxter conducted ladies meetings until 1883.

- In 1880, hymn Praise Him, Praise Him, introduced. Prominence given to the 2nd advent: prepare to meet God.

- 1882, Andrew Murray part of the audience. He stood in the after meeting. He said, "I saw it all, Jesus cleansing, filling, keeping."

- 1883, Canon Battersby died in a.m., just before the convention. J. Elder Cumming was a speaker. He had a "ministry-changing experience" the previous year. He arranged a meeting in Glasgow, Nov 1882

3. Keswick History Books:

-Barabas, Steven. So Great Salvation.

-Harford, Charles F. The Keswick Convention.

- Sloan, W. B. These Sixty Years.
- Pierson, A. T.

4. Persons Connected with Keswick

- Moore, Charles Grandison. His father, John, a friend of Asa Mayan and Charles Finney. Named his son for Finney. Was an early associate of the Keswick movement. His daughter, Daisy, until 1972/3. Was her father's secretary for years; continued his work after his death. He edited The Life of Faith magazine for years. He was given Asa Mayan's things.
- File also contains: 1 photograph, 1 booklet, Keswick: Descriptive Letterpress, 2 Maps and 16 Pictures. Keswick: W. H. Smith and Son, n.d. No. 97 of The "Borough" Guides.

B. Mildmay: Founder Wm. Pennefather. Built conference hall in 1870, seated 2500. Met in mid-summer for 3-day conferences. Operated several institutions nearby and mission work overseas. Includes: Jewish work, a training home. Christian conferences were held elsewhere (Barnet) as early as 1856.

1. Mildmay Missions: Description: *WWW Vol IX, 1887, p. 241*. Founded in 1869 by Rev. Wm. Pennyfather, vicar of St. Judes, Mildmay Park. Discontent with formalism in Church of England led to its origin.

IV. Faith Homes

A. In America:

- In 1888 yearbook, p. 60f, Simpson lists 22 homes for the promotion of Christian holiness and Divine Healing. There are others he knows about, but lacks specific addresses, info, etc. of leaders named, 24 in number, 11 are women. Places cover much of eastern USA and Toronto. Dr. Cullis is included.
- WWW 1885, p. 252f*. Faith Rest Cottage, Buffalo: Carrie Judd. Faith Cure Home, Boston: opened ca. 1883. Kemuel House, Philadelphia: Mrs. S. G. Beck, Kelso Carter and George W. McCalla identified with it.

B. In Europe: *WWW Apr 1885, p. 110f*. Bad Boll: Pastor Blumhardt. Männedorf: Dorothea Trudel

1. Bethshan: Began about 1880 in the parlours of the Boardmans. Several healings occurred. Then a special house was opened to teach these truths. It was the first such house opened in England. House can accommodate ca. 40 guests; has a large meeting hall for 500-600 (*p. 233, WWW 1885*). ABS reports (*p. 253, WWW 1885*) that the Boardmans brought Bethshan to a strong, established work. Mrs. Baxter and husband provided most of the funds for this home. A publication work was connected with it. A magazine Thy Healer was published. Emphasized the wholeness of Christian life (*p. 254*).

- An outgrowth from the W. E. Boardman home in Green Lanes, n. London (a rented place).

Miss Charlotte bought the house on 10 Drayton Park, Holloway Rd., London N. The Baxters provided some of the funds. At its zenith 1880-1890.

- "House of Security": [Saul's body taken there; 3 ref in I Sam. 31:10,12; II Sam 21:12]

Boardman, by letter, invited from Europe and America those leading workers in Divine Healing and True Holiness to meet in conference at Bethshan June 1, 1885. ABS published his letter of invitation *WWW 1885, p. 63*.

- *WWW May 1885, p. 159*: those going from NY were: Rev. Dr. Stanton (died enroute), Rev. Mr. Smith, Mr. Peck Smith, Miss Moorhead (Pittsburg), Mr. Jerome and Miss Parrish and Miss Jamieson (Philadelphia), Mrs. Schultz, Miss Gordon (Nashville), Mr. Clifford Gordon, Mrs. A. B. Simpson, Mr. A. H. Simpson. They expected to leave by Inman Line of steamers on May 21st and to be absent for two months. Conducted June 1-5. *WWW July-Aug* issue records some of the messages. Boardman presided. Bethshan's hall inadequate; convention moved to Agricultural Hall accommodating ca. 3000. 1500 attended during the day, many more at night. Stockman, Blumhardt, Zeller, Cullis and Carrie Judd did not come. Pastor Schrenk from Berne, Switzerland was there "perhaps the strongest spirit of the conference." (*ABS, WWW 1885, p. 234*.) Mrs. Baxter cites several Houses of Healing in England. She had a part in opening Bethshan (*p. 235, ibid.*). Rev. Henry Varley preached for ABS during June and July (*p. 251*)

V. Fundamentalism: (Source: Roots of Fundamentalism, p. 134.)

A. The Niagara Bible Conference

1. Antecedents: Known as the Believers' Meeting for Bible Study. Originated with millenarian men associated with periodical Waymarks in the Wilderness. ie. James Inglis, George S. Bishop, George C. Needham, et. al. Met in 1868 and couple more years, revived the meetings in 1875

2. Places of meeting (1875-1900): 1875-Chicago; 1876-Swampscott, Mass; 1877-Watkins Glen, NY; 1878-1880-Clifton Springs, NY; 1881-Old Orchard, Maine; 1882-Mackinac Island, Michigan; 1883-1897, Niagara-on-the-Lake; 1898, 1899-Point Chautauqua, NY; 1900-Asbury Park, NJ

VI. Holiness Movements:

- "By 1858, holiness preaching had reached a veritable flood tide in the USA". p. 25, Menzies Finney, Boardmans, Phoebe Palmer, et. al.

A. Keswick:

1. The Teaching:

- A Christian's life must be wholly surrendered to God to do His will. "I am not my own, I belong to Him."

- A Christian's heart must be cleansed/purified by faith in the Lord and through the ministry of

the Spirit.

- We are all one in Christ, one spirit, one body, a wonderful unity.

2. Quotes that Illustrate:

- "We must not assert that we are Christians and then use our time, talents and members as we please and without consultation with Christ." Life in Christ means separation from sin and consequent holiness of life.

- The difference between a real Christian and. . . is not in pardon and acceptance, but in the degree of consecration to God." Evan Hopkins

3. Doctrinal Tendencies: Suppression of evil tendencies, discipline

B. Pentecostal

- File is empty!

C. Wesleyan: Doctrinal tendencies: perfect love, eradication of carnal nature

D. Revival 1857-58:

Source Material:

Chambers, T. W. The Noon Prayer Meeting of the North Dutch Church, Fulton St. NY: its Origin, Character and Progress with Some of its Results. NY: Board of Publication of the Reformed Protestant Dutch Church, 1858.

- Rev. B. F. Jacobs, a leader of Fulton St. prayer meeting. Later a friend of ABS and worker with. ABS notes his death. *CAW 1910, Oct. p. 152*

E. Student Movements

1. Student Volunteers: (Begun 8 years ago, 1886) 1894: Second Annual Convention, Feb 28-Mar 4, 1893 at Detroit, Mich. *CA 1894, Jan, p. 3.*

CA 1894, Mar, p. 304: a brief report, 1180 students attended. J. R. Mott, J. H. Taylor, Miss Geraldine Guinness, et al were speakers.

CA 1894, July, p. 16: a second brief report 1187 students, representing 294 schools and colleges

Chapter 2. Contemporary Persons

I. Associates

A. Canadians

- Canadians, prominent during Simpson's life in the Alliance:

Mrs. A. B. Simpson (Margaret)	David LeLacheur
John Salmon	W. H. Howland
R. A. Jaffray	May Agnew Stephens
Walter Turnbull	E. D. Whiteside
P. W. Philpott	A. E. Thompson
Henry Wilson	
R. H. Glover (dual role: home and foreign)	

A. W. Roffe (four children were missionaries: Paul, Peru; Edward, Laos; Ethel Bell, F. W. Africa; F. W. Elroy, F. W. Africa)

- Canadian missionaries prominent during Simpson's lifetime:

R. A. Jaffray	R. H. Glover
D. I. Jeffrey and Ruth	John Turnbull
Louis Turnbull	E. F. Irwin
Walter Oldfield	Mrs. Elizabeth Thompson
E. O. Jago	A. E. Thompson
Agnes Amelia Fleming Thompson	
Wm. Cassidy and wife (China: 1st Alliance missionary appointee)	

B. Groups: [This file contains six photographs]

C. Men: Other associates: Mr and Mrs. E. G. Selchow, Mr. and Mrs. Naylor, Mr. and Mrs. Sidney Whitemore

1. Allen, Rev. John:

- from Hackney, Trinity Church, [p. 214] England
- a participant in Bethshan Conference, June '85 *WWW 1885*, p. 235
- had been contacted in 1873-75 by W. E. Boardman, p. 214
- experienced Divine Healing by deliverance from a terrible carbuncle on his back. His wife anointed him a 1:00 a.m., no elders available *WWW 1885*. p. 214

2. Armstrong, Leighton:

- File contains photograph.

3. Bales, Milton M.:

- *C&MA 1899, Nov, p. 381*: resigned Methodist Church in Chicago and established an independent Gospel work in Chicago. Expresses Simpson's view of ind. churches versus Alliance churches.
- *C&MA 1904, Dec, p. 467*: resigned as associate pastor of Gospel Tabernacle to become a Field Superintendent for the C&MA.
- wife died in Evanston, Ill., July 14, 1909 *C&MA 1909, July, p. 296*

4. Ballard, J. Hudson

Born: 1880; died: 1974 (94 years old) (His letter = 87 in 1967)

- Graduated Nyack MTI in 1898, April 28th
- 1898, April 16: Secretary's report to Ex. Com of Board, Hudson Ballard appointed to Corning, NY.
- *C&MA 1902, Sept, p. 176*: leaving Elmira to assume DS responsibility in So. California
- *C&MA 1902, Nov, p. 260*: congratulations on recent marriage. Has removed to California. She was a MTI student
- *C&MA 1905, Sept, p. 219*: report of visit to the east
- 1902-09: Pastor of Gospel Tabernacle at Los Angeles
- *C&MA 1905, Oct 14, p. 641* is in Los Angeles
- 1909 July: became principal of Wilson Academy
- 1911 end of June: sailed for England for 2 months preaching and vacation *C&MA July 1, p. 216*
- *CAW 1912, July 6, p. 210*: received Doctor of Pedagogy from Columbia University. Had a BA & MA.
- *CAW 1915, Jan, p. 222*: has page in AW Spiritual Clinic, also 254, 366, 398
- *CAW 1915, July, p. 270*: went to Presbyterian Church, Hornell, NY
- *CAW 1915, May 5*: Letter of resignation from all Alliance offices. He is "changing somewhat the sphere of my service for Christ." [May 15= letter of appreciation, B. M.]
- *CAW 1915, Dec 11, p. 165*: A sermon, J. Hudson Ballard, Ph. D.
- 1909 around Sept, assumed ass't editorship of C&MA Weekly
- *C&MA 1909, Oct, Nov, p. 136*: gave lectures at Home School, NYC on The Perfect Man: Body, Soul and Spirit
- *C&MA 1910*, He is very prominent throughout the magazine. Assumed C&MA responsibility while ABS was in South America. Preached Sun p.m. at Gospel Tabernacle, NYC. Conducted Question box in C&MA.
- *CAW 1920, Jan, p. 338*: His mother, Sallie F. Ballard, died Dec 29, 1919. His father J. L. Ballard, survives. She was buried in Nyack Cemetery. Funeral at the home of J. H. Ballard at Nyack.
- Letter to Florence Bullis, 1967, Aug 11 [letter is included in file]: Mr. Gardner, Florence's father, sold JHB one half his cemetery lot in Nyack. Ballard's oldest son buried there. Address in 1967: 553 Wilson Avenue, Novato, California 94947.
- Letter from Merrill C. Tenney, 1982, Mar 3: "Your remark about Ballard brings back to me a remark which I thought I heard Dr. Jaderquist make many years ago. He was closely associated with Ballard in California. Apparently the latter was weary of the struggle of the Alliance in the

early days; the economic pressures must have been great. As I remember it, he quoted Ballard as saying that he would rather have a little more down here even if it meant a little less up there. Perhaps he was discouraged with the prospects of the Alliance, and felt that his service among the Presbyterians might accomplish more. Do not quote me, for I may be inexact in my understanding. Here's hoping that I shall see you in May. Please forgive my poor typewriting. Sincerely yours, Merrill C. Tenney"

- *CAW 1913, Oct 25, p. 50*: editorial re: death of eldest son, Frederick Flint, of diphtheritic croup. Died Oct 17, Friday after short illness, in his 7th year. Another son, Robert, was born a few weeks ago.

- *C&MA 1910*, series of articles on the Lord's return

No 1, p. 260, Jan: The Two Comings

No 2, p. 310, Feb: Christ's Return Not Death

No 3, p. 342, Feb: The Sun and the Star (Rev. 22:16; Mal. 4:2)

No 4, p. 378, Mar 12: What Christ's Coming Is Not

No 5, p. 411, Mar: Christ's Coming Pre-Millennial

No 5, p. 26, Apr: Christ's Coming Pre-Millennial (continuation)

No 5, p. 56, Apr: C. C. P. M. (cont.)

No 5, p. 109, May: C. C. P. M. (cont.)

No 5, p. 204, June: C. C. P. M. (cont.)

No 5, p. 348, Aug: C. C. P. M. (cont.)

No 5, p. 100, Nov: C. C. P. M. (cont.)

- *C&MA 1910, The Spiritual Clinic*, questions and answers

Feb 5, p. 293: # 1-4

Feb 5, p. 359: # 5-11

Feb 5, p. 393: # 12-17

Apr 2, p. 17: # 18-28

Apr 16, p. 50: # 29-35

Apr 23, p. 73: # 36-40

May 28, p. 149: # 41-46

July 16, p. 262: # 47-51

Aug 20, p. 331: # 52-58

Sept 3, p. 366: # 59-65

Sept 24, p. 419: # 66-72

Oct 29, p. 67: # 73-78

Nov 12, p. 99: # 79-84

Nov 19, p. 115: # 85-89

Dec 17, p. 179: number 90

- *C&MA 1910*, other articles

July 9, p. 237: The Importance of the Mind ch. 7 of Spirit, Soul and Body

Sept 3, p. 380: The Sanctification of the Will

Sept 10, p. 398: continued

Oct 29, p. 68: Redemption, given at Oct. convention, NYC

Nov 5, p. 84: continued

Nov 26, p. 132: Papers for Thoughtful Christians: Paper One: Communion

Dec 3, p. 148: Paper Two: Contradictory or Supplementary?

- Dec 17, p. 181:* Paper Three: Sound Words
Dec 24, p. 195: Paper Four: Unsound Words
- *C&MA 1911:*
Feb, p. 292: Paper Five: The Judgement Seat of Christ
Paper Six: Grief at the Advent
Mar 11: Paper Seven: Spirituality
Mar 25: continued
May 6: Paper Nine: Four Stages of the Will
July 1: Paper Ten: Sanctification
July 15: continued
Nov, p. 93: College Life Demoralizing
Nov, p. 99: continued; an indirect appeal to attend a Christian college
Dec 23, p. 183: To the Lord's Thoughtful People
 1. The need of a larger number of well-equipped leaders.
 2. Few add to true/genuine spirituality, a well-trained mind.
 3. Our young people will get a broader training with us or elsewhere.
 4. Higher institutions of learning (secular) will poison our young people's minds. We must provide them proper education. If we don't take heed, we will lose 1) our most promising workers; 2) our most substantial constituency; 3) our world-wide opportunity; 4) our Divine message and mission*Oct 7, p. 6:* The Preacher's Column: especially designed to help workers. There will be other contributors. Questions will be welcome.
Oct 28, p. 38: Preacher's Column: false humility, the voice, Men and Books
Nov 4, p. 70: Spurgeon on the voice
Nov 25, p. 119: The Car-fare Heresy: ie, inviting a worker for an all-day meeting or convention and then giving him only his car-fare. Brotherly love and kindness should be the motive of remuneration.
Dec 9, p. 150: What is the value of school training in preparation for Christian service? Question is posed by Mr. Ballard and answered by W. C. Stevens, A. L. Mershon, J. D. Williams, D. Y. Schultz, W. H. McCallister, J. E. Jaderquist, Della Yingling and J. H. Ballard, all principals of schools. Ballard is obviously plugging for the best in education, as his own response states.
Dec 30, p. 199: Scriptural Preaching by F. W. Farr. Comments on the meaning of 7 NT words for speaking.
- *C&MA 1911, Wayside Notes on Daniel*
July 19, p. 277: chapter 2
Aug 12, p. 308: chapter 7
- *C&MA 1911, The Spiritual Clinic*
Feb 25, p. 339: # 105-111
Apr 1: # 112-119
Apr 15: # 120-126
May 13: # 127-133
May 20: # 134-138
- June 10:* # 139-144
June 19: # 145-150
- Aug 26, p. 346:* chapter 9
Sept 16, p. 389: chapters 11, 12
- July 8:* # 151-155
July 22: # 156-161
Aug 5: # 162-169
Aug 19, p. 333: # 170-174
Sept 2, p. 366: # 175-179
Sept 9, p. 419: # 180-185
Sept 16, p. 398: # 186-192

- Sept 23, p. 403: # 193-201*
Oct 14, p. 22: # 202-208
Oct 28, p. 55: # 209-213
Nov 11, p. 86: # 214-220
Dec 2, p. 135: # 222-227 [sic]
Dec 16, p. 167: # 228-233
 - *C&MA 1912, The Spiritual Clinic*
Jan 6, p. 215: # 234-235
 p. 247: # 236-239
Feb 3, p. 279: # 240-245
Feb 10, p. 295: # 246-251
Feb 24, p. 324: # 252-257
Mar 2, p. 343: # 258-259
Mar 9, p. 358: # 260-264
Mar 16, p. 375: # 265-269
Apr 6, p. 6: # 270-275
Apr 13, p. 29: # 276-280
Apr 20, p. 46: # 281-284
Apr 27, p. 62: # 285-290
May 18, p. 110: # 291-294
 - *C&MA 1912, The Fourfold Gospel in the Books of the New Testament*
 Mar 16, p. 372: Matthew
 Mar 23, p. 389: Mark
 Mar 30, p. 407: Luke
 Apr 6, p. 11: John
 Apr 13, p. 23: Acts
 Apr 20, p. 39: Romans
 Apr 27, p. 54: I Corinthians
 May 4, p. 77: II Corinthians
 May 11, p. 85: Galatians
 May 18, p. 102: Ephesians
 May 25, p. 119: Philippians
 June 1, p. 135: Colossians
 - *C&MA 1912, The Preacher's Column*
 Jan 13, p. 231: Unconscious Egotism
 Feb 3, p. 285: by G. P. Pardington; a serious mistake of preachers ie. not keeping up on homiletical info and skills
 Feb 17, p. 310: the preacher's wife
 Mar 2, p. 342: The Preacher's Inquisition; 30 questions for a preacher to ask himself
 - *C&MA 1912: other articles*
 Jan 6, p. 211: How May I Know I Am Filled With the Holy Spirit?
 Jan 13, p. 230: The Old Man
 Mar 23, p. 390: Two Kinds of Rightness; based upon an ethics maxim
 July 27, p. 262: The Public Reading of Scripture
 Apr, p. 35: The Message of the Easter Conference; I Chron 12:38, Acts 4:32, those of "one
- June 8, p. 158: # 295-298*
June 22, p. 190: # 299-303
July 6, p. 222: # 304-306
July 13, p. 238: # 307-311
July 20, p. 254: # 312-317
July 27, p. 270: # 318-323
Aug 3, p. 286: # 324-329
Aug 17, p. 318: # 331-338 [sic]
Aug 24, p. 334: # 339-342
Aug 31, p. 350: # 342-348
Sept 7, p. 382: #349-355
Oct 5, p. 14: # 356-357
Oct 19, p. 46: # 358-362
Oct 26, p. 61: # 363-372
Nov 9, p. 94: # 373-380
Nov 16, p. 110: # 381-382 (partial rapture question)
Nov 30, p. 142: # 383-384; 385-389
Dec 21, p. 190: # 390-394
Dec 28, p. 206: # 395-400
June 8, p. 150: I Thessalonians
June 15, p. 171: II Thessalonians
June 22, p. 181: I Timothy
June 29, p. 196: II Timothy
July 6, p. 214: James
July 13, p. 229: I Peter
July 20, p. 246: II Peter
July 27, p. 263: II & III John
Aug 3, p. 278: I John
Aug 10, p. 294: Jude
Aug 17, p. 310: Revelation

heart"

Apr, p. 53: The End of Man; I Cor 1:20

Oct 12, p. 23: The Old Time Baptism of the Holy Ghost; no text

Nov 2, p. 70: Paul Delivered From Prison; summary of an address at the NYC Oct convention

Nov 23, p. 118: The Wilderness; no text

Nov 30, p. 139: Canaan; no text

Dec 21, p. 182: From the Wilderness Into Canaan; no text

- C&MA 1912: Wayside Notes On the Offerings

Feb 24, p. 326: 1. The Sweet Savor and Sin Offerings

Mar 9, p. 357: 2. Special Features of the Meat (Meal) Offering

Apr 6, p. 13: 3. Lessons from the Meat Offerings

May 4, p. 69: Christ, Our Burnt Offering

- C&MA 1913:

July 19, p. 253: The Alliance Schools, edited by Educational Secretary; Letter to Preachers and Workers; six questions: do you realize, know the responsibilities of a workers' responsibilities to the young people? Therefore the necessity of spiritual and academic preparation.

July 26, p. 262: re: Boydton and Toccoa

Jan 25, p. 263: After Jordan

May 24, p. 117: Predestination; Romans 8:39

June 21, p. 182: Desires; Psalm 37:4

June 28, p. 197: continued

Aug 9, p. 294: Articulation; an article

Aug 16, p. 308; Ministerial Backsliding; noteworthy in view of author's later life and ministry

Aug 30, p. 342: Authority; (revolt against it)

Sept 20, p. 389: continued; places where needed

Sept 27, p. 405: continued; places where needed

- C&MA 1913: Spiritual Clinic

Jan 11, p. 237: # 390-400 [sic, cf. Nov 30-Dec 28, 1912]

Feb 1, p. 286: # 410-415

Mar 15, p. 382: # 416-421

Mar 29, p. 414: # 422-427

Apr 5, p. 14: # 428-431

Apr 19, p. 46: # 432-435

May 17, p. 110: # 436-440

May 24, p. 126: # 441-448

June 7, p. 158: # 449-454

June 21, p. 190: # 455-457

June 28, p. 206: # 458-459

July 12, p. 238: # 460-466

July 19, p. 254: # 467-472

July 26, p. 270: # 473-476

Aug 2, p. 286: # 477-480

Aug 9, p. 302: # 481-488

Aug 23, p. 334: # 489-492

Sept 13, p. 382: # 494-500 [sic]

Sept 27, p. 414: # 501-503

Oct 18, p. 46: # 504-507

Nov 1, p. 78: # 508-515

Nov 15, p. 110: # 516-521

Nov 29, p. 142: # 522-526

- CAW 1914:

Jan 24, p. 263: Divine Guidance (continued)

Feb 28, p. 338: The Unknown Presence; sermon preached at Gospel Tab, Feb 8, 1914

Mar 7, p. 358: Divine Guidance

Mar 14, p. 370: Spiritual Transformation; preached at Gospel Tab, Mar 1, 1914

- Apr 25, p. 53: The Preacher's Baby*
May 9, p. 94: Books; a review of books for Bible study, especially for young people
June, p. 173: Commends E. M. Turnbull as his replacement at Wilson Academy. Enlists constituency support of Mr. Turnbull.
Nov 28, p. 132: The Preacher's Bible
- *CAW 1914: Studies in I Corinthians*
- | | |
|--|--|
| <i>Mar 7, p. 357: intro and outline of book</i> | <i>May 23, p. 119: chapter 9</i> |
| <i>Mar 14, p. 373: 1:1-3</i> | <i>June 6, p. 167: chapter 10</i> |
| <i>Mar 21, p. 391: 1:5-9</i> | <i>June 13, p. 182: 11:2-34</i> |
| <i>Mar 28, p. 406: 1:10-17</i> | <i>June 20, p. 198: chapter 12</i> |
| <i>Apr 4, p. 7: 1:18-2:5</i> | <i>June 27, p. 214; chapter 14</i> |
| <i>Apr 11, p. 23: 2:6-16</i> | <i>July 11, p. 246: chapter 15</i> |
| <i>Apr 18, p. 39: 3:1-4:21</i> | <i>July 18, p. 267: continued</i> |
| <i>Apr 25, p. 54: 5:1-13</i> | <i>Aug 1, p. 292: continued</i> |
| <i>May 2, p. 70: 6:1-11</i> | <i>Aug 8, p. 311: continued</i> |
| <i>May 9, p. 87: 6:12-20</i> | <i>Aug 15, p. 327: continued</i> |
| <i>May 16, p. 109: 8:1-13; eating meats offered to idols</i> | <i>Aug 22, p. 343: continued and also chapter 16</i> |
- *CAW 1914: The Spiritual Clinic*
- Jan 3, p. 222: # 522-524*
Jan 10, p. 238: # 525-527
Feb 14, p. 318: # 528-530
Feb 21, p. 334: 3 questions and answers, no numbers
May 2, p. 78: # 531-536
June 13, p. 190: # 537-542
Aug 15, p. 334: # 543-546
Aug 22, p. 350: no enumeration, but 5 questions and answers
Sept 5, p. 382: # 549-553
Oct 5, p. 14: no numbers, 4 questions
Oct 10, p. 30: # 558-564
Oct 24, p. 62: # 565-572
Nov 21, p. 126: # 573-578
Dec 5, p. 158: no numbers, 7 questions
- *CAW 1915: The Spiritual Clinic*
- Jan 2, p. 222: #586-596= one page*
Jan 16, p. 254: no numbers, 8 questions (597-604)
Mar 6, p. 366: no numbers, 5 questions (605-609)
Mar 20, p. 398: no numbers, 11 questions (610-620)
- *CAW 1915:*
July 24, p. 270: editorial; has accepted a Presbyterian pastorate in Hornell, NY and is already
- there. Will help the Nyack Schools during the ensuing year. *Dec 4, p. 165: Article/sermon= The Immortality of Sacrifice; Matt 16:24,25, et. al.*

- Ballard's name last appears on AW masthead in the April 10 issue. Jaderquist's name last also there, both associate editors. The April 17 issue has Jaderquist, associate editor, Emma Beue, managing editor
- file also contains 4 photographs, pamphlet Delusions of the Last Days, letter from Ballard to Florence Gardner Bullis, also reference to Ballard's picture in P. Hinkey file, south China in 1897

5. Beeson, J. W.

- *C&MA 1906, June p. 413*: report of Meridian College Commencement; 250 men enrolled, 1905/06, 430 women enrolled, male college 3 years old

6. Belsham, R. A.

- pastor in Atlanta, Ga. *AW [date unspecified] Nov 3, p. 65*
- Christian Alliance published book God's Covenants, 1931
- *CAW* printed a series entitled Mysteries of the Faith. No. 7 in *CAW 1917, Feb 10, p. 293*
- *CAW 1917, Feb 24, p. 324*: The Second Time and Some Signs of Its Approach
- *CAW 1917, Sept 8, p. 356*: Have You Been Born Again?

7. Bissell, Dr. A. P.

- Wilson Academy 1914
- *CAW 1914, Mar 7, p. 354*: Dr. A. P. Bissell died on Feb 28th. Found unconscious in his room. Cir. 78 years old
- *CAW 1914, Mar 21, p. 396*: report of the memorial service
- had taught for over 4 years
- University of Vermont conferred both an AB and MA and later a DD. A Ph. D. from University of Leipsic, Germany. Also studied at Union Theological Seminary, NYC
- had served Presbyterian pastorates

8. Blackstone, William Eugene

Born: 1841, Oct 6 at Adams, NY, Jefferson County, Died: 1935, Nov 7 in Pasadena CA, buried at Forest Lawn Cemetery, 94 years old. Obit: *AW 1935, p. 795, 1936, p. 44* summary of life; is in file.

- converted in 1852, eleven years old. For years an honorary VP of C&MA
- wife: Sarah Louis Smith, married 1866, June 5. She died in 1908.
- children: Andrew, Flora (died early in life, 1892, senior at Oberlin College), James Harry (died in 1965, was a missionary to China, had 6 children, son Bill also a missionary to China {wife= Betty}, Bill in 1976 at Beverly Hills Presbyterian Church), daughter Barbara Blackstone Martin {husband=Burt})
- Home: Oak Park, Illinois, 1970. Gave up home around 1899.
- Business: building and property investments
- 1888: Went to London, Europe and Palestine; 1890: originated first conference between Jews and Christians in 1st Methodist Church, Chicago, advocated Jews return to Palestine; 1891, Mar 5: Blackstone Petition presented to President Benjamin Harrison) signed by 413 Christian and Jewish leaders, also called Blackstone Memorial
- 1877, Jan 1: promised God he would preach the Gospel, no longer seek to gain worldly goods

- 1878: 96-page book printed by F. H. Revell, Jesus Is Coming. He combined and expanded two tracts.
- 1887: founded Chicago Hebrew Mission; 2nd meeting of committee, Nov 1887. Mrs. T. C. Rounds involved in this Mission.
- 1909: went to China for 5 years. Milton Stewart (Union Oil Co.) gave him \$15,000 each year for publication and distribution of literature.
- 1916: appointed trustee of Milton Stewart [sic] fund of 2 million dollars, then 3 million. Value grew to more than 6 million. Three times he gave \$50,000 of his own funds.
- 1916, July 15, BM: Glover met with WEB. He confirmed an offer by mail to furnish transportation and first two years support of all new missionaries already accepted.
- 1917, June 9, BM: Provided \$2000 for Men's Training School, W. China; \$300 travel expense from Ecuador to Indian tribe of Intieles.
- 1917, Nov 10, BM: Provided \$8517 for transportation and support of new missionaries.
- 1917, Dec 29, BM: Sent \$2300 to be sent directly to Mr. Christie in W. China.
- 1919, Sept 16, BM: \$1500 for Foreign Secretary's trip (RHG) to India and Palestine and \$1500 for Palestine field.
- 1919, Dec 16, BM: Apportionment from the M. Stewart fund increased by \$5000 for 1920
- CAW 1914, June 20, p. 194: Just arrived in NYC from overseas. Preached at Gospel Tab. Sunday. Summary of his recent activities, hope for his participation in Quarter-centennial functions. Son, Harry Blackstone and family in NY to welcome him. Harry: a former MTI student and missionary to China.
- He established the Chicago Hebrew Mission in 1887
- Attended the 1886 (first) Old Orchard Convention; he asked to speak Sunday morning and ABS gave him an hour on Monday morning. Topic: the Need of the World and the Work of the Church. WWW 1886, Aug, p. 132-137 (first sermon printed from Old Orchard). He zeroed in on Tibet and "a movement was begun. . .for inception of a mission to this land. . ." AW 1936, p. 44 "an epoch-marking address, resulting in the organization of The Evangelical Missionary Alliance (now) CMA the following year 1887." AW 1935, Dec 14, p. 795
- He was the administrator of the Milton Stewart Evangelistic Fund, which distributed between 5 and 6 million dollars to missionary organizations
- He was dean of the BIOLA in its earliest years.
- Lived his later years in Pasadena, CA.
- Chicago Hebrew Mission now American Messianic Fellowship, 7448 North Damen Avenue, Chicago. Telephone (312)743-3410.
- Faith and Thought, quarterly of Victoria Institute, 130 Wood St., Cheapside, London, ED 2V 6 DN. Vol 100, no 3, p. 71. Article by David D. Brodeur re: WEB, 60 pages in length
- Do the Scriptures Teach There Will Be a Millennium? NY: Fleming H. Revell, 1904, 64 p. (At Ky WAT, NN)
- File also contains the following pamphlets:
 - Wm. E. Blackstone, The Christian Zionist, by Morris Sigel (Yiddish? Hebrew?)

A God-Filled Life: The Story of William Eugene Blackstone by Beth M. Lindberg
How Shall We Know Him? by WEB
Comment le Reconnaitrons-Nous? par WEB (French translation of above)

Our God and His Universe by WEB (2 copies)

The Heart of the Jewish Problem by WEB (3 copies)

The Toes of the Feet by WEB

Address Delivered Jan 27, 1918 at the Zionist Mass Meeting, Clune's Auditorium, Los Angeles, Cal. by WEB

The Jewish Remnant by CCS (reprinted from "The Christian Courier" issues of Oct-Nov, 1929)

Signs of the Lord's Coming by WEB

The Times of the Gentiles and The War in the Light of Prophecy by WEB (4 copies)

The Times of the Gentiles and the Time of the End by WEB

- File also contains one photograph of WEB

9. Blanchard, Charles A.

- Obit: *AW* 1926, p. 11, 31, 71

- 1911, Jan 14, *BM*: offers buildings for Summer Conventions and School

- 1911, Feb 11, *BM*: Board concurs

- 1911, June 10, *BM*: Two items re: convention

- *CAW* 1915, Aug 7, p. 289: Editorial Getting Things From God, addresses he gave at Old Orchard Convention

- *AW* 1926, p. 138: mentions An Infallible Guide, a booklet re: God's guidance to the author

10. Boardman, William Edwin

Born: Oct 11, 1810 in Smithfield, NY Married: Feb 21, 1837 to Mary Died: Thurs, Feb 4, 1886, lived 75 years 3 months 24 days, died 8 months after Bethshan conference, June 1885.

- Mrs. Boardman died age 86, born 1818 *Living Truths* 1904, May 5, p. 430 & 542

- [This material from Work For Jesus, C. Cullis, 1875] He was converted, wandered away, so much so that when he married, his wife was unaware that he was a Christian. He had a deep-seated ambition for wealth and greatness, p. 15 and pleasure. His back-slidings began ca. age 15, when he left home to study. Sensual literature and pantheism led to his downfall (covered 5 years), p. 16. Through the testimony of his brother and meetings in a schoolhouse, he found Christ, "his soul set free", p. 20 and found "that he was indeed born of God", p. 21. He was in business at the time. Sold his part of the business and went away to study, p. 23. But he quickly turned aside to a potential fortune and gave up his studies. Made \$10,000 in 2 1/2 years. He married during this time. His bride, a gay, thoughtless young lady, p. 24. She nearly died prior to the marriage. On honeymoon, she learned that he had been a Christian, he explained it to her. Then he began to suffer business losses, interpreted to his wife as just due from the Lord. She went to bed, sick in soul. On his return, she was converted, bankruptcy averted. They moved west (Illinois, Wisconsin) to "prairie" land, took Christian literature. Reading James Brainerd Taylor's memoirs, they got their first glimpse of "Higher Christian Life". Months later, they moved among miners in their business. There she and then he came into the Higher Christian Life experience, union with Christ, salvation from sin. Later, he attended Lane Seminary, Ohio and led students into higher Christian life. He had one year at Yale. He worked for the American S. S. Union (based in Philadelphia). Worked in Centerville, Indiana, Gloucester City, NJ, YMCA, Civil War (well-worn, spent 8 months in Europe at end of war {1865-6}, then spent 1867-8 in England, held Higher Christian Life conference). Became involved in Higher Christian

Life evangelism. He held Union Conventions in several US cities for the promotion of entire consecration, p. 84 (ca. 1869-70). These grew out of an association of Christian men and ministers formed to promote "entire consecration" and was the start of the above Union Conventions. They were held in Newark, NJ, Philadelphia, Washington City, Wilmington, Del, New York, Brooklyn, Williamsburgh, Syracuse, Providence, Boston. These meetings led the Boardmans to believe that God was calling them to a ministry for Christians, entire consecration and to do so trusting God for support. 1870: gave up possessions and entered life of faith. She gave up a house in Brooklyn. 1872-75: Boardman's spent in conventions, two of them in England. R. Pearsall Smith, Mr. T. B. Smithies and Henry Varley were associates/friends in this work.

- Wm. Edwin Boardman born Smithfield, NY Oct 11, 1810. In 1823, 13 years of age, Boardman had, what he termed a spurious conversion. His family had been nominally Christian but practised little Christianity. At 16, he went away to train for a business life. There through an unbelieving friend, he became quite an unbeliever. In 1831, he returned home for a visit with his older brother. He had now begun a business career. He thought his brother too had become an unbeliever, so ventilated his won views to him. His brother however disagreed with him and affirmed that conversion was for real. He changed his mind and his views.

This led him to want to stop his business life and study for the ministry. He sold his business- spent two years in a private course of study for the ministry. A cousin then enticed him to invest what money he had into a business in which he could make a fortune in a year's time. He yielded and went back into business. He went back into a worldly life and drifted away from God. He married February of 1837.

One day his brother met with a fatal accident. The restful and happy attitude of his brother John at the time of his death made Boardman anxious to find out what he had experienced and knew. Meetings were held in his home town shortly after this and at that time, he professed conversion. His wife became greatly interested in his conversion and he related it to her in detail.

Later he began to suffered reverses in his business. He interpreted these reverses to be caused by his disobedience to God and told his wife that his punishment might even take her from his life. She did not accompany him on a business trip as usual, but stayed home to read the Bible and pray and to seek her own conversion. She became sick, sick enough to go to bed. Boardman returned to find her in bed and offered to pray for her. This prayer caused him to return to Christ. She was finally saved one Sunday morning at church.

Now restored and his wife saved, Boardman again wanted to go into the ministry. His business affairs however, tied him down for another 3 years. in 1840, they moved to Sterling, Ill in the rock River district. Here he set up a business and also began Christian work. Boardman became the leader of lay leaders among the Christians. In 1842, the Boardmans went to a lead mining district in the north of Ill, called the Potosi, not far from Galena, near Mississippi River and Minn border. There they sold the produce of the farm that they took in exchange for the goods at their store.

In Potosi, they learned the preciousness of Jesus indwelling and there they received the baptism of the Holy Spirit. Jesus became a risen, living Saviour. This came to her first through the reading of the memoirs of James Brainard Taylor. What impressed her was that Taylor discovered that Christ was not only with him, but IN him, that Jesus was an ever-present Saviour, making life on song of praise. She read what she had found to her husband and he exclaimed to her "That shall be my experience!" Her reaction was that this experience was only

for unusual Christians, not common Christians. But he determined that this experience would be his. There followed months of misdirected effort. He would prostrate himself and fast. Then they dispensed with all furniture they thought unnecessary. At first she resisted this truth which her husband was seeking. Then she came upon a book on Christian Perfection which opened her mind that a life delivered from reigning sin was a possibility. They both came into this experience.

-[From biography by Mrs. Boardman] Ordained prior to seminary in neighbouring town to Potosi by Presbytery of United Cong. and Presbyterians, p. 65.

At age 34, still in Potosi, p. 69. His anti-slavery stand made him unpopular; left to go to Lane Seminary, p. 70 in Ohio. for three weeks, he took no "pleasant food", like Daniel, praying for wisdom and Spirit-power to introduce the Higher Christian Life to students. Boardman there 3 year, p. 80 (37 years when he left).

1846: left for Central Indiana, consulted with H. W. Beecher in Indianapolis, p. 81. Went to Greenfield, Ind about 20 miles east of Indianapolis. Southerners-escape slave society. Primitive, travel difficult as they itinerated. Spent year there, p. 90. Health impaired. Built a church there. Went to a six-month course of lectures at Yale by Prof. Taylor. Assurance of salvation considered by many a lack of humility. Boardmans tried to counter this view.

1852: returned to Michigan to establish S. S. in sparsely populated areas. In Detroit 'our old home', they pitched their tent. (ABS nearby in Chatham)

Second year, started SS conventions to instruct in methods to teach, manage libraries, use hymns, songs, etc.

Third summer, went to Philadelphia to supervise ministerial students in summer SS work (American SS Union). He did this for three years.

Resigned and moved to Gloucester City (east and north of Philadelphia). A workingman's town! Little church life. Book on Higher Christian Life born in Mrs. B.'s mind at that time. Urged husband to write it; she tried. He read it on steamer to Boston; not good. He returned and wrote his own in 3 months. Friend in Boston published it. Miss Marsh in London got Nisbet and Co to publish it. Also, Strachan and Co published it. In 10 years, one publisher issued 60,000 copies (pub in 1858)

1859: took steamer down the Atlantic en route to Calif. Landed in San Francisco. Returned by ship to LA. Started a church. No other protestant minister in 400 miles. Judge Ogie helped them.

Apr 1861: civil war broke out.

Mar 1862: left for the east to help in war on the side of Abolitionists.

YMCA organized the US Christian Commission to send Christian workers for social, relief and religious work among troops of Union and Rebel armies. Worked 4 years; received 5 1/2 million dollars in services and goods. G. H. Stuart, who knew Boardman in SS Union, accepted his offer to work. He soon became the Secretary of the Commission and became its organizing genius. Delegates worked in the battle field, hospitals and RR camps with the soldiers. They cared for wounded and dying; supplying food, etc. As war ended, Boardman broke in health, p. 130. In bed one month under doctor's care.

Boardman's sister's husband sent his wife and Boardmans to Europe. Went in 1868, late fall, p. 131, 132. Went to Ems, Germany via Marseilles, Naples and Alps. After rewarding treatment, they went to England. Gone 8 months, p. 133, but no contacts this trip with religious leaders. Wrote second book on this trip He That Overcometh or A Conquering Gospel. Entered into a business partnership and for this interest, returned to England in 1869. Business

took second place. Higher Christian Life now well-known and gave him entree into many places. Felt now he should evangelize among Christians and leave all secular work. Returned to America in 1870, after a year.

In autumn of 1870, association for holding Union, Holiness conventions was organized. Meetings held in Newark, NJ, Philadelphia, Washington City, Wilmington, Del. Association dissolved after these meetings.

Boardman wrote Gladness in Jesus. Dr. Cullis published it.

This was followed by conventions in NY, Brooklyn, Williamsburg, Syracuse, Providence, Boston, et al on his own.

1870: gave up Brooklyn house and property in the West belonging to Mrs. B. and began life of trust for every need and unsolicited invitations for convention meetings.

Went to Cincinnati (Meth. church), continued during autumn and winter in New Eng; then in the mid-west, Oberlin, Bellfountain, Columbus, Oxford, Richmond, Indianapolis, et al.

Health broke, exhausted; rested during summer and fall of 1872 (62 years old) in Centerville, Cape Cod. Began book In the Power of the Spirit plus Faith Work re: work of Dr. Cullis. (He learned about healing from Cullis, p. 131)

1873, spring, still weak. Returned to Ems, Germany, this time with Dr. & Mrs. Cullis and others. Not helped there. In Sept went to England. There J. P. Smith was holding meetings in London. Boardman joined in moderately. Rested when necessary and health returned, p. 156. Breakfast meetings set up with Primitive Methodist ministers and people. Then similar with Congregationalists, Baptists (some 400 of them); then Wesleyans. the meetings lasted beyond the noon hour. These breakfasts, 8 in number, sponsored by various persons. Rev. Wm. Arthur attended one meeting. Smith and Boardman were the featured speakers at these breakfasts. During the 8 weeks, other people invited the two men to their homes or halls for other breakfast gatherings, talks on the same subject (Higher Christian Life and Power For Service). The meetings spread to other parts of England, including Brodlands and Oxford. Oxford meeting in fall of 1874. Afterwards, Pearsall Smith and family returned to Philadelphia.

Boardman returned to London and centred his work there. Continued into spring, May 1875, p. 165.

May 1875, left London, visited Birmingham, Edinburgh. 2500 met in Queen St. Hall; then Glasgow. Finally, back to London and by steamer to the USA. Landed in NY June 10th. Went to rest on a farm in NJ. Went to a camp meeting in So. Framingham held by Dr. Cullis, p. 177. Dr. Cullis urged them to live in Boston, but they were not thus inclined.

House hunting in Philadelphia and NY fell through and they deduced that the Lord was sending them back to England, p. 180.

Returned Nov. 1875, not knowing what work lay ahead, p. 182. Found house in North London.

In 1876, they held conferences throughout England and Scotland.

In 1877, began weekly meetings in their home on Monday nights. In a few years, their house became too small. They rented a house next door. The houses were on Rochester Square. They stayed there until 1884 and then moved to larger quarters at 3 Highbury Place.

In June 1880, went to Sweden. Miss Borg (Aunt Elsa) invited them. She had a home to teach the Word of God to women; also an orphanage and a home for fallen women. Mary returned to London in Oct. W. E. stayed on. Phrase "a personal Saviour" used re: the Higher Christian Life, p. 188. Meetings in Sweden similar to those in England, held in homes, halls, some churches. He

returned 2 months later, end of Dec, 1880, p. 220.

Healing: He lived in Pontiac, Mich when working with SS Union, p. 221. Succumbed to heavy cold and lung inflammation, nearly died, but God healed him, p. 222, his first experience. Desired to live to glorify and serve the Lord. Though healed then, he did not grasp the truth of the Lord who heals. It was in 1875, when with Dr. Cullis in Boston, that this truth became a reality to him, p. 223. Ps. 103 became the central Scripture on healing to him, not James 5. (Cullis visited England in spring of 1880 or 1881, p. 224.)

Boardman held meetings in Rochester Square, London during the 1st half of the 1880s, p. 234. People came for help and lived nearby. This led to Mrs. Baxter and Miss Murray opening Bethshan in May, 1882, p. 234. Boardmans came over and helped them. House too small and Miss Murray purchased the present Bethshan at 10 Drayton Park. Miss Sisson, India, missionary from New London Court, came and helped, p. 235. Soon they had to build Bethshan Hall, which seats 600. At Bethshan, Mr. Boardman was both the father and pastor of the work, p. 237 (so Mrs. Baxter says).

Boardman suffered a stroke; right side paralysed. Lived several days; died Feb 4, 1886. Buried at Highgate Cemetery.

- He and Lord Radstock brought holiness and healing testimony to Sweden.

- "Higher life evangelism flows out of a deeper experience, and embraces in its aim both the unconverted, that they may be turned to see and receive Jesus as their Saviour from the guilt and condemnation of sin; and also to the converted, that they may see and receive Him as their Saviour from sin itself in its domain over the soul." Work For Jesus, p. 10.

- Simpson's references to him: King's Business, p. 226. Several times in 1885, *WWW* in connection with Bethshan conference and following conferences. *CA 1896, Jan-June, p. 511*: an article by Boardman. Sermon in Higher and Deeper and quotes from him in Deeper.

- Books:

The Higher Christian Life. 1858, revised edition 1871.

Gladness in Jesus. 1869 or 1870. Willard Tract.

He That Overcometh, or A Conquering Gospel. 1869. Second book, Willard Tract and Henry Hoyt Pub. Co. Two sections, 209 p. and 109 p. Located at Nyack College, 248 B63h.

In the Power of the Spirit. 1875. 286 p. Willard Tract. Located at Nyack College, 248 B63i.

Faith Work Under Dr. Cullis. 1873/1874. 296 p. Willard Tract. Located at Congo Library, Boston, 11-101-48, 11-101-118.

The Lord That Healeth Thee. London: Morgan and Scott, cloth, post-1875.

The Great Physician.

Work For Jesus. 1875. 116 p. Willard Tract. Story of W. E. Boardman. Material requested by Cullis. Located at Congo Library, Boston, 11-101-119.

Life and Labours of W. E. Boardman, London, 1887. 260 p. Located at Nyack College, 922.1 B63.

-Books, expanded notations:

The Higher Christian Life. Boston: Henry Hoyt, 1858. 330 p. Located at N. Col. 248 B63. also Boston: Henry Hoyt, 1871. 320 p. [2nd revised form] 1st edition was revised and abridged for English edition. About 60 were printed: Faith Work, Cullis

He That Overcometh or a Conquering Gospel. Boston: Willard Tract Repository, 1869. Henry Hoyt Pub Co, 209p and 109 p. Contents: Two sections: Part I "Work", p. 1-110; Part II,

"Results", p. 113-209. Part I "Life", p. 1-109.

In the Power of the Spirit or Christian Experience in the Light of the Bible. Boston: Willard Tract Repository, 1875 (copyright: C. Cullis). 286 p. Began writing in 1872. Located at Nyack College 248 B63i. JSS from E. B. Fitch.

Faith Work Under Dr. Cullis in Boston. Boston: Willard Tract Repository, 1874. 296 p. Written in 1873, as copyright is of the date. Finished in winter of 1872/73. Located at Congo Library Boston 11-101-48 or 11.10.1.118. Maybe John Homes has this in Intervale. At this time, Cullis was publishing Times of Refreshing, a monthly paper for Christians, Loving Words, a monthly paper for children and The Word of Life, a monthly paper for the people. Book is built around Cullis' journal. There are many quotes from it and comments by Boardman. The recounting of Cullis' experiences shows him as a man who operated on the George Müller principle: only let God know your needs.

The Lord That Healeth Thee. London: Morgan and Scott {hard-cover}, written after 1875.

Advertised in W. Guest's book on Pastor Blumhardt, opposite Introduction page. Murray says of it: "builds too much on the Old Testament."

The Great Physician. Advertised: K. Carter, Pastor Blumhardt.

Boardman, Mrs. M. M. Life and Labours of the Rev. W. E. Boardman. London: Bemrose and Sons, 23 Old Bailey, and Derby, 1886, 260 p. Boston: 1887. NY: 1887, D. Appleton and Co [preface by Mark Guy Pearse]. Located at Nyack College, 922.1 B63.

The Higher Christian Life. Editions range from 1858-70. Later editions were revised, so Donald Dayton.

Work for Jesus: Life of W. E. Boardman. Boston: Willard Tract Repository, 1875. 116 p. 12 chapters. Located in Congo Library, Boston, 11-10-1-119.

This book was prepared by the request of Charles Cullis, MD. A mutual friend elicited from the Boardmans, some of the facts of their lives. Cullis had this book written from this account, p. xi, xii. Book begins: "All real Christian work is the outflow of true Christian experience." p. 9. [See ABS, Associates, Cullis, Charles for synopsis of book].

- Mrs. W. E. Boardman, obit in Living Truths, August 1904, p. 430:

The recent death of Mrs. Dr. Boardman, of London, a veritable mother in Israel, and a master teacher in the way of faith, has given fresh emphasis to this almost proverbial expressions, which used to fall so often from her lips. Often have we seen a company of inquirers before her, including ministers of the Gospel and Christians of long experience, seeking deliverance from their worries and failures, and in her bright, crisp, motherly way, she would preach to them this quaint and profoundly wise gospel of self-suppression, and wind up with the little epigram, "Let yourself alone." Why not, if Christ has the care and if we really believe that He is all-sufficient?

Also "Mrs. Boardman", by Mrs. Baxter, Bethshan, Living Truths, p. 542, Sept 1904, Text: I Tim. [sic] v. 2, 3. 8 1/2 x 11 file.

11. Bosworth, F. F. (Fred Francis, 1877-1958)

File contains 7 pamphlets and 1 picture.

How To Have a Revival. NY: Christian Alliance Publishing Company. 32 p.

Bosworth's Life Story: The Life Story of Evangelist F. F. Bosworth, as Told by Himself in the Alliance Tabernacle, Toronto. Toronto: Alliance Book Room. 14 pages.

For This Cause: Why Many Are Weak and Sickly and Why Many Die Prematurely (I

Corinthians 11:30). NY: Christian Alliance Publishing Co. 24 p.

For This Cause or Why Many are Weak and Sickly and Why Many Die Prematurely (I Corinthians 11:30). Dayton, Ohio: John J. Scruby. 32 p.

Do All Speak With Tongues? (I Corinthians 12:30): An Open Letter to the Ministers and Saints of the Pentecostal Movement. NY: Christian Alliance Publishing Company. 23 p. (2 copies)

Schnepfmüller, Mrs. Vivien Bosworth. A Testimony of Salvation and Healing. 16 pages.

Daughter of F. F. Bosworth and first wife.

12. Bowyer, Edwin L.

Born: 1864, Jan 29 in Brookfield, Ohio, a few miles west of Sharon, Pa. on US 62. Father Methodist minister. Died: 1924, 60 years old. See *CAW 1920, June 19 and AW 1924, May 10, p. 178* (Obit and picture) *AW 1924, Feb 9, p. 800*, editorial. Married: 1886 to Minnie Homan: 7 children.

- 1893: joined the Alliance, travelled 8 years with the Ohio Quartette, later a singing evangelist.

- Pastor of Alliance Tabernacle, Indianapolis at time of his death *AW 1924, Feb 9, p. 800*.

- Pastored in Flushing, Ohio *CAW 1920, June 19, p. 189*.

13. Brown, G. V. (G. Verner)

Born: 1866, Sept 20 at Otego, NY Died: 1955, April 18 = 88 years, 7 months Obit: *AW 1955, June 1, p. 6*

- Testimony of his healing *C&MA 1900, Feb, p. 87*.

- "Another great soul was Rev. G. Verner Brown, a man of unusually even temperament. He was healed of a disease which was incurable by natural means, and at once had a great hunger for the deeper things of God. Sanctification was preached very frequently in those days and Mr. Brown read and heard the preachers give various views on that subject so that he was confused and could not understand any consistent doctrine of the truth. But he believed that the truth was in the Word and there was a real experience to be had. In his desperation he went to the Lord in prayer and said in effect, "Lord, I do not understand the teaching of sanctification. I hear too many different views and am confused. Please give me sanctification as You understand it." Thus he short-circuited the many would-be teachers and went directly to God about it and the Lord graciously met his heart.

In his early ministry he used to sing frequently in duets or quartets. the first time I heard him sing was in a prayer conference at Altoona, Pennsylvania. In the group were Rev. Noah Hess, John Mobberly, one other and himself. The song was lively and expressed Christian joy. At one point Mr. Brown lifted one foot high and gave an old-fashioned shout that really stirred the meeting.

In the early days of the work in Wilmington, Delaware, he had a group of godly men associated with him. They frequently spent all night in prayer. Some of the men walked three or four miles to their homes after the night of prayer and then worked the next day. Thus Mr. Brown laid a deep spiritual foundation for the work which has grown ever since. His ministry as a pastor and as Home Secretary was of a solid spiritual type with emphasis on prayer, a holy life and sacrifice." HMS, *AW 1962, Jun*

- The file also contains 16 photographs.

14. Brown, Oliver M.

Born: 1825 Died: 1910, Nov 25, 85 years old Obit: *C&MA 1911, Jan, p. 253, 333* 25
Wonderful Years, p. 209. Wife : Celia M. Brown, died 1908, Apr 19 at 87 years of age. *C&MA 1908, p. 118*. Son: Charles O. Brown of Chicago; also had other sons.

- In Oct 1888, addressed the NYC Convention *CA 1888, Oct/Nov, p. 153*. He presided at the morning "missions" session, *p. 174*.
- Address at Missionary Training College re: origin of the work in Oberlin. *CA 1888, Feb, p. 29*.
- He was one of several Alliance vice-presidents for years.
- *C&MA 1911, Jan p. 253*: In Memoriam by W. A. Cramer. A major in civil war army. Died in Soldier's Home near Sandusky, Ohio, Nov. 25, 1910 at 85 years of age. He organized the American Faith Missionary Society and the Ohio Christian Alliance. Buried in Oberlin, Ohio.
- *C&MA 1911, Feb, p. 333*: Some comments about O. M. Brown by A. E. Funk, F. H. Senft and M. B. Fuller. He was a pioneer in Alliance work in Ohio. He was a blacksmith
- *CAW 1915, Apr, p. 50*: "It occurred to her [Jennie Fuller] to write to Major O. M. Brown, an old Ohio blacksmith, one of the men of Finney's day, one of the men of iron and fire who came out of the old revival influences of half a century ago, an old soldier of the war, and a man whose faith led him to send a dozen missionaries to the field and support them. Through his faith in God and through answered prayer, the means came to him and he stood like a father behind his little band of missionaries in heathen lands."
- *CAW 1915, Apr 24, p. 50*: [see above] In an ABS sermon, he states: an old Ohio blacksmith, one of the men of Finney's day, came out of the old revival influences, an old soldier of the war (Civil), sent a dozen missionaries to the field (India) and supported them, lived in Oberlin, Ohio, then Beulah Park.

15. Brubaker, L. K. [L. Keller]

Born: 1861, Sept 9 in Lititz, Lancaster County, Pa. Died: 1940, Nov 21 Obit: *AW 1941, Feb, p. 103* Married: Barbara Alice Hershey on Sept 23, 1886; she died Sept 1892 Child: Barbara Leah born 1887, July 22 at the Brubaker homestead; appointed the central China, May 3, 1912, age 24 *BM*

- With Barbara, he moved to NYC in 1895 to attend the MTI. Studied one year.
- In 1896 (June, July), began to work on Headquarters staff. Then to Nyack, where he bought lots; he became Business Manager of MTI and served for 16 years. Served in Nyack through Simpson's death in 1919. He cared for ABS during the last months of his life in Nyack.
- *CAW 1912, June 29, p. 194*: Went to Toccoa, Ga. So also *BM 1912, May 3, June 15*.
- *CAW 1919, Aug, p. 318*: Summer of 1919, married Gula A. Starbird. He was 58 years old.
- They took charge of the Alliance Home, NYC until 1932. They retired near Lititz, Pa. *AW 1941, Feb 15, p. 102*.
- Barbara Brubaker Jones died in Lakeland, Fla in 1973. She had been divorced. Bill Mock has her things.
- Mrs. Mary Moore Brubaker Clark, Lancaster has LKB diaries of Nyack days, et al. Very detailed. Sawin visited her Apr 1976. She lives on the Brubaker farm north of Lancaster, Pa.

Her father was Jacob Clayton Brubaker. Her grandfather was Nathaniel Brubaker, older brother of LKB.

- *CMA 1906, Feb 24, p. 116: How He Led to the Wall*, has picture. Concluded in *CMA 1906, Mar 3, p. 132*.

- File also includes shipping receipt, for goods (?) sent by LKB from Lancaster to Ida H. Hess in Philadelphia, dated Nov 16, 1899, 26 photographs, 1 negative and 2 copies of a pamphlet She Hath Done What She Could, by LKB, about Lizzie K. Brubaker, his sister, who raised funds for an orphanage in India.

16. Burghard, J. T.

- Louisville, Kentucky

- "Turned on" at Old Orchard Convention, 1890 and gave \$10,000 to inaugurate Highway Missions *CA 1890, Aug, p. 113*

- First mission opened in NYC, 10th Ave and 36th St, *CA 1890, Sept 27, see p. 190*

- His testimony, *CA 1890, p. 184*.

17. Burke, James H.

- Came from Ireland in 1873.

- Left Gospel Tab (after 1 1/2 years) to work with D. L. Moody in Boston (ca. July 1889- Jan 1891) *CA 1891, Jan 20, p. 66*

18. Burnham, H. W.

Died: 1897, Oct 14 in Kenwood, NY, Oneida community, at a ripe old age Obit.: *C&MA 1897, Dec, p. 548; p. 496*, announcement of his death

- Treasurer of the Christian Alliance when organized in 1887 and until the merger in April 1897. Then he was elected to the Board of Managers of the C&MA

19. Carter, R. Kelso

Born: 1849, Nov 18 in Baltimore, Md, [Bynum] [Reynolds, Baptist hymns] Died: 1926, Aug 23 in Catonsville, Baltimore, Md = 76 years, 9 months, 5 days {see Gabriel, C. H. Singers and their Songs, 1916, p. 42} References: Reynolds, Hymns of Our Faith, Boardman Press, 1964; Gabriel, Charles H. Singers and Their Songs, Rhodeheaver, 1916

- Born in Baltimore, a graduate of Penn. Military Academy, an outstanding athlete, attained rank of captain, taught there.

- Lived in Chester, Pa. and in Baltimore, Md. His sister lived in Baltimore.

- 1873: went to California for three years

- Ordained to Methodist ministry in 1887

- Taught at Training College, 1891-92 *Alliance report '92, p. 12*

- 1892, July: residing on west coast, San Francisco, Oakland *CMA 1892, July 1, p. 2*.

- Studied medicine late in life, a practising physician

- Letter to Dr. Cullis, 1875, Sept 21, p. 44, More Faith Cures

- Professor of Natural Science and Chemistry at the Penn. Military Academy in Chester.

- 1872: his heart became weak by taking powerful medicines for a cold and over-exerting

- Went to California in 1873 for about 3 years, worked on a sheep ranch, gained ca. 35 pounds, returned to the school in 1876.
- Inside work caused his health to worsen; for 2 years could hardly ride a horse.
- July 1879: (?) Health broke bad; consulted a doctor and in Sept, went to Dr. Cullis in Boston. Letter in More Faith Cures, p. 44-48 records Dr. Cullis praying and Carter's return to Chester.
- He published The Atonement for Sin and Sickness in 1884. Held view that one could trust the Lord to keep from both sinning and sickness, p. 2. When testing this and becoming a little sick, he invited a friend, G. W. McCalla, to lay hands on him, p. 3. For 2 years, he had not as much as a cold, p. 5. Since Jesus bore his sicknesses, no need that he bear them, p. 5. If sickness succeeds, the devil gets the advantage, p. 6. But he held that one must keep natural laws and not be presumptuous, p. 4. Carter also held the Wesleyan view of "entire sanctification". The Atonement can eradicate "inbeing sin", p. 12-14. So one need not sin nor sicken up to the moment of entrance into glory, p. 13.
- Faith Healing Reviewed, 1897: p. 112, his position moderated from earlier views, sometimes sickness will run its full course, medicine or no medicine. His sight failing some; should spend special time in prayer; natural effect went steadily on. Attacked with grippe; ran its reasonable course. African fever took many of the holiest missionaries. Natural law still operated, p. 113. ABS wrote: "Divine healing fully recognizes the Sovereignty of God and the state and spiritual attitude of the individual.", (ref to *WWW*, but no specifics), p. 124. But Carter assumes that Divine Healing will stop immediately any disease that afflicts the human body. That would also presume that all germs would be eliminated from the body. Rather, in this vale of tears, we are surrounded, indeed indwelt, by germs and disease. Divine Healing imparts to the believer that measure of health and vitality necessary to run his course for the Master. Germs and disease are banished at the resurrection.
- Books:
 - Pastor Blumhardt. Boston: Willard Tract Repository, 1883. 92 p. (See no. 2, p. 261)
 - The Atonement For Sin and Sickness, 1884. 243 p.
 - Faith Healing Reviewed, 1897. 168 p.
 - Miracles of Healing, a testimony.
 - Alpha and Omega. San Francisco: O. H. Elliott, 1894. 613 p. Located at DLC.
 - Behold the Bridegroom. New Britain: a tract.
 - Amor Victor, a novel of Ephesus and Rome, 95-105 AD. [Orr Kenyon, pseud.] NY: Stokes Co, 1902. 424 p. Located at DLC.
 - Caleb Koons, a 'postle of commonsense. [Orr Kenyon, pseud.], 1910. 440 p. located at DLC.
 - Divine Healing, or Atonement for Sin and Sickness. NY: J. B. Alden, 1888. 189 p. New and re-written. Located at DLC.
 - Hymns of the Christian Faith [Life?], 1891.
 - The Sleeping Car "Twilight..." Boston: Chapple, 1915. 181 p. Motherhood without pain.
 - Songs of Perfect Love. Philadelphia: J. J. Hood, ca 1886. 128 p. Located at Newberry Library, Chicago.
 - The Tree of Knowledge. San Francisco: O. H. Elliott, 1894. 423 p. A study of original sin with a history of spiritism. Located at DLC.
 - What God Hath (Not) Joined. [Orr Kenyon, pseud.] NY: Dodge Publishing Company, ca. 1905. 377 p. Located at DLC.
 - Report on India and Persia. A report by Robert Speer and K. Carter, sent on deputation by the

Board of Foreign Missions of the Presbyterian Church in the USA, 1921-22. Located in Pres. Archives.

- Writings:

Sermon and poem, *CA 1889, Sept 4, p. 90, 91.*

A reading, *CA 1891, Oct 9, p. 244.*

Book: The Secret of Soul Saving, before 1897.

- Articles:

"Dead Reckonings", *AW 1922, Sept 23, p. 434f.*

"Going Back", *WWW 1885, Dec, p. 331f.*

"God Said", *WWW 1885, Dec. p. 338.*

Century Magazine, vol 11, 1886, p. 776. Is reproduced in the 1888 edition of Atonement for Sin and Sickness.

- Hymns:

The Hope of the Ages. words: 1936. Hymns of the Christian Life, p. 90.

O Jesus, Jesus, wrote chorus, words and music; arr. music from Traubert, p. 19.

Cross of Christ, Lead Onward. Words and music: 1936. p. 187.

I'm Redeemed. Words and music: 1936. p. 230.

Standing on the Promises. Words and music, 1936. p. 246.

Breathe Upon Us. Words and music, 1936. p. 379.

20. Cassidy, William

Born: 1854, Nov 4 in Ailsa Craig, Ont, Canada (west of London, Ont) Converted: 1868 Died: 1888, Jan 9 at International Hospital, Kobe, Japan = 33 years, 2 months, 5 days. Buried at Shiogahara Cemetery, Kobe Obit: *WWW 1888, Mar, p. 33, 34.* [see China Adventure by Bertha Cassidy] Married: 1877, Aug to Lizzie Hixon. Children: Mabel, ca. 1881, p. 5 A Christian Hero; Bertha, ca. 1884, died ca Dec 12, 1980; Livingstone, died age 6 years, 7 months

- Training, 1878: graduated Normal School of Toronto, highest certificate; Autumn 1886, American Missionary Training College, NYC. Dr. Dunkott; Winter, spring of 1887, New York Missionary Training College, Dr. ABS

- 1878-1886: Taught school in Canada and studied medicine at same time. Became principal in Toronto.

- At dedication, offered his services to Methodist Board. Dedication at time of son's death.

- Applied in early autumn of 1887 to Alliance for missionary service in China.

- 1887 Oct: examined by board for missionary service, examined for ordination and ordained.

- Nov 29 1887: sailed from San Francisco on the SS Belgia for Shanghai; 34 years old, 25 days

- Dec 20 1887: arrived Yokohama. When arrived at Kobe: officers thought it best that he remain because of sickness.

- Jan 5 1888: died in Kobe, Japan

- *CA 1896, Feb, p. 180*: David LeLacheur met a Christian in Northern China, converted through Cassidy's witness on board ship.

- Booklet: a little memorial volume of Dr. Wm. Cassidy. Published in Mar/Apr 1888 (*CA 1888*,

Mar, p. 44). Portraits of he and wife in the booklet. May be in Paul Bartel's history. We have a Xerox copy.

- *CA 1888, Mar p. 33, 34*. A memorial issue.
- *CA 1888, Apr p. 63, 64*. A memorial issue (concluded).
- *CA 1888, Oct/Nov. p. 174, 175*. Address by Mrs. Cassidy at a Missions Convention
- *6th Annual Report of International Missionary Alliance 1894, p. 27*: Mrs. Cassidy married to Mr. Beals in central China
- *CA 1889 Jan, p. 10*: Mrs. Cassidy prepares to leave for China
- *CA 1889 Mar, p. 33*: Mrs. Cassidy arrives in China
- Research references on William and Lizzie Cassidy:
CA 1888, Feb, p. 31: letters
CA 1888, Feb, p. 32: arrival in Japan
CA 1888, Mar, p. 33: memorial to
CA 1888, Apr, p. 63
CA 1888, Nov, p. 174: Mrs. Cassidy message at NY Convention
CA 1888, Dec, p. 177: Mrs. about to leave for England
CA 1888, Dec, p. 191: sailed for Liverpool
- Mr. William Cassidy was the first missionary sent by the Alliance to China. He was a native of Canada and had received an excellent medical training at the American Missionary Training College, NY, but while taking the lectures, he and his wife and two children were also members of the NY Missionary Training College. It was here that Mr. Cassidy received his first definite call to China. He left for that field in the fall in '87, intending to go as the pioneer of a larger party and look for a suitable place to establish the mission. Wishing to economize his means, Mr. Cassidy took steerage passage from San Francisco to Japan and so became exposed to a contagious disease. He never reached China, but was taken from the vessel at Kobe, Japan and died in the hospital there of smallpox.
- Mrs. Cassidy had remained in the Training College at New York when her husband sailed for China. She, too, was a Canadian by birth. She was an earnest Christian and as deeply interested in mission work as was Mr. Cassidy. The sudden news of her husband's death was received with meekness of spirit and confident faith that it was all right. Not once did she yield to despondency but began steps immediately to take up, as far as it was in her power, the work her husband had laid down. About a year from the time her husband sailed, she left for China with her two small children. They are now at Nankin, where she is teaching in Mr. Ferguson's school and her children have the opportunity of obtaining an English education. *CA 1890, Dec, p. 395*.
- *CA 1888, p. 33*: farewelled from NYC, Nov 9, 1887
- *CA 1888, p. 31*: sailed from San Francisco, Nov 29 on the Belgia or Belgic
- *CA 1888, p. 64*: died in Kobe, Jan 9, 1888

- *CA 1888, Mar, p. 33*: sketch of his life, conclusion, p. 63, April
- *CA 1888, Apr, p. 63*: memorial service, life and character, concluded, includes letters, p. 63, 64.
- *CA 1888, Oct/Nov, p. 174*: a testimony concerning the Lord's dealings with them by Mrs. Cassidy
- *C&MA 1897*: David LeLacheur met in Northern China, a Chinese gentleman led to Christ on

board ship by Mr. Cassidy.

- Cassidy Beals, Lizzie H.: Born: Lizzie Hixon in Cerotic, Ont (village of ca. 200 people), 17 miles south of Ailsa Converted: Aug 1877 Died: 1916 at Wuhu, Nahwei Married: 1877, Aug Re-married: 1894, Apr 24 to Z. Charles Beals, missionary, C. China *CA 1894, July, p. 2*, Picture, *CA 1894, Sept, p. 207*. Sailed: 1888, Nov 3 from NY to Liverpool on City of Berlin, *CA 1888, p. 191* and 1888, Nov 29 from England. *CA Mar 1889, p. 44*, in Cheefoo. *Ca 1890, Aug 15, p. 81*, was in London with 2 children to sail for China. She and her 2nd husband, Z. Charles Beals, defected to the Adventists [so Lindsay Reynolds].

- File also contained photocopied copy of A Christian Hero: Life of Rev. William Cassidy, by A. B. Simpson.

21. Chandler, W. H.

Born: 1847, Oct 29 near Belmont, Ohio of Quaker parents Died: 1924, Oct 2 at Wheaton, Ill, Tuesday, 2:00 p.m. = 77 years old Obit: *AW 1924, Oct, p. 235 and Nov, p. 330* with picture of him and Ulysses Lewis, also *p. 335*, Board of Managers resolution and another article and poem. H. V. Andrews, C&MA missionary to India conducted the funeral, assisted by Dr. Welsh of the College Church

- 1864: entered Northern Army. He and Ulysses Lewis in same battle on opposite sides at Lookout Mt.

- 1868, Dec 14: converted in a U. B. church in Van Orin

- 1870, Jan: began to preach for U. B.

- 1871, Mar 19: married Eliza Williams of Van Orin

- 1874: entered 3-year study at Dayton-Bonebrake Seminary

- 1885: joined the Congregational Church. Served the Wheaton College Church and 4 other Congregational churches

- 1903: joined the C&MA

- *C&MA 1903, Sept, p. 240*, from Wheaton, Ill

- *CAW 1919, Dec, p. 221*, First met ABS on Aug 18, 1895 at Beulah Park, Cleveland, Ohio

- File also contains 4 photographs

22. Chapell, Frederic Leonard

Born: 1836, Nov 9 at Waterford, Conn; parents: Elisha Chapell and Sabra Beckwith Died: 1900, Feb 16 (Friday) = 63 years, at home of his daughter, Mr. J. Frank Fleming (pastor's wife: her husband pastor of 2nd Baptist Church), Newport, RI. Had come to her home in Oct 1899. Cause of death: Bright's disease. Funeral: Clarendon Baptist Church, Boston, Feb 20 (Tuesday). Buried at Forest Hills cemetery, Boston area. Picture: *CA 1896, July 31, p. 97*. Obit: *C&MA 1900, Feb 24, p. 120, Mar 3, p. 129* Daughter Harriet's account of his life, *p. 147, 179* Education: Yale University, grad 1860; Rochester Seminary, 1864 Married: 1865, summer to

Evalena Stow whom he had met at Yale. She lived in New Haven. (She died Nov 9 1896, Mon *CA 1896, p. 468*, but diary entry of Nov 12 lists date as Nov 8) Children: Harriet Chapell, Assistant Book editor, American Baptist Publication Society, Philadelphia; Mrs. J. Frank Fleming (Eva or Evalina)

- Pastorate: (Baptist) 1864-1871, Middleton, Ohio; 1871-1878, Evanston, Ill, Moody rising to prominence, here during Chicago fire; 1878-1881, Janesville, Wis; 1881-1889, Fleminton, NJ,

two revivals; 1889-1900, Dean Gordon Missionary School, Boston

- *CA 1889, Oct 18, p. 178*: an editorial re: the opening of Gordon's Training College in Boston and under "the spiritual superintendence of F. L. Chapell." FLC met Gordon at Northfield to discuss his role at the proposed school. FLC "drew up the outline (curriculum) for the work of such a school. . . it has never been departed from." (Harriet) *C&MA 1900, Mar, p. 179*.

- Son-in-law: Fleming, John Frank, chaplain. Commissioned 1902; retired 1919; born 1868, May 20; died 1927, Dec. Discharged Naval Personnel Branch, St. Louis, Mo. Officer in charge: Ltc. Robert Shultz (314) 263-7126. Referred by Ltc. R. T. Ziemer.

- Flemington National Bank and Trust Co, 56 Main Street, 08822; (201) 782-3151, Mrs. Ida Oakes. A box of his things there. Picked it up July 31, 1981.

- United Baptist Church (2nd Baptist Church), Rev. Edgar Stone, pastor in 1981, Spring Street, Newport RI; (401) 847-3210. Son-in-law J. Frank Fleming pastored here 1899-1901. Left church Sept 1, 1901 to enter the Navy chaplaincy.

- Rochester Divinity School, American Baptist Historical Society, 1106 So. Goodman Street, Rochester, NY, 14620

- *C&MA 1900 May, p. 307*. ABS records re: him in a report to Council: "one time a member of the Board of Managers". But in longer report in Archives, not mentioned as member of Board of Managers. However, between 1887 and 1896, only the International Missionary Alliance has a Board of Managers. Chapell was a member in 1893. Recorded in the 1893 Archives and the booklet, A Great Missionary Movement. Boston was distant to meet on the 2nd Saturday of the month. An Exec Com cared for routine business.

- Sermon: Sickness and Health in Israel, *CA 1888, Sept, p. 137*, an abstract. Full address [probably at Old Orchard] printed as a tract by WWW. Chapell's address given as Flemington, NJ. *p. 139*: testimony of healing. *p. 141*: "Two Stages of Christ's Coming". *p. 158*: "The Body for the Lord and the Lord for the Body" at Oct convention, 1888

- Books:

The Great Awakening of 1740. Philadelphia: American Baptist Publication Society, Dec 1903. 144 p. 19 cm. Lectures delivered in Evanston, Ill and Chicago. Published in The Standard. Used at Gordon Missionary Training School.

I. The Great Awakening: Introduction

II. John Wesley and the Movement in Great Britain

III. Jonathan Edwards and the Movement in N. England

IV. Gilbert Tennent and the Movement in the Middle Colonies

V. George Whitefield, the Cosmopolitan Evangelist

VI. James Davenport and the Disorders

VII. Results and Lessons of the Great Awakening

LC card: 4-1016. Microform from COMPORT. ATLA B 398. Gordon Conwell, MFLM 826, BR520, C36.

The Preacher's Mission, Motive and Method. NY: Gospel Publishing House, c. 1901. 307 p. Copyright 1901: Harriet Chapell. Introduction Jan 1901, HC. 2nd ed, 1912, HC. Topic 23 published as Plain Points on the Lord's Coming. Mrs. Eben Creighton assisted in assembling the notes from which the book was published, p. v, intro. F. W. Farr assisted in the circulation of the book.

Class I: General and Comprehensive: lost world; God's purposes

- Class II: The Preacher and His Work: a herald, Spirit's ministry, the field, the world; Satanic opposition, use of Scripture in the ministry
- Class III: The Preacher's Message and Results of Preaching: repentance, faith; the local church, constitution, ordinances, etc; gifts and graces; the church, chosen, a unity, relationship to government, moral reforms, relationship to Israel
- Class IV: Motives and Guidance for Christian Service: world to come versus present world; Lord's coming (23); heavenly places; watchfulness
- *CMA 1897*: (Sermons)
 - Aug, p. 130*: I Timothy 3:15,16; "The Church, The Foundation"
 - Sept, p. 272*: "II Peter"
 - Sept, p. 280*: "Why Schools Like This Fulfill the Need of the Hour", missionary training schools, probably given at Nyack Heights convocation
 - Sept, p. 320*: John 11:5,6; "Bible Reading"
 - Oct, p. 373*: Isaiah 42:1-4; Matthew 12:14-21; "The Quietness of Christ"
 - *CMA 1898*:
 - Apr, p. 344*: "Our Danger of Being Deceived"
 - Apr, p. 367*: Psalm 138:2; "The Present Prominence of the Word"
 - Dec, p. 21*: "The Holy Spirit's Signs of the Times"
 - *CMA 1899, Feb, p. 85*: "The Final Conflict"
 - *CMA 1908, Jan, p. 277*: "The Baptism of the Holy Spirit", given in 1895
 - *CMA 1909, Oct, p. 20*: "The Holy Spirit's Signs of the Times", reprint by request
 - *Bibliotheca Sacra, 120 (1963): 126-136*: "The Reverend F. L. Chapell" by George W. Dollar
 - Journal entries:
 - Jan 25, 1888: 1886, autumn to Chicago: read a paper on "The Relation of the Holy Spirit to the Coming of the Lord" at the Prophetic Conference"
 - Nov 9, 1888: "This year I attended Mr. Simpson's Conventions at Old Orchard and NY, which have done me much good.

23. Christie, William

Born: 1870, Apr 28 at Turritt, Scotland of Peter Christie and Mary Fordyce (Sister: Mary Ann)

Died: 1955, Jan 11 at Carlisle, Pa = 84 years, 8 months, 14 days Obit: *AW 1955, Feb 16, p. 5*

[xeroxed in 8 1/2 x 11 file] Converted: 1886, Aug at a tent meeting in Scotland 1889: Came to New York from Scotland Called: 1891 at Oct Convention at NY Tabernacle

- 1892: Apr 1 and 3, farewelled at Gospel Tabernacle, going to Tibet. *CA 1892, Apr 1, p. 209*. (excerpts in *CA 1892, Apr, p. 237*, see below) Took train, Monday the 4th, arriving in San Francisco Apr 9, sailed on Wed, Apr 13.

- 1895: Jan- June, trip with W. W. Simpson to Kansu Province

- 1898: proposed to Miss Van Gunter by letter during the year

- 1901: June 17, married Mrs. Jessie Calder McBeth

- 1908: ordained at NY Headquarters during 2nd furlough

- 1935: Apr, naturalized, Hackensack, NJ

Mrs. William Christie (Jessie):

Born: 1865, Mar 2 at Aberdeenshire, Scotland to George and Annie Calder Died: 1955, July 26

Obit: [see 8 1/2 x 11 file] Converted: 1887, Scotland, Plymouth Brethren Married: 1887, Robert

McBeth, a godly man. Jessie 22 years old. He died 5 months later. Studied nursing after Robert's death. Sister invited her to America. Worked at: Door of Hope Mission (ass't supt). Attended NY Missionary College Called: 1896 Married: Wm. Christie, 1901, June 17, in Shanghai Children: Robert Milton, 1902, July 23; William Fordyce, 1903, Dec 3; Peter Brainerd, 1906, Aug 15 (in China); Mary Elizabeth Hazel 1908, Dec 2 (Mrs. A. C. Conrad) Sailed: Mar 3 1898, for Wuhu, Central China, returned July 1908; May 1909, for China via Scotland, Siberia and Manchuria, returned Nov 1916; Jan 17 1918, for Titao, returned Nov 1920

- Robert Milton's daughter: Lois Johnson (1991) Brethren Home, Lititz Pike, Lancaster, Pa, 17601

- Chronology:

1918, Jan: sailed, assigned to Titao

1924, Oct: returned to US

1925: elected supt of Northwestern District, made principal of St. Paul Bible Institute (p. 132, biography) [William Christie, Apostle to Tibet by Howard Van Dyck, published by Christian Publications, 1956]

1926: elected one of 4 Foreign Secretaries, area, China; later made head of Foreign Dept

1928: sailed for Shanghai; resigned as head of Foreign Dept

1929: returned to the States, left Shanghai Nov 3

1930: Council, elected treasurer and vice-president, served as treasurer for 17 years. Christie replaced F. L. Groff as treasurer (Groff died Aug 1929). Groff was also head of Finance Dept in 1929. W. S. Poling had been General Secretary and head of Finance Dept in 1927, Groff replaced him. He had been serving as treasurer for some time and Poling as head of Finance Dept.

- Born, 1870, April 28 in Scotland

1884: started to learn his father's trade, contractor; learned 5 different skills, including masonry, plastering, bricklaying, setting field stone and cutting stone.

1889: came to US, set the cut stone on the stone arches fronting the Hotel Astor at Times Square, NY.

Religion: godly Presbyterian parents

1890: read an ad in newspaper, Gospel Tab, 8th Avenue and 44th Street, one block west of Times Square, meetings unlike 5th Ave Presbyterian Church

1891: filled with the Spirit; in Oct, convention, missionary Sunday, called to missionary service, later Tibet; Dec, applied to matriculate at Training College

1892: roommate Winfield Macomber (hymns: "Holding Me Safe In His Mighty Arms" and "In The Glow"); Mar 25 train; Apr on board ship; May 2 arrived Shanghai

1924: Nov, farewelled Tibet for last time = 33 years service (54 years old)

1947: 77 years old, resigned from all Alliance positions

- Family: Mary Ann (sister) and Robert (her husband) Hall (her boy Robbie died in 1894 [?], little Willie died in 1898); Maggie; Alice; Pat; Robert (brother); Fordyce (brother), Jim Fordyce, Mary (and the twins), Bella

- 1894, Sept 5: left Peking for Tibet. Sept 21, arrived Wuhu (lack funds), advance allowances.

- *C&MA 1898, Sept, p. 222*: Tribute by ABS in a sermon

- *C&MA 1901, Aug 24, p. unspecified*: Account of wedding in Shanghai on Jun 17th, picture of wedding party

- *CA 1892, Apr, p. 237*: It is with great joy and gladness that I look into your faces and tell you

that my soul is washed in the blood of the Lamb, and that, where sin once had the control, Jesus and the Holy Spirit now have it and through the power of the Holy Spirit and the blood of Jesus I am Kept, day by day, from the sins that once did so easily beset me.

Six months ago, the Lord called me to foreign missionary work through these words, "They call us to deliver their land from error's chain."

The Holy Spirit showed me in these lines the great need of the heathen and that Jesus was the only one who could supply their need; also that I was wanted to go and carry the Gospel to them. I responded to that call and said, Yes, I will be a foreign missionary.

For two and a half months after that, everything was dark and I couldn't see my way until I consecrated myself and all I had to Jesus, and took Him to be everything to me. Then one obstacle after another was removed until I found myself completely separated unto Jesus.

The land, the Holy Spirit called me to was Thibet [sic], and it became such a burden upon my soul that I at last said to God, "Here, Lord, I give my life to thee to be used in that land to which thou hast called me. The Lord accepted me and the Board accepted me, and here I am on my way, glad indeed and very grateful to God for giving me a little share in this great work which is to hasten the coming of our King in power and great glory.

- *BM 1927, Sept 6-9, p. 49 & 51*: elected head of foreign dept; A. C. Snead made it unanimous
Sailed: 1892, Mar 28; Wuhu, 1893 Peking; 1895 Taochow; 1897 Paongan

Returned: 1900, Jan

Sailed: 1901, May Wuhu, China (married June 17 in Shanghai)

Returned: 1908, July; left W. China in Apr

Sailed: 1909, May; arrived in Titao Nov 1909; Minchow, Titao

Returned: 1916, Nov

Sailed: 1918, Jan; Titao

Returned: 1924, Oct; to US

- Sailed from Shanghai to US, Nov 3, 1929, Foreign Dept

- Pictures in *CA*:

1894, Dec, p. 588: with WWS

1895, Aug, p. 111 or 113: with WWS, Ekvall

1894, Feb, p. 155: group

1896, Jan, p. 73-75: group

1894, Sept, p. 330: with WWS

1896, Apr, p. 315: group

- Pictures in *C&MA*:

1898, Apr, p. 554: with WWS, Ekvall

1903, Feb, p. 112: at Wuhu, group

1900, Feb, p. 81: WWS and M. Ekvall

1904, Mar, p. 233: Central China, group

1900, Feb, p. 97: WWS, large picture

1905, Jan, p. 56: 1st Tibetan conference

1900, Feb, p. 98: Mrs. MacBeth

1906, July, p. 401: 2nd Tibetan conference

1900, Oct, p. 201

1907, Jan, p. 18: West China conference

1900, Dec, p. 327: Miss Von Gunter

1907, Oct, p. 2 [sic?]: Tibetan missionaries

1901, Aug, p. 99: Wedding picture

1908, June, p. 189: Tibetan missionaries

1909, Jan, p. 257f: Tibetan missionaries

- Pictures in *CAW*:

1917, Jan, p. 249: Kansu-Tibetan missionaries

1917, Dec, p. 153: Kansu-Tibetan missionaries

1918, Feb, p. 329: family

1919, Feb, p. 297

- Article concerning him in "Gospel Tabernacle Herald", 1917, Feb, no 2, Pittsburgh, Pa

- Convention Number. Dr. Glover wrote re: Christie (In 8 1/2 x 11 file) [not found, Jan 1996]. Also, ffshire [sic] Journal, 1917, Tues, Nov 20. (In 8 1/2 x 11 file) [not found, Jan 1996]
- *AW 1945, Sept 22, no 19*: Front cover, ground breaking for Christie Hall
 - *C&MA 1900, Feb, p. 97*: "From The Borders of Tibet", article with picture
 - *CAW 1914, July 11, p. 242*: letter from Wm. Christie re: White Wolf Raiders. Written May 27th. White Wolf arrived in Minchow May 20th. The Christies, Hazel and Misses Mackinnon and Hauberg were on the compound and escaped. Made their escape by the north gate. Church, street chapel, servants' quarters and stables were not destroyed.
 - *CAW 1915, Feb, p. 329*: Article by Miss MacKinnon re: conditions in Kansu-Tihtao. Refers to White Wolf's attack. States Christie's life threatened six times if he did not produce women and how two women came out of hiding to save his life. Two women now restored.
 - *CAW 1914, May, p. 130*: Christie's trial took place at approximate time W. W. Simpson was leaving the Mission over the "tongues" issue
 - *CAW 1914, June 13, p. 177*: Editorial re: AP reports of White Wolf Raiders, destroying Minchow, Taocheo and China, burning and looting mission property. Missionaries reported safe
 - *Ibid, p. 193*: Another editorial. Cable from Wuchang, Central China, including, "all friends safe".
 - *CAW 1914, July 11, p. 242*: Letter dated May 27 from W. Christie. Raiders reached Minchow May 20.
 - *CAW 1914, Sept 26, p. 426*: Brief word re: rehabilitation and prospects of government reimbursements for losses.
 - Bill Conrad, son of Hazel: 2197 Jordan Place, Boulder, Colorado 80303; (303) 449-8066. Will be in Nyack, Mar 26, 27, Wed and Thurs. Going to Tibet in Sept 1987. Send to him "Jesus Only", tape of White Wolf Raiders. Hazel: 1363 West County Rd - B. Apt B3, St. Paul, Minnesota 55113.
 - "Uncle Billy was the recipient of a Chinese decoration of the second highest order in that Republic, an honor which was conferred on him by the President with an eulogy of appreciation for the great services rendered by him to the country and the people during his sojourn in China, but especially during the trying times of the White Wolf rising. (author unidentified: among things given by his son, William)
 - *AW 1929, Oct 12, page unidentified*: picture, Central China Conference
 - to do in Nyack: Tapes (several hours), made by Bill Carlen with the Wm. Christies and Pete Christie. Tapes were recorded in Carlisle. Photo album of the Wm. Christies at Headquarters.
 - File also includes 7 pictures, memorial card for William Christie and two pamphlets, Alliance Work In Western China and Tibet, New York: Christian and Missionary Alliance, 690 Eighth Avenue, 1913; The Beginnings of Harvest on the China-Tibetan Border, New York: Christian and Missionary Alliance, 690 Eighth Avenue, 1918.

24. Collette, E. M.

Born: 1852, Oct 14, Lenoir, N. C. Caldwell County Died: 1923. Sept 29 Obit: *AW 1923, Oct, p. 555* Education: Methodist trained. Healed and required to leave the Methodist ministry, ca. 1912. He became involved in the Alliance prior to that date. He founded the Evangelical Holiness Missionary Association.

- *AW 1923, p. 554*: died
- *BM 1913, Aug 3rd*: resigned from C&MA, apparently because of charges re: money. Board

refused resignation.

- File also contains 12 pictures (Rev. Collette was African-American), 1 little pamphlet: Helps to a Holy Life, New York: Eaton and Mains, Cincinnati: Curts and Jennings. No author specified, Rev. E. M. Collette's name written in ink on the front.

25. Cookman, Dr. John

- *WWW year unspecified, July, p. 35*: Pastor, Bedford Street Methodist Episcopal Church
Obit: *CA 1891, Apr, p. 274*: entered deeper life ca 1885

26. Coray, Honorable E. A.

- *CAW 1913, May, p. 78*: of Scranton, Pa. At Huntingdon with others for special meetings.

27. Cramer, W. A.

- *CA 1892, May, p. 300, 313*: To the Congo, 1892, May 11 via Liverpool
- *CA 1896, Jan, p. 37*: at home and commended as a missionary speaker. Furlough Dec 1895 or Jan 1896.
- *CA 1896, Nov, p. 469*: Married Miss Stevens of Philadelphia. Had been engaged 4 years. Are to return to the Congo, Nov 1896.
- *CA 1896, July, p. 75*: picture and article by him
- 1897: together to the Congo. In 1900, he the superintendent. May 1901, on furlough. Mar 1902, not listed in Congo list.
- *AR 1903*: He listed as on furlough, wife not listed.
- *AR 1904*: Both listed as in Congo, but not there.
- *AR 1905*: He listed as on furlough. At Council in Cleveland, Myland also in Cleveland.
- *AR 1906*: He not listed among Congo missionaries.
- *AR 1907*: They were not listed among Congo missionaries.
- Mrs. Cramer died Mar 1, 1930 in the US.
- She was among delegates to Council, 1903/4, 1904/5, 1905/6, address Cleveland, Ohio.
- *AR 1906, p. 161*. She among delegates to Council. Address Cleveland.
- *AR 1907, p. 1665*. She among the delegates to Council. Address Cleveland.
- *AW 1920, Nov 27, p. 557*: picture and comments. Served in the Congo. Served churches in Chicago, Cleveland, Columbus, and 1920 in Detroit. Business manager at Nyack.

28. Crawford, Charles

Born: 1859, July 30 in Washington, Iowa; parents: Pressley and Martha Crawford, Scottish ancestry. His father bought several acres in W. Boone in 1865, built a house and barn for a horse. Family: three older sisters, Mary, Lettie and Rose. Address: 508 W. Second Street, W. Boone. Died: 1936, Thursday, April 23 = 76 years and 9 months Conversion: in W. Boone, via older Presbyterian pastor, same day as his father. Later the girls and mother. They began to preach. Education: Parents: United Presbyterians. Grad: Linsold High School, Boone. One year

academy in Washington, Iowa. Became school teacher in the country, Quinsey, south of Ogden, west of Boone. Ca. 1883, attended lectures in Farwell Hall, Chicago, W. G. Moorehead. Studied two years with Emma Dryer, Chicago. Studied with G. F. Goss, Moody Church. Married: Carrie Evelyn Blake of Faribault, Minn, 1887, Dec 28. Married by Pastor Gayle of the Congregational Church. Children: Bonnie, June 29, 1889; Lois, Oct 2, 1892.

- Taught school and preached evenings as openings occurred.

- Ordained a Congregational minister. Pastored the Congregational church in Nickerson, Kansas in 3 years. Began in early 1888. (Mid-state, W. of I. 135, ca. 1080 population, 1987)

- Felt led to return to Boone, Rev. 3:8 to begin an independent Gospel work. Lived with Father and Mother 508 W. Second Street. Arrived in early 1891. SS still functioning in United Presbyterian Church in Boone. No pastor nor church service, he spoke in SS. Preached first sermon, 1891, Apr 12.

- Mrs. Carrie Evelyn Crawford: Born: 1862, July 31, 3 years Charles Crawford's junior Died: 1909, Nov 10, 47 years, 3 months, 11 days; heart trouble. Grandma Crawford and the girls kept house after Carrie's death. Lois, 17 years old; Bonnie, 19 years, 5 months.

[Subsequent page numbers, except as noted, refer to biography: Papa and I: The Story of J. Charles Crawford. Boone, Iowa: Lois Crawford, 1981]

- Lois: born 1892, Oct 2 in Boone. 1906-7: JCC told daughters to go on with his work, p. 116. 1909: JCC and Lois moved into the Bible school after Carrie's death. Lois resembled her mother in appearance, p. 94, 146. Also p. 125, the two very close. 1911: Graduated from Boone High School, 18 years old. Lois wanted to be a missionary to Africa, but JCC asked her to remain in Boone. Lois decided to remain with dad in spring of 1911. 18 1/2 years old, p. 116. Fay Jones was Lois' roommate during Bible School days, p. 148. They graduated in 1914, Lois 21 year, 5 months. Both taught high school. Took correspondence courses from State University of Wisconsin. 1923, Apr 30: at Richard Gardiner's funeral, JCC said, "There's a gap in the ranks." From the gallery, he called Lois and Fay Jones to the altar, asked the preachers on the platform to stand with him and laid hands on the girls and ordained them to preach the Gospel, p. 203. Papers filled out later. Lois 31 years, 6 months.

- Bonnie: ca. 1910: Began to work outside the home and church/school. 1914: Graduated from a Christian college, p. 165, 25 years old (maybe in Washington, Iowa). Voted prettiest girl, senior year. 1914: Went to live with Grandma Blake and to work in Minneapolis, secretary to Dr. Vincent, president of State University of Minnesota, p. 165. 1917: Went to China under Student Volunteer Movement with Howards, an entomologist. Bonnie in office of President of Canton Christian College, remaining 2 years. Dr. Howard taught. Met Frederick Brown (an Englishman), who worked for the Carnegie Institute of Washington, DC, p. 166, measuring sun's effect on the earth's magnetism, p. 167. 1919/20: Joined Belle Meyers at girls' school in Siulam, south of Canton. Work with United Brethren Church. Dec 1921: Fred returned to China. Bonnie met him in Hong Kong. Married 1922, July 8 on Shameen Island in the Anglican Chapel, p. 169 at 6:00 a.m. Honeymooned through Manchuria, Korea and Japan to Boone, Iowa, arriving in Aug 1922. They returned to China under the American Church Mission (Episcopalian), p. 172. Sept 1, 1927: Ruth Crawford Brown born ("Punkie Bu"). They also adopted a Chinese boy, Jimmie, p. 174.

- Activities: Attended Bible conferences in Chicago, Northfield, Mass, Boston, Mass, Niagara, NY. Heard D. L. Moody, W. G. Moorehead, A. J. Gordon, the Bonar brothers, Andrew and Horatius. One year assistant to C. F. Goss. Missionary with the American S. S. Union in

Minnesota.

- July 1887: met Carrie Evelyn Blake at SS Convention in Litchfield, Min (ca 60 miles west of Minneapolis). JCC 28 years old. Carrie from Faribault, Minn, ca 40 miles south of St. Paul on I 35.
- 1905, spring: invited to speak at Annual Council (missionary convention, p. 61) at MTI, Nyack, NY. Carrie went along. Spoke to the students. Met Luella (42 years) and Della (39 years) Yingling. They volunteered to help JCC open a Bible School, were school teachers from Altoona, Pa. Spent one year at Nyack, p. 62. In the fall of 1905, they were sent to minister at Fraser, a mining town. They lived by faith, no salary.
- 1910: began a printing press, Lois learned to set type.
- 1913, spring: JCC and Lois (21 years) visited England and Scotland, p. 135. Mina Green gave much of the expense money; purpose to visit famous Christian places and personalities.
- 1912: C&MA Annual Council, May 26-30: had been at pre-council meeting, Mar 31-Apr 7 at Nyack, NY. Was a member of the constitutional revision committee. An honorary vice-president.
- *C&MA 1916, June 24, p. 193*: Editorial. Resigned from the C&MA: "We are requested to announce ___ has resigned as a member and officer of the C&MA ___ has been accepted." No comment, which is typical of ABS. JCC was an honorary vice-president at the time. There were 17 branches in Western District at the time: Iowa (7), Colorado (2), Kansas (6), so in the Weekly. *AR 1916, p. 107*: Not listed as DS, E. J. Richards Home Secretary, no supt in Chicago area.
- *Western District AR 1916, Home Sec. report, p. 69*: "When the Board decided to dispense with the services of Mr. Crawford, there was only one organized branch left in the District."
- Persons who spent some time at one of Crawford's school or homes: Reuben Larson, Bible dept, p. 76; Roy Laurin, high school; Paul Levin, high school; Donald and Wesley Hustad, kindergarten through high school (father killed in a hunting accident, mother and boys came to Boone, p. 152); Anna Haupberg, a grad of Bible college, C&MA missionary to Kansu-Tibet; Joseph Lewek, Jewish.
- Boone Bible College: Started Sept, 1906, p. 73. 10 students, five from Fraser, a mining town. No admissions committee, anybody accepted. Closed ca. 1979, then known as Boone Biblical Ministries. Students: Richard Gardner, see p. 179, farming, came in 1919, died in Boone, Apr 30, 1923; Reuben Larson. Supporters: Miss D. Yingling, *AR 1912, p. 88*.
- Children's Homes: Four boys in 1907, June 3; the Baldwin brothers, ages 9, 8, 7, 5 years old; Miss Sarah McMeen, hostess, matron. 1908, girls' school started. Mrs. Richard Gardiner, et al, hostesses, matrons.
- Publications and Bookstore: The Western Christian Alliance, 1901, July, Vol. I, No 1, 8 pages; at least through 1916 and into 1917. Times of Refreshing: wrote many biographical sketches in it as well as editing. Persuaded Charles Blanchard to write the story of his life. (Blanchard at 1912 Council in Boone) Later published the material in a book. Small Booklets: "Led of the Spirit", "Examples of the Spirit-Filled Life" (NT people), "Be Ye Holy".
- Old Folks' Home or Old People's Home: Contributors to it, p. 127 f. Keziah Rule: \$7000; \$30,000, local resident, died 1938, Apr 20; John Davis: \$10,000, local resident.
- Day Schools, primary and secondary: High school met in church auditorium, p. 149. Began in 1914, p. 151. Used the public library. First class graduated in 1919; 7 students: 6 girls, 1 boy. One girl, Prudence Cooley, married Edgar Truax, missionaries to China.

- Radio ministry: Was purchased May 13, 1926, p. 215. Call: KFGQ. First program: Sunday, Apr 3, 1927, 2:30 p.m. 1 hour. First power, 100 watts, AM. Broadcast 3 hours weekdays, 4 hours Sundays (station of the Boone Biblical College). Later 1000 watts and full day-time operation. 1950: launched FM station KFGA, now 3000 watts, now a translator station in Des Moines.
- 1989 research: 1. Are there: C&MA periodicals or pre-C&MA 1882, 1884, 1886; "Living Truths" 2. Correspondence between JCC and ABS 3. History of the School and the Tabernacle, C&MA missionaries from the School, impact of Azusa Street revival

29. Crear, David

Born: ca 1840 Died: 1925, Oct 21 = 85 years old; memorial service, Nov 4 at Gospel Tabernacle

Obit: *AW 1925, p. 730, 843* (includes picture, copy of which is in file)

- For many years was treasurer of the Board of Trustees, Gospel Tab
- Elected the first treasurer of the Evangelical Missionary Alliance at Old Orchard in Au 1887. He was last elected treasurer of the C&MA in 1923, but he served on the Board of Managers through Council 1924. He died before Council in 1926 (*AW 1925, p. 730*: treasurer until June 1924).
- He never accepted any remuneration, but was always giving ie. paying coal bills when there was nothing in the treasury (Gospel Tab).
- 1885: He was an associate of ABS at the 23rd St. Tab (F. L. Groff also at the 23rd St. Tab, and A. E. Funk)
- Crear was a builder and contractor. He built the Tabernacle on 8th Ave and 44th.
- A man of prayer, he walked with God; a humble man; honest Crear.
- Attended the Friday meetings regularly. He and Mr. Selchow were the founders of John St. Prayer meeting.
- He was the oldest and longest-serving member of the Board of Managers and an elder of the Tabernacle and a vice-president of the Society.
- *BM 1918, Oct 28*: "The treasurer requested that in view of the fact that he had served the Society without salary for thirty-three years, that he be granted a salary for the year ending October 1, 1918, to enable him to meet an obligation for which the Business Committee is responsible, and which he has endorsed. It was agreed that the request be referred to the Finance Committee for consideration and report."
- Mrs. David Crear: Died: 1895, Mar 8, memorial by Henry Wilson, Annual Meeting, Gospel Tab 1986, insert, p. 79. See also *AW 1925, p. 730*.
- File also contains a receipt for \$25, received from Charley Klotz for missions dated Oct 16, 1918.

30. De Vries, Henry

- He was healed in 1885 (*WWW 1887, Oct, p. 229*) and proceeded to anoint and pray for the sick.
- File also contains 6 photographs, listing him as "Dr. Henry De Vries"

31. Dinwiddie, Howard B.

Died: 1925, Dec 29, cable received of his death. *AR 1925, p. 24*: service in Chamber Wylie Presbyterian Church, Philadelphia, Jan 20 Obit: *AW 1926, Jan p. 21; AW 1926, Feb 6, p. 96*

Memorial service, nothing more about him in *AW 1926*. He had a daughter and son.

- Made a survey of Ecuador in 1923 for B of M, especially the Indian work. A copy is in the library [Nyack].

- Was co-secretary for Latin America.

- In Oct 1925, sailed for England and India on a deputational trip for the North East Indian General Mission and the Pioneer Mission Agency and the Victorious Life Conference. He was secretary of the Pioneer Mission Agency.

- *AW 1926, Jan, p. 21*: "**The Homegoing to Rev. H. B. Dinwiddie**: A cablegram was received Tuesday noon, December 29 from Rev. K. D. Garrison, Chairman of the Alliance Mission in India, bearing to us the sad news of the home-going of Rev. H. B. Dinwiddie, who was in India on a special deputational trip on behalf of the North East General Mission. While enroute to the latter Mission's field, Brother Dinwiddie was made a great blessing in his brief visit in the Alliance Mission in India and the news of his homegoing brings a very deep sense of loss, not only personal, in which many hundreds of close friends will share with his widow and daughter and son in this time of their sorrow, but also a loss to the cause of pioneer mission work throughout the earth. Mr. Dinwiddie was a member of the Board of Managers and a Co-Secretary in the Foreign Department of the Christian and Missionary Alliance. He was also a Secretary of the Pioneer Mission Agency and active in promoting the cause of missions in all places where Christ has not been named. Further word will be given later concerning his life, labors and home-going."

- *AW 1926, Feb, p. 96*: "**Memorial Service for Rev. H. B. Dinwiddie**: On Wednesday, January 20, the Quarterly Board passed with rising vote the following memorial to the memory of the Rev. Howard B. Dinwiddie:

'We, the Board of Managers of the Christian and Missionary Alliance, in quarterly session herewith, express our gratitude to God for the years in which our beloved brother and co-laborer in foreign missionary ministry, Rev. Howard B. Dinwiddie, was a member of this Board and a Co-Secretary in the Foreign Department. His Christ-like life and love, his devotion to God and zeal for the carrying of the full Gospel to the farthest unreached tribes of men, his wise counsel, his untiring labors, his valuable deputational ministry, his prayer life and his readiness to undergo any sacrifice for the sake of the Gospel, not only endeared him to us, but gave him a fruitful ministry in our midst. We were deeply moved at the news of his death, yet we realize that he is with Christ, which is far better. As his body lies in a missionary grave in a pioneer land, may the Spirit of God use the memory of his untiring devotion in pioneer work to stir multitudes of God's people to a similar zeal.

We express to Mrs. Dinwiddie and their daughter and son our deep sympathy and earnest prayers that God may not only comfort and sustain them, but that His presence may be so real continually in their hearts and home as to make the coming days glorious in His abiding and fruitful in His service.

We fellowship with the Pioneer Mission Agency and the Victorious Life Conference, in which Mr. Dinwiddie was so largely used of God, in their loss, and pray that through the working of the Spirit of God in many hearts, the work may be carried forward with increased blessing unto the day of Christ's return.'

The Foreign Secretary, Rev. A. C. Snead, was appointed to represent the Board at the memorial service, held in the Chambers Wylie Presbyterian Church, Philadelphia, Wednesday evening, January 20, under the auspices of the Victorious Life Conference and the Pioneer

Mission Agency. A brief account of this service is given in the following paragraphs and later we hope to publish a sketch of Brother Dinwiddie's life and labors.

Mr. J. Harvey Borton, a business man of Philadelphia and a Director of the Pioneer Mission Agency, presided at the memorial service and spoke briefly of the Christ-like zeal of God's love which constrained him for pioneer service during the late years of his life. The first address of the evening was given by Mr. Watking Roberts, Secretary of the North East India General Mission, under whose auspices Mr. Dinwiddie sailed for India last September. Mr. Roberts told of his first meeting with Mr. Dinwiddie and of the interest which he immediately showed in the pioneer work of that Mission. He also gave a brief story of Mr. Dinwiddie's trip to the field. Mr. Snead then spoke on behalf of the Christian and Missionary Alliance, reading the memorial as passed by the Board and using three passages of Scripture, which not only illustrated the fullness of Christ and the grace of God in the life and ministry of Brother Dinwiddie, but also are a message from God, forming a strong incentive to all Christians to holier living and more earnest missionary ministry.

The closing address of the evening was given by Rev. Charles G. Trumbull, Editor of the Sunday School Times. Mr. Trumbull's message not only made mention of the godly life and untiring ministry of Brother Dinwiddie, but called the Christians to a holier walk and a more intense devotion to the cause of the Gospel in pioneer lands. Mr. Trumbull used appropriate Scripture references and incidents in the life of Brother Dinwiddie showing that his life was one of sacrificial service and wholly surrendered to God, separated from sin and the world unto God with a single purpose to do the will of God and a far-seeing vision in comprehending His plan for the redemption of mankind. He showed very impressively that the success of Mr. Dinwiddie's life work would be greatly increased if those who knew him and had benefited by his prayer and his ministry would yield themselves to God for the fulfilment of all God's purposes concerning them. At the close of his message, ten young people rose bearing witness to the fact that they had volunteered for the foreign field under the influence of Brother Dinwiddie's ministry and a larger number rose, signifying that they too had yielded their lives to Christ for service wherever He might lead. May God grant that many more young men and women may respond to His call for sacrificial service among many tribes where Christ has not yet been named as the Redeemer of men."

32. Dyck, Herbert

- *CAW 1917, July, p. 228*: Report that both he and his wife are stricken with smallpox. He has recovered, she not yet reached the crisis.
- *CAW 1917, Nov, p. 147*: His report/testimony concerning the above. Both were delivered.

33. Earl, John H.

- Several references to him in 1900 periodicals.
- Commencement speaker at MTI; listed as Wellsbridge, NY.
- *C&MA 1900, Dec, p. 360*: Poem "Coming, Coming, Coming", by Pastor J. H. Earl, Durham, NC, July 29, 1900.

34. Eldridge, George N.

Born: 1847, Apr 26 in Orrigton, Maine; parents: John and Caroline Eldridge Methodists Died: 1930, Feb 6 in Los Angeles Obit: *AW 1930, Deb 15, p. 99* Louis Turnbull conducted funeral at

Bethel Temple, LA Education: Oak Hill Seminary, on Penobscot River, opposite Fort Knox (probably a high school plus) ca 22 years old. 7 miles from E. Bucksport, lower end of Penobscot River. Marriage: 1874 June 11 to Leonora Parker Hinks of Bucksport (he 27 years old). She died in Cheyenne, Wyoming. 1885, to Mrs. Anna O. Whitcomb. Were married 42 years. She died, 1927, Sept 22.

- All page references, unless otherwise noted, from Personal Reminiscences, by George N. Eldridge. Los Angeles: West Coast Publishing Company, 1930 (?)
- Had six children after 30 years in Methodist ministry, p. 39.
- Children: Josephine, named for niece who was drowned when in their care at Harrington, Maine. She married Louis Turnbull. Served in India under the C&MA. Later, pastored Bethel Temple in Los Angeles. Edith, p. 52. Hulda, married Harold K. Needham, died in India, during a visit in 1921. Two daughters labored in India; one died there.
- Churches: 30 years, a Methodist minister, 1879-1899
 - a. East Bucksport, Maine (1870-1874): during 3rd year in seminary, Methodist. Next year Orland Methodist Church added to his charge.
 - b. Harrington, Maine (May 1874-1877): 50 miles distance, here three years, also given charge at Cherryfield.
 - c. Calais (1877-1880): 2 daughters born. Attended holiness camp meetings in Richmond, Maine, sought and "it" experience; learned it was "Me", the indwelling Christ.
 - d. Bangor (1880-1882): for 3 years, in 3rd year, wife stricken with TB. One child born here. Oldest child, 5 years old went with mother to Longmont, Colorado.
 - e. Cheyenne, Wyoming, 1st Methodist Church (1882-1884): two younger children went with him. In 2 years, wife struck with pneumonia and died.
 - f. Colorado Springs, 1st Methodist Church (1884-1888): Met Mrs. Anna O. Whitcomb, Superintendent of Institution for Deaf and Blind Children. Married in 1885.
 - g. Denver (1889-1891): youngest daughter and son born here.
 - h. Ft. Wayne, Indiana, 1st Methodist Church (1891-1896): Wife sickly. They learned of Divine healing and pre-millennial view of Christ's return. Bishop objected to Eldridge preaching these doctrines.
 - i. Anderson, Indiana (1896-1899): Mrs. Eldridge healed; conducted women's Bible classes, ca 300 attended. Served Methodist church for 30 years and joined ABS and the Alliance. Became supt of Indiana, Michigan, Missouri and Kentucky.
 - j. Indianapolis, C&MA Branch (1899-1907): District work also. *AR 1906/7, p. 58*, on preaching tour, Pacific coast Oct 18, 1907 to Mar 15, 1907. Louis Turnbull in charge of Indianapolis branch during Eldridge's absence, "moved steadily forward". Nothing said about "tongue". A large number of prayer meetings, three regular factory meetings every week, souls saved, many received the Holy Spirit and many more healed.
 - k. Pasadena, California (June 1907- May/June 1916): plus supt of California, Oregon, Washington State. *C&MA 1907, p. 301. BM 1916, June 17*: resigned as C&MA Field Evangelist.
- 1910: interest aroused in Pentecostal movement and Azusa Street. Mrs. Eldridge sought the full baptism of the Holy Spirit, p. 41. Went to Miss Miner's Home, 109 S. Grand Ave to pray and wait with others. Under John Salmon's instruction, the Spirit came upon her. Later, George experienced a similar experience, p. 41.
- South California Bible School in Pasadena founded by Harold K. Needham, a wealthy man.

Bob Bowman attended there, 1st class in 1920. An Eldridge daughter, Hulda married to Needham. School became South California College in Cost Mesa.

- *C&MA 1907, Sept, p. 128*: "**Rev. G. N. Eldridge**: The following minute has been sent us for publication in connection with the farewell of Mr. and Mrs. Eldridge, at Indianapolis:

Whereas, we the members and friends of the Christian and Missionary Alliance of Indianapolis, feel that our teaching in the things of God and the planting and establishing of the Alliance work in our city, with all its precious fruits of the past ten years, is due very largely to the service and sacrifice of Brother and Sister Eldridge and family, who are so soon to leave us for their new field of labor, be it resolved,

First, That we most devoutly thank God for giving them the courage of the convictions to step out by faith, leaving position and salary to do among us and for us such a work as perhaps no one else could or would have done.

Second, The we hereby express our appreciation of every advance step we have been led to take and for the hundreds who have been helped by their ministry of faith and love during the past ten years.

Third, That we sincerely thank them for their untiring effort to lead the unsaved to Christ, the believers into the sanctified life, the sick to the fountain of life and for their Bible teaching concerning the Lord's coming.

Fourth, That we also express our appreciation of the wisdom used in the selection of location and church in which to hold Alliance services, and faithful work which made it possible for same to be purchased, improved and paid for, thus providing a permanent church home for the work, without one cent incumbrance.

Fifth, That we most keenly feel the loss coming to us by their departure as we believe our city loses one of its most Godly preachers and one of its most Christ-like families. The sinner loses true friends, the Christian wise instruction, while the poor and afflicted lose those who have proven themselves to be much like Him who sticketh closer than a brother.

Sixth, That we promise to remember them daily, praying God's richest blessing upon them as they go and as they labor for Him in the new field to which He has called them, that their lives may be even more faithful than ever in winning souls for the kingdom and arousing the missionary spirit in many hearts.

Seventh, That these resolutions be read at the closing service of Brother Eldridge's ministry among us and a copy of same be sent to the Christian and Missionary Alliance for publication. Committee, J. M. Stallard, George T. Sullivan, M. H. Stephens, Indianapolis, Indiana, July 30, 1907. (copy of photo of Eldridge included)"

35. Evans, David Monroe II

Born: 1874 in Leetonia, Ohio Died: Oct 1, 1950 Education: 3 terms at MTI *C&MA 1899, p. 357*. Married: 1907 or 1906 Children: Lewis M, 76 years old in 1989; lives in Charleston, Missouri (see letter file) Employment: pattern-maker, iron works, Beaver River Valley, Pa (northwest of Pittsburg)

- Missionary to Sierra Leone, 1899: Oct 25, sailed NYC-Liverpool on steamer Majestic; arrived Nov 1, Wednesday night; sailed Nov 4 for Freetown, arrived Sun am ca Nov 25. First station:

Makomp with J. Hal Smith. See *C&MA 1899*, p. 364, 357, 327 (his picture), *C&MA 1900*, Mar, p. 175, June, p. 373.

- Grace E. Axtell Died: 1966, Jan 24 Education: 1902, graduated from MTI, Nyack Married: 1906 or 1907, Mrs. D. M. Evans

36. Farr, Dr. Frederic William

Born: 1860, Mar 16, Litchfield, Maine Died: 1939, June 24 = 79 years old Obit: *AW 1939*, p. 482 Graduated: Colby College in 1882 and Newton Theological Seminary, 1885

- Pastored in Biddeford, Maine and Milford, Massachusetts. The associate pastor with ABS. Ca 1890, pastored the Pine St. Baptist church, Milford, Mass.

- Picture: *CA 1890*, June-Dec, p. 210.

- Often substitute preacher at New Brunswick, NJ

- Married Katherine Eden of New Brunswick NJ, June 1905 (*C&MA 1905*, p. 369)

- Several years, was dean of MTI

- Pastored Bethlehem Baptist Church, Philadelphia, 20 years

- Pastored Calvary Baptist Church, Los Angeles, until 1935

- He served on Board of Managers, dean of the Simpson's Training College in NY, lectured at Nyack on Homiletics and Bible, spoke often at Alliance conventions (*AW 1939*, Aug 5, p. 482)

- *CAW 1912*, July, p. 219: welcomed back to the regular faculty of MTI to teach 5 courses.

- Finished his ministry at Calvary Baptist Church, Los Angeles.

- *AW 1939*, Aug 5, p. 482: "**Rev. Frederic W. Farr, D. D.**: The passing to be with the Lord of Dr. F. W. Farr removes another of those who were associated with Dr. A. B. Simpson in the early days of the Christian and Missionary Alliance. There are few now surviving of those strong men of God, but their contribution to the cause of Christ will never die. Round the round world, at home and abroad, multitudes of souls have been brought out of darkness through the ministry of a host of workers whose service was made possible by their planning and co-operation. With deep spiritual insight and sound sense, they laid a foundation which has stood the test of the years, and will remain until the coming of the Lord brings about a new order.

Rev. Frederic William Farr was born in Litchfield, Me., on March 16, 1860. He graduated from Colby College in 1882 and from Newton Theological Seminary in 1885. After ordination, he served for a time at Biddeford, Me., and at Milford, Mas. He was then called to serve as Associate Pastor with Dr. A. B. Simpson in New York City. Thence he went to Bethlehem Baptist Church, Philadelphia, where he remained for twenty years. In 1915 he was asked to become Pastor of Calvary Baptist Church, Los Angeles, where he ministered most acceptably for another twenty years, till failing health caused his retirement in 1935. He was granted the title of Pastor emeritus. His earthly life was ended on Saturday, June 24, 1939, from an attack of pneumonia.

Dr. Farr's interest in the Alliance continued throughout his whole ministry. He was for a time a member of the Board of Managers, and was Dean of the Bible School during part of the time it was carried on in New York City. He also lectured for some years at Nyack on Homiletics and Bible subjects. He was an attractive and forceful teacher, with a clear and somewhat unusual method of presenting the truth.

As a lecturer and preacher he was striking. His epigrammatic style commanded attention and he was always acceptable at the Alliance conventions whenever he appeared. He was a frequent

speaker at Old Orchard, New York and Pittsburgh. One who remembers him well said: 'When I first heard him, we had just been listening to another who was regarded as an excellent Bible teacher. But. Dr. Farr, with his keen logic and lucid expositions, at once attracted us, and we regarded him as the best speaker we had heard.'

He was a devout Christian, deeply spiritual and very simple in his habits. His manner was humble and he was always approachable and courteous. He was in his eightieth year when called to his reward."

- *CA 1891, Aug 7, p. 81*: Called from Milford, Mass. to be vice-president of College faculty. ABS away too much in convention ministries.

- *CA 1890, p. 210*: Convention report; *p. 248*: "Jesus Is Coming"; *p. 294*: "Faith's Anticipated Shout"

- *C&MA 1899, p. 210*: picture of him

- Writings:

The Christ You'll Have to Know. Los Angeles: 1939. 112 p. Located at DLC.

Spiritual Jewels from the Pen of a Preacher of Beloved Memory. 1940. 39 p. Located at DLC.

- File also contains 2 pictures.

37. Fee, John

- File contains 1 photograph, inscribed with "John Fee, missionary to So. China, gift of Joel McGarvey, Sept, 1985"

38. Forrest, Richard A.

- Born: 1881 (Yankee born) Died: 1959

- File also contains 1 photograph, inscribed with "R. A. Forrest, Toccoa"

39. Franklin, William

- File contains a picture-postcard, inscribed as follows: " Dear Merrill, so glad of a line from you and to know you are liking it so well there. Had a letter from your father this week. I [will] see him in Willie [?] for a short time. Yours with prayer, William Franklin. Addressed to Merrill C. Tenney, c/o Missionary Institute, Nyack, NY; 1917"

40. Fraser, J. David

- *CAW 1912, July, p. 237*: Supt. of Welcome Hall Mission, Montreal. See Montreal Daily Witness, June 14, 1912

41. Funk, A. E.

Born: 1852, June 25, Boyerstown, Pa, brought up on a farm Died: 1927, Nov 4 in NYC, attending a Board meeting = 75 years old *AW 1927, Nov 19, p. 762* Obit: *AW 1928, Jan, p. 4*; buried at Bally, Pa. Converted in 1870 Education: Biblical and Theological Training School of the Mennonite Church. 1886, a student at the NYM College. A Mennonite minister prior to joining ABS (*AW 1924, May, p. 154*) Married: Catherine G. Clemmer; born: ca 1855 Ordained:

Mar 1875; entered the Gospel ministry 1874 (*C&MA 1900 Mar, p. 203*). A Mennonite minister for 9 years, ordained a Bishop by the Mennonite Conference in 1887. Present at Old Orchard in 1887.

- Sister, Mary Funk. Her name in membership list of NYC Gospel Tab , 1883, p. 21. AEF probably first met ABS in late 1884 or early 1885. See *C&MA 1907, Feb, p. 124*; *CAW 1919, Dec, p. 201*. Also obit, Mrs. ABS *AW 1924, Feb, p. 795, 805f, esp. p. 806*. Came in at time of 23rd St. Tab, 1884, Apr to 1886, Apr.
- *CAW 1913, July 12, p. 225*: Editorial announcing his resignation from Nyack Schools, Foreign Secretary, et al. To take an extended rest with Oliver Schultz and wife. ABS cancel proposed preaching trip to England.
- *BM 1913, June 28*: letter requesting a leave of absence: 61 years old. Glover replaced him as Foreign Secretary.
- *ExCom 1914, May 9, p. 2*: Funk papers sealed with Secretary. He to continue for the present. A statement to be read to Council.
- *ExCom 1914, May 23*: Submitted resignation to ABS from the Board of Managers. His term had not expired.
- 1915: Spring term, Boydton Inst, became Principal and President. May, he returned to Nyack.
- *BM 1916, May 29*: Letter to Funk from J. C. Crawford, who was resigning from the C&MA. Reasons: a) Funk had confessed to him the sin of Gen 19:4, 5 and Rom 1:27. He had practised this with Institute students 'til ca 1910. Funk's wife did not know of it until they left Nyack in 1913. b) C&MA was becoming a denomination.
- *AW 1924, May 3, p. 154*: Board held meeting honouring his 50 years of ministerial labors. Sister Mary had just returned from China. A. C. Snead gave sketch of his life.
- File also contains 5 photographs.

42. Furry, Dr. S. E.

- *C&MA 1902, Mar, p. 178*: Dropped from the Official Board of the Alliance because of published statements re: the sale of stock in the Olympic Mining Co. This was unwarranted by the facts.

43. Gerrish, Francis (Frank) M.

- *CA 1888, June , p. 96*: has returned from Africa; article brief
- *CA 1888, Nov*: listed as dead. Not WWW
- In 1889, Jan 1, Gospel Tab membership list from the cornerstone, he is listed as Congo River Africa, but crossed out and marked dead. Nothing in files at Headquarters.

44. Glover, Robert Hall

- Born: 1871, Oct 17 at Leeds, Quebec; parents: Thomas R. Glover, parents moved to Toronto a short time after his birth Died: 1947, Mar 23 Obit: *AW 1947, p. 262* Children: Mrs. John Morrison, Philadelphia; Miss Marjorie Glover, Wheaton, Ill; Dr. Robert P. Glover (Bernard Prentice Glover had died July 1905 in China)
- 1885: called to foreign service (14 years old)
 - 1893: received MD from NY University. Studied at NY MTC.
 - 1894: president, missionary band, Training College, *CA 1894, June, p. 657*.
 - 1895, Jan: went to China under the IMA; worked in South China. Farwelled, Toronto,

Tuesday, Jan 8.

- 1902, Nov 20: married Miss Carrie Prentice of Worcester, Mass in Worcester. Had met her in Kwangsi. She returned to USA because of ill health in fall of 1902. Board consented. (*C&MA 1902, Jun 14, p. 95*; see *C&MA 1902, Nov, p. 274*) She died Jan 27, 1953. They went to Central China, Hupeh Province.
- 1903: in Wuhu (card)
- 1909: in Wuchang founded the W. E. B. Bible Institute
- 1913, Apr/May: appointed Foreign Sec of C&MA
- 1913: made exploratory trip to Tibet
- 1919, Sept-Mar 1920: an extensive trip to India, Palestine and France
- 1921: had left C&MA prior to May 1921 Council
- 1921: Director of the Missionary Course at Moody
- 1930: Home Director of the China Inland Mission, North America
- 1943: succeeded Henry W. Frost
- Children: Robert Prentice (Junior): a heart surgeon, Philadelphia, died Jan 31, 1961; Marjorie (never married): was Christian service director at Wheaton College, 1931=BA in Latin, died Dec 4, 1962, her secretary, Jean Wright Sawyer (Mrs. Spence); Florence (married John Morrison): sons Robert (x 57), William (x 63)
- 1929-1943: Home Director for North America, CIM-OMF (Canada) and US, succeeded Henry W. Frost in the position (Frost, 1893-1929)
- 1885: came under the ministry of ABS in the old 23rd St theatre *AR 1912, p. 80* (questionable, he was only 14 years old). Pastored and worked on Gospel Carriage (card)
- 1894, Nov 3: farewelled from Gospel Tab for So. China, to sail near end of year, 23 years old *CA 1894, Nov 3, p. 434*.
- *CA 1894, Nov, p. 516*: "Parting Words" R. A. Jaffray and Glover just closed a missionary deputation trip
- 1894: Graduated from NY Missionary Training College; travelled with Jaffray in missionary deputation work; Nov 4, farewelled from Gospel Tab, NYC
- 1895, Jan 8: farewelled for China, from Presbyterian Church in Toronto
- *AR 1902/3, p. 12*: Central China missionaries requested he become field chairman.
- 1909: Founded W. E. Blackstone Bible Institute in Wuchang, Central China
- 1895: He and sister, Miss B. E. Glover, appointed to China by International Missionary Alliance. They farewelled from the Grosvenor St. Presbyterian Church, Toronto, Tuesday evening, Jan 8. ABS was there. Took train across Canada afterwards. Church stood on ground where Knox College building had been during ABS student days. Two Alliance conventions held in this church, Dr. MacTavish pastor then. Building destroyed in late 1920s to allow room for northern extension of Bay Street.
- *CA 1896, Apr, p. 333*: letter from Bella Glover. RHG nearly died of typhoid fever in Canton. Occurred in early December, 1895.
- *CA 1896, p. 76, 340, 387*: sermon, "The I AMs of Romans 1"
- *CAW 1913, Dec 17, p. 194 (?)*: Leaving for China. Farewell at Gospel Tab, Sunday Dec 21. A special trip to assess in needs there. To visit all the China fields and Philippines. To return early in 1915. J. D. Williams to take charge of Foreign Dept. Two daughters to be left with his sister, Mrs. Fee in Portland, Oregon.
- *BM 1920, June 29*: Special committee of Council reported on RHG's resignation, report filed

with minutes. But he continued to serve as Foreign Secretary. Board asked him to reconsider. Letter of resignation, Jan 25, 1921 is in BM minutes. this is 8 months after his first resignation. Key sentence: "There are phases of the present regime with which I find myself conscientiously out of harmony." "present conditions are not such as to afford me the opportunity of fulfilling my truest and best ministry for the Lord and His missionary cause." Paul Rader was on his round the world tour. Dr. Snead resigned as Ass't Foreign Secretary at the same time.

- Glover-Turnbull power struggle (see Smalley, Arab Lands, p. 48). Different missionary policy. Became a Glover-Rader/Turnbull struggle (Ibid, p. 50, 51). Turnbull pro extension into Arabia. See also Ibid, p. 68-70.

- 1944-45: Lecturer at MTI in missions. Bill Smalley reported that he read his lectures, and was rather dull, uninspiring.

- *ExCom 1914, July 11, p. 1*: "On recommendation of Mr. Jaderquist, the Publishing company was authorized to reprint for the Free Literature Dept, "The Four-fold Gospel" by Dr. Simpson and "Diversion of Missionaries and Missionary Resources" by Dr. Glover.

- Pictures: *C&MA 1902, July 26, p. 43*: Wife Carrie H. Prentice.

- File also contains 9 photographs and 5 pamphlets:

Missions a Charity or a Debt: Which? New York: Christian Alliance Publishing Company.

Trustees of the Gospel. New York: Christian Alliance Publishing Company.

The Missionary Call. New York: Christian Alliance Publishing Company.

The Real Heart of the Missionary Problem. New York: Christian Alliance Publishing Company, 1915. (2 copies)

45. Gray, Dr. James M.

- File contains 1 photograph

46. Graybill, J. Edgar

- File contains 4 photographs: one of Graybill baking bread in a bakery, 1915; one of Graybill ploughing on the Institute Farm, one of Mrs. Graybill at her desk in the Business Office at Nyack, 1916-1917, one of Mrs. (Cora) Graybill and Mrs. Howard Nilson in a dormitory room. "Many of the 1912-15 pictures, post-card size he photographed. His widow gave them to JSS in April 1976.

47. Groff, Franklin L.

Died: 1929, Tuesday, Aug 13. Buried in Nyack. Obit: *AW 1929, Aug, p. 546*. Address: 1889, Jan 1

= 358 W. 35th Street, from the membership list, cornerstone box. (Joined N. Y. Tab in 1882, Sept 29)

-*AW 1923, Aug, p. 406*

- *AW 1924, Feb, p. 807*: "In 1882, I came to New York, a young man, a stranger and visited the 23rd St. tent the first season Mr. Simpson opened that work. When I entered, Mr. Simpson came and shook hands and said, "I want you to meet Mrs. Simpson. We went down and were

introduced."

- He was Vice President of the Alliance, 1924.

- *AW 1929, Aug 24, p. 546*: "The Home-going of Mr. Franklin L. Groff" It is with profound sorrow that we record the home-going of Mr. F. L. Groff on Tuesday afternoon, August 13, at his home in Tenafly, NJ. He passed away quietly after an illness lasting several months. The funeral was held at the residence in Tenafly on Friday morning, August 16 at 10:30, and the interment took place at Oak Hill Cemetery, Nyack, NY. A number of the officers of the Christian and Missionary Alliance and of the New York Gospel Tabernacle, as well as business associates, were present at the services. Our brother was widely known to the Alliance constituency, having been associated with Dr. A. B. Simpson from the beginning of the work. As treasurer and as a member of the Board of Managers, he rendered valuable service and his home-going is a great loss to the Society. A full account of our brother's life and service in the work of the Lord will appear in the Alliance Weekly in the near future. We extend our sincere sympathy to Mrs. Groff and family and other relatives and assure them of our earnest prayers for the Lord's sustaining grace.

- File also contains a pamphlet The Altogether Lovely, a poem by H. Grattan Guinness, distributed "With the Compliments of Evangelist H. W. Lambert, Beulah Beach, Ohio."

48. Hallman, H. S.

- File contains pamphlet: The Law of Faith. New York: Christian Alliance Publishing Company. This is a sermon preached in the Gospel Tabernacle.

49. Hart, Dr. Virgil C.

- *CA 1889, Oct, p. 210*: Had been a missionary in China. May have been a medical missionary in Nanking.

- 1889, Sept: became missionary supt of the Missionary Alliance; office, 311 W. 43rd St., wrote several historical articles in the CA

-*CA 1890, Mar, p. 177, 197*: Mar 28, resigned to return to China

50. Hartman, Rev. J. H.

-File contains 2 photographs

51. Hess, Isaac

- At Berachah Home, NYC with wife three years prior to going to So China (Gospel Tab Annual Meetings, 1889-1899, p. 74).

52. Howland, W. H.

Obit: *CA 1893, Dec, p. 386*: died of pneumonia; *CA 1894, Jan, p. 21*: a fuller account and picture

- *CA 1893, Dec, p. 408*: poem

53. Jackson, A. D.

Died: at St. Paul Obit: *CAW 1918, Aug 3, p. 273.*

- State Supt, Ny; Board member; moved west; a layman, gave liberally

54. Jaderquist, John Eric

Born: 1866, Oct 5 in Sweden Died: 1946, Aug 21, just shy of 80 years Obit: *Aw 1946, p. 589.*

Mary (wife): *AW 1956, Oct 31, p. 11* Education: Grad of Knox College, Galesburg, Ill. in 1888;

MTI, Apr 28, 1898 commencement speaker, home listed as Galva, Ill and New Brighton, Pa;

NY University, Ph.D. in Biblical languages, ca 1925, preceded by an MA Married: Mary C.

Olson in 1900, a Nyack grad Family: Helen, ca 1902; Beth, 1906, Oct 19. Both taught at Northfield Schools.

- Daughters: Beth, born 1906, Oct 19, married Wallace Paddon, children Jack, Dick and Jean; Helen, born 1904, July 22, married Merrill Tenney, 1930, Sept 5, children Philip. Picture:

C&MA 1907, Sept, p. 129

- YMCA, Kansas under direction of George Fisher, founder of the Gospel Missionary Union. On May 15, 1890, went to Sierra Leone and Soudan under the GMU with 9 other missionaries, including 2 ladies, Jennie Dick and Mrs. Kingman. The ladies died by 1892 and 3 men died in 1890, F. Gates, Warren Harris and Charles Helmick. JEJ, Tuce, Codding, Kingman survived [? 1 unaccounted for] *CA 1890, Apr, p. 260*: en route to the Soudan. See *IMA Report 1891, Oct, p. 4*; *CA 1892, June, p. 364*; *Aug, p. 137*. Fisher wanted to withdraw remaining missionaries to the coast, JEJ disagreed. Petitioned ABS to go inland (Fant, Early Associates of A. B. Simpson).

- 1897: first pastor of Syracuse Alliance Branch (source: Mrs. Hutton).

- Pastor at Bridgeport, Connecticut.

- 1905-1912: Pastor, Oakland, California; started a Bible Institute.

- *CA 1891, July, p. 51*: He and Codding survived terrible attacks of fever, now in perfect health, "are in deep sympathy with the Alliance. . .we count them as part of our number, although not formally under our Board."

- *CA 1891, Oct, p. 226*: is in Africa and in good health, as is Roy Codding.

- 1912: called to NY to be director of Christian Alliance Publishing Company and Publication Secretary *CAW 1912, May, p. 114*. Responded affirmatively.

- (The following information is from "Early Associates of A. B. Simpson", by D. Fant, contained in the Southeastern District Report of the Christian and Missionary Alliance, Special Edition.)

Christian Alliance Publishing Company was formed in May, 1912. It became another department of the Society along with Foreign, Home and Finance. *BM 1912, May 18*: ABS signed over his business interests to the C&MA. See also *AR 1911/12, p. 9 & 91*. Crear, Groff, Davies, Jaderquist and Funk formed the Directors, Jaderquist, the Publication Secretary. *AR 1911/12, p. 92*: Board of Publications appointed by Council: Jaderquist, Richards, Groff, Davidson and Ballard.

- *CAW 1919, Nov 15, p. unspecified*: "Rev. J. E. Jaderquist, who for seven years has carried the onerous duties of Publication Secretary and Manager of the Christian Alliance Publishing Company, in addition to his other service for the Lord, has resigned from these offices and in accepting his resignation the Board has appointed Rev. H. S. Hallman, formerly of Canada and Columbus, Ohio, who has had long experience in the publishing business, as its business manager. For the present, Rev. F. H. Senft is Acting Secretary for the Publication Department and Chairman of the Editorial Committee which has charge of all Alliance publications, including

The Alliance Weekly."

- ca 1920: lived in Elmhurst, L. I., pastored Messerole Avenue Church, while attending NY University [Source: Wallace Paddon]
- ca 1925: taught at Moody Bible Institute
- ca 1927: taught at Gordon College
- went to California because of Mrs. Jaderquist's health
- 1929: taught at Biola, but "laid off" because of the Depression
- Managed the Bible House of Los Angeles, the Executive Secretary, Bible House, the progeny of Lyman Stewart.
- *AW 1946, Sept 14, p. 589*: "Rev. J. E. Jaderquist died on August 21, at Los Angeles, California, at the age of eighty. As a young man he went to Africa under the auspices of the Gospel Missionary Union, returning two years later. He became associated with the Christian and Missionary Alliance as a pastor, and for six years served as Superintendent of the work in New York State. He was for some time a member of the Board of Managers and in 1912 was appointed Publication Secretary. He also taught at The Missionary Training Institute. The latter years of his life were spent in California. He is survived by his wife and two daughters: Mrs. Merrill Tenney and Mrs. W. W. Paddon.
- *C&MA 1898, May p. unspecified*: "The Development of Doctrine in the New Testament", his commencement address in May, 1898.
- *C&MA 1898, Aug, p. 105*: "A Portrait of Paul"
- *C&MA 1899, p. 263*: "The Prayer Life of St. Paul"
- *CAW 1920, May 15, p. 109*: At Brockton for 2 all-day meetings, F. L. Allen, pastor. At Weymouth for all-day meeting. Mrs. Loud, the pastor.
- *CAW 1920, June 26, p. 206*: Involved in Alliance Convention in Providence, RI. Gave the missionary address, \$520 pledged. C. E. Perry, the pastor.
- File also contains 6 photographs.
- Eulogy for William Wallace Paddon, son-in-law to J EJ: "Born June 20, 1898, Wallace was raised in Utica, NY. As a teenager, he sat under the Bible teaching of Dr. John E. Jaderquist, one of the founding managers of the Christian and Missionary Alliance. Then in 1934, "Dr. Jad" became his father-in-law when he married Elizabeth Jaderquist in Los Angeles, California.

Following graduation from Cornell University in 1921, he was hired by Loose-Wiles Biscuit Company as a research chemist and nutritionist in 1922. He was assistant to the company's president for a number of years before managing the company bakery in Dayton, Ohio for 11 years. He was board chairman and president of the renamed Sunshine Biscuits, from 1958 until retirement in December 1966. He served for a year as president of Grocery Manufacturers of America, the food industry trade association.

Following retirement, Wallace continued a life-long interest in the mission of the church, serving on the boards of the Woman's Union Missionary Society (now part of the Bible and

Medical Missionary Fellowship) and Global Concern. While living in Wheaton Illinois, he worked as a volunteer on special research projects for the Medical Assistance Program.

For two years, he was a "one rupee a year man" in India and Nepal, working on flour and salt fortification projects with the Indian Government Food Ministry.

The funeral service and witness to the resurrection of Christ was held at Manhasset Baptist

Church, LI, where Wallace was a deacon for many years. Wallace and Beth's home there was often used for church dinners and parties for students and young adults. Scores of missionaries and mission executives enjoyed their warm hospitality.

Wallace's home-going on July 15, 1986, was preceded by the death of his wife in 1968 and his sister, Dorothy Corey, in 1981.

He is survived by John W. Paddon, Chatham, NJ; Richard W. Paddon, Columbia, SC; and Jane E. Rosell, Wenham, Mass; and eight grandchildren: Steven, Kristen and Eric, children of John and Grace; James, Jonathan and Joel, children of Richard and Anna; and Karen and Robert, children of Jane and Garth.

54. Jaffray, Robert Alexander

- Born: 1873, Dec 16 Died: 1945, July 29 in internment camp in Borneo = 71 years, 7 months, 13 days Ordained: Toronto, Monday a.m., Jan 20, 1896 at Bethany Chapel, John Salmon, pastor. Mr. Shields, China-bound, also ordained, *CA 1896, Feb 7, p. unspecified*.
- *CA 1894, May, p. 516*: commencement address, "Missions as Taught By Christ", based on John 6, feeding of 5000.
- *CA 1895, July, p. 56*: has been laboring in Kenwood, NY, a part of the Oneida community and established 50 years previously as a socialistic enterprise. On July 17th, ABS dedicated the first Protestant chapel in the community. It is called "The Kenwood Gospel Mission"
- Gospel Tab Minutes, 1896, p. 79: asked the Gospel Tab, NYC to ordain him. Annual Meeting voted to refer the matter to the pastors (3) to examine him and act accordingly.
- *CA 1896, Feb, p. 133*: Ordained Monday a.m., Jan 20, 1896 in Bethany Chapel, Toronto. Also Mr. Shields, Tibet-bound.
- *CA 1896, Apr, p. 316*: 3 groans of Romans 8: creation's groan (v. 22); child of God's groan (v. 23); Holy Spirit's groan (v. 26) Concludes with appeal for Annam's 22 million people
- 1895: pastored in NY State
- *CA 1896, Jan 20, p. unspecified*: Ordained at Bethany Chapel, Toronto. Was examined in NYC previously. George T. Shields ordained at same time (see also *CA 1896 Feb 7, p. 133*).
- 1896, Jan: sailed from Tacoma, Washington for Macao to study Chinese
- 1897: listed as living with R. H. Glover in Tung-Un
- *AR 1902/03, p. 11*: "an evangelist's reading room and training schools for native helpers, both men and women" mentioned in ABS report. Were 16 students in the schools.
- *C&MA 1902, Feb, p. 61*: A long article re: the missionary philosophy of the Alliance. Also, his picture.
- Mrs. R. A. Jaffray: *CAW 1915, Mar 20, p. 392*: Twenty years in China, by RAJ re: his wife. Had a celebration on Dec 3, 1914 re: her first arrival in China [20 years previous]. Miss Glover (Fee) and Miss Dover (Jaffray), Canadians arrived in Hong Kong Dec 3, 1894 and studied Chinese in Macao. Recounts her missionary work. Married RAJ Aug 7, 1900.
- *CAW 1915, Mar 27, p. 410*: "Two years ago, the first issue of our Chinese journal, The Bible Magazine, was sent forth. . . At the close of its second year, it has a subscription list nearing 1500 and an output of 2000. . . It is pre-eminently a magazine for preachers and workers." No news items, etc. First published in 1913.
- *CAW 1915, Apr, p. 56*: "South China Report" Bible Magazine has ca 1400 subscribers

scattered throughout every province. As its circulation increases, so the demand for other literature increases.

- *CAW 1915, May 29, p. 139*: "The War in the Light of Biblical Prophecy"
- *CAW 1915, Dec 4, p. 168*: a long article by RAJ re: publication work. "The Bible Magazine was started in 1913." A quarterly paper of 80-90 pages. Subscription nearly 1900. "Publication work began some 5 years ago", ie. 1911.
- 1920: Articles in Sunday School Times, "What is the Missionary Message?"; "Missionary Passion"; "Missionary Argument"; "Missionary Ambition", noted in *CAW 1920, Nov, p. 509*.
- *South China ExCom Minutes 1909, p. 345*: to draft a resolution re: RAJ printing scheme
- *BM ExCom 1909, Sept 18, p. 295*: Hess, in South China cabled: "Conference unanimously disapprove Jaffray's printing scheme. Hold Cadman." "Matter referred to President to confer with Jaffray in Toronto and to cable reply." (*BM ExCom 1909, p. 397*) Letter reported, *BM ExCom 1909, p. 299*. Also *Ibid, p. 404*: South China sent letter re: RAJ's printing scheme. Referred to the missionary committee.
- *BM ExCom Minutes 1910, May 21, p. 431*: Letter from RAJ re: publication work and opening the work in Annam. Referred to Foreign Committee.
- *South China ExCom Minutes 1910, July 19, p. 364*: (Wuchow)"That RAJ bring before Conference his plan for publication work disapproved at last Conference." *Ibid, July 20, p. 364*: "The following recommendations were passed to present to Conference: 1. That the publication work be further discussed." Wuchow: Mr. Cadman: to language study and publication work (To live in Home).
- *South China ExCom Minutes 1910, Aug 18, p. 372*: (Cheung Chow) "Moved that Messrs. Hess and Jaffray and Worsnip be appointed a Committee to investigate re: suitable premises for the printing office in Wuchow, with authority to act." CARRIED *Ibid, Dec 15, p. 385*: Engage a teacher for Cadman.
- *South China ExCom Minutes 1911, July 24, p. unspecified*: (Wuchow) "Moved that the amount paid by Mr. Jaffray from the Publication Fund for cablegram regarding Mr. Cadman be refunded." CARRIED
- *South China ExCom Minutes 1912, Sept 16, p. 414*: "Moved that permission be granted to the Publication Work to enlarge the property." (The property belongs to the C&MA originally)
- *South China ExCom Minutes 1912, Nov 19*: "Moved to sanction the commencing of an Alliance Quarterly in Chinese next year, if possible."
- *South China ExCom Minutes 1913, Nov 5, p. 429*: "Mr. Cadman's resignation from the Mission was read. Moved that we do not accept the resignation and ask Mr. Cadman to reconsider."
- *South China ExCom Minutes 1914, Sept 16, p. 453*: "The Chairman read a letter from Mr. Cadman announcing his engagement to Miss Grace Hazenberg of Tourane, Annam and requesting the Committee to ask the Board to transfer him from South China to Annam as soon as possible. Mr. Jaffray reported that Mr. R. T. Cowles of Shiu-Hing had written and spoken with him with a view to working in connection with the C&MA and especially in the Publication Dept. After thorough consideration of the whole subject, the following motions were passed:
 Moved that the Secretary write to Mr. Cowles, inviting him to come to Wuchow for consultation with representatives of the ExCom about Oct. 11, the date of the opening of our Chinese Conference and that the representative of the Committee interviewing him be authorized to make arrangement with Mr. Cowles if possible to enter upon the work in Wuchow in

affiliation with the C&MA and with a view especially to superintend the Publication work and that, if necessary, for the present, a maximum monthly allowance of say \$25 be granted toward his support: half of this amount to be paid by the C&MA and half by the Publication fund.

Moved that the Committee according to Mr. Cadman's request write the Board as to his proposed transfer to the Annamese field, saying that the members of the Committee (Mr. Hosler only being absent) recommend to the Board that the request be granted and to take effect as soon as a suitable substitute can be secured for his work in the Printing Office and suitable arrangements can be made to accommodate him on the Annam field. (A copy of the letter to the Board to be forwarded to Mr. Hosler.)

Mr. Hess read letters from the Board and from Mr. Hosler regarding purchase of a press for the Annam Mission.

Moved that the Secretary write the Board that we approve of buying a small press for the Annam work, but that we feel that the following considerations ought to be taken into account: 1. That the sum of G\$400 is the minimum amount of a small printing office on the very simplest lines. 2. That this amount ought to be sent to the Treasurer in South China and the purchase be made from this end (in consultation with Mr. Cadman) so as to save excessive duty etc, on entering Indo-China. 3. That the Board should know that the above named amount does not include any Annamese type and that this item is by far the most expensive item: a very moderate supply costing probably G\$1000, at least. 4. That however, some work may be done without lead type by the use of wood blocks and that small tracts, hymn sheets, etc. could be printed in this way with the first mentioned equipment. 5. That the Board ought to seriously consider before commencing such a work that the cost of continuing and enlarging it will be considerable and whether without special funds the Home Treasury is able to sustain it.

- The file also contains 4 photographs.

- Billy Graham Centre, R. A. Jaffray, #38, Box 1: Rader had a part in Borneo early, through the Chinese Foreign Missionary Union. Helped financially.

55. Kerr, Daniel Warren

Born: 1856

- Member of the Ohio Quartette

- One book listed in National Union Catalogue of the DLC: Waters in the Desert, Springfield: Gospel Publishing House, 1925. On cover: Pulpit and Pew, Full Gospel series, 139 p.

- Belonged to the Evangelical Association, p. 24, MCA history. [Lugibihl, Walter H. and Jared F. Greig. Berne, Ind: Economy Printing Concern, 1950] The Missionary Church Association: Historical Account of Its Origin and Development

- ca 1893: lived in Findlay, Ohio til ca 1899, p. 32 MCA history.

- Nov 1895-Apr 1896: taught at Bethany Bible Institute, Bluffton, Ohio, also in succeeding years when it became the school of the Missionary Church Association

- *C&MA 1899, July*, p. 105: appointed DS of Alliance work in Iowa, Kansas, Nebraska, moved from Findlay, Ohio to Ft. Wayne, Ind.

56. Kinney, Charles N.

Born: 1831, Jan 15, Brooklyn, NY Died: 1907, Sunday, Mar 3, Yonkers, NY at son-in-law's home, Mr. Frederick A. Brush, 38 Lincoln Terrace = 76 years old. Interred Dale Cemetery, Dr. Henry Wilson officiated. Obit: *C&MA 1907, Mar 23*, p. 133; *C&MA 1907, Apr 6*, p. 165; *AR*

1906/07, p. 103.

- Worked for Goddard and Company, Boston/New York, cotton merchants, for over 40 years.
- Lived many years in Ossining, NY on Havel St.
- Started an Alliance Branch there; visited from cell to cell at Sing Sing
- Spent some winters in Honey Grove, Texas
- Children at time of his death: Mrs. Wesley O. Rowe, Tarrytown, NY; Mrs. George H. Mercer, Providence, RI; Mrs. Frank W. Sandford, Palestine (Helen, born 1864); Mrs. Frederick A. Brush, Yonkers, NY; Mr. Charles N Kinney, Jr, Norwick, Conn
- See *BM ExCom 1906, Nov 24, p. 330*: invited as guest in Missionary Home
- Mrs. C.N. Kinney (Margaret E. Cutter) Born: 1831, Jan 30 in Boston, one of 14 children; probably the first; moved to NYC after 2nd child was born Died: 1897, Wednesday, Jan 13 in Durham, Maine at home of John Douglas. Funeral at Shiloh Bible School, Lisbon Falls, Maine. Also services at home, Saturday and in Sing Sing (ABS officiated). Obit: *C&MA 1897, Feb, p. 156, 160* (with picture).

Parents part of the Finney movement. Moved to NYC, Margaret baptized by Mr. Finney in Bowery Theatre. Thomas Upham's writings influenced her. Mrs. Upham became part of the home after her marriage to Mr. Kinney. She grasped and understood early in life "holiness" truth.

She attended Mr. Boardman's first meetings in NYC. She engaged nightly in mission rescue work. She housed Jerry McCauley and uncle after his release from prison; taught him "deeper" truths and helped him set up his mission.

She was drawn to Dr. Cullis' work in Boston; he came to NY; spoke at Mrs. Palmer's rooms on 15th Street. Attended in Old Orchard meetings and went also with him to Intervale, NH. Travelled from Maine to Texas and California as an evangelist, especially with children.

- File also contains 1 photograph, identifying "Rev. Charles N. Kinney".

57. Kirk, James McPherson

Born: 1854, June 18, near Flushing, Ohio, Methodist parents Died: 1945, June 11, last survivor of the Ohio Quartette Obit: *AW 1945, p. 231*

- 1868: converted at 14 years
- 1882: Sanctified and baptised with Holy Spirit, 28 years
- 1887: Joined the Christian Alliance, healed at Alliance convention at Linwood Park, Ohio
- 1906/07: organized Gospel Mission of C&MA in Flushing
- Children: Carl J. Kirk, Ira Don Kirk, Nellie K. Southern (her children: Marjorie Southern, Geraldine Southern, Alice Lee Southern, Jean Nemore {David}, Genevieve Brown {Robert}), Lillian K. Harper (her children: Eloise Harper Kose, Elmore Harper, Louis Harper, Leland Harper)
- *AW 1941, Nov 15, p. unspecified*: "**James M. Kirk**: Our readers will be interested in seeing a present likeness of Mr. James M. Kirk who celebrated his 87th birthday on June 18. Older members of the Alliance will remember his presence in the Ohio Quartet, other members being D. W. Myland, D. W. Kerr, and E. L. Boyer.

A number of his hymns have found a permanent place in our Alliance hymnology, some of the best numbers being "I've Yielded to God", "Blessed Quietness", and "He Is Just the Same Today".

Mr. Kirk is the grandfather of Miss Geraldine Southern, mezzo-soprano of the Csehy Musical Messengers. Mr. Kirk's entire life has been spent on the farm so that he has been designated

"The Farmer Poet". Many of his more than 40 gospel songs were composed while busy about the farm chores.

A brief biography of Mr. Kirk will be found in the November 30 issue of Council Fires." - *AW 1944, Apr 22, p. 219*: "Mr. James M. Kirk, Flushing, Ohio, member of the old Ohio Male Quartet which sang with such blessing in Alliance Conventions about half a century ago, writes: I am well and nearing my ninetieth birthday. Over fifty years ago, I was healed of very serious stomach trouble and the healing abides. I always enjoyed singing with our Ohio Male Quartet, namely Myland, Kerr, Boyer. I remember our singing one time in Carnegie Hall, Pittsburgh, Dr. Simpson's song, "Search Me, O God, etc" on our knees. Oh! how the people did shout. What a singing time we shall have when we gather in that world above."

58. LeLacheur, David W.

Born: 1841, exact date in article in 8 1/2 x 11 file [file not found], Prince Edward Island; parents, French Huguenots Died: 1901, Sunday, June 16, Freetown, Sierra Leone, West Africa *BM ExCom 1901, p. 130, AR 1902, p. 41*. Buried in English cemetery, Freetown. Served Wesleyan and Methodist pastorates. Tributes: *C&MA 1901, June 29, p. 351, 358; July 27, p. 43f; Sept, p. 151, 225* (memorial service); *Dec 28, p. 351f*. Also 1912, 25 Wonderful Years, p. 217-223.

- His wife died in April, 1917 in Portland, Maine, 78 years old, pneumonia *CAW 1917 April 21, p. 33. 46*
- Sailed 1893 with Richard Anderson for Singapore. Later went to Shanghai and Wuhu. Superintendent of China field through 1895.
- Sailed 1900, deputational visit of several weeks.
- 1886: attended the first Old Orchard Convention, Aug 3-10
- Book: Land of the Lamas, or the Opening of Thibet to the Gospel. South Nyack, NY: Christian Alliance Publishing Company, ca. 1898. Copy in CBC special collection, with marginal notations by Calvin F. Snyder. p. 6 Trip began in April 1896. p. 54, a Tibetan passport.
- Died in Freetown, Sierra Leone, near the conclusion of his round-world tour for missions- on June 16, 1901, buried in Sierra Leone. Society raised funds to liquidate mortgage on their home and so his wife and daughter could have a home. Continued to pay her missionary allowance during the year. *AR 1902*.
- Pictures: *C&MA 1901, Dec, p. 351*: David LeLacheur and wife; *p. 353*: LeLacheur and I. Hess by rail on ship.
- *C&MA 1901, June, p. 344*: editorial announcement of his demise in the Soudan; *p. 351*: Memorial Tribute, some account of his life. Ordained a Wesleyan minister, 1867, July 2; *p. 358*: editorial comments. *July, p. 8*: letter from Freetown, arrived May 25th; *p. 43*: last incident in life of D. LeLacheur. Buried at Kissy Road Cemetery in Freetown, near Jean Dick, buried Jan 1891. *Aug, p. 89*: ABS, last paragraph re: LeLacheur and victory/sanctification; *p. 92*: fund started to "lift the mortgage" on the LeLacheur home. Amount was \$3500. *Sept, p. 151*: report of Memorial Service at Vaughan Street, Portland, Maine, Sunday July 7. *Oct, p. 225*: reminiscences and a reminder with his picture. Appeal to raise \$3500 to pay mortgage on house for his wife and daughter. Asked 3000 people to send in \$1.00. *Oct, p. 232*: editorial appeal to complete liquidating LeLacheur's mortgage. *Nov, p. 288*: editorial, fund nearly completed. Appeal to complete it prior to the holidays. *Dec, p. 351*: "Memorial Tribute to Rev. D. W. LeLacheur" by Henry Wilson.

- File also contains 4 photographs.

59. Lewis, Ulysses

Born: ca 1845 in Alabama Died: 1920, Nov 20 = 75 years old *CAW 1920, p. 534*, editorial only
Obit: *CAW 1920, Dec 11, p. 581* with picture. Survived by 2 daughters and 4 sons. R. A. Forrest conducted funeral service in Gospel Tab, Atlanta. Several Alliance men also participated. Memorial service also held in the courtroom of the Atlanta court with addresses by judges and lawyers.

- Alliance member ca 26 years, 1894-1920. Elected Vice-President of Alliance in 1912 at Boone, Iowa.

- Elizabeth Lewis served one term in South China.

60. MacArthur, William Telfer

Born: 1861, June 18 in NY state Parents: Robert and Ann Ironside MacArthur; immigrated in NYC from Scotland, moved to Galt, Ontario 1867,68; Ann died 1869, Nov 6, one month shy of her 50th birthday (birth place: Aberdeen, Scotland) When 8 years old, WTM went to live with aunt, Mrs. William Telfer, sister of WTM's mother, probably in Otsego County. William Telfer died in 1914. Died: 1949, Nov 10 at Christ's Home, Warminster, Pennsylvania. Lived 88 years, 5 months, less 8 days. Buried with his mother in Galt, Ontario. Obit: *AW 1949, p. 790* Married: Georgiana (died 1915, Feb 15; obit *CAW 1915, p. 322, 349; AR for 1914, p. 58*) WTM then wanted to marry Gula A. Starbird, but she married Levi K. Brubaker in summer of 1919 [so V. C. Yaggy to JSS] Children: Charles July 1895 in Scranton; Roderick 1889, in Scranton; John Douglas 1897, Mar 6 in Pittsburgh; Alfred 1885 in Saskatchewan; Telfer 1888 in Rochester, NY; Helen 189? in Scranton; Marguerite 1887 in Scranton Spiritual Crises: Committed himself to the Lord ca 1891. Spiritual autobiography in *AW*. When ABS first met him, he commented, "I have found a rare bird," *AET, p. 206*. Met during summer convention in Binghamton, NY, July 1898.

- *BM 1901, 1902*: checked BM meetings notebook for 1901 and 1902, he was not present at any of the Board Meetings or ExCom meetings during this time. He was a District Superintendent in Chicago area for a while during this time. [Nov 13, 1981]

- on Board of Managers, 1911-1924 *AR 1911-12, p. 51; AR 1912-13, p. 101; AR 1914-15, p. 65; AR 1916-17, p. 105; AR 1917-18, p. 112; AR 1918,-19, p. 108; AR 1910-21, Prayer Calendar list); AR 1921-22, p. 135; AR 1922-23, p. 179; AR 1923-24, p. 188*. (1924-25, not on BM list, listed as one of Home Workers. Jan 1926 not on BM list)

-*AET Life of ABS, p. 270*; event 1918 late summer or early fall: "His marvellous ministry of prayer was revived. His friend, Rev. W. T. MacArthur, who a short time before had spent two or three days with him, returned unheralded. Dr. Simpson met him at the door and said, Well, Mac, you have come to pray for me again.' 'No, Brother Simpson, I have come to ask you to pray for me.' 'That is a very gracious way of putting it,' he replied. 'Not at all; it is the truth. I have carried my old sermon barrel till I am sick of it. I must have a fresh anointing.' 'Oh, then, if that is so,' said Dr. Simpson, 'we will go right into my study.' That night a series of messages were born in the preacher's soul and those who heard him that summer knew that fresh oil had been poured upon him."

- Newspaper article, unidentified: "Missioner From the East: Rev. W. T. McArthur [sic] By the Nairana yesterday there arrived Rev. W. T. McArthur, of New York City who is on a world tour

on behalf of the Christian and Missionary Alliance of the USA, of which he is a director. The Alliance was founded by Rev. A. B. Simpson, of New York, some 40 years ago, and Mr. McArthur has been identified with it almost since its inception. Mr. Simpson had, like Rev. Hudson Taylor, the founder of the China Inland Mission, a remarkable experience and like him, he has left behind a wonderful Christian inter-denominational enterprise engaged in mission work in twenty different field and enlisting the services of some 400 white and 600 native pastors. Mr. McArthur has just returned from visits to India, Indo-China, Japan and China and his immediate business in Australasia in the interests of the Pandita Ramabai Mukti Mission, the result of the life work of the most remarkable woman India has produced. Pandita Ramabai by her will bequeathed the mission and all its varied interests to the Alliance.

In China, Mr. McArthur found that British interests had been hard hit and all the Alliance missionaries in South China had been compelled to leave their stations. About half have since returned. He considered from what he had heard on the field that the whole agitation had been engineered by the Russian Bolsheviks, who feeling that they could not fight the whole world, had concentrated their efforts against Britain. The general opinion was that the future was at present inscrutable.

Mr. McArthur will speak on his recent visit to Mukti at St. John's Hall tonight. (returned Feb 1926: JSS)

- Converted in a potato field, ca 10 years of age. at 18 years, went to Chicago "to seek a future." In Chicago, met Donald Ross, a Scot and Plymouth Brethren evangelist. Encouraged WTM to preach. Toured with Ross. No clergy. Laymen preached.[Georgiana Hansen has WTM's wife's diary, also an 1883 letter to his future father-in-law], p. 58. Stopped preaching because of defects in his life. Went to the northwest to farm, ie NW Canada, Manitoba, with a son of Alfred and Margaret Wilstead. Went to the Wilstead horse farm, p. 43. Farmers requested he serve as a lay preacher, ca 1882. 1883, Oct 21, asked Alfred W. for his daughter, Georgiana's hand, p. 46. Married in 1884, WTM asked for a land grant in Saskatchewan, near Manitoba border, Brandon [sic]. Alfred, born 1885, June 20. WTM in NW from 1882-1886, May, decided to try preaching again.

Moved to Rochester, NY, 1886. Ordained in Nov 1886. But preaching again was a failure, p. 52. Went into business. 1887, Apr 4, Margaret [Marguerite] Gray born. 1891, Apr 3, Lawrence Telfer born in Rochester. 1891, overcome with backslidings, he surrendered all to the Lord, p. 54, 55. Now John 12:24-26 became very meaningful to him, p. 66. His business, selling carpet sweepers, p. 68, 92. Went to Baptist church; became interim pastor, p. 69 in Pennsylvania, Susquehanna County. A sister in Canada [Toronto?] sent WTM a subscription to the C&MA Weekly. She attended Alliance conventions in Canada, p. 72. Apparently living in or near Scranton, Pa. Became ass't pastor to James Scovill. 1893, Roderick born in NE Pennsylvania, p. 98, shot by Alfred, playfully, when 5 years old. 1894, Helen born in NE Pennsylvania, p. 98. 1895, Nov 5, Charles Gordon in Scranton.

1896, May 4-6, Local Binghamton, NY convention. ABS and WTM conversed late one night, AET, p 206. See *CA, 1896, May, p. 445, 516*. ABS speaks of WTM. He moved to West Pittston. 1897, Mar 6, in W. Pittston, John Donald born. 1899, early, moved back to Scranton, p. 126. Remained 2 years. 1901, Sept 7, moved the family to Chicago, p. 139. local pastor and District Superintendent, p. 131.

Alfred went to MTI to please his father, but didn't last long, ca 3 months. Had no inclination for Biblical studies, went to please his father, p. 141.

In 1910, relieved of his DS duties and gave himself to his Chicago duties, and district evangelist, p. 154. Alfred married in 1906, Sept 22, p. 156.

Maguerite attended Boone, Iowa, Bible Institute, met Bert Wiley studying for the ministry. Married him in 1911, she 24, he 21.

1911, invited to become associate pastor with ABS, p. 161. Alfred, Lawrence and Helen remained in Chicago. MacArthurs built a home in Nyack. 1913, Sept, WTM left this post and was appointed Field Evangelist, p. 162. 1915, Feb/Mar: WTM to Springfield, Mass. Only son John went with him. Others in Chicago. Helen about to marry Wayt Bishop, a Nyack neighbour, p. 188. John D. joined his brothers in Chicago in 1916. All brothers engaged in World War I. 1917, WTM back in NYC as an evangelist. Lived at Headquarters til 1926, p. 191. 1925, April-Spring 1926: visited Hawaii, Japan, Hong Kong, China, French Indo-China, India, Australia, New Zealand and Tasmania, p. 202. 1928, Aug 17, Charles married Helen Hayes, his 2nd marriage, her first. 1930, Feb 14: Mary born to Charles and Helen. Later, adopted a boy, James or Jamie, p. 210. 1931, Oct 17: left NYC for some preaching and visiting in England, Ireland, Norway, Belgium, France, Egypt, Jerusalem, Trans-Jordan, Syria and Italy. Gone 5 months, p. 241.

Ca 1932: Moved into Christ's Home, Warminster, Pennsylvania, with help of son, Alfred. There he published Pastor Evangelist, p. 244. 1939, Alfred and Telfer moved him into an apartment in the Oak Park Arms Hotel, Washington Boulevard, Oak Park, Illinois, p. 250. 1941, sons gave him his first airplane ride, p. 251, 80 years old; birthday cake on board. 1942, went to live with Marguerite, separated from husband, Bert Wiley. Lived in a hotel on North Central Avenue, #5629 in the Austin neighbourhood of Chicago, p. 251. 1944, returned to Christ's Home, Warminster, p. 251.

- *AW 1931, Oct 31, p. 706*: Sailed from NYC to visit Scotland, Norway, FW Africa, Palestine
 - Elizabeth Jane Telford, Peterborough, Ontario, Class of 1915. James H. Telford, Edinburgh, Scotland, Graduate MTI, 1910.

- File also contains a postcard, imprinted with "William T. MacArthur, 690 Eighth Avenue, New York City" and inscribed in the following manner: "Pittsburgh, Mar 14, 1922; Dear Senft, This is 'some tract', better than I could write today. Do what you please with it, but you must mark it, "anon" while my ungodly sons are disgracing me. Shaw speaks as he writes. Dr. Morris expressed it tersely, he said he certainly had a "bomb" but he had such a long fuse to it. Very few caught the teaching, but it was good and timely. He is sick today and I took his hour and will now go over and take my own. Have not seen the "Family" yet. Sincerely, MacArthur"

60a. Children of William T. MacArthur:

- Alfred Born: 1885 in Saskatchewan, Canada Died: 1967 One year at MTI (or Wilson) [info from John Taylor]

- Georgiana, daughter of Alfred MacArthur, granddaughter of WTM. Married Wm. V. Hansen; telephone 381-2852; address 382 Arrowhead Lane, Barrington, Illinois 60010.

- Marguerite Wiley Born: 1887 in Scranton, Pennsylvania Died: 1986 = 99 years, lived with daughter, Lois Zimmerman, 317 South 7th Street, St. Charles, Illinois, 60174, Telephone #584-3792, Marguerite's telephone was 584-1197. She attended A W Tozer's church many years.

- Lois Zimmerman, daughter of Marguerite, granddaughter of WTM, 317 South 7th Street, St. Charles, Illinois, 60174

- Telford (Telfer) Born: 1888 in Rochester, NY [info from John Taylor]

- Roderick Born: 1889 in Scranton Died: 1896, killed [info from John Taylor]

- Helen Born: 189? in Scranton Married: Wayt Bishop (brother of MacArthur's neighbour in Nyack). MacArthurs built a house in South Nyack. Next door, a rich man had about 10 acres of land. Helen married this man's brother, Wayt Bishop and had 3 children: William, entered movies, died at age 34 of cancer; Robert, killed in car accident ca 1971-72; Janet (Mrs. Robert Maguiness) excellent health in Jan 1974 (John MacArthur letter) 235 Shady Lane, Barrington, Illinois

- Charles Born: 1895 in Scranton [info from John Taylor] An article in Reader's Digest 1940/50, he says some things re: his father. File also contains a newspaper photograph with the following caption: "Helen made her last picture in Hollywood, which necessitated separation from her distinguished playwright-producer husband, Charles MacArthur. Here they are, photographed immediately after their reunion."

- John Douglas Born: 1897 in Pittston Died: 1979 One son, Rod, business phone (312) 966-2770. Head of Bankers' Life and Casualty Insurance Company, Lawrence and Elston Avenue, Chicago. Write up re: him in Fortune, Time.

60b. Pictures of William Telfer MacArthur

- File contains 11 pictures, 1 reprint of 3 of his children from *C&MA 1904, June, p. 408*.

- File also contains 3 cards announcing services at which he would speak, as follows: "Annual Home Convention of the Christian Missionary Alliance, 1309 Walnut Street, November 1 to 4, 1922, Inclusive. Rev. William R. MacArthur, Brooklyn NY, Speaker, Able Bible Teach and Evangelist. Services every night at 7:30; Thursday at 2:30 p.m., Divine Healing Service; Friday at 2:30 p.m., Bible Reading; Sunday at 10:30 a.m. and 2:30 p.m. DO NOT MISS THESE SERVICES. Rev. R. L. Tressler, Pastor, 1731 Apricot Street." "Special Evangelistic Services, Wednesday, October 12th, 1921, Closing Sunday, October 23rd. Rev. Wm. T. MacArthur, New York City Speaks Every Night, Except Saturday. Old-Fashioned John the Baptist Preaching! No Compromise! Come and Bring a Friend. Christian Missionary and Alliance Church, Pittman Avenue, Pittman, New Jersey, I. L. Bevan, Pastor." "Evangelist Wm. T. MacArthur, New York City. Gospel Tent, Hollywood Avenue and Main Street, East Orange, Take Orange Car to Hollywood Avenue. Evenings, 7:45 except Saturday, Afternoons, 3 o'clock, Tuesday, Thursday, Sunday. One Week Only, August 15 to 21 [1921]. Subjects on other side. 'If its true its not new; if its new its not true.' [sic] AFTERNOON SUBJECTS. Theme: 'Our Lord's Return', Matt 24:25. Tuesday 'The Broken House'; Thursday, 'The Virgins'; Sunday 'The Reckoning Day'. EVENING SUBJECTS: Character Sketches: 'Moses in the Palace', 'Moses at the Burning Bush', 'Moses at the Burning Mount', 'Joshua the New Leader', 'Sampson, Strong, Weak, Strong', 'David and Jonathan'. 'The First Century Gospel meets the Twentieth Century Needs.'

60c. Wife of William T. MacArthur

Born: 1857, a Canadian, 4 years older than WTM Died: Monday morning, Feb 15, 1915 after four weeks at Post Graduate Hospital, NY *AR 1914, p. 58*. Obit: *CAW 1915, Feb 20, p. 322, 349*. Funeral at Gospel Tabernacle, Thursday, Feb 18; "Remains moved to her former home in Canada." Had 4 sons and 2 daughters. Picture of WTM and infant son in Laceyville group picture.

- *CAW 1915, Feb 20, p. 322*: editorial re: her death. Died Monday, Feb 15. WTM came from Springfield just prior to her death. Had 4 sons and 2 daughters, now mature. *p. 349*: Buried from the Gospel Tabernacle, Feb 18. Body taken to Canada for interment. WTM to move to Springfield, Mass to pastor Peace Chapel.

- *CAW 1915, Feb 20, p. 349*: "With deep sorrow we lament the passing from our midst of our

beloved and greatly esteemed sister, Mrs. W. T. MacArthur. For many weeks she has been suffering from a malignant [cancer] disease, and for the past four weeks she has been at the Post Graduate Hospital, New York. Her condition some time ago was pronounced beyond all human hope and on Monday morning, February 15th, immediately after the arrival of her husband from Springfield, where he had preached the previous day, she entered into rest. to the many who knew her it is needless to speak of the charm of her character and manner. She leaves a family of four sons and two daughters, all of whom have now reached mature years. We sympathize with her husband and family in their great loss and pray for every comfort and blessing to rest upon him and them.

A large number of sorrowing friends attended the funeral services of Mrs. W. T. MacArthur in the Gospel Tabernacle, Thursday, February 18th. Her remains were afterwards conveyed to her former home in Canada where the interment followed. Mr. MacArthur and family will soon remove to Springfield, Mass, where he has already accepted the call from Peace Chapel and other local work.

60c. Writings of William T. MacArthur

- *C&MA 1897, Jan 1, p. 11*: "The Approaching Crisis"
- *C&MA 1897, Aug, p. 150*: "All Spiritual Blessing by the Holy Ghost"
- *C&MA 1897, Aug, p. 201*: "The Chaff" at Old Orchard
- *C&MA 1897, Sept, p. 273*: "Born of the Spirit" John 1:13, at a convention
- *C&MA 1897, Oct, p. 350*: "Seeking the Bride" re: Eliezer and Rebecca
- *C&MA 1897, Oct, p. 375*: "Hindrances to Divine Healing"
- *C&MA 1898, Apr, p. 345*: "The Vision of Faith"
- *C&MA 1905, Sept, p. 625*: preached sermon "Practical Righteousness" opening Sunday of NYC Oct Convention. Text John 16:8
- *C&MA 1905, Sept, p. 644*: Publication of above sermon; continued *p. 706*. Is in booklet form.
- *C&MA 1906*: a new booklet Practical Righteousness. 3 addresses given at Oct. Convention in NYC in 1905.
- *C&MA 1907, Jan, p. 40*: on tongues in Chicago, continued on *p. 64, 76*.
- *C&MA 1907, July, p. 44*: review of above after six months. Had been some genuine speaking in tongues. Some people were greatly helped; others were puffed up and injured by their experience.
- *C&MA 1911, Oct 14, p. 20*: "Beholding the Glory" (Ex 33:18), preached at NYC Gospel Tabernacle Oct Convention, Sunday a.m.
- *C&MA 1911, Nov 18, p. 101*: "Reasoning with God for Physical Healing" (Is 1:18)
- *C&MA 1911, Dec 2, p. 131*: "Loving the Lord Jesus Christ" (I Cor 16:22), preached at Gospel Tabernacle, NYC, Nov 12, 1911

- *C&MA 1911, Dec 9, p. 148*: "The Priesthood of the Lord Jesus Christ", preached Nov 26, 1911 at Gospel Tabernacle
- *CAW 1912, Mar 23, p. 387*: "Mount Moriah", preached at Gospel Tabernacle, NYC, Mar 3
- *CAW 1912, Apr 13, p. 22*: "The Correct Estimate" (I Cor 4:4), preached at Gospel Tabernacle, no date
- *CAW 1912, July 20, p. 243*: "Jacob" (Heb 11:29)
- *CAW 1912, Sept 7, p. 390*: "Fabrics Filled With Power" (John 14:12), an article
- *CAW 1913, Feb, p. 291*: "The Condemning Witness", (Luke 11:31,32)

- *CAW* 1914, Jan 17, p. 246: "The Law of Jeopardy", article
- *CAW* 1914, Jan 31, p. 278: "The Confession of Sins", short article
- *CAW* 1916, p. 309: "Healing Through Hearing God's Voice", a personal testimony in it
- *CAW* 1918, Dec 28, p. 204: "The Secret of Success in Alliance Work"
- *AW* 1922, Jan 28, p. 722: "The Gift of the Father and the Gift of the Son"
- *AW* 1922, Sept 16, p. 418: "Faith of God, Creative Faith"
- *AW* 1922, July 8, p. 260f: "Abel's Faith"
- *AW* 1923, Nov, p. 590: "Payable to Bearer"
- Ethan O. Allen. ca 1924, Philadelphia: Parlor Evangelist, Philadelphia. 19 p. Lived 90 years, healing and exorcism.
- The Turkey Story and Other Incidents. NY: Christian Alliance Publishing Company. 47 p. First published as Practical Righteousness.
- Twenty Sermonettes. Oak Park, Illinois. 77 p. 20 articles first appearing in the Alliance Weekly.
- Travel Letters. No 1: Enroute to the Orient. 15 p. No 2: Japan, July 1925. 16 p. No 3: China (Central). 36 p. No 4: Indo-china (French). 34 p. No 5: India. 34 p. Evangel Publishing House, 162 W 74th St, Chicago, Illinois. Travels from mid-April 1925 to Feb 1926. Published from June 1925 to March 1926. (See in 8 1/2 x 11 file) [only #4 in file]
- Published Parlor Evangelist, a periodical, 10-12 pages. Began in Philadelphia in 1928 or 1929, continued in Chicago. A periodical devoted to preaching the Gospel of the Kingdom in Private Homes. Issues in Historical Library in Oct 1980. Vol 2, no 8: Oct 1929; Vol 4, no 10, 11: Oct, Nov 1937; Vol 5, no 2, 3, 4, 9: Feb, Mar, Apr 1938; Vol 6, no 1, 3: Jan, Mar 1939; Vol 7, no 1, 2, 3, 10, 11: Jan, Feb, Mar, Apr, Oct, Nov 1940; Vol 8, no 4, 5, 6: Apr, May, June 1941. Publication concluded at the close of 1941, the 8th year of publication. (Vol 8, no 6, June 1941, p. 5)
- References: *AW* 1925, p. 562, 586, 682, 801. *AW* 1926, Nov 13, p. 436: "Systematic Prayer".
- *AW(?)* 1944: Council address
- 1930: many articles, see Index at Headquarters
- 1931: 11 articles, especially 6-13 and 20
- 1932: 7 articles
- 1933: several
- File also contains pamphlets:
The Philistines' Cows. Brooklyn, NY: The Christian Alliance Publishing Company. (1 copy, 14 p. 3 copies, 15 p.)
Practical Righteousness. NY: Alliance Press Company. 34 p. 3 copies.
- File also contains 1 photograph.

61. Mackenzie, Kenneth (John Kenneth, Jr.)

Born: July 31, 1853, Greenwich Village, NY Died: July 12, 1943 Obit: *AW* 1943, p. 612.

Ordained: 1880. Rector of Holy Trinity, NY 1882/3-?, Westport, Conn 1891-1926. Had 4 sons, 3 daughters, who survived him (See photo of family *C&MA* 1902, Nov 15, p. 275).

- 1874: healed; met ABS a few weeks after
- 1883: became associated with ABS, first clergyman to stand with Mr. Simpson on platform *CAW* 1919, Nov 15, p. 115
- 1886: spoke at ABS' first Old Orchard Convention, 33 years old

- 1889: began to lecture to MTI students
- 19 years edited SS dept of Watchword and Truth (A. J. Gordon and James Brooks' magazine)
- Assistant minister, Church of the Holy Trinity, NYC until 1888
- 1888: to St. Thomas Church New Windsor, NY
- *AW* 1938, p. 706; 1943, p. 476 and 612: biographical material is in Our Physical Heritage.
- Picture of children *C&MA* 1902, Nov, p. 275. 3 boys, 4 girls. [elsewhere, JSS states "5 of them with mother and father"]
- ". . . I had been baptized at the age of seven [in 1860] in the church of which he had been pastor, by his predecessor, the renowned Dr. Burchard: and was a scholar in the Sunday School. He met his first group in November, 1881, in the Caledonian Club Hall where my father, my grandfather and I had been members in former years. And there was a thin streak of Scotch in each of us. but these things were outweighed by the loftier relationship in our Lord." [quotation from unidentified source]
- *Mrs. MacKenzie: Died*: 1936, Jan 18 at Westport, Conn, Linden Lane. Buried from Church of Holy Trinity, *AW* 1936, Feb 8, p. 82
- Books:
 - An Angel of Light. NY: Christian Alliance Publishing, 1917. 194 p.
 - Anti-Christ Supernaturalism. NY: Alliance Press Company, 1901. 191 p.
 - Divine Life for the Body. NY: Christian Alliance Publishing Company, 1900. 175 p.
 - Elijah: A Character Study. Brooklyn, NY: Christian Alliance Publishing, 1921. 40 p.
 - The Minister's Home, Health, and Habits. Harrisburg, Pa: Christian Publications, nd. 30 p.
 - Our Physical Heritage in Christ. NY: Fleming H. Revell, 1923. 222 p.
 - Redemption. Brooklyn: Christian Alliance Publishing Company, 1903. 83 p.
- Book reviews: *AW* 1922, Dec, p. 602: review of Scriptural Truth About our Lord's Return by Robert Cameron. NY: Fleming H. Revell. 176 p. Lists 9 points where author disputes the pre-trib position: good summary. KM asks for kindly reaction by those who will disagree and open-mindedness to discover "Truth".
- *WWW* 1885, Nov, p. 294: Address by Rev. Kenneth Mackenzie, Jr. at the Church of the Holy Trinity, NY "**Scriptural Ground for Divine Healing**: It is one thing to declare certain fixed truths, quite another to impart to those truths the quickening which makes them vital to the recipient.

I hold in my hand an apple. In my admiration of its beauty of form and color, I wonder if any one can duplicate it.

I go to the farmer who gave it me and he confesses that he has no skill to do it.

I go to the sculptor who answers, 'I can carve you one in marble which will have the form of the apple, but not its substance.'

I go to the artist and to my question he says, 'I can place on the canvas in lines of color the semblance of the apple, but there will be no luscious and satisfying fruit beneath it.'

I go to Jesus and ask, 'Canst Thou make me an apple just like this?' "Yes, I can. But I will o more for you. Open the apple. Take out the seed. From this I will make such life to come as will yield you hundreds of apples just like the one you have.' This is the difference between the teachings of the world's moralists and Jesus' words. The former give me a figure of truth and bid

me copy it.

Jesus gives me a word of His own utterance and lo! it becomes volumes of quickening and fruitful experience in my life. For the words that He speaks they are spirit and they are life." - *AW 1937, June, p. 452*: "**III. My Memories of Dr. Simpson**: To our Church of the Holy Trinity, of which I was, at the time, the assistant minister, there belonged two sisters, the Misses Kendall, cultured refined, highly spiritual. They were folks of ample means and their home on West Thirty-fifth Street was a hospital shrine for God's children. Passing through my office from time to time, for consultation with the rector, the elder, Susan Rogers Kendall, began to invite me most cordially to dine at their home. The date was to be set by me.

At last, impatient over my neglect of their kindly concern to entertain me at their table, Miss Susan one morning declared: 'Mr. Mackenzie, this is the last time I shall ask you to make a time to dine with us.' Confessedly, I had not cared for their invitation. I did not seek the patronage of rich folks. The rector might do that as he rightly should. My work was with the middle class and the poor and I was happily content in that atmosphere. But there was something so challenging in this remark, so rightfully condemnatory of my incivility as well as procrastination, that I was stirred to action and an hour was set on the spot.

I had, the day before, in a trip to Albany, taken constant doses of quinine to defeat a cold; and on the morning of the day I was to be with them at that evening dinner, I felt so wretched that I sent a messenger to call off the engagement. But hardly had the young man gone than I was taken with a definite conviction that I should not cancel the appointment, but trust the Lord to keep me. Hence, a second messenger was dispatched to announce that I should be there.

Many of my friends know of my own healing in March, 1874. That was a signal evidence to me, not only of the Lord's power to raise up the stricken body, but of His condescending love for such a broken-down creature as I was. Its effect upon my life was to relate me to a dedication of myself to any service the dear Lord might care to create for me; and the miracle resulted in my abandoning business and giving myself to Him in sheer thankfulness.

After a bountiful dinner, marked by cordial and sympathetic converse, as the matter of healing was opened to me by these dedicated women, I became aware of St. Peter's confession, 'Who was I that I should withstand God?' And on that February 23, 1883, I knelt submissively with them in prayer, to yield myself and to accept the kindly leading of the Holy Spirit for the fulfilling of the divine will.

A few weeks later, they invited me to meet Dr. Simpson at their table. And this time there was no hesitancy, but an eager desire to be with them again and look into the face of the man of whom so much had been said and written. That I immediately fell in love with him will not be a surprising statement.

Rightfully, I should pause to pay a tribute to the Misses Kendall, who were the representatives of the goodly number of Episcopalians who early rallied to Dr. Simpson's banner and gave of their substance and of themselves for the maintenance of the work. For they were not ashamed of him. And I should record to the glory of that great communion, that members of it were influential in directing the attention of the Church to the need of a service for the anointing with oil and the prayer of faith for the sick, which may now be found within the covers of the Book of Common Prayer. Of no other Protestant Christian communion can this be witnessed. And truthfully, Dr. Simpson may be credited with inspiring these early disciples with the ideal they had the honor to convey to their Church."

- *WWW 1885, p. 294f*: "Scriptural Grounds for Divine Healing"; xeroxed

- *AW 1922, Oct, p. 477*: "Vision and Realization", part of Nyack commencement address; xeroxed in Nyack file
- *AW 1922, Mar, p. 20*: "Triumphs and Testings", summary of a tract ABS printed either in 1885 or 1893; xeroxed
- *CAW 1919, Oct 4, p. 21*: "Revival of Spiritual Healing in the Episcopal Church". "The C&MA for over 1/4 of a century has quietly and effectually influenced spiritual-minded Episcopalians." They were among its first supporters
- *CAW 1919, Oct, p. 53*: "Is the Episcopal Church Drifting Toward the Church of Rome?", continued, p. 70.
- *CAW 1919, Nov 8, p. 103*: "Is Christianity a Failure?"
- *CAW 1919, Nov 29, p. 149*: "The Love of Christ, Which Passeth Knowledge"
- *C&MA 1899, Dec, p. 485-487*: "Is the World Being Converted?" Lead article, of considerable length
- *AW 1931, Aug 15, p. 528*: "Apostolic Experience of Divine Life for the Body"
- *AW 1931, Jan 17, p. 33*: "The Friend of God"
- *AW 1937, p. 822*: "The Incarnation"
- *AW 1936, p. 712*: "The Basis of True Peace"
- *AW 1936, p. 586*: "Unity"
- *AW 1936, p. 602*: "Unity"
- *AW 1922*: "Jesus and Our Mortal Flesh"

<i>Jan 14, p. 692</i>	<i>July 29, p. 308f</i>
<i>Mar 4, p. 804</i>	<i>Aug 12, p. 340f</i>
<i>Mar 18, p. 4</i>	<i>Aug 19, p. 356f</i>
<i>Mar 25, p. 20</i>	<i>Sept 2, p. 388f</i>
<i>Apr 1, p. 36</i>	<i>Sept 23, p. 436f</i>
<i>Apr 15, p. 67</i>	<i>Oct 14, p. 484f</i>
<i>Apr 29, p. 100</i>	<i>Oct 28, p. 516f</i>
<i>May 13, p. 132</i>	<i>Nov 11, p. 548f</i>
<i>May 27, p. 164</i>	<i>Nov 25, p. 580f</i>
<i>June 17, p. 212</i>	<i>Dec 9, p. 612f</i>
<i>July 1, p. 244f</i>	<i>Dec 30, p. 648f</i>
<i>July 15, p. 276f</i>	
- *AW 1921, Dec, p. 612f*: "Why Divine Healing?"
- "My Memories of Dr. Simpson", *AW 1937*:

<i>May 22, p. 324, 325</i>	<i>Aug 14, p. 516f</i>
<i>June 5, p. 357f</i>	<i>Aug 21, p. 535f</i>
<i>July 17, p. 452f</i>	<i>Sept 4, p. 565f</i>
<i>July 24, p. 470f</i>	<i>Sept 11, p. 580f</i>
<i>July 31, p. 485f</i>	All xeroxed
<i>Aug 7, p. 500f</i>	
- *CA 1892, Oct, p. 237*: "The Motherhood of the Holy Spirit"
- *CA 1892, Nov, p. 327*: "A System of Philosophy About Sickness"
- *CA 1893, Feb, p. 106*: "The Day of the Lord"

- *C&MA 1900, p. 221*: testimony re: his healing at age 21
- *C&MA 1903, July, p. 89*: "Divine Healing"; good discussion on whether healing may always be counted on as the will of God
- tract Faith and Fanaticism, NYC: ca 1885. 7 p. at DLC. YARC M156.
- File also contains 7 photographs
- File also contains 2 copies of The Secret, a 4 page tract. NY: The Christian Alliance Publishing Company, n.d.

62. Macomber, Winfield (*CA 1896, Dec, p. 468*: in ABS editorial, "William")

Born: Sept, 1865, Bucksport, Maine Died: Oct 19, 1896, Lisbon, Portugal; buried in the English Protestant Cemetery *CA 1896, p. 468, p. 521* Obit: *CA 1896, Dec, p. 519*; poem in honor of him *C&MA 1897, Feb, p. 181* Converted: ca 1881, 16 years of age Education: 1890, entered NY Miss Training Inst

- *CA 1891 Oct, p. 267*: laboring in Maine, Biddeford
- Missionary, left spring 1892 with 24 others for the Congo (see *CA 1892, May, p. 298-302, esp p. 301*). After one year in Congo, came home, a skeleton.
- 1894: taught Fiote language at the Institute
- 1895, summer: engaged in evangelistic work in Pennsylvania and Ohio with two Institute students
- 1895, fall: returned to Institute as instructor
- 1896, spring: returned to the Congo, Apr 22 sailing date. June 1, pioneered on south bank of the Congo ca two months when symptoms of former weakness returned, lungs hemorrhaged
- 1896, Sept, Oct: left Congo. Hematuric fever set in. Hospitalized in Lisbon, where he died.
- File also contains 2 photographs.

63. Mallory, Rev. Dr. Orson Erskine

Born: 1835, July 15 Died: 1923, July 15, his 88th birthday at Worcester, Missouri Obit: *AW 1923, Sept, p. 433*

- Daughter Hattie, married to M. B. Fuller, did not live long.
- Baptist pastor in 1886 was in Lowell, Missouri; then in Worcester (1906) until retiral in 1910 (See *C&MA, 1910, Jun, p. 208*). Prayed for rainstorm to close Sunday opening of Worcester Fair. It poured.
- 1910: resigned as pastor of Dewey Street Baptist Church, "after a ministry to 50 years. . . Always a true friend of the Alliance," *C&MA 1910, June 25, p. 208*: ABS editorial
- *C&MA 1901, Feb, p. 78*: editorial; Mrs. Mallory died in Worcester. Tribute, *p. 81*. Picture, *p. 95*.

- Wrote Lips Touched With Fire. 1898, published by the Alliance, also part of Colportage Library. There in 1886, was pastor of the Branch Street Church, Lowell, Mass.
- DLC lists two books by him: Communion Helps, For Children.
- File also contains pamphlet The Signs of the Times. NY: Christian Alliance Publishing Company, nd. 12 p.

64. Mantle, J. Gregory

Born: 1854 Died: 1925, Mar 5 in Birmingham, England (*AR, p. 196*) Obit: *AW 1925, Mar 21*,

- announcement of his death; *AW 1925, May 23, p. 341*: [copy in 8 1/2 x 11 file] [file not found]
- A Wesleyan minister in England. He edited in England, The Illustrated Missionary News, a pioneer missionary illustrated periodical. ABS reproduced a missionary hymn ("Call Them In") from Mantle's magazine in the Feb 1880 issue of GIAL, p. 59.
 - Was a Keswick speaker. He pastored in Deptford, England 1902-1908. Last 12 years of his life spent in the USA.
 - Children are listed in his wife's obit. See 8 1/2 x 11 file. [file not found]
 - *CAW 1913, May 3, p. 66*: editorial; just concluded meetings at Gospel Tabernacle. In hearty sympathy with Alliance testimony and work. Has been reading for some time Alliance literature.
 - Books:
 - Better Things. NY: Christian Alliance Publishing Company, 1921. 2nd ed. Bible readings on the Epistle to the Hebrews, given first in 1896.
 - Beyond Humiliation or The Way of the Cross. Jan, 1896. A contribution to the doctrine of Christian sanctity. Reprinted by Dimension Books, Bethany Fellowship, 1975.
 - The Counterfeit Christ and Other Sermons. NY: Christian Alliance Publishing Company, 1920.
 - God's Tomorrow. Sermons preached in London. London: Marshall Brothers, 1902.
 - Guarding the Outposts. F. H. Revell, 1917 & 1919. 16 chapters of Taps. Appeared previously in a volume called Taps.
 - Taps, a book for the boys in khaki. F. H. Revell, 1917. 25 chapters.
 - The Romance of the Missionary Institute. [cited by J. H. Cable, 1933 History of MTI, p. 43].
 - File also contains 4 photographs.

65. Marsh, Dr. F. E.

- Born: 1858 Died: 1931, Feb 19 in W. Southborne, Bournemouth, England = 73 years old Obit: *AW 1931, Feb 23, p. 130*: announcement of his death. *AW 1931, May 2, p. 281*: sketch of his life. Son: Mr. Arthur Marsh, Sunderland, England and 2 other sons. Daughters: Ethel K. and Lillian F. served in South China. A third daughter, Mrs. C. Boyer, lived in Bristol, England. Ida...Ruth died in Sunderland [?].
- Came to Gospel Tabernacle and Institute ca Nov 1905, letter of acceptance, but was at Old Orchard Convention, Aug 1905.
 - Returned to England, Mar 30, 1910 *C&MA 1910, p. 10*. Resignation announced, *C&MA 1909, Nov, p. 136*: wife ill. Sailed with youngest daughter on the Lusitania.
 - 1911, Mar: Engaged in Alliance work in England *BM*. Given allowance and some travel expenses.
 - 1911, June 6, Thurs: arrived in the US for 6 months of ministry. Left immediately for the west coast (*C&MA 1911, June, p. 184*). Will work as associate editor of CA.
 - *CAW 1912, Oct, p. 34*: just returned (Oct 13), to US from England for a 6 month stay.
 - Articles re: tongues and revival:
 - C&MA 1906, Nov 17, p. 316*: revival at Nyack
 - C&MA 1906, Nov 24, p. 323*: revival at Nyack and Gospel Tab
 - C&MA 1906, Dec 1, p. 338*: revival at Nyack
 - Living Truths, 1907 May, p. 259: "The Gift of Tongues"
 - *AW 1931, Feb 28, p. 130*: "**Dr. F. E. Marsh Called Home**: A cable announces the home going of Dr. F. E. Marsh at the age of 73 on Feb 19 [1931] at West Southborne, Bournemouth, England, after a brief illness. Dr. Marsh was well known throughout our constituency as a

convention speaker. For a number of years he was a Bible teacher at the Missionary Training Institute, as well as associate pastor with Dr. Simpson at the Gospel Tabernacle, New York. We extend to his family our loving sympathy and prayers. Dr. Marsh leaves a widow, a son, Mr. Arthur Marsh, of Sunderland, England; and three daughters, Misses Ethel K. and Lillian F., both of South China and Mrs. C. Boyer of Bristol, England."

- Children: Ethel K., born Mar 6, 1888; Lillian F., died Jan 1964. Buried in Bandung, Java
 - "**To America and Back, Year 1901** by Dr. F. E. Marsh, a personal friend to Dr. A. B. Simpson and D. L. Moody. He writes 'I received a hearty welcome by Dr. A. B. Simpson. . .in Hamilton, Canada, where the Christian Missionary Convention was being held. . .to the Gospel Tabernacle in New York. . .The Conventions of the C&MA overlap each other. . .The Pennsylvania Convention. . .the support for a missionary in a foreign field would cost 300 dollars a year.

Travelling fourteen hours right off. . .to Cleveland, Ohio. . .I got to Beulah Park. . .Mr. L. Cody, a well-known Christian worker (who by the way is a cousin of the well-known" [account ends at the bottom of a card, no continuing card in file]

- File also contains The Believer's Hope or Christ Coming For His People. NY: Gospel Publishing House, nd. 16 p. 2 copies.

- File also contains a farewell card, upon his departure for ministry in England at Unity Chapel, Midland Road, Bristol, England, April, 1910. Had been at the Gospel Tabernacle, Oct 1905-Mar 1910. Copy quotes Philippians 1:3-6 and imparts wishes and prayers. Inside is a photograph.

66. Mauro, Philip

- File contains a number of pamphlets:

The Present State of the Crops. NY: Alliance Press Company, nd. 32 p. "An Address delivered at the Old Orchard Convention of the Christian and Missionary Alliance, Aug 8, 1906 on the Assigned Subject: Characteristics of the Age and Our Testimony Regarding Them"

Christ and the New Covenant. NYC: Gospel Publishing House, 1918. 8 p. "Preface: The following pages contain an extract from 'God's Pilgrims', revised edition, 1918. . . May 5, 1918."

The Truth About Evolution. NY: The Alliance Press Co. 29 p. 1 copy. Another copy is published by Bible Truth Depot, Swengel, Pennsylvania (29 p.) and still another is published by The Christian Alliance Publishing Co, Brooklyn (24 p.)

The Life-Boat and the Death-Boat: A Talk to Young and Old on the "Titanic" Catastrophe by Philip Mauro. Swengel, Pennsylvania. 19 p. Printed on inside cover, "The steamship, 'Titanic', of 45,000 tons, sailing from Southampton to New York, collided with an iceberg in mid-ocean and sank in the early morning hours of April 15, 1912. Nearly sixteen hundred persons were drowned. The writer of this booklet was a passenger on the steamship Carpathia, which came to the rescue of the 'Titanic' and which picked up the survivors who were in the life-boats. He was for four days in company with the rescued passengers and heard accounts of the disaster from their lips.

Paul and the "Mystery". Boston: Hamilton Brothers, Scripture Truth Depot, nd. 15 p.

Receiving One Another. Boston: Hamilton Brothers, Scripture Truth Depot, nd. 23 p.

A Testimony. NY: The Alliance Press Company, 1907. 26 p. Another copy of the same is published by Hamilton Brothers, Scripture Truth Depot in Boston.

Why We Separated From the World. NY: Alliance Press Company, 1905. 30 p. (Fifth edition,

Jan 1912)

67. McBride, Henry C.

Died: 1917, Oct 16 at Ocean Grove, NJ (*CAW 1917, Oct, p. 36*)

- A Methodist. An early worker in the Tabernacle and the Alliance. An evangelist and preacher of the four-fold gospel.

- Picture: *C&MA 1897, Oct, p. 383*.

68. McKillop, Davis A.

Born: 1868, in Canada. Toronto was permanent address. Education: grade school. Profession: YMCA secretary.

- 1897: went to Jamaica, Devon.

- 1902: returned to Canada.

- 1903: went back to Jamaica.

- 1905: returned to Canada.

- 1912, ca June: pastoring in ???, asked to assume the DS responsibilities of mid-west or western Canada

- *Mrs. McKillop* (nee Ethel A. MacDonald) Born: 1871 in Canada Education: Ladies' College. Married when they went to Jamaica

69. McKinney, Claude Adams

Born: 1874 (1873, Our Heritage), Feb 20 in Oil City, Pa. Mother's name, Mary. Converted: 1886 Education: G. S., Latin; ABS school in NYC Trade: Oil inspector Married: Libby R.

Sawyer (Elizabeth) 1897, Aug 18 in the Congo. Field: Congo, 1896, Apr. Sailed with a party of 9 missionaries. *CA 1896, Apr, p. 372, 420*. Picture: *p. 291*. End of April, 3 ladies sailed a couple of days later, but didn't include Eliz. Sawyer.

- Returned 1899, ill. Suffered from black fever and malaria. Assigned to a C&MA branch in Akron.

- He and his wife had the Pentecostal experience in 1906 via the Ivy Campbell sister's meetings.

- He identified with the A of G in 1914.

- Mrs. McKinney (nee Libbie, Elizabeth Ream Sawyer). Mother: Mrs G. C. Sawyer. Converted: 1885. Education: G. S. Worked with Salvation Army in Colorado, Florence. Home Service:

Salvation Army, 7 years. Married: 1897, Aug 18 Claude A. McKinney in the Congo. Field: Congo (Ngangila and Londe), 1896, in May. Resigned 1899: 3 years in field. Children: Harold

Claude: 1898 in the Congo; pentecostal experience in 1925; Grace Helen: 1899, Nov 3 at Akron, Ohio; Francis James: 1903, Apr 4 in Akron, Ohio; Mary: married a Mr. Reynolds, Cuyahoga Falls.

70. Meminger, W. F.

Died: 1909, Oct 7 in NYC after speaking at a street service during NY Convention. Dead before carried into the Alliance Home. (*C&MA 1909, Oct 9, p. 24*)

- *C&MA 1909, Oct 16, p. 33*: "In Memoriam"

- *C&MA 1909, Nov 13*: report on service in Tyrone, Pa.

71. Merritt, Stephen (Jr.)

Born: 1833; father: Stephen Merritt, Sr. Died: Monday, Jan 29, 1917 = 84 years (*CAW 1917, Feb, p. 284*) Buried at Woodlawn Cemetery in NYC Obit: *CAW 1917, Feb 3, p. 284*

- went into his father's funeral business on 8th Avenue at 19th St, ca 1857/8. In 1877, upon his father's death, the business came to Stephen.
- At 20, entered Armenia Seminary in NYC, became a Methodist Episcopal clergyman
- Lived in Nyack 30 years; had 3 children. Also had home at 8th Avenue and 21st Street. He died there.
- His son also became a Methodist minister (Stephen the 3rd). Lived in a 3 story house on 148 S. Broadway, opposite Simpson Memorial Church.
- His great-great grandson, Stephen the 5th, lives in So. Nyack, belongs to St. Paul's Methodist Church. Address: 5 Spring Street. Phone: 358-0794.
- Stephen, Junior had 3 sons: George W. Merritt: born: 1856; died: 1930; lived in Nyack as a boy, moved to Piedmont.
- Grandson: Lloyd Merritt (Piedmont): born: Sept 24, 1900; died: August 24, 1953.
- Lloyd Stephen Merritt: 2745 Lincoln Street, Hollywood, Florida 33020.
- Stephen, Jr. left the Masons ca Oct 1893 (after Sammy Morris' death). Cause: a precious meeting in the Tabernacle (NYC). "The Holy Spirit came in great power. Gave up his Wedge of Gold, and a jewel, a gift of the lodge. Now a free man." [From an address delivered at Utica, NY, Nov 1893 to the National Christian Association] A tract in 4 x 6 file; same as *CA 1894, Nov, p. 487*. (Merritt was 60 years old then)
- 1894: Old Orchard, Stephen said, "The book on the Holy Ghost has not yet been written." He then asked the audience to pray that Mr. Simpson would write the book. See intro to The Holy Spirit or Power From On High.
- Source material: Historical Record of Rockland County, 1902. A book: From Ocean to Ocean. WWW 1885, p. 322: S. Merritt at NY Convention. *WWW 1885, p. 329*: a paragraph re: his evangelistic work in NYC. *CA 1894: Nov, p. 487*: His account of Sammy Morris.
- His offices in the Alliance:
 - 1888: General Committee of the Christian Alliance
 - 1890: Vice-chairman of the Executive Board of the Missionary Alliance
 - 1891: Vice-chairman, Board of Managers
 - 1892: Honourary Vice-President of the Christian Alliance; vice-chairman, Board of Missionary Alliance
- 1893: Member, Executive Board, Board of Managers, Missionary Alliance; member of Outfit and Transportation Committee
- 1894: President of the International Missionary Alliance
- 1895: Member, Board of Missionary Alliance; member, African Committee
- 1896: Member, Board of Missionary Alliance
- 1897 to 1900: Member, Board of Managers, C&MA
- File also contains a photograph.
- File also contains 2 pamphlets:
 - Not a Word. Los Angeles: Free Tract Society, nd. 4 pages. (Combined with The Power of

Stillness, by ABS.

Stephen Merritt's Experience: A One Hundred and Thirty-Eight Degree Freemason. Chicago, Ill.: National Christian Association. Published posthumously.

72. Milburn, Rev. E. I.

- File contains a pamphlet Sermon on Hell. Altoona Tribune Press, nd.
- File also contains 2 membership cards: 1 for Mr. Isaac Milburn, listed as a member on Nov 25, 1905 of the Jeannette Auxiliary; 1 for Mrs. E. I Milburn, listed as a member in 1912 of the Pennsylvania Auxiliary. Mrs. Milburn was born Sept 29, 1882 in Penn Township, Pa.

73. Miller, H. S. (Herbert Summer)

- File contains a pamphlet The Church. Houghton, NY: The Word-Bearer Press, nd.

74. Morris, Sammy

Born: 1872, came from Liberia (Stephen Merritt) Died: 1893, Friday, May 12 (p. 69 of The March of Faith, by Lindley J. Baldwin; also p. 22 of An Hour With Sammy Morris (see below). African name: Kaboo. Voyage: Monrovia to NYC ca 5 months, landed at the foot of Pike Street, East River, either 1891 or 1892, summer. Sammy may have had more to do with Stephen Merritt's experience of the Holy Spirit than vice versa. Left for Taylor University in Ft. Wayne, Indiana shortly after arrival in NYC (ie. a couple of weeks). Arrived in Ft. Wayne on a Friday, probably in Sept. Sammy was ca 18 years old.

- *CA 1894, Nov, p. 407 [487?]*: Stephen Merritt's account of Sammy Morris. Is in tract form, too. Printed by C. C. Howerton, Black Mount, North Carolina.
- File also contains a pamphlet Samuel Morris: the Kru Boy by Stephen Merritt. Black Mountain, North Carolina: C. C. Howerton. 8 pages.
- File also contains An Hour with Sammy Morris, the Kru Boy by Stephen Merritt and T. C. Reade. Grand Rapids, Michigan: Zondervan Publishing House, nd. 26 pages.

75. Montgomery, George S.

Born: 1851, Jan 14, County Tyrone, near Armagh, Ireland. Parents of Scottish descent, raised in Presbyterian church Died: Sept 6, 1930. Father: Hugh Mother: Jane, from Ireland [Faith Judd info]. She visited Azusa re: tongues.

- seven years older than Carrie Judd; married her May 14, 1890.

- lost a fortune playing the stock market in 1878.
- became silver mining superintendent for a company working in Sinaloa, Mexico. God spared him from bandits, yellow fever/black vomit epidemic, shipwreck of Estado de Sonora in the Gulf of California. Missed the ship at Mazatlan.
- became wealthy, visited Europe, a spend-thrift.
- 1888, Sept: sailed from San Francisco for Japan, broken in health (37 years old). Saved on board ship. Diseased with diabetes; a Christian led him into divine healing.
- Married Carrie Judd, May 14, 1890 (39 years old). Children: Faith Judd, born May 25, 1891. Faith married Merrill Horace Berry, May 16, 1917 (26 years old). Children: Judd (1st child):

unmarried, died ca 1974; Beth Etta (2nd child): married Ray Herrstrom, ceremony performed by Herbert Dyck (children: Charles, Guy, Esther and Grace); Lorin (3rd child): founded Cazadora Community Church, has son James Montgomery Berry, who is interested in history; Orvin (youngest son): born in 1947, works with Lorin.

- File also contains 1 photograph.

76. Myland, David Wesley

- File contains 2 photographs: 1 of Myland, 1 of Senft

Born: 1858, Apr 11 in Toronto, Ontario. (5 a.m., Easter Sunday). Son of William and Mary Myland, immigrants from England, 1861, parents moved to Cleveland, Ohio. Died: 1943, Apr 8 in Columbus, Ohio (*AW 1943, p. 30*) = 85 years old. Obit: *AW 1943, May p. 300*, little info.

Brothers: John Wesley Myland, b. Apr 2, 1861 in Cleveland Married: Nellie Ormsby by 1885. She died in 1930. Later married Lela Mar Jacob, organist at Toledo Gospel Tabernacle (1932). Children: Dayton, born ca 1886 and Clifton and Marvel Mae Myland (Butcher), daughter of Lela Mar Jacob, born in 1934. Father 74 years old. Education: ca 1884/5, began 4-year, private courses to become a Methodist pastor.

- Spiritual Experiences: **Healing** At Linwood Grove Camp, either 1888, July 28-Aug 6 or 1889, July 27-Aug 5. Salmon present in '89, not '88. Back injury; carried into D. M. Brown's cottage, anointed by John Salmon (See Latter Rain Pentecost, by Myland, p. 154f)

1906, Nov 3: at home recovering from a blast from a heater he was lighting (Oct 13, 1906). Saw a man, just as John did at Patmos, invited him to sing in a great chorus, sang the latter rain song in tongues. Came to himself singing in tongues (Myland, p. 71)

- Ministry: 1884/5: began preaching in Methodist Church

1890: left Methodism. They objected to his emphasis on sanctification and healing (Myland, p. 46). He joined the Alliance.

1891: moved to Cleveland and the next year, began pastoring the church listed below

1894, May: pastor of Central Avenue Gospel Union Church, Cleveland. Congregation similar to NY Gospel Tabernacle (*CA 1894, May, p. 583*)

1898: Ohio State Supt (*ExCom BM 1898, Dec 3*)

1901: D. S. Ohio, West Virginia, Kentucky

- "Moved and ordered that Mr. Myland, State Supt. of Ohio be granted an allowance of \$25 per month to begin with the month of Sept 1898 (*ExCom BM 1898, Dec 3, p. 66*)

- Ministry: 1905, April: moved to Columbus from Cleveland (Myland, p. 67). The Holiness and Pentecostal Labors of David Wesley Myland: 1890-1918 by J. Kevin Butcher, Master of Theology, presented to Dallas Theological Seminary, 1983. *AR 1905/6, p. 48*, is in Columbus. Columbus work started by I. H. Patterson (*ibid*, p. 85, note 121) in 1897.

1910, June: District evangelist (*BM 1910, June 4*)

1911, summer: still pastoring in Columbus, Alliance Tabernacle.

- Relations: Sonja Myland, wife of John R. Myland is in Illinois. Mrs. Marvel Butcher, 213 Branded Ct., Kokomo, Indiana, 46901. She was born in 1934, daughter of Lela Myland, organist of Toledo Gospel Tabernacle (died in 1964). Ruth Ziemer led Marvel (Myland at that time) to the Lord at the age of 10 (Aug 1944). Marvel's father (DWM) wrote a book, Revelation, which she has.

- Hymn Books:

Full Redemption Songs. Cleveland: Gospel Union, 1895. 107 p. (Kirk, James M.) 2nd ed. 1896,

142 p.; 3rd ed. 1898, 225 p. (group portrait in it). Advertised as being for conventions, camp meetings, revivals and pentecostal work. (Some of these can be seen at Library of Congress and Brown University, Providence, RI) Our edition Full Redemption, 255 p. pages 1, 2, 77-81, 253, 254 are missing. Redemption Songs, 1898, paperback from Geraldine Southern, 237 p. Pages missing: 87-92, 135, 136, 138, 147, 148, 150-152, 193, 194, 205, 206.

Songs of the Spirit. DWM, publisher. Cleveland, 1902. 245 p., but pagination erratic, used plates not in sequence. Gift of Minnie Cline, Mechanicsburg, Pa. A number of ABS hymns.

Latter Rain Songs. 1907 booklet. 10 hymns, 9 by Myland, written since 1904 and including his famous "Latter Rain Song", written in 1906, when he received his baptism.

Gospel Praise. 1911. Hymnbook includes the 10 hymns of 1907 booklet.

- Books:

The Latter Rain Covenant and Pentecostal Power. Chicago: Evangel Publishing House, 1910. 177 p. Reprint: Temple Press, 536 E. Commercial Street, Springfield, Missouri. Contents are lectures given at the Stone Church, 37th St and Indiana Avenue, Chicago in the spring of 1909. The meetings extended to 25 days.

The Revelation of Jesus Christ. Chicago: Evangel Publishing House, 1911. 255 p.

After Forty Years. Book mentioned by Mrs. Sonja (J. R.) Myland, 315 So. Charlotte Street, Havana, Illinois, 62644.

- John Leslie Myland was a brother, whose son J. R. Myland, lives at 315 So. Charlotte Street, Havana, Illinois, 62644. Telephone: (309) 543-6138 (home); (309) 543-6688 (Sonja, business).

77. Nardi, Michele

Obit: *CAW 1914, Sept 5, p. 381*.

- *CAW 1914, Aug 29, p. 358*: info re: his recent death via Miss Margaret Mauro. His wife: Blanche Nardi.

- *CAW 1914, Sept 5, p. 381*: letter re: him by Margaret Mauro. She and her father went to Italy upon the death of Mr. Nardi.

- Blanche Nardi: Died: 1916, Mar 4 Obit: *CAW 1916, p. 353*.

78. Naylor, Henry

Born: June 21, 1837 in first ward of NYC. Family well-to-do. 50th birthday was dedication of new Berachah Mission (June 21, 1887: 32nd St near 10th Ave; see 2nd Annual Report,

Berachah Mission) Died: 1891 Obit: *CA 1891, June, p. 402*. In 1861, entered northern army.

- The founder of Berachah Mission with his wife, Frances. Converted following his wife's healing, ca. 1884.

- Attended Mechanic's Society School and Columbia College. Entered business partnership with his father.

- 1875: married. Was 38 years old. She was the daughter of a Christian physician, who was an officer in a Baptist church. She became worldly after marrying Henry. Later she was stricken with lung disease (consumption) and a fibroid tumor. Henry took her to Germany, France and Switzerland for medical help, but no help. A Christian lady introduced her to Dr. Cullis and she

went to Boston. She returned renewed in soul and body and found a home in ABS' church. Mr. Naylor was converted. On 27th St, west of 6th Ave, opened a mission in a rented house, red-light district.

- 1885, Nov: meetings began on W. 29 near 9th Ave.
- 1887, Apr 30: purchased land on W 32nd near 10th Ave and laid cornerstone for new building. Cost= \$35,000, dedicated June 21, 1887, Mr. Naylor's birthday.
- Mr. Naylor died 1891 and she remarried Mr. Robert A. Henck. They moved to Los Angeles, where she died in 1920. *CAW 1920, Feb 14, p. 354.*

79. Newell, William Reed

- dates 1868-1956
- baptized by ABS at NY Gospel Tabernacle. Wrote: At Calvary.

80. Oakes, Edward William

- The first assistant pastor of the Tabernacle. *CA 1891, Feb, p. 115.*
- After the 1886 Old Orchard convention (Aug 3-10), he went to Manchester, New Hampshire with workers from the convention. The Baptists invited him to remain as their pastor. They were without a pastor. A Mrs. Adams arranged for the special meetings that brought the workers to Manchester.
- His remarks at Old Orchard, *WWW 1886, Sept, p. 182.* A second convention in Manchester, after 1887 Old Orchard convention, *CA 1887, Jan, p. 12.*
- *CA 1889, Nov 29, p. 275:* E. W. Oakes resigns from Manchester church to enter evangelistic work. ABS commends him.
- *WWW 1882, June, p. 215:* "**Mr. Oakes:** Mr. Edward William Oakes, who has labored during the past winter in the above evangelistic work (the Gospel Tab), and who for three years has been well known in New York by his faithful example and earnest labors, is now in Europe, visiting an aged mother, whose prayers were so signally answered in his conversion and repeating the wonderful testimony to all in Great Britain who may have the opportunity of hearing him, as a most signal and beautiful illustration of the power of the gospel and the grace of Christ. We have just received a few lines announcing his safe arrival in Great Britain, and speaking of some rough blows from the angry coast of Ireland, which now, of course, must be expected anyhow to be in a stormy mood."
- *WWW 1887, supplement, p. 48:* evangelistic address, *p. 111:* closing remarks
- *WWW 1887, Dec, p. 210:* "Fourfold Mystery of the Gospel of Christ"; given at October convention
- *CA 1888, July, p. 109:* "The Lord's Work in Manchester". Came in aug 1886. Organized People Church in Feb 1887. Relates some of their activities. Do not have their own church building. They meet in the morning in a large rink seating 1500. Evening services in a ball [park?], seating 200. Instituting the "class meeting." Holy Spirit quite emphatic. Women's work also prominent. Dorcas Help Hand and Gospel Temperance.
- *CA 1888, Sept, p. 131:* "Union with Christ", given at Old Orchard
- *CA 1888, Dec, p. 187:* "Witnessing Power", Manchester, New Hampshire.

81. Oerter, Dr. John Henry

Born: 1831 Died: 1915 Obit: *CAW 1915, Jan, p. 275.*

- Pastor of German Dutch [?] Reformed Church, 45th St, NYC, *CA 1891, Sept, p. 200.* Member of Reformed Church in America: Library of Congress.

- Taught at Alliance Training College *AR 1891/92, p. 12,* not in *AR 1893.*

- 1887: wrote The Social Question in the Light of History and the Truth. 194 p.

- Material on him at the Moravian Historical Archives, Bethlehem, Pennsylvania. See Martha Luckenbach (215) 866-3255 and (215) 867-5301. Rev. Robert Oerter, Boulder, Colorado gave me this info. Telephone (303) 444-5847. Duane Hermanson (303) 499-9915.

- Definitions: from his book Parousia, etc., published 1902. 225 p.

1. **Parousia** means a "coming over" and "being present". Thus, the total idea of "arrived presence". So, 2nd advent is "an arrival, a coming to stay", p. 10. 2. **Apocalypse**: Since Jesus' ascension, He is out of sight. Therefore, Jesus "coming over to stay" is an unveiling, a "bringing to light" for those especially who have not seen him. 3. **Epiphania**: Now hidden from view, Jesus' unveiling is "the shining forth of the Lord in His heavenly glory" ie. 2 Thessalonians 2:8 uses **parousia** and **epiphania**. 4. **Day of the Lord**: The saints confirmed blameless on this day, I Corinthians 1:8. A similar pronouncement also occurs at the **parousia**, I Thessalonians 3:12, 13; 5:23; Philippians 1:10. Compare I Thessalonians 5:2; 2 Peter 3:10 and Matthew 24:27. 5.

Tribulation: a. In relation to the saints= persecution, distress, suffering; John 16:2, 33; Revelation 2:10;7:14. b. In relation to sinners= judgment, penal visitations; Matthew 24: 21, 22; Revelation 2:22. The saints do not participate in this. **His view of Matthew 24, 25**: These chapters are the NT foundation of eschatology. The apostles built upon it, p. 24. Christ is the author, therefore it circumscribes the course of prophetic writing.

- *C&MA 1906, page not specified*: Article about Oerter's golden jubilee, Sunday, Sept 2. Also 48th year as pastor of his church in NYC (Reformed, German). He is 75 years old. Two children: Samuel G. Oerter, musician (he has three children), Mrs. E. Merger, widow of a clergyman. In 1858, became pastor of Fourth Church (German), just after it was organized.

82. Ohio Quartette

- *C&MA 1905, Sept, p. 620*: Members: James M. Kirk, Flushing, Ohio; Edwin L. Bowyer, Cleveland (Born 1864, Jan 29 in Brookfield, Ohio); D. W. Kerr, Dayton, Ohio; D. W. Myland, Columbus, Ohio.

- *CAW 1920, June 19, page not specified*: picture of Bowyer. Has spent several years in evangelistic work, last year pastor in Flushing, Ohio. Presently in Cleveland with his family. Two daughters are missionaries to Africa. Later went to Indianapolis as pastor.

83. Oliver, W. H.

- his picture at home of Mrs. Benjamin (Jean) Oliver, Scranton, Pennsylvania [no reference given]

84. Page, Robert

- First black missionary to the Congo [Zaire] from IMA

- To the field, *CA 1892, May, p. 301*: "He is going to his own people". Twenty plus sailed at the same time including W. Macomber.

- Furlough: *C&MA 1897, May 21, p. 492*: The Campbells, Mr. G. Egerton, Robert Page and Miss Margaret Suman from Ngangila Station sailed home together. Just got home. Miss Giles also arrived with the same party.

85. Pardington, George Palmer

Born: Feb 18, 1866 at St. Clair, Michigan, son of Methodist minister (Rev. Raynor S. Pardington, D. D., Central Methodist Church {Fleet Street Methodist? newspaper clip}, Brooklyn *CA 1888, p. 180*) Died: Sunday, Mar 28, 1915. Cause: apoplexy Obit: *CAW 1915, Apr 3, p. 1*, also *AR 1914, 1915, p. 60 f.* Buried from Nyack on Tuesday, Mar 30, Institute auditorium. Interred in Nyack cemetery. Lived 49 years, one month, 10 days. They owned a home in Nyack in which Anna lived until "the past few months".

- Wife: Anna Born: 1875, Cleveland, Ohio, parents: Mr and Mrs Caleb Davies Died: Dec 31, 1950 in Washington, D. C. Interment: Nyack, Jan 3, Oak Hill Cemetery Obit: *AW 1951, p. 29, 45*

- Three sons: Rev. George P. Junior; Houma, Louisiana in 1951, Arthur David in Arlington, Virginia in 1951; Edward Davies (born in 1912), Winston-Salem, North Carolina, deceased in 1951

- First came under ministry of ABS at old 23rd St. theatre in 1885 *AR 1912, 1913, p. 80*.

- Education, ordination, baptism:

1893, June 6: graduated from NY University

1894: licensed a Methodist preacher

1895, May 16: graduated from Drew Seminary, 43 graduates

1896: immersed in Christian baptism

1898: graduated from NY University, Ph. D. in Semitic languages

1897, June 30: married Anna L. Davies of Cleveland, Ohio

1898: ordained to Christian ministry at NY Tabernacle *C&MA 1898, Feb 23, p. 181*

1892: *AR 1892, p. 12*, listed as a teacher

1893: listed on faculty at NY Missionary Training Institute as teacher of Greek, Yearbook p. 32. Was librarian when W. C. Stevens was the principal.

- joined the faculty at Nyack, 1897

- *C&MA 1904, Oct, p. 309*: A testimony later than his tract, The Crooked Made Straight, that some of the former handicap has returned, but his vitality for work has not diminished. Is trusting for complete deliverance.

- *C&MA 1906, July 21, p. 33*: "Dr. Pardington's new book, which is already being rushed through the press and will be out about July 20th, has a very happy title that fits right into the expectation of all that have been stirred on the subject of the deeper spiritual life. "The Crisis of the Deeper life" is the suggestive name the author has chosen. You can send your order to the Alliance Press Company for a neat paper edition at twenty-five cents a copy, postpaid."

- *CAW 1915, Apr 3, p. 1*: editorial announcement of his death, Sunday, Mar 28

- *CAW 1915, Apr 17, p. 33* (editorial): a memorial fund started, announcement of same, *p. 37*. Left wife and 3 sons. Fund to pay off mortgage on house built ca. 3 years ago at cost of \$4500. Taught at MTI for 19 years. Establish a student aid fund in his name.

- *CAW 1915, Apr 24, unspecified page*: In Memoriam. Dr. Pardington had completed SS lessons through Apr 25.

-1893: listed on faculty at NY Missionary Training Institute as teacher of Greek; 1897: joined

faculty at Nyack; Feb 18, 1898: ordained at Gospel Tabernacle, NYC, weekly author of C&MA SS studies; 1906: "The Crisis of the Deeper Life"; 1914: wrote "Twenty-Five Wonderful Years: Studies in Church History"; 1916: Outline studies of Christian Doctrine (appeared in C&MA magazine)

- Biblical Illustrations: A series of studies illustrative of the SS lesson, begin in *C&MA 1897*, p. 5. Could be called "helps" to the SS lessons. Ten of these occur in 1897 and are found on *pages 5, 29, 52, 86, 100, 125, 148, 172, 340, 365*. They are phased out when GPP takes over the SS lessons. A week or two were missed on the SS lessons. W. H. Walker the last name to appear and GPP's name appears on the SS lessons on p. 183, Feb 19 issue [year?].

- Writings:

The Still Small Voice. NY: Alliance Press, 1902 (Dec). 244 p. (see *C&MA 1902, Dec, p. 316*)

The Crisis of the Deeper Life. NY: Alliance Press, 1906. 232 p.

Twenty-Five Wonderful Years. NY: Christian Alliance Publishing Company, 1914. 238 p.

Studies in Church History. Brooklyn, NY: Christian Alliance Publishing Company, 1914 (?). 165 p.

Outline Studies of Christian Doctrine. NY: Christian Alliance Publishing Company, 1916. 364 p. The book was announced in *CAW 1915, Oct 23, p. 64*. W. Turnbull compiled it from typewritten notes that had been widely disseminated.

International Sunday School Lessons in Alliance magazines from Feb 19, 1897 to Apr 25, 1915. Pardington was paid for this work. Maybe some years not done by anyone.

- 1905 Outline Studies: Christian Doctrine. These first began to appear in the *1905 C&MA No. I, Feb., p. 66*: Doctrine: The Word

No. II, Mar, p. 146: Doctrine: The Bible: Revelation

No. III, Apr, p. 194: Doctrine: The Bible: Canon

No. IV, Apr, p. 242: Doctrine: The Bible: Authority

No. VI, May, p. 323: Doctrine: The Bible: Authority

No. VII, June, p. 387: Doctrine: The Bible: Inspiration

No. IX, Aug, p. 499: Doctrine: The Bible: Inspiration

No. X, Sept, p. 595: Doctrine: God: His Being and Works

No. XI, Nov, p. 690: Doctrine: God, The Existence of

- *C&MA 1906, June 30, p. 393*: "We are glad to announce the early publication of two books of exceptional interest and value. The first is by Dr. Pardington and has been anxiously looked forward to for some time. This volume is an expansion of the remarkable paper presented at the late conference at Nyack and accepted as the expression of our views on the subject of Sanctification. The other is a still more striking volume by the remarkable write known to our people as St. Clement. It is a volume of moderate size on the Lord's Coming in the light of prophecy and providence. We have no doubt it will command a wide circulation. Watch for full announcement later."

- 1906, magazines:

C&MA Mar 3, p. 121: Advertisement re: book on deeper life, due in the spring.

C&MA May, p. 348f: paper read at pre-Council re: Sanctification

C&MA June 2, p. 329: notice of larger work being printed

C&MA June 30, p. 393: notice of Crisis of Deeper Life to appear

C&MA July 28, p. 64: published

C&MA: also International Sunday School lessons throughout the year

Living Truths, Sept, p. 531f: "Crisis of Deeper Life", an article

- 1915 magazines:

CAW Apr 3, p. 1: announcement of his death

CAW Apr 17, p. 35f: article on Sanctification

CAW Apr 17, p. 37: article re: Pardington Memorial Fund

CAW Apr 24, p. 59: "In Memoriam"

CAW May 15, p. 101: article: "The Mind of Christ"

- File also contains a small card: "Edward Davies Pardington"

- References:

CAW 1915, Apr 10, p. 17

CAW 1915, Apr 17, p. 37

CAW 1915, Apr 24, p. 39

After Fifty Years, p. 94

- *C&MA 1906, June, p. 349*: paper read at pre-Council Conference entitled, "Sanctification", commended by ABS, editorial, *p. 329* [should be xeroxed]

- Articles:

CA 1890, July 11, p. 8: "Resting in God". Text: Psalm 46:10.

CA 1888, Dec, p. 180: "Christian Holiness" by Raynor S. Pardington

- File also contains 14 photographs; the program from the Middle Class Banquet at Drew Theological Seminary, Tuesday, Feb 27, 1894; the program from Drew's Senior Class Banquet Feb 7, 1895; the program from Drew's 27th Annual Commencement on Thursday, May 16, 1895; Drew's class of 1895 Annual (1897) [seems to be a newsletter]

- File also contains pamphlets:

The Mind of Christ OR The Gospel for the Intellect. New York: Christian Alliance Publishing Company, nd. [1918 or later] 16 p. 2 copies.

The Crooked Made Straight. Nyack and New York City: Pardington, 1898. third edition, revised. 32 p.

85. Patterson, Isaac H.

Born: 1865 on a farm in Massaweya, Ontario Died: 1939, May 24 in Flint, Michigan = 74 years old; heart attack; had just returned from Council in St. Paul Conversion: raised a Methodist; contracted TB. Urged by his doctor (John Sterling, MD, Toronto) to attend Simpson's Toronto 1889 Convention. Took his Methodist hymnal, didn't need it! Trusted the Lord to heal him

Married: 1896, May to Mary Blair of Aberfoyle. John Salmon performed the ceremony (IHP was 31 years old) Education: Missionary Training College, NY City. Graduated in 1895, probably from a one-year course.

- Ministries:

Summer 1895: evangelistic work, Catskill Mountains

Fall, Winter 1895-96: Astoria, Long Island

May 1896-1898: to Mount Pleasant, Ohio. A fellow-student at MTC gave his name to the Presbyterian Church, whose pastor took a leave of absence. Was there 3 years. Then went to near-by Dillionvale (both near Wheeling, West Virginia) at a mining town mission.

1898-1905: Columbus, Ohio. Ruth born in Columbus in June 1898. Constructed a church building here, took over an existing work.

1905-1920: Toledo, Ohio: Morning service in rural area, Houghton Centre on the current Westgate chapel area. Rode a bicycle there winter and summer. Afternoon and evening in the city in rented halls. At Houghton Centre ca 1914, summer, Thomas Moseley sent from Nyack by Mrs. Cora Turnbull. Moseley was succeeded by E. H. Carne, en route to China and Clair Ellenberger, en route to Africa (married Ruth Patterson).

1920-1929: Lima, Ohio

1929-1939: Flint, Michigan (38 years of Alliance ministry)

- State or acting superintendent (which might mean sometimes District Superintendent) 1904-05 to 1916-17. Parts of 1910, 1911, 1912, J. D. Williams was principal of Fort Wayne Bible Institute and also District Superintendent. But Patterson did the same work.

- Wife: Mary Blair, daughter of James, Aberfoyle, Ontario (Mr. F. C. Blair, Aberfoyle, gave an address at 15th commencement of Missionary Institute, NY, *C&MA 1897, Apr, p. 421*). She attended Salmon's Missionary Training School, Oct 1893-Apr 1895. The Alliance branch, Aberfoyle was organized in James' home, May 1891. His picture, p. 183, Footprints. Rowland V. Bingham shepherded the branch; married Mary's sister Helen. Three daughters [sic]: Jessie, at Beulah Beach Bible Institute; Helen, Nyack grad at home; Grace, missionary, Ruth B., married Clair Ellenberger (Clair and Ruth Ellenberger had three sons: Paul, missionary Guinea; Ralph, professor at Nyack; John, missionary, Irian Jaya)

- Brother: Henry, miraculously healed broken leg *C&MA 1900, Mar, p. 119*.

- Sister: Martha, married _____ Howard. Son Ernest Howard, missionary to Mali, died at Shell Point.

- The known: Paul, Ralph, John Ellenberger, their father, Clair C. Ellenberger.

- His brother remained at home; supported him.

- What is today Westgate Chapel in the early days (1906-1920) was an outstation in a rural area known as Houghton Centre. The superintendent of the Toledo branch was Isaac Patterson. Sunday mornings he rode a bicycle to Houghton Centre to conduct a service: afternoons and evenings in Toledo.

- He served the Central District 38 years. 1898-1905: Columbus, Ohio; 1905-1920: Toledo, Ohio; 1920-1929: Lima, Ohio; 1929-1939: Flint, Michigan. He died in Flint at age 74 the day he returned from Council at St. Paul.

- He was born on a farm near Guelph, Ontario and raised a Methodist. When a young man, he contracted TB. He went to a doctor in Toronto who advised him to attend an ABS convention in Toronto. He trusted the Lord to heal him and He did. As early as 1891, he had come to Detroit to assist the fledgling Branch. Later he was ordained; his home was Toronto. Isaac found his way to NYC and in 1895 graduated from the MT College of ABS (30 years old). Alliance branches were few and scattered and young Isaac took off for the Catskill Mountains for the summer. Come fall and winter, he accepted ministry in Astoria, Long Island.

- In May 1896, he went to Mount Pleasant, Ohio. There a fellow-student at MTC had submitted his name to a Presbyterian Church. The pastor was on a short leave. Isaac ministered there and near-by Dillionvale at a mining-town mission.

- Then came a call from the Alliance to go to Columbus. His pastorates have been enumerated, but during ca 13 years of this time, he served as superintendent of Ohio and West Virginia, and sometime all the District. H. M. Shuman was the first DS of all the territory.

- We have left an uncompleted story of the Ellenbergers and Houghton Centre. Let's go first to marriage. In Ontario, Isaac had left a young lady when he went to NYC. Her name was Mary Blair. Her father, James, had a good sized home out in the country in Aberfoyle, Ontario. Somehow he became interested in the Fourfold Gospel and John Salmon came out from Toronto to conduct Branch meetings. Isaac Patterson must have attended these meetings. Mary did and attended Salmon's short-lived school in Toronto. Eventually, Salmon sent Rowland V. Bingham to conduct services. Another Blair daughter, Helen, interested him [Bingham} and they were married. In 1896, Isaac returned to Aberfoyle to claim his bride. John Salmon married them. Several daughters were born to them, including Ruth and Grace. Ruth was born in Columbus in 1898.

- Now to Houghton Centre. The work prospered as an outstation. About 1914 spring, Isaac requested help. He asked Cora Rudy Turnbull for a Nyack student. She sent Thomas Moseley: he went to Tibet. Next came E. H. Carne: he went to China. Next came Clair Ellenberger. He went to French West Africa in 1918, but before he went, a daughter of the Patterson family had won his heart. Their boys, Paul, Ralph and John had a Patterson mother.

- We've been going backwards. Let's go one more step. Isaac had been healed as a young man of TB. His brother Henry remained on the farm. One day, he had a serious fall. ABS tells the story:

"Over in Flamborough, Ontario, there lives a young farmer named Patterson, whose parents are well known to the writer and whose brother is one of our most prominent official workers. A few years ago, he broke his leg (ankle) and the village doctor came and set it, showing the family beforehand how serious the compound fracture was, so that the father told afterwards how he had with his own hand felt the great void between the broken bones. The limb was tied with splints as usual and stretched out in a horizontal position and the patient told to keep in that position for several weeks. Next morning to the surprise of the family, young Patterson was out feeding the cattle at the usual hour and doing his work as if nothing had happened. The explanation was this: During the night the Lord had spoken to him something on this wise: 'Have I not healed you often before and can't you trust Me now? Then, if you trust Me what are you going to do about it? Lie here for two months like a helpless cripple? or take My healing and get up and act as if you had it?' The young man knew the Lord and had proved Him. And so he quietly got up, took off the splints and lay down again until daylight and then arose and dressed himself and went about his work and has been going about it ever since. That is the prayer of faith." ABS. Practical Christianity, a first edition, p. 39, 40. Time of publication: 1901. See also S. A. Lindenberger, A Cloud of Witnesses, p. 69. Some testimony written by Isaac Patterson. Some details differ. Application: 1. The responsiveness in people to the Lord. 2. The willingness to serve at considerable inconvenience and sacrifice. 3. The miraculous, supernatural power of God at work in their behalf.

- Love for and commitment and experience of truth; higher Christian life, Christian life responsibilities.

- A story of threes:

Three sons: Paul, Ralph, John Ellenberger

Three children: Isaac, Henry and Martha Patterson

Three men: James Blair, John Salmon and John Sterling

Three missionaries: Tom Moseley, E. R. Carne, Paul Ellenberger

Two daughters: Helen and Mary Blair

Two daughter missionaries: Ruth and Grace Patterson

1. The James Blair house: Aberfoyle, Guelph area; Salmon, Bingham, Helen 2. The Patterson family: Methodist. Martha, married a Howard; Isaac, TB Toronto, John Sterling, MD. To NYC, Catskills, Mount Pleasant; back to Aberfoyle, Mary Blair. 3. Isaac's Alliance ministries: local superintendent in Columbus, Toledo, Lima, Flint; state superintendent; Toledo (1905-1920), bicycle to Houghton Centre, the call for help, bringing Tom, E. R. Carne and Clair Ellenberger; Ruth = 3 sons; Grace = single. 4. Isaac's brother, Henry.

- Three brothers, Ralph, Paul, John; part of their roots are in the West Central District. But first to Ontario, Aberfoyle, Guelph area and the home of James Blair, farmer. His interest and neighbours interests in the higher Christian life truths brought John Salmon to Aberfoyle. A branch was organized; Rowland Bingham sent to superintend it (Bingham married a Blair daughter, Helen.) Another daughter was sufficiently moved to attend Salmon's school in Toronto. A son of near-by farmers apparently attended meetings in the Blair home, Isaac Patterson. In his early 20s, he contracted TB and went to a Toronto doctor, John Sterling. Sterling told him to attend Simpson convention in Toronto (1889). God healed him. He went to NYC, Simpson's school, graduated in 1895. Summer '95= Catskills. Fall/Winter '95/96: Astoria, Ohio and Dillionvale. At this time, Isaac returned to Aberfoyle to claim another daughter of James Blair's family, Mary. John Salmon performed the ceremony. In 1898 came the call to superintend Alliance branch in Columbus, Ohio. Daughter Ruth was born there. Thus began an Alliance ministry of 38 years. Pasgor Toledo, Lima, Flint, May 1938.

87. Peak, Rev. Giles M.

- Pastor of Gospel Tabernacle Church in Los Angeles. He, too, had Friday meetings. Result of his talks in an Alliance Colportage book: Christ's Healing Wings, published 1899.

88. Peck, Arthur Clermont

- One time Field Superintendent *C&MA 1898, Apr, p. 376.*

- Wrote under pen name "St. Clement". *C&MA 1905, p. 433.* The Masterpiece of Satan (tract). Christ's Return (book).

- *C&MA 1906, May 5, p. 266:* "Who Is Sufficient?" article on imitating Christ

- File also contains The Masterpiece of Satan. NY: The Christian Alliance Publishing Company, n.d. 14 p. 4 copies.

89. Peck, Rev. George Bacheler, MD.

Born: 1833 Died: 1906, Jan 22 in Boston Obit: *C&MA 1906, Feb 3, p. 57* and Boston Transcript; funeral services in Clarendon St. Baptist church during C&MA convention, Jan 23-25 *C&MA 1906, Feb, p. 57.* He was of great age, ca 72 years.

- One of the faculty listed on 1898 MTI graduation exercises [program]. Is a medical doctor.

- *C&MA 1906, Feb, p. 57:* Died during a Boston Alliance convention. Buried from Clarendon St. Baptist church. "He passed away at a great age."

- *C&MA 1906, Feb 3, p. 57:* "The Boston Convention Jan 23rd to 25th in Berkeley Temple was

an occasion of the reunion of our New England friends from all sections and a season of much spiritual blessing. The meetings were under the joint direction of Rev. Ira David, District Superintendent and Mr. John F. Bowditch, local Superintendent.

One of the touching incidents connected with the meeting was the funeral service of the late Rev. Geo. B. Peck, M. D., which occurred at the Clarendon Street Baptist Church during the sessions of the convention. Appropriate testimonies were given to the life of Dr. Peck by McIlwain, Mr. Morehouse, Mr. Farr and Dr. Wilson. Dr. Peck passed away at a great age. His life was characterized by much faith in God and much praying with the sick and suffering.

- Writings:

The Doctrinal Ground of Prayer For the Sick. Boston: 1882. 19 p. NP 0175250 DLC

Steps and Studies: an Inquiry Concerning the Gift of the Holy Spirit. Boston: H. Gannett, 1884. 180 p. NP 0175252 DLC RPB MBC CBPac, Congo Library, Boston

The Gate and the Cross Or Pilgrim's Progress in Romans: An Excursus and Parallelism. Boston: Watchword Publishing Company, 1889. 2 p. NP 0175251 DLC PP MSohG NNUT CBPac

Throne-life OR The Highest Christian Life. Boston: 1888. NP 0175253 RPB

90. Philpott, P. W.

Born: 1865 Died: 1957, Apr 1, Toronto = 92 years old Obit: *AW 1957, Apr 17, p. 7* (married 1887, had 13 children)

- About 1892: attended a parlor meeting on Wednesday on College Street, Toronto. Heard R. J. Zimmerman on James 5: 13-20. Rejected the interpretation, but returned the following week. Zimmerman, J. Salmon and another prayed for his healing from TB. God healed him. D. L. Moody, A. T. Pierson and A. J. Gordon influenced him in late 1890s.

- Salvation Army in Canada: 9 years. Philpott Tabernacle, Hamilton, Ontario: 27 years. Moody Church, Chicago: 7 years. Church of the Open Door, Los Angeles, retired in 1946.

- File also contains 1 photograph, captioned "Rev. P. W. Philpott, Speaker and Evangelist at Delta Lake Convention, July 2 - 10".

91. Pierson, Rev. Henry

- Evangelist in horse-drawn carriage, Boston to Old Orchard. Picture in *CAW 1921, Dec, p. 666*.

- Mrs. Henry J. Pierson (nee Greenleaf) of Newark, NJ died *CAW 1919, Feb, p. 273*. Raised and lived in Chicago. "Among the earliest friends of the work and were intimately associated with Mr. Simpson in the special providences which led to the establishment of our work in NY."

- In 1885 they began their Gospel Carriage work, *AW (no year specified) Mar, p. 13*. Took it to Old Orchard twice.

- Had charge at one time of Gospel Tabernacle in LA.

- For ca 3 years, have been in the home of Mrs. S. G. Beck, Germantown, Philadelphia. It is the headquarter of the "Gospel Auto Evangelistic Party". Mrs. Pierson died there, Jan 11.

92. Plymire, Victor Guy

Born: 1881, Jan 10, Loganville, Pennsylvania Died: 1956, Dec 8. Buried in Greenlawn

Cemetery, Springfield, Missouri = 75 years, 11 months Married: Grace I. Harkless, Jan 1, 1919

- in Min Choco [Minchow?]. He met her during furlough in 1914. She is on missionary list in 1917. Son, John David, born in Lancaster, Pennsylvania, July 13, 1921.
- They were on furlough, he had been ordained by Assemblies of God in 1920 and was pastoring in Lancaster.
 - 1927, Jan 20: son John died of smallpox in Tangar (Tibet)
 - 1927, Jan 27: his wife, Grace died of smallpox in Tangar. Buried on Tibetan mountainside near Tangar.
 - Sailed: 1908, Dec 4 from Seattle, Washington. *C&MA 1908, Jan 25, p. 287*: name appears on list of Tibetan border mission with six couple, 3 men and 4 single ladies.
 - 1930, Mar in Tibet: had a heart attack: ten years of relentless effort and work. Home for furlough.
 - 1932, Mar: started back for Tibet.
 - 1944, Sept: began trip to the US, arrived 1945, Jan 6.
 - Went to China and Tibet in 1908.
 - Furlough 1914: met Grace Harkless during furlough. His name continues on list through 1918. Her name appears in 1917. Both names are missing from the 1919 list.
 - 1947, Feb 14: sailed from San Francisco on the Marine Lynx
 - 1949: left under the communist advance
 - 2nd marriage to Ruth Weidman, Aug 8, 1928 in Tientsin. David born in San Francisco, June 1931. Mary Ann born in Tibet, Apr 17, 1937. Ruth died June 1, 1975 = 79 years old. Served Kansu-Tibet, Taiwan for 46 years. Heritage, vol 5, no 2, 1985, p. 15. 1943, June: heart attack, returned to the US with children.
 - David V.'s address (Jan, 1987): 634 W. Kerr, Springfield, Missouri, 65803.

93. Pridgeon, Charles Hamilton

Born: 1863, June 7 in Baltimore, Maryland (Father: Johnson Pridgeon, born in England; Mother: Rebecca McCreight, Baltimore, born 1844, Oct 14, died 1936, July 10) Married: 1901, Dec 4 in Canonsburg, Pennsylvania to Louise Shepard. 1930, Apr 2 to Emma L. Hogg, friend of his youth. Children: a daughter. Work: Pastor of 1st Presbyterian Church since its organization. Came from Baltimore. Had been there 11 years, came in 1890. Reference: Dictionary of Pentecostal and Charismatic Movements. Burgess and McGee, Eds. Grand Rapids: Regency Reference Library, 1988. p. 727.

- *C&MA 1899, Oct, p. 352*: Cannonsburg, Pennsylvania. Gave a Bible Study on book of James at Oct Convention, Fri 9:30 a.m. Again on Saturday and then Sunday evening. Louise Sheppard participated at the Convention. Convention dates Oct 1-15.

- *C&MA 1900, p. 153, 187*: lectured at MTI, Jan-June.

- *AW 1922, Sept 30 and Oct 7*: sermon under another name by mistake. See *AW 1923, Jan p. 679*.

- His work moved to Gibsonia, Pennsylvania. Address 1963: Pittsburgh Bible Institute (or The Evangelization Society) R. D. 1, Box 391, Gibsonia, Pennsylvania 15044. Telephone (412) 5-1304 / 9903 / 3910. Property on Wexford Rd, near Wexford, Pennsylvania.

94. Pulis, Joseph

Born: 1831 in NYC of Dutch parentage Died: 1913, Dec 20 *AR 1913, p. 74*. Was in his 82nd

year.

- About 1857 (26 years old), became a confirmed drunkard, lasted 20 years.
- Converted in Oct, 1875 (44 years old) *WWW 1885, Nov, p. 311, C&MA 1898, July, p. 17.*
- One of the "original seven" to work with ABS, Grand Union Hall, 7th Ave and 35th Street, Uttermost, p. 30.
- A sister, Mrs. Cook, of NYC, died recently, *CAW 1917, Nov 3*
- An officer of the Tabernacle and long connected with the Tabernacle
- *AW 1937, Jun, p. 357: "II. My Memories of Dr. S. K. Mackenzie:* Mackenzie relates re: Episcopal services (quite incompatible with the run of Episcopal services of the day. We had a tent in summer, for 2 years on the corner of Broadway and 43rd, on a lot now occupied by Hotel Cadillac. . .in the winter, we held week-night meetings at the Grand Union Hall, 7th Ave and 35th St. It was in the latter place that our own Joe Pulis was converted and forever given to the Lord, a drunkard despaired of by his family, having been sent to the 'island' time and time again. . .he had been my spiritual child, but not being to the 'manner born' in the Episcopal church, he found in Dr. Simpson the one leader for whom he had been craving. His love for me, however, became enriched as the years went by and his joy in my entrance into the circle of which Dr. Simpson was the beloved centre had no bounds.

The year before my entrance into this family, I nearly died with typhoid-malarial fever. Joe came to see me and remarked: 'If you had the Lord for your Healer, you would not have gotten sick.' That was not welcome to me, for I was not yet able to see what was to be revealed later."

- *C&MA 1898, July, p. 17:* An article re: him upon his retirement from NY Christian Home for Intemperate Men
- *CA 1891, Jan, p. 42, 43:* A long article by him, a testimony re: Jesus, my Saviour, Sanctifier, Healer
- *CA 1891, Feb, p. 123:* Discourse delivered at NY Temperance Home.
- *BM 1912, June 8:* dropped from Board of Managers (not elected) under new constitution. Made an honorary member, maybe by ABS.
- *CAW 1913, Dec 17, p. 194:* editorial re: his death. Died Saturday afternoon, Dec 20th, almost 82 years old.

95. Quayle, William and Mrs.

- W. Quayle graduated from the NYMTC, July 22, 1884 *WWW 1884, July, p. 160.*
- Lived 352 E 42nd St, NYC, Nov 1888 (Tabernacle member list).

- Nothing in Nyack files.

- J. A. Cardit, Pierson, F. Gerrish, J. W. Jensen, W. Quayle went to Congo

96. Richards, Edward John

Born: 1868, July 7 at Carbondale, Pennsylvania: on Route 6 (US), north and east of Scranton
Died: 1939, Thursday, Apr 26 at Orlando, Florida Funeral: Saturday, Apr 29 at MTI auditorium, Nyack, 2:00 p.m. = 71 years 9 months Obit: *AW 1939, p. 436.* Education: NY Missionary Training College. Was a butcher by trade. Married: Esther Ellen Pask of East Orange, NJ on July 20, 1893. She was born 1867, Sept 29; died 1941, Nov 26 = 74 years 10 months.

Converted: in a Bible class at W. Orange, NJ (west of Newark) Children: Theodore Pask, born May 11, 1898 at Mechanicsburg, Pennsylvania, died Sept 7, 1957; Faith Margaret, born Apr 11, 1901 at Newcastle, Pennsylvania; Ed (Ted) Whiteside, born Nov 3, 1903 at Newcastle
Ordained: 1900 at Rock Springs, Lancaster, Pennsylvania. Mr LeLacheur, Mr. Senft participated i his ordination Pastorates: New Castle, Pennsylvania: One of Daddy Whiteside's boys (5 or 6 years); Mechanicsburg, Pennsylvania; NY Gospel Tabernacle: 1929-1935; Evangelist 1904-05 and 1935-38.

- Administrative Work:

1907-1909: Superintendent of NY State Branch. Lived in Binghamton. Away from home much.

1910: appointed D. Supt. of Eastern District, *C&MA 1910, Aug, p. 352.*

1912, Boone Council to 1929: Home Secretary, chosen by Dr. Simpson

1935: General Secretary, C&MA. During Aimee Semple McPherson, Four-Square enterprise, he made 44 trips to the west coast.

- A Hood River man, Mr. Downing, helped EJR much. Downing's son lives in Hood River now (1983). Is a wealthy fruit grower.

- Children:

Theodore Pask, born: May 11, 1898, Mechanicsburg, Pennsylvania; died: Sept 7, 1957; married Leita Ferguson, Binghamton, NY (born Mar 8, 1897); children: Gerald and Ruth

Faith Margaret, born Apr 11, 1901, Newcastle, Pennsylvania; married William Alfred Pruett, McDonough, Georgia (born Jan 9, 1901); children: William Alfred, Junior, born July 10, 1926 in Vietnam; Edward John, born Sept 22, 1927 in Vietnam, died Aug 16, 1983; Harold George, born Sept 22, 1927 in Vietnam; Richard Champion, born: Apr 8, 1933 in Vietnam

Edward Whiteside, born Nov 3, 1903 at Newcastle, Pennsylvania; married Mable Ferguson, Mar 14, 1931 (born Mar 22, 1903); no children

- Parents of E. J. Richards: John P. Richards, born 1825 in Monmouthshire, South Wales; died, 1912, 87 years old. Elizabeth Turner, born 1826 in Bristol, England; died 1913. They married in 1852.

- *CMA 1906, Dec, p. 364*: a picture of Faith, Edward and Theodore, his children. Edward is Ted, the DS and pastor. Theo worked for IBM, died before 1983. Faith married Al Pruett.

- 1913, Jan: Was ill, eye-trouble? Letter from ABS to Mrs. Richards, expressing his concern. Letter is in memorabilia file.

- File also contains 8 photographs

97. Roden, Rev. Robert

Died: 1887, Mar 1 Obit: *WWW 1887, Apr, p. 256.*

- A Methodist, taught for a winter at the College.

- Summer of 1886, went to Philadelphia to assist Mrs. Beck.

- Left a wife and children.

98. Roffe, A. W.

Born: 1866, May 5 at Mitchell, Ontario Died: 1947 Obit: *AW 1946, Dec 13, p. 674, 794 (? p)*

Ordained: 1892, Sept

- Began ministry with the Salvation Army
- Established The Christian Workers with Dr. P. W. Philpott, et al. They opened mission churches.
- Met John Salmon and thus, the Alliance.
- Edited magazine, The Christian Worker.
- Opened The Missionary Rest Home in Toronto.
- File also contains:

God's Method of Developing Faith. (Revised Edition). Gravenhurst, Ontario: A. W. Roffe, n.d. 17 p.

Travelling with God. Toronto: A. W. Roffe, n.d. 1 p. (poem by J. McMillan)

The Master's Call. Gravenhurst, Ontario: A. W. Roffe, n.d. 1 p. (poem by Nell Ruth Roffe)

99. Rossiter, J. H.

Born: 1862, Oct 28 Died: 1962, Dec 7

- File also contains a poem:

JUBILEE

On the clock and calendar of our years,
A life has a century spanned.

Faithfully lived since the voice of God
Uttered the solemn command.

Few are the men who are given such time,
And few who could use it so well;
But God knows the ones, and these He ordains
The story of stories to tell.

And so this, our friend, has walked the old
earth
'Til the circle came round again,
Faithfully serving, ever proclaiming
The promise of Life to all men.

If you meet on the broad road a scorner
That he should so patiently plod
Through all these long years, just remind him

This man was a true friend of God.

Now he has grown frail and so weary,
Nearing that radiant shore,
Where the tender, pierced hands wait to draw
him
In love, through the Heavenly door.

Oh, God, how the heart soars in gladness!
How the music splinters the air!
As the soul tries to break human bondage
To fly to Your presence up there.

Now as we gather to honor God's child
In this jubilee year of his birth,
We rejoice in the crown that is waiting
For the things he accomplished on earth.

- GWC, 1962

- Typed on the back of the poem: "Just an added note about dear, old Daddy Rossiter.

He reached his 100th birthday on October 28. On that Sunday at 3:00 p.m., with great effort he was able to attend a short program and reception in his honor at our new church building. He had been asking to see the building for several weeks, for it was a project very close to his heart. He prayed for it and the crew working on it every day.

Copy of an original poem is on the back of this page, written for him by Gertrude Crandell, which she read at the reception before about 140 friend and members of the church, who had gathered to greet him.

Arkill Israel sang one of Dad's favorite hymns, "My Home Sweet Home." Our pastor, Rev. R.

K. Batchelor then read the 100th Psalm and gave us some encouraging thoughts from it.

After the benediction, and so it was, the friends all greeted Dad personally, and we took him home very tired, but happy.

From that night on, dear old Dad began to complain of pain, and on November 8 was taken in an ambulance to the hospital for X-rays and tests. The doctor said the X-rays revealed malignancy and that it was a miracle he reached a hundred years with the bone deterioration he found.

The Lord took him quietly and peacefully Home early the morning of December 7th, 1962."

100. Ryder, Charles Warren

- He attended the 23rd St NY Tabernacle Convention, Monday-Friday, Oct 5-9, 1885. He was asked by "our dear brother" to address the Friday afternoon session. He spoke from Ezra, said nothing re: himself except the spiritual blessing he received at the Convention.

- Ryder reported on work in Providence, 1887 supplement of Old Orchard, Aug, p. 84.

- Listed among the speakers at Old Orchard, *WWW 1887, Aug/Sept, p. 65*.

- Was asked at the NYC Oct Convention "by the Council of the Christian Alliance" to be an evangelist, visit Alliance branches to organize and extend the work. To start in December. Christian Alliance 1888, Oct/Nov, p. 145.

- In Oct 1888, met in "the Gospel Mission Hall" after the NYC Convention. In Providence, they had moved into "a new and larger hall". Christian Alliance 1888, Oct/Nov, p. 145.

- *CA 1889, Jun, p. 95*: Address: 409 High St, Providence, Rhode Island.

- References: [periodical not specified]

1890, Jan 31, p. 65: On his way to Oberlin. Giving his time to evangelism and establishing Branches.

1890, Jan-July 4, p. 93, 314, 330, 332.

1891: he edited missionary prayer requests in Christian Alliance

1892, Jan, p. 31: address, 7 Reservoir Ave, Providence

1892, Nov, p. 301: address, 23 Knight St, Providence

1893, Jan, p. 9: his name, address and office not included in Work at Home

1893, Jan, p. 63: work in Providence only has once-a-month, week-day meetings, Wednesday all day.

- Nothing more refers to him throughout 1893. He just disappears. He may be one of those who held the doctrine of the "Carnality of Christ". (See Views, ABS)

- When did he meet ABS and begin to work with him?

- He went to Toronto independently for meetings re: the Fourfold Gospel (L. Reynolds)

101. Saint Clement (See Peck, Arthur Clermont)

102. Salmon, John

Born: 1831, Oct 21 in Glasgow, Scotland Died: 1918, June 25 in San José, California = 86 years, 8 months, 4 days old. Buried in Oak Hill Cemetery with 5 others. I. C. Morris marker identifies the burial place. Obit: *CAW 1918, Aug 17, p. 305*. Wife: Mary K. Selley, married June 19, 1862 Children: Annie, Maggie and Thomas (died as a child), born ca 1863, 1865, 1969.

- Residence on certificate of death: 1401 West San Carlos Street. House he died in was occupied by Mrs. Winifred Campbell, his daughter, the only offspring of his second marriage. Clayton

Campbell married Florence Large.

- Married first time and had two daughters and a son; son died. The daughters were named Maggie and Annie. Annie married a Baptist preacher and moved to Australia.
- Married second time and had a daughter, Winifred, who married a Campbell. She lived at 1401 West San Carlos Street. She moved in 1920 and is listed in the San José Directory for 1926 (51 years old at this time). Would her children or grandchildren have his Bible, diary, etc?
- Second wife: Eliza M. (Elizabeth) (Mrs. Large [?]); Born: Aug 3, 1838 in England Died: Feb 3, 1916 in LA. Buried in Oddfellows Cemetery in LA. Died of TB. Obit: *CAW 1916, Feb, p. 311, AR 1915/16, p. 104*. Lived at 3424 Budlong, LA at time of death. Had a daughter Florence Large, who married Clayton Campbell.
- *AR 1915/16, p. 104*, (also same in *CAW 1916, Feb 16, p. 321* [sic]): "**In Memoriam**: Mrs. John Salmon, of Los Angeles, California, in February of this year. both Mr. and Mrs. Salmon were dangerously ill with an acute attack of the Grippe, but he was healed and is again strong and well, through the Lord's answer to prayer; but Mrs. Salmon, being in a delicate condition at the time, succumbed to the attack. The funeral services were held in the Gospel Tabernacle, Los Angeles, and also in the undertaker's parlors and Mr. Salmon writes, "The service was more like a love feast than a funeral. Instead of grief, there seemed to be a spirit of praise and devotion seldom met with on such occasions." We are sure that many friends are upholding our venerable brother in this great bereavement."
- Daughter, Mrs. Clayton Campbell was in San José, California in 1905. Moved to Oakland. Mr. Campbell the managing editor of an Oakland newspaper. Returned to San José in 1912.
- House in Los Angeles: 3424 Budlong Avenue. City records show he lived there. Near LA Gospel Tabernacle of the C&MA, ca Nov 1911-Apr 1916. Did he own the house? After his wife died, did he sell it and use proceeds to finance his trip to Australia, et al?
- *CAW 1910, Oct, p. 51*: 1885, gave testimony/address at Buffalo Convention (Triumphs of Faith). About 1885 he was healed.
- *C&MA 1900, Apr, p. 185*. Testimony of his healing at Buffalo Convention, 1885. ABS and Mrs. Baxter there.
- Held a meeting in his home in 1885, Dec in the interest of the Four-fold Gospel (L. Reynolds).
- Influences: C. W. Ryder was in Toronto, maybe in Oct-Dec of 1885, 1886. It was CWR who got Salmon interested in Simpson and the Alliance. He had been in Buffalo. Quakers sent for him or brought him to Toronto. An Australian delegate to Bethshan, who didn't attend, wrote a letter regarding Divine Healing. Salmon read it. This influenced him.

- *WWW 1886, Oct, p. 201, 203*: p. 201: summary of a message he gave at the NY Convention, Oct 4-11 1886, entitled "The Two Sides of Sanctification"; p. 203: Summary of a message, entitled "The New Creation"

- *1888 Yearbook, p. 61*: Toronto is listed among places where meetings are held for the promotion of Christian Holiness and Divine Healing: Brownlow's Hall, corner of Gerard and Yonge Streets, under the care of John Salmon every Lord's Day, 3:00 p.m.

- *CA 1890, p. 231*: "23rd Psalm"; p. 240: "Divine Healing in the Atonement"

- *CA 1891, July, p. 21*: a sermon

- *CA 1892, Jan 8, p. 44*: "Work in Canada", report of John Salmon

- *CA 1892, Oct 14, p. 241*: sermons at NYC Convention, also *p. 249*
- *CA 1893, Jan 27, p. 60*: he visited Mountsby
- *CA 1893, Feb 3, p. 71*: sermon, "Manna"
- *CA 1893, June 23, p. 394*: "Seven Precious Things for Christian Workers"
- *CA 1893, Sept 15, p. 170*: "How the Lord Built Bethany Chapel, Toronto"
- *C&MA 1897, Oct, p. 423*: "Prayer"
- *C&MA 1898, Apr, p. 352*: brief account of Salmon
- *C&MA 1900, Mar, p. 185*: testimony: came to a convention in Buffalo at which ABS and Mrs. M. Baxter spoke. Had been troubled with sickness (sore throat and kidney disease). Salmon met ABS for the first time. Mrs. Baxter spoke on healing in the atonement, Salmon was healed.
- From 1901-1907, he was District Superintendent. In *AR 1904, p. 98*, he is reported to be District Superintendent.
- *C&MA 1905, p. 364*: letter re: visit to daughter in San José, California. Last few years, no Alliance meetings in San José.
- *C&MA 1907, Oct 26, p. 54*: "My Enduement", a testimony. Filled with the Spirit in Toronto following the 1887 October Convention in NY. God dealt with him in June 1907 in Toronto and after this as well. Mrs. Murray, a Scots lady, ministered there; she had been Spirit-baptized and spoken in tongues. Three weeks later At Beulah Park during an all-night prayer meeting and repetitious phrases, he had a shaking experience and uttered a few words in an unknown tongue.
- *C&MA 1907, Sept 14, p. 128*: A speaker at Beulah Park, along with A. J. Ramsey, D. W. Myland, A. E. Funk, Herbert Dyke and E. J. Richards. ABS came later in the week. They gave messages "leading on to clear and definite experiences in the Pentecostal fulness." The greatest convention to date. Some "spoke with new tongues and magnified God." "The sick were healed and demons expelled."
- 1909, Aug 29: he sailed from Quebec for Liverpool and Glasgow. Bethany Chapel sent him to visit his native city, was there in 1881, and to Australia and China. Sept 23: sailed for Australia.
- *C&MA 1909, Nov 20, p. 118*: John Salmon in the East. His first letter, written from England. Leaving for Fremantle, West Australia to visit son-in-law, Reuben Bailey, pastor of a Baptist Church. Then going to Hong Kong and Shanghai. No record of a letter from Singapore.
- China trip via Europe and Australia, Sept 1909-May 1910: Wrote from England, printed *C&MA 1909, Nov 20, p. 118*. Wrote from Singapore, but not printed (*C&MA 1910, Feb, p. 341*). Went to Hong Kong and Wuchow (at Christmas time). Hess and Jaffray there. Spent a week at Wuchow. Wrote from Brother Worsnip's home (South China), *C&MA 1910, Feb, p. 341*. Wrote from Toronto re: Shanghai, Yangtse and trip home. Had intended to write from Shanghai, but sickness prevented him. Went up the Yangtse River, visiting stations. Returned to Shanghai and remained for 2 weeks. Took ship for Vancouver and came down with smallpox five days from port.
- *C&MA 1910, Feb, p. 321*: appointed evangelist at large (see also *BM 1910, May 14*)
- *C&MA 1910, Aug, p. 317*: article "Reminiscences of the Late Dr. Baedeker" Ca 1890 (20 years ago), Salmon, "at that time pastor of a Congregational church in the city" (Toronto). Baedeker healed in earlier days, one lung gone, and preached for many years. Salmon was holding healing meetings at the time (Friday evenings).
- *C&MA 1910, Oct 22, p. 510*: Written in Toronto in May re: his trip. A testimony re: his visit to Shanghai and stations up the Yangtse River. Sickness prevented him writing from Shanghai. Returning to Shanghai, he embarked for Vancouver and 5 days out, came down with smallpox.

Quarantined for 4 weeks and then returned to Toronto.

- 1911, Sept 23: Letter to Board; going to reside in California
- *C&MA 1911, Dec 9, p. 157*: is leaving Toronto, retired and moving to Los Angeles. Some interesting facts about his life and ministry.
- *BM 1911, June 3*: is among the list of C&MA vice-presidents.
- *BM 1911, June 10*: appointed Field Evangelist by Board of Managers.
- *CAW 1915, Apr 24, p. 49*: he was on the platform at a tent meeting in Los Angeles "fresh and full of the Spirit". ABS editorial (only that line re: John Salmon) ABS there for a preaching visit. Used a tent in Los Angeles, seated a thousand and was full.
- He visited the Central China conference in Chi King Shan in August, 1917 (*CAW 1917, Dec, p. 137*). He was 86 years old; messages in power of Spirit. He prayed for many personally.
- *CAW 1917, Dec 15, p. 171f*: Report of his 16-month trip to Australia and China. Quotes from his letter. *p. 198*. "God's Goodness to Me": is 87 years old.
- *CAW 1917, Dec 29, p. 118*: his last testimony.
- *CAW 1918, Aug 17, p. unspecified*: (editorial) "We have just learned of the homegoing of our beloved brother, Pastor John Salmon. Brother Salmon, who was well known in our Alliance circles, as well as all around the world, labored in Toronto in connection with our work for many years and circled the globe at an advanced age, inspiring the missionaries and native Christians by his earnest messages and fatherly counsels. His saintly presence was a benediction. Only a year ago, he returned from China where he had gone a second time to minister with undimmed zeal and fervor. He died in California in his eighty-seventh year. The story of his wonderful life will appear in our columns shortly. We should appreciate hearing from those who have been blessed by his ministry and we shall welcome any details of interest concerning his unique and fruitful life.
- File also contains 1 photograph.

103. Sanford, F. D.

- Boston, a Congregationalist. Gave an address at Bethshan, London, June 1885 (*WWW 1885, p. 195*) Again, *p. 198, 199*. Represented Dr. Cullis (*p. 234*). Referred to by ABS, *p. 208*.

104. Sawtelle, C. D.

- 1904: to Portland, Oregon
- *ExCom 1908, Oct 17*: Appointed District Superintendent, South Western District. Allowance: \$75.00/month. Moving expenses: \$200.00. His replacement committed to Mr. Simpson and Funk.
- *ExCom 1909, Feb 27*: Resignation accepted with regret.

105. Schultz, O. S.

- no information in file

106. Selchow, E. G.

Died: 1915, Feb of sarcoma in Greenwich, Connecticut Obit: *CAW 1915, Feb 27, p. 337*: "With deep sorrow we have again to note the passing away from our midst of a beloved fellow worker. Surely this is the harvest month of the great reaper. Mr. E. G. Selchow, for more than one third

of a century intimately associated with our work, has been called above after several months of severe suffering from sarcoma. The funeral services were held at his late residence in Greenwich, Connecticut, on Thursday, February 25th, and conducted by Mr. Simpson, Rev. Mr. Carter, the local pastor and others. Mr. Selchow was one of the trustees of the Christian and Missionary Alliance and one of the most active workers in connection with the society and the schools at Nyack. A generous gift from him nearly thirty years ago led to the founding of Berachah Home and he was deeply interested in the work of Divine Healing. He was treasurer of the Eighth Avenue Mission and one of the founders of the John Street Prayer meeting. His supreme interest has always been the salvation of souls and the helping of struggling Christians to a victorious life. He was the head of a large business house in New York City, but his business office was the scene of many a quiet prayer service where some struggling brother found rest and started out into a life of victory. Our profound sympathy is extended to his widow and large family and our prayer is that God will raise up others to take these vacant places where consecrated Christian laymen are all too few."

107. Senft, Frederic Herbert

Born: 1857, June 3 at Satillo, Pennsylvania Died: 1925, Wednesday, Nov 25 of pneumonia at Tenafly, NJ = 68 years. Buried at Nyack cemetery, *AW 1925, p. 863* Obit: *AW 1925, p. 825; 855-57, 862; AW 1926, p. 355*: a proposed biography, not done Married: Ruth Anne Reynolds, Oct 1890 by ABS in NYC Education: Bucknell College, graduated with BA. There 6 (?) years. Joined Student volunteers; attended first of the famed Northfield Missionary Conferences. A Christian when he went. Time: Summer 1886 at Mt. Hermon *AW 1921, Dec, p. 664*. Senft was one of the original 23 young men of the volunteer Movement.

- President of C&MA from Jan 1924 to Nov 1925.

- After College, he went to Aiken, South Carolina to recuperate. Lived at a boarding place and studied the Bible. He was filled with the Spirit one night in his room. Blackstone's Jesus Is Coming changed his post-millennial views. He studied divine healing, returned north and visited ABS. Then he went to Pittsburgh and within a month, proposed to Ruth A. Reynolds.

- Pre-pastoral employment: Senft was in charge of a railroad ticket office and freight station, where he learned telegraphy. He was a tinsmith by trade, managed a stove and tin store.

- He started the Alliance work in Altoona, his first charge.

- Mrs. Senft's testimony re: her healing and call *CA 1894, Mar, p. 275*.

1899, Mar 4: with his wife, went to Palestine, gone 4 months. A friend gave the funds to go. *C&MA 1899, Apr, p. 113, 144*.

- Editor of *Alliance Weekly* 6 years.

- Wife lived on Mission road, Glendale, California, ca Jan, 1930.

- *CAW 1912, July 27*: editorial: to remove to the Pacific Coast to be the District Superintendent

- *CAW 1912, Oct 12, p. 18*: editorial re: their departure for the west coast. Area superintendents Washington, Oregon: Mr. Chrisman; Northern California: Mr. Dyke; Southern California: G. B. Davis. The Eldridges will return to the west coast before Christmas.

- *CAW 1912, Nov 9, p. 93*: Account of Senft's farewell, Sept 29th from Philadelphia.

- *CAW 1912, Nov 23, p. 126*: Mrs. Senft records the trip west.

- *AW 1925 [?], July, p. unspecified*: "New York City. Asbury College in conferring the degree of Doctor of Divinity upon Rev. Frederic H. Senft, your President, feels that it is honouring a most worthy successor of Dr. Simpson and at the same time recognizing with much interest the

great work of the Alliance in the homeland and the mission fields. May God continue to bless and prosper the great work you are doing. Signed George W. Rideout of the Theological Faculty."

- File also contains a photograph of Rev. F. H. Senft, D.D.

- File also contains:

Disease and the Divine Remedy. NY: Christian Alliance Publishing Company, n.d. 14 p. 4 copies.

Divine Healing: Its Principles and Practice. New York: Christian Alliance Publishing Company, n.d. 14 p. 4 copies.

How To Keep In Health: Voice of Deeper Truth. Arlington, Texas: The Book Room, n.d. 8 p. Also third edition, published by Hebron Tract Society, Philadelphia.

Making the Best of Things. Philadelphia: Hebron Tract Society, n.d.

The Secret and Sense of God's Presence. Philadelphia: Hebron Tract Society, n.d. 6 p.

Jottings From a Fruitful Life: a Brief Memorial to the Life and Character of a Faithful Servant of God and a Beloved Husband, by Mrs. Frederic H. Senft. Glendale, California: Mission Press, 1930. 26 p.

Jesus. . . My Physician, by Mrs. Frederic Senft. South Nyack, NY: Christian Alliance Publishing Company, 1898 (second edition). 13 p.

What To Do With Trouble, by C. H. P. Chicago: The Book Store of The Chicago Hebrew Mission, n.d. 4 p.

For Nervous Prostration. Chicago: The Chicago Hebrew Mission, n.d. 4 p. Reprint from the Philadelphia Public Ledger?

108. Shuman, H. M.

- *ExCom 1909, Jan 30*: Granted Mr. and Mrs. Evangelist Certificates.

109. Simpson, W. W.

Born: 1869, Oct 2 in White County, Tennessee in a log cabin. *CA 1892, Apr, p. 236* states that he was born 1861 (testimony at a farewell service). Died: 1961, Nov 3 = 92 years old.

Communists condemned him to death in absentia in 1949. He left Minchow empty-handed.

Education: 3 years at a Congregational Church Academy. Began in 1888, 19 years old. NY Missionary College, 1890, fall, 1891. Married: Otilia Ekvall, 1895, Dec Children: Margaret,

born, Nov 3, 1897, died Nov 10, 1986, married Mr. Melville Jamieson; Mary Dorothea, died Nov 8, 1911 of scarlet fever, 5 years old; William E.; Louise, married Mr. ? Chenoweth; picture of Louise, William and Margaret *C&MA 1903, Mar, p. 133*.

- Tongues: Nov 1908, a Chinese prayer partner spoke in English after the infilling of the Spirit. The whole Simpson family had a similar infilling experience plus tongues as did "a hundred associates". (Maynard L. Ketcham)

- Resigned: 1914, May 12 in Hangkow. He was convinced "tongues" was the evidence of the baptism with the Spirit and would not agree to refrain from insisting upon this view. He joined the Assemblies of God and continued to serve in Kansu until 1949, June.

- *Melville R. S. Jamieson* (son-in-law, Margaret's husband): parents: Assemblies of God missionaries in Carribean, Dutch, British possessions. Studied Arabic to go to Arabia, but sent to Kansu to reach Salai and Hui Moslems. He and his family given Moslem calvary escort when

evacuated down the Yellow River.

- *Margaret Jamieson* (oldest child): Born: 1897, Nov 3 in Minchow (or 1898 in Tao Chow, O. C., so Stuart Jamieson) Married: Melville Reginald Stuart Jamieson, British citizen, born in Halifax, Quebec (not Nova Scotia). Marriage took place in Pao Ning Fu, Szechuan. Melville born July 1897. Children: five living at the time of her death; Winnie (Mrs. A. G. Weiss, 57 Vincent Place, Lynbrook NY 11563 Phone: (516) 593-7182; Robert Stuart Jamieson, 10711 Shirman Grove Avenue, Sunland, California, 91040, Phone:(818) 951-1162; Louise, born ca 1900, alive 1987, Mar in New Hampshire, married Mr. ? Chenoweth; William E., born Oct 17, 1901 at Old Orchard (Over Rugged Mountains, p. 5) died June 25, 1932 on Tibetan border by Moslem gunfire (deserters, 1200 strong), *C&MA 1903, Mar, p. 133*, baby picture Died: 1986, Nov 10 in the Brooklyn, NY Rest Home, sitting peacefully in a chair = 89 years and 7 days old Buried: Pine Lawn Memorial Cemetery, Wildwood Avenue, West Babylon, Long Island
- 2nd marriage (1925) at age 56 to Martha. Picture Assemblies of God Heritage, Winter 1986-1987, p. 9. Children = 7, 5 living at time of article, one named Alberta. She (or someone) has commissioning letter of WWS signed by ABS.

- Chronology:

1892, Mar 28: sailed for Shanghai, 22 years old. William Christie 6 months his junior.

1895, Jan-June: first trip to Kansu.

1895, Dec: returned to Central China, married Otilia Ekvall.

1896, Jan: left Shanghai for 2000 mile trip to Kansu. Took 3 months.

1897, Nov 3: Margaret born.

1915, returned to the States because of Otilia's ill health, Over Rugged Mountains, p. 6.

1916 or early 1917: Otilia died, Ibid, p. 6.

1918, Feb: WWS and children returned to Tibet, 49 years old. Located in La Brang.

1914, May 12: resigned from C&MA in Hangkow, China

1904: re-elected chairman Kansu-Tibet mission, Assemblies of God Heritage, Vol 4, no 2, p. 11.

- Testimony, life story, *CA 1892, Apr, p. 236*. Poem, *p. 237*.

- *CA 1892, July, p. 13, 14*: letter, mentions tongues, a picture of him.

- *CA 1893, Dec, p. 397*: letter.

- *CA 1896, Feb, p. 156, 194*: married Otilia Ekvall, Central China in Dec, 1895.

- *BM 1914, Apr 13*: letter from ABS and J. D. Williams re: the issue of "tongues".

- *BM 1914, May 16*: cable from Glover announcing Simpson's resignation May 12 letter from WWS in *BM*.

- Letters:

CA 1894, Feb, p. 168

CA 1895, Apr, p. 269

CA 1894, Mar, p. 358

CA 1895, July, p. 45

CA 1894, July, p. 95

CA 1896, Nov, p. 477

CA 1894, Sept, p. 286

CA 1893, Jan, p. 14: from Wuhu

- *CA 1895, p. 98*: article re: opening for Tibet

- *CA 1892, Apr, p. 237*:

Thibet For Jesus

There's a lost and dying nation dwelling on a great plateau,
That is circled round by mountains capped with snow;

And the souls that Jesus purchased by His own dear, precious blood,
They are sinking to the dark abyss of woe.

O my brother, won't you hear Jesus calling you to go?
Take the gospel of salvation free to all;
"Nothing is too hard for Jesus" hear His Word of promise say,
And the walls of this Jericho shall fall.

It is Satan's final stronghold, but no matter how he fights
We've the victory already in His Word.
Our Redeemer fights the battles and we're standing by His side,
While we see the great salvation of our Lord.

Our Great Captain gives us power over all the hosts of hell,
And to tread the dragon's power 'neath our feet,
There is nothing that can hurt us, in the secret place we dwell,
Till our Saviour at His coming we shall meet. (by WWS)

- File also contains xeroxed picture, from *CA 1892, July, p. 14*.

- *CA 1893, Dec, p. 397*: "**A Letter From Shanghai, China**: Mr. W. W. Simpson writes, saying: 'At last we are able to leave Central China for Peking. We leave Shanghai tomorrow (October 9th). Will you please have our address changed to IMA, Peking.

I have been sick almost the whole time since my last letter to you (August 22nd). Malaria had quite a strong hold upon me and it was only by the strength of God I was able to pull through.

I have learned many lessons through it and feel that the two months during which I could do no active work have been far from lost.

The principal lesson was with regard to the case of my body. From my childhood until just before coming to China, I was accustomed to hard manual labor, consequently could stand a great deal of all kinds of exposure and not feel it. When I reached here, however, my manner of life was all changed. I went right into hard study and did not have sufficient bodily exercise. The consequence was that exposure which would not affect me in the least before now, brings on sickness. I have also learned many lessons in faith and patience.

We received our Thibetan dictionary and grammar yesterday (October 9th) and, from a rapid glance over the grammar, I think we shall not have much difficulty with the language. No language seems difficult after once having seen the insurmountable (seemingly) difficulties of Chinese crumble away before you.

Dr. Corbett reached here yesterday from America. He said he was blessed in your Chicago Convention. He started for Chefoo on the same day he arrived, so I did not get to speak with him.

The fellowship among the brethren and sister at Wuhu has been growing sweeter daily from the time you left until our departure. It is a hallowed spot to me.

The unity of spirit and prayer has already made itself manifest in all the work of our mission in

the Yangtse Valley. I have no doubt that, with our going to the north, and by-and-by meeting with our Swedish brethren and sisters, this force will bring them also into its grasp and the great object of massing our forces in the unoccupied West and Northwest will be attained.'

Mr. Simpson speaks in closing of the wonderful power of the Holy Ghost in his soul, which has been manifest, not only to the spirit, but in the body and he has been girding himself and taking in strength in the inner man, 'enduing hardness as a good soldier of Jesus Christ.'

- *CA 1894, Mar 30, p. 358*: "Thibet--W. W. Simpson: Our dear brother writes that the mails have been greatly delayed during the winter in reaching Peking, and letters dated November 1st have only been received on January 17th.

He says also: 'Brother Baker has decided for the present to remain in Central China, with the hope, however, of ultimately reaching Thibet. The blessing of God has signally rested upon us in bringing us safely to Peking and giving us a lama from Lahsato to teach us the best dialect of the language.

Thank God for the loving sympathy and prayers of the dear Alliance people. Without them and the doors made ready for us here by God, we should never have reached where we are at present.

As dear Mr. Simpson says, we can do nothing out here in the forefront of the battle, unless backed up by the unfailing faith of God, to lay hold of the throne of God and refuse to be denied. This is just as necessary on the part of those at home as of those abroad.

The New York Convention, as reported in The Alliance, was a great blessing to us. We appreciate the messages sent us in it very much.

Most of my time is taken up in study, but I find a great many opportunities for testimony. The barber who comes to shave our heads, the milkman, the different carters who take us over the city and many others besides our own servants, come in for a share. We tell the story of the man Jesus as simply and directly and as void of comment and argument, as we find it in Mark and Luke. When you tell it in this way, those who are listening perhaps for the first time, are ready to exclaim, with astonishment and awe, "Is not this the Son of God?" His being raised from the dead and received up into heaven puts the seal of God upon Him, and if the heathen mind grasps that fact, it must either believe, or scoff, as did the Athenians.

One thing we must be very careful about, in beginning our work, is to keep free from formality. For instance, kneeling is to the Thibetan, an act of worship toward Buddha.

We are very helpless and dependent, and our hearts are turned continually to the Lord Jesus for His wisdom, direction and strength. the work is His and He is sufficient for it. May God bless you all who "tarry by the stuff", and grant unto you the joy of partnership in His blessed work in all lands."

- *CA 1894, July, p. 95*: "Thibet--Mr. W. W. Simpson: Peking, May 16, 1894: I am always glad to get a few cheering words from New York. Miss Rodgers brought a few message also from different ones in the dear Tabernacle. I wish I could see them all for a short time that the bonds of sympathy and prayer might become stronger.

I am glad there are so many hearts turning toward Thibet. Events are proving that we have not been ahead of God in preparing to enter into that country; on the contrary, we shall have to hurry up in order to take advantage of the fast opening opportunities. The recent treaty is virtually a surrender of Thibetan exclusiveness. According to our American treaty with China, any privilege granted any other nation becomes ours without even the form of having it inserted into the treaty. So, we have as much right to enter Thibet as the British, as far as China is

concerned, and China has been the main opposing force to entering Thibet.

Miss Taylor has had better foresight with regard to Thibet than many politicians. May God continue to bless and guide her! The Swedes at Darjeeling are preparing to enter, if not already within the borders. They are, perhaps, better prepared to take advantage of the opening than any one else.

While these things are going on, on the India side, we have lots of work to do on this side. The Thibetan tribute has just reached Peking, and we are praying and planning for some way to reach the lamas and others who come. Our lama teacher has just left. He has promised to take us out to the place where they are staying. We have a few copies of the Gospels in separate volumes which we shall distribute as far as they will go. We have to keep some for the purpose of study.

We are working away day after day at the language and are making some progress. But the language preparation is only a small part of what we need in order to do the will of God in spreading the Gospel among the Thibetans. I find it my experience in work among the Chinese that it makes not difference how little nor how much one knows of the language, when God has put a burning message into the heart, it must be expressed in spite of stammering lips and it always accomplishes something. On the other hand, since becoming more familiar with the language, I find it possible to talk for hours with a man on religious subjects without once touching his heart with God's message. I have only begun to learn the rudiments of preaching to those who have never heard the Gospel. Pray for us on this line.

I suppose you have heard of the recent treaty between India, Thibet and China, which opens up the city of Yatung, five miles across the Thibetan border, therefore I will give you no further details.

- *CA 1894, Sept 21, p. 286, 287*: "**China, W. W. Simpson**: We have not much of importance to report, except that we are making some progress in the Thibetan language. We are getting more of the colloquial now than formerly. The Gospel of John is getting quite easy with the quite considerable vocabulary we have acquired. We are getting more 'at home' in the language in every way. There is every indication to us that it is best to get to the borders of Thibet as soon as practicable. Whether we shall be able to go right on to the borders, or work along opening up a line of stations toward the West, we shall wait until after conferring with Brother LeLacheur before we decide. Anyway, the whole matter rests with God. So long as His command remains unchanged, and our spirit of obedience flags not, we must 'strive to preach the Gospel not where Christ was named.' Pray that we may not be disobedient. On our part, everything depends upon how true and unhesitating and unfaltering our obedience to our Lord. This name, 'Lord', means so much. It requires unquestioning, absolute obedience. On His part we know nothing shall fail. May God make us as true to our part as He is to His!

We are remembering you and all the rest during these convention days. Oh, for the almighty, all-tender power of God to fill us all!

Some prospect of a war with Japan. But that is a small matter beside the mighty conflict we are engaged in. One purpose of obedient faith has more potency than all the armies of this turbulent world. God keep us 'faithful unto death.'"

- *CA 1896, Feb 14, p. 156*: "In connection with Thibet, our readers will be glad to know that Mr. Shields, who has just sailed from Tacoma, with our last China party, is going as a reinforcement to our missionary party in Thibet. That party will now consist of four persons, Mr. Christie, Mr. Simpson, Mrs. Simpson (recently married) and Mr. Shields. Our readers will be

glad to know that our dear young brother, Mr. Simpson, has lately wedded Miss Otilia Ekvall of the Central China Mission and that she has already gone forward with him to his distant western field. In the name of thousands of loving hearts, we wish them much joy on their wedding tour of more than two thousand miles across the mountains of Western China, and to their distant missionary home of the Borders of Thibet."

- *CA 1896, Feb 14, p. 193*: "**Marriage of Mr. Simpson and Miss Ekvall**: We present our readers with a striking photograph of the marriage of our dear young brother, Mr. W. H. [sic] Simpson to Miss Otilia Ekvall, at Wuhu, China, in December, 1895.

Mr. Simpson and his young wife started for their distant field on the 4th of January and they are by this time probably there. Their home is at Tao-Cheo, on the western border of the Province of Kansuh, and within the jurisdiction of the Thibetan Prince of the Province of Amdu.

Miss Ekvall has been one of our best missionaries in China, and with her thorough knowledge of the Chinese language and her valuable experience of three years in the work in Wuhu, will be a blessed helpmeet to her dear husband in his glorious work.

We are glad to learn from the latest reports, that the Mohammedan rebellion in the Province of Kansuh has been practically suppressed and the kindest spirit is expressed on the part of the authorities in this Province towards the missionaries. They have issued proclamations through the Province of Kansuh, giving the missionaries the right to settle in any part of the Province.

Mr. Shields, of Toronto, is on his way to join Messrs. Simpson and Christie on the borders of Thibet and we trust there will soon be openings for a number of others in this field. The stronghold of Thibet is being gradually invested by a little army of missionaries on every side, and there are now about a dozen mission bands on the eastern and southern borders of Thibet, preparing to enter and already reaching large numbers of the Thibetans, as they travel to and fro."

- *C&MA 1902, Mar, p. 173*: Article on the eve of his departure to Tibet for 2nd time. A review of his work in Tibet.

- *C&MA 1903, Jan, p. 3*: Article "From Far Tibet". *Mar, p. 133*: Letter and picture of 3 children. *Sept, p. 219*: Letter. *Oct, p. 289*: First baptism in Tibet, a letter and picture of person baptized (not clear)

- *C&MA 1906, p. 9*: Letter "A Day in China"

- *C&MA 1907, p. 90*: Article. *Sept, p. 114*: Article "A Trophy of Grace in Kansu"

- *C&MA 1908, Feb, p. 310*: Letter: new headquarters in Tiber, the purchase of a temple inside Tibet. *p. 341*: Article "A Miracle of Grace in Tibet", pictures of Tao Cheo compound.

- *CAW 1913, Mar 1, p. 345*: Notes from Kansu: dreamed first of speaking in tongues and then did. His daughter Louise and Christie's son Milton also spoke in tongues. Others followed, including Mrs. Christie and Mrs. David Ekvall. Does not record William Christie speaking in tongues.

- *CAW 1914, May 30, p. 130*: Cable announced withdrawal of Simpsons from Alliance work, an editorial. Problem: the extent "tongues" should be pressed upon the people. Came into conflict with the Executive Committee.

- *ExCom 1914, Mar 7*: National churches petition that he remain on the field. But he had not been called home on any charges. His furlough was long overdue and was returning on furlough. April, letter to him from Board. Is xeroxed.

- *ExCom 1914, May 16*: A cable announced WWS resigned from the China Mission.

- The following material is from Anointed to Serve, by William W. Menzies. Bethel organized in 1916 by Alan Swift (pastor, Bethel Pentecostal Tabernacle in Newark) and two associates: Christian Lucas, Ossining, NY and Minnie Draper, prominent C&MA. WWS, principal. In 1918, when Simpson returned to China, Frank M. Boyd assumed office of principal until 1923. He then went to Central Bible Institute in Springfield. In 1929, Bethel merged with Central Bible Institute. All the men who served as leaders of "Bethel" were products of C&MA. Frank M. Boyd attended Nyack College, 1911.

Only son of WWS was William Ekvall Simpson, born October 17, 1901 in Old Orchard, Maine. He died June 25, 1932, aged 32. He was dedicated in the NY Tabernacle by ABS. He was educated at Bethel Bible School, Newark, NJ in 1917. Dr. Mosely conducted the funeral service and his father, WWS, played the organ.

- 1920: opened Labvang for Assemblies of God

110. Stanton, Dr. R. L.

- One of Simpson's party attending Bethshan Conference, June 1885. Was buried at sea.

- Individual Duty Respecting the Conversion of the World, a sermon preached before the General Assembly of the Presbyterian Church, May 22, 1860 in Rochester, NY. NY Mission House, 23 Centre Street. 28 p. Contents: Stanton, the pastor, 1st Presbyterian Church, Chillicothe, Ohio (in 1860). Thrust: every Christian without exception, must be involved some way in Gospel propagation. Expects dissent and controversy over such a proposition. In the preaching of the day, there are only allusions to this obligation, not sermons are devoted to it. "Good works" in Scripture not concerned with personal holiness or morality, but Christian action, activity, personal service. But Stanton charges that Christians are not thus engaged. The Church is anything but a missionary church. Multitudes are not engaged in any Christian ministry. Some young people leaving the Church because the Church offers them no ministry and they wish to serve. Such activity, if begun in the Church, will bring down a fresh Pentecostal effusion.

- Gospel Parallelisms. illustrated in the Healing of Body and Soul. Buffalo: Office of Triumphs of Faith, 1884. 174 p.

111. Stephens, Harold Lee

- Born: 1874, May 14 Died: 1947, Mar 7 = 73 years old. Buried in the Toronto Necropolis with mother, grandmother, et al. Son: Harold L. Stephens, born 1904 (L. Reynolds) Obit: Harold Lee Stephens fell asleep in Christ at his residence in Toronto, Canada on March 7. He was born in Sarnia, Ontario, on May 14, 1874.

Mr. Stephens ministered as an evangelist for many years and conducted campaigns in Canada, the United States and Great Britain. Many were turned to Christ and believers were built up in the faith. Wherever he went he stressed the deepening of spiritual life and many were lifted to what he called "high-tide religion."

For many years, Mr. Stephens and his former wife, May Agnew Stephens, were active in the work of The Christian and Missionary Alliance. At the funeral, conducted in Toronto by Dr. O. S. Chapison, assisted by Rev. G. A. Ward and Rev. George T. Stephens, brother of the deceased, Dr. O. J. Smith paid tribute to him as the founder of the Christian and Missionary Alliance Church in Toronto. *AW 1947, Apr 5, p. 221.*

- Early in 1940, he met Verna Taylor at Eglinton Baptist Church, Toronto, married her and

retired. Became a Baptist.

- File also contains 4 photographs.

112. Stevens, William Coit

Born: 1853, Aug 24 in Parma, Ohio. Father was a Presbyterian pastor Died: 1929, Oct 5 in Seattle Washington had been principal of the Simpson Bible Institute. Obit: *AW 1929, Nov 16, p. 740*. Buried at Crown Hill Cemetery, Seattle Education: College, Beloit, Wisconsin and Union Seminary, NY (graduate). Two years in Germany. Married: 1879, Oct 15 to Louise E. Upson (born in 1852) of Talmage, Ohio. Married in Oberlin.

- Saved and sanctified in the mid-eighties.

- *CA 1892, July 22, p. 60*: is in Los Angeles; had moved there in early 80s, active in evangelistic work. Met ABS, Stephen Merritt, Dr. Wilson and some missionaries and joined the ranks of the Alliance.

- *C&MA 1901, Sept, p. 204*: became principal of MTI

- 1905, Tuesday, June 27: Bought 3 lots from the Syndicate for \$1.00 to erect a house. To be re-deeded to the C&MA at conclusion of their life-time (Brubaker diary). Across the road from the Tabernacle (July 11 entry, diary).

- *BM 1914, May 2*: resigned all official positions in the C&MA. Accepted then rescinded after conference with committee and he withdrew his letter (*ExCom 1914, May 9*). WCS concern: open a training school on west coast without official concern or financial care.

- *BM 1914, May 23*: Resignation accepted, he to go to Pacific coast.

- *BM 1917, Sept 15*: deeded his Nyack real estate valued at \$7500, on an annuity basis (5%) to the Society. He in Boone, Iowa at this time.

- After leaving MTI, Stevens went to Midland Bible School, Kansas City, Missouri; Shenandoah Bible School, Shenandoah, Iowa (Shenandoah on US 69, southeast of Omaha); Simpson Memorial Bible Institute, Seattle, Washington, 71 years old, *AW 1924, Sept, p. 170*.

- *C&MA 1906, July, p. 34*: "The Alliance Worker's Manual": an address at the Nyack Convention. Something of Steven's understanding, entrance and experience in Alliance work.

- *C&MA 1911, Aug, p. 312* (editorial): Book on Millennial Dawn just received from the Press, 25 cents, paperback.

- *C&MA 1911, Feb 25, p. 340*: Begins the series: "Why I Reject the 'Helping Hand' of Millennial Dawn", an expose of the writings of C. T. Russell, Jehovah's Witnesses.

Mar 11, p. 372: 2nd article

May 27, p. 132: 7th article

Apr 1, p. 4: 3rd article

June 10, p. 164: 7th, continued

Apr 8, p. 20: 4th article

Aug 12, p. 310: 12th article

Apr 22, p. 52: 5th article

Aug 19, p. 324: 13th article

May 6, p. 84: 6th article

Aug 26, p. 342: 13th article, continued

- Books:

Daniel. Oakland, California: Hebron Home Office, 1915, 251 p. New York: F. H. Revell, 1918, 224 p. (larger format)

Triumphs of the Cross. Boston: T. O. Metcalf, ca 1903. 103 p. (At Biola)

The Unique Historical Value of Book of Jonah. NY: F. H. Revell. 1924. 88 p. (At DLC)

Revelation: the Crown Jewel of Biblical Prophecy.

Why I Reject the "Helping Hand" of Millennial Dawn. San Francisco, California: M. G.

McClinton and Company, 1915. 132 p. There is a list of his writings in back of book. Notes he

was the late principal of Missionary Institute, Nyack.

- File also contains 4 photographs.

- File also contains:

The Latter Rain. NY: Alliance Press Company, n.d. 22 p.

Praying in the Holy Ghost. Springfield, Missouri: The Gospel Publishing House, n.d. 14 p.

Descriptive Price List of Writings by W. C. Stevens. 4 p. Books, tracts and mimeographs by Stevens, "Address all orders to the author at 2139 22nd Ave, Oakland, California."

113. Taylor, Ross

- *CA 1892, Apr, p. 219*: Address to farewelling missionaries.

114. Thompson, Albert Edward

Born: 1870, Feb 12 at Avening, Ontario of Scottish parents, Samuel and Elizabeth Thompson from North Ireland [?] Died: 1924, Jan 1, Tuesday, 8:00 a.m. in Nyack of a heart attack = 53 years and 11 months. Buried in Nyack. Obit: *AW 1924, Jan, p. 730, 751f*. The latter included the funeral service at Nyack and a picture and is xeroxed. Memorial service held in Jerusalem, p. 72 William F. Smalley, Alliance Missions in Palestine, Arab Lands, Israel: 1890-1970. *AW 1924, Mar 15, p. 39*: account of the memorial service in Jerusalem, Jan 13th. Relations: A brother, John was a businessman and a lumberman, supported his missionary work. A sister, Elizabeth married E. O. Jago. Education: Owen Sound, Ontario, high school; University of Toronto, 3 years; MTI, Nyack, graduated 1898, Apr 28; MA degree Married: 1898, July 2 to Agnes Amelia Fleming Ordination: followed Noah Hess ca May 1899 in Oneida (from Ithica). Church requested ABS to ordain AET. Examined at O'Neil Park, Binghamton, NY on July 1, 1899 by ABS, David LeLacheur, F. A. Vural, James Leishuran and A. D. Jackson. Ordained July 31, 1899 at Kenwood Gospel Mission, Oneida, NY.

- Went to John Salmon for healing. Was anointed and healed. Heard ABS preach in Toronto.

- Resigned from Oneida Oct, 1902 to engage in Jewish work (data from Kenwood Church Secretary's book). During this pastorate, he gathered material for his first publication, A Century of Jewish Missions, published by Revell in 1902.

- Biographical sketch in William F. Smalley's Alliance Missions in Palestine, Arabs Lands, Israel: 1890-1970, p. 20f. Smalley's view of AET, p. 23.

- Worked for 10 months in Severn Bridge mission. Associates and friends included Rev. W. J. Hewitt, Rev. G. C. Balfour, W. H. Miller and Miss Robinson. given a set of ABS books when he left the mission. See In Heavenly Places by ABS (New York: Christian Alliance Publishing Company, 1892). A young man at the time.

- Many of his personal books are in Nyack College Library.

- Sailed: 1903, Tuesday, Feb 24 for Palestine. He was 33 years old. See *ExCom 1902, Nov 15, p. 211*: accepted for Palestine. *BM 1903, Feb 21, p. 221*: met with ExCom. Feb 28, had sailed.

- Returned: 1910, May 25, Quebec. "Expenses not to exceed \$500. Authorized take furlough, July 1910." *ExCom 1910, May 21, p. 1*. Met with ExCom at Old Orchard, Aug 9 to discuss

Palestine.

- Sailed: 1912, Feb, arrived Apr 12.
- Returned: 1914, Dec 25 (embarked). Because of WW I, arrived Jan 25, 1915. In US for 5 3/4 years. Taught at MTI.
- Sailed: 1920, Nov; arrived 1920, Dec.
- Returned: 1923, Aug 7 (embarked). Arrived Sept 1. Not in good health, his wife, especially. Missionaries induced them to come home, see Smalley, p. 71. *BM 1923, Sept 12, p. 139*: just home. Miss Smith gave them a home in Ocean Grove, NJ.
- Mrs. Weaver of Springfield, Massachusetts, supported Mrs. AET many years. Was ca 4 years in Nyack after AET died. The family lived in Bethany House.
- *C&MA 1899, Aug, p. 166*: "The Simplicity That Is In Christ", article.
- *C&MA 1899, Sept 23, p. 269*: notice of his ordination, July 31 at the chapel at Kenwood, NY.
- *C&MA 1900, July, p. 44*: poem, "The Boy with Three Hands" (6 stanzas)
- References in Smalley:
 - p. 21-37: his arrival on the field; general history with AET occurring often.
 - p. 42-44: general. AET raising money in the US.
 - p. 51: C&MA had maintained mission work in Palestine during WW I.
 - p. 52: arrives in Palestine with family in 1920
 - p. 65: assisted Smalley with some interviews in Madaba
 - p. 67-69: re: change from schools to evangelistic outreach
 - p. 71: AW article rejoicing with new recruits sent to Palestine; Turnbull's report that AET approved the new approach
 - p. 72: B of M resolution re: AET's death and ministry; obituaries
 - p. 105: 1923, Mrs. AET ill
 - p. 107: *AW 1923, June*: article re: revival in Jerusalem
 - p. 109-111: Beecroft article re: AET and boy's work
 - p. 239: 1923, chairman had to leave the field
 - p. 255: B of M consider selling headquarters building that AET had constructed
 - p. 295: Building authorized to be sold, Mar 10, 1932
 - p. 404: Jerusalem property damaged, Oct, 1947 (built and dedicated by AET in 1914)
 - p. 466: 1967, re: building used by Arabs, built by AET
 - p. 536: re: the building AET constructed (1970)

- Margaret's son, Tony. Publish Smalley's book, M. asked. Margaret went to Palestine in 1978.
- *AW 1924, Mar 19, p. 178*: "**At Rest**: On Wednesday, March 9, after a prolonged illness, Agnes Fleming, the widow of the late Rev. Albert E. Thompson, passed on to be with the Lord, from her home in Stratford, Connecticut. Mrs. Thompson was a veteran missionary, having spent a number of years in service in Palestine. Because of ill health, Mr. and Mrs. Thompson, with their family, returned to America in 1923 and made their home in Nyack, where Mr. Thompson taught in the Missionary Training Institute until his sudden home call on January 1, 1924. the family remained in Nyack for several years, but later moved to Stratford, Connecticut. The funeral service was held at the home of Rev. John H. Cable, Nyack, New York, Rev. E. O. Jago, Rev. A. C. Snead and Dr. George Shaw assisting. The interment took place in Oak Hill Cemetery, Nyack. The sympathy of our Alliance constituency will be extended to the bereaved

- sons, John, Albert and Robert and to the daughters, Mrs. H. Matthew and Miss Margaret Thompson. A fuller account of Mrs. Thompson's life and service will appear in an early issue."
- Highpoint: keynote speaker at Prophetic Conference in Philadelphia, May 28-30, 1918. Published in Light on Prophecy by the Philadelphia Prophetic Conference. NY: The Christian Herald, 1918. See also The Roots of Fundamentalism by Ernest Sandeen. Chicago: University of Chicago Press, 1970. p. 234.
 - Views: saw Palestine work: to train nationals to prosecute evangelistic work, ie. education. Turnbull wanted immediate outreach to Arabs east of Palestine. Younger missionaries shared Turnbull's view, disappointed older missionaries. Thompson, last Conference he chaired, 1922, voted Turnbull's position. this was Rader's position, too.
 - Life of ABS. Mrs. C. M. (Kathryn) Peck, Detroit, typed the MSS of the above book. (See under Myron Peck) [reference not found].
 - Daughter Faith married Rev. Hamish Matthew, lived in Australia and New Zealand. Their son, Dr. Timothy Matthew is a kidney specialist and lives in Adelaide, Australia.
 - Daughter Margaret has three children: Faith lives in W. Acton, Massachussets; Jack lives on farm (big house on corner) with his wife Jean and daughter. Visited with Margaret Friday evening and Saturday morning, Jan 18, 19, 1980.
 - Son Robert S. lives in Guilford, Connecticut, Sachem's Head, Route 3. He is a business man and was on a trip to the South Sea Islands in Jan, 1980. Address: Sachem's Head, R. D. 3, Guildford, Connecticut, 06437.
 - Son Albert Fleming and his wife Louise live in Green Valley, Maryland, near Baltimore. He is a retired business man. He has a heart condition and walks every day.
 - *BM 1924, Jan 2*: "Special Board of Managers called today on account of the death of Rev. A. E. Thompson, Senior Missionary to Palestine and Mrs. Margaret Simpson, wife of Rev. A. B. Simpson, founder of the Christian and Missionary Alliance.
 - A. E. Thompson funeral to be Jan 3, 3:00 p.m. Thursday with Mr. Snead in charge and Mr. Senft, principal address.
 - Mrs. Simpson's funeral to be Jan 4 at 11:30 a.m. with Mr. Turnbull in charge and Mr. Funk, principal address.
 - Floral gifts to each funeral."
 - *BM Finance Memo for Jan 1924*: "Rev. A. E. Thompson died on January 1st. Allowance to cease February 1st. Full allowance to be given Mrs. Thompson for January, subject to deductions. Beginning February 1st, the usual allowance of \$30 plus four children's allowances of \$15 each, making a total of \$90 monthly is granted."
 - *BM 1924, Jan 4*: "Mr. John J. Thompson, brother of Rev. A. E. Thompson, appeared before the Board and made a statement regarding the conditions of his brother's family and plans for their future." (His statement not in BM minutes)
 - *BM 1924, Apr 1*: "Recommendation of Foreign Dept. passed by Board April 1st: Foreign Dept. Minutes March 13, 24, 31, 1924: Palestine 1) 'that rent allowance of \$35 per month be granted to Mrs. Thompson when needed, at discretion of the Foreign Dept.'"
 - *C&MA 1901, Oct, p. 183*: "The Alliance and the Jew", article
 - File also contains cablegram, sent via The Postal Telegraph-Cable Company. "148 NY. B. 6 Via Azores. Jerusalem, May 17th-1912. Parousia NY (The Christian and Missionary Alliance, 692 Eighth Ave). Thompson sick. Pray. Jaqo. (RB B GP 756 PM)
 - *C&MA 1898, July, p. 109*:

"Not Yet Attained: Philippians 3:12 by Rev. A. E. Thompson"

Speed on! nor rest thy weary feet;
 Speed on! nor think thy race complete;
 Far up the height the prize is set,
 Thou mayest not rest nor linger yet;
 The calling's high, the glory great,
 Speed! speed! or thou mayest come too late;
 Thy crown may shine on other brow
 If thou dost fail or falter now.

Cling not to that by which you climb!
 Press on, and reach those heights sublime!
 Thy Master ran this rugged road,
 His hands were pierced, His feet unshod;
 All bruised and bleeding He pressed on
 Up Calvary's hill, till life He won.
 He went the way of shame and loss;
 Shall not His followers share His cross?

But hark! the shouts triumphant ring
 Through heaven's high halls, "Let Him be
 King!"
 And myriad voices loud proclaim,

"He hath a name o'er every name!"
 Go, follow Him, and share His crown.
 Die to thyself and thou shalt wear
 His crown of life, His glory share.

Speed then! nor gaze on earth's vile dross,
 For Him count lesser gain but loss;
 Nor dream that thou hast yet laid hold
 Until His glory all behold,
 Where long-sealed tomb shall yield its earth
 To rise in resurrection birth,
 And dying dust transformed shall be
 Mortal to immortality.

Then, borne as on an angel's wing,
 Thou'lt greet thy glorious coming King;
 And, gazing on that matchless face,
 Reflect His glory and His grace,
 Then shalt thou hear Him say "Well done!"
 Then shalt thou rest, thy long race run;
 Thy prize receive, thy crown attain,
 With Him a thousand years to reign."

- "The Jews and Their King" in Victorious Life. Philadelphia: The Board of Managers of Victorious Life Conferences, 1918. (at CBC Library)

- Faith and her husband met a Yale University and married. Rev. Hamish C. Matthew, b. ca 1897, graduated from Yale Divinity School. Address: 55 Walmsley Village, Greeves Drive, Kelsyth, Victoria, Australia, 3137. Children: Ann Potter in Australia. Dr. Timothy Matthew, kidney transplant expert, Adelaide, Australia. Work: famous for Borstal Prison Reform system.

- To Guildford, Connecticut, May 13, 1:00 p.m., lunch. Connecticut turnpike to exit 58, exit to left. To Robert S. Thompson, Sachem's Head. At group of building, ask directions to Sachem's Head. Go to dead end, turn right. Is a winding road, go to definite fork and stop signs. Take right fork. At intersection, go right, will soon see Robert S. Thompson's name. If stuck, ask for the Point.

- *Agnes Amelia (Fleming) Thompson*: Born: 1874, Aug 3 in Canada; parents: Robert and Jean Fleming Died: 1932, Mar 9 = 58 years old and 7 months. Died of diabetes and pneumonia. Obit: *AW 1932, Mar 19, p. 178*, funeral at home of John Cable. Buried at Oak Hill Cemetery, Nyack, NY. Had been living in Stratford, Connecticut. Married: 1898, July 2 Children: John Draper, picture on tricycle, *C&MA 1904, p. 362*, born Oct 10, 1902, age when AET died: 21 years, 2 months; Faith (Mrs. H. Matthew: no middle name), died in Australia, born Dec 28, 1905, age

when AET died: 18 years; Margaret Grace, born Sept 2 1908.

115. Todd, S. C.

- *C&MA 1907, July p. 318*: Is in South China ministering. Strong workings of the Holy Spirit. He is the husband of Lillian Reeves.

- *C&MA 1908, Dec 12, p. 180*: Died in his home at Laurens, South Carolina. His widow, Lillian Reeves, is still in China. ABS, "he erred in judgment in his withdrawal from Alliance work."

116. Troy, Dr. Frederick W.

- Pastor, Sumner Avenue Baptist Church, Brooklyn, NY

- *Dec, p. 417 [Year and publication not specified]*: resigned the above church and now engaged in Alliance work.

- *C&MA 1907, Sept 28, p. 145*: has retired from the official work of the Alliance. Was field evangelist.

- *CAW 1916, Mar, p. 353*: (editorial) Pastor of Sumner Avenue Baptist Church, Brooklyn. ABS to preach there a.m. and p.m., Mar 5. "He was widely and favourably known among our people."

- *CAW 1916, Mar, p. 369*: (editorial) report of Sunday services, 2nd time ABS preached at anniversary of Troy's installation as pastor.

- File also contains pamphlet re: the Newark Convention of the Christian and Missionary Alliance, held at the Gospel Tabernacle in Newark, Oct 1-6, 1918. Picture of Dr. F. W. Troy, Pastor Sumner Avenue Baptist Church on front (he was the speaker on Thursday afternoon and evening)

117. Turnbull, Walter Mason

Born: 1881, Oct 10, Peterborough, Ontario Converted: at Peterborough under the ministry of Rev. R. J. Zimmerman, Milton Bales evangelist. He became associated with the Parkdale Alliance Church in Toronto. Education: MTI, McMasters University (3 years) Died: 1930, May 12, car accident, Bear Mountain = 58 years, 7 months old. Theo Ziemer was the driver. Obit: *AW 1930, May 17, p. 306*; also *AW 1930, June 28, p. 402-413 [?]* Married: a) Maude Weist in India, Dec 25, 1907. He was 26 years old. She went to India in Jan, 1902. Born: 1879, Feb 12. Died in Toronto, Nov 1909 = 30 years old. Parents: Rev. and Mrs. S. L. Wiest of Harrisburg, Pennsylvania. Obit: *C&MA 1910, Jan, p. 273*. b) Cora Rudy, in Dayton, Dec 28, 1916. He was 35 years old. *CAW 1916, p. 199*. She died in 1929. c) Victoria Fleming, in 1980, living at 2 Clarendon Avenue, Toronto, Ontario, M4V 1H9.

- Career: To India, Nov 1903, arrived Jan 1904, 22 years old. Returned May 1909, arrived July 1909.

BM 1914, Mar 28, accepted principalship of Wilson Academy.

CAW 1915, Apr, p. 33: became acting dean of the Institute upon the death of George Pardington. Served in this capacity until 1921. C. Eicher then became dean.

1921-1926: Education Secretary, maybe missed 1923.

1924-1930: co-Foreign Secretary, maybe missed 1926.

1925-1929: pastor of Gospel Tabernacle. E. J. Richards became pastor in 1930.

1929, 1930: editor, Alliance Weekly

- "A ten talented man", D. J. Fant, Jr. He served as 1) Missionary to India (1904-1909); 2)

Principal of Wilson Academy, 1914; 3) Member, Board of Managers; 4) Editor of the Alliance Weekly, 1925-1930; 5) Vice President of the Alliance; 6) Foreign Secretary for India, et al, Near East and Latin America, 1921-1925; 7) Dean of MTI, 1915-1921; 8) Pastor of Gospel Tabernacle; 9) Education Secretary

- File also contains 28 photographs.

- File also contains a card [from Songs of the Trail?]: "May these songs help conserve the sweet memories of past fellowship and serve to quicken our march on the last remaining reaches of the home trail."

- File also contains a pamphlet Your Hour and the Power of Darkness, by Mrs. W. M. Turnbull. NY: Christian and Missionary Alliance, nd. 8 p.

118. Updegraff, David B.

Born: 1920, Aug 23 *CA 1894, Nov 2, p. 415* Died: 1894 Obit: *CA 1894, May, p. 584*.

- Lived in Mount Pleasant, Ohio. Belong to the Society of Friends. A leading preacher in "The Holiness Movement".

- *CA 1894, Nov, p. 415*: his testimony, the story of his life.

- Edited Friend's Expositor, Jan 1887- Oct 1892. Mt. Pleasant, Ohio.

119. Urquhart, John

- Of New College, Edinburgh, Scotland. Visiting teacher at Nyack College. Speaker at Old Orchard, July 1905.

- File also contains:

Roger's Reasons. NY: Alliance Press Company, nd. 32 p. 2 copies.

120. Varley, Henry

Born: 1835 in Tattershall, Lincolnshire, England Died: = 77 years old Obit: *AW 1912, Apr 27, p. 50*, editorial by ABS

- an English evangelist, p. 91, Wingspread by A. E. Thompson.

- see A Month With Moody, by H. M. Wharton, p. 189f.

- The following information is from Bush Aglow: The Life Story of Dwight Lyman Moody, Commoner of Northfield, by Richard Ellsworth Day. Philadelphia: The Judson Press, 1945.

Varley was converted at age 15, was a poor man and moved to London.

He was a layman (butcher business) and in 1862, he built a many-galleried church (Free Tabernacle) in Notting Hill, West London, St. James.

He served as pastor for 20 years.

He left a trail of evangelism all over the world. He resigned from the church and began evangelistic work in 1883.

He said, in an early morning haymow prayer meeting during the Mildmay Conference at Dublin, conducted by the Plymouth Brethren in the presence of Grattan Guinness, D. L. Moody, et al, "The world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to Him", p. 150.

- Henry Varley's Life Story by Henry Varley, Jr. (dates 1835-1912) London: Alfred Holness, 13/14 Paternoster Row, E. C; Glasgow: Pickering and Inglis. 298 p. At Hephzibah Library.

Picture of him in frontpiece ca 1905.

- *C&MA 1897, Oct, p. 382*: picture

121. Walker, W. H.

- Bridgeport, Connecticut for the first half of 1892, then Pittsburgh, Pennsylvania. Sunday School lesson appear throughout *CA 1892*.

122. Ward, C. Morris

- C. M. Ward preached at the Gospel Tabernacle, Sunday, Oct 27, 1981. He related how his father became emaciated and went blind while studying in a Bible School in Cincinnati. A Mrs. Morris, who lived in NJ, was impressed to get him and bring him to her home. She nursed him back to health. Then he attended an ABS meeting at the Hippodrome in NYC (Madison Square Garden). Meetings were held in Nov-Dec 1883, where God healed his blindness. Later he went to Winnipeg, Manitoba for ABS. He named the current C. Morris Ward after his benefactor.

123. Weiss, Rev. H. L.

Born: 1867 Died: 1915, May 27 of a lung hemorrhage. *CAW 1915, June 19, p. 185*, memorial by ABS at Council, also picture of Weiss, missionaries and national workers.

- A Mennonite from Cooperstown, Pennsylvania. Went to Chile independently of C&MA.

124. Whiteside, Rev. E. D.

Born: 1849 in St. John, New Brunswick Died: 1927, Aug 8 Obit: *AW 1927, Oct 15, p. 677*.

- 1886: worked for Connecticut Bible Society, came to NY and 23rd St. Tabernacle (before May). Was in ill health. Was healed; stayed with ABS a few days, *CAW 1919, Dec 20, p. 219*.

- *AW 1922, Sept 2, p. 386f*: "How God Led Out of Scepticism into Service", his life story; continued *AW 1922, Sept 9, p. 404*.

- *AW 1919, Dec 20, p. 219*: Article on ABS "A Witness"

- Mrs. E. D. Whiteside: Died: 1922, Apr 27 Obit: *AW 1922, May 20, p. 155*.

- File also contains a pamphlet, Healed By Himself Alone, by Annie McFedries. Allengheny, Pennsylvania: Christian and Missionary Alliance, nd. 7 p.

- File also contains a program of Philadelphia's 50th annual missions convention, with meetings and speakers listed, as well as the following: "**Rev. E. D. Whiteside, Praying Man of Pittsburgh: A Glimpse into the Past**: In the year 1887, Rev. E. D. Whiteside who later became world renowned as the 'Praying Man of Pittsburgh' founded Pittsburgh's first Rescue Mission. After seven years of faithfully and sacrificially ministering to the 'outcasts' of that city "Daddy Whiteside" as he became affectionately known to multiplied scores--was divinely led into an even larger ministry of which he himself wrote, 'Suddenly and unexpectedly, A. B. Simpson came to Pittsburgh to found a branch of the Christian and Missionary Alliance. It was altogether outside of myself and was like the "Balm of Gilead" to my soul, for I had been graciously helped in my spiritual life already through Brother Simpson and the Alliance. At this convention our Mission was made the nucleus of an Alliance Branch. I was elected to be the superintendent of

the branch.' Thus, in the providence of God, the Christian and Missionary Alliance of Pittsburgh was founded in Carnegie Music Hall.

That first superintendent faithfully shepherded the flock for thirty-two faithful years, during which time he and his loyal helpmeet saw the work grow from a little nucleus to a great centre of missions and evangelism. The solid foundation thus laid in the opening years of the work has proved more than ample for the ever increasing structure which God has enabled Brother Whiteside and his successors to erect throughout the past five decades. So the count of years, as they have come from the hand of God, brings us to the Golden Anniversary of the Christian and Missionary Alliance of Pittsburgh and the Fiftieth Annual Missionary Convention to be conducted in Carnegie Music Hall.

It would take volumes to tell adequately and in detail, the story of those who have been blessed in these fifty great conventions where mighty men of God and godly missionaries from the ends of the earth have so effectively ministered. Sinners have been saved, believers sanctified, sick bodies healed and many have surrendered all to Christ.

These conventions have had a still further objective, that of getting the message to the ends of the earth, so each one has closed with a plea for young people to take the gospel, and money to send them. No accurate record can be obtained as to the number of missionaries who received and answered the call to foreign service in these conventions, but scores of them are now in active service. As for missionary money, the offerings have increased from the two hundred dollars of the first convention to eighteen thousand of the forty-ninth convention. This forty-ninth annual offering being from the North Side Gospel Tabernacle alone, in addition to which there are now over fifty additional pledge and cash offerings taken annually in the local churches and branches surrounding Pittsburgh.

As was said of the Golden Jubilee of our society as a whole, 'the celebration of fifty years of service is not a mere exclamation point on the page of time, but is an occasion of humble thanksgiving for all the God-given heritage of the past, a time for reverent appraisal of the realities of the present, and a point of departure for fulfilment of a yet greater future in His will.'

- File also contains 17 photographs.

- File also contains 2 copies of a black-edged funeral announcement: "'He being dead yet speaketh.' Rev. E. D. Whiteside departed this life to be with Jesus Monday, the eighth of August, one thousand nine hundred and twenty-seven at twelve-thirty p.m. Burial services Thursday afternoon at two thirty. Christian and Missionary Alliance, Eight hundred and nine Arch Street, North Side Pittsburgh, Pa." One copy is in an envelope addressed to Rev. and Mrs. August Helfers, Boys' School Dholka, Ahmedabad District, India.

- File also contains a Christmas card from "Pastor Whiteside".

- File also contains a handwritten letter to Dr. MacArthur from EDW, dated Dec 2, 1905: "Your kind [illegible] at hand. Thank you very much for the humble reply to my invitation to come for Christmas and few following days. I would be glad if you could arrange to be here for Sunday 24th, too. Do you not think you could secure someone to supply in your absence? We desire you to be at Wilmerding on Christmas in the Presbyterian Church. This is one of the adjacent towns where a large circle of Alliance friends can be reached. Pray about it, my brother and I will 'stand' with you. Hab. 2:1 If you could not come for Sunday, could you arrive early Monday AM Christmas Day? Very Cordially, E. D. Whiteside." The back of the letter seems to have been used to record sermon notes.

125. Whittemore, Sidney

Born: 1846 Died: 1914, Feb 4 *AR 1913*, p. 74. Almost 68 years old Obit: *CAW 1914, Mar 14*, p. 375, including pictures of him and his wife

- *CAW 1914*, p. 305: (editorial comments) Almost 68 at time of his death. Buried Feb 6, from North Presbyterian Church, NYC. Dr. Mackie, Dr. Jowett and Mr. Simpson plus Mr. Hallimond of Bowery Mission took part. "He was the first president of our Missionary Society...and president of the Union of the Rescue Mission Workers of the USA and Canada."

- *CAW 1914, Mar 14*, p. 375: Pictures of both Sidney and Emma plus an article re: him by ABS. He was secretary to Mr. Henry A. Mott, lawyer. He entered the real estate business, with his office on Liberty Street.

126. Whittle, Major Daniel Webster

Born: 1840, Nov 22 in Chicopee Fall, Hampden County, Massachusetts. But Chapman, p. 196, lists him as a native of Vermont (The Life and Work of Dwight L. Moody: Presented to the Christian World as a Tribute to the Memory of the Greatest Apostle of the Age by John Wilbur Chapman. Publisher and place unknown, ca 1900. Died: 1901, Mar 4, 14 months after D. L. Moody. Died in Northfield, May Moody's home at age 60 years, 3 months. (See *C&MA 1901*, p. 207) Obit: by ABS *C&MA 1901, Apr*, p. 207. Came from Detroit to Louisville.

- Went to Chicago at age 17 (1857). Entered business, banking, cashier for Wells Fargo and Company Express prior to Civil War. After War, Elgin Watch Company, salary \$5000.

- Converted at age 20 (1860).

- Met D. L. Moody while engaged in Christian work. Was Superintendent of West Side Tabernacle Sunday School (so, Chapman). They became close friends, DLM was 3 years his senior.

- Began his ministry giving Bible readings (Chapman).

- Children: One son, Charles E. He lived in Wheaton, commuted to Chicago. Rode bike from Wheaton to Elmhurst, took train to Chicago. When he was about 25 years old, he was riding one evening down R. R. tracks and was killed. Two daughters, one an infant survived him.

- Children: Two daughters: May, who married Will R. Moody and Ruth.

- In 1862, he raised a company of volunteers comprised of young Chicago business men. The company became part of the 72nd regiment of Illinois Volunteers. The regiment consisted of 37 officers and 930 men. D. W. W. began as 2nd Lt. of Company B. The regiment fought 3 years. At the end, 22 officers and 310 men were left. 79 men became prisoners. There were 558 casualties. Whittle lost an arm ("Early Associates of A. B. Simpson", by D. J. Fant, contained in the Southeastern District Report of the Christian and Missionary Alliance, Special Edition.) At the end of the war, DWW held the rank of Captain. However, he had been elevated to Major in 1866, but the letter and certificate were inaccurately addressed and belatedly returned to the Dept. of Army. Later, DWW learned of this, wrote the DOA and was given the commission in 1883, Jan 30. DWW was 25 years old when discharged, stood 5 foot, 9 inches. He was of dark complexion, dark brown hair and hazel eyes. MBI [Moody Bible Institute] library has letters he wrote to his wife during the war.

- In 1874, at the urging of DLM, Whittle entered into full-time evangelistic work, after indebtedness paid off. He resigned as manager (treasurer, so Fant) of the Elgin Watch Company and a salary of \$5000 per annum (W. H. Daniels, Life of Moody, 1876). P. P. Bliss accompanied him for 3 years, then James McGranahan accompanied him for 14 years.

- Possibly first campaign in Detroit. Began Tuesday, Oct 6, 1874 and continued for 6 weeks. Life A. T. Pierson, p. 128. [Reference to Arthur T. Pierson, DD.: A Sketch of His Life and Work edited by J. Kennedy MacLean (London: Marshall Brothers, nd.) OR Arthur T. Pierson, by Delaven Leonard Pierson (NY: Fleming H. Revell, 1912)?] Bliss with him. They lived one month in Pierson's home.
- In Feb 1875, 24 pastors invited him to Louisville, Kentucky. So great were the crowds in the Public Library auditorium, Christians were asked to stay home. the Hall was divided into 24 sections to serve as inquiry rooms. People stopped Whittle and Bliss on the streets. Saloons and theatres lost tremendous business. The newspaper gave much space to the meetings. Both "society" people and the poor were converted. Spiritual life replaced much of the life of vices in the city (Daniels, p. 223, 224). ABS says that thousands were converted.
- Preached in camps during Civil War.
- Four visits abroad: 1881, 1889, 1891, 1896.
- In Nov 1894, held meeting in Gospel Tabernacle for ABS, *CA 1894*, p. 358.
- Worked in the Spanish-American War camps; succumbed to fatigue in 1898. Died in May Whittle Moody's home, Northfield, March, 1901.
- Preaching ministry: Some felt that his greatest ministry was his Bible reading. It was then that the power of God to save and keep was so evident.
- Hymn-writer: wrote under his own name and El Nathan (God hath given) and May Moore. Moment by Moment. During the Chicago World's Fair, at a Gospel service, they sang, "I Need Thee Every Hour". Henry Varley put an arm around DWW and said, "I'm not satisfied with Christ every hour, I need Him every moment." DWW spent to the wee hours of the morning writing the words. May Whittle Moody wrote the music. Sankey had it copyrighted. It became A. Murray's favourite, his creed for life.
- File also contains Moment by Moment, No 137 in the Royal Dainties series, issued semi-monthly, published by Asher Publishing Company, St. Paul, Minnesota, May 10, 1902. 4 p. The story of how "Mrs. A" was influenced by the hymn and is reprinted from the South African Pioneer.

- *Living Truths 1904, Apr, p. 215-225*: Daniel Webster Whittle, Poet and Evangelist by El Khalil.

- Hymns:

Christ Liveth in Me, words.

I Know Whom I Have Believed, words. Hymns of the Christian Life, red (1962), p. 288; blue (1936), p. 220.

I'll Stand By 'Til the Morning, words.

Moment By Moment, words. HCL, red, p. 284; blue, p. 254.

Send Refreshing, words. HCL, red, p. 195; blue, p. 244.

There Shall Be Showers of Blessing, words. HCL red, p. 482; blue, p. 344.

The Banner of the Cross, words. HCL, red, p. 346.

Why Not Now? words.

Pardon, Peace and Power, words. HCL, blue, p. 387.

The Hope of the Coming of the Lord, words. HCL, blue, p. 91.

- *AW year unspecified, Mar 27, p. 404*: ABS version of "Moment by Moment". In 1893 during exposition, Mr. Needham had concluded an address, Moody turned to Mr. Varley, "I want you to speak now." But he had no message ready. Mr. Moody announced the hymn, "I Need Thee Every Hour". Varley prayed, "Lord what shall I say?" Then "Dear friends, I cannot get on with the hour message of Christ. I need Him every moment." Major Whittle heard this and that night, penned the words.

- His writings (see Who Was Who in Church History by Elgin Sylvester Moyer. Chicago: Moody Press, 1962):

"Daily Scripture Readings" in the periodical Record of Christian Work. Whittle did this many years.

Life, Warfare and Victory. Chicago: Bible Institute Colportage Association, F. H. Revell, 1884. 124 p. Is instruction in Bible Readings for young converts.

Soul-Winning. Advertised in Life, Warfare and Victory.

The Wonders of Prayer. Edited by DWW. Nyack College 264.1 W61; DLC MH.

Gospel Pictures and Story Sermons for Children.

Memoirs of Philip P. Bliss. Edited by DWW. NY: A. S. Barnes and Company, 1877, 368 or 379 p; London: Morgan and Scott. p. 355/356, memorial by ABS. Nyack College 922.1 B62; Cornell 0.0 MB (Boston).

Book of Poems = Jonathan and Other Poems. NY: Fleming H. Revell, 1900. 158 p. Congo 22.2.1.152 8222.

The Sword of the Lord. Located at Library of Congress.

- Noms de plume: Mary More, D. W. W., W. W. D., El Nathan

- Bibliographic sources re: DWW:

Life of Moody: D. L. Moody and His Work. W. H. Daniels, 1976. p. 223, 224. Nyack College 922.1 M77. Gives brief account of Louisville campaign.

El Nathan. Article about DWW by Robert D. Kalis. (in Talcott Library, Northfield)

Bread of Life, a periodical. Published by Ridgewood Pentecostal Church, 457 Harman Street, Brooklyn, NY 11237; (212) 821-9376.

The Northfield Echoes. At Talcott Library, Northfield. Are scattered in different issues. In particular, issues after March 1, 1901 (see 1901, p. 3-26).

Stebbins, George C. Reminiscences and Gospel Hymn Stories. p. 263-271. (At M. B. Institute).

Diary of D. W. Whittle. Given by his daughter, May to M. B. Institute, but it has been lost.

Findlay, James F., Jr. Dwight L. Moody. Chicago: University of Chicago Press, 1969. Has some quotes from Whittle's diary.

Voice, a periodical. Mar-Apr 1875. p. 20f. "Civil War Evangelist: Major D. W. Whittle". B. R. De Remer, author. (At M. B. Institute)

Hall, J. H. Biography of Gospel Song and Hymn Writers. NY: AMS Press, 1971. 419 p. Article re: DWW. (At M. B. Institute)

Files at M. B. Institute Library from Mrs. W. R. Moody. Papers of Whittle, acc. no. 295.

Sellers, E. O. Evangelists in Sermon and Song. p. 37-41. (At M. B. Institute)

Beardsley, F. G. History of American Revivals. p. 273, 274.

Living Truths 1904, Apr: D. W. Whittle, Poet and Evangelist, p. 215. (are pictures).

127. Williams, J. D.

Born: 1870, Mar 27 at Bakerstown, Pennsylvania, Allengeny County Died: 1949, Jan 24 in Jacksonville, Florida, where he had gone from Atlanta for ministry = 78 years, 10 months

Married: 1908 to Harriet A. (born ca. 1878)

- 1886: Enrolled at Curry University, Pittsburgh
- 1889: Principal and teacher, Glendale public school
- 1892: Enrolled at NY Missionary College. Taught English while a student for 3 years. Moved with school to Nyack in 1897.
- 1898, Sept 28: Ordained and became an official worker. Place: Green Point, Brooklyn. Chairman: ABS.
- Pastorates: Apr 1895 - Oct 1909: Green Point, Brooklyn, NY. Sept 1910 - Sept 1912: Indianapolis, Indiana. ? until 1915, MTI, Nyack. Sept 1915 - Sept 1923: St. Paul, Minnesota.
- Schools: Nyack, 9 years. Ft. Wayne, 4 years. St. Paul, 8 years, founder and principal. Ebenezer Bible Institute, Philippines, 6 months in 1925.
- 1900, Jan: Dedication of chapel, 128 Meserole Avenue, Brooklyn. ABS took part. JDW, the pastor. Was debt free, *C&MA 1900, p. 41*.
- 1910: Appointed D. S., Central District. Lived in Indianapolis, *AW 1910, Aug, p. 352*.
- *AW 1915, Aug 21, p. 321*: To relinquish two positions: Superintendent of Nyack Schools and Associate Secretary, Foreign Department to become leader of Northwest Alliance work. Will settle in St. Paul.
- Simpson Bible Institute: 11 years re-organizer and president
- cir. 40 years on Board of Managers
- Lillian Drone, Howard Van Dyck, Frank Soderberg and Mrs. S. D. Lommasson came from the Green Point Church.
- File also contains 10 photographs.

128. Whyte, R. L.

- *C&MA 1905, Feb, p. 109*: Died Jan 11, 1905. An article re: him. (listed as a Canadian associate.

129. Wilmot, Mr. S. R.

Died: 1897, Feb 4 in Bridgeport, Connecticut Obit: *CA 1897, Feb, p. 156*. Little said

- First president of the Evangelical Missionary Alliance, 1887.
- A businessman in Bridgeport, Connecticut. Gave the church parsonage.
- Founder of Berean Church.
- Testimony re: healing, *WWW 1887, p. 80, 83*. Old Orchard supplement. A Congregationalist with heart disease; resisted Divine healing advocated by his wife. Accompanied his wife to Intervale, Hew Hampshire in 1885 (p. 83) to see Dr. Cullis. Impressed by Kelso Carter's exposition, believed and was healed.
- His wife died Mar 21, 1918 at Bridgeport = 79 years old. She was a widow. Obit: *AW 1918, p. 401 and April, p. 62*.

130. Wilson, Dr. Henry

Born: 1841 in Peterborough County, Canada (biography and obit give nothing more) Died: 1908, Thursday night Feb 13 of double pneumonia, ca 67 years. Funeral: Monday morning, Feb 17. Buried in Catarauqui Cemetery, Kingston, Ontario. Obit: editorial *C&MA 1908, Feb, p. 348, 369, 366, 384, 414*; *p. 357 f* is memorial issue; *C&MA 1908, Mar, p. 414*: remembrances, *p. 436*: poem; *C&MA 1908, Apr, p. 45*; *C&MA 1908, May, p. 127*: word by W. S. Rainsford; *1908 C&MA, June, p. 178*: memorial at Council Education: Graduate Trinity College, Toronto, 25 years old Ordination: 1866 to Episcopalian ministry. Parish priest ca. 17 years. Children: Madele, sailed with him to Europe in 1891 *CA 1891, June, p. 402*, she died in 1942; Mrs. Bessie Wonham Conversion: a few months prior to coming to NYC

- *WWW 1887, Jan, p. 27*: his testimony also *CA 1891, May, p. 345* re: his healing.
 - Fall of 1883, came to NYC. About 2 months later, Nov/ Dec, heard ABS at 23rd St. Tabernacle. Healed in 1884 at 23rd St. Tabernacle.

- *CA 1889, Feb 8, p. 358?*

- Oct 1891, resigned his position at St. George's Episcopal church, NYC, became associate pastor of Gospel Tabernacle, NYC *1893 Yearbook, p. 40*.

- *CA 1892*: "Children's Corner" in first volume for the year; *pages 14, 47, 63, 79, 94, 127, 143, 159, 175, 191, 207, 222, 239, 255, 271, 286, 302*

- *CA 1894, Nov 16, p. 458*: "**Return of Dr. Wilson**: By the time this reaches our readers, Rev. Henry Wilson, D. D., President of the Board of Managers of the International Missionary Alliance, will have returned to this country.

His visit has been most useful and fruitful. Besides establishing most important connections with our work in Great Britain, he has been received in Sweden with the deepest affection and respect and our correspondents from that country speak in the strongest terms of the importance and value of his visit. All the religious papers speak of it in the strongest terms and a leading Christian worker writes to us of many paragraphs, which in highest terms, will give a better idea than our own words of the manner in which our dear brother has been received.

He has found a considerable number of excellent candidates for missionary work, whom we hope to send to the field in the opening spring. All his old friends will be delighted to welcome him back to his home and work."

- *AR 1908*: picture front piece

- *C&MA 1909, July, p. 230*: magnificent portrait by a Canadian artist

- Kingston, at Memorial church, 2 miles out of town is a Wilson museum. Two boxes of memorabilia in church by cemetery where he is buried. Church gutted by fire, early 1980. Things all destroyed.

- Miss Bessie Power, his niece, had some of his things. Paul Valentine knew her and told me these things.

- References (*CA*):

1887 WWW, Jan, p. 29

1891, May, p. 345: his testimony re: healing

1891, June, p. 402: sailed for England with his two daughters on June 24 (worked with ABS for

past 7 years, since '84 or '85).

1894, Aug, p. 267: went to Sweden

- Bible Lamps For Little Feet. Nyack: Christian Alliance Publishing Company, 1902. 184 p. DLC.

- Talks to Children. NY: Christian Alliance Publishing company, 189?. 95 p. NN. NY Public Library.

- *CAW 1916, Jan, p. 246*: "Songs in the Night"

- *C&MA 1907, Apr, p. 159*: letter to a friend re: how to receive/understand Divine Healing/health (xerox it); *May, p. 208*: letter to a friend to reacted unfavourably to the letter above; *July, p. 320*: another letter of reply

- *AW 1915, June 26, p. 198*: "Divine Healing: Obstacles for the Intellectual"

- *C&MA 1909, Mar, p. 405*: Annual report he gave two years before: 1908 begins his 17th years as associate pastor (Oct 1891 through 1907 = 16 years). For 24 years has been one in spirit with the Tabernacle, ie. the "Fourfold Gospel", 1883 through 1907.

- File also contains his calling card; a Christmas card, printed by the Cystic Fibrosis Foundation, of St. George's Cathedral in Kingston, where HW was curate; and two photos.

131. Zimmerman, R. J., DDS

Obit: *AW 1925, p. 419*: no dates

- In 1885, healed of bronchial trouble and inflammation of the bowels. Children healed of diphtheria *CA 1889, Sept, p. 39*.

- Saved in the Salvation Army. Baptized with the Spirit. Won the Turnbull brothers and aided in their call to missionary work.

- Resignation accepted (DS?) by *BM 1919, Dec 16*.

- He pastored, was field evangelist.

- "The most saintly man I have known," J. J. Thompson.

- W. Oldfield was converted through ministry of J. J. and A. E. Thompson.

- Salmon and Zimmerman first to get in touch with ABS.

D. Women

1. Anderson, Mrs. Mary Mabelle

Death: 1917, Jan 5 *AW 1917, Feb 10, p. 289* Obit: *AW 1917, Feb 10, p. 289*: editorial. Died at home of Fannie L. Hess, Nyack, NY.

- Lived in Washington, DC; died in home of Fannie Hess. Mother of Mrs. W. W. Newberry of Newark, NJ *AW 1917, Feb 10, p. 289*.

- The Latter Rain and Its Counterfeit. Columbia, SC: J. M. Pike, 19??. 33 p. Glossolalia; pentecostal churches. TxU, University of Texas, Austin.

- in Signs of the Times, a symposium, p. 114.

- Mrs. May Anderson Hawkins: *C&MA 1898, Oct, p. 412*: Mount Eagle, Tennessee. *C&MA*

1900, Jan, p. 70, chapter 2 of The Sun-Bathed Life.

2. Bainbridge, Mrs. H. S.

- *AW 1920, July 10, p. 234*: in Stockport, England

3. Baxter, Mrs. M. P. (Elizabeth)

Born: Dec 16, 1837, in Evesham, Worcestershire, England, née Foster Died: Dec 19, 1926 Obit:

AW 1927, Feb, p. 138 Husband: Rev. Michael Paget Baxter, born 1838; died 1910, Jan 10

- synopsis of her life in 8" x 11 file. Her biography in Historical Library.

- She first grasped Divine Healing at Christmas time, 1877. Pastor Stockmayer led her into this truth.

- *AW 1927, Feb 26*: "**Mrs. M. Baxter**: Mrs. M. Baxter, well known in religious circles in England and America for more than half a century, passed on to be with the Lord on December 19 at Hove, England in her 90th year. Mrs. Baxter was associated with Dr. Simpson in the early days of the Alliance work and her ministry then and at later periods in the Gospel Tabernacle, New York and other places in America is still remembered. She was the widow of Rev. M. Baxter, founder of the Christian Herald, published in England. Mrs. Baxter was also known as the author of many books of Scriptural exposition as well as a powerful speaker on Prophecy and Divine Healing. Bethshan Home of Healing at Highbury, England was founded by Mrs. Baxter. For nearly fifty years she was a regular contributor to the Christian Herald."

- *WWW 1885, p. 206, 207*: Mrs. Baxter says re: prayer: "The heathen thinks that the power lies in the prayer; the man of faith believes that the power lies in the faithfulness of God . . . The one is human prayer; the other is divine prayer. The one depends on the volume of prayer; the other on the veracity and faithfulness of God. See Matt. 6:7; Mk 11:22-24. The prayer of faith is where God and I are agreed."

- Books:

Gleanings From St. Luke	God's Prophets
Teachings From St. Mark	The Women in the Word
God's People	Leaves from Genesis
The Living Word in St. John	Bible Notes
Words for Daily Life	Practical Lessons
Life Lessons	Portraits from Proverbs
Trials and Teachings of Paul	The Lord's Coming
Job	The Great Physician
God's Daniel	Record of the International Coup (cloth bound)
Lessons From St. Matthew	Holy Ghost Days
Saul and David	
- Tracts:	
The Lord for the Body and the Body for the Lord	Suffering According to the Will of God
The Great Physician	Jesus the Resurrection
God's Purpose in Sickness	Does Sickness Sanctify?
The Lord for the Body	If It Be Thy Will
God's Side of Prayer	Waiting and Working
God's Will in Sanctification	God's Remedies

What We Have and What We Hope For
 Job's Sickness
 What is Self?

Casting All Your Care
 Pastor Rein[hardt?]

- Thy Healer, a monthly magazine, devoted to Spiritual Progress and Divine Healing. Edited by Mrs. M. Baxter. London: J. Snow and Company, 2 Ivy Lane, E. C. and Bethshan, Drayton Park North or Christian Herald Office, 63 Bible House, NYC. "It contains authentic reports of the meetings at Bethshan and Highbury Place and articles on Holiness and Healing." see back page of Leaves from Genesis. From: The Bride of the Lamb by Pastor O. Stockmayer. John Snow and Company, Ivy Land, E. C. 1892.

- Books in 1894:

Ezekiel, Son of Man, his life and ministry

The School of the Patriarchs, God's education of these men

His Last Word, readings in Revelation

- File also contains a pamphlet, reprinted from "Watchword and Truth" of December 1903:

Twenty Coming Events: Between 1906 and End of this Age on May 2, 1929 or April 9, 1931 by Rev. Michael Baxter.

4. Bates, Carrie

- File contains a photograph of Carrie Bates, inscribed on the back with: "One of the very first missionaries to India, went in 1887, died there Jan 20, 1909, married J. F. Rogers."

5. Beck, Mrs. Sarah Grier

Born: 1832 as Sarah Grier, father a judge, sat on Supreme Court 25 years Died: 1928 = 96 years old, buried at West Laurel Hill Cemetery, Bala Cynwyd, PA 19004 (outside city limits) Married: to Charles Beck, the first millionaire in Philadelphia. He died 5 years after their marriage. She never remarried. (Information from Mrs. E. M. Kirk)

- Conducted healing home, Kemuel House (the risen and living One) in Philadelphia. Dr. and Mrs. Clift, R. K. Carter, George W. McCalla identified with the work. McCalla published a monthly periodical, Words of Faith, *WWW 1885, Sept, p. 254*

- Sarah Beck helped ABS financially and prayerfully to get the Alliance started (Mrs. Evelyn Kirk, Philadelphia, letter)

- *CA 1892, Aug, p. 136*: an ex-Presbyterian, article re: divine healing

- *C&MA 1901, June, p. 330*: Just returned with Miss Hershey after several years of ministry in Switzerland and South France. Returned to Lancaster, Pa.

- Letters from Mrs. Evelyn M. Kirk, 7437 Rockwell Avenue, Philadelphia, Pa, 19111 to Sawin: "March 26, 1980, Dear Mr. Sawin, I have received your letter of the 21st. I am glad the books I have are of interest to you and I am sending you today all of Dr. Simpson's books that I have, plus Gray's Elegy and Memories of the Congo by Hershey Longenecker. The book that Don Reitz sent you was one that I gave to him. He never knew Anna Hershey. He is too young for him to know her. I don't think Don was born yet when she died.

You have the correct Robert Reuel Hess. Anna Hershey often mentioned her cousin Noah and

cousin Isaac. I am sure there are not more books or magazines around that belonged to Anna Hershey. She died in 1938 and her home and contents were all disposed of at that time. I had what was left in the way of books. I suppose there may have been some old Alliance Magazines destroyed at that time because we did not think anyone would ever want them. I never heard of the Ann Hershey would married Paul Haagen. Perhaps is she is still living, she could help you on that question. Sincerely, Evelyn M. Kirk"

"April 14, 1980. Dear Mr. Sawin: Thank you for your letter of the 3rd and the enclosed check for postage. I am so glad that the material I had of Mrs. Sara Beck and Anna Hershey has gotten into such good hands. I know after I am gone, no one in my realm would be interested in it. They are all too young. I am sorry I cannot furnish any of the information you asked for. But I do know where Mrs. Beck is buried (West Laurel hill Cemetery, Bala Cynwyd, Pa 19004, just outside of the city limits) and I will go to the cemetery and inquire. They would most likely have some of the information you want. Some of (the) dates might be on the tombstone or in their records. I think Mrs. Beck's body was placed in a mausoleum. I was interested in the copy of the "Word, World and World" [sic] regarding Kemuel House. I do not remember hearing Kemuel House mentioned, but Mrs. Sarah Beck must have been involved in that also. S. G. were her initials.

As soon as I can get to the cemetery, I will look up that information you requested and any other that night interest you. I will send it all to you. Sincerely, Evelyn Kirk" Dec 4, 1980: not yet received

6. Beere, Miss Emma Frances

Born: 1875, Feb 10 Died: 1963, Sept 9 = 89 years old Obit: *AW 1963, Oct 16, p. 16*

- Was the manager of ABS Alliance Press for many years *CAW 1912, May p. 114*
- Became ABS's secretary after death of his son, Albert Henry, Aug 30, 1895 (see Simpson Scrapbook compiled by C. Donald McKaig, 1971), p. 229f. In later years, ABS used a dictaphone.
- *AW 1963, Oct 16, p. 16*: "Miss Emma Frances Beere, secretary to Dr. A. B. Simpson and for many years managing editor of The Alliance Weekly, went to be with the Lord on September 9. She was in her eighty-ninth year.

The funeral service was held on the evening of September 12 in the Simpson Memorial Church, Nyack, NY. Dr. C. D. McKaig, her pastor for many years, read the Scriptures, offered prayer and spoke in appreciation of Miss Beere's life and work, after which the congregation joined in singing 'Great is Thy Faithfulness', one of her favourite hymns. Rev. L. L. King, as representative of the Board of Managers, spoke of her early association with the Alliance and read a letter from Dr. Nathan Bailey, Society president. 'In Immanuel's Land' was sung by Miss Vivian Barkdull, after which Rev. Clarence Drake, present pastor of the church, spoke of his association with Miss Beere, particularly during her last illness. It was a simple and deeply moving service.

Miss Beere was born in New York City on February 10, 1875. In 1895 she came to work to Albert Simpson, Jr., in the publishing work of the Alliance. After his death, Miss Beere continued for a time as a bookkeeper in the publishing work. In order to keep her outstanding skill as a stenographer, she began to record verbatim the sermons of Dr. Simpson, which eventually she submitted to him. Dr. Simpson was so impressed that he took Miss Beere as his private secretary, in which capacity she continued during the rest of his active ministry. Except

for a brief interval she continued to render valuable service to the Society until her retiral at the end of 1946.

From the time Dr W. M. Turnbull was editor of The Alliance Weekly until her retiral Miss Beere did the proofreading and assembling of the periodical. She was most competent in matters of prose style and editorial procedure, had a brilliant mind and read widely. Those who were privileged to know her quickly recognized the astuteness of her intellect and the force of her personality. Her sense of humour was remarkable. And for all her reticence in showing it, her friendship was warm and enduring and her generosity well-nigh boundless.

In her association for half a century with the Alliance, Miss Beere became one of the most reliable sources of information concerning persons and events in the development of the movement. Her memory was remarkably retentive and accurate.

Miss Beere was a charter member of the Simpson Memorial Church in Nyack. For many years she carried a real burden on her heart for the opening of an Alliance church in the village, and the organization of the congregation in 1945 with Dr. C. D. McKaig as pastor and the building of the substantial edifice in 1951 were in no small measure an answer to her prayers. While her health permitted she was punctilious in her attendance and the church was remembered generously in her will.

During the last year of her life Miss Beere was confined to her home. Only in the illness of the last two months did her alertness diminish, however. She lived a life of remarkable fullness and fruitfulness and she has entered into the joy of her Lord."

- File also contains 2 photographs of Emma Beere "early 1920s, working at Nyack" and a negative of her picture, as it appeared in the obituary.

7. Berry, Mindora

- No relation to Merrill Berry.
- One of the first to invite ABS to San Francisco and Bay Area.
- Her mother was well-to-do.
- She married a drunkard.

8. Brickensteen, Miss E. M.

- File contains a booklet A Child's Lesson on Divine Healing, "arranged by Miss E. M. Brickensteen for the Junior Missionary Alliance, 6 92 Eighth Avenue, New York." 16 p. Found in the ruins of Rev. A. B. Simpson's home 5-23-33.

9. Brodie, Mrs. Katherine H.

Obit: *AW* 1925, p. 646

- A child of the Alliance and Gospel Tabernacle, thus in *CA* 1894, Jan, p. 85.
- File also contains:

Sickness According to the Scriptures. Brooklyn, NY: Christian Alliance Publishing Company, nd. 8 p.

Witnesses of His Resurrection: A Message Given at Old Orchard Convention, Aug 1904. NY: Alliance Press Company, 1904(?). 21 p.

10. Clark, Mrs. Margaret (Mother Clark)

Born: 1819 Died: 1905, Tues, Dec 12 = 86 years old

- Member of the Board of Managers, Missionary Alliance, 1889
- First an evangelist in the Methodist Episcopal Church
- Then with the C&MA "for more than 20 years" *C&MA 1905, Dec, p. 801*
- (not in 1882'83 list of Gospel Tabernacle members)

11. Draper, Minnie T.

Born: 1858 in Waquit, Massachusetts Died: 1921

- Grew up in Ossining, NY
- Invalid 4 years. Anointed for healing at NY Gospel Tabernacle, healed and sanctified and anointed with the Holy Spirit.
- See Full Gospel Missionary Herald, 1921, Apr, p. 3,4. Heritage, 1986, p. 3 (picture and article)
- The Pentecostal Herald, 1921, Apr 2, p. 7.

12. Dyer, Edith

Died: 1916, Sun, Dec 31, 8:00 a.m. of black smallpox in South China Obit: *CAW 1917, Mar 17, p. 377, CAW 1917, Mar 24, p. 393*. Full report via a friend.

13. Field, Virginia Hammersley (Mrs. Cortlandt de Peyster Field)

Born: 1847 Died: 1922, June 20 Ancestors: Oloff Stevenszen Van Cortlandt, Abraham de Peyster

- Member of Grace Episcopal Church
- 1893: founded Hephzibah House, 263 West 25th Street (in 1980 at 51 West 75th Street, 6 stories), taught at NY Missionary College and at Nyack
- Hephzibah ("my delight is in her") House purpose:
 - A home of rest for God's people
 - A centre for Bible conferences
 - A training school for home and foreign workers
- Conduct summer Bible Conference at Monterey, Berkshires in Mass.
- Fant: Sing took Nyack students? Home in Peekskill, drawing room meetings in her home NYC. Book of sketches in Fant. Sounds like she wrote her own. Obit printed in Times, NY, June 21, 22.

- *AW 1922, July 1*: "As we go to press, we learn of the passing away of Mrs. Cortlandt de Peyster Field, at her home, 21 East 26th St., New York City, June 20. The funeral service was held in the Grace Episcopal Church, of which she was a member. Mrs. Field, who was in her 75th year, has been called away from a large circle of loving friends and Christian service to the rest and recompense of the home above. She was one of the earliest friends of Mr. Simpson and the work of the Alliance; true and loyal to the message of the Cross, the crucified life and the fullness of victory through the glorified Christ. To reach a wider circle with these and kindred truth, Mrs. Field establish [sic] "Hephzibah House" at 263 West 25th St. New York City, a home of rest for God's people, a place for Bible Conferences and a school of training for home and foreign service. A magazine, "The Word of the Cross", has been printed and circulated for many years, representing the truths, testimony and work so dear to her heart. Mrs. Field was a cultured, consecrated woman; her face was a benediction and her quiet public ministry rendered

in beautiful simplicity and modesty, her writings and deep ministry of prayer brought blessing to many of God's children in this and other lands. Our deep and affectionate sympathy is with the relatives and those who have laboured with her in the inner circle at Hephzibah, and commend them to God and His tenderest grace in this great loss, while we unite with them in praising God on the triumphant close of a life which has been so used and so honoured with His blessing." Address 1980 = Hephzibah House 51 West 75th Street, New York City 10023, Miss Isabella Gale

14. Fuller, Jennie Frow

Born: Winchester, Ohio (east of Cincinnati on route 32), 1851, Dec 16 [Smalley lists her as "Jane Amanda Fuller, born Dec 16, 1859"] Died: 1900, June 21 from cholera = 48 □ years

Education: normal school in Lebanon, Ohio (north of Cincinnati on route 42), 1870, dedicated her life to God; 1873 to Oberlin College, left at close of junior year

- taught school when 16 years old; 1867

- Albert Norton (influenced by O. M. Brown) appealed for help in India; she sailed in 1886

- worked 3 years plus at Ellich, Berar, including famine of 1877-88

- 1880: returned to USA

- 1881: married M. B. Fuller

- 1882: returned to India to Akola, Berar

- 1890-92: at North Chili, NY in a Free Methodist Community near Rochester

- Aug 24, 1892: returned to India with about 20 recruits. He became superintendent of Alliance Mission in India. 37 new missionaries by Dec 1892.

- 1897: furlough; just prior to it, death of 6 year old Jennie

- 1898: returned to India

- Spring, 1900: stricken with cholera, lingered 13 weeks

- A tireless worker

- The best known missionary in western India, called "the woman apostle to the women of India".

- She wrote:

many articles for the CA and Bombay Guardian

Wrongs of Indian Womanhood

God's Care, covenant promises to parents

- File also contains:

The Ideal Missionary. Published by Christian and Missionary Alliance, nd. 14 p.

15. Graham, Mary

- *C&MA 1903, Dec, p. 1*: editorial comments, from Louisville, Kentucky. One of the oldest friends of ABS. Worked with S. Lindenberger; travelled with her to west coast, winter 1903. Worked with her at Berachah Home. Died of cancer.

16. Griffin, Ellen A. (sometimes called "Nellie")

Born: 1842-45 in Binghamton, NY (see *WWW 1887, Feb, p. 98*) Died: 1887, Saturday Feb 19 at her sister's home in NY Obit: *WWW 1887, Feb, p. 94f*, by ABS and her nephew, "In Memoriam" and obit by Walter P. Sullivan. Funeral at Gospel Tabernacle, Monday 21st in afternoon. Buried

- at Spring Forest Cemetery, Binghamton, Section B, Lot 90. Picture of her = frontpiece, p. 65.
- Reference in 25 Wonderful Years, p. 204. (See also letter from Paul Sherman).
 - Was teaching school at age 14, largely self-taught.
 - In early years, afflicted with organic heart disorder, 24 years an invalid.
 - 1873: moved to NY, possessed literary gifts.
 - 1876: converted with her sister at the Hippodrome during Moody-Sankey meetings (Feb 7 to Apr 19, 1876). Had been a Roman Catholic. Mr. Sankey dealt with her. Became immediately a worker for souls in tent and mission work. She "at once joined" ABS in 1881 when he began his evangelistic work, ie. one of the 7 (p. 95)? He had met her previously at Northfield, probably in summer of 1881, *WWW, 1887, Feb, p. 101* and on her occasional visits to 13th St. Church in fall of 1881, *p. 101*. She came to ABS to inquire re: Divine Healing. Had suffered from heart trouble some 25 years, healed in spring of 1882, *p. 102*. She was one in mind with him in his evangelistic desires and plans, *p. 101*. She visited, wrote letters, received people, distributed hand bills, etc (*p. 102*). She went to the Berachah Home to work in May 1884. Never received any salary or allowance. Over-work brought on pneumonia and soon TB
 - May 25, 1883: elected with 5 men and 1 other woman as a trustee of Gospel Tabernacle (See incorporation papers of Gospel Tabernacle; see also 25 Wonderful Years, p. 204)
 - "As she approached womanhood", became involved with the abolitionist party, ca 1862, *WWW 1887, Feb, p. 98f*.
 - Converted in 1876; Apr 9 joined University Place Presbyterian Church
 - Summer 1876 worked in Dr. Tyng's Gospel tent, at 34th and Broadway, the first tent in NYC
 - During all her Christian work in NYC, "she was carrying on a large business", *p. 100*.
 - In fall of 1880, wrote in a book the names of more than 100 people she had won to the Lord. The list prepared at the request of Mr. C. W. Sawyer, an evangelist of Moody team, to keep track of the converts.
 - Went to Northfield again in Oct 1881, Andrew Bonar there.
 - Upon return, attended prayer services in various places, praying for the recovery of President Garfield.
 - She also attended 13th Street Presbyterian Church.
 - She had met ABS at Northfield, presumably in Oct 1881, convention continued for the month of Oct.
- In Jan 1886, she contracted a heavy cold that developed into pneumonia. TB then fastened on her. She took no medicines.
 - Resigned her management of Berachah Home, but continued writing for the *WWW*.
 - 25 Wonderful Years, p. 204-206

17. Hershey, Anna Hess

Born: 1863, June 14 at Lancaster County, Pennsylvania, a Mennonite Died: 1938, June 6

Education: studied under ABS

- Came to Philadelphia to work in home for fallen women. she met Mrs. S. G. Beck, they became life-long friends. Lived in her home in Germantown, Pennsylvania. Mrs. Beck left her entire estate to Anna Hershey in 1928. Anna Hershey divided her estate equally between the C&MA, China Inland Mission and American Bible Society.

18. Hess, Fannie

Born: ca 1863, 42 years old in 1905 (census) Died: 1941, Mar 4 = 80 years old Obit: *AW 1941, Aug 8*

- Graduated from Millersville, Pennsylvania State Normal School, Master of Elements degree.
- A student at MTI in 1898
- Began teaching at MTI in 1900
- Housekeeper at MTI in 1905 (census)
- Attended Edinburgh conference in 1910. Picture in *AW*.
- File also contains 5 photographs, including one of her with the Brubakers and another, dated 1910-11, of Miss Hinds, Miss MacKinnon, Mr. Brubaker, Miss Hershey, Miss Woodberry, Miss Hess, Mrs. Brubaker and Mrs. Frutiger

19. Kinney, Helen

Born: 1864 Died: 1941, Nov 23 = 77 years old Married: Frank W. Sandford, July 12, 1892 in Ossining, NY. ABS officiated. Her mother broken up. Children (some questions re: dates): John, 1895, Feb 7; Esther, 1898; Margarite, 1900; Deborah, 1903, Mar 9; David, 1904

- *WWW 1887, June, p. 368*: commencement address, account of commencement exercises *WWW 1887, June p. 335-341*
- *WWW 1888, July, p. 107*: an address; background = the college. Did she attend a second year?
- *CA 1888, Sept, p. 143*: one of four missionary candidates: the Reids, Carrie Bates and Helen. She was going to Africa.
- *CA 1889, June, p. 90*: a letter
- *CA 1889, Sept, p. 124*: letter from her re: her call to missionary work
- *CA 1889, Oct, p. 163*: (farewell from Tab, Sun afternoon, Sept 22) "had thought God was calling her to Africa, but as the way did not open, she accepted what seemed to be guidance for the present." The change only 2 weeks ago. Japan was on her way to Africa, she thought. *p. 173*: a letter.
- *CA 1889, Nov, p. 284*: a letter from on board ship and from Yokohama

- *CA 1889, Dec, p. 332*: written on Nov 15, letter from Yokohama. Mrs. Pierson wants Helen to stay with her, not to go with Dr. Ludlow. Mrs. Pierson, head of the Women's Union Mission, *AR 1892, p. 37*.
- *CA 1889, Dec, p. 349*: letter written to Mr. Hart.
- *CA 1891, Apr, p. 254*: letter, hopes to open an orphanage
- *CA 1891, May, p. 317*: a letter
- *CA 1891, July, p. 301*: a letter
- *CA 1892, Aug, p. 126*: address at Old Orchard, married already
- *CA 1894, Apr, p. 431*: story and picture of Juji Ishii who took over Helen's work with orphan girls
- References in Sublimity of Faith: The Life and Work of Frank W. Sanford by Frank S. Murray. Amerherst, NH: The Kingdom Press, 1981. 951 pages.

p. 80: met in Japan (had previously met at Alliance conventions)

p. 81

p. 88: re: letter proposing marriage. She tore it up.

p. 89: returned from Japan, 1892; married July 12, 1892 at Ossining, NY. ABS officiating

p. 92: had come home; told ABS why she came home

20. Kirk, Mrs. A. A.

- *C&MA 1904, Aug, p. 156*: Mrs. A. A. Kirk is retiring from MTI after 7 years work. Left for Europe for a rest with Pastor Stockmayer.

21. Lichtenfels, Sophie

Born: 1843, Dec 19 or 11 (4 days difference in her age and ABS: ABS born Dec 15, 1843)

Died: 1919, Nov 2, Sun (ABS died Oct 29, 1919) four days difference in their age; she died 4 days after him Obit: *CAW 1919, Nov 15, p. 123* Buried: Nov 5, Wed. evening, B of M in session.

- She lived at 333 W. 44th St (DJF article)

- *CAW 1919, Nov 8, p. 99*: announcement only of her death

- *CAW 1919, p. 99* advertises a "telling story of this remarkable life" is under consideration and soon to be published".

- Clipping sent by Miss G. L. Hover, Palinfeld in Sept 1937, from a NY newspaper, no date: "Sophie Lichtenfels: Sophie Lichtenfels, seventy-five years old. Evangelistic mission teacher, died yesterday at the Salvation Army Hospital, No 314 East Fifteenth Street. Funeral services will be held Wednesday evening at seven o'clock, at the Christian Alliance Tabernacle, Eighth Avenue and Forty-fourth Street. She taught Evangelism on the street corners of New York for many years."

- Sunday School Times, 1958, Oct 25, p. 779 records her as being born in 1844, this is an error.

- *CAW 1919, Nov 8, p. 99*: Again, our ranks have been broken. Sophie Lichtenfels, widely known as "Sophie", passed away Sunday, November 2. The funeral service was held in the Gospel Tabernacle, of which she was a member, Wednesday evening. A large gathering assembled, scores of them having been led to Christ by her ministry in the missions and slums of New York. A fuller notice will be given in the next issue and a terse, telling story of this remarkable life, to be published soon, is already under consideration."

- *BM 1919, Nov 5*: B of M recessed at 6:45 p.m. to attend the funeral of Sophie: "Recess was then taken to attend the funeral services of Sophie, the Scrubwoman."

- *BM 1919, Nov 6*: Mr. Stumpf asked to visit missions and gather materials for a booklet of Sophie's life: "Resolved: That Mr. Armstrong be appointed to ask Mr. Stumpf to visit missions and gather material for the publication of a booklet of 'Sophie's life'. Adopted."

- *BM 1919, Nov 25*: P. Rader requested to edit book of the life of Sophie and to commit it to publishing department: "Mr. Rader to edit the book of the 'Life of Sophie' and commit to the Pub. Dept. for printing."

- Book: Sophie, The Washwoman. 1973, Dec: Schroeder says in letter to RWB, he has not given to anyone to use it.

- *CAW 1919, Nov 15, p. 123*: "Sophie Lichtenfels: Announcement of the homegoing of 'Sophie' Lichtenfels was made last week. It is quite remarkable that there was a difference of only four days in her age and that of Dr. Simpson and that she followed him four days after his transition

from earth to heaven.

How she loved and prayed for him, her pastor; and how her inimitable 'Hallelujah' gave point and power to many a sermon by him and others in the Gospel Tabernacle!

Sophie was a rare character of German descent, speaking quite broken, but easily understood English. She was widely known through her public message and her tracts, the most popular one being 'Sophie's Sermon, or Called to Scrub and Preach.' It is hoped that arrangements can be made to embody some of these and other striking incidents of her life in permanent form, steps of which have already been taken to that end.

Following is a summary of the addresses given at the funeral on Wednesday night in the Gospel Tabernacle:

Rev. Elmer B. Fitch, assistant pastor of the Gospel Tabernacle, gave a brief address in behalf of the Tabernacle, summing up the characteristics that possessed our sister in her life and the great sorrow that would be felt in the Tabernacle on account of the loss.

Miss Sarah Wray, superintendent of the Eighth Avenue Mission spoke in behalf of the missions of the city and stated that almost every mission of New York and a number from Philadelphia were represented at this gathering by their superintendents. She said: 'Sophie was an ardent mission worker and her life has left its impression on every mission in the city.'

Mr. Noonan, superintendent of the Doyers Street Mission, where Sophie had laboured so long and earnestly during the midnight hours, told of the great blessing and of the number of souls she had won to Christ at that place.

Mr. Meinardi, superintendent of the New York City Tabernacle, told of the great blessing Sophie had been in his life and of the number she had blessed throughout the country. Speaking of her originality, he said, that while Dr. Evans was preaching in the Gospel Tabernacle, he said that 'Jesus Christ is Alpha and Omega, the First and the Last.' Sophie spoke out, 'Yes, and the middle, too.'

Rev. A. E. Funk spoke in behalf of the Christian and Missionary Alliance. She came to him, when he was Foreign Secretary, saying the Lord had called her to the foreign field. Being past fifty years of age, Mr. Funk told her she was beyond the age limit. Later she said the Lord appeared to her, saying, 'Sophie, who is your next door neighbour?' 'A Swede.' 'Who lives on the floor above you?' 'A family of "Switzers"'. And in the rear were Italians and Chinese. Then the Lord showed her she could be 'a foreign missionary at home.' Sophie gave liberally of her hard-earned savings as a scrub-woman.

Rev. Paul Rader followed. 'Sophie has been a great blessing to me and our people. Wherever she went she was sure to melt the ice.'

Rev. Charles Inglis, of England, over the remains of Sophie, pleaded with men and women to yield their lives to the Lord Jesus Christ, speaking from John 3:16 and many responded."

- File also contains:

An Elevator For a Tenement House For Daily Use. NY: Self-published, nd. 6 pages. Another copy has appended "God's Promises" and "Pearls by Sophie" and is 8 pages.

A Telegram Message to the Lost World. NY: Self-published, nd. 16 pages.

Sophie's Sermon or Called to Scrub and Preach by H. B. Gibbud. Springfield, Massachusetts: Self-published, 1893. 16 pages. 8 copies. 2 other copies are published by Loizeaux Brothers in New York, nd. 30 p. 1 other copy is 11 pages and is published by Sophie in New York. 1 other copy is 10 pages and is published by The Biola Book Room in Los Angeles.

Sophie's Second Sermon. New York: Loiseaux Brothers, 1906. 30 pages. 2 copies. 8 other copies are entitled: Sermonizing Sophie: Sophie's Second Sermon. 16 pages (no page numbers), published by The Biola Book Room, Los Angeles.

22. Lindenberger, Sarah A. (Sallie)

Born: ca 1852 in Louisville, Kentucky Died: 1922, Apr 26 at Miami, Florida Obit: *AW 1922, May 6, p. 113; June 17, p. 219* (in 8" x 11" file) buried from her home in Nyack on May 4th at Oak Hill cemetery, Nyack, NY Converted: ca 1872 *WWW 1887, July p. 18* (see notes on card Streams from the Valley of Berachah, her biography)

- Went to England and Switzerland ca late 1882 or early 1883, p. 19, *ibid*
- Became director of Berachah in 1884, May with Ellen (Nellie) Griffin, AET, p. 143.
- Her books:

A Cloud of Witnesses. 1887/88.

Streams From the Valley of Berachah. 1893. Contains her testimony, excerpts and synopsis in 4 x 6 file.

- *WWW 1887, July p. 18*: testimony of conversion and healing
- *CA 1894, Jan, p. 12*: relates her testimony
- *AR 1902, p. 48*: president Young Ladies Alliance
- Member of wealthy and worldly family in Louisville, Kentucky. She "had been in Mr. Simpson's congregation in Louisville." AET, p. 143.
- Berachah Home was closed when "She was unable to continue [her] exacting service on account of age." *Ibid*.
- *AW 1933, Jan 14, p. 28*: "Mrs. John E. Green, at Nyack, NY., January 3, 1933, at the age of 82, following a brief illness. Mrs. Green was the sister of the late Miss S. A. Lindenberger. The funeral service was held at Nyack on Jan. 5, Rev. H. M. Shuman, A. C. Snead, E. J. Richards, J. H. Cable, participating. The interment took place in her old home, Louisville, Ky. The bereaved members of the family include four daughters and several grandchildren."
- *CA 1894, Jan, p. 12*: "How I Learned the Secret", personal testimony.
- *C&MA 1903, Apr, p. 200*: letter, Dec 7, 1902 to Apr 1903 in California, report of her visit and vacation. Misses Graham and Warren went with her.
- *BM 1918, Oct 28*: Offered to deed Berachah Home, Nyack to the Society. Property had \$9000 mortgage, including the lot on which her residence was located. She asked release from that part.

Conveyed to the Society the Alliance Hotel for a mortgage of \$20,000. \$1200 annuity to be paid her during her life time. Board action: favourable consideration.

- *BM 1920, annuity list in back*: she had \$20,000 at 6%, invested in 1918.
- *BM 1918, June 29*: "Miss Lindenberg [sic] wished to present to the Board an offer of Berachah Home for the use of the Alliance work on certain conditions.

Moved that Miss Lindenberg [sic] be asked to present a written statement of her offer for our careful consideration."

- *BM 1918, Oct 28*: "Reported that Miss Sarah Lindenberger had offered to deed Berachah Home, Nyack to the Society, subject to a mortgage of \$9000 and with the understanding that a portion of the lot on which her residence stands, which is covered by this mortgage should be released: and further that Miss Lindenberg is willing to convey to the Society a mortgage on the Alliance Hotel for \$20,000 in consideration of an annuity of \$1200 a year during her life

time.

Resolved: that we express our appreciation of these offers to Miss Lindenberger and take them into favourable consideration."

- *BM 1918, Nov 30*: "Report that [an] annuity has been issued to Miss Sarah Lindenberger for \$12,000 in lieu of transfer of mortgage of \$20,000 on the Alliance Hotel; and that Miss Lindenberger has deeded Berachah Home to the Society subject to a mortgage of \$9000. Note (pinned to above minute): That in the minute of Nov 30th, 1918 reporting [the] issue of an annuity to Miss S. Lindenberger, the amount should read \$1200, not \$12,000, as in some copies. Kindly make correction. See Minutes of Nov 8th."

- Thoughts from Streams From the Valley of Berachah:

On holiness: Holiness is imputed, but is also imparted, but it is not imparted without a concerned interest. No page given.

On prayer: To ask in the name of Jesus is to ask in the character of Jesus; . . .to have an understanding with Him, a oneness of thought and desires. p. 113, 114. We can only ask what we will when His words abide in us. Ibid. All effectual prayer must be in the name of Jesus, John 14:13-14. As for the one who prays effectually, he must:

1. Be right with God, Psalm 66:18 (iniquity = vanity, not perversity, Hebrew avers).
2. Know the will of God, I John 5:14.
3. Experience abiding in Christ, John 15:7.
4. Ask in the Holy Spirit, Romans 8:26; Ephesians 6:18.
5. Ask in faith, Matthew 21:22.
6. Be thankful in heart, Philippians 4:6. p. 113-120.

We only ask in faith when we believe [know] it is His will. Faith should have no problem in praying, "Thy will be done."

On faith: Some inclined to think that faith comes in a package, delivered, labelled, "faith, ready for use". Rather, it comes through the crucible of testing. So Abraham, Joseph, Moses, David. To become loving, Christlike also does not come in ready-made packages, but through testings. p. 72.

On thoughts: Inner thoughts reflect the man: As a man thinketh in his heart, so he is, Proverbs 23:7. The things that come out of the mouth come from the heart, Matthew 15:19. The weapons we fight with have Divine Power. . .we demolish arguments. . .and we take captive every thought to make it obedient to Christ, 2 Corinthians 10:5.

On the Church as Bride: Ever was born out of Adam's body and given back to him as his bride. We are formed out of Christ's body and also given back to Him as His bride. p. 149. God is pictured too, as the Husband of Israel.

On Christian life: Not all can be apostles, but all can be epistles.

- Poems from Streams From the Valley of Berachah:

"Love"(Based on I Corinthians 13)

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.

I want the love that all things sweetly bears
Whate'er my Father's hand may choose to
send;
I want the love that patiently endures
The wrongs that come from human foe or
friend.

There is but One can live and love like this;
The Christ-love from the living Christ must
spring;
O! Jesus! come and live Thy life in me,
And all Thy heaven of love and blessing bring.
p. 111, 112.

Knowing God's Thoughts

Teach me Thy Thoughts, O God!
Talk with me day by day;
And help me through life's mazy path,
To understand Thy way.

Teach me Thy thoughts, O God!
Think Thou, Thyself, in me,
Then shall I only, always think
Thine own thoughts after Thee.

I know the thoughts of man
With fading lustre shine;
I know my thoughts are empty dreams
Without Thy touch divine.

Teach me Thy thoughts, O God!
What message shall I give

To this strange age of earnest men,
This age in which I live?

Teach me Thy thoughts, O God!
Show my Thy plan divine;
Save me from all my plans and works,
And lead me into Thine.

Teach me Thy thoughts, O God!
Thy coming is at hand;
The signals of the glorious day,
Oh let me understand!

Teach me Thy thoughts, O God!
My spirit longs for Thee;
And best of all Thy thoughts is this,
Thou thinkest, Lord of me! p. 87

"Faith"

Hark a voice from heaven proclaiming,
"It is done."

Faith repeats the echo, claiming,
"It is done."

Hear the blessed Saviour crying,
"It is done."

Claim His finished work, replying,
"It is done."

Yield thyself in consecration,
"It is done."

Take the Lord for full salvation,
"It is done."

Claim the promise of His healing,
"It is done."

Trust without a sign or feeling,
"It is done."

Say of every promised blessing,
"It is done."

Rest upon His word, confessing,
"It is done."

This is the secret of receiving,
"It is done."

- File also contains a photograph of the Lindenberger house.

Take Him at His word, believing,
"It is done."

God declares of things that be not,
"It is done."

Faith repeats, though still we see not,
"It is done."

Resting on His sure ordaining,
"It is done."

Sing as if in glory reigning,
"It is done."

Soon will end the long delaying,
"It is done."

Soon shall come the answer, saying,
"It is done."

Soon we'll sing in glad fruition,
"It is done."

Faith shall end in joyful vision,
"It is done."

Faith has found its coronation,
"It is done."

Hope its glorious consummation,
"It is done." p. 146-148

23. MacDonald, Mrs. Elizabeth Jane

Died: 1905, Saturday, Feb 4, in a.m.; funeral at the Gospel Tabernacle, NYC, Feb 7; buried on Feb 8 in Hamilton, Ontario in the family plot of ABS or the Henrys (address: 777 York Boulevard, Hamilton, Ontario)

- *C&MA 1905*:

Feb, p. 97: She, the only sister of Mrs. ABS, died Saturday, Feb 4 a.m.. Had bid farewell to her son, who was leaving for home in California. She had lived in California and there met W. C. Stevens. Funeral, Feb 7 at Gospel Tabernacle. Buried in Hamilton, Ontario, beside her late mother and father, Feb 8.

"Mrs. E. J. McDonald [sic], only sister of Mrs. A. B. Simpson, passed on to her eternal rest on Saturday morning, February 4. She had just said farewell at the Pennsylvania depot to her son as he started for California on the evening train, when, overcome by the pressure of her sorrow, she sank in a stupor of unconsciousness in the station and after being conveyed to a nearby hospital, gradually grew weaker, and after a few hours, passed away without having recovered consciousness. Her end was perfect peace. Her life and character endeared her to a wide circle of

friends and her work bore much fruit for God. Principal Stevens, of Nyack, conducted the funeral services in the Gospel Tabernacle and spoke of her life of singular devotedness, as he had long and intimately been associated with her in Los Angeles, her former home. Her remains were interred beside her late father and mother in Hamilton, Ont., on Wednesday, Feb 8, Dr. Henry Wilson, of New York, officiating. A sketch of her life will appear in an early paper.

Mar, p. 141: picture (looks like Maggie) and "In Memoriam" and letter by G. H. Studd of Los Angeles. First husband: Rev. A. J. Traver of Brockville, Ontario (Presbyterian). Second husband: Mr. D. McDonald, son of Hon. D. McDonald, long a Senator in the Dominion Parliament. Last 10 years, resided in or near NYC. Superintendent of Alliance branch, Asbury Park, NJ. Crisis of her religious experience occurred in California under Stevens' ministry. She was healed and Spirit-filled ca 1890.

- *C&MA 1906, Feb, p. 101*: Review of deaths in 1905: Mrs. E. J. MacDonald, buried in Hamilton, Ontario, Simpson [sic] family plot; Mrs. Jackson, 345 West 48th Street, NYC; Mrs. Elizabeth Clark

- *CA 1896, Sept, p. 218*: Brief article re: fear in a thunderstorm. On vacation at Long Island coast.

- *CA 1896, Sept, p. 243*: Sequel to the story of the penny re: a demon-possessed woman, delivered and saved, gave her diamond-studded watch to Mrs. MacDonald. She sold it and gave the money to the IMA.

24. Montgomery, Carrie Francis (Judd)

Birth: 1858, April 8; Mother, Emily Sweetland Judd; Father, Orvan Keller Judd Death: 1946, July 26 in Oakland, California = 88 years old Obit: *AW 1946, Aug 17, p. 523*; interred near Home of Peace Engaged: 1889; 31 years old Married: 1890, May 14th in Buffalo; Carrie's Episcopal pastor and ABS officiated (See *CA 1889, p. 304, 305 and 331*: ABS composed a poem) Daughter: Faith Judd Montgomery, born May 25th, 1891; dedicated April 17, 1892 at Gospel Tabernacle and married 1917, May 16th to Merrill Horace Berry

- Mrs. Mix prayed for her healing (Mrs. Edward Mix, a Negress) and Ethan O. Allen prayed for Mrs. Mix' healing, p.17, Ethan O. Allen by William MacArthur, ca 1924, Philadelphia: Parlor Evangelist, Philadelphia. Healed late 1878 or 1879, not quite 21 years old (S. Army)

- 1879, Jan, she was healed of possibly spinal meningitis (Lindsay Reynolds) [Date 1879 inaccurate: JSS]

- *WWW 1887, Oct, p. 23*: refers to correspondence with Dr. Cullis and a tract he sent re: higher life

- She was an Episcopalian

- 1881: began publishing Triumphs of Faith

- Conducted Faith Rest Cottage, 323 Fargo Avenue, Buffalo. Worked in areas such as: Gospel Temperance, prisons, fallen women, Bible readings, higher Christian life, writing (Triumphs of Faith) and books

- 1891: joined the Salvation Army

- 1891: gave Salvation Army land for Rescue Home; Oct 9, dedicated Beulah townsite

- 1893: Home of Peace founded in 1893

- According to Faith, she went to Azusa and received the gift of tongues and was "sorry she left the Alliance".

- 1885: a C&MA convention in Buffalo, also spoke at NYC convention Oct 5-9 (Monday to Friday)
- *CA 1892, p. 257*: Mr. & Mrs. Montgomery; *p. 306*: our Alliance baby
- *CA 1896, p. 397*: 1896, came east, convention ministry from January to June
- *CA 1896, p. 327*: article and picture of Faith
- *C&MA 1897, p. 86*: "Story of Faith Judd Montgomery" by mother
- 1909: trip to India (according to Faith)
- *CA 1892, May 13, p. 306*: "**Our Alliance Baby**: We should have explained that the beautiful picture of little Faith Judd Montgomery, that we presented to our readers a week or two ago, was given in commemoration of her dedication in the Gospel Tabernacle, New York on Sabbath, April 17. We wish to say that she behaved in a manner worthy of the importance of the event and set an example to all other Alliance members, both old and young, of gravity and good behaviour, winning the hearts of all who saw her and calling down many a prayer that she might have a life of greater blessing than even her dear parents.

She has been adopted by the New York State Alliance by special resolution passed at the Round Lake Convention, July 1891, and we trust that her sweet little face shall often preach to those who have received it, and say, in the Master's name, 'Except ye become as little children, ye shall in no case enter into the kingdom of heaven.'

- *CA 1892, Apr 29, p. 280*: picture of Faith
- *C&MA 1898, July, p. 86*: picture of Faith Judd Montgomery
- *CA 1894, Feb, p. 215*: The Home of Peace
- *CA 1894, July, p. 41*: camp meeting at Cazadero
- *CA 1895, July, p. 124*: Letter and picture of Home of Peace (similar to today)
- *C&MA 1910, Aug, p. 308*: Carrie's mother died. Picture of Grandma Judd and Faith
- *CA 1892, July, p. 50*: tribute to grandmother of Carrie at time of death
- *CA 1892, Apr, p. 257*: Mr. and Mrs. Montgomery in NY with Faith
- *CA 1890, June 6, p. 360*: remarks at Friday meeting, NYC; married George Montgomery, May 14, *p. 305, 331*.
- *C&MA 1898, June 13, p. 11*: letter re: her healing from spinal meningitis
- *WWW 1887, p. 23 (supplement)*: "**Addresses Monday to Wednesday; Address by Carrie F. Judd**: If we are ever to know in our lives that there is a higher life of rest in Jesus, I think we must be convinced of it from the Scriptures we have heard here on these grounds. We must know from God's own Word that there is a higher life than the up and down experience of most Christians. I wonder if any of you were as much astonished as I was when I first found it out. I wrote to Dr. Cullis for his prayers about some matter and in answering he enclosed a little tract in reference to the life of holiness which a Christian could live by being wholly yielded up to the Spirit, and letting Him live and reign entirely within us. I had always thought that the most we could ask for was forgiveness after committing some sin and I was very much surprised by the tract. I suppose some of you feel like asking, 'Why, are you not a Methodist?' No, I am an Episcopalian and I did not know the Methodist or Bible doctrine about sanctification until I read that tract. There was one. . ."
- The Prayer of Faith. Buffalo: H. H. Otise, 288 Main Street, 1881. 163 p. 3rd edition. Her home: 260 Connecticut Street, Buffalo, July 7, 1880. Reprinted by the Christian Alliance Press, 1909 (ad in *C&MA 1909, p. 78*)
- The Life of Praise. Oakland, California: Triumphs of Faith, nd. 144 p. Third edition. "The

articles in this book were brought out originally as editorials in Mrs. Montgomery's monthly journal, 'Triumphs of Faith'. They were afterwards compiled by Rev. A. B. Simpson of New York and published by him in a volume of the Alliance Colportage Library. We are now bringing out this third edition in a new and more attractive form. The book will still be kept on sale by the Christian Alliance Publishing House, 692 Eighth Avenue, New York and also by our own office at Beulah Heights, Oakland, California. Price, 25 cents. Contents: Chapter 1: The Praise of Faith, p. 7; Chapter 2: The Sacrifice of Praise, p. 21; Chapter 3: The Garment of Praise, p. 30; Chapter 4: The Courage of Faith, p. 42; Chapter 5: Songs of Deliverance, p. 49; Chapter 6: "Believe that Ye Receive", p. 55; Chapter 7: Believing and Receiving, p. 63; Chapter 8: "Only Believe", p. 74; Chapter 9: A Life on Wings, p. 80; Chapter 10: Praying and Not Fainting, p. 88; Chapter 11: Great Faith and Little Faith, p. 94; Chapter 12: The Desires of Thine Heart, p. 104; Chapter 13: Comfort and Deliverance, p. 111; Chapter 14: Victory Through Defeat, p. 122; Chapter 15: Harkening Diligently, p. 137; Praise at Midnight (Poem), p. 145." Sent to us via Bill Kerr from Mrs. Kathleen Morcour (Morcow?), 21 King Street, Mt. Eden, Auckland 3, New Zealand.

- Secrets of Victory. Compiled by Sadie A. Cody (relative of Wm. Cody, according to Faith). Beulah Heights, Oakland, California: Triumphs of Faith, 1921. 168 p.

- Under His Wings. First published as a serial in Triumphs of Faith.

- Heart Melody. Beulah Heights, Oakland, California: Office of Triumphs of Faith, 1922. 102 p. Poems dedicated to George S. Montgomery, husband. Contains 64 poems.

- Heart Whisperings. Beulah, Mills College P. O., California: 1897. Dedicated to Faith Judd Montgomery, daughter. Contains 30 poems.

- *C&MA 1898, July, p. 86*: Picture of Faith and article about her by her mother (6 years old).

- *C&MA 1898, Sept, p. 298*: Full account of her healing, taken from Triumphs of Faith.

- *AW 1946, Aug 17, p. 523*: "**Carrie Judd Montgomery Dies**: On July 26, in Oakland, California, Mrs. Carrie Judd Montgomery, widow of the late Rev. George S. Montgomery, died at the age of 88 years. Mrs. Montgomery has been well known in Alliance circles since the early days of the work, especially in Buffalo, NY, where she then resided. In 1893, Mrs. Montgomery founded the Home of Peace in Oakland as a centre of rest and healing, having herself been divinely healed in the early days of her Christian life. She was also the editor of Triumphs of Faith. The Home of Peace is being continued under the direction of her daughter Faith and her son-in-law, Mr. Berry." No other mention found (to end of year)

- Chinatown Quest. Faith Berry thinks I have it and wants it returned. I have no recollection of taking it. I do and have it at home. She has some excellent pictures. Home of Peace, Oakland.

- *C&MA 1901, Mar, p. 149*: Picture of Faith Judd Montgomery.

- *CA 1895, Aug 21, p. 124*: "Greetings from California", article by Carrie Judd Montgomery re: the start of the Home of Peace, also picture. Located at Beulah, California.

- File also contains 3 photographs.

- File also contains:

Les Premiers Pas de la Foi. Série des Messages de Foi, no. 1. Havre: Journal Le Havre, nd. 23 p.
God's Word About Witchcraft and Kindred Errors. Beulah Heights, Oakland, California: Office of Triumphs of Faith, nd. 20 p. 2 copies.

Divine Healing In Relation to the Use of Our Lips. Beulah Heights, Oakland, California: Office of Triumphs of Faith, nd. 15 p.

Faith's Reckonings. Beulah Heights, Oakland, California: Office of Triumphs of Faith, nd. 11 p.
All Things Reconciled to Christ. Beulah Heights, Oakland, California: Office of Triumphs of Faith, nd. 5 p.

The Heavenly Babe. (poem) 3 p.

God's Messengers to the Sick. Beulah Heights, Oakland, California: Office of Triumphs of Faith, nd. 20 p.

25. Mullen, Mary B.

Born: ca 1867 Died: 1920, Nov 8 at Chambersburgh, Pennsylvania from pneumonia = 53 years old Obit: *CAW 1920, Dec, p. 586*. Picture of her and daughter Ruth Simpson, 9 years [?]

- Missionary to Soudan. Poor health prohibited her return to field. Opened Bible school in Lovejoy, North Carolina, then opened a school in Uree, North Carolina, which bears her name. Then when Boydton came to the Alliance, closed Lovejoy and moved to Boydton.

- 1908: married Rev. D. M. Hench, minister of the United Brethren, lent [?] to work with her at Lovejoy Institute.

- *C&MA 1908, Aug, p. 362*: Mary also raised in the UB church.

- Retired from Boydton in June 1920 and took the work in Chambersburg, Pennsylvania.

- File also contains:

The Dark Soudan. Missionary Series. NY: Christian and Missionary Alliance, nd. 7 p.

- *CAW 1914, Feb, p. 316*: Hench, Dyson M. Born: 1866, May 27 at Eschol, Pennsylvania Died: Friday, Dec 12, 1913; coat caught in belt of electric saw = 47 years old. Reported in *ExCom 1913, Dec 13* Ordained: 1896 in UB Church by Bishop Wright, father of Wright brothers

Married: 1908 to Mary Mullen

- 1908: Hench went to Lovejoy Institute at Mill Springs, North Carolina

- 1911: Sent to Boydton, where he died of an accident. Had a 3 year-old daughter at time of his death.

- *CAW 1913, Dec, p. 180*: editorial report of his death at Boydton, Virginia due to an accident at the saw-mill of the Institute. Husband of Mary Mullen.

26. Musgrove, Sarah Minot

Born: 1839, Mar 10 in Bristol, New Hampshire Died: 1933, Nov 29 in Bristol, NH = 94 years old Obit: *AW 1934, p. 39*, picture and account of her life *AW 1921, Dec, p. 669*, picture

- Parents came from England.

- A school teacher in Troy, NY.

- Opened a mission at Troy in 1883, Four-Fold Gospel Mission. Since 1896 on Sixth Avenue.

- ABS and others held meeting in Methodist Church in Troy in 1887.

- Preached at Round Lake, July 1891, *CA 1891, p. 86*

- *AW 1919, Apr, p. 62*: Her picture and report of anniversary services in Troy. She was celebrating her 80th birthday, Mar 13, 1919. In Troy 36 years. Congregation gave her \$100.

- *AW 1919, May 10, p. 110*: Report of the 36th anniversary services, Apr 3-13. Pastor F. W. Smalley of Albany there.

- *WWW 1883, July, p. 114*: "Another life not less lovely and marked in the records of faith, had just preceded him into rest, Miss Fanny Campbell, of Brooklyn, the founder of the Faith Home for Incurables. Eight years ago she and her sister began a work of simple faith for a class for whom no provision was made--the aged and incurable. The seal of God attended it, and today a

beautiful home, costing over \$30,000, besides the valuable site and containing sixty inmates, is the reward and monument of their faith. In this hour of consummated work, and, it would seem, double opportunity, one of the two who had worked as one, stands alone to finish the double part. We know she will be sustained, and, we trust, one part of her yet unfinished work will be to write the story of faith and patience, of love and holy wisdom her sister lived and left behind her." [Sara Musgrove says, " Jan 28, 1882, while in a Home for Incurables in Brooklyn, NY, from which it was not expected I would ever come out alive, the Lord raised me up from a four and a half years' illness."

- File also contains:

History of Twenty-Five Years: Four-Fold Gospel Work in Troy as given by Sara M. C. Musgrove, on the 25th Anniversary, April 12, 1908. Troy, NH: 1908. 16 p.

27. Pollard, Adelaide Addison

Born: 1861, Nov 27 in Bloomfield, Iowa Died: 1934, Dec 20 in NYC = 73 years old Obit: *AW* 1935, Jan 19, p. 44, buried in Ft. Madison, Iowa

- Was associated with the work of Alexander Dowie

- Taught 8 years at MTI, Nyack, 1908-1916 and maybe longer. Taught before 1901.

- Wrote Have Thine Own Way, Lord.

- See Bynum's dissertation. [Bynum, Alton Clark. Music Programs and Practices of the Christian and Missionary Alliance. Ed. D. dissertation, New Orleans Baptist Theological Seminary.]

- Of Chicago; to teach at Nyack elocution and English, Jan 1, 1908 *C&MA* 1907, Nov, p. 128.

- Writings:

Life Lessons in Quatrains. 9 p. nd. At RPB (Brown).

The Vision. (poetry) Brooklyn: Pearl Press, 1912. 24 p. At NN CtY.

- "**Pollard, Adelaide Addison** (b. Bloomfield, Iowa, Nov. 27, 1862; d. New York, NY, Dec. 20, 1934) was the daughter of James and Rebecca (Smith) Pollard and her name was Sarah Addison Pollard. However, because of her dislike for the name Sarah, she adopted Adelaide. She attended the Denmark Academy, Denmark, Iowa and also a school in Valparaiso, Indiana, and then took a three years' course in elocution and physical culture at the Boston School of Oratory. she moved to Chicago and taught in several girls' schools for a number of years in the 1880s.

Through the influence of a friend, Lily L. Waller, Miss Pollard became interested in the evangelistic work of John Alexander Dowie, assisting him in his healing services and claiming that she herself was healed of diabetes in this manner. Later, she and Miss Waller went to New England and were associated with the evangelist Sanford, who predicted the imminent return of Christ. She became greatly interested in becoming a missionary and when her plans to go to Africa failed, she taught at the Missionary Training School in New York City.

Prior to the outbreak of World War I Miss Pollard spent several months in Africa and after hostilities began she was transferred to Scotland, where she remained during the war years. After the war she returned to New York and continued her religious work throughout New England. Always in frail health and strangely attracted to extreme religious sects and groups, she lived the life of a mystic. Her devout Presbyterian family had little contact with her except for her infrequent visits home, usually to regain her strength. She wrote a number of hymns, but only the one given here remains in common usage. 'Have thine own way, Lord' (349)" p. 401, Maybe Dr. Reynolds.

28. Quaiffe, Eva (Eve in AR)

Died: 1923, Mar 27 in Nyack at the Institute. 1905 census states she was 38 years old, was 61 at death if date is correct.

- Taught music at MTI (1905 census).

29. Rounds, Mrs. Tryphena Cecilia

Born: 1843, Mar 22 (nee Schnebly) Died: 1939, Aug 28 Obit: *AW* 1939, p. 579, 740

- Wrote: The Offerings ca 1925 [published by the Alliance]

- File also contains:

The Broken Lamp or The Spirit's Victory Over Temper. Chicago: The Bookstore of the Chicago Hebrew Mission, nd. 8 p.

God's Judgement Upon the Enemies of Israel. Chicago: The Bookstore of the Chicago Hebrew Mission, nd. 22 p, 1 copy. 2 more copies have 31 p.

The Stamp Album or Believe That Ye Have Received. Chicago: Mrs. T. C. Rounds, nd. 7 p.

Is the Day of Grace Passed for the Jew? Chicago: The Chicago Hebrew Mission, nd. 16 p. 2 copies.

Stopped the Mouths of Lions: a True Incident. Chicago: The Bookstore of the Chicago Hebrew Mission, nd. 3 p.

30. Rudy, Stella

- File contains one photograph, inscribed: "Stella Rudy, missionary in South China. Another picture in W. Turnbull file."

31. Shepard, F. Louise

Born: 1865, Sept 5 in Greenwich, Connecticut; father: James Shepard *CA* 1892, p. 34 Died:

1928, Apr 29 = 62 years, 7 months Married: Charles H. Pridgeon, 1900, Tuesday, Dec 4;

Presbyterian pastor, Canonsburg, Pennsylvania on I-79, south of Pittsburg *CA* 1900, Dec, p. 320

- *AW* 1922, Sept 30 & Oct 7: article "Victors and Victims of Faith"

- For many years, assistant editor of C&MA Weekly, *C&MA* 1900, Dec, p. 320

- *CA* 1891, Mar, p. 180: part of speakers on tour to the south, Florida and elsewhere. A teacher at NYMTC.

- *CA* 1891, Apr, p. 267: "Into His Marvellous Light", her testimony, apparently succeeded Harriet Woodbury in editing the CA

- *CA* 1891, May, p. 274: letters re: the CA to be sent to her.

- *CA* 1891, July, p. 33: at Round Lake, offered her jewelry for missions. She tells the story of iron for gold in *CA* 1894, Oct, p. 378.

- 1891-1892: Listed as teacher of elocution in MTC catalogue

- *CA* 1893, Dec, p. 354: prepared a prayer calendar with a promise and a prayer for each day (1892-1893).

- *C&MA* 1899, p. 477: associated with editorial dept. of C&MA magazine.

- *C&MA 1906, Aug, p. 123*: picture of a girl, ca 8-10 years old, Edith Shepard Wallack, Warrenton, Virginia.
- *C&MA 1899, Dec, p. 460*: devotional book, fifty short chapters on out of the way texts. Known for her editorial work on the C&MA. *p. 477*: for several years with editorial department. *p. 461*: she is going abroad in 1900. *p. 477*: to sail with her mother and Miss Mason (involved in selling C&MA literature, *p. 480*), Dec 27
- *C&MA 1900, p. 9*: past 9 years associate editor of the C&MA, gone abroad with her mother, sailed Dec 27, 1899 on S. S. Teutonic.
- European trip mentioned *C&MA 1900, p. 57, 73, 89, 105, 108, 137, 169, 205, 223*
- *C&MA 1900, p. 223*: letter from England, also mentions 40 page booklet, Forty Days with Christ. Other letters from England, *p. 241, 259, 295, 367*.
- *C&MA 1900, July, p. 69*: profitable days in Paris
- *C&MA 1900, Sept, p. 125*: at Keswick
- *C&MA 1900, p. 167*: from Belgium
- *C&MA 1900, Nov, p. 264*: returned from Europe. Sang and spoke at Nov 4 meeting at Gospel Tabernacle. *p. 267*: "As we land again on our native shore": reflections of last days in Europe
- *C&MA 1900, p. 342*: previously published Heavenly Manna.
- Two [sic] books, filed under ABS publications:
Christian Alliance Birthday Book. See *CA 1894, Feb 2, p. 115*.
Heavenly Manna. Monthly devotional book.
Baskets of Fragments. 35 cents *C&MA 1900 Jan, p. 9*.
Forty Days with Christ. *C&MA 1900, Apr, p. 223*. 40 pages.
- *C&MA 1897, Jan, p. 61*: poem "Am I Not Better Unto Thee"
- *C&MA 1897, Jan, p. 14*: "A New Year's Message to Young People"
- "Ibid. pp. 216-217. A similar episode occurred in Pittsburgh, Pennsylvania in 1921. An undenominational Bible school being conducted by Dr. Charles Pridgeon along the lines of teaching common to the Christian and Missionary Alliance became the scene of a tremendous revival. Pridgeon had gone to Dayton, Ohio, in the winter of 1920 to hear Aimee Semple MacPherson, who had invited ministers from all over the Midwest to see the power of God at work. She invited the ministers to assist her in praying for the sick. Pridgeon felt that he had received the fullness of the Spirit already, but when he came away from the MacPherson meetings, he was shaken. The school was closed to any who were attending Pentecostal meetings or who professed the Pentecostal experience, so that a true test case might be demonstrated in Pittsburgh. Nightly "tarrying" meetings were conducted within the student body, except on Sunday nights when evangelistic meetings were held in the city. In the first week of April, a young business woman received the Pentecostal experience, evidenced by speaking in tongues. 'This fine intelligent, young lady subsequently severed her business connections, attended Bible classes as a day student. She received a definite call to China as a missionary where she spent years of her life winning lost souls to Christ. Prayer for Revival was answered in many ways. A conservative estimate of those who received the baptism of the Holy Spirit was well over fifteen hundred in a two or three year period' (excerpt from a letter to the author from his mother, Mrs. W. E. Menzies, March 23, 1970). The author's mother was a student in the "Pittsburgh Bible Institute" at the time of the Great Revival and the author's father was converted to Christ and received the baptism in the Holy Spirit in the revival, Easter Sunday, 1922." Footnote, p. 126 from Anointed to Serve: the Story of the Assemblies of God by William

W. Menzies. Springfield, Missouri: Gospel Publishing House, 1971. 436 pages.

32. Sisson, E

- File is empty!

33. Stephens, May Agnew

Born: 1865, May 22 in Kingston, Ontario; Father: Robert Agnew; Mother: Emily Bollard Died: 1935, Mar 19 in South Nyack, NY = 69 years, 9 months, 27 days old; buried at Kensico Cemetery, Kensico, NY, lot 2546, section 24-2B4. Lot apparently bought by her younger brother Robert West Agnew, born Apr 5, 1867, died Dec 22, 1906. Tombstone ca 7 ft tall, 30-inch base. Name "Agnew" on 2nd base ca 24 inches and square. Top of collonade ca 16 and square. Beside the names of the two buried there, these phrases occur: "Sow in tears, reap in joy", "The Lord is my Shepherd" Obit: *AW 1935, July 20, p. 457*. Xerox copy in 8 1/2 x 11 file; also in file is a copy of D. J. Fant's article in the Oct/Nov 1976 South Eastern District Report. *AW 1978, May 31*, is an article partly about her.

- Converted in Salvation Army, Kingston, Ontario.
- Moved to NYC to work with the Salvation Army, on the editorial staff of the War Cry. Lived at the Army Training Home.
- In 1899, opened the Eighth Avenue Mission, to which Sarah Wray later came and worked for 47 years. Picture of her in Living Truths, Sept 1902, p. 158.
- In 1902, Wed, Oct 22, she married Harold L. Stephens, 9 years his senior, whom she met at the Mission, at NY Tabernacle. ABS, Wilson and Funk presided, *C&MA 1902, Nov, p. 246*.
- They moved to Toronto, Ontario and pastored the Parkdale Gospel Tabernacle.
- They had one son, Harold.
- They entered evangelistic work in North America and Great Britain.
- Located in Nyack, ca 2 blocks away from MTI. She died here while Harold conducting an evangelistic campaign in Peter[?].
- Met Stevens in 1901 at Alliance Convention meeting in Toronto. Married next year 1902.
- Left Toronto 1912 to be itinerant evangelists. She died in 1935, not Alliance workers at the time. Lindsay Reynolds interested in any research on this: Toronto.
- Eleanor Ostrander MacKerron kept house for her at Nyack (1931-1932). At the time, they were quite incompatible. She was 9 years his senior.
- *AW 1978, May 31*: Mrs. Eleanor S. Murray (Dr. Jack W. Murray) P. O. Box 48, Abington, Pa, 19001. Niece of May Agnew Stephens. Father: George T. Stephens, attended Nyack. Uncle: Harold L. Stephens. May Agnew Stephens only son's wife living in Florida. Son's name: Harold. Several of her grandchildren are living. Eleanor Murray's sons and wife attend North Hills Alliance Church, Pittsburg.
- File also contains map of the Kensico Cemetery in Valhalla, NY and two photographs, inscribed "Mrs. Harold Stevens, dean of women, 1916-1917, mother of the gals".

34. Trout, Dr. Jennie

Born: Canada Died: 1921, Nov

- Lindsay Reynolds has record of her.
- The first woman doctor licensed in Canada, pioneered several new medical techniques. A leader in women's rights in medicine and other spheres. Established the first medical college for women.
- A truly born again Christian. Concern for the unfortunate and needy; gave much of her money away to help them.
- Became ill with progressive nervous debilitation, gave up her medical practice, became a complete invalid. Doctors could provide no help. She wrote to John Salmon asking about Divine Healing. Salmon and Zimmerman paid her a visit. They anointed and prayed for her. Not completely healed, but much improved.
- Resumed her own practice and testified to the message of Divine Healing. Became a walking encyclopedia of Alliance Missionary enterprises, and missionary personnel. Became a featured speaker at many gatherings.
- Lost her medical reputation because of her public testimonies. Newspapers ceased to mention her and dropped her from their listings. Her name disappeared from accounts of Canadian medical achievements.
- In 1973, an independent researcher tracked down the truth and her name was re-established.
- In 1908, she and her husband Edward re-located in Los Angeles. She died in Nov 1921.

35. Turnbull, Cora Mae Rudy

Born: 1879, Jan 19 in Dayton, Ohio Died: 1928, Friday, May 4 in Nyack, NY = 49 years old

Obit: *AW 1928, May p. 290 and 308*. Xeroxed and in 8 1/2 x 11 file.

- 1915: went to Nyack as teacher and superintendent of women. Except for a deputational trip around the world, continued at Nyack until her death. *AW 1928, May p. 308*.
- Author of The Craft of Soul Winning. An editor of Songs of Grace. Poet.
- File also contains 2 photographs.

36. Warren, Elinor G. (Ella)

Died: 1917, Jan 15 in Camden, NJ Obit: editorial, *AW 1917, Jan 27, p. 257*, Sarah Lindenberger *AW 1917, Feb 3, p. 286*

- C&MA member since the early days.
- Attended Institute 3 years.
- Worked in Berachah Rest Home, NYC and Nyack.
- F. H. Senft conducted the funeral.
- Fragile most of her life.

37. Waterbury, Harriet A.

Died: 1891, Apr 20 in the Berachah Home. Lived 315 W 18th Street, Nov 1888, *CA 1890, Jan p. 4*. Lived 37th Street and 8th Avenue, April, 1891, *CA 1891, Apr, p. 257*. Obit: *CA 1891, Apr 24, p. 257*, rather long and informative; *p. 274*: memorial service on Sunday, April 26; *p. 206*: "25 Wonderful Years"

- Assistant editor of CA for about a year. Wrote under initials AE

- She is not on list of Gospel Tabernacle members (1st Annual Report).
- Was part of the 1st class in 1883 with Jon Condit, et al, see *CA 1890, Mar p. 204*
- Tribute by Emma Whittemore, *CA 1890, Mar, p. 278*.
- See NY Missionary Training College file.
- Address at Old Orchard, *CA 1890, Aug, p. 61*: resume of CA missionaries' work to date.
- Possible reference to her in ABS sermon *C&MA 1910, June 11, p. 177, right column*: "my dearest friend, a gifted woman. . ."

38. Whittemore, Mrs. Emma Mott

Born: 1850 Died: 1931, Jan 2 in NYC Obit: *AW 1931, Jan 10, p. 18* (very little in it)

- 1865: united with church when 15 years old, Mother Whittemore's Records of Modern Miracles, F. A. Robinson (ed.). Toronto: Missions of Biblical Education, 1931, p. 17.
- 18??: married Sidney Whittemore
- 1884, May 23: healed of broken vertebra [Norris Magnuson, Salvation in the Slums: Evangelical Social Work, 1865-1920. Metuchen, New Jersey: Scarecrow Press and the American Theological Library Association, 1977, p. 22, also *CA 1889, Aug, p. 25? and CA 1890, Mar, p. 233*]
- 1888, Nov: lived at 1219 Park Avenue, NYC [membership list]. Mr. Whittemore not listed as a member; also *CA 1889, Feb, p. 17* and at 723 Park Avenue *CA 1890, Apr, p. 240*.
- 1872: 12 years a virtual invalid; fell and broke a lower vertebra
- 1884: she was healed in 1884, May 23 [Mother Whittemore's Records of Modern Miracles, F. A. Robinson (ed.). Toronto: Missions of Biblical Education, 1931, p. 18]. She heard Carrie Judd; talked with ABS at 23rd Street Tabernacle. Also story in newspaper clipping, 1886, 87.
- 1890: opened the Door of Hope Mission for girls
- 1893: taught City Mission Work at NY MTI
- Articles:
 - "Healing Among Little Ones", *WWW 1885, p. 276, p. 343f*
 - "God Helps Those Who Help Themselves", *WWW 1885, p. 91f*
 - Article about healing *CA 1889, Aug, p. 9, 25*; some personal testimony.
 - "Work in the Slums", *CA 1890, Apr, p. 233*; contains some testimony.
- not listed among mission workers at NYC October convention, *CA 1897, Oct, p. 404*.
- Books:

The Story of the Pink Rose or Delia of Blueberry Bend. Listed in NU Catalogue with others.

- "**The Efficacy of Prayer, Mrs. Whittemore Speaks Before the Christian Alliance**: Mrs. E. M. Whittemore of New York spoke before a meeting of the Christian Alliance in the Park Street Church yesterday. The audience was deeply sympathetic and "Amen" and "Bless the Lord" broke in frequently upon the speaker's remarks.

Mrs. Whittemore exhorted her friends to come to the Lord with true religious fervour. She related how she had been raised from a bed of sickness by prayer and how, in all her experience, the Lord had never failed to answer the outpouring of the humble spirit.

As an example of the many ways in which the Lord manifests his providence, she told the following story, which was received with tearful enthusiasm by the gathering.

A certain reverend gentleman, hearing of a woman who was in need of help, went to her and advised her to seek refuge in one of the homes provided by the society. She replied that she would gladly do this, but she had no shoes to fit her for tramping the snow-covered streets.

The gentleman returned home, and in his perturbation, knelt down and prayed to the Lord for aid. The next morning, in direct answer to his prayer, he received an anonymous letter enclosing \$1, which he was directed to use as he saw fit. [Amens.]

Overjoyed, he took his way to a shoemaker's and asked for a cheap pair of shoes. He did not care what style they were as long as they were stout and serviceable.

The shoemaker, after some hesitation, declared that he had one pair which had been made a long time ago, and for which the customer had never called. They were serviceable enough, but the left one had been made for a deformed foot, and was much larger than the right. Such as they were, the gentleman could have them for \$1, the exact sum he had received in answer to his prayer. [Amens.]

The reverend gentleman who thought that if the smaller shoe fitted the result would not be so bad, bought the pair and took them, rejoicing, to the woman's home. He found her almost in tears, and on inquiry found that she had forgotten to tell him one of her feet was deformed, the left one being larger than the right. She was filled with sorrow, therefore, at having put the good man to a useless expense.

The reverend gentleman saw the hand of the Lord in this and quickly reassured her by producing the shoes. Imagine her surprise when both shoes fitted perfectly. The left one slipped on as if made for her deformed foot. [Amens and bless the Lord.]

Mrs. Whittemore is the mother of the "Door of Hope", which was started for the educated class of young girls who have turned aside from what is right. Suitable places are provided for them through the home, either there or elsewhere, as seems most expedient." Source of newspaper clipping not given. Park Street Church, Boston? Christian Alliance between 1888-1896.

- Corresponding secretary of the International Missionary Alliance, 1887.
- Member of Christian Alliance. President, Mr. Sidney Whittemore, Whittemore in 1888 Yearbook.

II. Contemporaries

A. Men

1. Allen, Ethan O.

Born: 1814, in Springfield, Massachuset, on Allen Road Died: 1903, Saturday, Jan 24 in Los Angeles Buried: Monday morning at Evergreen Cemetery, married, one son who died before EOA by several months Obit: *C&MA 1903, May 23, p. 289*, a letter from E. A. Sellew

- A descendant of Ethan Allen, of Continental Army fame.
- Little education, English poor. Worked at a poorhouse, a consumptive.
- Attended an Methodist class meeting, was converted. Told leaders that Christ's power could heal his lung. Laid hands on him; instantly healed.
- The first worker in healing in America. Contemporaneous with D. Trudel, Switzerland. Didn't anoint with oil; laid on hands [Springfield Republican]
- A Christian Adventist, but really an independent [Springfield Republican]
- Known and respected by ABS. Attended Old Orchard ca 1894
- Associated with Faith Home in Springfield, Massachusetts.

- Came to Brooklyn, NY, Jan 28, 1882 to pray for an incurable. She bore testimony to her healing after 42 years of [ill] health. (Mrs. M. S. C. Musgrove)
- 1843-45: began healing ministry, healed short before this. About same time as Dorothea Trudel.
- Wrote a pamphlet Faith Healing, so Paul Chapell.
- See Dictionary of Pentecostal and Charismatic Movement. "The Healing Movement".

2. Bliss, Philip Paul

Born: 1838, July 9, Clearfield County, Pennsylvania in a log home Died: 1876, Dec 29, Friday night. Accident, ca 8:00 p.m. In Feb 1844, family moved to Kinsman, Ohio, Trumbull County and in 1847, back to Pennsylvania, Espeyville, Crawford County, then to Tioga County in 1848. Married: Lucy J. Young, born Mar 14, 1841. Her birthplace and home Rome, Bradford County, Pennsylvania. Wedding date: June 1, 1859 (she 18 years 2 □ months old, he 20 years, 11 months) Father: Isaac Bliss; born 1796, Apr 29; died 1864, Jan 20; his father a singer Mother: Lydie Doolittle Bliss; born 1805, Feb 16; died 1878, Feb 8 Children: lost the first child, Philip Paul, George Goodwin

- Dedication: After prodding by D. L. Moody, Bliss and Whittle accepted meetings in Waukegan, Illinois to discern God's will. They prayed at length. People were saved. On Thursday Mar 26, 1874, in study of Congregational church, they dedicated themselves to the Lord. They returned to Chicago, both resigned their positions and conducted evangelistic campaigns together through the first of Dec, 1876.
- The tragedy: Had returned to Rome for Christmas and to be with their two boys. On their return, the train out of Buffalo for Chicago, The Pacific Express, carried 169 passengers. Snow storm was severe; train was late. Stoves kept the cars warm. Ca 400 yards east of Ashtabula is a bridge (159 feet long) over a river (70 feet below), precipitous sides. The lead engine reached the west bank when the bridge collapsed. The water was 3 to 6 feet deep, 8 inches of ice. The cars crashed below. Fire broke out within 5 minutes from the stoves and lamp. Bliss survived the crash; returned to extricate his wife, pinned by the braces of the chair. He could not free her and chose to perish with her. Only wheels, axles, truck frames, etc. survived. No charred remains could be identified. Only 59 survived, 110 perished. A monument, 4 feet square at the base and 22 feet high was erected in the cemetery in Rome, Pennsylvania.
- Memorials: New Year's Sabbath, Jan 1877, ABS held a service in the evening in Louisville. Used as text, Luke 13:1-8, parable of the fig tree [see p. 355, 56, Memoirs of P. P. Bliss]. Church jammed, people standing. "These three years I come seeking fruit and find none." Parable also referred to two very sudden calamities: Pilate killed Jewish worshippers, tower of Siloam killed 18 persons. Lesson: if such as the Blisses were not exempt from disaster, how much less the careless and indifferent. Therefore, repent, believe. Many persons arose to indicate their purpose to seek the Saviour.
- Resource materials:
Memoirs of Philip Paul Bliss, edited by D. W. Whittle. NY: Barnes & Company, 1877, 379 p. Is in Nyack College Library.
"Evangelist P. P. Bliss, the Sweet Singer of Modern Israel". Living Truths, 1904, p. 591-603 by El Khalel.

- File also contains 3 photographs of the Gospel Songwriters Museum, P. P. Bliss Homestead in

Rome, Pennsylvania and a reply from the Smithsonian Institution Press to Sawin's inquiry re: Hold the Fort by Paul J. Scheips. Washington, D. C., Smithsonian Institution Press, 1971. 57 pages. The book is out of print, but available on microfilm or Xerographic copy.

3. Blumhardt, Pastor Christoph

Born: 1805, July 16 at Stuttgart of John George Blumhardt Died: 1880, Feb 28 at Bad Boll = 75 years old Married: Johanna Dorothea Kollner in 1838

- Became famous with slogan "Jesus Is Victor"

- Pastor Blumhardt: Selections from His Life and Ministry. NY: Christian Alliance Publishing Company, nd. (after 1902). 102 pages. Book first published by Carter, Willard Tract Repository, 1883. (Blumhardt opened his first home ca 1844). Christian Alliance Publishing gives no indication of author. Advertisement in Carter's Atonement for Sin and Sickness gives Carter as author, p. 261.

Contents:

I. Early Life; born July 16, 1805, entered 1st pastorate 1828, p. 11-13.

II. At Mottlingen; 1838, also married this year. Katanna Dittus healed, a demoniac, cried, "Jesus is Victor." p. 13-18.

III. The Great Revival. p. 18-25.

IV. Bodily Healing (testimonies). p. 25-40.

V. Bad Boll. p. 40-52.

VI. A Visit to Bad Boll (Henry Drummond). p. 52-67.

VII. The Wonderful Works of God (opposition to the pastor). p. 67-79.

VIII. Remarkable Personal Experiences; pastor wrote hymn "Jesus Is Victor", p. 80. p. 79-86.

IX. Characteristics and Views of Sickness; don't urge people to give up medicine, p. 87. p. 87-94.

X. Closing Hours; died Wed Feb 27, 1880, 75 years old. p. 94-100.

Appendix, p. 101, 102.

4. Booth, General William

- File is empty.

5. Brookes, James Hall

- 1830-1897. Died April 19, 1897 in St. Louis, *C&MA* p. 421.

- Pastor, Walnut Street Presbyterian Church, St. Louis, Missouri; 1858-1897.

- 1875, began publishing The Truth. Published in 23 years. Editor and did most of the writing. (Ernest R. Sandeen, The Roots of Fundamentalism. Chicago: University of Chicago Press, 1970, p. 134).

- File also contains:

The Second Coming of Christ. St. Paul, Minnesota: Asher Publishing Company, nd. 10 p. (No. 242 in the series "Royal Dainties").

6. Buxton, F. Barclay

- *AR 1894*, p. 45: Visited ABS during the summer. Has a work in Japan in the adjoining province to the Alliance. His sympathy and co-operation valuable to Alliance missionaries.

- An Englishman, fostered Evangelistic Band of Japanese. His view was that Japanese will

evangelize Japan, not white missionaries. Was in Japan 1890-1900s. National feelings makes foreign interference unwelcome: Simpson's view.

- CA 1894:

July, p. 31: "Baptized with Fire"

July, p. 59: "Two Great Hopes": baptism of the Holy Spirit and Christ's return.

Sept, p. 231: at Gospel Tab, Wednesday evening, Aug 29. Spoke of his work in Japan. A self-supporting missionary and supported others as well. Is married and en route to Japan.

Dec, p. 560: "How Can We Obtain Power?"

7. Chapman, J. W.

Born: 1859, June 17 in Richmond, Indiana Died: 1918, Dec 25 = 59 years, 6 months

- Mother died when he was 13 years, 1872, Oct 29. Lost his father in his 20s and two of his help-meets.

- Reared in a Christian home; difficult to record time and place of conversion.

- Joined Presbyterian church in 1876, Sept 3 = 17 years old.

- 1876: went to Oberlin College, immediately for 1 year only.

- 1877: went to Lake Forest College. Moody conducted meetings in Chicago during his matriculation at Lake Forrest. Entered the Inquiry Room, Moody dealt with him, p. 29, 30. PTL Gospel of John. [?]

- 1879, Sept: entered Lane Seminary; graduated May 4, 1882, married May 11.

- 1881: licensed by Presbyterians to preach.

- He first ministered in Indiana; then in the Reformed Church, Schuylerville NY, Albany. Here his first experience in evangelism, many of his congregation converted. 500 added to the church during his pastorate, 1885-1890.

- Lost his wife in Apr 1886; left with baby girl, Bertha Irene. Married later, Agnes Strain, daughter of Agnes Pruyn Strain. She died June, 1907. In Feb 1909, he married Miss Moulton of Providence.

- In 1890, went to Bethany Church, Philadelphia. A. T. Pierson had just concluded a 6 year ministry. Within 2 years, 1100 persons added to the church. Bethany Home and Bethany College started. John Wanamaker involved, the first witness in the area when a "tough" area.

- End of 1892, he resigned to enter a 3 year stint in evangelism. Returned to Bethany at the close of 1895. Three other staff pastors. 1200 attended on Sundays in all the various departments of the church.

- 1899, Mar: called to 4th Presbyterian Church, NYC, a noble church, but then plagued by dissension and members leaving. 650 added to the church during 3 year, 8 month pastorate.

- Beginning of 1903: entered full-time evangelism. W. A. Sunday associated with him. He gave almost 15 years to this work. He was part of the summer Bible Conference movement, Winona Lake (was its director for 14 years), Niagara-on-the-Lake, et al. Mr. D. L. Moody a close friend and help. Also took vital interest in conferences in Montreat, North Carolina and Stony Brook, Long Island. Built a house in Montreat.

- 1917, May: elected Moderator of Presbyterian Church for one year. Strenuous labours helped illness develop. An operation was unsuccessful. He died December 25, 1918.

- Charles M. Alexander, his frequent songleader, born in 1867. They worked together for 11

years = 1908 to 1918.

- First big campaign (Boston) with simultaneous meetings within 30 mile radius. March 26, 1909, sailed from Vancouver to Australia; then north through Manila and Hong Kong to meetings in Shanghai. Other Chinese cities were visited and then on to Korea and Japan. His health broke so as to curtail some activities. Returned to Vancouver, Nov 26 and visited cities in USA, concluding in Boston.

- 1910: Simultaneous campaigns in Bangor, Portland and Dayton, Columbus. Plans for international evangelism among Presbyterian and Reformed churches were laid. Campaigns held in Cardiff, Wales and then other cities in England. Back to USA and Chicago for a simultaneous campaign followed by one in Ft. Wayne, Indiana, etc. during 1911. Brooklyn one of them. Then to Liverpool, England and other British cities.

- 1912: back to Australia, New Zealand via Naples, Italy. Returned to Vancouver, May 10, 1913.

- End of 1913: to Scotland, there through much of 1914.

8. Chase, Hezekiah

Born: 1836 Died: 1920, May 27 = 84 years old Obit: *AW 1920, June 12, p. 161*, one of the founders of Old Orchard

- Lived at Chaseholm boarding house complex: corner of Central and Union; corner of Central and Ocean; across from the Tabernacle. The camp workers stayed at Chaseholm.

- *AW 1020, June 12, no. 11, front page editorial*: "An old and true friend of the Alliance, Rev. Hezekiah Chase of Old Orchard, Maine, passed away May 27, at the ripe age of eighty-four years. Mr. Chase was one of the founders of the Old Orchard Camp Ground Association and it was through him, along with our beloved brother LeLacheur and Mr. Luce, that arrangements were made for the Alliance Conventions to be held there, beginning with Dr. Simpson as leader in the year 1886. Mr. Chase leaves two sons, one of whom lives at Old Orchard. We thank God for such sturdy men of the old time faith, and for the many years of loving and valuable help in the great conventions at that place."

9. Cullis, Charles

Sources:

Dictionary of American Religious Biography.

New England Magazine. 5 (Mar 1887), p. 448. William Gill.

Christian Advocate. Oct. 12, 1882, p. 643. James Buckley, editor. A Methodist periodical. Daniels, W. H. (ed.) Dr. Cullis and His Work. New York: Garland Publishing, 1985. 364 p.

Born: 1833, Mar 7 Died: 1892, June 18 = 59 years Obit: *AW 1892, July, p. 50*

- Known as "the man in America who believes God." AE Thompson, p. 246.

- Was raised an Episcopalian, but resisted the church.

- Was weak and sickly when a young man.

- *AW 1892, July, p. 50*: "With honest reverence and love we lay a tribute of honour upon the new-made grave of this good man, and true witness for the faith once delivered to the saints. Although he has been pleased for many years to isolate himself somewhat from our Alliance work, yet we have never ceased to love and pray for one of the far too few brave witnesses who are standing in this unbelieving age for the fullness of truth and the Living Christ.

Dr. Cullis was a most interesting character, a man of quaint humour, independent judgement,

bold faith and wide usefulness. He was one of the earliest advocates of divine healing and many thousands have been restored to health through the ministry of his believing prayers.

He also maintained a large and important work of faith in Boston, including a Consumptive's Home, Faith Training College, publishing work and other institutions.

We pray most earnestly that his good work may not cease with his life, but may be richly blessed in the hands of his son-in-law and successor. The world has too few of us who know the dear Master in His fullness to make it worth our while for any of us to differ about trifles." There is little reference to AJ Gordon in Daniel's book, nothing re: Healing [and Gordon].

- Life synopsis:

Studied medicine with a Boston doctor.

In 1857, (24 years old) graduated from University of Vermont with a medical degree.

First practised medicine with his doctor/teacher; may have been his brother-in-law, p. 5, Daniels.

Married ca 1858/59. She died before 1862. This began his spiritual pilgrimage. Decided to give "largely" from his earnings, everything over personal expenses, p. 5, Daniels.

This was done more as a duty, but a longing for holiness and deep communion with God developed, p. 5, Daniels.

Began serious Bible reading; took the promises as his own, p. 6. Daniels.

1862, Aug 19 (p. 6), came to see the truth of eternal life in Christ. Then he learned Christ's power to give victory in life over temptation and sin, p. 7, not self-discipline and power.

1862, received 2nd blessing [see [Dictionary of Religious Biography](#)], maybe 1870, see Daniels.

1868, Willard Tract Repository established.

1869, published [Times of Refreshing](#).

ca 1870, pondered James 5:14,15.

1870, Oct or Nov, p. 89, Daniels. He entered into the state of sanctification. Met Boardman ca 1871. Wrote [Faith Work](#) in 1872. "I surrendered self and ALL I had to Him". Received Christ in all His fullness, p. 89. Became an instructor of "entire sanctification", p. 91.

- "Dr. Cullis was an influence in the life work of Dr. Simpson, as well as friend. There are similarities in pattern of work [sic]. It carries an atmosphere of those times and may be a link in the records of the Alliance and some of the early persons." Found in book [Dr. Cullis and His Work](#), given by Kiel D. Garrison, 38 South Boulevard, Nyack, NY.

- NY Public Library reports on Cullis' work in Boston.

- "Jesus Only", used it after 1873 trip to Europe, p. 131, Daniels. Often used the watchword. Phrase "blessing of full salvation" frequently used. Also, "Jesus as a present Saviour from sin", meaning Christ in you, an experiential union with Jesus, the way of holiness were both expressions and desire for a higher, richer Christian life. p. 282, Daniels. p. 293, p. 295, [Faith Work](#).

- 2nd wife, Lucretia A. Cullis, p. 181, Ibid. (picture of her). She was formerly married to Mr. Reed, who died 5 years after their marriage, née Bramhall. He had gone to India on business, left Lucretia some estate, enough for a modest income. Lucretia returned to her former home, Boston and joined a Christian Baptist group. For 5 to 6 years, she ministered among the sick and poor. She had one daughter by the first marriage. They had one son; two daughters (one was Edith Bramhall Cullis). The daughter from the first marriage (Miss Read) married the pastor of Grove Hall Church, Rev. E. D. Mallory. He came in Dec 8, 1882, p. 247, Ibid.. He heard Cullis at Old Orchard and was a Canadian and a Wesleyan minister.

- First trip to Europe:

1873, May, sailed for England and Europe with the W. E. Boardmans, p. 124, Ibid.. Visited the Faith Homes on the Continent and in England, p. 126. Returned home, Sept 16.

- Second trip to Europe:

1881, p. 151, Ibid.. Wife and three children went with him. Stayed at Highgate near London.

- "Boydton Institute" (Founder, Dr. Charles Cullis, Boston) by Rev. W. H. H. McAllister, Living Truths, 1904, Aug, p. 482-487.

- Faith Hospital:

1864, Sept 27, he opened the first faith hospital in America. He only told God his needs. Staff also lived by faith, no salaries. Hospital for those too poor or incurable and refused entrance into other hospitals, p. 13, Daniels.

Location, on Vernon Street, north side of Boston, later named Willard Street, p. 12 and 161, Ibid.. Was a house which he re-fitted for a hospital. Cullis lived then at 21 Bowdoin Street, late, in 1872, 16 Somerset Street, Beacon Hill, p. 253.

- Faith Training College:

Incorporated Feb 1875 under Massachusetts State laws, p. 359, Ibid..

Board of Trustees included Dr. Daniel Steele; Rev. Samuel Cutler; J. C. Hartshorn, B. E. Perry; B. F. Redfern; Charles Cullis, Lucretia A. Cullis.

First public announcement of school: fall of 1875.

Board of instruction included: W. E. Boardman; A. B. Earle; Daniel Steele; Edmund Squire; Marcus Ames.

Purpose: The school was designed to train those for Christian work unable to study in denominational seminaries and to prepare them for Christian service, including home/foreign mission work.

It was undenominational in spirit and aims. They studied the English Bible, not Hebrew and Greek.

Classes were in the evening, 7:00-9:00. Day classes by arrangement. No tuition. It began Oct 4, 1875. Place: 2 Beacon Hill Place, Boston.

Attendance: 20-30 persons per year average for the first ten years. Daniels, p. 359-362

- "I am much troubled that Dr. Cullis should have felt that there was not room for them both. A little patience on his part would have saved a situation which we all deplored. For in due time, Dr. Simpson's Old Orchard Conventions were distinguished by the missionary note, the healing meetings gradually relegated to a subsidiary plane." *AW 1937, Sept, p. 565*, Rev. Kenneth Mackenzie, D. D. "IX. My Memories of Dr. Simpson".

- "In the city of Boston, Dr. Charles Cullis, a reputable physician of that community, had been in the habit of praying with his patients. At times, he found that they recovered in a manner and degree not usual, and that his remedies did not seem to be necessary. In humility he advanced the doctrine of healing and began to publish tracts and books on this theme. . .Dr. Cullis became so well known by his work that a venturesome correspondent in England addressed him in a letter with the caption on the envelope, "The Man in America who believes God." The postal authorities found the rightful recipient." *AW 1937, June, p. 357*, Rev. Kenneth Mackenzie, D. D. "II. My Memories of Dr. Simpson."

- Publications:

1869, Apr, Willard Street Tract Repository organized. In 1870, it moved to 12 West Street.

Published The Times of Refreshing, p. 74, a newspaper enterprise, see also p. 192.

- Grove Hall Consumptive Home:

An estate of 11 acres, 5 miles south of Beacon Hill, near State Street going to Dorchester. Building on land 4 stories high. Moved into it, Dec, 1870.

- Grove Hall Chapel:

1874, after 1873 trip to Europe, used the slogan "Jesus Only" in the Chapel, p. 131, Ibid..

- 1869, Tuesday meeting, p. 253, Ibid.:

Began on Beacon Hill in Cullis Parlors. Cullis invited a friend to conduct them. Met from 3:00-4:00 p.m.

1873, Mar, moved to the Congregational House and Pilgrim Hall on the 4th floor, p. 254. First meeting had 300 people, even though the weather was stormy. The building seated 500 people.

- Preaching:

1873, Sunday, Jan 5, preached at Grove Chapel when pastor became ill. The beginning of his preaching, p. 120, Ibid..

- Faith Healing:

1873, Sept 30, European trip launched Cullis into faith-healing ministry according to James 5:14, p. 126, Ibid..

1873, first healing reported in Sept record, p. 339, Ibid..

- Healing ministries, Thursday meetings:

1881, Nov, 11:00 a.m., Cullis met persons at Beacon Hill Chapel who sought health via prayer. Continued up to 1885, Ibid., p. 349.

Some healed immediately, others gradually

- 1882, May 23, faith-cure house erected at Grove Hall estate, p. 350, Ibid..

- Beacon Hill Chapel/Church:

1875, Mar, at Beacon Hill Place procured a chapel for Tuesday meetings and proposed Training College, p. 257, Ibid..

Building adjacent to Chapel corners on Bowdoin Street, p. 263, Ibid.

Frank D. Sandford (or Sanford) assisted Cullis at Beacon Place Chapel, p. 262. He represented Cullis at Bethshan.

Cullis' other enterprises also moved into this building. It became the centre of Cullis' activities.

- Rescue missions summary:

North end of Boston on Willard Street

West end of Boston, 125 Brighton Street

Dorchester, Athenaeum on Cottage Street

Fulton Street, then Lewis Street and Commercial for seamen

Fallen women: quiet, unpublicized

- Home Missions:

Boydton Institute, in Boydton, Virginia, 110 miles southwest of Richmond. Cullis bought Randolph-Macon College, a 90-acre campus with brick buildings, plus a 300-acre forest. Cost \$6200. Later constructed a negro orphanage.

Also: Renick's Valley, West Virginia; Oxford, North Carolina; Monterrey, California (Chinese); Santa Barbara, California; Los Angeles, California

- Conventions (summary, p. 363, Ibid.):

1874, Framingham, Massachusetts, mid-winter

1875-1883, Old Orchard, Maine, ie. Faith Assemblies. "He was shut out of Old Orchard camp by a change of management." p. 175, Ibid.

1884-1885, Intervale, New Hampshire

1885, Winter, Beacon Hill Chapel

- Foreign Missions:

1874, first interest, centered in India, p. 300, Ibid.

A Mr. Scott went to India.

Lucy Drake sent to Bombay, Oct 31, 1875. Laura Wheeler sent later. Lottie Sisson opened a girl's orphanage. M. B. Fuller came into contact with them, p. 314, Ibid.

- File also contains a signed photograph of Cullis.

a. Books

Dorothea Trudel. Boston: Willard Tract Repository, ca 1872. 184 p.

Faith Cures. 1879. 109 p. at NN; ICRL, CY (Yale University Medical School), DLC, Congo Lib.

Intervale Park, Intervale, New Hampshire. Boston: Willard Tract Repository, 1883, 1886. 32 p. Description of the work. Illustrated (plans), plates. 3 articles by Charles Cullis; 3 by his wife. CBC has a copy, DLC also has a copy (F44.I 6C9=call number). Helen Nute has a copy, lives in N. Conway. Her copy not the same as the 1883 above. It is 1886 or 1888 edition and 60 plus pages.

More Faith Cures. Boston: WTR, 1881. 105 p. At NN,OO, IU (Illinois University), DLC, Nyack.

Other Faith Cures. Boston: WTR, 1885. 160 p. At ICRL, DLC, Nyack.

Songs of Victory. Boston: WTR, 1889. 159 p. At DLC, NBUG.

Tuesday Afternoon Talks. Boston: WTR, 1892. 197 p. At NN, NY Public Library.

Work of Faith. Boston: WTR, 1866. A history of the consumptives' home.

History of the Consumptives' Home. Binder's title: A Work of Faith. nd.

History of the Consumptives' Home. No. 11, Willard Street being the five annual reports to 1869. 1869. At Ohio Wesleyan University, Delaware, Ohio.

Work For Jesus, the Life of W. E. Boardman. Prepared at the request of Cullis. Boston: WTR, 1875. 116 p. 12 chapters. Author not identified. At Congo Library, Boston. 11-10-1-119.

Faith Work or a Work of Faith. Under Dr. Cullis. Written on Cape Cod in 1872. no author indicated or publishing date. 55 (LV) chapters. Boardman published such a book, 296 pages in 1874. In John Holmes' home, Intervale, New Hampshire 03845.

- Publications:

Service For Jesus. 1885. A new paper, an organ of the entire work under Dr. Cullis' care, p. 199, Daniels.

b. Intervale, New Hampshire

- Transportation: In 1871, the Maine Central Railroad came to Conway from Portland. In 1873, the B & M came into Conway. Conway became the resort area of inland NE, of the east coast. - Helen Nute

- The Congo. Church in 1881 was on the corner of Locust Avenue near the Red Jacket Inn. The MacMillan House was across from the Red Jack Inn. It was one of the most important

houses in Conway.

- 1884-1885: Intervale Park, New Hampshire. Cullis bought property here because Old Orchard was not open to him. (Old Orchard was under new management) p. 175 and 365 f, Ibid. Intervale is a couple miles north of N. Conway and was on the Maine Central RR that goes east and west. It is several miles south of Jackson.
- Cullis' house is just off Route 16 on 16A. Going north ca 200 yards from 16 and 16A intersection is a road on right, 2 granite posts mark the entrance. the first on left, about 100 feet is the former Cullis' house, lived in now by John Holmes and his wife. The address is simply Intervale, NH. 03845.
- The Tabernacle Cullis erected was located up the street from the house. It was ultimately cut in two; half of it was pulled by oxen across 16A and became a dance hall. It is now part of a barn located in same place. Shoe manufacturer's sign is near 16A.
- "He purchased and opened a leafy temple of his own in Intervale and made provision for his annual mid-summer convention." p. 175, Ibid.
- Held a convention in 1885, p. 176, Ibid. Grounds enlarged and improved; and great showers of blessing fell upon the convocation.
- Intervale Park located in Bartlett, NH. Helen Nute published 4 articles, ca 1969. Known as "Faith Grounds", Cullis' camp.
- Cullis chose Intervale because of the beautiful views. Bartlett mountain and Kearsage mountain are joined. The new Congregational Church was built in 1884 by the Bigelows' daughter. - Helen Nute

10. Dowie, John Alexander

Born: 1846 Died: 1907

- His biography, an article, "Leaves of Healing". Not listed under his name in NUC
- The Personal Letters of J. A. D.. Compiled by Edna Sheldrake, 1912. DLC; NN
- J. A. D. and the Christian Catholic Apostolic Church in Zion. Evansville, Wisconsin: Press of R. M. Antes, 1906. 204 p. Asbury, microfilm, H 227.
- Left Australia in 1888, came to California, then to Chicago and Zion. Founded Zion in 1900.

11. Earle, A. B.

Born: 1812, Charlestown, NY.

- Began to preach at 18 years, 1820.

12. Finney, Charles G.

- File is empty!

13. Franson, Fredric

Born: 1852, June 17 in Sweden Died: 1908, Aug 2 in Idaho Springs, Colorado = 56 years old
Emigrated: to USA in 1869 Converted: 1872 Slogan: Constant Conscious Communion with Christ

- *CA 1894, June, p. 656*: Scandinavian Missionary Alliance founded by Franson ca 9 □ years ago or Jan 1885. Now has ca 100 missionaries in China, Japan, North India (going to Tibet) and

South Africa. Are sustained by free churches both in Sweden and in the USA. In addition, 45 from Sweden are supported by the IMA.

14. Gaebelein, Arno C.

- "Our dear brother, Rev. A. C. Gaebelein, has concluded to unite, in the prosecution of his great work for Israel, with the Christian and Missionary Alliance. He has become a member of our Board of Managers and a special department has been created, to be known as "Work for Israel in this and Other Lands." This department has been placed under his direction, in conjunction with the Board, and all contributions made for this part of the work will be so applied and acknowledged in the reports of the Board. The former mission--the Hope of Israel Mission--will not be immediately transferred to the Alliance, as Dr. Stroeter, who is not a member of the Alliance, is also interested in it. But Mr. Gaebelein's personal work will be in direct connection with us and new branches, directly under the Alliance, will be opened from time to time, as the means provided will allow. Mr. Gaebelein will conduct a special column in THE CHRISTIAN AND MISSIONARY ALLIANCE in the interest of Israel." *CA 1897, Apr, p. 399.*

- Re: Rev. A. C. Gaebelein, Editor of "Our Hope": "That night (NY Prophetic Conference, conducted by A. C. Gaebelein), Dr. Gaebelein and Dr. Simpson arose and warmly greeted each other with clasped hands, and upon taking his seat, Dr. Simpson referring to Dr. Gaebelein, said, "There is one of the remarkable and constructive men of this generation." From The Wonderful Word, Vol XII, Dec 1919, No. 3, p. 103. Leon Tucker, Ed. and Pub.

- File also contains:

Joseph and His Brethren. St. Paul, Minnesota: Asher Publishing Company, nd. 39 p. Fat Bread, no. 9 (series?)

15. Gordon, A. J.

Born: 1836, Apr 19, Hillsborough, NH, one of 12 children Died: 1895, Feb 2 = 58 years and 10 months Converted: 1852 and baptized (16 years old) (1853-57 in New London) Obit: *CA 1895, Feb 12, p. 97*, by ABS *CA 1895, Feb 19, p. 132*, by Robert Cameron Education: Grad. Brown University, 1860 (24 years old); grad. Newton Theological Seminary, 1863

- 1863-1869, Dec: Baptist Church, Jamaica Plains

- 1869-1895: Claredon Street Baptist Church, Boston. He was asked to come to Clarendon Street Church in 1867, went in 1869 and was there until his death.

- Converted at 15 years; not too energetic previously. Attended preparatory school; entered Brown University in 1856, Newton in 1860, graduated in 1863.

- John Vassar influenced him greatly; saintly man.

- In 1877, a 6-month campaign, 300 feet from the church: D. L. Moody. Tabernacle seated some 700 people.

- In 1882, received the anointing of the Spirit at Moody's first missionary convention in Northfield.

- Life of David Brainerd gave him more spiritual help than nay other book of human knowledge.

- Listed in *WWW, p. 139* (fall) as one person to lecture at ABS' newly-born Training School.

- 1886, summer: Moody invited him as main speaker at student conference, Mount Hermon. Conference continued a month, 251 students invited. They were to learn in enduement of the Spirit how to lead people to Christ, how to use music effectively. 99 pledged to become missionaries (Princeton pledge).

- *WWW 1885, p. 241 (Vol. 5): "The Holy Spirit", John 14:17. A sermon, maybe at the Tabernacle or at Northfield*
 - *WWW 1885, p. 247, 248: "The Risen Christ"*
 - *WWW 1885, p. 261-263: "Sonship"*
 - *CA 1888, May, p. 74, 75 (Vol. I, no. 5): "Testimony of the Church to the Lord's Cross". From "Watchword".*
 - *AR 1891/92 (CA, 1891, Oct 10, p. 12f and p. 14f): sermon*
 - *"Many Christians will be saved by grace, but they will not have any reward. God saves us for nothing, but He does not reward us for nothing." WWW, Vol. 5, p. 248.*
 - *In Lips Touched With Fire, by O. E. Mallory, 1898: p. 19, 116f, 156, 165, 168, 169, 170.*
 - *Hymn (including musical notation), "Cleanse, and Illumine, and Fill" (music by F. C. Maker):*

O Holy Ghost! arise, Thy temple fill, With cleansing fire, baptize my yielded will.	Thou very Light of light, poured from on high, Kindle with vision bright mine inward eye.
--	--
- Breath from above, refine my waiting heart: Cleanse, and illumine, and fill--it shall be so:
Impulse and pow'r divine to me impart. Then send me where Thou will, and I will go.

- Sermons at 1891, Oct NYC Convention, *CA supplement, p. 12: "Relation of Missionary Work to the Coming of Our Lord"; "Foreign Missions", p. 14.*

- *C&MA 1903, Dec, p. 340: "Helps To Sanctification", a sermon.*

- Books, articles about him:

Memoirs of A. J. Gordon. by his son, E. B. Gordon, *CA 1897, Jan , p. 22.*

- File also contains:

Brother Moses or "I Kicks Agin It, Sah!" New York: Christian Alliance Publishing Company, nd. 30 p.

Christian Science Tested by Scripture. New York: Christian Alliance Publishing Company, nd. ? p. (booklet is incomplete)

The Ministry of Healing. St. Paul, Minnesota: Asher Publishing Company, nd. 15 p.

a. Books:

Great Pulpit Masters. NY: F. H. Revell, 1951. 256 p.

Reprint: Grand Rapids, Michigan: Baker Book House, 1973. 256 p. Introduction by the publisher and Nathan R. Wood.

18 sermons compiled by Gordon's son, Arthur and the publisher, F. H. Revell. Arthur selected some unpublished sermons in periodicals; others from his published works How Christ Came to Church, are included, chapter 19.

Chapters 4, 5 and 7 from Yet Speaking.

Chapters 6 and 9 from Twofold Life.

Chapter 1 from book of that title.

Congregational Worship. Boston: Young and Bartlett, 1874. 120 p.

Chapters: 1. Worship 2. Responsive Reading 3. Congregational Singing 4. Worship of Giving 5. Congregational Amen

Located at Gordon Conwell: BV15. G6w.

The Ministry of Women. Introduction by Pamela Cole. A Gordon-Conwell monograph: 61.

Reprinted from Missionary Review of the World. Volume VII, no. 12, Dec 1894, p. 910-921. With bibliography. Xeroxed in 8 1/2 x 11 file: JSS Materials Collected, Role of Women. Located at Gordon Conwell: BS 680. W7. G65. 1974.

Coronation Hymnal. Philadelphia: American Baptist Publishing Society. 408 hymns. Located at Gordon Conwell: M 2117. C67. 1903.

Ecce Venit: Behold He Comes. London: Hodder and Stoughton, 1890. 311 p. Takes a premillennial view of Christ's return; the historical view of Revelation.

The First Thing In the World, or The Primacy of Faith. New York: Revell Company, 1891. 32 p.

Text: I Corinthians 13:13. A sermon, republished in AJG: Great Pulpit Masters.

Grace and Glory. New York: F. H. Revell, 1888. Boston: Howard Gannett, 1880. 355 p. Sermons.

Located at Gordon-Conwell: BX6333. G655. 1888. N. E. Gustafson, Ken Fraser has.

In Christ, or The Believers Union with His Lord. New York: F. Revell, 1880. 209 p.

Copyright: Howard Gannett. Originally published in April 1872 by Gould and Lincoln.

Located at Gordon-Conwell: BV4832. G67.

The Holy Spirit in Missions. New York: F. H. Revell, 1893. 233 p. with index.

Six lectures given in April 1892 to the Theological Seminary of the Reformed Church of America, New Brunswick, New Jersey. Also published by Hodder and Stoughton, London, 233 p., index.

How Christ Came to Church. Philadelphia: American Baptist Publishing Society, 1895. 149p.

The pastor's dream. A spiritual biography, with biographical comments by his friend, A. T. Pierson.

The Ministry of Healing. Boston: Howard Gannett, Tremont Temple, 1882. 236 p.

An historical survey and an apologetic presentation of the subject. There is also a tract by the same title published by the Asher Publishing Company, St. Paul, Minnesota, nd.

Text: Psalm 103:3.

Outline: 1. Christ's Two-fold Ministry While on Earth. 2. Christ's Two-fold Ministry In Heaven (same as on earth) 3. Christ's Two-fold Ministry At His Second Coming (presented faultless; glorification body fashioned like His glorious body)

The Ministry of the Spirit. New York: F. H. Revell, 1894. 212 p.

Rest in Christ. London: Hodder and Stoughton, 1892. 109 p.

Located at MBI: 240. G65r.

The Two-fold Life, or Christ's Work For Us and In Us. New York: F. H. Revell, 2nd edition. 285 p. Copyright 1883: Howard Gannett. Re-published by Prairie Press, Three Hills, Alberta, 1963.

Located at Gordon-Conwell: BT751. G6.

Yet Speaking. Philadelphia: American Baptist. Chicago: F. H. Revell, 1897. 155 p.

Addresses, 8 in number, collected posthumously by Maria Gordon, his wife (née Maria Hale).

Located at Gordon Conwell: BX6333. G67. Y4.

Dissertation:

The Contribution of A. J. Gordon to American Christianity. George G. Houghton. Th. D. dissertation presented to Dallas Theological Seminary, 1970. 249 p.

Located at Gordon-Conwell, BX6495. G65. 1970a.

Periodical:

The Watchword. Editor: A. J. Gordon. Vol. I, no. 1, Oct, 1878. concludes September 1879. "Devoted to the Advocacy of the Primitive Faith, Hope and Charity Toward Others." Comprises Articles, Sermons, S. S. Lessons (by George and Mrs. Needham), missions. Nothing on healing through 1890 volume.

16. Gowans, Walter

- *CA 1895, Mar, p. 173*: Obit: Brother of Annie Gowans, Peking. A NY MTC student. a Mr. Kent accompanied him, also a NY MTC student. Simpson and Missions Board tried to change his mind about going inland 1000 miles without luggage to the coast. *Apr, p. 237*: Mr. Thomas Kent also died. *May, p. 301*: letter in memoriam from Anna Prosser, Buffalo. He was formerly a member of the Buffalo Branch. He farewelled from Buffalo with the Aves, W. Gowans, Mr. Birrell and Mr. Coda. *July, p. 77*, an incident prior to his death.

17. Gray, James M.

- File contains:

Entire Sanctification: What It Is and What It Is Not. Chicago, Illinois: The Moody Bible Institute, nd. 10 p.

18. Guinness, Henry Grattan

Born: 1835/36, August at Montpelier House, near Kingston, Ireland, 6 miles from Dublin Died: 1910, June 21 Education: His parents, at Cheltenham; at Exeter, under Rev. Dr. Mills and Rev. C. Worthy Married: 1860, Oct 2 to Miss Fanny Emma Fitzgerald (Born: 1831; died: autumn of 1898) Children: Harry, born Oct 2, 1861 in Toronto, Canada

- His picture, p. 55 in biography of his son Harry.

- Memorial sketch by Harry Guinness in Jan 1911 issue of The Regions Beyond periodical.

- His wife: Fanny E. Fitzgerald *CA 1900, Mar, p. 130, picture included*. She was an adopted girl of the Wests (Quakers). Born: 1831, daughter of Edward Marlborough Fitzgerald Died: Nov 3, 1899 = 67 years old Married: 1860, daughter: Lucy E.

- 1852/52: Went to sea, 17 years old. Somewhat backslidden. Visited W. Indies, Mexico, Texas, and Caribbean Sea area.

- 1853: returned to England.

- 1854: sick unto death when starting for the East Indies. Returned home, repented and resolved to serve the Master.

- 1856, Jan: entered New College in London; tutor, Dr. Harris. His gift: he spoke the language of the people, not scholastic. Preached much while still a student.

- 1857: ordained an evangelist. Preached to large audiences, possessed extraordinary talent; preached in open air. Persecuted by Roman Catholics. Visited many cities and towns in the British Isles. Was compared to George Whitefield.

- 1860-1872: a travelling evangelist in France, America, Near East and British Isles.

- 1858-1860: in Canada. Married 1860. Had a part in ABS conversion, p. 56. Life of Harry Guinness. Harry visited New York, Boston, Old Orchard and Northfield, ca July, Aug 1897.

- 1868: France. Helped the Evangelisation Populaire and the McCall Mission. There 18 months.

- 1880: director of Livingstone Inland Missions, work in Congo, Argentina and Peru.

- 1903-1907: on world missionary tours, a widower.
- 1908-1910: retired in Bath, Ireland.
- East London Institute for Home and Foreign Missions: (p. 451-455, Divine Program of the World's History). Purpose: to train young men as missionaries. Reasons: 1. Utter inadequacy of existing staff of missionaries. 2. The existence of an ample supply of candidates, if trained and utilized. Will cost less and may become self-supporting. 3. Test them in practical work to prove their utilization overseas. East London chosen as suitable training ground. Institute opened in Mar 1873.

By 1888, students came from ca 20 countries and nationalities. Missionaries gone to ca 27 countries, including the USA and Canada. By 1888, several branch schools were opened including a ladies school in Doric Lodge, Bow Road; an agricultural school; Home missions. Trainees worked with factory girls and young men and children. A passage and outfit association also organized. The training given gratuitously, as applicants unable to defray their own expenses. The cost per year for each student ca 50 pounds. Christian friends supported the Institute.

The Institute also published a monthly illustrated periodical, "The Regions Beyond", started in 1878. [Who Was Who, p. 180; Wycliffe Biographical Dictionary, p. 175] Cost 35 shillings per annum. Begun in 1878, Mrs. Gratton Guinness, editor, MBI. The Institute eventually developed (1899) into The Regions Beyond Missionary Union. By 1916, they had sent 1500 young missionaries to the dark places of the earth and opened three great mission fields in Central Africa, South America and India.

- Mrs. H. Gratton Guinness. The Wide World and Our Work In It: The Story of the East London Institute for Home and Foreign Missions. London: Hodder and Stoughton, nd. 267 p.

- Characterized by: "the conversion of souls to Christ is the purpose of his life." p. 7 Three Sermons, introduction. His youthful picture on front-piece. Long hair; nice features.

- Books:

Light for the Last Days. 1886.

Creation Centered in Christ. 1896. 2 vol. BT0205. G8.

The Approaching End of the Age. 1878; 1881. A 7th edition, 706 p. New edition, 1918, 372 p.

The City of the Seven Hills. 1891. 302 p.

The Divine Program of the World's History. 1892. 455 p.

Sermons. 1860. 363 p. BV3797. G8. S44.

Three Sermons, with a sketch of his life. 1857. 32 p. BV3797. G8. T4. rare.

1. The Great Change: John 3:7; 2. Encouragements to Prayer: Matt 7:7; 3. Christian Love: John 15:12.

- *AW 1910, July 9, p. 240*: death announced in an editorial. Sermons, half century left a lasting impression on ABS' mind. Participated in first convention ever held in NYC.

- His son: C. W. Mackintosh. Dr. Harry Guinness: The Life Story of Henry Grattan Guinness, M.D. The Regions Beyond Missionary Union: 1916. 177 p. Subtitle is in error, should be Harry Guinness. BV2361. R44. M255. FRGS.

19. Hopkins, Evan H.

Born: 1837, Sept 16, New Grenada, South America Died: 1918 = 81 years old.

- Biography, out of print, by Alexandra Smellie.
- Father, civil engineer, surveyed, etc. mining.
- Evan attended College of Chemistry in Melbourne, Australia

- 1858: in Dorsetshire, England (southern), a coast guardsman, Mr. Marshallsay, introduced him to Jesus (Marshallsay was converted the day before). He read Boardman's Higher Christian Life; later wondered why he didn't yield then.
- went to King's College, London to prepare for ministry, engaged in evangelistic work, zealous worker.
- in 1865 (28 years old), ordained a deacon; 1866, received priest's orders
- pastored in West London
- 1870-1893, pastored Holy Trinity Church in Richmond
- Mayday 1873: at Curzon Chapel, Mayfair, London: R. Pearsall Smith led Hopkins into higher Christian life. Christ became his indwelling Lord and life, "holiness by faith in Jesus, not by effort of my own." F. R. Havergal. This experience made him a key person in the Oxford and Brighton Conventions and the Keswick in the summer of 1875, Law of Liberty in the Spiritual Life, p. v-viii.

20. Hussey, A. H.

- File contains:

Perfect in Christ. New York: Christian Alliance Publishing Company, nd. 13 p. 3 copies.

Confessing Christ. New York: Christian Alliance Publishing Company, nd. 13 p.

21. Klopsch, Louis

Born: 1852 Died: 1910, Mar 7, Monday Obit: *C&MA 1910, Mar, p. 398*

- 1886: married Stephen Merritt's daughter
- 1890: took control of Christian Herald
- Reference to: Norris Magnuson, Salvation in the Slums: Evangelical Social Work, 1865-1920. Metuchen, New Jersey: Scarecrow Press and the American Theological Library Association, 1977. p. 25-29.

22. Luce, Israel

Born: Nov 21, 1834, Knox, Albany County in New York Died: 1908, Dec 28 at his residence in Old Orchard = 74 years old.

- Picture on front page of Old Orchard booklet, 1909, 37th season
- Pastored in eastern New York state, and Vermont, then Maine (Portland: Chesnut Street M. E. Church in 1873). Active in the cause of temperance. A Methodist minister.
- Picture in 1943, 70th season, Old Orchard booklet, also a brief account of him.
- His son, Fred I. Luce, assumed presidency of Camp Association, owned a grocery store, connected with the Camp for about 70 years.
- *C&MA 1909, Jan, p. 248*: editorial. Of North Berwick, Maine, a Methodist and presiding officer of Old Orchard camp. *p. 270*: Obituary from the Portland Evening Express. A summary of his life.

23. Mayan, Asa

Born: 1799, Nov 9 in Vernon, New York Died: 1889, in England

- founded (?), president of Oberlin Collegiate (1832 in Dictionary)

- Books:

The Scripture Doctrine of Christian Perfection. Boston: D. S. King Publishing House, 1839.

The Baptism of the Holy Ghost. Reprint: Friendless Publishing House at Mizpah Heights, West Summerland (Okanagan), British Columbia.

24. McConkey, James H.

- Books:

The Book of Revelation. 1921.

The End of the Age. 1897.

Prayer.

The Surrendered Life. 1903.

The Three-Fold Secret of the Holy Spirit. 1897.

The Way of Victory. 1928.

25. Moody, Dwight Lyman

Born: 1837, Feb 5, the 6th in a family of 9 Died: 1899, Dec 22, at high noon on Friday = 62 years, 10 months plus, Chapman, p. 421. Obit: *C&MA 1899, Dec 30, p. 492; Jan 6, 1900, p. 1f*, buried Dec 26.

- His father, a mason, died in prayer on his knees. His children 13 years to twins, born one month after his death.

- DLM went to Boston age 17, 1854 and to Chicago in 1856.

- 1862 (age 25): married Emma C. Revell.

- Nov 1871: Spirit-filled in NYC.

- His first Northfield Convention was held in Sept 1880, ABS apparently attended as did Nellie Griffin.

- Northfield convention at Mt Hermon for students was in 1886. F. H. Senft attended and one of the 23 young men "firstfruits" of the Volunteer Movement, *AW 1921, Dec, p. 664*. 8742 sailed as missionaries between 1886 and 1921, including 2709, who went to China.

- World's Fair Campaign, Sun June 4 to Sun Oct 19, 1893: used 8 - 10 church buildings.

Preachers included H. Varley, ATP, RAT, AJG, DLM, DWW, A. C. Dixon, John McNeill, C. I. Scofield. ABS preached a.m. and p.m. Aug 13 and 20.

- "D. L. Moody is reported to have said to Dr. A. T. Pierson, 'Pierson, I have just been down to hear A. B. Simpson preach, and no man gets at my heart like that man.'" from remarks by Leon Tucker in "Appreciation editorials re: A. B. Simpson's death". (Could not find in *AW* periodical, memorial issue.)

- "Mr. Moody was not far wrong when, in calling together a conference at Northfield some years ago, said, 'There are in the churches stores of unconsecrated wealth, unused or misused talents, multitudes at ease in Zion, witnesses who bear no testimony for their Lord, workers without the Spirit's conquering power, teachers who speak without authority, disciples who follow afar off,

forms without life, Church machinery substituted for inward life and power.'

The question may be asked, 'How are we to be the opposite of that picture?' There is one answer, namely, obedience to the Lord." p. 10, introduction to Helps to the Spiritual Life, by F. E. Marsh. London, England.

- *C&MA 1899, Dec 30, p. 492*: editorial re: his recent death. More to come.

- *C&MA 1900, Jan 6, p. 1*: ABS comments glowing. Exceptions: Moody avoided or shunned healing, not strong on sanctification.

- Best of D. L. Moody. Chicago: Moody Press, 1971. 223 p. Re: P. P. Bliss, "Be Thou Also Ready", p. 211 in book and in The Gospel Awakening, p. 553-560. Moody preached from 160 texts: 119 NT, 41 OT and 96 different subjects. Objectives: 1. Salvation of men and women; 2. Warning and exhortation; 3. Encouragement to Christian work

- Biographical books/materials:

Biographical Year Table, compiled by R. E. Day.

Wayside Sketches. Sarah Cooke.

Love Them In: The Proclamation Theology of D. L. Moody. Stanley Gundry. Moody Press and Baker Book House, 1982. 252 p. BV3785. M7. G86.

Findlay, James F. Dwight L. Moody, American Evangelist. Chicago: University of Chicago Press, 1969. 440 p. Has several quotes from Major Whittle's diary. A research dissertation.

Located at Nyack College: 922.1. M71fi.

Daniels, W. H. D. L. Moody and His Work. Hartford: American Publishing Company, 1875. 472 p. Located at Nyack College: 922.1 M77

"Paul D. Moody's Gross Calumny of his Father" in Moody Monthly, 1923. Located at MBI: P. B. M817tor.

Fitt, Arthur P. (son-in-law). Life of D. L. Moody. Chicago: Moody Press, 1973. 159 p. A reprint. BV3785. M7. F48.

Gericke, Paul. Crucial Experiences in the Life of DLM. BV3785. M7. G43.

Chapman, John Wilbur. The Life and Work of Dwight L. Moody: Presented to the Christian World as a Tribute to the Memory of the Greatest Apostle of the Ages. [s.l.]: [s.n.], c. 1900. 555 p.

- R. A. Torrey of D. L. Moody: Why God uses men. They are: 1. Fully surrendered to God; 2. Men of prayer; 3. Deep and practical students of the Bible; 4. Humble men; 5. Free from the love of money; 6. Consumed with a passion for the lost; 7. Definitely endued with power from on high, Luke 24:49

- Topics/subjects to preach regularly (as Moody did?):

The Sovereign, Creator God (Isaiah); the Son of God, Jesus Christ, and His death on the Cross, atonement, redemption; the sinfulness, degradation of humanity, in contrast to his essential being, image and likeness of God, ruin; the Scriptures, the Creator God's message to humanity, I Thessalonians 2:13, admit its truth, submit to its teaching commit it to memory, transmit it to others (ATP); the salvation God offers to all men everywhere, repentance and faith prerequisites to obtainment, privileges promised to those who repent, regeneration; the responsibilities incumbent upon all disciples of Christ, witnesses (see Isaiah 42, et al), the return to earth of Christ, the climax of God's eternal plan.

- Psalm 23:1-6: Outline (by Moody, as per Chapman, p. 288): With me: the Lord; beneath me: green pastures; beside me: still waters; before me: a table; around me: mine enemies; after me: goodness and mercy; ahead of me: the house of the Lord.

- Secret Power. Revell, 1881. BV3797. M7. B44. (by Moody)

- File also includes:

Pamphlet from the Moody Museum at the Northfield Mount Hermon School in Northfield, Massachusetts.

Why God Used D. L. Moody. By R. A. Torrey. Chicago: Moody Press, 1923. 63 p.

Meet Mr. Moody. By Warren W. Wiersbe. Lincoln, Nebraska: Back to the Bible, 1984. 50 p.

26. Morris, Sammy

- From March of Faith: Sammy went to Ft. Wayne in fall in 1892, p. 66. Sammy a Kru boy, born in forests of Ivory Coast, p. 5. He escaped via Liberia. He caught a cold in Jan, 1893 and died on May 12, 1893, p. 69 = 20 years old. He was a member of the Berry Street Methodist Church. He was buried at Lindenwood Cemetery, p. 72. He lived only 5 years out of the jungle, p. 75. Spent only a week with Steven Merritt in New York, p. 84. Helped raise \$10,000 to buy 10 acres of land in Upland, Indiana to move Taylor University there, p. 85f. A building was named in Sammy's honour.

- File also contains:

Sammy Morris, the Kru Boy: a Spirit-Filled African Boy. By Steven Merritt and T. C. Reade. Grand Rapids, Michigan: Zondervan Publishing House, nd. 26 p.

27. Mott, John R.

- File is empty!

28. Müller, George

Born: 1805 in Prussia Died: 1898, Mar 10 = 93 years old Obit: *C&MA 1898, Mar, p. 265*

- As teenager, stole, lied, immoral, played cards, drunkard, read dirty literature, extravagant, was imprisoned, sold his clothes, jewelry. Father wanted him to be a Lutheran clergyman; easy, paid life. Went to college in Nordhausen; seminary at University of Halle, Professor Francke.

- November 1825: went on Saturday to a private Bible study, prayed, read Bible, and a printed sermon. Was happy (converted), didn't know why, gave up his sins; went often to the house, not just Saturday, needed more. Wanted to be a missionary. Father cut off his funds, taught German to American professors.

- Began to lead others to Christ. About 20 students became Christians. Volunteered to London Missionary Society as missionary to the Jews. Went to England in 1829 to their training school.

- Took sick in May, expected to die. During sickness, saw his sinfulness and his forgiveness in Christ, a new experience, wanted to be with Christ, but was healed. He calls it "an entire and full surrender of heart": honours, pleasures, money, physical powers, mental powers, laid at Jesus' feet. "I became a great lover of the Word of God." p. 293, Larson [book not specified]

- Went to the country; met and talked with a Spirit-filled minister. Was taught re: the Holy Spirit. Returned to London.

- Left Training School and returned to Teignmouth and pastored Ebenezer Chapel. Eliminated the pew rental system.

- Married Mary Groves.
- 1832: went to Bristol; 27 years old.
- Pastored Bethesda Chapel, grew to 2000 at time of his death, Mar 10, 1898 = 93 years old. Classified with the Plymouth Brethren.
- 1834: started Scripture Knowledge Institution for Home and abroad.
- Aided Christian day schools, missionaries, Scripture distribution. Obtained and disbursed \$7.5 million. Taught 122,000 persons.
- 1875: started evangelistic tours; continued until 1892. Travelled 200,000 miles around the world. 3 times in the USA. Addressed ca 3 million people.
- Expenses met in answer to prayer.
- File also contains Soul Nourishment First. Providence, RI: Providence Bible Institute, nd. 8 p. (written on May 9, 1841) Taken from The Autobiography of George Müller, p. 152.

29. Murray, Andrew

Born: 1828, May 9; father, Andrew Murray from Aberdeenshire, Scotland, Presbyterian pastor. From Aug 1822 to 1867, pastored at Graaft Reinet, South Africa Died: 1917, Jan 8 at 6:45 p.m.

Obit: *AW 1917, Feb, p. 328*: from The London Christian

- See *AW 1939, p. 43*; *CAW 1917, Feb 24, p. 328*.

a. His Life

- 1838-1845: (10-17 years of age) student in Aberdeen. Went with brother John (12 years old) to study. Received MA at 17 from Aberdeen University.
- 1845-1848: (17-20 years) studied theology in Holland. Wrote parents he was born again, Nov 1845, p. 37. Met Pastor Blumhardt along the Rhine. Ordained on 20th birthday and returned to South Africa.
- 1848-1860: (20-32 years) pastor at Bloemfontein. Lived here, but covered all of New Orange River Sovereignty. Summers, visited and preached in the Transvaal, 1849, et al. Contracted fever, 6 weeks in bed; his 6 foot frame became skin and bones, p. 61. 1853, went to England with a Dr. Fraser re: British withdrawing from territory north of Orange River. Stayed a year plus because of health. Returned in 1855, p. 72. Met and married a Miss Rutherford in Cape Town.
- 1860-1864: (32-36 years) pastor at Worcester. 1866 went to England on Church business, p. 101. Stayed there over 10 months.
- 1864-1871: (36-43 years) pastor at Cape Town.
- 1871-1906: (43- 78 years) pastor at Wellington. Congregation descended of Huguenots, raised grapes, wine farmers. Temperance an issue. 1872, began to build Missionary Training Institute. 1874, opened Huguenot Seminary for women. 1877 (49 years), went to England and America, looking for teachers. 1877, elected Moderator of Synod the 2nd time; was Moderator for 25 years.
- In Boston, he heard Moody, Sankey, Dr. Cullis, Mrs. Cullis. A convention in progress. Recognized Boardman and Mr. and Mrs. Pearsall as leaders in the Holiness Movement, p. 157. Douglas remarks that Boardman, Cullis and Hudson Taylor left their mark on Murray, p. 158. During his two years of silence, (1880-1882), his thoughts occupied with the Holy Spirit.
- 1895 (65 years), went to Keswick Convention, England, then to the Northfield, Massachusetts Convention. Afterwards to Boston, Toronto, Chicago, New York. Only place Andrew Murray records his personal experience is in The Christian, Aug 15, 1895.

- Rev. Walter Searle, Andrew Murray, as Revealed in His Writings. Murray friend of many years; part of the South African General Mission. At least part of this in Douglas' biography, chapters 20-22. W. M. Douglas wrote a biography of him, is in card file.

b. Higher Life

- How to receive: "I will pray the Father and He shall give. . ."; "He that asketh, receiveth", p. 315-323, Douglas.

1. Understanding: "If thou knewest the gift of God. . ."

2. Believing

3. Waiting: The Spirit's possession of us is commensurate with our capacity of receiving Him, p. 322, Ibid..

What does it mean, what are the realities, the experiences of being filled with the Spirit? The answer comes in part while "waiting", while "tarrying". Being filled is not like taking a lottery ticket, standing back and passively waiting the outcome. Waiting helps our understanding.

- Understanding: We are a trichotomy: Spirit, organ of God-consciousness, God dwells therein; Soul, organ of self-consciousness, self dwells therein; body, organ of world-consciousness, sense dwells therein. God intended the spirit to be the ruling consciousness, that the soul should follow the lead of the spirit. The fall subverted the spirit and the soul became the ruling consciousness, p. 310, 311, Ibid.. The spirit is dead because of sin. The spirit is renewed through regeneration. The spirit is filled and ruled by the Holy Spirit. It again becomes the ruling consciousness. How important the Spirit of Christ dwells in our spirit.

- Guilt of not receiving: From Finney. Our guilt is measured by:

1. The authority of Him to commands us to be filled.

2. The evil we do by not being filled.

3. The good we might have done if we had been filled, p. 319, Ibid..

- Fruits of Pentecost:

1. The abiding presence of Jesus

2. The life and power of sanctification

3. A heart overflowing with love

4. Weakness changed into strength

5. Scriptures illuminated from heaven

6. A blessing to others

7. Makes the church what it ought to be

- He identifies two stages of Christian life, p. 165, Ibid.. Re: himself, 10 years (1848-1858) were spent in the lower stage. In 1860 (32 years old), renewal came to Worcester and touched his life. In 1870, the great Holiness Movement under way; he sought the baptism of the Spirit, p. 168, Ibid.. He learned to place himself daily before God as a vessel to be Spirit-filled. He said to himself, "I must be filled, 'tis absolutely necessary. I may be filled, 'tis blessedly possible. I would be filled, 'tis eminently desirable. I will be filled, 'tis so blessedly certain."

- Prayer: "Gracious giving on God's part is conditioned by holy living on our part." p. 275, Ibid.. Sermon on Mount expresses this. Obedience an integral part of the Christian life. "It is God's will to answer prayer. If we don't receive answers to prayer, the fault lies with us, not with God." p. 273. God's sovereignty has allowed a place for liberty in answering prayer, liberty for the Son as Mediator and Intercessor, liberty for us who pray through the Son. God allows Himself to be decided by prayer to do what He otherwise would not have done." p. 274.

- Holiness: "Obedience is not holiness, which is something higher. But obedience is indispensable to holiness; it cannot exist without it." p. 290, Ibid.. "The chief mark of counterfeit holiness is its lack of humility." p. 292, Ibid.. "There is not pride so dangerous, so insidious. . . as the pride of holiness." Ibid. The Second Blessing results from a Second Conviction, of carnality, flesh living which comes to every Christian as guilt comes to every unconverted sinner, p. 299, Ibid. "To live in God's presence and fellowship, two things are necessary: thought of sin put away out of God's heart, love of sin put away out of our heart," p. 300, Ibid. "A soul without holiness is like a diamond without lustre," Charnock. "Illumination is the first step in sanctification," R. Baxter. "Holiness is produced by the indwelling Spirit." The fruit of holiness is service for Christ in ministering to needy people. The presence of the Spirit is power for ministry.

c. Healing

- Personal experience: At end of 1879 (51 years), had throat trouble due to much preaching, pastor in Wellington. Jan-Apr, 1880, went to Murraysville for medical care. Some help, began to preach again. Trouble recurred, congregation sent him to England, ca 1882? Consulted a Dr. Kidd first. Attended Mildmay Conference, 3 days, met Pastor Stockmayer, who advised him to enter Boardman's Bethshan rest home. After three weeks, left completely healed, trouble never to recur.

- Background: While pastor at Cape Town, 1864-1871, studied James 5:14-16, read writings of Dorothea Trudel and Dr. Cullis. He concluded, God heals in answer to the prayer of faith. He debated with himself re: whether to seek medical aid or to turn to those involved in Divine Healing. At Mildmay, Stockmayer pointed out the difference between suffering and sickness. The former, one prays for patience (James 1:2-5,12) to endure, not deliverance from. For sickness, one prays for healing, deliverance from.

Were 16 to 18 people at Boardman's institute. At morning session, the Bible read, engaged in self-examination, questioned themselves: what prevents the appropriation of the promises? Was encouraged to faith and complete surrender. Murray asserts that time is necessary to learn the promises, to understand the cause and purpose of the disease, the conditions and meaning of healing and to strengthen faith. Disease, chastisement designed to help us sever what God disapproves in us, I Corinthians 11:31,32, p. 187, Douglas Faith doesn't heal, "but faith is the hand that receives the gift from the Healer," p. 184, Ibid.

He concludes that Divine Healing has a higher aim than deliverance from certain maladies, p. 191, Ibid. Dealing with God in healing leads to greater personal consecration and blessing; develops a continual dependence on god, an increasing faith and a continuance of communion with Christ, p. 189, Ibid.

So at the Institute, development of faith was a first priority, healing was second. Thus, a gradual healing develops more faith and union with Christ than an instantaneous healing, p. 190, Ibid. An immediate healing would not produce in us the faith and union with Christ that we need, p. 188, Ibid. God's first interest is to develop faith, make us "believers".

Writing to his church, Sept 1882, Murray wonders if he should devote his time to Divine Healing ministry, p. 192, Ibid.

- Rules for divine healing: (p. 195, Ibid)

1. Seek and conform to the instructions in the Word.
2. Understand that sickness is a chastisement because of sin.
3. Be assured it is God's will to heal you. Refuse the notion that we cannot know God's will.

4. Accept by faith Jesus as your Physician; you did this in regard to forgiveness of sins.
5. Exercise your faith; rise take your bed, walk.
6. Anticipate that your faith will be tested; healing may be slow while lessons are learned.
7. Dedicate yourself to a new life of faith; walk in tender obedience to the voice of the Spirit, work and witness for Jesus.

- File also contains:

The Will of God. Springfield, Missouri: The Gospel Publishing House, nd. 4 p.

d. Books:

Abide in Christ. His first English volume.

Absolute Surrender. Addresses delivered in England.

Back to Pentecost.

Be Perfect.

The Better Life.

The Blood of the Cross. London: Marshall, Morgan and Scott, 1935. A companion to and following The Power of the Blood of Jesus. Sermons preached at Wellington.

The Deeper Christian Life: an Aid to Its Attainment. New York: F. H. Revell, 1895. 127 p. Located at Nyack College: 248 M96d.

Divine Healing. New York: Christian Alliance Publishing Company, 1900. 189 p. (originally in Jungle Need)

The Divine Indwelling.

Faith Healing, By Way of Introduction.

The Fruit of the Vine. New York: T. Y. Crowell and Company, 1898. 48 p. Boston: . Studies based on John 15.

The Full Blessing of Pentecost.

The Godly Life.

God's Best Secrets. Los Angeles: Biola Book Room, 1923. 298 p. Single-page essays on deeper life possibilities and enjoyments.

Have Faith in God. Philadelphia: Henry Altemus Company, nd. 45 p. Five sermons on prayer: 1. Have Faith in God, secret of believing prayer (Mark 11:22-24); 2. Prayer and Fasting, cure of unbelief (Matthew 17:19-21); 3. Prayer and Love (Mark 11:25); 4. Power of United Prayer (Matthew 17:19, 20); 5. Power of Persevering Prayer (Luke 18:1-8)

The Holiest of All.

Holy in Christ. Published soon after With Christ in the School of Prayer.

Humility: as the Beauty of Holiness.

The Inner Chamber. Given at ministers' conference at Stellenbosch, 1912.

The Inner Life.

Jesus Himself. New York: Fleming H. Revell, 1893. 68 p. Small format; 2 sermons on the one subject. CPI reprint. Located at Nyack College, 232 M96.

The Key to the Missionary Problem. Written to explain why he could not accept invitation to speak at the Ecumenical Missionary Convention at New York in 1901, p. 327, Douglas. One of his most important books, p. 326, Ibid. Thesis: the real cause for so little interest in missions is the lack of spiritual life because of the lack of Pentecostal Power in ministers and church members, p. 327, Ibid. A. J. Gordon: "a fresh effusion of the Spirit has invariably prompted missionary zeal." Murray: "No one can expect to have the Holy Spirit unless he is prepared to be used for missions. Missions are the mission of the Holy Spirit,"p. 329, Ibid.

Let Us Draw Nigh! New York: F. H. Revell Company, 1894. 95 p. Printed by Morrison and Gibb, Edinburgh. Meditations on Hebrews 10:19-25. A reprint, with additions, from The Holiest of All. Profits from sale to go to the Huguenot Seminary, Wellington.

Like Christ. Wrote it in Murraysville, silent months, while caring for his throat, Jan-Apr, 1880.

The Master's Indwelling. In Lombard.

The Ministry of Intercession.

Money: Thoughts for God's Stewards. New York: F. H. Revell Company, 1897. 96 p.

The Mystery of the True Vine. 1898. Published prior to The Fruit of the Vine.

The New Life: Words of God for Young Disciples of Christ. New York: Hurst and Company, 1891. 256 p. Written, Wellington, 1885, translated 1885. Written for new believers, how to be built up in a knowledge of the truth. Book is very comprehensive, covering the ordinary things and the higher things. Are chapters on "Our Surrender to Jesus", "Holiness", "The Holy Spirit", "Personal Work", "Missionary Work", "Undivided Consecration", et al. 52 chapters in all.

The Power of Jesus' Blood.

The Power of the Spirit. Extract from the writings of William Law.

The Prayer Life. Published in his ripe old age, p. 271, Douglas.

Sanctification.

The School of Obedience. New York: F. H. Revell Company, 1899. 122 p. Addresses to students. Located at Congo Library, Boston.

The Second Blessing.

The Secret of Intercession.

The Spirit of Christ.

The Spiritual Life. Addresses delivered in America.

The Two Covenants and The Second Blessing. New York: F. H. Revell, 1898-99. 206 p. Written in Wellington. An advocate of a 2nd vital experience: Note A, p. 168 deals specifically with "The Second Blessing". Located at Nyack College, 234.8 M96t.

Waiting on God. New York: F. H. Revell Company, 1895. 151 p. 31 days devotional readings.

With Christ in the School of Prayer. His first great book on prayer, outcome of a ministerial conference on prayer at George. Other books on prayer which followed, Ministry of Intercession, The Inner Life, The Prayer Life, The Secret of Intercession.

Wholly For God.

Why Do You Not Believe? New York: Hurst and Company, 1894. 132 p. Words of Instruction and Encouragement for all who are seeking the Lord (ie. not yet Christians). From P. Ziemer.

30. Parham, Charles Fox

Born: 1873, June 4 at Muscatine, Iowa

- Studied at Southwestern College, Winfield, Kansas; enrolled in 1889, 16 years old.
- Began ministry in Methodist Church ca 892, 19 years old, but left in 1894 for independent work. Opened a "faith home" in Topeka, Kansas, divine healing and published a bi-monthly periodical, The Apostolic Faith.
- Source: The Life of Charles F. Parham. Joplin, Missouri: Tu [?] State Printing Company, 1930.

31. Pierson, A. T.

Born: 1837, Mar 6 on Chatham Street, NYC Died: 1911, June 3, 8:00 a.m. at home in Brooklyn, Long Island = 74 years, 3 months Obit: *C&MA 1911, June p. 168*: editorial. Buried from Bedford Presbyterian Church, Brooklyn. Interred at Greenwood Cemetery.

- Whittle and Bliss revolutionized his life as they did the life of ABS. (See The Life of A. T. Pierson by his son, D. L. Pierson. Located at Nyack College, 922.2 P61) See poem by ATP "At Thy Feet" in HMS file (4x6)

32. Riley, Rev. W. B.

- File contains:

Divine Healing or Prayer For the Sick. South Nyack, New York: Christian Alliance Publishing Company, 1899. 23 p. Another copy is 26 p. and published by the same company in New York City.

Theosophy or Buddhism Abroad. . .. New York: The Christian Alliance Publishing Company, 1899. 29 p.

33. Sandford, Frank Weston

Born: 1862, Oct 2, Bowdoinham, Sagadahoc County, Maine; father: James Sandford (7 years his wife's senior); mother: Mary Jane Stinson; married: 1840, Apr 21, she 16 years, 4 months when married; lived in Bowdoinham, 45 miles northeast of Portland, Maine. She bore 12 children, 4 died young Died: 1948, Mar 4 at Shiloh = 85 years, 5 months Married: 1892, Aug [elsewhere July 12] to Helen Kinney at Ossining, NY

- Spoke at an Alliance-sponsored meeting, Apr 20-27 at Auburn, Maine (he was at Great Falls, New Hampshire), *CA 1890, May, p. 315, 332*. There for two days. Spoke the Word with effectiveness. The pastor was Thomas Stacy, Free Baptist Church.

- *CA 1890, June, p. 381*: from Great Falls, New Hampshire, but the leader of Alliance Branch in Topsham, Maine.

- *CA 1892, Oct, p. 254*: preached at the October Convention, NY Tabernacle.

- Mrs. Shirley Nelson (referred to me by Steve Woolsey, Nyack College, 358-6795). Address: 122 Lancaster, Albany, NY 12210. Phone (518)463-7041. Her father, Arnold White, defected from "The Kingdom". She is writing a book on Sandford and The Kingdom and will send the library a copy. Bill Hiss wrote a dissertation at Tufts College re: Sandford and The Kingdom people. Mr. Ted E. Kihlgren is Mr. Nelson's uncle. Is a resident at Shell Point. 3710 S. P. Village, 466-1278.

- File also contains:

Statement of Faith. Amherst, New Hampshire: The Kingdom Press, 1982. 14 p.

Arrows From the Bow (1). 23 p.

Arrows From the Bow (2). 21 p.

Frank S. Murray. Tongues: Are These His Doings? Amherst, New Hampshire: The Kingdom Press, nd. 22 p.

Ralph I. Maxwell. In Search of a Church. Amherst, New Hampshire: The Kingdom Press, nd. 14 p.

Grace Trafton. The Journey That Never Ends. Amherst, New Hampshire: The Kingdom Press,

nd. 8 p.

V. P. Abram. Successful Family Life. Amherst, New Hampshire: The Kingdom Press, nd. 41 p.

34. Scroggie, Graham

- File contains 3 photographs.

35. Smith, Robert Pearsall

Born: 1827 Died: 1898, Apr Married: 1851, Nov 5

- In the publishing business when married. Went bankrupt. Worked for his father-in-law in glass business. Manager of factory; began May, 1864.

- 1861: fell from a horse; injured his head, caused some nervous affliction.

- 1868, July: in Manheim, Pennsylvania, camp, an emotional experience in woods; baptism with Holy Spirit

- 1873: a severe attack of the nervous affliction

- 1873: travelled to England, became associated with W. E. Boardman

- Pre-Keswick: came to England in 1873, had meetings in England, 1873-74. In 1888, they moved to England and remained. Prior to first Keswick convention, he suffered the relapse of a brain congestion caused previously by an accident. He was a depressive recluse the rest of his days.

- 1874: Hannah and children went to England, Robert conducting higher life meetings.

Organized the Oxford meeting, Aug 29-Sept 7. 800-1000 attended. Hannah held ladies' meetings. September (late), the family returned to the States.

- 1875, March: returned to Europe on a preaching tour. Mr. Blackwood his primary principal sponsor in Europe, p. 74, Henry.

- June 14, 1875: Hannah went to Switzerland to rest following Brighton meeting. Miss Hattie Hamilton late at night asked Pearsall to come to her bedroom. She was crying, sitting on her bed, shaking. Jesus hadn't accepted her. Pearsall sat beside her, put his arm around her. He had learned at Clifton Springs that Christ wants us to feel thrills up and down our bodies, would make us feel closer to Him, p. 81, Secret Life of Hannah Whitall Smith, (a secret doctrine).

She reported this to Mr. Blackwood in the morning. They held each other thus and prayed. Hattie stated he made love to her. False. Was reported in the papers, "Famous Evangelist Found in Bedroom of Adoring Female Follower." Returned to USA.

- 1876: Living in USA, somewhat in seclusion because of insinuations against his moral life.

Apparently has kissed (holy kiss) a female disciple.

- 1876, July: Both preached at a camp meeting in Framingham, Massachusetts, probably Charles Cullis. Did so reluctantly, Secret, p. 84

36. Stockmayer, Otto

- ca 1876, he pastored the Free Church at St. Croix in the Jura, p. 108, Life of Mrs. Baxter.

- References: *CA 1894*, p. 85, 226, 253, 387

- Books:

Sickness and the Gospel. 1887. 2nd edition, revised. 93 p. London.

Grace and Sin. 1889. 88 p.

Steps of Faith. 1894. 63 p.

Martha and Mary.

Hearing God's Voice.

Wisdom From God.Elijah.

The above books are listed in:

The Bride of the Lamb. London: John Snow and Company, 1892. 98 p.

The Glory of the Lamb.

Our Father.

Thoughts on Elijah.

Transformation. 1919. 176 p.

Prepare! 1906. 85 p.

- *CA 1894, Jan 26, editorial*: "We hope in the course of a month or two, to have a visit from a distinguished European clergyman, who has long been recognized as one of the most profound and spiritual teachers on the continent.

We refer to Pastor Stockmayer, of Switzerland, who now expects to visit America for a few weeks, from the beginning of next March.

He will commence his services in New York, and will probably visit other places. Pastor Stockmayer's meetings are of a quiet and somewhat exclusive character and reach a limited class, and their special aim is to prepare those of the Lord's children who are already living a consecrated life, for the coming of the Lord Jesus Christ, which he, in common with many others, believes to be imminent." ABS

- "Pastor Stockmayer, a Character Sketch", by one of the staff, Living Truths, 1904, June, p. 342. Hauptweil, Switzerland.

- "The Queen of Sheba: I Kings 10:1-13", by Pastor Stockmayer, Living Truths 1904, Sept, p. 525-527.

- Hauptweil, Switzerland, an old castle. Began his work in 1879. Work characterized by deeply spiritual teaching, emphasizing especially death to the self-life. (*WWW 1885, p. 253*)

- In NYC and Nyack, Mar 1904, Living Truths, 1904, p. 56.

- Preached at Gospel Tabernacle on Feb 14, 1904 in a.m. service, *CA 1904, p. 149*.

- Books:

Prepare. London. Christian Herald Office, 6 Tudor Street, 1906. 85 p.

Book result of notes taken during Jan 1906 at Berne (not revised by Stockmayer). Complains that a "breaking" and confessions at Keswick in 1905 ended at that and didn't produce new power, gifts, enduements as occurred at Pentecost. Book is a call to a life of holiness and usefulness, a preparation for "translation".

Stockmayer is concerned about a church who wants and believes in redemption, but does not believe in or is interest in a complete salvation, one foot in heaven, the other in the mud. He holds that the Lord will not transform such half-Christians when Christ returns, p. 70. Christ can purify completely if we let Him. He can restore us to the image of God. The Church must devote herself to her perfection. As in Daniel 9, we should humble ourselves before God and for the church. The church has grieved the Lord as Israel did of old.

Steps of Faith or From Mesopotamia to Moriah. London: Bethshan Bookroom, 10 Drayton Park, North and Christian Herald Office, 6 Tudor Street, EC, 1894. 63 p.

Readings on the life of Abraham, Sarah and Hagar. Texts: Hebrews 11:8,9 and appropriate

passages in Genesis.

Transformation. London: Christian Herald Company, Limited, 6 Tudor Street, EC, 1909. 176 p. Book result of notes taken at the morning worship at Hauptweil, home for rest and spiritual instruction. Stockmayer did not correct or revise these notes. There are 22 chapters, ca 8 p each, Bible readings, running commentary, on verses in I Peter 1 and 2 and II Peter 1.

- File also contains:

The Body of Christ. New York: Young Women's Christian League, nd. 10 p.

The Prayer-Life of God's Children. London: J. Snow and Company, nd. 36 p.

Sickness and the Gospel. Beacon Hill Place, Boston: Willard Tract Repository, 1882. 104 p.

Copyright by Charles Cullis.

Scriptural Perfection and How to Attain It. London: J. Snow and Company, nd. 54 p.

37. Sunday, Billy

- *CAW 1915, Feb, p. 321*: Editorial remarks. ABS went to Philadelphia, Sun, Feb 14 and attended his meetings, sat on the platform at the 19th St. Tabernacle and spending the interval in his home. ABS favourably evaluates the meetings and the preaching.

38. Talmadge, T. De Witt

Born: 1832 in New Jersey Education: NY University; Theological training, New Brunswick, NJ Pastored: Belleville, NJ; Syracuse, NY; Philadelphia. Central Presbyterian Church, Brookline, "in a state of decline", "but an opportunity to build up a free church." September 1870, dedicated a tabernacle that seated 3000. Dec 22, 1872, it was burned. Was rebuilt to seat 6000.

39. Taylor, Dr. Howard

- File contains a photograph of Dr. W. Turnbull, Dr and Mrs. Howard Taylor, dated 1920-21.

40. Taylor, J. Hudson

Born: 1832 in Yorkshire, England Died: 1905 = 73 years old

- To China: First time, 1853 with China Evangelization Society. 1860, came home sick.

- 1865: founded a new mission to reach China's interior. Five principles: 1. Interdenominational; 2. Open to those with limited formal education; 3. Managed, governed from China, not London; 4. Missionaries encouraged to wear Chinese clothes; 5. Primary goal: evangelization

- "Rev. J. Hudson Taylor, MRCS, of the China Inland Mission", by "El Khalil" in Living Truths, 1904, May, p. 277-290.

- Gospel Tabernacle in use prior to dedication, Mar 16, 1890. *CA year unspecified, p. 99*: "Dr. Hudson Taylor at Gospel Tab. in New York a few Sabbath evenings ago (Sept 12)".

- His father's heart stirred re: China by reading books about China, p. 2. A Retrospect by J. Hudson Taylor. 2nd ed. Toronto: China Inland Mission, 1898 [?]. Prayed for a son. His parents' view: "If there were any such being as God, to trust Him, to obey Him, to be fully given up to His service, must of necessity be the best and wisest course in life for everybody," p. 3, *Ibid*.

- Chronology:

1832, May 21: born in Barnsley, Yorkshire, England

1849, June: conversion followed by call to life service
 1850, May: began medical studies in Hull: assistant to Dr. R. Hardey
 1853, Sept 19: sailed for China as agent of Chinese Evangelization Society (1850-64, Taiping Rebellion)
 1854, Mar 1: landed in Shanghai
 1857, June: resignation from CES
 1858, Jan 20: married Miss Maria J. Dyer
 1859, Sept: took charge of Dr. Parker's hospital, Ningpo
 1860, summer: first furlough to England
 1860-65: hidden years
 1865, June 25: surrender at Brighton, and prayer for 24 fellowworkers for inland China
 1866, May 26: sailed with first party of CIM, 4 month journey
 1866, Dec: Settlement in Hangchow
 1867, Aug 23: death of little Gracie
 1868, Aug 22: the Yangchow Riot
 1869, Sept 4: entered into the Exchanged Life: God has made me a new man!
 1870, June 21: the Tientsin Massacre
 1870, July 23: death of Mrs. Hudson Taylor (nee Dyer)
 1872, Aug 6: formation of London Council, CIM
 1872, Oct 9: return to China with Mrs. Taylor (nee Faulding)
 1874, June: opening with Mr. Judd, western branch of Mission in Wuchang
 1874-75, winter: the lowest ebb: Mr. Taylor laid aside in England, paralysed
 1876-78: Widespread evangelistic journeys, inland China
 1878, autumn: Mrs. H. Taylor leads advance of women missionaries to the far interior
 1887, Dec: Mr. Taylor invited to States
 1888, summer: Mr. Taylor's first visit to North America
 1889, Nov: his first visit to Sweden, Norway, Denmark
 1890, Aug: his first visit to Australia
 1900, May: Boxer outbreak
 1902, Nov: Mr. Taylor resigned his directorate to Mr. Hoste
 1904, July 30: Mrs. H. Taylor's death in Switzerland
 1905, Feb: Mr. Taylor's return to China on last visit
 1905, June 3: home-call, from Hunan

Source of chronology: Hudson Taylor's Spiritual Secret. 166 p. China Inland Mission, publishers, 1958. Found at the back of the book.

41. Torrey, R. A.

Born: 1856, Jan 23 in Hoboken, New Jersey Died: 1928, Oct 26 in Ashville, North Carolina = 72 years, 9 months Education: Yale University, 1875, June, A. B.; 1878, April, B. D.; University in Erlanger and Leipzig, Germany, 1882-83; D. D. at Wheaton College
 - Member of the Board of Management, International Missionary Alliance, 1893
 - 1875: converted while at Yale
 - 1878: heard Moody in New Haven. Moody said to R. A. Torrey, "Young man, you'd better get

to work for God."

- 1878: ordained in Congregational church, pastored in Garrettsville, Ohio. Superintendent of City Missions in Minneapolis. Revival characterized this ministry.
- 1889: came as superintendent of MBI. Served in name until 1908, but went on leave of absence in 1901.
- 1901: began his world evangelistic tours
- 1912-1924: dean of Biola (was first dean) and pastored Church of the Open Door, Los Angeles.
- Dr. Torrey's personal experience: "I came to a place in my ministry, through the study of this subject in the Bible, when I was led to say that I would never go into my pulpit again to preach until I knew that I was baptized with the Holy Spirit, or God in some way told me to go. I shut myself up in my room day after day; if I had known as much as I do now, I would not have needed to shut myself up for one day. And the devil did tempt me. He would come and say: 'Suppose Sunday should come and you are not baptized with the Spirit, how it will look for your pulpit to be vacant.' But I said, 'I am here to stay until I am baptized with the Holy Ghost and know it, or till God in some way tells me to go and preach.' I had not fully defined what I expected and yet as I thought of it afterwards, I did expect some sort of a sensation or electric thrill. As I waited in my study (it was one of the quietest moments in my life), there was a still, small voice, not audible, a voice in my soul: 'It is yours; go, preach.' I rose calmly and went about my work, knowing I had received Him.

Months afterward I was sitting in that very same study, not thinking about this subject at all, when suddenly the Spirit of God fell upon me. I fell flat on my face on the floor. I think I had never shouted in my life; I am not demonstrative, but as I lay there on the floor, I could not stop shouting. I simply lay there and shouted, "Glory to God! Glory to God! Glory to God!" When I got calmed a little, I went down and told my wife what had happened. But that was not when I was baptized with the Holy Ghost; in that calm hour, when I knelt there and God said, 'It is yours' and I believed Him, the baptism was mine."

- "Dr. Torrey, Characteristics of the Man and Incidents of His Ministry", by Margaret M. Simpson, Living Truths, 1904 Feb, p. 105.
- G. T. B. Davis. Torrey and Alexander: The Story of a World-Wide Revival. New York: F. H. Revell, 1905. 275 p. Located at: Moody, 269.092 T635D.
- Book: Divine Healing: Does God Perform Miracles Today? New York: Revell, ca 1924. 54 p. Chicago: Moody Press, nd. 32 p. Located at: Moody, 265.8 T63d.

- File also contains:

- How to Begin a Christian Life. Los Angeles: Biola Book Room, nd. 4 p.
- The Deity of Jesus Christ. Los Angeles: Biola Book Room, 1918. 24 p.
- The Holy Spirit in Personal Experience: How to Obtain Him, How to Retain Him. Chicago: The Bible Institute Colportage Association, nd. 31 p.

B. Women

1. Crosby, Fanny

- Sightless from the age of six weeks.

- "Fanny Crosby was the name the world continued to know her by long after she married Alexander van Alstyne, a blind composer. They had one child, who died at an early age. Mr. van Alstyne died in 1902." The Charlottetown Examiner. Charlottetown, Prince Edward Island. Tuesday, Feb 18, 1915, p. 2.
- "Fanny died at Bridgeport, Connecticut at the age of 95."

2. Davies, Miss Jessie E.

Born: ca 1896-97

- Came to NYC in 1904, about 8 years old. Mother died. Sent to aunt's home on 25th Street, Miss West.
- Attended Methodist church, 18th Street, then Dr. Holderman's church. Was baptized by him.
- In 1907, started going to Gospel Tabernacle.
- 1910-11, attended Wilson Academy, J. Hudson Ballard, principal. Teachers: A. C. Snead, Miss Ketchum, Miss or Mrs. Richards. Students: Paul Roberts, Amy Winslow (she wanted to be a missionary), Ray Smith (India), Ruth Simpson (8th grade, a year behind Jessie), Ethel Funk (a cripple student and Jessie's roommate for a while)
- Jessie's brother, E. Alfred Davies taught at the Academy; worked for Liberty Mutual, Boston.
- Nursed (RN) ca 40 years in White Plains. Nothing Alliance.
- Not near an Alliance Church until Miss Heier started a Bible class at Dobbs Ferry. (From Calvary Baptist Church, NYC)
- Telephone 666-4312. To apt 516: Saw Mill Parkway past (north) Bedford Hills exit. Turn right at Harris Road. Top of hill, take right hand fork, Babbit Road. Go by Pine street, turn right next street: Fellowship Hall, Presbyterian Retirement Home. Go in gate, past 600 numbers and turn right. At mailbox, turn right and go to end, no. 516. Fellowship Hall. Knew R. H. Smith, India.

3. Havergal, Frances Ridley

- File is empty!

4. Mix, Mrs. Edward

- A negress, lived in Wolcottville, Connecticut. Healed when E. O. Allen prayed and laid hands on her.
- Carrie Judd corresponded with her re: healing and they covenanted to unite in prayer and set a particular day for Carrie's healing.

5. Murray, Charlotte

Obit: *C&MA* 1897, *Mar*, p. 113 [in error]

- Of Boston and Bethshan

6. Palmer, Phoebe (Worrell)

Born: 1807 Died: 1874

- Picture of her in Perfectionist Persuasion: The Holiness Movement and American Methodism, 1867-1930 by Charles Edwin Jones. Metuchen, New Jersey: Scarecrow Press, 1974. 242 p. Picture on p. xx.
- Her sister: Sarah Lankford (Worrell, 1806-1896), married Phoebe's husband Walter after Phoebe's death. In 1835, claimed the 2nd blessing. Started "home prayer meetings" for seekers

of "perfect love". Phoebe continued the meetings when Sarah moved from the city. Sarah's obit: *CA 1896, Apr, p. 493.*

- Married: Dr. Walter C. Palmer (1804-1883).

- Conducted Tuesday meetings for holiness.

- In 1858, her husband and Phoebe began formal meetings, revival in churches and camp meetings.

- 1859-1863: ministered in Europe.

- Daughter: Phoebe (1839-1908 [1898?]). In 1855, married Joseph Fairchild Knapp, founder of Metropolitan Life Insurance Company. She was a singer and organist and wrote the music for "Blessed Assurance".

- Hymns:

"Lo, Jesus Comes": words. Red hymnal, p. 115.

"Cleaning Wave": words. 1936 hymnal, p. 472.

- Wheatley, Richard. Life and Letters of Mrs. Phoebe Palmer. New York: Palmer and Hughs Publishers, 1884. 62 and 64 Bible House. XII, 636 p. First printed in 1876. Located at Asbury Seminary.

- Books:

The Way of Holiness. New York: G. Lane and C. B. Tippet; 200 Mulberry Street, 1847. 288 p. 1852, 288 p. Her first book. Located at Congo Library, Boston: 11.1.104.3914. 1852 edition located at Asbury Seminary: RS73, PL82 W.

Faith and Its Effects, Fragments From My Portfolio. New York: Walter C. Palmer, Junior, 1854. 352 p. Located at Asbury: RS44, PL82; Moody: 234.2 P182f.

Incidental Illustrations of the Economy of Salvation: Its Doctrines and Duties. 1857. 380 p. Located at Asbury: RS PL82.

Promise of the Father. 1859. 421 p. Located at Asbury: BV639 W7 P3.

Four Years In the Old World. 1866. 700 p. Located at Asbury: WB35 PL 82.

- "Dr. William Palmer, one of the best of men, has just passed away at a ripe old age and with a record full of the fragrance of holy usefulness. In concert with his first and second wife, sisters, he has laboured many years and became a spiritual father to many thousands of persons. He was most widely known in the Methodist Church of which he was an earnest member, and yet his home was the resort of many Christians of other denominations who frequented the gatherings of consecration and prayer, which have made his Tuesday meetings familiar to many. In days like these such men are deeply missed. Lives of consistent holiness are rare plants and it is very beautiful when "they bring forth fruit in old age." May the blessings and consolations of Heaven be with his honoured partner.

7. Smith, Hannah Whitall

Born: 1832, Feb 7 in Philadelphia (the oldest child), a beautiful woman; father: John M. Whitall, a Quaker, glass manufacturer (company: Whitall, Tatum and Company), wealthy; mother: Mary Died: 1911 Married: 1851, Nov 5 to Robert Pearsall Smith. Her age = 19 Children: Nelly, died at 5 years; Frank, died at 18 years; Mary, born 1864, died 1944 in Italy, married twice, moved to Millville, New Jersey; Rachael, born 1869, died 1880, called Ray; Logan: born 1865, Oct 18; Alys (Alice), born 1867, married Bertrand Russell; a girl, born dead 1873.

- She became a friend of Walt Whitman.

- She did not believe in eternal torment, p. xviii. In early 1860s, doubts began.

- Was in England in 1885. Soon moved the entire family to England.
- 1875, late May: sailed for England, finished The Christian's Secret of a Happy Life. Some chapters (all?) first published in Robert's periodical.
- 1876, Aug 8: Writes to Mrs. Anna Shipley (p. 32-39). She and Robert conducted a meeting for Charles Cullis (Framingham). Didn't want to, felt Cullis trying to reinstate Robert to favour. Says she had not heart in the meetings, but God blessed in saving souls and sanctifying Christians. Confesses she is losing orthodoxy; that God's love is her only theme, that He will not condemn eternally sinners. Anna Shipley is the daughter of her dearest childhood friend. Aug 1872, she and Frank falling in love.
- 1882, Jan: discovered by letter in Pearsall's jacket pocket that he had a girl-friend, was unfaithful.
- Books:
 - The Christian's Pathway To Power. Last chapter, "The Life of Wings", p. 75, 77, Henry.
 - The Unselfishness of God. New York: F. H. Revell, 1903. 312 p.

As in Adam, all die, so in Christ, should all be made alive. His death, "the propitiation for the sins of the whole world", p. 205. "The free gift came upon all men unto justification of life", p. 206. "God not willing any should perish: all come to repentance." "Every knee shall bow, every tongue confess", the final restitution. God's wrath is against the sin, not against the sinner", p. 208. She held this view in 1873, called "restitution", p. 222. 1865, came to understand victorious living, p. 238f; entered it Feb 11, 1867, p. 243. "Foundation truths deal with the beginning of things, superstructure truths deal with their development", p. 276. The first is entrance into divine life; the second, how to live and walk in that life.

 - A Religious Rebel: The Letters of Hannah Whitall Smith by Logan Pearsall Smith. London: Nisbet and Company, Limited, 1949 or 1952; 232 p. Located at Billy Graham Centre: BX7795 S6 A37. To Miss Sarah Beck, p. 21, 22, 53. Jan 22, 1874, p. 21.

8. Trudel, Dorothea

Born: 1814

- Opened the first such home, ca 1835; located in Männendorf, Canton of Zurich.
- She was a cripple, a crooked woman, until her death in 1862, *WWW 1885*, p. 253. There was "no beauty in her". She was 48 years old at the time of her death, September 6.

C. Group Pictures

- *C&MA 1900*, p. 76: May Agnew (Midnight Mission: 8th Avenue. Opened Nov 23, 1899).
- *CA 1889, Oct*, p. 188: 19 pictures of October Convention speakers.

Chapter 3. His Family

I. Brothers and Sisters

- Parents married, Feb 1, 1837. James (b. 1807) and Jane (Clark, b. 1813), p. 3-6, AET. - Children: James Albert, b. 1838, died at 2 □ years.

William Howard, b. 1840, Mar; died Aug 22, 1888 = 48 years, 6 months old. At crisis time in New York, Howard went to ABS family, discussed ABS views and vision. Howard counselled Margaret to divorce Bertie. His ideas were of the devil, p. 11, Katherine Alberta Brennen. Mrs. A. B. Simpson, the Wife or Love Stands. [Toronto?]: [s.n.], [1942?] She refused, "Love Stands". Last pastorate in Frankfort, Indiana. He took sick, returned to Chatham, died in Aug 1888, ca 48 years old.

Louisa, b. 1842; died, 1937. Lived 95 years (cemetery marker). Outlived all the children; wrote about

the family as recorded in AET, p. 3-6.

Albert B., b. Dec 15, 1843.

Margaret Jane, b. ca 1845, died in Chatham in 1847 in epidemic of children's diseases.

James Darnley, b. 1848, Mar 8 (cemetery marker). Lived on the farm all his life. Alive when father died. Died: May 19, 1901= 53 years, 2 months, 11 days.

Peter Gordon, b. 1850, died Nov 9, 1897. Youngest brother; a carpenter and builder; died when 47 years.

Elizabeth Eleanor, b. Dec 15, 1852, died in 1856, less than 4 years old.

Boy who died at birth

- Four children made the move to Chatham with the parents, ABS Memoirs: William Howard (b. Mar 1840), Louisa (b. 1842), Albert B. (b. Dec 15, 1843), Margaret Jane (b. 1845).

A. James Darnley Simpson

- File is empty!

B. Louisa Simpson

- File is empty!

C. Peter Gordon Simpson

Born: 1850 in Chatham, Ontario Died: 1897, Nov 9 Obit: Chatham Daily Paper, Nov 19, 1897 (see below)

- Youngest brother of ABS, a carpenter and builder. Married a Moyer.

- Children:

Albert James Simpson, died ca 1957.

Allen.

Amy (lived in or near Windsor). Her daughter visits Mrs. Jean Simpson in Leamington Nursing Home (1980). She married a Sloan. Three children: Beth (Detroit), Glenna (Windsor), Donna (farm near Leamington).

- Jean McMurde Simpson, wife of Albert James. They met in a store in Oregon, maybe Baker. 1976, she is in the Franklin Nursing Home, Leamington, Ontario, 30-40 miles west of Chatham on Route 98. She is 93 and alert; 97 years old June 22, 1980.

They had two sons, Donald Albert and Allen Gordon. They live on a farm near Leamington, Ontario.

- The following is from the Chatham Daily Paper, Nov 10, 1897 (Peter died on Nov 9, 1897):

"Peter G. Simpson would not have a Doctor. He believed in Christian Science, but died of typhoid.

Yesterday there passed away on Adelaid Street, Peter Gordon Simpson, a most prominent local Christian Scientist: from a severe attack of typhoid fever.

The deceased had resided in the Maple City for the past 13 years, during which time he has been an earnest advocate of the doctrines of Christian Science, embracing faith cure. He declined during his long illness to be prescribed for by a physician. He was a brother of the Rev. Mr. Simpson of New York, the so-called "Second Christ" and based his religion on the principles his brother

advocated.

As Mr. Simpson's illness developed serious symptoms, his friends decided to summon a physician to diagnose his case and in the event of death, secure the required medical certificate. The physician pronounced upon the case, informing the patient and his friends that it was a serious attack of typhoid. Yet he was not allowed to prescribe.

During his illness, the deceased was regularly attended by the devotees of his creed who frequently held their silent services over his bed. He gradually sank, however and breathed his last yesterday.

The deceased was highly esteemed by all who knew him and was a most respectable citizen." JSS note: I think the use of the word "Christian Science" is wrong. They probably understood any faith healing as "Christian Science".

- File also contains a photograph of Mrs. Jean Simpson, wife of Albert James, dated Jun 22, 1980 in Leamington, Ontario.

D. William Howard Simpson

Born: Mar 1840; 3 years, 9 months older than ABS Died: Aug 22, 1888 of consumption in Chatham, contracted this in Frankfort, Indiana, his last church. Buried (Aug 25, 1888) in Hamilton, Ontario. Lived 48 years, 6 months. Chatham library, CTP, Sept 5, 1888, also AET, p. 6)

- Family choice for the ministry. He studied privately at same time with ABS. Health broke, discontinued his studies.

- Taught school as ABS did. Taught during first year ABS at Knox.

- Pastored in Madison, Indiana when ABS went to Louisville, p. 18, Daryl Westwood Cartmel. "Mission Policy and Program of A. B. Simpson", MA thesis, Hartford Seminary.

- Story of his spiritual struggle in *CA, Nov/Oct 1888, p. 147.* (see below)

- Married Hannah Zimmerman, according to James Edward, uncertain.

- Children: Dr. James Albert, father of James Edward and a brother who died in his 20s.

- "I have a brother in heaven today. We played together in boyhood. He was older than I, but in some respects, I was bolder than he. He first taught me to have an interest in study. We went to college together and entered the ministry together. After that we got very far apart in spirit. He had been pressed into the ministry by our good old mother, but he hated it all his days and there came into his soul finally an awful scepticism, but he went on with his work, fighting against it with all his might. He had no unity with my course, said I was bringing disgrace upon the ministry and upon our family by teaching the living, sanctifying presence of God in the heart of the believer. I left it with God. Finally the hand of disease came upon him. He fought against it with the ferocity of tigers in the jungle. He would not be sick; he would not die. He tried to stamp it out with an awful will power. After a time he came to visit me. His spirit was a wilful as ever, but his body was almost spent. It is awful to see a dear one whom you tenderly love dragged to the block to be slain and fighting and resisting in all the desperate agony of a strong soul. At last he left me, not at all convinced of the fullness of Christ for our needs, and not willing to be convinced. I went on my knees to God about him. I well remember that Saturday night when at last I felt that God had taken him in hand and it was all right. One day I got a letter from him. It was so simple, I should not have known it was from him, but for the handwriting. God had visited him and all was changed. He said he had been thinking one day of the pain and misery and gloom of his life and the danger there was of passing out into the darkness of the other with no bright hope. He took up his Bible and one simple verse suddenly took in a new meaning. In a moment the whole room was lit up as with the

presence of Christ. The doubts of fifty years were gone, and he was as happy as heaven. I visited him a short time after and found his soul had been kept in victory. I did not feel that God was pressing me to teach him any new doctrine at this late hour. I had only asked that his soul might have rest and that had been answered, and he passed away in victory. He had got a view of Jesus and He had been his answer in scepticism and doubts. *CA 1888, Oct/Nov, p. 147.*

- *C&MA 1899, Dec, p. 425*: Similar to above and *C&MA 1903, June, p. 18*, not xeroxed. Brother now dead, was anti-demonstrative. When sick unto death, God changed this. Tried to bring him to a place "where he could take Christ as his Healer", resisted.

- *C&MA 1903, June, p. 18*: "Another personal testimony may be pardoned. The writer had a brother of the most conservative temperament and the most severe type of theological training. He was a minister of the Presbyterian Church and looked with great contempt upon the overflowing testimonies that we sometimes have in our meetings. But later in his life, sickness came and there was an awful struggle with God. For a while it seemed as if he must die without surrendering and a terrible burden of prayer came upon his friends. At last one day, a letter came announcing that a strange thing had happened to him. While upon his bed, still struggling, resisting and rebelling, suddenly what he described as "a visitation from God" came upon him. A strange peace fell upon his heart. The Spirit of prayer pressed him to his knees and there for hours, amid the floods of tears and shouts of praise, he passed through the crisis of his life. God had come to his poor, broken-hearted child, and He filled him with such a joy that his whole nature seemed changed. The man that had been so proud, so proper, and so guarded in his cold expressions on religious themes just overflowed like a great fountain and during the last weeks of his life, when his voice was gone and he could simply articulate in a hoarse whisper, there poured from those lips an almost incessant stream of praise to God and testimony to Christ so beautiful, so eloquent, so fervent, that it seemed to use that [he] listened as though he had been caught up to the open gates of heaven and baptized with the inspiration of the prophets of old. At last he swept through the gates in a very chariot of fire, and as we heard and saw him, we could only think of these words: 'The Kingdom of God is joy in the Holy Ghost.' Dear friend, do you know anything of that joy?"

1. James Albert Simpson (Howard's son)

Born: ca 1874, probably in Madison Died: 1957, ca 85 years old (according to James Edward)

Children: James Edward, born 1909; Howard, died 1966

- Dr. James Simpson in Ridgefield Park, New Jersey, as of Oct 1919 or before. Attended ABS funeral, AET, p. 283.

- Received a DDS degree from University of Toronto in 1896 (Doctor of Dental Surgery).

- James Edward, son of James Albert. Born: 1909, was 74 in 1983. Has four children, 12 grandchildren and 3 great-grandchildren. Has a brother, William Howard and a nephew, James Albert. Went to school: Mt. Hermon, Northfield, 1926, 1927. Address: 1600 N. Rhody Drive, Lot 218, Florence, Oregon, 97439.

II. Personal Family

A. Children (as of Jan 1880):

- Albert Henry, b. June 27, 1867, Hamilton; 13 as of Jan 1880; converted early in life; fell into sin in NYC, but restored and assisted his father in business affairs; died at 30 years of age, Aug 1895, in a sanatorium, p. 15, Brennen. Grand-daughter of ABS remarks neither of the boys prepared for responsibilities of life, p. 13, Brennen.
- Melville Jennings, b. 1868, in Hamilton; died at 3 ½ years of membranous croup
- James Gordon, b. in Hamilton, Aug 31, 1870; 9 as of Jan 1880, gave heart to Lord in early years; temptations of city overcame him; in last years returned to the Lord; died age 37 = 1907, Oct 14
- Mabel Jane, b. Nov 17, 1872 in Hamilton; 7 as of Jan 1880; married Feb 1891 to Hugh Brennen, a Hamilton business man (she was 17 years old); he died Aug 4, 1914, p. 22, Brennen; they had two daughters, Marjorie and Katherine, p. 282, AET.
- Margaret Mae, b. Apr 1878 in Louisville; 1 year 8 months as of Jan 1880; married a Mr. Buckman; in NY at time of ABS death; seldom graced the family circle at meal time, p. 20, Brennen
- Howard Home, b. 1880. Katherine Brennen says Margaret and Howard born a year apart, p. 7 (wrong). Session Minutes, Nov 8, 1880, p. 462: Howard baptised Sunday, Sept 19, 1880 in NYC. AET, p. 48, also says NYC; seldom graced the family circle, p. 20, Brennan; in Aug 1914, in Montreal, came to funeral of Hugh Brennan.

1. Albert Henry

Born: 1866, June 27, Hamilton, Ontario, p. 126 McKaig Scrapbook. 13 years old when family moved to NYC Died: 1895, Friday Aug 30 of TB at Greenwood Lake, NY Obit: *CA 1895, Sept 11, p. 169*: relates his printing work for his father, written by ABS; also Annual Meeting at New York 1896, p. 95, insert. Buried in Woodlawn Cemetery.

- Placed a small American flag in the cornerstone of Louisville Presbyterian Broadway Tabernacle, May 23, 1876.
- Died in a sanatorium. "The cultured and scholarly young man, his body wracked and worn by overstrain and certain dissipations of youth, went Home", p. 15, Brennen. ABS prayed with him. He sighed at thought of wasted years. "The Master knows all, forgives all, and I shall be with him", p. 16, Brennen.
- He went to the Bethshan Convention in 1885 with his parents, *WWW 1885, May, p. 159*.
- He worked some at his father's printing plant, DJF on Mrs. ABS.
- He was "our first organist", *C&MA 1907, Feb 23, p. 85*.
- His wife managed the Bookstore, 692 8th Avenue, *C&MA July, p. 36*.
- Mrs. A. H. Simpson, *C&MA 1902, July, p. 36*: for many years in charge of Bookstore. Sailed from Europe, July 12 for USA. Will attend Old Orchard Convention. *C&MA 1902, July, p. 64*: her own name, Mrs. M. E. Simpson, she just returned from Europe; "Of the Alliance Press Company, 692 8th Avenue". *C&MA 1902, Aug, p. 71*: "A Month on the Continent"
- Address of Albert W. Simpson: 4 Endicott Road, Trenton, New Jersey 08690. (609) 587-3996.

2. James Gordon

Born: 1870, Wednesday, Aug 31 in Hamilton, Ontario Died: 1907, Monday, Oct 14 = 37 years, 1 month, 15 days. Buried from the NY Gospel Tabernacle, Wednesday, Oct 16 Obit: *C&MA 1907, Nov 2, p. 78*. Also booklet, In Memoriam Internment: Woodlawn Cemetery. Buried beside his brother, Albert Henry. Married: Anna Widmay, a German Children: Albert William, born ca

1890; Joyce Ann, born in 1892; Ruth Gordon, born in 1898; Wilhelmina Alberta, born in 1899; Anna, born in 1900. See p. 7, letter and 9 and 10.

- From booklet written by ABS:

Studied medicine several years. Lived in Nyack, April 1897, was secretary of Alliance Syndicate Newspaper, Apr 17, 1897. Became printer; had charge of Alliance press in Nyack. Nyack Tabernacle constructed under his superintendence. Worked for publishing house, John J. Mitchell and Company, NYC (5th Avenue). Worked once for Stephen Merritt. Superintendent printing department, Water Paper Box and Printing Company, Waterbury, Connecticut (his last position). Left in July 1907, afflicted with TB, went to Loomis Sanitarium, Liberty, NY. He died there. Funeral from Gospel Tabernacle, NYC, Wednesday, Oct 16. Anna's letter, Jan 4, 1965, p. 5. "He got in a bad crowd and began drinking and never stopped. Later he was a cowboy in Kentucky or out west." After working at Alliance Press.

- Was apparently a rascal when young. A misdemeanour was evaluated by "is it worth a licking?" Described as "the lovable scapegrace of the family".

- No. 289, Book 2, Hymns of the Christian Life, "Come Back to God". Was this son in mind? Copyright 1897. Albert was dead.

- When dying, he committed himself to Christ and to his parents: "to you I entrust Anna and my 5 dear children, p. 16, Brennen.

- The grandparents took the children and "entered again upon a different way." p. 16, Brennen. Youngest child stayed with her mother, p. 20, Brennen.

- When James was 20, he wrote a poem to his sister, Mabel on her 18th birthday, Nov 17, 1872. "To Mabel:

Ring out ye bell, bloom forth ye flowers,
'Tis Sister's natal day.
Come forth ye lovely throated bird,
And sing thy sweetest lay.

Come courtiers of ye ancient time,
Bend knee before your queen,
Pay homage to the lovely maid,
Who has just turned eighteen.

May smiles enwreath thy lovely face,
May tears ne'er dim thine eye,
May life be bright as bright can be,
With ne'er a pain or sigh.

May sunbeams ever haunt thy path
And fountains round thee play,
May lovely Luna smile on thee,
With iridescent ray.

Eighteen years now lay behind,
But there's many more in store,
God grant they be most happy ones,

May thy cup of joy flow o'er.

You're starting out upon life's road,
With many a diverging path,
Press forward on the straighter one
And gain the crown God hath.

May God throw round thy future life
His strong yet tender arm,
Shielding thee from sharp rebuffs,
Protecting thee from harm.

As through this life you wander,
Your duty, it is plain,
Remember when today is done
'Twill never come again.

Today you don a woman's life,
Childhood's fancies are no more,
Look forward to the greater joys,
That lay in paths before.

Life has its trials, Sister dear,

Its sorrow and its pain;
But remember that after the storm,
The sun will shine again.

Be brave and true and firmer still
E'en than the very sod,
Like Joshua of old, press on,
And leave the rest to God.

May your life be one of blessing,
Abroad, yes, and at home;
Continue, darling, to improve,
And heaven shall claim its own.

Companion of my childhood day,
Joy of my manly heart,
God bless you, Sister, on this day,
I wish with all my heart.

On this thy birthday, Sister dear,
Joyous greetings I bestow,
God grant you as many happy days
As the ones of long ago.

Adieu sweet maid, adieu fair day,
May you have many more in store,
Forget not on this glad birthday,
Your eighteenth comes no more.

- File also contains: In Memoriam, a brief account of JGH Simpson's life and funeral.
- Anna Simpson, wife of James Gordon: died: 1947, '48 (telegram, Jan 6, 1950); married: 1891 or 1892. Letter by daughter (probably Anna) in Jan 1965: Anna was talented, beautiful, tender; left an estate of about \$50,000. Came from a wealthy Staten Island family, had property. Her maiden name was Widmay (German); her mother was born in Stuttgart. When James Gordon died (1907), she took baby Anna with her and lived on a small allowance. Albert, Joyce, Ruth and William went to the ABS home. In 1915, Anna took the other children back when she received a life-long trust (Anna 15 years old then). They lived with her from 1915 to ca 1926. In 1965, there were 3 children surviving, according to Anna's letter.

- Anna's hymns in Hymns of the Christian Life, nos. 1, 2, 3:
p. 818: "Jesus Knows Every Care"; 3 verses, 1897.
p. 267: "Jesus Is Tenderly Pleading"; 2 verses, nd.
p. 52 in HCL #2. Written before 1897.
p. 103, Ibid. Wrote music to "O Lord, in me, Thy mighty power exert."
- Anna was in NYC at time of ABS death, AET, p. 283.
- Living Truths 1903, Sept, p. 145. "Go Ye Into the Highways".

a. Anna

- Mother called her "Hopie" (letter, p. 5 and 7, re-typed)
- Still alive in 1965.
- Married: husband living, Jan 4, 1965 (p. 7 letter); dentist; from southern family, Newberry, California. No children indicated in letter or telegram.
- In Jan 4, 1965 letter, she says of herself: "I am uneducated, chaos riddled her life past 35 years. Lost my health in an explosion in 1946, had been a secretary. I hardly knew my

grandfather." After mother's death, Anna received 50% of estate, ca \$25,000 (3 other children alive at the time). Was raised by her mother in some elegance, made other children jealous (p. 7). Was 15 years old (or in 1915) when other children came to live with their mother. She and husband living on Social Security. Both are in debt: several thousands. Joyce had taken care of her when a baby. Wrote letter to Reidhead, Jan 1, 1965 (is in file). Asked help for Joyce (Mrs. Popper). Husband evicted from his office in September 1963. He was in some kind of dental work, saving teeth via root canal etc.

Joyce (in Jan 1965) sees Anna "fat and looking happy" and "it rankles her". Anna 59-61 in Jan 1965 (see p. 10, letter). Anna's husband "in very serious health" her own "is ghastly" (P. 14, letter). Anna sent telegram to Director C&MA, Jan 6, 1950, asking Society to endorse Joyce for work at Greystones.

b. Albert William

Born: ca 1891/92 Died: 1957, July 13 Obit: probably in Miami Herald Married: Minnilene or Minnalene Fronney (b. 1890s) Children: Albert William, Junior, born, June 2 1922, bombardier in WWII, tall like ABS; Nancy Lee Brown (husband George), born, Mar 7 1920

- Miami Beach, Florida 33139. City Hall: 1700 Convention Centre Drive, Records/Archives (3rd floor), Cheryl Meltzer, archivist. Miami Herald: 1 Herald Plaza, Miami, Florida. (305) 350-2111.

- Died in Kendall, Florida, 1957. Any local obit? Wife: Minnilene, died in Sheboygan, any record of her children, addresses?

- Work: reported to be chief of police, Miami Beach, Florida (was chief of police in 1950) (Anna's letter, Jan 4, 1965, p. 5). May have worked at ABS printing plant, West 32nd Street.

- Margaret Buckman letter, July 18, 1949 does not mention him, only nieces.

- 1934: employed by Miami Beach police department.

- Dec 1941-June 1947: Chief of Police

- July 1947: resigned and reportedly went to Minnesota

- 1949: returned to the police department, Miami Beach. 1952, was chief again.

- Minnilene died 1966, Mar in Sheboygan, Wisconsin. She was a resident of Morningside Nursing Home, buried from Backhorn Chapel (cremated) and her bank was the Security First National Bank, Sheboygan. Her parents were Dr. Maynard Fronney and Sophia Kauer. In 1957, she was in Kendall, Florida. Probably their home, Albert died while living there.

- File also contains 4 photographs of a collection of individual photos of the Miami Beach Police Department, 1952 in which Albert Simpson is depicted as Chief.

c. Joyce Ann

- Married Billie Popper (? See p. 10, letter).

- Sister Anna describes her: tiny wrists, ankles and waist, golden blonde curls, large blue eyes, the "Simpson" nose. She helped ABS at 690 8th Avenue.

Depleted funds left by her mother by Jan 1950. Her husband an alcoholic. Employed 6 months with Girl Scouts, an ediphone operator. Jan 1950, went to work with Greystone. Anna thinks C&MA may have helped her get the work. Joyce and Anna two surviving granddaughters of ABS. Anna had sent another telegram re: Joyce 3 months previously, Sept 49. Albert William was alive in 1950 (59 years old).

- Lived in NYC in 1965: 1 West 72 Street (23). Mrs. Dounes, her landlady. Failing health, alcohol, etc. Anna wants Reidhead to help her, letter of 1965. Husband died, Mar 1, 1964 in St. Clare's hospital; had been separated for years. He was a "checker" on the docks at the end

of his life. Before, ran a 10th Avenue Gas Station. She is 72 or 73. Anna fears she may kill herself or become an alcoholic again. Took the cure in 1931. Joyce and Anna lived with Mother 1915 to 1928.

- Studied nursing at John Hopkins, Baltimore.

- In 1965, worked for Wise Adoption Services, Est. 92 St, NYC. Uses an ediphone. Lived in a one-room apartment on 1 W 72nd Street, p. 11 letter.

- She gave owner of Franconia restaurant (at Franconia Hotel) Grandma Simpson's "topaz" ring.

d. Ruth Gordon

Died: committed suicide prior to Jan 1950.

- She was married and Anna stated, "He dragged down my husband and me", letter, p. 10.

- Anna's letter, Jan '65, p. 2 and p. 20, "one sister...killed herself...in quiet dignity."

- Ruth and Wilhelmina lived with ABS after death of James Gordon in Oct 1907. Elizabeth Evans stated that she, Clint and Lydia Evans sat on the wall in front of the Simpson home evenings. Ruth and Wilhelmina were childhood friends. They Albany-New York riverboats would shine their spotlight on the Simpson home and identify it to the passengers. The children would wave to the passengers, letter, May 1979.

e. Wilhelmina Alberta

Born: ca 1901 Died: before 1950, telegram Jan 1950. Married: ?

3. Mabel Jane

Born: 1872, Sunday Nov 17 in Hamilton, Ontario Died: 1923, Thursday, May 13 in Hamilton = 50 years, 5 months. Also mentioned in *AR 1922/23*, p. 73, 169. Member St. Paul's Presbyterian Church, Hamilton, *AW 1923*, June 16, p. 263. Obit: *AR 1922*, p. 73, 169. Buried same place as Hugh. Married: 1891, Feb 11 to Hugh S. Brennen, who was 15 years older. Account of wedding in *CA 1891*, Feb, p. 115, Mabel was 18 years, 2 months, 25 days. Hugh died July 31, 1914.

Children: a baby, who died ca 2 years of age; Marjorie Mabel Jane (Coyne); Katherine Alberta (Brennen)

- Attended a finishing school on the Hudson not far from Tarrytown, called "The Castle", p. 13, Brennen. Often talked with mother after lunch.

- Married Hugh S. Brennen, Feb 11, 1891, who came to NY and met her. His father was the founder of large lumber concern: The M. Brennan and Sons Manufacturing Company, p. 14, Brennen. Took Mabel to Grand Opera; returned several times to woo her hand. She turned him off at first, but he persisted. Grannie objected to Mabel marrying at 18. Hugh was apparently 15 years older, p. 14. ABS didn't object. "Maggie, dear, Hugh is a good man", p. 15.

Mrs. Whittemore took Mabel for drives in the park. Was married at the Tabernacle, p. 15, against Maggie's wishes. "You belong to our people; they would feel hurt..." if otherwise. Tabernacle was thronged with living souls.

For two years, he refused Mrs. Simpson admission to his home, because she disapproved of him, p. 22, Brennen. Nearly died of brain fever after death of eldest child. Had returned to NY in St. Luke's Hospital. Child's death in *CA 1894*, May, p. 556.

Later, Mabel slipped and fell climbing the Nyack hills and injured her knee-cap. She never recovered and was required to walk with a crutch or cane for the rest of her life, p. 17, Brennen. The Brennen family: mother, father, 2 daughters, returned to Nyack annually, p. 18, Brennen.

When Hugh died (July 31, 1914), "the light went out of her face for always", p. 23, Brennen.
 - Her older daughter, Marjorie, married Mr. H. E. B. Coyne of Ottawa, Ontario (father = Dr. J. H. Coyne, St. Thomas). Mr. Coyne never met ABS. When overseas in 1917 (war?), ABS sent him his favourite tobacco, p. 24, Brennen. He was short, fair, with blue eyes. Mrs. Simpson met and knew him.

- Mabel died May 13, 1923 (*AR 1922/23, p. 73*); in bed much, just tired. Katherine laying beside her when she died, p. 29, "Mabel, Mabel has gone." Marjorie, husband and Katherine asked minister, "Shall we tell Grannie?" "No need to tell anything, she will know." p. 30, Brennen.

- *CA 1894, May, p. 556*: "A sudden summons calling us to the home of our child in Canada where the hand of bereavement had fallen." Was in Cincinnati, Ohio.

- Hugh Scott Brennen (from Hamilton Public Library, 55 Main Street, L8P 1H5; (416) 529-8111): born ca 1857; died July 31, 1914 = 57 years old; buried: Hamilton Municipal Cemeteries Administrative Office 777 York Boulevard, Hamilton, Ontario L8R 2A4; Married Mabel Jane on Feb 11, 1891, she was 19 years, 2 months, 25 days, he was 34 years old; 1905 picture of Hugh in volume of photographs of members of Board of Education (Hamilton)

- *CAW 1914, Aug, p. 321*: ABS called from Old Orchard for four days because of death in family. Was Hugh S. Brennen, Hamilton, Ontario, p. 337. Remarks concerning him here, taken without any serious illness, his picture in an Old Orchard picture, 1904 or 1905.

- On her 18th birthday, Nov 17, 1872, her brother James wrote this poem:

"To Mabel:

Ring out ye bell, bloom forth ye flowers,
 'Tis Sister's natal day.
 Come forth ye lovely throated bird,
 And sing thy sweetest lay.

Come courtiers of ye ancient time,
 Bend knee before your queen,
 Pay homage to the lovely maid,
 Who has just turned eighteen.

May smiles enwreath thy lovely face,
 May tears ne'er dim thine eye,
 May life be bright as bright can be,
 With ne'er a pain or sigh.

May sunbeams ever haunt thy path
 And fountains round thee play,
 May lovely Luna smile on thee,
 With iridescent ray.

Eighteen years now lay behind,
 But there's many more in store,
 God grant they be most happy ones,

May thy cup of joy flow o'er.

You're starting out upon life's road,
 With many a diverging path,
 Press forward on the straighter one
 And gain the crown God hath.

May God throw round thy future life
 His strong yet tender arm,
 Shielding thee from sharp rebuffs,
 Protecting thee from harm.

As through this life you wander,
 Your duty, it is plain,
 Remember when today is done
 'Twill never come again.

Today you don a woman's life,
 Childhood's fancies are no more,
 Look forward to the greater joys,
 That lay in paths before.

Life has its trials, Sister dear,
 Its sorrow and its pain;
 But remember that after the storm,

The sun will shine again.

Be brave and true and firmer still
E'en than the very sod,
Like Joshua of old, press on,
And leave the rest to God.

May your life be one of blessing,
Abroad, yes, and at home;
Continue, darling, to improve,
And heaven shall claim its own.

Companion of my childhood day,

Joy of my manly heart,
God bless you, Sister, on this day,
I wish with all my heart.

On this thy birthday, Sister dear,
Joyous greetings I bestow,
God grant you as many happy days
As the ones of long ago.

Adieu sweet maid, adieu fair day,
May you have many more in store,
Forget not on this glad birthday,
Your eighteenth comes no more.

a. Marjorie Jane Scott (Mrs. Coyne)

Born: 1893, Nov 30 Died: Nov 30, 1972 Buried: Hamilton Cemetery, lot #80, section E4. The Simpson plot purchased about 1870. Elizabeth MacDonald (Margaret Simpson's sister) buried there. Address: 777 York Boulevard, Hamilton, L8R 2A4 Married: Henry E. B. Coyne (died in 1972, according to Mrs. Welch)

- Katherine Alberta Brennen wrote life of Mrs. ABS.

- Inquiry re: Marjorie can be addressed to: Mrs. Olive Schaw, 600 Bank Street, Ottawa, Ontario, K1S 3T6; c/o Rev. A. W. McNally 271 Lockhart, Apartment 702, Ottawa, K2A 3R8.

- Has a daughter: Mrs. Jane Welch, 36 Old Bridle Path, Toronto, Ontario, M4T 1A7, (416) 489-6718.

- Mr. Ritchie M. Allan, Central Alliance Church, 600 Bank Street, Ottawa, K1S 3T6. Mr. Allan thinks that she had children, but had no information. Mailed in December 27. ABS books donated by Mrs. HEB Coyne, daughter of Mabel Simpson Brennen. Cost: \$6.50. Received on Jan 9, 1973. He called on her to receive the books. Mrs. Coyne lived at 404 Laurier Avenue, East, Ottawa.

- Contact at Ottawa: Mrs. Diane Moyer, Secretary, Cedarview Alliance Church, P. O. Box 11141, Nepean, Ontario, K2H 7T8. Replied Jan 26, 1981.

- Gave books to the Ottawa church in 1968; she was selling her home and moving to a nursing home. August 1976, Dick Simpson was trying to find some trace of her. No success at the time.

- File also includes a calling card with "Miss Marjorie Jane Scott Brennen" on it.

i. Jane Simpson

Married: Dr. Robert Welch Children: Tom and a daughter

- Address: 36 Old Bridle Path, Toronto, Ontario M4T 1A7

- Possesses many old family photos, including some of ABS:

Mabel Brennen with two daughters, Marjorie and Katherine, ca 1905

Hugh and Mabel Brennen, ca 1892

Mabel in 1888 = 16 years old

Maggie, Howard, Mabel in garden at Nyack

Howard in uniform with Maggie

ABS house, Nyack

ABS during Hamilton pastorate

ABS and grand-daughter Ruth in garden, Nyack

- Also has:

Leather-bound book of the Psalms, inscribed "Mabel Simpson"

Bible inscribed "To Mabel, with a father's blessing, on her wedding day, Feb 11, 1891"

Two-piece "Prier Dieu" needlepoint done by Maggie for her future husband, done in 1864 (sic: Maggie was born in 1878)

- File also contains two letters from Jane Welch to JSS:

"February 15, 1981, Dear Mr. Sawin,

Thank you for your letter of February 4th. Your information about my antecedents is correct. But since both my parents died in 1972, how did you ever track me down?

I don't know if I have any historical material to interest you, but there might be some photos or letters in a box in my basement. I would be pleased to show these to Mr. Reynolds if he came by.

My mother, Marjorie Jane Scott Brennen Coyne, adored her grandfather and indeed gave me Simpson as a middle name. So I would be happy to help you if I can."

"April 6, 1986, Dear Mr. Sawin,

Thank you for your letter of March 14th. I expect to be at home on May 11th, Sunday, and you would be welcome to come and see what memorabilia I have of A. B. Simpson and family.

#4. My aunt, Katherine Alberta Brennen, was born about 1900 and died in the '60s. She was unmarried and had a rather sad life. #5. The Life of A. B. Simpson by Thompson lists his 6 children, pages 46-8.

#1. My mother is buried in the Hamilton Cemetery, lot no. 80, section E4. It's the Simpson plot, purchased about 1870. Eliza MacDonald is there and some others. The address is: 777 York Boulevard, Hamilton, Ontario, L8R 2A4.

Check by phone when you arrive and I shall tell you where we live. I can perhaps shed light on some of your other questions then. I'll save your letter.

P.S. I find I have a list copied from the Hamilton Cemetery files: May 28, 1874, Henry, Jane; Dec 30, 1871, Henry, John; Jan 5, 1872, Simpson, Melville (3 years); Aug 2, 1905, McDonald, Eliza J.; Dec 4, 1972, Coyne"

b. Katherine Alberta

Born: ca 1900 Died: ca early 1960s (info from Jane Welch)

- Unmarried, "had a rather sad life", Jane Welch

- Katherine Alberta Brennen wrote life of Mrs. ABS.

4. Margaret Mae

Born: 1878, Apr in Louisville, Kentucky. Baptised Apr 14 at home by A. T. Pierson. She was ill. Elders Warren, Holt and Davidson were present (from the minutes of the church) Died: 1958, Thursday, Oct 9 = 80 years old. Interment at Oak Hill Cemetery Obit: 1958, Nov 5, p. 8 Married: George Buckman Funeral: Oct 13 in Nyack. Dr. C. D. McKaig (pastor of Simpson Memorial Church) conducted it.

- Son, George born 1914 (Letter Sept 30, 1929, he was 15 years old). Son survived her.

- Lived in California much of her adult life: 1172 Spruce Street, Berkeley, California as of Nov 19, 1946.
- Returned to Nyack two years ago, *AW 1958, Nov 5, p. 8.*
- "It so happens that we do have in our holding the MINUTES OF THE SESSION of the Broadway Tabernacle Presbyterian Church, at least the MINUTES beginning with April 14, 1877. A search through these for the period of Dr. Simpson's pastorate did reveal the recorded baptism of his daughter and it is listed thus:
'Baptism. Maggie Mae - infant child of the pastor Rev. A. B. Simpson - Rev. Arthur T. Pierson of Detroit officiating. April 14, 1878. On account of the sickness of the child, the service was at the home of the pastor - Present Elders Warren, Holt, and Davidson.'
From MINUTES OF THE BROADWAY TABERNACLE PRESBYTERIAN CHURCH, LOUISVILLE, KENTUCKY, April 14, 1877-April 28, 1895, p. 23.
- Compiled "Dr. Torrey, Characteristics of the Man and Incidents in His Ministry", Living Truths, 1904, p. 105f.
- *BofM 1929, Oct, p. 51*: given \$4000, etc.
- *AW 1958, Nov 5, p. 8*: "**Margaret Simpson Buckman Dies**: Mrs. Margaret Simpson Buckman, daughter of Dr. A. B. Simpson, founder of The Christian and Missionary Alliance, died Thursday, October 9. She was eighty-two years old and was the last of the family of five children.
Mrs. Buckman was born in Louisville, Kentucky, a short time before her father came to New York to serve a large Presbyterian church and later to found a world-wide missionary society. During most of her adult life, she lived in California, returning about two years ago to Nyack, NY where she had spent her childhood and youth.
As a young woman, she wrote the music for many of Dr. Simpson's hymns, including "To the Regions Beyond". Some of the hymns were played at the funeral service held on October 13 in Nyack. Dr. C. Donald McKaig, pastor of the Simpson Memorial Church, conducted the service. Interment was in Oak Hill Cemetery.
Mrs. Buckman was the widow of George Buckman and is survived by a son, George."
- File also includes 4 photos of Maggie.

a. George Simpson Buckman

- File includes 3 photos of George, including one of him in New York, dated 1916, where he appears to be about 2.

5. Melville Jennings

Born: June 1898 (2nd child, Albert Henry the first) Died: Jan 6, 1872 (from Blachford Wray Funeral Home records); buried at family plot (Henry?) in Hamilton. Date from their records: Jan 5, 1872. Also buried in the plot: John Henry, Dec 30, 1871; Jane Henry, May 28, 1874; Eliz. J. MacDonald, Feb 8, 1905; Mrs. Coyne, Dec 4, 1972.

- File also contains a picture of Melville, taken in Hamilton (Montreal?); died at 3 □ years of age.
- "**He Sleeps**

Hush! above the silent bier
Where our sorrow blindly weeps,
Hark; a heavenly voice we hear

Lo, he is not dead--he sleeps.

Ne'er to feel a pang or pain,

Shed a tear or heave a sigh;
Ne'er to know a sin or stain,
Never, never more to die.

Yes, to sleep--but not to lie
In unconscious silence there;
For they live--no more to die
In that Home so bright and fair.

Still they think of us above
As they wait before the throne;
Still their hearts as fondly love,
And they know as they are known.

Could we but for one short day
Know the rapture of the blest,
We would bid our loved ones stay,
We would long to share their rest.

Jesus, we can ne'er repay
All the debt we owe Thy love;
For our loved ones saved today
And our place prepared above.

Sleep-loved one sleep,
Pillowed on thy Saviour's loving breast;
We a little longer weep
Thou hast entered into rest.

From First, Alliance, NYC. Glued to paper, signed by Mrs. A. B. Simpson, Hamilton, Canada, with picture of Melville, small boy. Was it composed for him by ABS?

6. Howard Home

Born: 1880 in NYC, baptized 1880, Sept 19 in NYC (Session minutes, p. 461)

- Dead, July 18, 1949, letter to Margaret Mae from Woodlawn Cemetery, NYC. Letter in ABS, Post-death file. He left no children.

- Served in the Canadian army during World War I, p. 282, AET.

- Had a business position in Montreal. Was there Aug 4, 1914 when Hugh Brennen died. Came to Hamilton, met Grannie at the R. R. station, Love Stands, p. 22.

- Simpson's son (Howard) came to Tozer's church when Tozer was pastor, looked at the large audience that came to hear a son of Dr. ABS, sobbed as if heart would burst and told them how that his father (ABS) had wanted him to go into the ministry and he had always refused--he realized now he had made a mistake. Story to be verified by Isabel Chase, told us by Mrs. Hines, Chicago, May 22, 1979.

- Ca 1940, came to 260 W 44th; was provided a room at 690. Was dismissed in a few days, an alcoholic (DJF letter).

- File also contains a photo of Howard and his mother, Margaret L. Simpson. No date, but during or after World War I. Howard was a member of the Canadian Army.

B. Residences

1. **Hamilton**: manse on Main Street West

2. **Louisville**: no info

3. **New York**:

a. 1881, Sept 25: 123 West 13th Street (a missionary bulletin in his Bible, also in his Bible that Mr. H. E. Nelson had. Dates in it go as early as 1880). the church was between 6th and 7th

Avenue; house probably also. This was mailing address for GIAL (Gospel in All Lands)
 b. 1883, May: 331 West 34th Street (membership list, also *WWW 1883, May/Jun, p. 93*) The first Berachah, but was it his home as well? Probably yes. Bought to accommodate people concerned about healing. We have a picture of it) Office at this time: 446 8th Avenue, where property was purchased to construct at Tabernacle.

c. 1888, Feb: 911 7th Avenue (membership list; family includes father, mother, Albert, James, Mabel, Maggie Mae and Howard)

d. 1891: 333 West 45th Street, *CA 1891, May p. 335*

e. 19??: 692 8th Avenue

f. 1880, Jan to May: Address in GIAL of the editor 214 West 15th Street. Was it an office or his residence? Church was on 13th Street.

g. Nyack: address: College and Hillside Avenue. Letter, Feb 1, 1930 of Margaret Buckman. She took over father's old property and some of my own lots, it carries a \$13,000 mortgage. Interest and taxes cost Margaret \$100/month. Burned night of May 6, 1933. In Nyack, had a negress maid named Augusta, p. 19, Brennen. A croquet court there, too. He and Hugh Brennen competed occasionally, p. 20

- AET, p. 190: When beginning their independent ministry, they moved from "The comfortable manse on 32nd Street to a little four room apartment."

- File also contains 7 photographs of the Nyack home and a negative of the same.

C. Wife: Margaret L. Henry, eldest daughter

Born: 1841, July 18 in Toronto, 2 years, 5 months ABS' senior Died: 1924, Tuesday evening, Jan 1 at her home in Nyack, p. 799. = 82 years, 6 months, 12 days; funeral, Jan 4 at MTI auditorium at 11:30 a.m., Walter Turnbull, chairman; Mr. Funk, address Obit: *AW 1924, Jan 5 and Feb 9, p. 737 and 799* (in 8 □ x 11 file).

- Father: John Henry: born Dec 30, 1871 of Irish descent. Elder Cooke's Presbyterian Church, Queen Street, Toronto and one of its founders.

- Mother: Jane Henry: died May 26, 1874.

- Margaret mother of six children. Margaret and Howard survived her plus several grandchildren, p. 737 Two daughters of Mabel; presumably 4 daughter and one son of James Gordon and Gordon's wife, Anna.

- See Canadian Women, Who's Who, p. 315.

- Her mother gave her dancing lessons, p. 9. She attended Toronto Model School; finished at Miss Brown's private school.

- 1865, Wednesday, Sept 13: married ABS at Cooke's Church. ABS attended that church while a student at Knox College.

- Was President of Ladies Benevolent Society, in Louisville, 1874: served for the poor, sent funds to missionaries, refitted the Lecture room, furnished "handsomely" the pastor's office.

- Divine Healing, 1886: "Mrs. ABS at Old Orchard spoke of being convinced of the truth of divine healing five years ago (1881) and since then had seen wonderful manifestations of God's power to heal in her own family--one little child having been healed of croup (Margaret), another of diphtheria (Mabel) and later a son of scarlet fever (James Gordon). She also bore testimony to God's tender care in supplying their temporal wants." *WWW 1886, Sept, p. 167*

- *CA 1892, July, p. 110*: Address at Old Orchard re: sanctification
- *CA 1892, Sept, p. 157*: "Holy Spirit in Missions". (Elsewhere, JSS dates this article, 1902) Given at Asbury Park Convention. Speaks of her work with young missionaries, her being filled with the Spirit, laying all on the altar, including what she had "laid up for a rainy day". Advocates lay-people with minimum Bible instruction going overseas to win the lost.
- *CA 1893, Oct, p. 269*: 5 minute speech to NYC Convention, "she had come to live on missions morning, noon and night..."
- *CA 1894, May, p. 489*: Long obituary re: Mrs. Sadie Falcon, African missionary.
- *Ca 1894, July, p. 67*: "**How I Received the Holy Spirit**: 'Have ye received the Holy Ghost since ye believed?' Acts 19:2 This is a very pertinent question for all Christians, professors or possessors. It strikes home to our hearts, and we begin to examine ourselves, and either rejoice with the joy of the conscious presence of the indwelling Spirit of God answering back, Yes; accepting and believing the promise, 'Lo! I am with you alway,' or heaving a sigh with the longing desire, wishing that I could have that Holy Ghost that some have, but it seems not for me. I have longed time and time again and have asked the prayers of those who seemed to possess this Spirit, and yet it has not come. For years I have gone on saying, 'I am not constituted that way; not capable of much feeling; it seemed it must be a special gift for some but not for me.'

There was the mistake. I kept my eyes on myself and others, forgetting to ask God to open my eyes and heart, letting me see Himself in all His love, then I could without doubt believe and obey His word. John 14: 26, 'When we hearken to His word and see Him as the great loving God our Father, who has put His own spirit and power into His Son who died to save us, and promised when He left us that He would send the Comforter, the Holy Ghost, to dwell in us by His Spirit, then our privilege is to accept His promise and obey His word, giving Him possession of our thoughts, words, works, wills and time and our loves, all given up to Him to control and use for His glory, then we shall have no more doubts nor fears that the spirit of the Holy Ghost dwells within us.

Jesus, I am sure, would like to make these few heartfelt thoughts a personal message to each one who reads them. Let us look up into His loving, gentle face with outstretched arms and hear Him say to us, 'Have you received the Holy Ghost? the Comforter whom I promised to send to My own when I left them, and have sent Him, not only to be with you, but to be in you, that He might not only comfort you in this world, but so fill you with His power that you might be a witness for Him, telling the glad news that 'Jesus Christ is the same yesterday, and to day and forever.'

'Let not your heart be troubled, neither let it be afraid.' John 15:27; Acts 5:32; Acts 10:44-45; Acts 10:38. Mrs. A. B. Simpson"

- A letter to children re: Junior Missionary Alliance, *CA 1896, June, p. 15*.
- Picture of Missionary Pyramid to give children to save money for the ensuing year.
- She compiled The Fourfold Gospel Wall Roll. Advertised in *CA 1896, Oct, p. 384*.
- Poem written by Margaret? Her writing on the paper says, "My choice, 1899, Margaret L. Simpson.

My Sacrifice

Laid, on Thine altar, O my Lord divine,
 Accept this gift to-day, for Jesus' sake.
 I have no jewels to adorn Thy shrine,
 Nor any world-famed sacrifice to make;
 But here I bring within my trembling hand

This will of mine--a thing seemeth small--
 And Thou alone, O Lord, canst understand,
 How when I yield Thee this, I yield mine all.

Hidden therein Thy searching gaze can see
 Struggles of passion, visions of delight;
 All that I have or am or fain would be,
 Deep loves, fond hopes and longings infinite.
 It hath been wet with tears and dimmed with signs
 Clenched in my grasp till beauty it hath none.
 Now from Thy footstool where it vanquished lies,
 The prayer ascendeth--may Thy will be done.

Take it, O Father, ere my courage fail,
 And merge it so in Thine own will, that e'en
 If in some desperate hour my cries prevail,
 And Thou give back my gift, it may have been
 So changed, so purified, so fair have grown,
 So one with Thee, so filled with peace divine,
 I may not know or feel it as mine own,
 But gaining back my will may find it Thine."

- *C&MA 1900, June 2, p. 357*: An article re the work of the Junior Missionary Alliance, the lead article, with picture of "The King's Children". Mrs. ABS wrote the article. The picture includes some of the lady workers. The work was organized Jan 7, 1894, Mrs. ABS the secretary, Henry Wilson, the president. There are 33 bands at present.

- *C&MA 1901, May, p. 260; also AR 1901, May, p. 49*: Resolution of thanks to retiring Financial Secretary, Mrs. ABS for 10 years of service without remuneration; desk work, counselling, personal interviews, money brought in and kept in plus the many difficulties.

- *BofM 1901, June*: invited her to return to same work. Income had slumped, but picked up again when she resumed her former work.

- *C&MA 1910, Mar, p. 398*: "'There is but a step between me and death' (I Samuel 20:3). So said David to Jonathan as he referred to Saul's pursuit of his life. Often the child of God is near danger and death, and nearer than he supposes. Mrs. Simpson and Mr. David Crear have had marvellous escapes from what might have proved fatal. Mrs. Simpson, in returning from Canada, was travelling by the Lehigh Railroad when the train ran into a landslide and every coach left the rails, excepting the dining car, in which our sister happened to be. Mr. David Crear was knocked down by a Wells Fargo Express wagon and is much bruised, and two of his ribs hurt. Surely the overruling of our Father's hand is seen in the sparing of these precious lives. These friends do not know the writer is penning these lines, but he feels there is a call for praise to God for His gracious intervention; and with Hezekiah we say for each of them, 'Jehovah was ready to save me, therefore we will sing my

songs with stringed instruments, all the days of our life in the house of Jehovah' (Isaiah 38:20) M."
 - Resigned with others in April 1912 in anticipation of reorganization and asked, if re-elected, to be relieved of duties as financial secretary. Had also served as superintendent of assignment of missionaries. She was the only lady elected to the new Board of Managers. Minnie Draper had served the previous year.

- *ExCom 1913, Nov 8*: "At the suggestion of Mrs. Simpson, it was agreed that as far as possible all Foreign missionaries be required to subscribed with their signatures to the rules and regulations of the Society, a book for tis purpose to be provided."

- *CAW 1915, Oct 2, p. 7*: Letter to Walter Turnbull, expressing thanks for telegram sent them on the occasion of the 50th anniversary of his ordination and their wedding. Mentions that she is "an early graduate" of the Institute.

- Post-ABS demise: collected data for ABS biography, p. 30, Brennen. Visited regularly with Mabel and granddaughter Katherine. Board of Managers and Gospel Tabernacle bore the funeral expenses, Nov 5, 1919, 2:30 p.m. The allowance granted Mr. and Mrs. ABS continued until further notice; \$150/month. (*BofM 1919, Nov 5*) Resolved to consult with Mrs. ABS re: moving ABS to Nyack hillside, *Ibid*. She agreed, *BofM 1919, Dec 16*. Consult with Mrs. ABS re: biography of her husband and a royalty (all the profits) be given her (also royalty on book of poems, *BofM 1919, Nov 25*), *BofM 1919, Nov 5*. She agreed to \$150 a month allowance, B of M also to pay mortgage and taxes on her house. Was "quite pleased and touched". *BofM 1919, Nov 25*.

- From letter by a friend who had been to the Old Orchard Meeting, the summer of 1920. "Echoes from Old Orchard", *CAW 1920, Aug 28, p. 35*) "Everyone seemed filled with the sweet savor of His presence. When dear Mrs. Simpson appeared on the missionary platform everyone rose and gave her the Chautauqua salute. She said she came to the convention, "down in the valley", but the great love that had been shown her had lifted her to the mountain top.

The Old Orchard convention will long be remembered by all who attended it. If the Lord tarry, I expect to see a great crowd there next year."

- *AW 1924, Jan 5, p. 737*: "Following closely the announcement of the passing away of Mr. Thompson comes the word, just as we go to press, that Mrs. Simpson, widow of Dr. A. B. Simpson, founder of the Alliance, was called home Tuesday evening, January 1. Mrs. Simpson has been failing in health of late, but was quite active considering her age, alert to the interest of the work so dear to her heart for so many years, having considerable correspondence. Mrs. Simpson survives her husband more than four years and was past eighty years of age at her death. She was a member of the Board of Managers of the Christian and Missionary Alliance from the beginning of the organization and for many years Financial Secretary, keeping in close touch with the world-wide work and workers. United prayer will be offered for the two surviving children, Margaret and Howard, and several grandchildren, that they may be comforted in this great loss and find the grace of God sufficient, as did their devoted parents, now with the Lord. A fuller account of Mrs. Simpson's life and works will appear in another issue of the paper."

- She died in Nyack, p. 31, Brennen. At that time, Margaret was in New York, a business woman and Howard was in California, p. 30 Brennen. Katherine and Marjorie came to Nyack for the funeral.

- *AR 1924*: Service to the Society: Board of Managers, Missionary Alliance, 1891/82-96. Served as Financial Secretary during this time. 1891: secretary of the Outfit Committee. Board of Managers, Christian and Missionary Alliance, 1897-1921/22. Financial Secretary, 1897-1900/01, so listed (see

also *AR 1900/01*, p. 49, *Appreciation*). Also 1901-1911, though not listed in AR. She served unofficially, see *Bof M 1901*, June 8. She asked to be relieved of duties, 1912 Council. Secretary to the Treasurer, 1906. 1901-1911: Superintendent of assignment of missionaries.

- File also contains:

Calling card: "Mr. & Mrs. A. B. Simpson"

A card given at Easter by Mrs. A. B. Simpson in 1901

8 photographs of Mrs. ABS

1 negative of same

The following pamphlets, which were found in a book, Days of Heaven, autographed by Mrs. ABS, 1914. Book came from Gospel Tabernacle, NYC:

The Everlasting Arms. A poem by ABS. 1 p.

Only Wait. A poem by ABS, copyright, 1893. 1 p.

If You Love Me, Lean Hard; I Must Lean Hard. New York: E. Munson, nd. Author: Miss Fedelia Fiske, missionary to Persia? 2 p.

Alone. Philadelphia: Hebron Tract Society, nd. 2 p.

The Blessedness of the Blessed Life or "Thy Will Be Done." by G. H. A. M. No publishing information included. 4 p.

Time to Die. A poem.

III. Progenitors

A. Grandparentage

1. Great-grandparents

- *William and Janet Winchester Simpson*, married in early 1758. William lived to 87, born Feb 2, 1733, in Morayshire, Scotland, a twin; died Dec 1819 in Cavendish, lived almost 87 years. Janet, born May 1735, baptized May 21, 1735, died 1818 in Cavendish, lived to 83, p. 34.

- They with 8 small (?) children, were on board a ship en route to PEI, which was wrecked near Flat River and Pinette in the Bight on Aug 15, 1775. Name of the ship is not know, p. 26, Cavendish. "Believed to be the John and Elizabeth", invitation letter to bi-centennial. They came from Morayshire in northeast corner of Scotland. Came with William Clark and John McNeill families (whose wives were Simpson daughters). Margaret Simpson McNeil and Helen Simpson Clark. 3 other daughters and 3 sons also arrived. Five family units founded Cavendish in 1790 (Cavendish bi-centennial report): William and Janet Simpson; William Simpson, Junior, James

Simpson, William and Helen Clark, John and Margaret McNeil.

- Children born in Scotland: 5 girls, 3 boys. Births range from Feb 2, 1759 to Dec 23, 1772. A girl and boy were born on PEI, 1776 and 1779. One child died at 52. 9 lived between late 70's and 90 years.

- William and Janet built the first log cabin in Cavendish in 1790, started it in the fall of 1789. It was built near the sandhills. A sign is placed on the site of this cabin today. Family members helped fell the trees.

- William and Janet Simpson's children (p. 39, Cavendish)

Margaret: born Feb 2, 1759; died Nov 22, 1849 = 90 years. Married John McNeill (1750-1815 = 65 years) in 1780.

Thomas: born Sept 7, 1760; died Nov 28, 1846 = 86 years.

William B: born June 15, 1762; died Feb 22, 1840 = 78 years.

Christine: born May 3, 1764.

Helen: born July 5, 1766; died Feb 23, 1852 = 86 years. Married William Clark (1754-1831 = 77 years) on Mar 4, 1789.

Jean: born Sept 10, 1768.

James: born Mar 13, 1770; died Dec 18, 1850 = 80 years. 3rd son.

Janet: born Oct 23, 1772; died Mar 20, 1824 = 52 years.

Charlotte: born 1776; died Oct 26, 1865 = 89 years.

John: born May 9, 1779; died after 1851 = 72 years +.

- Helen Simpson married William Clark on Mar 4, 1789. He from Clockmannanshire, Scotland; born 1754; died 1831. In 1774, went to Quebec, after escaping from a press gang. In 1775, fall or summer, came to PEI via Boston, was 21 years old. He was 35 when they were married, she 23. One of their granddaughters was Jane Clark, who married James Simpson, Junior and were parents of ABS.

2. Grandparents

- *James Simpson, Senior*: born Mar 13, 1770 in Scotland (p. 32 and 39, Cavendish); died Dec 18, 1850 = 80 years. Agnes (Nancy) Woodside: married in 1796.

- Rev. James MacGregor preached in their home, July 16, 1806, Cavendish.

- They moved to Bay View near the shore of New London Bay in April, 1812. He was 42 years old (p. 11 and 39, Cavendish). Had 10 children: 6 sons and 4 daughters.

Robert: 1800-1864.

John: 1810-1900.

Jeremiah: 1803-1877.

Charlotte.

Ann: 1806-1856.

Christy.

James, Junior: 1807-1891. (ABS' father)

Margaret.

Alexander: 1809-1884.

William B.

- In archives, record re: lot 22 is probably a township number.

- James, Senior had two sons: James, Junior (1807-) and John (1810-1900), brothers. ABS (1843-1919) was James Junior's son and Donald Montgomery Simpson (1849-1921) was John's son, first cousins. James Gordon (1870-) was ABS' son and Harold Henry Hill Simpson (1897-1976) was Donald's son.

B. Parents

1. James

Born: Jan 7, 1807, in Cavendish Died: Apr 21, 1891 = lived 84 years, 3 months, 14 days (see *CA 1891, July, p. 18*) Married: Feb 1, 1837 to Jane Clark by Rev. John Keir Obit: see *CA 1891, July, p. 18*; referred to when ABS visited his mother in July 1891

- 3rd son and 4th child of James Simpson, Senior
- Didn't attend school, there was none.
- Lived in Bayview, PEI.
- A shipbuilder, the first on the Island, miller, merchant and exporter.
- Foundation of shipbuilding facilities still along river of Cullen farmland (so, Rupert Simpson, Sept 1977).
- Sold his business, chartered a boat for himself and seven families and sailed to Montreal. Took a boat to Great Lakes and Detroit.
- Possible further route as related to JSS on PEI, 1977: The Royal Steam Mail Line from Quebec to Detroit by way of Queenstown, Niagara Falls and Buffalo. There must have been a canal past Niagara Falls, etc.
- Moved to Chatham, Ontario in 1847. Came up the Thames River.
- Bought a valuable property, settled in a nice home; intended to enter a shipbuilding partnership.
- Margaret Jane died in epidemic in 1847.
- Moved to a farm, 9 miles away; is on concession 9, lot 7 (or vice versa?). Go east on Route 2 to Caladonian Road, about 3 miles. Turn left, north on Caladonian Road to the sixth/seventh intersection. Chalmers United Church on east side of Caladonian Road, one street before concession 7, lot 9 (on north side of Caladonian Road).

- In Chatham, Kent County: he and sons, Gordon and James built the Chalmer's Church. At various times, he served as elder and Sunday School superintendent.

2. Jane Clark

Born: 1813, Apr 30, p. 100, Cavendish Died: 1893, May 21 = lived 80 years, 21 days (cemetery marker)

- daughter of William Clark II and Margaret McEwen Clark. Her grandmother was Helen Simpson Clark, wife of William Clark I. Her father and grandfather were members of the legislature.
- ABS visited her in 1891, June (about 30th). Crossed over to Chatham from Detroit when conducting meetings there. Held 2 services in Presbyterian Church (*CA 1891, July, p. 17, 18*).

C. Residences

1. Chatham, Ontario

- First home was back by creek, later it was moved to present location. Picture of it in Mrs.

Reid's "picture album", no. 3, black, right page, lower right corner, middle of book. Slide of it among Turnbull's slides.

- Chatham farm, Lot 7, Concession 9. Sources: Chatham Library: Lauriston, Victor. Romantic Kent: 1626-1952 (Kent county). 784 p. McNeilage, Jean on Plank Road. Has book that includes some Simpson history. Others who may know some history: Wally Moir, Ray Rosburg, Murray Cummings.

- On concession 10, east side of Caladonian Road, there is a white house near the approaching intersection (north). Renter's name is Elie. Across the street is an old house, being torn down and two old barns.

- James converted the log house on the farm into a comfortable home; built the furniture they needed from walnut trees on the farm. Later, a new house and farm buildings were erected.

- Shipbuilding came to Chatham ca 1812-1815. Thames River flows towards Windsor, Ontario. Later built excursion boats, Chatham, Detroit.

- In 1841, the first newspaper appeared, on July 3rd, a weekly, 4 page sheet.

- Travel usually on foot.

- In 1842, few horses. Only 25 wagons in Kent and Lambton Counties. Oxen used for draught animals. Wolves were a terror to the land, p. 138, Lauriston.

- Wide fireplaces provided the sole illumination by night of cabins/houses. Later, had tallow candles, p. 142, Ibid.

- Paper, ink, pens often homemade.

- Marriageable couples often travelled together with friends to the nearest minister. One couple walked to Detroit and back, slept overnight in a hollow log.

- In 1840, there were few preachers; doctors were rare; babies came minus a doctor. Schools were few and poorly attended. Were open ca 6 months during the year.

- Duncan MacVicar and James Simpson were leaders of two factions re: building a church, ca 1877/88. MacVicar won; built Knox Church. James Simpson faction went their own way and built Chalmers Church on east side of Caladonia Road, concession 7. The two churches known by their champion's names, Simpson Church and MacVicar Church. After 15 years, financial stress forced an end to their factions. The Knox church was sold to the Baptists and the congregations joined in the Chalmers Church. Pastor of Chalmers Church in 1976: Rev. Clifford G. Brown, Route 7, Dresden, Ontario, N0P 1M0.

- MacVicar family: In 1835, John MacVicar and wife Janet plus ten children pioneered the Scottish settlement in Chatham. They settled on concession 4, lot 11. Other families followed. At community burial ground there is a MacVicar Necropolis. There are many "Mac" and "Mc" there. These are Scottish Highlanders.

- Simpson was a "Lowlander". Simpson names are inscribed there, too.

- James Simpson, Junior, owned all the property on which is the Presbyterian Church, City Hall and Federal Building. A child of James is buried under a Federal Building. Name Margaret Jane, about 2 years at death. You will be able to verify this at the Registrar's Office.

- They did not teach in the present school, but in the old one, corner 6th concession and Caledonia. Later, it was torn down and a new one built, which was then moved to 7th and Caledonia.

- Cemetery: Go through centre of farm on 5th concession, Grant Forsyth's farm. Go through driveway straight back to cemetery.

2. Prince Edward Island

- Archives: The Public Archives of Prince Edward Island, P. O. Box 1000, c/o Dr. De Jong, Archivist, Charlottetown, PEI, C1A 7M4. (902) 892-7949.
- 1848 population (from Gregg, History of the Presbyterians in Canada, p. 587): Roman Catholic: 27, 127; Presbyterians: 20, 402; Church of England: 6530; Methodists: 4934; Baptists: 2900.
- There was a centennial reunion in 1890 of the Simpsons, Clarks and MacNeils. Did ABS attend?
- From Bicentennial, Cavendish, 1975: at Cavendish, PEI. Commemorated the arrival of William and Janet Winchester Simpson, William Clark, John McNeill (last two married Simpson daughters) on the island of St. John in 1775 (Prince Edward), the founding of Cavendish in 1790. John McNeill married Margaret Simpson and William Clark married Helen Simpson. People who attended bicentennial: Alexander Simpson, 34 Arlington Street, Winnipeg, Manitoba: 87 years old; Mrs. Ethel Simpson Spence, Bathurst, New Brunswick: 85 years old; Rev. Myron Brinton (Simpson), DD, 56 Ellerdale Avenue; Rev. Albert B. Simpson, #908-10635-47th Avenue, Edmonton, Alberta; Rev. Douglas MacIntosh (Simpson), North Quincy; Mrs. Evelyn Simpson MacKechnie, 1541 West 29th Avenue, Vancouver, BC (who returned historical documents taken by her family and put them in the PEI Archives); Byron and Mary Simpson Houston, Hunter River, RR2, Mayfield, PEI. Their 19 year old daughter gave a talk: Looking Forward to Tricentennial.

IV. Relatives

A. Blood

- Johnstones, p. 256, Cavendish. William E. Johnstone, Route 6, Kensington, PEI, C0B 1M0; authored a life of John Geddie; built cenotaph at church in French River. Bessie Johnstone MacLeod (b. 1891) 100 Victoria Street West, Kensington, PEI. Lt. Col. Ernest W. Johnstone (Woodleigh Replicas) at Burlington, son= Capt. Archibald J. JSS visited in home of William E. Johnstone, Sept 11, 1977. Bessie, 86 years old, was there. She heard ABS preach in NYC.

Bessie gave the following relationships: William and Janet Simpson's daughter Helen married William Clark. Their daughter Janet married James Simpson, Junior and had Albert Benjamin and Margaret as children. Andrew's daughter was Elizabeth Clark Brown, whose daughter was Jane Brown Johnstone, whose daughter was Bessie Johnstone MacLeod.

- Robert Jeremiah Simpson: born May 29, 1937; married Dec 20, 1958 to Barbara Gladys Ford (born July 6, 1939). They had 5 children. Address: Winsloe, RR 2, PEI.

Family tree (as he related it): Father: Cedric, born Feb 26, 1882, died July 27, 1951;

Grandfather: Arthur; born Sept 1, 1838 (or 1835), died Mar 22, 1922; Great-grandfather: Jeremiah: born Sept 7, 1803, died July 14, 1877; Great-great-grandfather: James, Senior: born Mar 13, 1770, died Dec 18, 1850; Great-great-great-grandfather: William.

- 1803 Jeremiah Simpson (son of 1770 James and Nancy Simpson) married Dec 28, 1831 to 1807 Margaret McNeil (daughter of William Simpson McNeill, who was son of Margaret Simpson and William McNeill). Jeremiah and Margaret (died 1897) had 7 sons: 5 were farmers, 2 were Baptist preachers (from newspaper obituary of Margaret in possession of Robert Simpson).
- 1854 Benjamin Franklin Simpson, son of Jeremiah Simpson was professor of Theology at Chicago University, a contemporary of ABS.
- 1779 John Simpson, p. 114, son of William and Janet, born on PEI. In 1851, July 8, wrote to nephew James Bagnall re: emigrating from PEI to western Ontario. He was at Moore River, St. Clair, near Lake Huron. Farm land was very productive, he reported. (Letter is in possession of Robert Simpson, Winsloe, PEI, Sept 1977). John Simpson arrived in Ontario in Aug 1850.

B. In-Laws

- *CA 1896, Feb, p. 206.* Mrs. E. J. McDonald, Maggie's sister, in charge of Hebron Home, 224 West 45th Street, NYC.
- Articles:
 - "Wells of Salvation", *CA 1896, Apr, p. 328.*
 - "Life in the Word", *CA 1896, Sept, p. 218.*
 - "Story of the Penny", *CA 1896, Sept, p. 242.*
- *CA 1896, Sept, p. 240:* lost lease on Hebron Home. She in charge now of Home Workers Institute, 306 West 45th Street.
- *C&MA 1905, Mar 4, p. 141:* obituary.

Chapter 4. Memorabilia

I. A. B. Simpson

- Returned from ABS house burning, Feb 1934: David on His Throne, A Type, Part I. 4 p, by Clarence E. Stuart. Sermon, 1st Sunday in January and 2nd year of pastorate, 23 p. on Luke 4:18, 2nd year of Jesus' ministry. Handwriting different from number 1. "The Spirit...has anointed Me to preach the Gospel...poor". "2400 new graves in Cavehill in 1874", p. 13 (or 1894).
- File also contains 4 photographs of ABS, 1 of his tombstone, 1 of his homestead, 1 of ABS and Maggie, 1 of Maggie, 1 of ABS and L. K. Brubaker, 1 of the Gospel Tabernacle SS Band (NY) which played at the Alliance Young People's Convention at Nyack, Feb 22, 1916.
- File also contains 3 postcards:
 - "The Christian Alliance, 319 West 42nd Street, New York, dated Oct 17, '96; To the Christian

Alliance: I see by notice in the Alliance you ask for reports of branches of [illegible: the CA?] at our earliest convenience. In the absence of our secretary, I would say that Sister Dudley of Grand Rapids, recently organized a branch here, having 9 constituted members. Since then 3 have been added. Our weekly meetings, held in private houses, are well attended. We would be glad to see any Alliance workers appointed to visit such organizations. By order of the President, Mrs. H. C. Smith, 533 Woodward Avenue, Kalamazoo, Michigan."

"Rev. A. B. Simpson, President of the Christian Alliance, 692 8th Avenue, New York City, NY, As a member of the beloved Christian Alliance, I gladly send my name to you, in compliance with your request in the CA paper of Nov 27th, Mrs. W. E. Phraner, 319 Fulton Street, Jamaica, Long Island, New York."

"M. Agnew, 692 8th Avenue, New York, NY, 12/17, Richmond, Va, Dear Friend, Four circular received. Am thinking of organizing and so will delay my report as that can hardly be done till after New Year. Is it allowable to have associate members of those who sympathize but aren't clear on the special points? Yours, P. R. Nugent"

II. Society of ABS

- *CAW 1918, Nov 16, p. 105*. Picture on Cable House steps. Missionaries on furlough and home workers. Taken Council 1918. ABS and Maggie to right of E. J. Richards.

A. Logo

- Logo, badges, 1889: sale of badges, *CA 1889, June, p. 94, 95*, \$64.50. Picture of *CA 1889, June, p. 95*. Are selling note paper with badge imprint: cross, crown, laver, pitcher. *CA 1889, June, p. 76*, \$83.01. No sales in January. See front cover, *CA 1888*, also 1889, 1890. The Christian Alliance, with Cross, Cruse, Cleaning, Crown inserted into the C. *CA 1889, Jan, p. 3*: beautiful badge now ready for delivery; sterling silver, \$.40; silver plate, \$.25, with simple symbols.

- 1892: Logo and Badge, *1892, Oct, p. 258*. No picture, a description only: the four points of the Cross: the cross of sacrifice for forgiveness, Saviour; laver of washing for cleansing, Sanctifier; cruse of oil for healing, Healer; crown of authority for governing, Coming King. International Missionary Alliance, a globe in the centre with words "For Jesus", meaning "The world for Jesus", with the date of incorporation.

B. Groups

- File contains 2 photographs:

a group missionary picture, taken at Council, from the Alliance Weekly.

a photograph identified as: Mrs. A. E. Thompson, Mrs. J. Jaderquist, Mrs. Anna Pardington, R. H. Glover, Miss Cartright, John Cable, Rev. W. W. Newberry, A. E. Thompson, W. M.

Turnbull, L. K. Brubaker, Miss QuaiFFE, Fannie Hess, May Agnew Stephens, J. E. Jaderquist, Sarah Lindenberger, A. B. Simpson, Maggie Simpson, Cora Rudy Turnbull and 2 unidentified men and 1 unidentified ladies. Photo was taken ca 1917.

C. Unidentified

- File contains 5 unidentified photographs.

III. Training Schools

- File contains 16 photographs of groups and individuals.

A. Missionary Training Institute

- File contains: Christ On the Battlefield: the Italian Soldier. Nyack, NY: Missionary Institute, nd. 4 p.

1. Catalogues

- File contains 2 catalogues:

Missionary Institute of the Christian and Missionary Alliance at Nyack Heights, South Nyack, New York. (Manual No. 3) New York: Christian and Missionary Alliance, nd. 16 p. Perhaps date is 1897.

Missionary Institute of the Christian and Missionary Alliance at Nyack Heights, South Nyack, New York, Prospectus. New York: Christian and Missionary Alliance, nd. 26 p.

2. Pictures, Buildings

- In The Story of the C&MA, 1900, p. 30, 31. The Tabernacle, pre-Pardington Hall building. Land on which Simpson Hall was built, Harmony Hall in background, town of Nyack in background. *C&MA 1897, Sept 8, p. 241*, picture, cost, description of Tabernacle.
- *C&MA 1902, Apr, p. 227*: Picture from Broadway looking west up the hill, showing South Nyack station, publishing house (on ground level), ABS house, left up the hill, Berachah Home, further up the hill and in centre of picture and the Institute above it to the left. A write-up, probably by ABS surrounds the picture.
- *C&MA 1902, June, p. 339*: Picture of Simpson Hall, ie. Institute Building, looking from left side. No roof over porch. 3 chimneys visible, 2 on south end, one in centre, as today (1981).
- *C&MA 1902, June, p. 353*: Front page pictures of Institute, Tabernacle, Berachah and downtown and Hudson. Tabernacle is an etching.
- File also includes 6 photographs and 4 drawings of Nyack.

a. Berachah

i. First Home

- Healing meetings "began in Mr. Simpson's parlors" and then he "felt impelled to open his home for personal ministry to the afflicted", AET, p. 139, 140.
- Notice of change to this address, *Gospel Tab AR (year unspecified)*, p. 15.
- May 16, 1883 (Wednesday), their home at 331 West 34th Street dedicated as a Home for Faith and Physical Healing, Ibid.
- Story of Berachah in *WWW 1886, July*, p. 186. A home opened on May 1, 1883 (Tuesday), for Divine healing at 331 West 34th Street. 1884, May, a home on 328 West 23rd Street bought by Mr. E. G. Selchow and presented to the work. Dedicated under the name of Berachah on May __, 1884 (Monday).
- "Pastor's Home for Faith and Physical Healing. No. 331 W. 34th Street, New York. this Home, as will be seen in another column, is now open to receive guests. Any sufferer who is really willing to exercise *and act* faith for healing will be received for a limited time for instruction and mutual waiting upon God for the temporal and spiritual blessing. Circulars and all information about terms and arrangement (which are very simple) will be sent on application to Rev. A. B. Simpson at the above address. Services are held daily (open to all) at 12 to 1 and 5 to 6 p.m. and every Wednesday evening at 8 p.m.", *WWW 1883, May/June*, p. 82. Dedication is recorded in *WWW 1883, May/June*, p. 93 (see 8 □ x 11 file).
- *WWW 1884, Jan*, p. 29: "Pastor's Home for Faith and Physical Healing, 331 West 34th Street, New York. Open to receive a limited number of guests, who desire to wait upon God for Faith and Physical Healing. Terms adapted to the circumstances of each case. Devotional services and daily Bible reading, 9 a.m. Consecration meeting, Friday, 2 p.m. Pastor's Bible reading, Saturday, 3 p.m. For information, apply to Rev. A. B. Simpson, 331 West 34th Street, New York."
- File includes a picture of 331 West 34th Street, inscribed: "Dedicated May 16, 1883. Services conducted in the parlors of the "Pastor's Home". It was opened as a "Home for Faith and Physical Healing", May 1883. Will accommodate 12-20 guests. *WWW 1883, May*, p. 93.

ii. Second Home

- *WWW 1884, July*, p. 169 (back cover): "Pastor's Home for Faith and Physical Healing" has been removed from 331 West 34th Street to the permanent Home which has been purchased for this work at 328 West 23rd Street and will hereafter be known as **Berachah Home**. Pastor's reception hour at the Home, daily from 9 to 10 a.m.; daily services, 8:30 to 9:00 a.m., 5:00 to 6:00 p.m. Special services: Monday afternoon at 4:00 p.m., Saturday afternoon at 4:00 p.m. Persons wishing to enter the Home will please address the Rev. A. B. Simpson at the above place." House purchased by Mr. E. G. Selchow, dedicated and opened on Monday, May 5, 1884, Yearbook 1886, p. 35, also AET, p. 142. Mr. Selchow gave \$8000 towards its purchase. He paid the mortgage. AET: he donated the building, p. 142, also 1888 Yearbook, p. 64.
- File contains a picture of 328 West 23rd Street, inscribed: "Bought by Mr. Selchow, 328 West 23rd Street. Taken from a streetcar window. Picture from First Alliance Church, NYC. The first Berachah Home, but ABS' [house] was first healing home as such.

iii. Fourth Home

- 250 West 44th Street, NYC.
- *C&MA 1897, Sept*, p. 252: (editorial) returning from renters to C&MA. Mrs. E. J.

MacDonald in charge.

- *C&MA 1897, p. 264*: to open as a Christian and Family Home, Mrs. E. J. MacDonald in charge.

- *C&MA 1897, p. 568*: similar announcement, EJM in charge.

iv. Fifth Home

- ca June 1, 1897, *C&MA 1897, June, p. 492*. At Nyack, midway up the mountainside, a home formerly built and owned by Rev. Ross Taylor, p. 43, Pardington. Miss Lindenberger in charge, assisted by Miss Eleanor G. Warren, Mrs. Ellen Winter. Miss Davis (from England, 1908).

- Write up and picture of it, *C&MA 1897, Apr, p. 424*.

- New York Times 1896, Oct 10, p. 5 (sent by Lindsay Reynolds): "**Mission Home for Nyack: Christian Alliance Acquires a Large Tract of Land**: Members of the Christian Alliance of this city have purchased the property of the Rev. Ross Taylor and fourteen acres adjoining the land of E. G. W. Woerz, at Nyack, NY. It proposes to use this land for a mission home.

It is understood that the purchasers will spend \$50,000 in improvements the first year. The plan comprehends the enlarging of a stone building on the property, so that it will have 100 rooms for the purposes of the home; the erection of another large building for educational purposes, in connection with the work of the Alliance, and buildings for an orphanage and an auditorium.

While the plans have not been fully developed, there is authority for the statement that they will include the above features and also the erection of cottages for members of the Alliance. Considerable preliminary work will first have to be done in grading and laying out the grounds.

Nyack people are greatly interested in the project and are well pleased with the prospect of such an important improvement."

- Missionary Review of the World 1897, Jan, p. 76: "Members of the Christian Alliance have purchased the property of the Rev. Ross Taylor and 14 acres at Nyack, NY for a mission home. It is understood that the purchasers will spend \$50,000 in improvements the first year. The plan comprehends the enlarging of a stone building on the property, so that it will have 100 rooms, for the purposes of the home; the erection of another large building for educational purposes, in connection with the work of the Alliance, and buildings for an orphanage and an auditorium."

- Missionary Review of the World 1897, Mar, p. 222: "Rev. A. B. Simpson, leader of the Christian Alliance, is contemplating the foundation of a Christian Alliance settlement and camp meeting resort on the heights of the Hudson at Nyack, NY. He has recently purchased for the purpose twenty-eight acres of land high up on South mountain overlooking the river, the property in question being bought from Rev. Ross Taylor and Charles H. Woerz. The Taylor house is to be utilized as an adjunct of the Berachah Home, now in West Forty-fourth Street, and another building now on the site [Harmony Hall] is to

be turned into an orphan asylum. Other buildings will be erected, including a tabernacle, to accommodate 5000 people.

Those who remember the small beginnings of sixteen years ago must be led to exclaim: "What hath God wrought!"

- *C&MA 1897*, p. 424, 492, 564, 612. *C&MA 1907*, Mar 9, p. 112 by F. W. Farr. *C&MA 1908 Aug*, p. 318: description of location and work of Berachah on the Hudson.

- *C&MA 1897*, p. 424: "The New Berachah Home", including a drawing of the building. *C&MA 1897*, May, p. 492: The two Berachahs. Mrs. Wallower, Harrisburg will manage 250 West 44th Street as an independent business. *C&MA 1897*, June, p. 564: Nyack Berachah has opened. Dr. George Peck there for the summer. *C&MA 1897*, p. 612: well-occupied. Annex already under way. S. Lindenberger and staff on the scene.

- *CAW 1912*, Feb 22, p. 323: (editorial) The Home to be opened in early spring. Apparently closed during winter months.

- *CAW 1915*, May 8, p. 87: will open June 1, S. Lindenberger in charge with 2 lady helpers.

- *CAW 1915*, July 17, p. 241: editorial description of future meetings during the summer at Berachah Home.

- *CAW 1916*, June 17, p. 181: will open its 32nd season, Sat, June 24 (1883/84 to 1916), Miss Lindenberger in charge. Also an advertisement on p. 190 by Miss Lindenberger.

- *BM 1918*, June 29: "Mr. Thompson reported that Miss Lindenberger had instructed him to present to the Board an offer of Berachah Home for the use of the Alliance work on certain conditions. Moved that Miss Lindenberger be asked to present a written statement of her offer for our careful consideration."

- *BM 1918*, Oct 28: "Reported that Miss Sarah Lindenberger had offered to deed Berachah Home, Nyack to the Society, subject to a mortgage of \$9000 and with the understanding that a portion of the lot on which her residence stands, which is covered by this mortgage, should be released: and further that Miss Lindenberger is willing to convey to the Society a mortgage on the Alliance Hotel for \$20,000 in consideration of an annuity of \$1200 a year during her life time. Resolved: That we express our appreciation of these offers to Miss Lindenberger and take them into favorable consideration."

- *BM 1918*, Nov 8: "Resolved: The offer of Miss Sarah Lindenberger to give her equity in the Berachah property at Nyack to the Christian and Missionary Alliance be accepted."

- *CAW 1918*, June 1, p. 129: not to open this summer.

- *BM 1918*, Sat Dec 28: "Committee on Lease of Berachah Home reported that Miss Collins declined to accept our terms. The committee was requested to report further about use of the property."

- File also includes 7 photographs of Berachah at Nyack on Hudson and a 3-page pamphlet announcing the opening of the 32nd season (1916) of Berachah on Saturday, June 24.

b. Pardington Hall

- File contains 4 pictures of Pardington Hall (the Administration Building) and 2 more of students coming from classes at PH.

- File also contains 3 pictures of the tabernacle, "where largest gatherings are held" (according to the inscription), "which was replaced by Pardington Hall in 1910". Reference is also made to a picture of the tabernacle in the front of the NYMTI manual, ca 1907.

c. Simpson Hall, inside

- File includes 17 pictures of Simpson Hall interiors: dormitory rooms, dining hall, study areas and some students.

d. Simpson Hall, outside

- File includes 19 pictures of Simpson Hall exterior, a colorized version of the same and a card with a picture of the "Alliance Institute" (Simpson Hall) and the Berachah Home.

3. Pictures, Persons

- *C&MA 1908, July (Aug?), p. 277*: picture of MTI student body in front of Simpson Hall. E. R. Dunbar in the picture.

a. Athletic Groups: MTI, 1897-1919

- File is empty!

b. Faculty-Staff: MTI, 1897-1919

- File contains 3 group pictures and another of Miss Bertha L. Ketchum.

c. Graduates: MTI, 1897-1919

- *C&MA 1907, June 29, p. 308*: picture of 1907 graduating class.

- *AR 1908*: (met in 1909) picture (with names) of 1909 graduating class.

- *C&MA 1910, June 4, p. 157*: picture of 29 graduates, including 17 ladies

- File also includes 2 unidentified photographs, one of the 1912 graduating class, one of the 1915 post-grads, 5 of the 1916 grads, 2 of the 1916 missionary committee, one inscribed "Pittsburgh 1916", two of the 1916 post-grads, another inscribed "Nyack 1918" and another of the 1920 post-grads in NYC.

d. Individuals

- File contains 6 unidentified pictures, 2 of people at "Balance Rock", one of L. Keller Brubaker and "ladies", one of Victoria Cline (Walker) and an unidentified lady and one of each of the following people: Miss Lillian A. Drane, Dan Mullings, Mrs. Charlton and the NMC mailman (1919-1921).

e. Kitchen-Dish crews: 1897-1919

- File contains 28 pictures of waiters and kitchen staff.

f. Missionary Committee: 1897-

- *C&MA 1908, May, p. 97*: picture of the Missionary Committee, 9 people, including Mr. Dunbar, Mr. Alle Garrison, Mabel Francis.

- File also includes one photograph of the 1912 missionary committee, 3 of the 1916 committee, one of a miscellaneous group of students from 1915 or 1916, one of the 1917 committee, one of the 1917 [sic] committee, one of the 1920 committee and one of the 1933 committee.

g. Orchestras: 1897-1919

- File contains one photograph of the 1916/17 orchestra.

h. Prayer Bands: 1897-1919

- *C&MA 1909*, June, p. 195: Africa Prayer Band.

- File also contains pictures of the China Prayer Band, as follows: 2 unidentified years, 1 spring 1915, 2 from 1915/16, 1 from ca 1915/16, 1 from 1916.

- File also contains pictures of the Africa Prayer Band, as follows: 4 unidentified years, 1 from 1915-16, 1 from 1916-17.

- File also contains pictures of the South America Prayer Band, as follows: 1 unidentified year, 3 from 1917/18.

- File also contains pictures of Jewish Prayer Band, as follows: 2 identical unidentified year, 2 from 1917/18, 1 from 1919/20.

- File also contains pictures of the Island Prayer Band, as follows: 4 unidentified years, 1 from 1919/20.

- File also contains pictures of the India Prayer Band, as follows: 1 unidentified year, 1 from 1919/20, 1 from ca 1924/25.

- File also contains pictures of the World Prayer Band, as follows: 2 from 1916, 2 from 1917/18.

i. Quartettes: MTI 1897-1919

- *AW 1925*, Jan 3: Picture of Gray, Case, Ted Richards, Houghton

- File also contains photograph of 1915 quartette: Boyer, Armstrong, Joy, Smith (?)

j. Special Groups: MTI 1897-1919

- File contains 13 unidentified pictures, 2 photographs of the 1910/11 Greek Class, two of the 1915/16 laundry crew, two of the Ellenberger birthday party, one of "girls in uniform" 1913, the offices of the Institute Missionary Band, the Proctors from North Wing (just before the fire drill, Dec 1915), the Scandinavian students of 1915/16, the 1917 preachers, the 1917/18 Fishers of Men Executive Committee, brothers and sisters at Nyack, a group ca 1918/19, a group of men by a car ca 1923.

k. States, students: MTI 1897-1919

- File contains pictures of the following places, year unidentified: Canada, Scandinavia, Pittsburgh, New York, Ohio.

- File also contains the international group from 1911/12, the New England group from 1916/17, the New England group from 1917/18, the following groups from 1919/20: Minnesota, Ohio, Pennsylvania and Canada.

l. Student Speakers: MTI 1897-1919

- File contains 2 photographs of the 1916/17 congress of band speakers.

m. Unclassified: 1897-? student groups

- File contains 15 unidentified pictures, 2 identified only by the signs in the pictures (WMA and laundry crew), a group picture ca 1917, another ca 1916/17 and two ca 1918, two of "Quiet ? Corner: Table 17" 1919/20, one of Miss Hyeth's birthday party, a group of 4 pictures of ladies, a group of women 1919/20, clean-up day 1917, the middy girls 1919/20, the Greek class 1917, Mel Trotter's quartette, "box from home" (David Kopp's birthday party, ca 1915/17), Miss Miller, Mr. Browning and Mr. Hamel; Mr. H. Jackson, Mr. Termon, Mr. P. Freligh; Mr. Brubaker and Mullins, Arthur Jennsen, Johannes Neilson, Martin Jensen, ? Amundsen (1916/17).

4. Pictures, Scenery

- File contains 18 photographs of scenery in and around Nyack and 6 pictures of the town of Nyack, itself.

5. Pictures, Transportation

- File contains 3 photographs of students in a wagon and another of students in an early station wagon.

6. Students, Lists of: MTI 1897-1919

- File contains 3 copies of the 1910/11 version of Enrolment of Students of the Missionary Training Institute, an alphabetical listing of students and their place of origin. Total enrolment equalled 223 persons.

B. Wilson Memorial Academy

1. Cards

- File contains the graduation card of Ruth Blauvett, class of 1911, with signatures of the class members and faculty.

2. Pictures, Buildings

a. Wilson Dormitory

- File contains 12 photographs of Wilson. The adjacent Bissell Hall is included in many of the pictures. There are also 3 colorized pictures of the Academy and one picture of the back of the chapel, north of Berachah.

3. Pictures, Persons

- File contains 1 unidentified picture, 2 of a men's basketball team, 2 of the 1912/13 track team, 2 of the 1912/13 Library Society, one of waiters 1910, one of Sidney Gregory Shoemaker

outside Bissell Hall 1911 and another of Him and Henry Campbell, one of John R. Turnbull and John C. Hauenstein, 2 of the 1913/14 Wilson Academy family, one of the 1915 Wilson Academy girls and two teachers and one of the 1915 Wilson faculty.

Chapter 5. His Personal Life

Research, personal references:

CA 1891: Jan 30, p. 66 in "Hindrances to Healing"; *Oct, p. 212* 4 paragraphs about how the Lord impressed ABS to rent the Academy of Music, the building, the Berachah Home, the burden to send 100 missionaries, "An Anathoth", doing the ridiculous; *Oct, p. 258, last column* "When the writer was a schoolboy, wrote in his books, "Festina lente" ie. "Be in haste, but not in a hurry"; *Nov, p. 276*: "When I was a young pastor...no sorrow" *Nov, p. 298* "How I Was Led to Believe in Pre-Millennialism"; *Nov, p. 324, paragraph 1, left column* how ABS may have felt about material gifts; *Dec, p. 340* God stopped him from reading novels (*3rd column, bottom*) when he was a Presbyterian. Hasn't read one since.

CA 1892: Aug, p. 103, col. 1: 1st nine years struggled to get a church out of debt. *Sept, p. 214,*

col. 2: when a school boy, never punished by his teacher; didn't want confidence between himself and his teacher broken; *Oct, p. 267, 1st col, 3rd par*: ecclesiastical ambitions; *1st col, last par*: reference to his first pastor, John Geddie; *p. 269*: the pastor's involvement in missionary concern

CA 1893, Dec, p. 407, 3rd col, last par: his prayer before starting around the world

Dreams: Re: Christ's coming, large star in the sky; found in sermon The Fold and the Father's House, Psalm 23, *CA 1892, Jan 8, p. 20*; or Jesus in the Psalms.

Sanctification: *WWW 1886, p. 171*: Said at Old Orchard; context, spirit, soul, body sanctified: "I did not know till five years ago that the soul could be sanctified. I thought I should always be under the dominion of thoughts and feelings and conflicts."

Adverse Criticism: "I solemnly believe that most of the blessings that have been given to me in my life and ministry have come because of the evil things people have said of me and because [?] made me willing to allow them to do it." sermon, Nov 1893, Christ in the Bible, Joshua 31 Kings, point no 10, p. 85, 8 octavo edition)

I. Chronology of

Born: Dec 15, 1843 at Bay View, PEI (death certificate indicates born 1844) Died: Oct 19, 1919 = 75 years, 10 months, 8 days; body taken first to Woodlawn Cemetery and put in a vault
 - Converted at 15 years, 1858
 - 1861, Sept: entered Knox College, Toronto
 - 1865: graduated Knox College
 - 1865: examined by Toronto Presbytery for ordination (Tuesday, Sept 12: ordination, also preached his maiden sermon that day at Knox Church, Hamilton)

- 1865, Sept 13: married in Toronto
- 1873: Spirit-filled at 30 years
- 1873, Dec 20: farewell Sunday, Hamilton
- 1874, Jan: began pastorate in Louisville, Kentucky
- 1875, Feb: Whittle-Bliss meetings, Louisville
- 1879, Nov 7: ended his ministry in Louisville; began his pastorate at 13th Street Presbyterian, NY
- 1881, July: healed at 37 years
- 1881, Nov: ended his Presbyterian ministry in NYC; started Gospel Tabernacle at 37 years
- 1885, June: attended Bethshan at 41 years
- 1887: organized 2 Alliances at 43 years
- 1897: consolidated 2 Alliances at 53 years

A. Residences

- Gospel in All Lands 1880, Mar: prospectus back page gives 214 West 15th Street as address of the Editor, so also the Feb issue, prospectus page and through May
- 1881, Oct: 123 West 13th Street (address given in GIAL 1881, Oct, p. 188). A house "next to our church". Leased it from a Roman Catholic, a few doors down the street, who intended to move in it, but changed his mind. Simpson's former lease had expired and he had to move. He resided in this home when he resigned from the Presbytery. The home became the "centre of our early meetings, Bible readings, conferences and plans for the blessed work the Lord was inaugurating." *CA 1896, Oct, p. 323-325.*
- 1884: He apparently lived at 125 West 22nd Street, NY (*WWW 1884, July, back page*). Katherine Brennen: they lived in a great 3-storey house, not far from 260 West 44th Street. Cooking was done in the basement and carried by dumb-waiters or maid to dining room floor, p. 13. Grannie and Mabel often lingered after luncheon hour.

II. Early Years

A. Birth and Baptism

- Born: 1843, Dec 15 at Bay View, PEI (death certificate, signed by his wife, states that he was born one year later in 1844) Died: 1919, Oct 29 = 75 years old, 10 months, 14 days; cause: cerebral haemorrhage at 8:45 a.m.; signed by E. F. C. Maynard, MD. Undertaker: Martine and Son, Nyack, NY. Buried: Woodland Cemetery, NYC. Removed to Nyack College hillside, beside Pardington Hall Baptized: Cavendish Presbyterian Church by John Geddie. Picture of the church is in the United Church, ca 150 yards east of cemetery in Bay View (1977)
- Education: public schools in Chatham, private tutoring by local pastors, one retired and Rev. William Walker, Knox College, Toronto (1861-1865)
- As a boy, escaped a spanking by rising before his father, went downstairs, reading the Bible when his father came down. Exchanged a book won at a contest for an old violin. Bought a shotgun secretly. Mother insisted he return it to seller and lose purchase price. She lost a brother who had been accidentally shot. Escapes from death: stepped on loose scaffolding board; stepped over his head in water, nearly drowned, thrown over his horse's head; kicked unconscious by his horse. Age 14, asked permission to study for the ministry. Howard was already the parents' choice. Returned to high school and his health broke because of intense study.
 - H. Gratton Guinness, London, England, preached in Chatham; ABS deeply convicted, walked home to farm, lost in woods, saw desecrated Indian graves, gruesome sight; father found him; all night, congestive chill, shook violently, thought he would die, very afraid; he scheduled times he thought that he would die. In retired minister's library, found Marshall's Gospel Mystery of Sanctification. Saved and restored in health.
 - At 16, taught in public school, 40 students, some older than he.
 - 1861, Saturday, Jan 19 (17 years, 1 month): spent a day in prayer and fasting. Made a covenant with God. Idea he found in Dodderidge's Rise and Fall of Religion in the Soul, AET, p. 19.
 - 1861, Oct 1: took test for studying for ministry. Pastor took him to gruelling exam by Presbytery in London to determine his fitness for ministry, AET, p. 27.
 - 1863, Sept 1: renewed covenant; thought he had backslidden

- 1878, Apr 18: renewed it "amid much temptation", p. 23.
- Three books that influenced ABS' youthful mind: Boston Fourfold State; Baxter Saints' Rest; Dodderidge Rise and Progress of Religion in the Soul. Marshall's book, Gospel Mystery of Sanctification, contained a sentence that led ABS into saving faith, AET, p. 16.
- In a newspaper, Feb 17, unspecified year (probably 1950-60): Mrs. Edward Tombs said of ABS that he was "born just a few yards from Herbert Simpson's house..."
- A Herbert Simpson lives today (Sept 1977) across from Rupert Simpson (his father) and adjacent to the mill.
- Preached his first sermon in Tilbury, near his home, AET, p. 28. William Newell states Tilbury is between his home and Chatham.

1. John Geddie

- *CAW 1915, July 3, 1915, p. 210*: Editorial re: centennial birth of Geddie (ABS's first pastor, first missionary sent from Canada, inspired missionary enthusiasm in ABS's heart.
- "The Presbyterian Church in Canada is celebrating this year (1915) the Centennial of the birth of Dr. John Geddie, the first missionary sent out from Canada to any foreign field. Dr. Geddie has a peculiar interest to the writer because he was his first pastor and the associations of childhood are tenderly linked with his name and what was then the remarkable phenomenon of his becoming a foreign missionary. Perhaps it had more influence than any other single fact in inspiring missionary enthusiasm in the heart of that lad (ABS). Dr. Geddie went to the New Hebrides in 1848, and was the founder of the remarkable mission in that group of islands. After a missionary career of 26 years, he left behind him this record, which is inscribed on a monument to his memory on the Island of Aneityum, "When he landed in 1848, there were no Christians. When he left in 1872, there were no heathen." *CAW 1915, July 3, p. 210 (editorials)*
- "When I came to this land, there was no man of light here, but when I left this land there was no man of darkness in it." Literal translation of inscription behind pulpit in Geddie's church at Aneityum. Falconer, John Geddie: Hero of the New Hebrides, Toronto: Board of Foreign Mission; Presbyterian Church in Canada, 1915, frontpiece.

- *CAW 1915, July 3, p. 210*: An ABS editorial comment on the centennial of J.G's birth.
- Sources:
 - Falconer, James W. John Geddie: Hero of the New Hebrides. Toronto: Board of Foreign Missions, Presbyterian Church in Canada, 1915. 118 p.
 - Patterson, Dr. George. Missionary Life Among the Cannibals.
 - Johnstone, William E. Life of John and Mrs. Geddie and Early Presbyterian History: 1770-1845. New Glasgow, PEI: William Johnstone, 1975. 64 p.
- William Johnstone built cairn in honour of Geddie on lawn outside memorial church at French River. He built it plain, as this would be as John G. would have wanted.
- Geddie's wife was 16 at time of wedding. Geddies lived in house still standing (1977) on Bruce Graham's farm.
- "3 tablets of historical interest are being made at the marble works of George A. Sanford and Sons. Two of them are connected with the centenary of Presbyterianism in Musquodoboit and one is the church at Kensington, PEI in honour of the centennial birth date of Rev. John Geddie the pioneer of foreign missions of Nova Scotia, if not all Canada.

The Geddie memorial is of polished Italian Marble, with back of polished oak." The Charlottetown Examiner, Charlottetown, PEI, 1915, Monday June 28.

- From John Geddie: Hero of the New Hebrides by James W. Falconer:

Erromanga: The Martyr Isle by Robertson

Missionary Life Among the Cannibals by Patterson

Lomai of Lenakel by Paton

John G. Paton, Vols I and II by his brother

Story of J. G. Paton

Letters and Sketches by Mrs. J. G. Paton

New Hebrides and Christian Missions by Steel

Christus Redemptor by Montgomery

Mr. Greatheart (John Geddie) by Burnham

John Williams: Shipbuilder by Mathews

The Gospel in Futuna by Gunn

Memoirs of Johnston and Matheson by Patterson

Lantern Slides, with lectures, on John Geddie and the New Hebrides may be obtained from the Board of Foreign Missions, Confederation Life Building, Toronto, or from the Presbyterian Lantern Slide Department, 96 Queen Street East, Toronto. Rev. Professor James W. Falconer, DD, Presbyterian College, Halifax, Nova Scotia. Board of Foreign Missions, Presbyterian Church in Canada, Toronto.

Born: 1815, Apr 10 at Banff, Scotland. Family settled at Pictou, Nova Scotia in 1816 Died:

1872, Dec 14 at Melbourne. Had contracted influenza in the New Hebrides = 57 years old, 8 months; buried in Geelong cemetery Married: 1839 to Charlotte McDonald, daughter of Dr.

Alex McDonald of Antigonish. Left PEI Nov/Dec 1845; ABS left in 1847 Sailed: left Halifax in 1846, Nov 30 for Boston. 8-day voyage. Sailed from Newbury port, 35 miles from Boston, on Jan 28th, 1847 on a 197-ton brig going to the Sandwich Islands. Voyage took nearly one year and went via Honolulu (Jan 17, 1847) and Samoa (Oct 17, 1847). Landed at Aneityum in 1848, July 13.

- The first missionary sent by the Colonial Church.

- 1838, Mar 13: ordained and inducted as pastor of the Presbyterian churches of Cavendish and New London, PEI. He remained for 7 years, to Nov 1845. Went to Halifax in December and studied medicine, boat- and house-building and printing. 2 children died, one remained.

- Furlough: 1864, Jan 9 via Sydney, Australia, arriving there Jan 24 (after 15 □ years in Aneityum). Sailed Apr 5 for Liverpool and thus to Halifax, Nova Scotia on Aug 3, 1864. Their only son, Alexander (2 years 8 months old) [died] 5 days after sailing from Aneityum.

- Summer 1865: visited New Brunswick and Upper Canada.

- 1866, eve of his departure: he received a DD degree from Queen's College, Kingston, Ontario. Learned of it when he arrived in Australia.

- 1866, Feb 2, sailed from Halifax to Liverpool, never to return. Arrived on Aneityum, Sept 5, 1866. Arrived in Melbourne, August. Daughter Lucy married Rev. Thomas Neilson.

- The Hamilton Spectator, May 29, 1865, p. 2: "We are requested to state that Rev. J. Geddie of the Presbyterian Church of Nova Scotia, and for many years a missionary at the Island of Aneiteum, will address a meeting to be held this evening at 8 o'clock in the Central Presbyterian

Church (the Rev. Dr. Omiston's). Mr. Geddie has been 12 years in the foreign mission field and we are sure that his address will be one of great interest to all friends of missions."

- AET, p. 118, says that Geddie sought out James Simpson to learn the whereabouts of Albert. Geddie found him unordained, but licensed and preaching in Hamilton. He visited Albert and reminded Albert of his baptism and dedication to Gospel preaching.

- 1865, May 29: spoke at Central Presbyterian Church, Hamilton, Dr. Ormiston, pastor. ABS interim at Knox. Preached on Sunday, May 28. ABS should have been at the meeting.

- The Hamilton Spectator, 1865, May 30, p. 2: "A lecture on the subject of Missions was delivered last night at the Central Presbyterian Church by the Rev. J. Geddie, of the Presbyterian Church of Nova Scotia and many years a Missionary at the Island of Anieteum. Of course his address could not fail to be an interesting one, filled as it was with descriptions of the danger and difficulties of missionary labour. The condition of the Islanders when the reverend gentleman first landed at Anieteum was terrible, cannibalism and other horrible practices were rife among them. The missionaries had first to acquire the language of the savages, no easy task as we may well imagine, when we recollect that they have no literature whatever. Thanks to the persevering energy and zeal of these good men, the condition of these poor benighted heathens has been much improved. Cannibalism and other brutalising vices have been put away and religion and civilization have indeed worked wonders. We regret that so few persons should have been present to hear this very interesting and instructive lecture on a subject in which all Christians must take a great interest."

- Toronto Globe, 1865, May 30, p. 2: "Missionary Meetings: The Rev. Mr. Geddie, the pioneer missionary of the Presbyterian Church of the Lower Provinces to the New Hebrides Islands, South Seas, will address a public meeting this evening, in Know Church (Toronto) at half-past seven, on the success and prospects of the missionary work in those far distant seas. Mr. Geddie, after a laborious period of seventeen years, is in this country for the benefit of his health and now on a tour, desires to interest and enlist the Church in this province in his great work. The mission has been most successful, indeed, wonderfully so, and no doubt the Christian public will be glad of the opportunity to see and hear this apostle to the Gentiles." Lindsay Reynolds says that he came up from Hamilton.

B. Youth

- "I remember when I was a child, what a shock a funeral bell would give me. I could not bear to hear of someone's being dead." Fourfold Gospel, p. 10.

- *C&MA 1897, Nov, p. 443*: used to visit Chatham during college days; mother showed off her flower garden. Dead now.

C. Education

- Oct 1861: entered Knox College, Toronto, 17 years old, as a senior of the literary course. Theological College Faculty: George Paxton Young, Literary Dept; Michael Willis, Theological Dept; Robert Burns, Church History and Apologetics and Christian Evidences; William Caven, Biblical Literature and Exegesis, AET, p. 32.

- *C&MA 1911, Dec 16, p. 162*: Central Presbyterian Church, Toronto, Mr. McTavish pastor, is erected on the former site of Knox College, "which he entered 50 years this autumn."

- Toronto Leader 1865, Sat, Apr 8, p. 2, col 6, second item: "Knox College: The session of this institution was closed on Wednesday (5th) with a lecture by the Rev. Dr. Burns. A large audience convened, embracing many ministers, former alumni of the college. Before the close of the proceedings, Dr. Willis made some remarks on the progress of the institution, in the course of which he stated that a larger number of students had attended than in any previous session and that 8 had matriculated [=graduated. ABS was one of the 8], who would be immediately at the call of the church for active service." Sent by Lindsay Reynolds

D. Ordination and Marriage

- The Hamilton Spectator 1865, May 27, p. 2: "Mr. Simpson, from the University of Toronto, who is now preaching at Knox's Church, will preach at the Mountain Mission Brock Church on Lord's Day afternoon at 3 o'clock."

- The Hamilton Spectator 1865, Tuesday, June 7, p. 2: "Pastor for Knox's Church: At a meeting of the congregation of Knox's Church, held on Monday evening, a unanimous call was given to Mr. Simpson, of Knox's College, to accept the vacant pastorate. Mr. Simpson has been presiding temporarily at the church for some months past and has won the esteem and friendship of the whole congregation, who thus show their appreciation of his merits."

- The Hamilton Spectator 1865, June 8, p. 2: "Correction: We stated in yesterday morning's edition that a unanimous call had been presented to Mr. Simpson to become the pastor of Knox's Church. Our information was incorrect. Mr. Simpson is not yet in a position to accept such a call, but will be next month, when he will be fully licensed to preach. The congregation agreed to ask the Presbytery to moderate in a call, and they have guaranteed to call Mr. Simpson after he is duly authorized to enter upon Gospel duties."

- The Hamilton Spectator 1865, June 17, p. 2: "Knox's church: We learn that the Rev. Mr. Simpson, having been duly licensed, has officially accepted the call from the congregation of Knox's Church in this City."

- The Hamilton Spectator 1865, June 27, p. 2: "The lecture by the Rev. Mr. Simpson last night in the MacNab Street Presbyterian Church in connection with the Teacher's Association was well attended. The reverend gentleman justified the high opinion that has already been formed of him and created a feeling of satisfaction that a man of so much promise has become permanently associated with one of our city congregations."

- The Hamilton Spectator 1865, July 24, p. 2: "Knox's Church: ... supplied the pulpit of Knox's church yesterday, in the absence of the pastor, Mr. Simpson."

- The Hamilton Spectator 1865, Aug 2, p. 2: "Knox's Church...(a substitute) preached yesterday in Knox's Church."

- Chatham Weekly Planet 1865, Thursday, Aug 10, p. 2: "**The Reverend Albert B. Simpson:** Last Sabbath the pulpit of the Rev. William Walker's (Canada Presbyterian) Church in this town, was filled by the Rev. Albert B. Simpson, who we are pleased to observe is gaining much popularity on account of his talent and eloquence, as well as of his modest and gentlemanly demeanor. This

youthful and clever minister is the second son of James Simpson, Esquire of the Township of Chatham, in this county, and was formerly a pupil at the County of Kent Grammar School. His ecclesiastical studies were prosecuted under the watchful eye of the Rev. William Walker, who justly feels proud of the great success which is attending his young friend; and well he may, for a more graceful and eloquent pupil speaker we have seldom indeed had the pleasure of listening to. We see that it is probably that the Rev. Mr. Simpson will settle in Hamilton, inasmuch as it is the unanimous wish of the congregation of Knox's church in that City that he should fill its pulpit.

The Hamilton correspondent of the Toronto Leader writes as follows with reference to this church and the Reverend gentleman in question: 'Since Dr. Irvine left, nearly a year ago, the church has been without a settled pastor, and attempts have been made by the congregation at various times since to call a minister, but the attempt has hitherto invariably failed. At one time, Dr. Wood, of Philadelphia, received a call and although that reverend gentleman said, if called upon, he would accept, yet when the call was made (and it was a unanimous one), he for some reason or other, declined. Subsequently the Rev. Mr. James, a rather distinguished preacher, formerly of the UP Church was called, but not by a unanimous voice of the congregation and in consequence he did not accept. For the last three months, the congregation has enjoyed the pastoral ministration of a young student of Knox's College, Toronto, Mr. Albert B. Simpson, who rapidly gained the affections of his congregation, no less by his talents as a preacher, than by his gentle, kind, and unassuming manners. The result is that Mr. Simpson, who was duly licensed as a minister of the Gospel only a few day ago, is in a fair way of being the next minister of Knox's Church.

Last evening a congregational meeting was held for the purpose of moderating a call, Rev. D. Inglis and Dr. Ormiston having been appointed by the Presbytery to moderate. After a sermon by Mr. Inglis, the congregation, by resolution, gave a unanimous call to the Rev. A. B. Simpson. The call will be presented to the Presbytery, which meets in this City on the 16th inst. and it is expected that Mr. Simpson will be ordained and inducted in the pastoral charge of Knox's congregation on or about the 29th. I cannot help congratulating the parties: the church, in having apparently succeeded in escaping from a continual "hubble, bubble, toil and trouble" to a season of Christian quiet; and the young minister in having, in so early a part of his career, taken so high a position in the Canadian Presbyterian Church.' Following some remarks about the Rev. D. Inglis, the Toronto Leader correspondent closes. The Chatham Planet continued: "The Rev. Mr. Simpson will next Sabbath again fill the Rev. Mr. Walker's pulpit..." remainder of page missing.

- The Hamilton Spectator 1865, Aug 17, p. 2: "Knox's Church: A special meeting of the Hamilton Presbytery was held in Knox's Church Tuesday evening (15th) and a unanimous call was presented to Rev. A. B. Simpson, who has been for the last few months ministering to that congregation. Mr. Simpson has accepted the call and will be formally inducted as pastor of the church about the 12th proximo. He is a young gentleman of marked ability and is likely to be most successful and popular in the position he is called upon to fill."

- The Hamilton Spectator 1865, Wed Aug 30, p. 2: "A meeting of the Presbytery was held yesterday afternoon at 3 o'clock, the Rev. Mr. Inglis, Moderator, presiding. the trial exercises of Mr. Simpson for ordination were unanimously sustained, the members of the Presbytery expressing their high approval of the whole. The ordination was appointed to take place at Knox's Church, on the 11th of September (Monday), as half past 2 p.m. The Rev. Mr. Inglis will preside on the occasion. The sermons will be preached by the Rev. Mr. Grant of Oneida; Rev. Dr. Ormiston will address the Minister, and the Rev. Mr. Stark of Dundas, the meeting. This will be the first ordination of a Presbyterian minister that has ever taken place in Hamilton. A call to the Rev. John

McCall from Waterdown and Wellington Square was laid upon the table and sustained. A call from Knox's Church, Montreal, addressed to the Rev. Mr. Inglis was laid upon the table with accompanying papers. It was agreed to take the ordinary preliminary steps. The Rev. Mr. Burns of St. Catharine, was appointed to preach at the MacNab Street Church and to notify the congregation to appear for their interests at the first ordinary meeting, to be held the second Tuesday in October. Mr. Inglis stated that he had not yet been able to make up his mind as to the course he should consider it his duty to pursue in regard to the call." Dr. Ormiston's picture is on p. 62, The Covenant in Canada, by Thomas Melville Bailey. Hamilton, Ontario: MacNab, 1975. 160 p.

- The Hamilton Spectator 1865, Sept 7, p. 2: "Picnic of Knox's Church: Rev. Mr. Simpson has just returned after an absence of several weeks."

- The Hamilton Spectator 1865, Tuesday, Sept 12, p. 2: "Services at Knox's Church: The ordination of the Rev. A. B. Simpson and his induction as pastor of that church, will take place today at 2:30 p.m. The Rev. Mr. Inglis presiding. A sermon will be preached by the Rev. Mr. Grant of Oneida. Immediately after which the ceremony of ordination will be administered, the Rev. Dr. Ormiston addressing the minister and the Rev. Mr. Starke of Dundas, the people. This is the first ordination of a Presbyterian minister that has ever taken place in Hamilton and the opportunity of witnessing this impressive service is likely attract very large congregations. In the evening at seven o'clock, there is to be a soiree at which a number of eminent speakers will deliver addresses. At 9 o'clock, refreshments will be provided in the basement of the church. There is sure to be a very large attendance."

- The Hamilton Spectator 1865, Sept 6, p. 2: (This ad occurred several times) "A Grand Soiree will be held in Knox's Church on the occasion of the ordination of the Rev. Albert B. Simpson! At which addresses will be delivered by eminent clergymen and select anthems sung by an efficient choir. chair to be taken at 7 o'clock p.m. Refreshments will be provided in the Lecture Room at 9 p.m. Tickets 50 cents each. to be had at the Book Stores, and at Mr. Robert Osborne's; also from the Committee, Messrs. Robert Dunlop, David Galbraith, Robert Dale and W. W. Pringle and Mr. James Currie, Dundas. Hamilton, Sept 6, 1865."

- The Hamilton Spectator 1865, Sept 11, p. 2: "Soiree: Our readers must not forget the grand Soiree at Knox's Church, tomorrow evening, on the occasion of the ordination of the Rev. A. B. Simpson. It is some time since the congregation of that Church have had a regular Minister, and we are glad to know that in Mr. Simpson they have a gentleman in every way fitted for the position. We understand that the Soiree is likely to be a most interesting affair."

- Home and Foreign Record of the Canada Presbyterian Church 1865, Oct, p. 380: "Knox Church, Hamilton: The Rev. A. B. Simpson was, on Tuesday Sept 12, ordained by the Presbytery of Hamilton. The Rev. A. Grant preached, Rev. D. Inglis presided at the ordination, Rev. Dr. Ormiston addressed the minister and the Rev. M. Y Stark the people. In the evening there was a congregational Soiree, in the course of which, the ladies of the congregation, through Dr. Jennings of Toronto, presented their young minister with a handsome pulpit gown and cassock. The Trustees also paid Mr. Simpson a quarter's stipend in advance. Mr. Simpson has met with a very cordial reception from his large congregation."

III. Leader of Alliance

- File is empty!

IV. Life of Faith

A. Indwelling Christ

- "I wonder often that Christ can have a sunny side for me, a place of rest and comfort on His breast, where I can lie in perfect peace, while the world is so full of suffering, and the other side of His great heart is wrung with the agony of his bereaved and suffering children." The King's Business, p. 152.

- "O, I shall never forget the day when across the face of these skies there was to me a living form, a real Christ--an everlasting friend who henceforth was no longer to be so far away that I had to pass through clouds and vast immensities to reach Him, but His throne was in the heart and His presence was within whispering distance; King of the heart and the life for all things to those that love and trust Him." The King's Business, p. 367. See *AW (year unspecified) Mar 27, p. 406*: God living within, get still so He can communicate.

B. Finances

- "When beginning His work, even when I had only a little left, I could not ask that anyone else would give. He said: 'Haven't you got something?' And I said: 'Yes Lord.' And He said: 'Whatsoever is necessary spend and when I come again I will repay you.' When I did what the Lord wanted me to do, I knew others would do their part; and He has given me tens of thousands in response to those few hundreds." The King's Business, p. 229.

- *WWW 1886, Sept, p. 174*: "A few years ago when called into this work I was allowed to begin it with a little money. At His call, I had given up everything: the support of a life-time, my salary and gone out with a large family and no salary into evangelistic work. Every penny of the two thousand dollars I had was put into His hand and I never felt so free as when the last penny was gone and I could look into His face and say, 'Now Lord, I have absolutely nothing in the world but Thee.' Since then the few hundreds I began with have been multiplied into tens of thousands for His blessed work.

A Christian worker in New York had a few thousands which he wished to use for the Lord, and he invested it for a while. It grew finally into fifteen thousand dollars and became the means for the purchase of Berachah Home.

A Christian sister was led by the Holy Ghost to invest a small sum of money for the same purpose and now it has increased and multiplied so much that it can be put into His work. I am sorry for the Christian who has not learned the blessedness there is in giving."

- The King's Business, p. 316: "I had a little money (just a little) and thought I ought to keep it for the needs that might come to me, because I had not been quite sure that God was calling me to let everything go, but there came a time when the work needed something and He said to me as though He had written it in fire: 'Whatsoever more is needed, spend thou, and when I come again I

will repay.' O, I am so thankful I didn't lose the repayment, so much more than all the little spent." - *WWW 1886, July, p. 50*: "The writer was recently much tried by the long and tedious delay of a matter of much importance, affecting the Lord's work very seriously and involving many interests and needs, among others a considerable sum of money. After many days of dead and heavy hindrance and darkness. A week was closing and nothing accomplished. the heart for a moment felt like dropping its wings and crying: 'How long, O Lord, how long.' But in a moment something whispered, 'No, begin to praise. Tell your Father that you will not and do not believe He is neglecting this matter. Tell Him you are sure He is faithful about it and busily attending to it and it is all right. And so he began at once, like a vessel suddenly turning up stream and going right against the tide, to thank God for what He was doing in this matter and the tenderness, wisdom and love with which he was sure it was all being accomplished.

Immediately a heavenly tranquillity fell upon the head. It seemed like God's own whisper of approval and response. It was. The dull, heavy, weary pain and strain all melted away and the heart could not help it, singing all that night. Next day, the matter referred to began to change and before three days, some of the most exquisite little links of Providence came with it from God's own manifest leading and everything was done as only God could do it, so that now there came a second song, the song we read of also in the old Bible record of Berachah, the song after the battle, when 'they assembled in the valley of Berachah and there, and there, they praised the Lord' for what He had done. But they would not have had this song if they had not begun with the other, from days before, when all was full of danger and darkness. They who will dare to praise God for what He is and will do, will have cause to praise Him for what He has done. Let us say with David: 'In the night His song will be with us' and then we shall sing with him: 'Thou shalt compass me about with songs of deliverance.'

- *The King's Business*, p. 132: "I have more than once been called to give to God the last money I had and He has sometimes sent it back fourfold before I have reached my home. Our giving must be in faith, and the reason why so many fail to deal generously with God is because they cannot trust Him for the future."

- *CA 1890, Sept 19, p. 163*: an article re: contributions and bequests where he reveals a little of his financial involvement in the work. Publications work was a personal responsibility.

C. Ministry

- *The King's Business*, p. 191: "I don't know what your calling is. I think I know something of what mine was, and I am sure that if I had not listened and by his grace stood amid testings which made the blood quiver, I would have missed the blessing of my life and perhaps others besides would have lost theirs."

- *Counselling*: Fant a student at Wilson Academy. ABS summoned him to his study. Counselling him re: young lady to whom Fant was giving some attention. At conclusion, grand-daughter Ruth (Gordon's daughter) came by study. "Ruthie, take this young man out and entertain him for a while."

D. Soul-winning

- "The writer remembers a time in his early ministry when he became concerned for the salvation of the many men and women in his church who were still unconverted. He put their names on a list

and prayed for them every day. He preached sermons adapted to their particular cases and every Sabbath he expected somebody to yield. But nothing happened. Then the Lord showed him that he was to go and talk personally with these men. Oh, that was different. He shrank from the ordeal. It was easy to stand behind the guns and fire at long range. But to come to close quarters and deal face to face with these courteous gentlemen, lawyers, doctors, men of culture: that was a crucifixion. One Saturday night the test came and the Spirit pressed him to go to the home of a wealthy man and speak personally of salvation. He hesitated and kept praying about it for an hour or two, trying to get excused. But at length he dared wait no longer without dreading condemnation. It was a fearful night. A blizzard was on and the streets were dangerous. The hour was also late and all the way down the street the devil told him that he was a fool and that he was doing a preposterous thing, but he persevered and rang the door bell. The gentleman himself met him and was surprised to see him on such a night. With great embarrassment the writer stammered out his message and the old man was greatly moved. 'To think,' said he, 'that I have been going all these years with members and elders of the church and no single one of them ever spoke to me about my soul, and here you have come out in all this storm to seek my salvation; it's surely time that I was seeking it myself.' Reader, are you giving yourself to God? Are you going yourself after the lost ones? He did not send. He came." *C&MA 1911, Dec 9, p. 145.*

E. Sorrow

- *CA 1894, June, p. 621*: "I remember once in my life, in great distress, being thrown in with George Müller. In my distress I went to him and asked him to pray for me. The dear saint did so and to this day I remember his affectionate, fervent and believing intercession for me and my consciousness of blessing and help. But I learned a lesson from that prayer which led me much higher than George Müller.

I began to think how much better it would be if I could have some one to pray for me in my need, whose petitions would be always heard and answered and I immediately thought of our blessed Lord, our Great High Priest and Intercessor, who said to Simon Peter, 'I have prayed for thee', and 'whoever liveth to make intercession for us' and I thought if I could only have Christ pray for ..." [rest of article missing]

- *The King's Business*, p. 161: "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 to them with a full heart. I did not speak many words, but a silent grasp of the hand expressed my heartfelt sympathy, and I know there was comfort in it."

- *GIAL 1880, July, p. 42*: "After a month of silence, we meet our readers with apologies and congratulations. Complete prostration of body and mind for a time, and a long and almost overwhelming domestic trial compelled suspension of our June number, and seemed for a time to imperil the further progress of the work. It was, at least, made imperatively plain that the undivided business responsibility and editorial management of such a work, in addition to the duties and cares of a pastoral charge, constituted a burden which no single heart or brain could or should longer

bear alone. The all-sufficient grace of Christ had indeed sustained for the time under the task which He had made so delightful, but the providence of God had also clearly shown that the burden must be shared or the work be abandoned or be imperfectly done. At this perplexing juncture, the way was providentially opened for securing the co-operation of an experienced publisher, and after prayerful deliberation and a full consideration of all the claims of our subscribers, and the interests of the work, his proposition to assume the whole responsibility of the work and carry it forward according to the original plane was accepted and the ownership and management transferred to him under contract that all the present subscribers shall be supplied for the full term of their subscriptions, according to the original understanding. While thus withdrawing for the business and financial responsibility of the magazine, the former editor, it will be seen, retains, jointly his connection with the editorial department and hopes, through divine blessing, to be able with unabated interest and increased freedom to continue this labour of love and co-operate in the sweetest and sublimest service given to the church of God: the work of the world's evangelization. Knowing as we do so well the labour, and for a time at least, the loss involved in the business management of such a work, we commend this department to the generous confidence of our friends, and we can scarcely doubt that the few changes which it has been judged expedient to make in the form and cost of the new series will be kindly and considerately received."

- New York Herald Tribune 1881, Sat Nov 12, p. 2: "Thirteenth Street Presbyterian Church between 6th and 7th Avenues. Communion Service at 10:30 a.m. Rev. Alex McLean, DD will preach at 7:45 p.m. Sabbath School at 2:30 p.m."

- Preached first sermon in New York: 1879. Resigned: Nov 7, 1881. Preached last sermon Nov 8, 1881. Sat on pulpit: Nov 13, 1881. Dr. Alexander McLean preached.

- New York Herald Tribune 1881, Mon Nov 14, p. 8: "A Pulpit Declared Vacant: The Rev. Alexander McLean, DD preached yesterday in the Thirteenth Street Presbyterian Church, near Sixth Avenue. In the morning he administered the Lord's Supper after the sermon and in the evening, in the name of the New York Presbytery, declared the pulpit of the church vacant. The Rev. A. B. Simpson, late pastor of the church, sat in the pulpit and made a few farewell remarks."

- Sunday, Nov 20, 1881: The "seven" met in the afternoon in an "upper room"

- Sunday, Nov 27, 1881: Service at 7:30 p.m. in Caledonian Hall, near corner 13th Street and 8th Avenue (Jackson Square). For Christian workers and Gospel services (NY Tribune).

- Dec 1881: See newspaper clipping [? location unknown]. In Caledonia Hall training workers. Edward William Oakes assisting ABS. Looking for larger hall in new year.

- Jan 1882: Moved over to the Academy of Music, evangelistic services. George Pentecost preached; George Stebbins sang. Still used Caledonia Hall, too.

- Feb 1882: Steinway Hall. Church formally organized.

V. Personal Experience

- *C&MA* 1898, p. 414: young convert called on ABS every noon. Christ can come in and do the same as a personal friend.

- *Discipline, trials*: "I well remember when I wanted to be big enough to whip the master, but afterward I came to love him as the greatest benefactor of my early days. In the school of faith we are constantly learning by every-day discipline." *Fullness of Jesus*, p. 310.

"Peter speaks also of the glorious spiritual result of trial, that is to establish, strengthen and settle the believer. When I was a little fellow they set me to pounding the earth down with a mallet around

some posts where men were putting up a fence and I wondered why they did not shovel the dirt in all at once and have it done with. Oh, they knew the fence would not stand a good blow if the earth was not packed around it. It needs heavy weight there to make it solid. when God makes a fence, when He plants you as a pillar in His temple, He too wants the ground packed down around you so you will stand firm when trial comes." Ibid, p. 346, 347.

- *C&MA 1899, July, p. 116, last sentence*: when he visited in Bethel, place Jacob saw stairs ascending to heaven. *C&MA 1899, Sept 9, p. 229, col 2*: illustration of a dying boy without Christ.

- *Test of faith (C&MA 1900, June, p. 428, Messages of Love, p. 141)*: "There are two kinds of shields constantly referred to in the figurative language of the Bible. There is the buckler as well as the shield. The buckler is a shield which is so attached to the arm that it cannot be lost. It is fastened to the soldier. Through the thickest of the conflict he finds it still there, even should his fingers cease to grasp it. So there are two kinds of faith. There is our faith, which we may easily lose and there is the faith of God, which holds and keeps us. This is one of the deepest secrets of the Christian life, that Christ within us becomes the power of an overcoming faith. There is nothing more wonderful than that spirit of trust, which, through the darkness and the light, clings and fears not, but knows by an unspeakable instinct that He will not fail us, that He loves and leads and keeps and will carry us through. Sometimes the thought comes to us, what if we should lost this trust; what if our confidence should fail! What if in some dark and dreadful hour we should be stricken with panic and sink in despair, and lost our confidence? This would be dark and terrible indeed! Perhaps we have come to such an hour. The one that is writing these lines once came to such an hour, and in the darkness of that dreadful moment, when Satan seemed to have destroyed, by one fell blow, all his faith, he became afraid even to pray, and sinking in desolation, he could only cry, What shall I do? I cannot even trust! It was then that for the first time he learned the faith of God, for as he sank in the depths of his desolation and helplessness, there stole over his heart such a strange, new sweetness, such a sense of God's love, God's arms, God's overshadowing presence and a trust that could not die, but looked up and loved, and leaned and rested with a simplicity at which he could only wonder and weep and say, 'How blessed! How safe! How good God is! How wonderful His love, His trust, His presence.' And so, beloved, we must lose our faith to find His and when we find it we have something that Satan cannot steal and that the world can neither give nor take away."

- *Prayer (C&MA 1900, Oct, p. 191 from sermon "Chosen and Ordained")*: "I go to my room at night. The burdens of the day are gathered up by the Spirit into a ministry of prayer that I do not understand, it may be just a cry, just a longing to pour it out to Him and as I wait before Him and pour it out, and say, 'Lord, Thou knowest all these needs' or perhaps He lets me pray it out more in detail, I find that there comes to me as I thus wait upon Him, a sweet tranquillity of mind, a rest of nerve and brain and body, hope and confidence for the trials of the coming day, and I lie down and rest, bathed in His presence and blessing. The morning dawns and then the coil commences to again unwind into the work of another day.

And then there is your morning prayer with the loved ones..."

- *Healing, discouragement (C&MA 1900, Sept, p. 185)*: "The writer was on the St. Lawrence River one day thoroughly discouraged and everything seemed fading away in the grave. I think I never was so discouraged. There came in my heart this little verse over and over again, 'The cup which my Father hath given me, shall I not drink it?' And He seemed to say, 'My child, take it, take it gladly, take it willingly, take it yourself, take it from My hand, lift your cross and fold it to your breast.' I said, 'Yes, Lord, if it is the grave, if it is the end of all here, whatever it is I take it from You.' I never can tell you how the darkness fled and such a heaven of peace, joy, comfort and rest and hope came into me and

then God could whisper to me that He wanted to lift me out of it. Until I took the cup He could not do it. 'Humble yourselves under the mighty hand of God.' What for? That He may crush you? No, 'that He may exalt you in due time, for He careth for you.'" Before he understood divine healing.

- *Cigars: C&MA 1900, Nov p. 277*, a Friday talk, Nov 9, 1900, no topic, Text Exodus 15:22-29, "I remember long after I had given up that wretched habit of smoking, which was a real comfort to me in my early life, I did not miss it at all. I found that the Holy Spirit was a Substitute, but immensely better, a quiet, restful influence that put me to sleep. But years ago, I had a tremendous breakdown and for months I was desperately miserable. I had not learned to know the Lord as my Healer. I remember those awful days of restlessness and wretchedness, nights together that I never slept at all. I cast about for something and I remember it came back to me--your old cigar. Why that will rest you, quiet you. And so I tried it, but it did not give me any comfort, it just made me sick. I tried several times, but it made sicker every time. I came to Marah and the waters were bitter. It just disgusted me, and so I never learned the habit any more; it was distasteful." Israel at waters of Marah. Promise: "I will put none of these diseases upon thee." When we are on trial, don't turn to the old sources. They will disappoint.

- *Love (C&MA 1900, Aug, p. 102)*: Illustration of his action at Old Orchard. On Saturday night, ca midnight asked God for His sweetest word. Reply: "Live in My love, live more in My love. Fasten it to your heart as a message under a dove's wing sent home from the northern ocean."
- *Finances (C&MA 1901, July, p. 32, col 2, par 3)* xerox it: Louisville church unwilling to pay about \$65,000 debt on new building. Opposing elder later paid \$50,000 and ABS recalled to dedicate the Tabernacle.
- *House rental (C&MA 1901, Apr, p. 243, col 1)*: leased for a year's residence on the dwelling in which the Alliance work began in NYC.
- *Student days (C&MA 1901, Dec, p. 357, col 1, par 2)*: Prof did not cram me full of instruction, but challenged me to rise to my best, do the work myself. He emptied me of my self-conceit, then roused the dormant forces of my mind and drew me out to think for myself. Drawing out, not pouring in, is true education.
- *Word of God, cornerstone (C&MA 1901, Dec, p. 340, col 2, par 1)* "I remember when the cornerstone of this church was laid, it was our prayer if ever anything else but God's Word should emanate from this place that the very stone should cry out against it, and I am sure that God would never bless this work." Not included in the book, 6th chapter.
- *Preaching/writing (C&MA 1902, p. 357, 3 col, last par)* "If there is one thing I thank God for, it is that when he started me in a simple ministry of pen and tongue, I asked Him to give me plain bread for plain people and save me from either trying to write or speak finely, but enable me to supply simple, practical everyday help to people that had to live a commonplace life." In sermon "Restoring

Grace", Hosea 14:5-7

- *Prayer (C&MA 1903, Aug, p. 171, col 1, par 4)*: when a child, lost a jack-knife, prayed and next moment, found it. *Aug, p. 143*: "It was a revolution in my life when I stopped long prayers and asked for real things, things that I had thought out." Quoted George Müller, "it took him longer to find out what he should pray for than to get it when he asked for it." *Aug, p. 154*: detailed account given in sermon at Old Orchard as illustration of delayed answered prayer (xerox it); also, prayer answered for a soul being saved a few months previously. *Aug, p. 175, col 1, last par*): saw father many mornings on knees, open Bible, candle-light, etc. Father's prayers "became a sort of spell on my life".

- *Crab tree (C&MA 1903, Apr, p. 226, col 2, par 3)*: ABS and Howard were given two trees. Howard's got a graft; ABS refused to have his more beautiful tree receive a tree. In time, his was covered with little apples, Howard's, half a dozen. ABS's apples were crabapples, Howard's were mellow pippins. He saw those two trees for many years thereafter.

- *Modesty/humility (C&MA 1904, May, p. 352)*: ABS' reaction when first listening to George Müller recounting God's dealings with him: "He had that perfect humility that...simply does not think of itself at all."

- *Censoriousness/will (C&MA 1906, May 26, p. 318, col 1, par 7)*: xerox it, about censoriousness. *C&MA 1906, Sept 29, p. 196, col 2, par 2*: faith an act of the resolute will. What God did for ABS in his salvation and healing.

- *Surrender (C&MA 1906, Nov, p. 310, col 1, par 2)*: In a sermon "Knowing and Doing", hymn that brings the deepest emotion, "Jesus, I my cross have taken". It brings back a night of agony, awful struggle, final surrender, followed by a Sunday morning in a little Western town, stood in a pulpit and gave out this hymn. He is illustrating "spiritual joy".

- *Money/trust (C&MA 1909, Jan, p. 249; also Oct, p. 58)*: Lost \$10.00 gold piece when removing keys from pocket. Prayed. Week later, lady visited. Husband out of work. Found \$10.00 gold piece where ABS lost it. Thank God He let him find it. "Lord pass it on to the right fish and make it a blessing to a needy heart." Also, his expectation of earning money by writing when he resigned from the Presbytery. Xerox it (*col 2, par 2*). *Jun, p. 198*: a crisis when his whole future career hung upon a decision contrary to own reasonings and preferences (probably leaving the Presbyterian Church), *July, p. 297*: "Stick out your tongue", said to ABS by a doctor. (1st par of a sermon). *Oct, p. 46*: in 1881, a few generous gifts enabled ABS to start this new work. Money was soon gone. Prayed. Lord gave him this passage (Good Samaritan, ie, "Whatsoever thou spendest more, I will repay). He had enough money for a few months. He spent it all, not a cent came in during those months. When his last dollar was gone, the Lord began to send in money. Since then, more than 4 million dollars has come in. *Oct, p. 58, col 2, par 2*: press reporter's question and ABS's reply: "If a work is worth supporting, the Lord will see that it is supported."

- *Children (C&MA 1909, Aug, p. 365, col 1 par 4)*: standing by the grave of your children.

- *Church music (C&MA 1910, Jan, p. 218, col 1, par 1)*: struggle in early ministry re: using organ or voice, the Psalms or modern hymns, frequency of Lord's Supper, etc.

- *Death of a son (C&MA 1910, Dec 3, p. 154, col 1, par 7)*: Melville Jennings, died at 3 □ in Hamilton, Ontario (1871). Describes his dying and lesson he learned. *par 8*: the death of probably Henry or James Gordon.

- *Healing, personal experiences (C&MA 1910, May 7, p. 93, last par)*: His experience, facing

malaria, plague and yellow fever, on board ship off the west coast of Ecuador. The diet on the Peruvian ship not favourable to physical conditions. Advised to take quinine, but took the Lord. Before reaching Panama, "he retired to his cabin with a severe fever." After several hours of conflict and prayer, the fever broke. But the same thing occurred for several nights until the ship was finally released from quarantine.

- *Crab apple tree (C&MA 1910, Dec, p. 186)*: he and brother cultivated two apple trees. ABS became rather proud about his. Bore blossoms and fruit first. But the fruit stayed green, had no colour. His brother finally gave ABS some of his good fruit. ABS had a bad tree, only bad fruit.

- *Ambition to succeed (C&MA 1911, Mar, p. 414, par 1 in "The King's Business")*: minister being worldly in his church business, ambition and pride being the motive.

- *C&MA 1910, Apr 15, p. 40*: editorial request by another hand to uphold ABS in prayer for his arduous labours. Mr. Inglis is preaching at the Gospel Tabernacle and ABS to England.

- *Student days (C&MA 1911, Dec, p. 180)*: a professor who helped me most. Emptied ABS of self-conceit and drew me out to think and work.

- *China (CAW 1913, Oct 25, p. 52, col 2, par 5)*: "Thirty-five years ago, the door was closed for me to go to China. But God said, 'My child, begin at home; be a missionary for China here.'" Spoken at Old Orchard, sermon Aug 10, 1913 in reference to a time about 1878.

- *Sickness (CAW 1913, Nov, p. 132, col 2, top)*: went to sanatorium, had malaria, liver torpid and clogged. Electric sponge bath used to locate the area: his liver hurt. Says that he underwent this exam, "not knowing any better". Hence prior to Aug, 1881. What hurt was what was wrong.

- *CAW 1913, June 14, p. 164, right lower corner*: In Louisville, visited a family recently arrived from Indiana, poor, husband dying of TB, all unsaved. Man wouldn't talk with ABS until they ate together. Arrived at 11:00 a.m., left at 3:00 p.m.; all converted. Had to eat with them first. Illustration of Zacchaeus. *Aug 9, p. 291*: in sermon. When first at college, thought himself to be proficient in a certain subject. Teacher aimed to show him his ignorance and foolishness. Thankful for being shown his ignorance. *Sept 6, p. 356*: pulling himself across a river in a scow by a cable that stretched across the river. Prayer pulls us to God. *Sept 13, p. 372, col 2*: finds himself helpless, more dependent in Christian service than before. Becomes more dependent. *Oct 4, p. 4*: "I spent 18 wretched years of my ministry an invalid and a disgrace to the promises of God. I never dreamed that the branch of healing was right there at my back door. When I found it in His Word and simply claimed it because He said it, as I had claimed salvation, it came to me and it stayed with me."

- *CAW 1914, p. 34*: Thirty years ago (1884), a single lad was saved, ABS had asked for 1000 souls. The lad became an evangelist and won thousands to the Lord. *p. 35*: Sunday morning at Northfield, walked home from church with Moody, Andrew Bonar, Major Whittle. Spoke of W. Payson Hammond, who conducted ½ hour children's service, all were saved. How? Hammond had a passion for souls.

- *Death of sister (CAW 1914, May, p. 69, col 2, last par)*: ABS 8 or 9 years old, sister sick, had to step softly, she died next day; allowed to tiptoe and view her "still face" in the morning. Father announced hymn and sang it.

- *Family illness (CAW 1915, Aug, p. 337)*: ABS unable to attend Beulah Park Convention Aug 13-22 because of serious family illness, but now (Aug 28) it is "gradually passing." Didn't preach at the Tabernacle during the summer; the editorial on p. 337 lists the preachers. Will preach Aug 29 and Sept 5 (a.m. and p.m.), after which he has other outside engagements.

- *Spirit-filled early days NYC (CAW 1915 or 1916, Apr 24, p. 51-52)*: Spirit-filled in Louisville, in 8 ½ x 11 file. Early days and passion play theatre, not in file.

- *Gun burst in his hands* (CAW 1915, Nov 20, 1915, p. 116: Reading an old Bible, came down to him since 1870. Story of 40 years' experience in the margin. "He keepeth all his bones; not one is broken. God made this true." When a "rather headstrong young minister" on vacation took a gun, it burst in his hands, blood pouring from his wrist. Thought bones were shattered. In woods far from home. Reached home, picked up that Bible and God gave me that verse. No bones were broken, but ABS has a scar to this day. "I haven't shot any birds since."
- *Relying on faith* (CAW 1915 or 1916, May, p. 82, col 2): "In my early Christian struggles", thought, "as long as I have faith in God, nothing can harm me." But if you lose your faith? Lost his faith; in his library in utter despair. Then, "Lord, I don't need anything but You." "The mother holds the babe whether the babe holds her or not."
- *At Hamilton, popular preacher, Spirit-filled preacher* (CAW 1916, Nov 4, page unspecified): "How well I remember my early apprentice work for the Lord before I knew Him in the fullness of His Spirit and grace. How the multitudes came, but they disappointed me and how I said to the Lord one day, 'O God, if Thou wouldst only give me a dozen people who are all for Thee, I would rather have them than these crowds.'" They were his fish, not the fish the Lord brought.
- *Believing earnestly* (CAW 1916, Aug, p. 339): earnestness, intense belief, "We do not believe our beliefs." "I awoke when my life was half over to find that I had taken for granted almost everything that I called my creed; and I began for the first time to believe things as if they were real." In Old Orchard missionary sermon, ABS was 73 years old.

A. Christ's Return

- *WWW 1885, Nov, p. 315*: Filled with the Spirit 12 years ago in 1874, began to see from Scripture views re: Christ's coming were false, ie 2nd coming = death, coming of Spirit to the believer, the spread of the Gospel. He perceived Christ's coming to be personal, not growth of a spiritual millennium, "watch" impressed upon his mind, must be immanent. At His coming, dead raised, saints gathered; would be a selection, a first resurrection, some taken, others left; on earth, tribulation, in heaven, reward; comes with His saints, Antichrist defeated, etc; millennium; general resurrection and judgment; new heavens and new earth. p. 316 gives a sketch of Revelation. A good, stimulating, thought-provoking sermon.
- *C&MA 1901, Nov, p. 266*: Dream, looking at constellation; one star as bright as Venus, rapidly growing larger. It was approaching swiftly and symbolized that the Lord was coming. The star was the Morning Star. Experience brought rest and joy, all was right, including my family.
- *CAW 1914, Dec, p. 146, no II*: Brought up on post-millennial truth. Looked with contempt on Millerites and the like. After he was baptized with the Spirit, some 35 years ago (1874), God brought this truth to his attention.
- *CAW 1917, Sept, p. 387*: his feelings about it. Sermon at Old Orchard. Par 3: "He may prolong the lives of some of His dear children who long to meet Him here." Par 1: "A heavenly presence and divine atmosphere is abroad...The mighty attraction is coming nearer."

B. Conversion to Christ

- *C&MA 1910, July 9, p. 240*: refers to having heard H. Gratton Guinness "50 years ago" (1858-1860) during a critical stage in his own religious experience.

- *C&MA 1900, Oct, p. 207* (a Friday meeting talk, Sept 28, 1900; no topic; text John 5: 39, 34; theme was transposing Scriptural knowledge in experience): "I am sure the lesson speaks for itself, that it is not mere knowledge that we want, but it is that something that makes the knowledge life. It is the light of life. It is the light that leads us to the One that is behind the light. 'The life was the light of man'; not light first, but life first and then light.

Before I was converted I could not understand regeneration. I read books about it, a great many books. I was trying to be saved. I searched every sort of literature that I could get access to, but could not grasp salvation. It was cold and distant and unhelpful. But when I got the touch of life and a new heart, every word was so clear, every passage was so plain, I could understand it all. And so when I got the first touch of God's life in my body, the doctrine became as plain as salvation."

- *Vows (C&MA 1900, Nov, p. 219* from a Friday meeting talk, Oct 19, 1900; topic: Harvest Home): "I was reading the other day the Genesis and Exodus of some of our religious books and it instructed and delighted me. A little book was written in England called 'The Bruised Reed'. This fell into the hands of Richard Baxter and led him to become a Christian. Baxter wrote a book entitled, 'A Call to the Unconverted'. This little book fell into the hands of Dodderidge, who in turn wrote, 'The Rise and Progress of Religion in the Soul'. When I was a lad of fourteen, I read that book and it led me afterwards to accept the Lord Jesus Christ. I remember to this day between thirty and forty years ago that I copied out of that book word for word the covenant he made with God and I signed my own name and sometimes I look back and see how marvelously God has kept it for me ever since and that little book has gone on pouring its blessing into thousands of lives, but it all started with a man writing a little book, 'The Bruised Reed'." How people help one another.

- *CAW 1919, Nov 8, p. 97*: "I would now approach Thee in order to covenant with Thee for life everlasting. Thou in Thy Word has 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 with Thy book, 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 hast made, that I accept of the conditions of this covenant and close with its terms. These are that I believe on Jesus and accept of salvation through Jesus Christ.

Ratify now in heaven, O my Father, this covenant. Remember it, O Lord, when Thou bringest me to the Jordan. Write down in heaven that I have become Thine only and Thine forever. Remember me, O Lord, in the hour of temptation and let me never depart from this covenant.'

These are the words from the covenant with God that was formulated by Albert B. Simpson when a boy barely sixteen..."

- *CAW, year unspecified, May 27, p. 132, col 2, last par*: In sermon on new birth, concludes with his own difficulties in grasping its truth. Xerox it.

- AET on ABS' crisis of salvation: About 15 years old when converted (ca. 1858-59). Marshall's Gospel Mystery of Sanctification influenced him to believe in Jesus, p. 16, 17. Came at time of nervous and physical breakdown. Began teaching school at 16 years of age, p. 18. Made his solemn covenant, written, Jan 19, 1861 (17 years old), p. 19-22. Shows knowledge of Bible and Reformed theology. Much of the groundwork of submission, dedication and ministry of Holy Spirit.

- *CAW 1910, July 9, p. 240*: ABS comments re: H. G. Guinness, "the writer remembers some of his sermons preached more than half a century ago which left a lasting impression upon his own mind as a young man at a critical stage of his own religious experience."

- *C&MA 1911, Mar, p. 390, col 2, last 3 lines*: "Felt a kind of merit mourning over my sins..." waited a year, getting nowhere...singing the dirge of Moses...then read "the first good thing you will ever do..." then sang the song of Moses and the Lamb.

C. Healing

- *CAW 1919, Nov 8, p. 98*: "In the 'Gospel of Healing' this personal testimony is found: 'One summer 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 others to do what I had not personally proved. And so one Friday afternoon (according to his diary, p. 1, probably Aug 5, 1881), at the hour of three o'clock, I went out into the silent pine woods (at Old Orchard). I remember the very spot 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 all my life work is done; and God helping me, I shall never doubt that He does so become my life and strength from this moment, and will keep me under all circumstances until His blessed coming and until all His 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 which God may call me or others may need me in the future." Similar testimony at Old Orchard in 1886. See *WWW 1886, Sept, p. 158*, sermon.

- "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 breathes upon it, radiates over it, stirs it, quickens it into new physical vigor." Unidentified quote.

- *CA 1888, Jan, p. 12*: "**Saratoga**: During the month of September we spend two delightful days at

this City of Springs. What a change we found in seven years. All North Broadway has become an elegant and splendid park, adorned with sumptuous villas through the enterprise and taste of Judge Hilton and the vast wealth of the Steward estate. The springs are as fresh as ever, and the lofty pines as grand and cool. It is to be the queen of Summer inland watering places. In us the change was even greater. When last we had stood on the spot where now we preached the Gospel, we were at the lowest depth of depression. With broken health and its accompanying gloom and conflict, one afternoon we stood on that camp ground and heard the Jubilee chorus sing these words: 'My Jesus is the Lord of Lords, no man can work like Him.' The words rang in our heart like a heavenly message and the sinking spirit took a new hold of Him. A few weeks later we found the dear Lord as a Healer and Wonder-working God and from that time began all the blessed work of which our present visit was a part."

- William T. MacArthur, Twenty Sermonettes, p. 47, 48: "He had become disqualified for his ministerial duties on account of ill health. He had been born with rare intellectual gifts and a commensurate ambition, but his nervous system was unequal to the strain. His congregations had been lavish in their efforts on his behalf, providing ocean trips and everything known to medical science, in the hope of restoring his health; but although he had not yet reached middle life, his case was pronounced hopeless. One day, as he sat despondent on what is know as 'Googin's Rock', Old Orchard Beach, watching the incoming tide that would shortly hid them from view, he observed a piece of sea-weed being washed up on the beautiful white sand. It would lie there for a time, until a wave coming farther ashore than the others would pick it up and carry it out to the sea again. Presently it would be returned, but only to be picked up again and carried still farther out. To his poetic mind this piece of sea-weed became human and his love and pity when out to it, until at last he could bear it no longer, and taking it in his hands he addressed it: 'You poor little seaweed, you shall come to land.' Suiting the action to his words, he carried it far up the bank, where no tide could ever reach it again. As he laid it gently down, the Spirit of God spoke to him in his inmost being: 'That little piece of sea-weed is yourself. You have tried and tried to get to land; and just when you felt you had attained your end, another cruel wave has come and washed you out to sea again; and all the while I have been watching you, anxious to pick you up and carry you to safety, but you would not let me to it.'

By this time, Mr. Simpson had strolled up from the shore and was standing among the tall pine trees, for which Old Orchard is famous. There he made his vows; there, without the imposition of hands or the anointing with oil, alone with God, he received the Lord Jesus Christ, not only as his Healer, but also as His Health." Simpson recounts this incident in sermon "Decision for Christ", *C&MA 1911*, p. 329, *last par.* Also *AW 1924*, Mar, p. 37.

- *C&MA 1911*, Feb, p. 330: relates his experience on Googins Rock. Some variations from MacArthur's account. Here, ABS is illustrating making a decision, he decided to bring the seaweed to shore and identified it with personal decisions he had to make.

- *CAW 1915*, Feb 15, p. 37 (reprint of sermon "Decision for Christ", *C&MA 1911*, Feb, p. 329, text: Joshua 24:15) "6. Every great decision has to be made at some moment. Our choice is always an instantaneous thing. Therefore if you are ever to decide for Christ you will have to do it in such a moment as this. You will never glide into heaven, but you must yourself step across the narrow line between life and death.

The writer remembers a moment in his own experience when a very trifling incident settled for him an important future career. At a time of much mental and physical prostration and great spiritual conflict a generation ago, he was sitting on some rocks on the shore of the Atlantic and

trying to settle some great decisions in regard to his whole future life and work. He had been praying long about them and waiting for some heavenly gale to waft him into the harbor of peace and over the bar of Decision. Suddenly his attention was attracted to a little bit of floating seaweed, battling with the waves and trying to get to the shore.

Instantly that bit of seaweed seemed to become identified with his own life and the thought came, 'Oh, if it only lands securely it will be an omen for my life.' Backwards and forwards it drifted with the rising and receding tide. Once it was about to fasten to the strand when a returning wave carried it far out and it seemed as if it was drifting now the other way. A great concern took possession of his mind and he felt that little waif must come ashore. Then a voice seemed to say, 'Bring it to shore yourself. It need the touch of a stronger will to land it and determine its course, and your life also needs the same strong purpose and determination for it will never drift anywhere but to wastes of despair.'" Instantly he sprang into the shallow surf, seized the little waif, brought it to land and long treasured it as a sacred pledge of a great spiritual victory, for in that moment he, too, had ceased to drift and had begun to grip the hand of heavenly power and the word of heavenly promise in a mighty and everlasting choice. Beloved, will you choose this day whom you will serve?

7. All the past and all the pages of God's holy Word are full of solemn warnings against the danger of indecision. How many hopeless deathbeds could tell the story of repenting one day too late. How solemn that ancient beacon that stands by the shores of Kadesh Barnea, where a whole nation hesitated, doubted and refused to enter in and God swore in His wrath that they never should enter into His rest.

On the morrow they would have entered,
But God had shut the gate,
They wept, they rashly ventured,
But alas, it was too late.

And so we are ever coming
To the place where two ways part,
One leads to the Land of Promise,
And one to a hardened heart."

- *C&MA 1900, Nov, p. 249* from a Friday Meeting talk, Oct 19, 1900; topic: feeling and faith; text: Mark 5:28-34, the woman who touched Jesus' garment: "I remember when I was seeking the Lord for healing. I was drifting about for six or seven years, sometimes almost persuaded and sometimes doubtful and I had to get right up to the point where I was anchored and moored to God and before I could take the Lord for my Healer, I had to say, 'Lord, I believe this is Thy truth.' I had to see the truth, I had to commit myself to my creed. I had to get so that I dare not renounce this truth and we never have a good hold of it until we have a real hunger. We must take the Bible and search as for hidden treasures and get thoroughly persuaded that it is God's truth and God's way. That was the first thing and the second thing is to get into contact with Him. Touch Him! Don't wait for Him to touch you, that is not the first thing. He will not touch you until you touch Him. You must draw from Him what there is waiting for you. You can touch the minister, you can touch the altar, you can touch the book, but to touch Him! That is the question--to get the Person behind the truth, the

Christ that has the life in Himself."

- *C&MA 1901, Mar, p. 126*: Testimony re: his healing at Old Orchard, probably same as in AET.

C&MA 1901, July, p. 28, col 2, par 2, 3: xerox it.

- *C&MA 1904, May, p. 371*: "The writer was one of those conservative clergymen who had accepted as axioms the things which he had learned at the theological seminary, and was forced into the acceptance of this truth through his own physical necessities. Utterly broken down a score of years ago, and informed by the best physicians that he had not six months' life left in his constitution and after having battled for nearly twenty years with a wrecked frame, knowing that all human helps were vain, he was confronted with this question of divine healing by being thrown into contact with a number of instances of simple, old-fashioned believers, who had undoubtedly been healed by taking God at His word.

Along with this, the question was suddenly forced upon his mind, 'What does the Bible really say about this matter? And are you willing to believe all that it contains and do all that it says, no matter what it costs you?' Then the struggle came and he found that his doubts were moral as well as intellectual and that it required no small conflict to be willing to commit his faith and his life to God's Word and face thousands of his fellow men and his dearest friends. The moment he was willing to believe the Bible just as it reads, and to be honest and consistent in his faith, all his difficulties vanished and without any human hand to help, or any friend to pray with him, he simply took God at His Word one day, in the solitudes of the New England mountains, and from that hour there came into his life a new source of strength and vitality as real as his own consciousness and much mightier than the strongest constitution or the most tested of human tonics, elixirs and remedial agencies. Not once during these two decades has that supernatural help failed. It has been tested in many climates and under much stress of labor, care and threatened disease and it has simply been immeasurably more than all that he could have asked or thought. It has made life a luxury, and labor a joy. As the years have gone by and he has been permitted to look deeply into the teachings of the Scriptures respecting this matter, the philosophy of it has become extremely plain. It is neither more nor less than this: the Head and Heart of Christianity is not a doctrine nor a theory, but it is a living Man, the Lord Jesus Christ.

However we may fail to realize it, the faith of all Christians recognizes that Christ is an actual human being, that He has risen from the dead, that He is alive now and that He possesses in His own person a redundant life so boundless that it is enough for all His people and some day will touch their bones and sleeping dust and raise them in a moment from the grave."

- *C&MA 1906, Nov, p. 310, col 2, par 3*: reference to climbing Mr. Kearsage 25 years previously, xerox it.

- *CAW 1917, Feb 17, p. 312*: "35 years ago, my heart almost stopped its palpitating throbs, and for two years I looked into the white light of eternity and knew I had not enough strength to live for six months. I stopped trusting in my constitution and began trusting in my living Lord. I have not dared since for a moment to think I am constitutionally stronger, but I have ever said, 'the life of the Lord Jesus is manifested in my mortal flesh.'" Spoken at a Friday meeting, Feb 1917.

- *CA 1894, Jan, p. 56*: his experience of continual healing.

- *CAW 1917, Sept 22, p. 387*: testimony re: Old Orchard, xerox it.

- *C&MA 1902, Nov, p. 273, col 2, par 4*: Contrast point: belief in one's mind, "if she touched Him, she would be healed", ie. intellectual faith.

"I was six years there and believed that if I could met a certain spiritual condition I would be healed. The 'if' was in the way; but there came a day when there was a personal contact, when two

people met, when the Lord came into my suffering body." Not just contact, for many touched Jesus, but that spiritual, intimate, trusting touch. (sermon on healing at October Convention).
 - *C&MA 1911, Apr, p. 57, col 2, last par*: a sermon, facing yellow fever plague, friend sent a verse, "in quietness and confidence shall be your strength", when returning from South American trip.
 - *AW 1937, June, p. 357*: "**II. My Memories of Dr. Simpson**: Dr. Cullis influence upon Dr. Simpson was no small factor in establishing him in the ministry he so widely exercised in the realm of physical healing.

Though Dr. Simpson told me he had received his initial impulse from an obscure woman in West 59th Street, NY, I never knew her name; I do not believe she was conspicuous in his meetings or may never have attended them. But such are God's ways."

D. Missionary Vision

- *C&MA 1894, Aug, p. 198*, repeated in AET, p. 120 (he cites Watkins Glen as the place but gives wrong date, 1878): "Never shall I forget how, eighteen years ago, I was awakened one night 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 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 or speaking 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 fibre of my being answered, 'Yes, Lord, I will go.'

I tried for months to find an open door, but the way was closed and years afterward, God showed me that He had laid the question on my heart, and until He allowed me to go forth, if I ever did, I was to labour for the world and the perishing heathen, just the same as if I were permitted to go among them. " Vision came to him after he left Watkins Glenn and went to Chicago. He was alone, on vacation. He wrote to Maggie re: the vision and the call to China (so AET). Sermon delivered at Beulah Park, Ohio, Aug 1894 says that this happened in Watkins Glenn in 1877.

- *CAW 1916, Oct, p. 36*: sermon, "Missionary Precedents"; in October Convention, missionary address, recounts his dream of seeing 100,00 Chinese wringing their hands in despair. "I got my missionary call one night during weeks of great agony." Saw "a vast temple holding millions of men, at one end, a vast platform, 100,00 Chinese standing, Lord looking down on them with compassion. "I awoke bathed in perspiration." " Lord, I understand, only let me go."

- Chronology, Niagara Conferences: Prophetic Conferences, first name "Believer's Meeting for Bible Study"; organizing men were millenarians.

1868: first informal meeting in NYC; next few years, conferences held in several cities; some leaders died and the meetings interrupted

1875: the meetings were refounded in Chicago; James Hall Brookes (1830-1897) "the founding father and controlling spirit", p. 134 [unspecified reference].

Later meetings:

1876: Swampscott

1877: Watkins Glenn, NY, at the head (south end) of Seneca Lake. The ravine a State Park of 800 acres since 1906. Ca 2 miles and in place 300 feet deep.

1878-80: Clifton Springs, NY

1881: Old Orchard

1882: Mackinac Island, Michigan

1883-97: Niagara-on-the-Lake, Ontario

1898-99: Point Chautauqua, NY

1900: Asbury Park, New Jersey

- Summer 1877, attended Prophetic Believer's conference at Watkins Glenn for a rest (John Cable gives 1878 as the date of the vision, p. 15 History of MTI; but 1878-80, the conference met at Clifton Springs, NJ) Had a vision of lost Chinese, p. 120 AET, p. 62, AWT. "Yes, Lord, I will go!" "Then was born a movement which has proved to be one of the greatest missionary agencies of modern times." p. 63, AWT

- 1879, early months, his world-call was becoming stronger. Conceived of a magazine to promote the work of mission with pictures and illustrations, p. 65, AWT. Louisville could not realize this vision, but New York could.

- The 6th General Conference of the Evangelical Alliance met in New York, Oct 2-12, 1873; 516 delegates, one third from Europe or Asia. Rev. J. Angus, DD, stated that 50,000 missionaries and an annual budget of 15 million for ten years would see the Gospel preached to every creature. Schaff, P. Prime, SI, p. 67; see p. 587. Simpson was a delegate to this conference from Hamilton, Daryl W. Cartmel, "Mission Policy and Program of A. B. Simpson", MA. Thesis from Hartford Seminary, 1962, p. 17.

Also a delegate to the conference was the pastor of the 1th Street Presbyterian Church in NYC. He invited Simpson to preach at his church. Members of the Louisville church were seated in the congregation. Dec 1873, the Hamilton church approved Simpson going to Louisville. Simpson was a member of this body when he resigned his NY pastorate. It indicated wherein his sympathies lay.

E. Sanctification

- Living Truths 1905, Jan, p. 6 in an editorial: "The writer can never forget the debt he owes to a few quiet, modest Christian friends who, in the days of his crudeness and clerical ambition, loved him and prayed him into better things and led the way by their own shining faces and blessed lives."

- *WWW 1887, July, Supplement, Old Orchard Convention, p. 20* (sermon, "The Four-fold Gospel"): 1. Many people believe it is not possible to be sanctified in this life, and so did I; for I was trained in the good old Scotch Presbyterian Church. I did not believe that holiness could be found to abide in the Church or in the believer. I thought somehow there would be something in the waters of death that would bring us into this happy state. But, as I looked in the face of

my sanctifier, I trembled with terror, for it was a horrid skeleton. It seems to me now a dreadful thing to be sanctified by death. It was, indeed, good news to me to find that I could have, even now, Jesus dwelling in my heart, and have a sweet sense that He was become my holiness. It is very precious to be able, every moment, to look into His face and believe that He is pleased with my simple, child-like efforts to please Him. We do not need to wait till we die to get a glorious vision of Him, as John did on Patmos; we can have it here and now."

- *WWW 1887, July, Supplement, Old Orchard Convention, p. 57* (from sermon "The Secret of Christ Life"): "It is not living always up on a high mountain, but it is a living that takes care of itself. It adapts itself to you and keeps you from changing. Christ comes to be in you righteousness of feeling, purity, clearness of mind and victory in temptation. When this was first revealed to me clearly, it sent me down on my knees beside my chair. I saw it and I reached out my hands and took it unreservedly until His coming. Then I arose and counted it done. The next thing was to work it out. I had got the secret and I must apply it and I began right away. If this was the real principle of life, then I must live on it. And the whole course of my Christian life for the future was settled that night before I went to bed. Nothing would have come out of it if I had not begun to live on Christ the next minute after I had fully taken Him. I had cause to let Him resist temptation for me twenty times that day, and so to prove and so to know, as clearly as I have ever done since, that He was my sanctifier. I knew some one was with me. My out-reaching hand had touched His and He helped me. There were a thousand battles before ten o'clock that night and there were a thousand victories and it made me know that if there was help for one day for me, there was help for life."

1. Moody Convention

- Scrapbook, p. 231, 232: meeting in a big tent. Travelled "1000 miles to attend Mr. Moody's Conference in Chicago...took train next morning for home". Entered his office, "I have had such a vision of Jesus it seems I could never fear again." McKaig's note: this occurred after the Whittle-Bliss meetings, in Louisville.
- AET, p. 70: Travelled 1000 miles to attend one of Mr. Moody's conventions of ministers in Chicago. Arrived ca 6:00 p.m. and "went up to the early meeting". AET includes this in a Louisville setting.

F. Separation From Presbytery

- ABS accepted the call to 13th Street Church "with the explicit understanding on the part of the church officers that they would unite with him in a popular religious movement to reach the unchurched masses." *Wingspread*, p. 84.
- Won 100 Italian converts preaching on the streets in a poor neighbourhood. Was refused permission to bring them into his fashionable church, p. 68, AWT.
- His move: the circumstances, reasons: 1. his desire for a multitude of publicans and sinners versus the church's lukewarmness; 2. his views of divine healing could prove embarrassing to church and fellow clergy; 3. his views re: baptism by immersion (in seminary, had written a prize-winning paper in defense of infant baptism, p. 85, AWT)
- He was baptized in 1881 "in a very humble mission building in NYC", *CAW 1919, Dec 20, p. 201* by A. E. Funk.
- ABS re: his NY pastorate: "What they wanted was a conventional parish for respectable

Christians. What their young pastor wanted was a multitude of publicans and sinners." p. 85, AET

In NY, ABS wanted to be a missionary to China; had a vision; his wife would not support him, p. 121, AET.

During the pastorate, he published a magazine on foreign missions, p. 122, AET. The Gospel in All Lands, an evangelical magazine of Universal Missions.

From the records of the Presbytery of NY, 1881, Nov 7, p. 345-346: "The Rev. Albert B. Simpson asked for the dissolution of his relation with the 13th Street Church, on the grounds of his alleged conscientious inability to perform the duties constitutionally required in that office. Whereupon the following resolution was adopted: Resolved that the Rev. Albert B. Simpson having stated to the Presbytery that he has been led to convictions on the subject of Baptism that necessitated his resignation of his of his membership in the Presbytery and Church, that his name be dropped from our roll and that this be done without any reflection on his life and with full recognition of his ministerial character." ABS had been baptized by the pastor of the Amity Baptist Church on West 54th Street, NY.

- *CAW 1917, Nov, p. 82, col 2, par 6* (sermon preached at Old Orchard 1881): God told him to ask for a spiritual seed as the sands of the seashore and stars of the heavens. "My heart had been very heavy of the old conventional forms of Christian work...asked God to give me something worthwhile; that I would rather have a half dozen people who were wholly His than a mob of saved Christians." Wrote Blackstone, "I believed God wanted to raise up a new missionary movement...to reach neglected fields...that would be intensely spiritual voluntary...based on the supreme element of faith in God." Responded : "it is not for me; I believe it is for you."

G. Spirit-filled

- "Pardon a personal testimony. When I went to my first American pastorate a good many years ago now, in a western city, I think I never felt such a discouraging situation. It was a wealthy, fashionable church but without spiritual tone. I found the churches of the city were torn and separated by the dreadful war which had just closed a little before. My church was the only one in the city out of scores that had not been divided by the war into North and South. Through a former pastor who had a wide influence they kept together. But they were at swords' points. There were ministers in town who had not spoken to each other for ten years, and it was generally said there would be no revival there until there had been two or three funerals. Just at that time God poured out His Spirit upon my own heart. It was then that I received for the first time the new light of the indwelling Christ and the baptism of the Holy Ghost and it became a fire in my bones and so possessed me that nights long I waited before God crying to Him for a great revival. There never seemed any place on earth so difficult to have a revival. After a little while God let me get into some of these pulpits by exchange. He led me to beseech them to pray for the coming of the Holy Ghost and before long I had the great joy of seeing all the pastors of that city united for a whole week long, beseeching God to heal their grievances and to send them a mighty revival. Before a month had passed, my dear friend, Major Whittle with Mr. Bliss had come to us and begun a mighty movement for the salvation of souls, and the largest halls were required for the crowds. Before the next Easter, five or six thousand souls in that city had been led to the Lord Jesus Christ and I had the peculiar joy of gathering perhaps

the largest harvest into my own congregation because God had permitted us from the beginning to be in the heart of it." *CAW 1915, Apr 24, p. 51.*

- *AW (unspecified year), Dec 16, p 162*: had visited Louisville for a convention. Later wrote: "it was there he received the deeper experience of his spiritual life through the baptism of the Holy ghost and the revelation of Christ in His indwelling life."

- *Practical Christianity (James), p. 62*: "The writer remembers a New Year long ago in his own experience when he dedicated a whole month, beginning with the week of prayer to wait in his musty old study for a fuller baptism of the Spirit. He had received the Spirit, but he was straining after something more. Day after day he prayed and left his duties largely undone. Thicker grew the murky air and darker the visions of his troubled brain. More intense became his sensations and temptations and more terrible the struggle with his feelings and his spiritual foes. But still he persevered, expecting surely some mighty blessing. At last one day when his brain was almost bursting with the strain he turned to his Bible with a cry for direction and help. Before him in letters of light he read, 'He is not here, He is risen. He goeth before you into Galilee. There shall ye see Him. Go ye and teach all nations.' etc. In a moment the message was plain. Not dreaming, but doing. And as he went forth from that cloister to the bedsides of the sick and the pressing duties of a sad world, lo, the light returned, the sky cleared, the Master was revealed, the Lord drew nigh and a blessing came which has never ceased through all these years to meet him still as he goes forth in self-forgetting love to bless others, to pray for others and find the fellowship of the Master in doing His perfect will.

- *CA 1894, Feb/Mar, p. 167*: a statement re: his receiving the Holy Spirit. "There is danger of becoming morbid even in preparing for the Lord's coming. We remember a time in our own life, when we had devoted ourselves to spend a month in waiting upon the Lord for a baptism of the Holy Ghost and before the end of the month, the Lord shook us out of our seclusion and compelled us to go out and carry His message to others; and as we went, He met us in the service."

VI. Pastor: Tabernacle (1882-1919)

- *CAW 1915, Dec 4, p. 145*: During last 8 months, ABS been away 20 out of 34 Sundays. Has been dedicating churches and conducting missionary conventions. The Tabernacle has been without an associate pastor. (Elmer Fitch was there)

A. Routines

- At Nyack. Left at 6:00 a.m. for New York. Returned 6:00 p.m. Supper and family prayers. Lectures in evening at the Institute. Sundays: 2 or 3 sermons.

B. Social Life

- File is empty!

C. Income

- Never accepted a regular salary from the Tabernacle, p. 25, Brennen.

VII. Spiritual Crises (in chronological, not alphabetical order)

- Fulness of Jesus, May 1886, p. 24, 25: "A great many people come into this Christian life just as though they moved into a house with one room in it; and they have lived in it for years. God's house is a seven-roomed house. It is not only a refuge from the storm, but it is a banquet house where His people can be fed; it is a chamber of rest where they can repose on His bosom; it is a library where they can study and know His Word and will; it is an observatory where they can look out over all the landscape. I am sorry to say that I lived a long time in the kitchen. It was a long time before I got into the chamber of peace; it was a good while before I got into the work room. I am only beginning to get into the observatory, where I can look abroad and see God's great horizons. But this morning I put in your hand the key to every part and on that key is written "Jesus". You can go then just where you please. Come, dear friends, into this full salvation."

- Where, when did the concept of "crisis" enter into Christian theology? Crisis of salvation, sanctification, baptism of the Holy Spirit, etc?

- Larger Christian Life, 2nd ed., p. 18 (said at Old Orchard, July 1890): Never shall I forget the solemnity with which God brought this passage (II Kings 13:14-19; re: Jehoash, King of Israel, the arrows and smiting the ground 3 times and not 5 or 6 times) to my soul in a crisis of my life and asked how much I would take from Him and how little would satisfy my faith. Thank God He enabled me to say with a bursting heart, 'Nothing less than all Thy highest thought and will, even the all things of faith's greatest possibilities.'"

Mar 20 is inscribed in ABS' Bible beside II Kings 13:14-19. Also Mark 9:19 ("O faithless generation, how long shall I be with you?"; Mark 11:22: "Have faith in God" re: fig tree withering; Romans 4:19: "and being not weak in faith" Abraham re: Sarah's pregnancy.

- The parallel between A. T. Pierson and A. B. Simpson following the meetings in their respective churches, Detroit and Louisville, by Major Whittle and P. P. Bliss; ie, they turned away from the stayed system, formalism to evangelism.

WWW 1885, p. 209: sermon preached at Bethshan, London. "Some twenty seven year ago, (1858, 15 years old), I floundered for ten months in the waters of despondency and I got out of them just by believing Jesus as my Saviour. About twelve years ago, I got into another deep experience of conviction, and I got out of that by believing in Jesus as my Sanctifier. After years of teaching from and waiting on Him, about four year ago, when broken down physically in every way, so that I had no strength for my work, the Lord Jesus Christ showed me that it was His blessed will to be my complete Saviour for body as well as soul; and with a heart that fainted at the slightest effort--almost caused my death when I tried to climb a little mountain in Europe a few years ago--having been laid aside a dozen times from my work, I came to Him, and alone with Him I lifted my hand to heaven and

made three solemn pledges: The first was, that I solemnly believed that this Gospel of healing was truly God's Word--I had to stand on the truth or I could not get the life; the second was, I solemnly took it for myself as given to me, and believed it was mine and that I was now healed, and not only healed, but that I had the full strength of my risen Lord for the rest of my work for Him--I did not take Him merely for healing, but for the strength of life until He had done with me: and the third thing I believed was this--that He keeping all these pledges in me and for me, I should not refuse to use this truth for the help of others, if he needed it. And with those sacred pledges I came back to New York, where I was then a pastor. Now, for four years I have been separated by Providence from my former ecclesiastical surroundings.

The Chairman interposing: Yes, you resigned your pastorate, resigned your salary and took up evangelistic work for the Lord, in spirit, soul and body!

Mr. Simpson continuing: Well, from that hour I have been permitted by God to work (I say this to His honour and thousands could bear witness to it) and I have worked about four times as hard as I ever did in my life. I have had the entire charge of a large magazine, for which I have done half the writing and all the editing and supervision, for these four years; I have been pastor of a church, where we have had services every night in the week and three on Sunday; I have had charge of a home, Berachah in New York, which is open for those who come for healing, where many hundreds have called in the past year; and for these four years, I can truly say, a that with the exception of two nights I have never been tired, and those two nights I just felt the Lord wanted me to rest on His bosom a little; but I thank God, I have not had one hour away from work and have not had one single summer vacation. I have not done this to glory in it, but because I could not help it. I stand here to say, that the Lord Jesus can be body and nerve and vital energy and brain and mind and thought to those who will simply trust Him and not be afraid to venture out in His strength; and I am glad to testify tonight, that He is true and faithful and all sufficient."

- CA 1900, Nov, p. 256: in a Friday Meeting Talk, "Faith and Feeling". "We never realize much of God except through a hard fight. When I took the Lord for my Saviour long ago, I just took Him by a hard fight of faith. After I had pushed my way through the crowd and reached Him, then the rest and peace began to come. Then I had the feeling, but no until after I had the fight of faith. When I took Him for my Sanctifier, I had no feeling at first, but I just pushed through and claimed and believed that He would become my Keeper. I did not feel anything at first, but just the consciousness that I had Him. Then it grew and every new victory became a touch for my body. I remember when I first had the touch of God's healing. It came to me when I felt I must die if it did not come to me. I had stepped out in naked faith because He had promised to be my Healer. I stepped out because He had said He would be my strength and I ventured upon it. It seemed as if I would be crushed and it was just at that moment that I had my first touch of life. On one hand it seemed as though I would sink and on the other hand He said, 'You will not sink, I will hold you up.' So thousands of times since, this consciousness of God's healing and God's life has come to me, but I want to tell you that I never felt it unless there is something the matter, I never feel it unless there is something pressing me the other way. It is when the pressure down comes that the pressure up follows. It is in the conflict that you will find deliverance."

A. Baptism, Immersion

- See his tract (xeroxed copy in 8 1/2 x 11 file) Baptism and Baptism of the Holy Spirit.

B. Call to Ministry

- File is empty!

C. Dedication of Life

- Unidentified quotation: "**My Patron Saint**: Many years ago, I heard a lecture that moved me as I had never been moved before by any historical fact . The lecture was on the great Hildebrand and as this lecturer sketched the life and power of the greatest mind of Europe in the tenth century, he mentioned the fact that when Hildebrand was young, he spent some time thinking whom he should choose as the patron saint of his life. Finally, he said, 'I want the grandest life possible, and I will choose the greatest saint.' So he chose St. Peter as his patron and from that moment he counted himself under the special protection of the apostle.

As I heard it, there came from my heart the cry, 'I too want a patron saint. Oh, if I had some one to stand back of my life and see it through, some mighty arm that would carry me, some mighty will that would conquer for me, what courage it would give me!' And I said, 'Whom shall I take?' I bowed before God and there came into my whole being, moving me just as the trees are moved by the attraction of the sky, the words, 'Take--take Jesus Christ, the Son of God as the patron of your life.' My heart bowed before Him and I said, 'Lord Jesus, Thou shalt be my patron saint. Thou shalt just show what Thou canst do for a poor, weak man. Thou shalt have a chance to make out of me what I can be for Thee. Take ma and do what Thou canst.'

He is my patron saint, the highest, not the second highest, not the third highest, but the highest."

- In safe, yellow, musty paper, nearly 60 years old. God called him, he answered, wrote a covenant and signed it. He's sure God signed it, too.

- *WWW 1885, Vol 5, p. 82*: "The writer remembers well the night of his complete surrender to God, how he lay, without daring to have a thought or will and expecting perhaps even the death stroke itself from the Mighty Hand in which he had placed himself absolutely and irrevocably. Of course it was all and only love, blessing and welcome, but a tenderer confidence in that love would have saved hours and days of suspense and pain."

- *The King's Business*, 1886, p. 379: "I should be ashamed to have my old father labour for twenty years and work out his life and leave me his inheritance and then take that money and squander it. Yes, and I should be ashamed to take the blood of Christ to cover my sin or to salve my wounded conscience and to prostitute it for sin."

D. Healing of His Body

- Antecedents: Spiritual Atmosphere: Salvation Army, layman's movement; holiness movement; D. L. Moody's campaigns. Out of these spiritual creative yearnings, the doctrine of divine healing came to the fore; Pastor Blumhardt in Germany, Dr. W. E. Boardman, England, Dr. Charles Cullis, Boston.

Summer of 1881, Dr. Cullis conducting a gospel meeting at Old Orchard. ABS desired to attend. "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 salvation." AWT, p. 78.

Dr. Cullis' meetings drove ABS to study the Bible. This plus testimonies convinced ABS re: truth of doctrine. On a Friday afternoon (3:00 p.m.) in a pine grove, he went to experience the doctrine believed. Made a 3 point covenant with God, p 75-76, AET. This vow saved him from an early grave, p. 79, AWT. "Made him the greatest exponent of Divine healing that the Church has seen in a thousand years", p. 79, AWT.

Climbed a mountain 3000 feet high a few days later, had a new heart. He took physical strength from the Lord day by day, p. 81, AWT.

- Early 1881: forced to take a leave from pastoral duties because of health (brain, nerves, body weariness = despondency, p. 71, AWT. At Saratoga Springs, a nearby camp, Negro quartette sang: "My Jesus is the Lord of Lords, no man can work like Him." "I took Him to be my Lord of Lords, left strangely lifted up", p. 73, AWT. Came out of the despondency, but still weak. Doctor gave him little hope physically.

- Crisis of Healing (AET): Came 23 years after believing in Jesus as Saviour, p. 64. Chapter 8, p. 72-81, gives his experience of healing and decision re: the same (see especially, p. 75-76). Happened at Old Orchard; drove a well-defined stake and thereafter acted upon it; emphasis is faith.

- MacArthur states: "One day as he (ABS) sat despondent on 'Googin's Rock', Old Orchard, he observed a piece of seaweed being washed up on the beautiful white sand." Another wave coming farther ashore, picked it up and carried it out to sea again. Then it would be returned; then back out to sea again. Finally he picked it up and said, "You poor little seaweed, you shall come to land." He carried it far up on the bank. Spirit of God said to him, "That little piece of seaweed is yourself. You have tried and tried to get to land, but another wave has washed you out to sea again. I have been watching you, anxious to pick you up and carry you to safety, but you would not let me do it." He strolled up to the tall pines, there he made his vows. Twenty Sermonettes, p. 47, 48.

- Recounts his healing experience of 1881 in an 1886 Old Orchard sermon, *WWW 1886, Sept, p. 158*. Xerox it.

- 1882: Didn't call doctor "with the most serious cases of illness in his family", *WWW 1882, Dec, p. 327*.

- *AW 1919, Nov 1, p. 82*: Strenuous labours in Louisville ended in a complete breakdown, sought the Lord and "entered into his first experience of divine life for his body."

- Strength for increased work from "What God is Doing in Our Age", an address given at Bethshan Conference in June 1885 (Simpson was 41 years old): "Some twenty-seven years ago, I floundered for ten months in the waters of despondency and I got out of them just by believing Jesus as my Saviour. About twelve years ago, I got into another deep experience of conviction and I got out of that by believing in Jesus as my Sanctifier. After years of teaching from and waiting on Him, about four years ago, when broken down physically in every way, so that I had not strength for my work, the Lord Jesus Christ showed me that it was His blessed will to be my complete Saviour for body as well as soul; and with a heart that fainted at the

slightest effort (almost caused my death when I tried to climb a little mountain in Europe a few years ago), having been laid aside a dozen times from my work, I came to Him and alone with Him I lifted my hand to heaven and made three solemn pledges: The first was, that I solemnly believed that this Gospel of healing was truly God's Word, I had to stand on the truth or I could not get the life; the second was, I solemnly took for myself as given to me and believed it was mine and that I was now healed and not only healed, but that I had the full strength of my risen Lord for the rest of my work for Him I did not take Him merely for healing, but for the strength of life until He had done with me: and the third thing I believed was this: that He keeping all these pledges in me and for me, I should not refuse to use this truth for the help of others, if he needed it. And with those sacred pledges, I came back to New York, where I was then a pastor. Now, for four years I have been separated by Providence from my former ecclesiastical surroundings.

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- "Yes beloved, it is a part of the good news, that God gives rest and strength for all our toils and needs and there is so much of that in this suffering world. I declare, I am ashamed that I withheld myself so long from this blessed truth. Six years ago, near this camp ground, I held my hand to heaven and took this blessed truth from Him (the truth of Healing), and then I took Him until He comes again, to be my perfect strength. Since that time I have done more work than I ever did before. At the same time I promised Him that I would not keep back this blessed truth from others. And as I look around me here today, I know a little what it has meant to some of you. I see men and women here who have been healed by the power of God and who are going up and down the land with redeemed bodies. Suppose that I had kept back this blessed truth and shut up this door of blessing. Suppose they should dam up this river of life; what a sacred treasure would be taken out of the world. I counsel you, dear friends, to be faithful in giving this gospel of healing to others; but be wise in giving your message." *WWW 1887, July, p. 22 (178)*, given at Old Orchard on Sunday night, July 31st.

- *C&MA 1904, May, p. 371*: in an article, describes how the Lord led him out of conservative theological views to trust Christ for healing and strength.

- *C&MA 1911, Jan, p. 250*: Preaching on Psalm 90: "no plague shall come nigh..." "I have got more strength and grit from God in fighting off a night of fever or a threatened attack of

serious illness than from anything I have ever tried. It just rouses you to take hold of God in all His omnipotence, to put on your strength, etc...If you want to be strong in the Lord, don't be afraid of spiritual exercise."

- *CAW 1917, Sept 22, p. 387*: Old Orchard sermon, testimony re: his healing 36 years previously. Xerox it. Reflects on his pre-healing ministry. *p. 388*: dream of being in a business office, a 1000 wires going forth to every continent and a glorious man sitting in the centre of all these wires sending hither and thither and every moment receiving new messages. Conceived it as one great electric Being, intensely incarnate, alive every moment, in constant mighty activity. This life and power is "our redemption right".

- *WWW 1887, July, p. 74, 75*: Dr. Simpson gives a personal testimony of his experience with healing . He starts like this: "I will begin with my own healing. I love Old Orchard. It was out in the woods here that I took the Lord for health and healing. I was down on the shore at the time, where I was spending the summer with my family. I came up to the meetings occasionally, and one day I sat on the platform and heard at least two hundred people give an account of their healing. I had believed that there were cases of healing, but what overwhelmed me then was the number of the testimonies. The facts did not convince me, but they sent me to the Bible to settle the matter. If it was not in that book, I would not bother about it, but if it was there I meant to stand on it. If it was true, it was the most stupendous thing in life. And so I went to my room and took my Bible, thinking, 'If that is here, I will stand on it, if not, I will let it go. If it is true, I will accept it, cost what it will.' If I had known then all it was to involve I should have shrunk from it more than I did; but if it were to cost tenfold more than it has, I would go through with it again, rather than lose the blessing it has brought. I was afraid for my ministerial standing, as others have been. I had not come to the convention as a worker, but I had come here for my vacation.

After I became convinced that the Bible taught this truth I went off alone by myself to record it before God and said to Him: 'I take Thy truth in this matter as my faith, till I meet Thee before the throne of Thy eternal judgment.' I am glad that I left no place for reconsidering. When my feet were really in the rock that day, God established me. From that time, I have been committed to His faith, and He has given His faith to me. Since then I have knelt with thousands of persons and have given them the word of healing and have been as sure that I was giving them to word of God as when I have knelt with sinners. And so I would advise you, dear friends, before taking this truth to be sure that it is the word of God.

After that, there came a second step. I had taken this as God's truth, but I had not received healing yet. I had believed in Divine healing, but I had not received it. I raised my hand to Heaven, and promised God that, until the day of Christ's coming, I would take this truth to be my life; and, until my work was done, God helping me, I would not doubt that my healing was accomplished. How could I doubt, when I already had Him for my faith? Since then He has stood by me again and again and again, in the cold winters and in the hot summers and in the midst of heavy work and His promise has been made real.

After that, I had to take another step. I must be true to it for others. I could not be ashamed of the gospel of Christ; I must use it in humility and faithfulness. And so I promised Him, that day, that I would. The test began in my own family, with a little suffering child. It seemed a dreadful thing to risk that little life and I stood alone about it. There was no one around me that had any faith. A little grave had already been filled, from the same cause. But God helped me to stand and the child in my family from that day to this. There has never been any medicine given, nor

any human physician called to any of us since then. I know that, if all believed in this, it would keep many a grave from being filled. I went quietly on after this, but little by little it crept out that the Lord had healed one of my family; and very soon one of my workers came to me, saying, 'If He has healed your daughter, can He not heal me?' I said, 'Yes, if you can trust Him; but be very sure that you are trusting.' She went away and I think it was several weeks before she came back again, with the request that I would pray with her, saying in her decisive manner, 'I can take it.' I knew she meant it, and we knelt together, and I anointed her quietly in the name of the Lord. When she reached home, her sister asked her, 'How are you?' She said, she felt tempted to say, 'I am no better', but instead she answered, 'Praise the Lord, I am healed.' In a short time her faith was realized to her." Dr. Simpson then continued the article, tracing the doctrine of healing from the mouth of the river, up the stream and he traces it back through various countries such as Germany, Sweden, Russia, Japan, India, china, etc and then back through various people as Pastor Blumhart, the Scott Covenanters, the Puritans, Whitfield, Wesley, Martin Luther, Prayer Book of Edward VI and on back to the apostle James and then our Lord Himself and back to Isaiah and on even back to the time of Moses he traces the doctrine of healing. Then he closes this article by this summary:

1. If disease came through the fall, it must be cast out through redemption.
 2. If disease is healed by Jesus Christ, it must be done by faith, and not by works.
 3. If healing is a part of the gospel, it comes by faith and not by sight and it must be paid for in advance.
 4. If healing is part of the gospel, we must be right with God to keep it.
 5. If healing is part of the gospel, it is not I, but Christ living in me.
 6. Healing must be laid at His feet and used for His service and glory. *p. 76, 77.*
- *WWW 1885, p. 208*: (preached at Bethshan, London, June 1885) "Well do I remember, when first the Holy Ghost came into my heart, how lonely I felt, how far I was removed from my old Christian associates--they could not understand me. But when I found one or two that did understand me, how dear they became to me. They were more than brothers, more than sisters. We could get closer, because we could get deeper and higher in God's way. Then I remember how, when I got a little further, and found that this blessed Jesus Christ was a living Christ, with not only His Spirit for my spirit, but His body for my body, a risen body, touching mine into life, and holding and quickening it with His own resurrection life--then I felt, again, so lonesome! My old friends seemed to leave me and for months I seemed to be alone--separated from hundreds and thousands of ministers and people I had loved and worked with all my life--I felt I did not know them now and they did not know me as before. But when one, and two and three began to come and join this little band, oh how much deeper was the bond of love! It was like musical chords--one chord makes a little music, two chords make better music, but four chords make glorious music; and when we get the whole Gospel, we have not only the soprano, but we have the deep bass and the Divine harmony and then I tell you, dear friends, we shall have on earth the life they have in heaven. So may God give to us the truth, that we may have the love!"
- In Modern Miracles of Healing, edited by D. J. Fant, Harrisburg, Pennsylvania: Christian Publications, 1943, p. 129-140, a rather full account by ABS of God's healing power in his body and mind. This taken from The Gospel of Healing, p. 155-174. Also, some of this is recorded in AET's Life of ABS, chapter 8, p. 72-81, plus some additions.

1. Illnesses

- 1887: H. L. Turner notes that 1887 WWW lacks missionary pictures and sermons and articles by ABS and even his name. He wonders if this is the year he broke in health and maybe went to England to recuperate.

Turner's observation inaccurate for 1887. A very busy year for ABS: society organized, books written, ie. Tab sermons.

- 1889: He preached the opening sermon at Old Orchard, July 28, (*CA 1899, p. 20*). *CA 1899, Aug 22, p. 49*: a statement re: an impression that ABS will be absent from the College the first half of the school session. A mistake (seems another hand is writing the editorial comments).

- "Each of us has often had enough perils to wreck our life and work many a time, but as we look behind we cannot even trace a shadow of the clouds that once covered all our sky and everything that seemed against us has become a voice in the chorus, 'We know that all things work together for good to them that love God.'" From The Names of Jesus, by ABS, NY: Christian Alliance Publishing Company, 1892. 285 pages. This quotation on p. 182.

- "The tabernacle which (ABS) hoped to make the nucleus of his work was heavily in debt and sold at auction. He fled to Europe again to fight and win a major battle over ill health, doubts and fears...who cared for Grannie and the 5 children all this while? I do not know." p. 12, Brennen.

- The Shepherd's Care, Chapter XIV. (a letter) "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."

- "While in Europe, the Tabernacle was re-purchased, freed of debt and the work of an Evangelist and the C&MA was born." p. 13, Brennen.

- "On his trip around the world, he fought malaria. Any passenger thus afflicted, the ship would be quarantined many months. His temperature and pulse down in AM when doctor visited, but it would climb at night. He would pray each night for deliverance midst fever and thirst." p. 19, Brennen.

E. Missionary Vision

- "He was rejected, but at once determined that he would labour for the people of the world 'just the same as if I were permitted to go among them.'" Best, p. 10.

- Antecedents: missions: In Louisville, Oct 21st, 1875. J. S. Lamar, minister of the 1st Christian Church opened his church to a committee of the Disciples. The Foreign Christian Missionary Society was written into existence at the above date.

- To what extent did ABS work in the missionary arm of the Presbyterian Church? After his 1876 vision, "I tried for months to find an open door, but the way was closed." p. 120, Th.

- His father had been a warm friend of the missionary. Story of Martyr, John Williams, had stirred him as a boy. John Geddie's hand on his brow as an infant. While pastoring in Louisville, ca 1876, maybe while visiting in Chicago, a vision of Chinese. Simpson one of vast congregation of Christians sitting in auditorium. Platform a multitude of faces and forms, mute anguish, wringing their hands, p. 120, Th. "To the regions beyond I must go". His statement repeated in *AW 1931, p. 552*, was pastor in Louisville, 1876. Centrepiece of another article,

original *CA 1894, Aug, p. 198.*

- "Maggie! I am called to China!" "Well, Bertie, Go! and heaven be praised if I can rid myself and the children of this lunatic!", p. 11, Brennen. The grand-daughter says, better for her had they gone to China.

- *CAW 1915, July, p. 210:* "The Presbyterian Church in Canada is celebrating this year the Centennial of the birth of Dr. John Geddie, the first missionary sent out from Canada to any foreign field. Dr. Geddie has a peculiar interest to the writer because he was his first pastor and the associations of childhood are tenderly linked with his name and what was then the remarkable phenomenon of his becoming a foreign missionary. Perhaps it had more influence than any other single fact in inspiring missionary enthusiasm in the heart of that lad. Dr. Geddie went to the New Hebrides in 1848, and was the founder of the remarkable mission in that group of islands. After a missionary career of twenty-six years he left behind him this record, which is inscribed on a monument to his memory on the Island of Aneityum, 'When he landed in 1848, there were no Christians. When he left in 1872, there were no heathens.'"

- 1881: "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.'"

F. Sanctification

- *WWW 1886, p. 66; CA 1890, p. 66:* "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 many 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." "Fulness of Jesus"

- *WWW 1885, p. 315:* "Twelve years ago, I received the Holy Spirit..." (ie. 1873) "Well do I remember when first the Holy Ghost came into my heart, how lonely I felt, how far I was removed from my old Christian associates: they could not understand me, how dear they became to me! They were more than brothers, more than sisters. We could get closer, because we could get deeper and higher in God's way. Then I remember how, when I got a little further and found that this blessed Jesus Christ was a living Christ, with not only His spirit for my spirit, but His body for my body, a risen body, touching mine into life and holding and quickening it with His own resurrection life: then I felt, again so lonesome! My old friends seemed to leave me and for months I seemed to be alone, separated from hundreds and thousands of ministers and people I had loved and worked with all my life: I felt I did not know

them now and they did not know me as before. But when one and two and three began to come and join this little band, oh, how much deeper was the bond of love! It was like musical chords: one chord makes a little music, two chords makes better music, but four chords make glorious music; and when we get the whole Gospel we have not only the soprano, but we have the deep bass, and the Divine harmony and then I tell you, dear friends, we shall have on earth the life they have in heaven. So may God give to us the truth, that we may have the love." *WWW 1885, p. 208*

- *CAW 1914, June, p. 210*: (spoken to graduates, Wilson Academy) "Dear young friends, you have missed the message of the Alliance, you have missed the purpose for which this Academy was founded, you have missed the highest class in the school of character if you have not come to know Him, to love Him, to receive Him as Himself, the Heart of your heart and the Life of your life and the Fountain of all your sweetness and strength and reason and can say, 'I live, yet not I, but Christ liveth in me.' It is over 40 years since I learned that secret as a blundering and ambitious young preacher. Everything that has been worth while in my life is due to the fact that there is Somebody else doing all inside my heart. Let Him be everything to you. Let Him say to you as you go out from these classrooms today, 'Arise, let us go', Jesus and I; Jesus in me."

- Crisis of sanctification, chapter 7, AET, p. 63-71: Came 15 years after believing in Jesus as Saviour, p. 64. (*WWW 1885, Vol V, p. 315, 260*: "12 years ago [1873], I received the Holy Spirit) It began early in his Louisville ministry, p. 65, via Whittle and Bliss. "The great crisis moment came in 1874...", p. 69. (See *WWW 1885, Vol V, p. 208, ten lines from the bottom*: "Well do I remember when first the Holy Ghost came into my heart...", this also on p. 63, AET) Came while out visiting after one month's seeking, p. 62. "...the baptism of the Holy Spirit is simultaneous with our union with the Lord Jesus...", p. 67. "The indwelling of the Holy Ghost in the human heart is quite distinct from the work of regeneration" (quote from The Fullness of Jesus), p. 67. "This experience of Christ our Sanctifier marks a definite and distinct crisis in the history of the soul", p. 67.

- Louisville, 1874: Whittle-Bliss meetings so enlarged vision of ABS that he was never the same again. Whittle's preaching revealed to ABS his own pride, self-love, self-confidence, self-seeking, etc, made his heart sick. After these meetings, in privacy of his own room, his Gethsemane came to him: "he yielded to God in utter surrender," AWT, p. 49. "From that hour he was turned into another man." Ibid.

- Early ministry, travelled 1000 miles to hear Mr. Moody in Chicago (Hamilton, Louisville, 350/400 miles away; NYC 1000 miles away). Arrived ca 6:00 p.m. Man testified, "I got such a look at Jesus that I am never going to need anything again." Hallelujah. All you need is Jesus.

ABS returned that evening. Went to his office and "waited there at His blessed feet until He came." *CAW 1916, Apr, p. 68*. Same illustration *CAW 1916, July, p. 274, bottom 2nd col*.

- "As I have said sometimes to my own people. I never had any rest in my Christian life until I gave up trying to be like Fenélon or Baxter or some other very good man and simply took God's Word and tried to be like Christ and to have Christ in me." p. 96, The Fullness of Jesus. [or p. 43?] JSS observation: This quotation is at the beginning of his comments of Christian life in the epistle to the Romans.

- Ibid., p. 70 (chapter 3): "Oh, let the open door welcome Him in; until you do, it is a poor, lost battle. "The Spirit lusteth against the flesh and the flesh lusteth against the Spirit." That is not your Spirit, but it is God's Spirit. The Holy Spirit lusteth against the flesh. It is Spirit with a

capital S. I did--I am sorry to say that I did--for a long time try with my spirit to fight the flesh, but it was no use. But I found one day that it was all in the kind of letter I spelled it with; but when I put the Holy Spirit, I found that He could fight the battle I could not.

'I Will put My Spirit within you and I will cause you to walk in My statutes and ye shall keep My judgments.'"

- "Then the seventh chapter of Romans tells us how Paul was brought to experience this himself. He had an experience. He started out in the old way and tried to be good in his own strength; tried to sanctify his own heart and he thought that he would do it by the law--by codes and rules. Some people believe in rules. I began with rules, but I was afraid to read them over after awhile, and soon I thought I had so terribly broken them that I would not try again. Rules won't save nor sanctify you. Paul said he would get sanctified by taking these commandments and obeying them, but the commandments slew him. The law said: 'You shall not'; and Paul said: 'Who says I shall not?' The law said: 'You shall not'; and Paul said: 'I shall'. The law said: 'You can't have this gratification'" and he said: 'I must have it.' The law only raised up the old evil heart and made it worse than ever. This was the case with Paul, until at last he died. He gave up in despair. 'O wretched man that I am! Who shall deliver me from this body of death? I have nota thing in my but is like a corpse. I try to shake it off, but it won't go. It wraps around me like a shroud. How shall I get rid of it?' That was Paul's experience." The Fullness of Jesus, p. 114, 115.

- *CAW 1919, Nov 8, p. 98*: "In his jubilee address at Hamilton, Dr. Simpson said: 'I shall never forget the morning that I spent in my church reading an old musty book I had discovered in my library on the subject, "The Higher Christian Life." I had struggled long and vainly with my own intense nature, my strong self-will, my peculiar temptations. My spiritual life had been a constant humiliation. I had talked to my people about the deeper things of the spirit, but there was a hollow ring and my heart was breaking to know the Lord Jesus as a living bright reality. As I pored over that little volume, I saw a new light. The Lord Jesus revealed Himself as a living and all-sufficient presence, and I 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 myself at the feet of the glorious Master, I claimed the mighty promise, "I will dwell in you and walk in you." Across the threshold of my 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 my life and testimony. Whatever has been accomplished in these forty years, in personal victory or public service, I count it a great privilege to say, "Not I, but Christ." I have learned the secret, "I can do all things through Christ which strengtheneth me.'"' See also *C&MA 1911, Dec, p. 162*, where he asserts that it was in Louisville he received the baptism of the Holy Spirit.

- *C&MA 1902, Feb, p. 62, col 1*: "During the early years of the writer's ministry, before he knew the Holy Spirit personally, no one ever came to him to talk about the deeper life; but within 24 hours after he knew the Lord as an indwelling personal reality, hungry hearts began to come and ask the way to Jesus." *p. 80*: editorial, missions: "made his missionary offering the first claim and a part of the regular payments of each week and month whatever else had to be neglected."

- "And he is a very foolish man who refuses the living water because he does not like the drinking vessel in which it is brought. I myself was led to see the deeper things of God through a humble channel against which all the prejudices of my life rebelled." In the School of Christ, p. 80. 1890.

- *WWW 1887, July, p. 58*: "Dr. Simpson gives the story of some men trying to put a piece of granite on the top of a base on which it was to sit. With all their pulling they were not able to get the piece of granite high enough. There was a sailor in the midst and he shouted, 'Wet the ropes' and as they did the ropes began to shorten and lifted the piece of granite so that they could push it over and establish it firmly on its pedestal. It was a little secret, but it was an effectual one. Following this story, Dr. Simpson writes: 'Dear friends, the instant we let the Holy Spirit wet the ropes and saturate the soul, the Lord Jesus Christ brings into it all His infinite forces of love and power. One touch of God will do all that our tugging and struggling could not do. It is a very simple story. This made the last 15 years of my life easy and delightful and blessed. I am glad that someone told me that Jesus was ready to come into me, and to be everything to me; and I am glad that I took the blessing. Since then there has been but one rule in my life, always to do the next thing. There will be 50 things between this and supper which He ought to take and give you victory in. In the next 2 hours you will perhaps live over the meaning of your whole life.'" JSS observation: I questioned the 15 years in his quotation above, but it is an accurate recording of what he said here in this book.

- *WWW 1887, July, p. 86, Old Orchard supplement*: "This was given at a Sunday morning sermon, Aug 7 1887 [?] at Old Orchard, Maine. Dr. Simpson was preaching on Practical Consecration. However he is talking about Sanctification and he says the following:

I like to see it from the Divine side first and from the human last. It makes me think of the widow of Glasgow, whose rent became due and who had nothing to pay it with. She went to her room and shut her door and would not let anyone in. Someone came and knocked, but she would not open the door, thinking it was the landlord. A day or two after, she met a friend who said he had called at her house, but could not get in. He had a letter for her with a five pound note in it. She burst out crying and told him she thought it was the landlord. So I felt when Christ knocked at my door. I thought He wanted something of me that I did not want to give. It seemed to me that sanctification and death went together. But one day I met Him, too, on the street, and He told me He had something for me. He told me that consecration was not my doing but His. His Presence and purity in my heart were all that were needed to make an overflow there for others."

- *C&MA 1901, Apr, p. 186, col 2, last par* (also Free Grace, p. 33): his first test/temptation after complete surrender and accepted the indwelling Christ. No feeling, but tempted to think nothing had happened. Xerox it. Trust, confidence and victory came. "The secret of victory for all time to come"= trust, faith in transaction, commitment.

- *C&MA 1901, May, p. 285* in "Practical Obedience", a sermon (also James, p. 42 or 61): New Year, dedicated a month "in his musty old study" "to wait for a fuller baptism of the Spirit". "He had received the Spirit, but was straining for something more."

- *C&MA 1901, July, p. 18, col 2, par 3*: learned how little good he was, had a tremendous lot of failures and then had God work out things for him.

VIII. Travels

A. North America

1. Canada

- To Prince Edward Island, see *CAW 1914, Nov, p. 97, 106.*
- To Chatham, Ontario, 1891, probably July 4 and 5, Saturday and Sunday. In Detroit, June 29-July 3. Conducted 2 services in the Presbyterian church, which ABS joined 33 years ago, 1858. Some of the Detroit party accompanied him. Visited former homestead. Father had died 2 months previously at age 84. Mother still living and was almost 80 years old. *CA 1891, July, p. 18.*
- *CA 1891, Oct 2, p. 209:* in Canada in September.
- Larger Outlook, p. 572. Visited Hamilton on way home from travels around the world, 1893.
- *CA 1895, July 3, p. 8,9:* In June, through western Canada en route to New York from Los Angeles and San Francisco, Portland, Tacoma and Seattle.
- *CA 1896, p. 37:* Jan 17-30: Toronto, Hamilton, London, St. Thomas, Coburg, Kingston, Peterborough, Ottawa, Montreal and Quebec. *Feb, p. 133, 157:* brief reports of above trip by ABS.
- *C&MA 1898, Nov 18, p. 468:* Toronto on Sunday, Nov 6 and other cities, Peterborough, Ottawa, Montreal et al.
- Hamilton Spectator, 1902, Monday, Jan 20, p. 5: "**Knox Church:** Rev. A. B. Simpson occupied his old pulpit in Knox church yesterday morning. It is over twenty years since he was pastor of Knox, but there were many old members of the congregation present. His sermon was of a cheering nature and dealt with the great opportunities before Christian people to do good. The many trials and temptations to which God-fearing people were subjected were only the attempt of Satan to overcome the influence for good which Christianity had created. Christians must not be discouraged. Show victory by silence rather than rebuking the tempter. Others must be confirmed and cheered in the tests of life and he charged that Christian people were the ones to assist the tempted to stand fast. People who believed in God wondered why such terrible trials and tests were forced upon them in these days, but they forget the time when the bodies of men and women were used as torches to light the streets of imperial Rome. The trials of modern days were insignificant to what our forefathers bore in Christ's name. Until a man became a Christian he did not know what temptation was. Satan did not exert his artillery on those who were in his power. When people had the right spirit, they would be amazed to find how everything around them would be changed to look brighter and happier. During the offertory Miss Bertha Kraft and the choir sang." See 8 1/2 x 11 file.
- 1905: September 12 in Hamilton. S. of the Spirit, p. 85.
- 1914, November: Charlottetown. 22nd, Sunday: preached p.m. at First Methodist Church; subject, God's First Sanctuary, Exodus 25:8. Seven points. A synopsis in the Guardian. Is filed. 23rd, Monday: gave Jubilee Lecture with reference to the First Methodist Church. Sermon in 8 1/2 x 11 file. The Patriot also has a good account, according to Robert Simpson, but could not be removed for xeroxing. See also *CAW 1914, Nov 14, p. 97, 106, 129.* Greetings from Charlottetown; only visited the Island once during 70 years, and that ca 40 years ago, ie. 1874.

- *CAW 1914, Nov 14, p. 97*: editorial: two important engagements: 1. Jubilee service in Charlottetown (50th anniversary of the First Methodist Church); 2. Special meetings in downtown Detroit sponsored by Christian businessmen of the city. Held in Woodward Baptist, Cass Avenue, M. E. Report of the meetings, *p. 161, editorial #3*. No Alliance work in Detroit.

- *CAW 1914, Nov 28, p. 129*: ABS sends greetings from Charlottetown. Born there 70 years ago, visited it once, ca 44 years ago, ie ca 1870 while pastor in Hamilton, Ontario: "The writer had a royal welcome from his numerous kinsmen and friends."

- *CAW 1914, Nov 23, 1914, p. 97, 106* "Special prayer is asked by Mr. Simpson for two important engagements during the next two or three weeks which have opened to him in the providence of God. The first is a Jubilee service in Charlottetown, PEI, the land of his birth, to which he has been invited by many old friends to preach and lecture on the occasion of the fiftieth anniversary of the First Methodist Church.

This will bring him into touch with many relatives and friends whom he has not met for more than forty years. Shortly after he is looking forward to the holding of a series of special services in Detroit under the auspices of the Christian Business Men of the city."

On Sunday evening in Charlottetown, ABS preached on "God's First Sanctuary" (text Exodus 25:8), "Make me a sanctuary that I may dwell among them." The Charlottetown Morning Daily called it "a masterpiece".

- Charlottetown Morning Daily 1914, Monday, Nov 23: "The preacher was the Rev. Dr. A. B. Simpson. Dr. Simpson is President of the Christian and Missionary Alliance, a large religious society with its headquarters in New York. It was incorporated about thirty years ago, and is not a denominational body, but a Union of Christians of all denominations for the purpose of promoting spiritual and missionary work. It has several hundred branches in the United States and employs about seven hundred and fifty native and foreign missionaries in Africa, India, China, Tibet, Japan, the Philippines, Palestine, South America and the West Indies. The income of the Society is about three hundred thousand dollars a year.

Dr. Simpson is also pastor of a church in New York City known as the Gospel Tabernacle and having a membership of about twelve hundred.

The Christian and Missionary Alliance does considerable institutional work, and has a training college for missionaries at Nyack, near New York.

The Doctor is a native of Prince Edward Island, and was born at Cavendish, on the north shore, in 1844. This is his second visit to his native land. He was educated in Toronto and settled in Hamilton, Ontario for nine years as pastor of Knox Presbyterian Church. He went to New York as pastor of a Presbyterian Church there in 1889 and a few years later severed his connection with it to undertake his present evangelistic and missionary work, in which he takes a great deal of interest. He is making a brief visit to Prince Edward Island in connection with the Jubilee of the First Methodist Church. He will lecture on Monday evening on the suggestive subject, "A Year of Jubilee", in which he will sketch the story of the last fifty years as regards the progress of Canada and the whole world and will also illustrate in a popular and practical way some of the conditions by which we may live, so that life for us may be a year of jubilee.

Dr. Simpson's sermon last evening in the First Methodist Church was a masterpiece and the large congregation gathered in the building were visibly impressed by the eloquence and engaging delivery of the preacher. His subject was 'God's First Sanctuary', the text being

Exodus 25:8: 'Make me a sanctuary that I may dwell among them' After vividly describing the striking picture of the Arabian desert and the little tent overshadowed by the pillar of cloud and fire, in which God established His first sanctuary, he proceeded to unfold the spiritual meaning of the tabernacle. It was called the 'tabernacle of witnesses' and was designed to bear witness: First, to God; so the church is called to represent the supernatural in this age of materialism. If Christianity is not divine it is a libel on its author; second, it was a witness for Christ. Everything in the tabernacle pointed to the Cross and the blood; so the Church is called to stand for the old Gospel of sin and salvation through the atoning sacrifice of Christ and to bear witness of Him to a sinful world. Many churches today are getting away from the old Gospel and the word 'exegesis', meaning the exposition of the Bible has been sarcastically translated by some, with good reason, 'exit-Jesus'. Third: A witness for the Holy Spirit. The three great emblems were water, fire and oil and these all point to the Holy Ghost as the source of human power and light. Too many churches today are forgetting the true source of power and light and turning to social service and human culture. Fourth: A witness for salvation. The tabernacle was for sinners and the blood and water pointed to the salvation which Christ has brought. Our business in the Church is to seek and save the lost and a Church without conversions is a misnomer. Fifth: A witness for holiness. Cleansing from defilement was the one constant message of the old Jewish tabernacle. This was the special message of early Methodism and surely this Church should never forget the precedents of its past history. The world needs today to know the secret of victory over sin. Sixth: A witness for full salvation and life more abundantly. That ancient sanctuary had the golden candlestick, the table of bread and the sweet incense which all pointed to the deeper life, which Christ has taught us. The true Church is a banqueting house, a palace beautiful for the pilgrims on the way home. Seventh: A witness for personal consecration. It means that each one of us can be a temple, a sanctuary, a dwelling-place for God. The human heart is the true home of the Lord. Each of us can have a divine life and an ever-present, all-sufficient God. Shall we dedicate this place afresh by dedicating ourselves and giving God a chance to show how much He can do through one consecrated life?"

- *CAW 1914, Nov 28, p. 131*: "The editor sends greetings from a considerable distance, the city of Charlottetown, Prince Edward Island, where has just arrived to preach and lecture in connection with the Jubilee of the First Methodist Church. Nearly seventy years ago, he was born on this beautiful island, and only visited it once since, about forty-four years ago. He would mostly devoutly thank God for all the blessings of these years and especially for the grace that gave him back his broken life thirty-three years ago, and has preserved him in wonderful health and strength ever since. To His dear name be boundless and endless praise.

This fair island is becoming a great resort for summer visitors. Thousands of Americans from New England are making it their Summer home. The transportation is easy, only about thirty hours from Boston. A fine steamer crosses the Gulf in about three hours, and we found it as smooth as a pond. The island is prosperous and happy, enjoying an ideal isolation from the rush of the modern world and having a death rate so low that five generations are often found represented by living members of a single family. The writer had a royal welcome from his numerous kinsmen and friends and will cherish very delightful memories of this beautiful island."

- *CAW 1914, Nov 28, p. 129*: "Sunday, Nov 28 ABS preached a special message for the times on Armageddon which will appear in next week's paper...Next Sunday, December 6 in

the absence of ABS, Dr. Blanchard, Wheaton College, will preach a.m. and p.m.
 - 1915, September 12th: Hamilton, Ontario, 50th anniversary.

2. United States

- 1873, NYC: a Canadian delegate to the Evangelical Alliance Conference in NYC. Preached at 13th Street Church. Chesnut Street Church (Louisville) people there. Went to Chesnut Street Church on Dec 27, 1873.

- 1877: Niagara Bible Conference at Watkins Glenn, NY. The third conference (1st in Chicago, 2nd at Swampscott, Massachussets). See p. 134, Roots of Fundamentalism, by Ernest R. Sandeen, Chicago: University of Chicago Press, 1970.

- 1881, Northfield: ABS had met Ellen Griffin prior to Nov 1881 at Northfield, *WWW 1887, Feb, p. 95*. Ellen at Moody's first Northfield convention, early in Sept 1880. Ellen also attended Moody's summer or fall convention in October 1881, *p. 100, 101*. See also p. 219, Life of Moody. Andrew Bonar there. Did ABS attend? Probably. She attended his church after meeting him at Northfield, p. 101. She joined prayer services in behalf of President Garfield.

CA 1896, Nov, p. 468: refers to a visit to Northfield, Sunday November 8, 1896 after an interval of 16 years. States that in 1881, he preached "one Sabbath evening at the close of the Northfield Convention in the old Congregational Church."

- Niagara Conference, Believer's Meetings: 1875, Chicago, Illinois; 1876, Swampscott, Massachussets; 1877, Watkins Glen, New York; 1878-80, Clifton Springs, New York; 1881, Old Orchard, Maine; 1882, Mackinac Island, Michigan; 1883-1897, Niagara-on-the-Lake, Ontario; 1898-1899, Point Chautauqua, New York; 1900, Asbury Park, New Jersey. Sandeen, p. 134.

Attended in 1877, Watkins Glenn, New York. Could have attended Clifton Springs, New York, 1878-1880. Apparently attended in 1883, Niagara, Ontario, *WWW 1883, p. 139*. Brooks, Pierson, Whittle, Munhall, Wist, et al, there.

- 1885, Aug/Sept: Attended Northfield Convention, *WWW 1885, p. 240*. Apparently had attended previous conventions. A. T. Pierson and D. L. Moody mentioned as speakers. Mr. George F. Pentecost. ABS said nothing about himself. A. J. Gordon not mentioned, but a sermon by him on the Holy Spirit, *p. 241*, was there. "Many former/old familiar faces were missing. Subject of divine healing omitted, avoided, Spirit-filled life. He publishes the sermons of others; says nothing of his own ministry there. "We came down from the mountains feeling that it was good to be there." *p. 240, par 5*.

- *WWW 1885, Sept, p. 226*: apparently attended the 2nd Annual conference of the International Missionary Union at Niagara Falls. Dr. J. T. Gracy, the president and contributor to the WWW. ABS gives a report as one there.

- 1885, October to December: Brooklyn, Oct 12-16; Philadelphia, Oct 20-22; Buffalo, Oct 27-30; Pittsburg, Nov 24-26; Chicago, Dec 1-3; Detroit, Dec 3-4. See Conventions.

- 1886, November 16-20: Chicago, Second American Bible and Prophetic Conference. AJG there; James Brooks, et al. See *WWW 1886, Nov, p. 251*.

- 1887, November, December: *WWW 1887, Oct, p. 176*: an announcement. Nov 1, Providence, Rhode Island; Nov 16, Bridgeport, Connecticut; Nov 23, Newberryport, Massachussets; Nov 30, Buffalo, New York; Dec 2, Cleveland, Ohio; Dec 5, 6, Toledo.

- California 1888: *CA 1888, p. 80*: (editorial) April and May, western cities, San Francisco, Minneapolis, St. Louis, et al. Departure notes, *p. 81*. Later: central and northern New York, Vermont, Rhode Island, New Hampshire, *p. 130, 145*. Providence, Rhode Island, Oct 22; Saratoga, New York, Sept 4-7 at 2nd Presbyterian Church; Washington, DC, Dec 4, ME Church; Portland, Maine, Dec 18-22 (LeLacheur, pastor).
- *CA 1889, Feb, p. 17*: (editorial) Albany, New York, Jan 28, 29, Monday and Tuesday; Syracuse, New York, Jan 29-31, Tuesday to Thursday, Dutch Reformed Church; Buffalo, New York, Jan 31 to Feb 2, Thursday to Saturday, YMCA Hall; Hamilton, Ontario, Feb 3 to 5, Sunday to Tuesday; Toledo, Ohio, Feb 5 to 7, Tuesday to Thursday.
- *CA 1889, Oct, p. 178*: October 7 to 10, convention in Providence, Rhode Island, followed by meetings in Newport, Rhode Island.
- 1892, May: trip west; his first stop in Indianapolis, May 10 and 11, Tuesday and Wednesday. Meeting held in the First Church, Dr. Taylor, pastor. Four services held; attendance quite large. Friends came from Greenwood and Westfield, et al places. Found old acquaintances, readers of the CA and "dear children the Lord had given many years ago", *CA 1892, May 20, p. 321*. Vincennes, Indiana, Baptist Church. Fort Worth, Texas, *p. 369*. Dallas, Texas, *p. 370*. May 10, West Coast via Indianapolis, Vincennes, *p. 321* and to Texas, Fort Worth, Sunday, May 16. Mr. Fuller travelling with, also Mrs. ABS and Louise Shepard. *p. 355*: editorial travelogue. In Fort Worth, entertained by friend, Warren Collins. Cooperation of Rev. Mr. Schofield, Congregational Church, Dallas and Dr. Tinnon, Cumberland Presbyterian Church, Fort Worth. To go to Dallas, Sunday, May 23rd. *June, p. 369-370*: Dallas. Missions stressed at both churches; support given and others became candidates. Many young ministers attended the meetings. *p. 385*: Dallas. CIS already organized the Central American mission. An Alliance Branch organized in Fort Worth. To Austin and then west. *June, p. 401*: southern California. Arrived Friday, May 27, Pasadena, Baptist and Methodist churches. Also LA. W. C. Stevens there, pastor of Gospel Tabernacle. Then Santa Barbara. *July, p. 2*: Oakland, San Francisco and San José (June 10) at the Baptist Tabernacle. 1200 attended, Sunday afternoon and evening. Left Oakland by train Monday a.m., June 11. *July, p. 16*: meetings in Denver, Thursday. Young ministers attended. Rev. Mr. Blanchard, pastor of the Congregational church, stands for the full gospel. Then Lincoln. Assisted at the Bible School of the Nebraska Gospel Union. ABS met Mr. Fisher and others of the Gospel Union committee in Lincoln. *July, p. 33*: to Minnesota, White Bear Lake Bible School and St. Paul with the Gospel Union Mission and Chicago, at Bible Institute and Moody's or Chicago Avenue Tabernacle.
- 1893, August 13-20: Chicago, World's Fair, D. L. Moody's evangelistic campaign. Preached evangelistically nights and Alliance convention during the day. Invited by D. L. Moody. Aug 13: 11:00 a.m., 2300 people, 8:00 p.m., 2200 people; Aug 20: 11:00 a.m., 2400 people, 8:00 p.m., 2400 people.
- *CA 1894, Sept, p. 256*: Report of Northfield conference. Sounds like ABS was there.
- *CA 1895, June 26*: to west coast and across Canada, May and June. In Portland, Tacoma and Seattle. States branches formed in Oregon and Washington. Seattle meetings held in First Presbyterian Church.
- *CA 1896, Nov, p. 468*: to Northfield, Sunday Nov 8, after an interval of 16 years, ie 1881. But see *WWW 1885, Sept, p. 240*. Had been there in 1881, Sunday evening, at the close of Northfield Convention in the old Congregational Church.

- *C&MA 1907, p. 145*: To Salem, Virginia for Annual Holiness Convention, directed by D. B. Strousse (7 miles from Roanoke). The Strousses contributed to the founding of 2 training schools of the Alliance in India. Bud Robinson and singer Mrs. Mumford were there.
- *C&MA 1909, Jan p. 248*: editorial. At Moody Bible Institute for the day at the annual mid-winter convention. Closed New Year's Eve.
- 1915: Sept: to Hamilton for golden anniversary. Oct 24, *p. 61*, dedicated Alliance Chapel at Syracuse, *p. 65*, report of services. Oct 31, *p. 81*, dedicated Alliance Chapel at Wilmington, Delaware, H. M. Shuman, pastor. Nov 7, back at Gospel Tabernacle.
- 1915, West Coast: *CAW 1915, Feb 6, p. 289*: To go to Los Angeles, Pasadena, Oakland, Apr 11-25. *Mar, p. 407*: schedule of meetings, Apr 1-18. *Apr, p. 17*: editorial, Apr 11-18 in Los Angeles; next week in Oakland. *p. 49*: editorial report, also *p. 65*, Pentecostal people came to Los Angeles meetings. *p. 81*, Oakland report. Report by G. W. Davis, *p. 125, 126*. Los Angeles report, *p. 158*.
- *CAW 1915, Feb 20, p. 321*, editorial: Visited Philadelphia and the Billy Sunday campaign on Sunday, Feb 14th. Sat with the workers, shared in the services and spent time in the Sunday home. ABS gives his impressions of the services. 16,000 in attendance. He commends highly Mr. Sunday and the conduct of the meetings.
- *CAW 1917, Apr, p. 1*: ABS has been spending a few days with the Moody Church and Institute in Chicago (Mr. Rader and Woolley). Also with the Alliance Chicago Committee. Alliance has strong Thursday afternoon meetings in Masonic Temple, State Street. Came from a number of strong churches.
- *CAW 1917, Sept 8, p. 353*: ABS spent a few days at Cedar Lake Conference, Illinois. Camp recently bought by the Moody Church. A large attendance.
- *CAW 1917, Sept, p. 401*: ABS just returned from Chicago, Sept 23. Meeting at Humboldt Park Tabernacle, Illinois State convention. District re-organized. J. D. Williams, District Superintendent. Some new Viet Nam missionaries there, farewelled Saturday afternoon.
- *CAW 1917, Sept, p. 1 (Oct)*: preached last Sunday of Newark, New Jersey convention.
- Nov 18: ABS at Syracuse Convention. Preached a.m. and p.m.
- Dec 7-9: in Chicago (Moody Tabernacle), sent telegram re: fall of Jerusalem.
- Dec 11: in St. Paul.

3. Overseas

- 1871, May-August: Church sent him to England and Europe. See AET, p. 45. *CA 1891, Nov, p. 298f*. Also *WWW 1885, Nov p. 316*. In Rome when Pope lost his temporal power, 1870.
- *CA 1893, Jan p. 1*: explanation re: his proposed missionary journey. *p. 34*: answer to a criticism in Zion's Herald relative to the contemplated trip.
- *CA 1893, p. 34*: first editorial from the "Servia".
- 1893, Tues Jan 24, London: evening, addressed a group in the Hall at Adam Street and Strand. Present: Evan Hopkins, F. B. Meyer, Mr. and Mrs. Reader Harris, Mrs. J. Hudson Taylor, Mr. and Mrs. Brodie, et al.
- 1893, Wed Jan 25: went to Bethshan, addressed the Wednesday meeting. Met again Mrs. Baxter and Mrs. Boardman.
- 1893, Thurs Jan 26: met one morning with J. Hudson Taylor for counsel and advice re:

Chinese work. Afternoon went to Southampton to meet with Swedish missionaries going to China. Stayed the evening. Left Friday afternoon by train to catch a boat in Italy.

- 1893, Jan-June: went around the world to visit mission fields. Went east to England, Europe, Levant, India, Singapore, China, Japan, San Francisco, New York.

- *CA 1892, Dec, p. 403*: announcement re: around the world trip. Left New York ca Jan 15 (Saturday or Sunday), arriving in Liverpool on board the "Servia", Monday a.m. (See *CA 1893, Feb 3, p. 65*). Was to be in India, Feb 25-Apr 1; Singapore, Apr __ to 15; China, May 1-June 1. Returned to San Francisco in July.

- Accounts of 1893 journey (people he met are important):

<i>Feb 3, p. 65</i> : with poem	<i>May 26, p. 320</i>
<i>Feb 10, p. 81</i>	<i>June 2, p. 337</i>
<i>Feb 17, p. 97</i> : Mrs. Boardman in Bethshan	<i>June 9, p. 353</i>
<i>Feb 24, p. 113</i>	<i>June 16, p. 369</i> : among the Malays, 3 days in Singapore
<i>Mar 3, p. 129</i>	<i>June 23, p. 386</i>
<i>Mar 10, p. 145</i>	<i>June 30, p. 402</i>
<i>Mar 10, p. 158</i> : to the children	<i>July 7, p. 2</i>
<i>Mar 17, p. 161</i>	<i>July 14, p. 18</i>
<i>Mar 24, p. 177</i>	<i>July 21, p. 34</i>
<i>Mar 31, p. 193</i>	<i>July 28, p. 50</i>
<i>Apr 7, p. 210</i>	<i>Aug 4, p. 66</i>
<i>Apr 14, p. 226</i>	<i>Aug 11, p. 82</i>
<i>Apr 21, p. 242</i>	<i>Aug 18, p. 97</i>
<i>Apr 21, p. 253</i> : American Mission in Egypt	<i>Aug 25, p. 114</i>
<i>Apr 28, p. 258</i>	<i>Sept 1, p. 129</i>
<i>May 5, p. 274</i>	<i>Sept 8, p. 145</i>
<i>May 12, p. 289</i>	<i>Sept 15, p. 161</i>
<i>May 19, p. 306</i>	

- South America, 1910: accounts in *C&MA 1910*:

C&MA 1909: editorial announcement of proposed trip to South America

Jan 1, p. 216: editorial announcing proposed trip. No expense to the Board.

Jan 8, p. 232: editorial, will carry messages to missionaries, not presents; interested too in missionary volunteers for South America. To sail ca Jan 20.

Jan 15, p. 248: editorial, expects to leave next week. Prayer meeting only at Tabernacle, Jan 19.

Jan 22, p. 264: editorial farewell.

Feb 5, p. 280: sailed Jan 22 on S. S. Bleucher for Brazil and Argentina.

Feb 19, p. 323: Article re: his trip southward. A cruise ship, account through the West Indies.

Mar 5, p. 355: "Across the Line", a travelogue, going to Brazil, no C&MA work there now.

Mar 26, p. 407: "On the Amazon", city of Para, Brazil

Apr 2, p. 1: "Down the Coast of Brazil", *p. 10*: editorial, has arrived in Argentina

Apr 9, p. 21: "From Brazil to Uruguay", *p. 37* "From Brazil to Uruguay, cont'd"

Apr 16, p. 44: editorial, has reached Caracas, Venezuela

Apr 23, p. 53: "The Argentine Nation"

Apr 30, p. 69: "Days in Chile", *p. 79:* editorial, has returned. Ship was quarantined south of Panama for many days because of the plague and yellow fever. "The air was reeking of malaria." "The heat and humidity were very great."

May 7, p. 89: "The Land of the Incas"

May 14, p. 105: "Peru to Panama"

May 21, p. 121: "Panama"

May 28, p. 137: "From Panama Home"

- *C&MA 1910, Apr, p. 78:* "The Editor desires publicly to acknowledge the goodness of God in bringing him safely home from a long and difficult journey which in its closing days was not entirely free from danger. He wishes also to thank his many friends for the comfort and support of their prayers which he constantly felt and especially through the trying days to which reference has just been made. In his little note of farewell he asked special prayer for that part of his journey which would cover the closing days of March and the first week of April, as he had a distinct impression that it would be a time of some peculiar need, bringing him as he expected, into close contact with the plague and fever stricken shore of Ecuador and Panama.

And so it came to pass. The prevalence of plague and yellow fever in Ecuador at the time of his approach to that coast, led our missionaries there to caution him against attempting to land. Notwithstanding the greatest precautions in this and other respects, the ship on which he sailed had become infected on a previous voyage and he and all his fellow passengers were quarantined for many days under somewhat trying circumstances on a desolate island, a few miles south of Panama. He was graciously preserved from either plague or yellow fever as were all the party; but the air was reeking with malaria. The heat and humidity were very great. The conditions on ship and shore were most trying and only the presence and power of God kept him from being prostrated with a severe malarial fever. He had a sufficient experience of the climatic conditions in these climates to understand the meaning of the Lord's healing as never before and to sympathize with our beloved missionaries in similar climates, especially in the Soudan and on the Congo, and to lead him to lay upon the hearts of our people with new emphasis that ministry of prayer which meant so much for him and which our beloved fellow workers so much need in similar circumstances on the mission field.

- *AR 1910, May, p. 34:* visited Argentina, Chile, South American coast and Jamaica.

- England 1911, (ABS 68 years old) accounts in *C&MA 1911:*

Feb 11, p. 312: editorial re: appointments in England and Scotland. Dr. Marsh and Dr. Glover with him. There Mar 26 to May 12.

Mar 18, p. 392: editorial, to sail Mar 15 on the Mauretania. To cover about 9 weeks. Requests prayer for sustaining health and strength. Reminds them of South American trip in 1910. Lists the schedule or appointments.

Mar 25, p. 408: revised list of appointments.

Apr 15, p. 33: "New York to Fishguard", ABS.

Apr 22, p. 61: F. E. Marsh reports on ABS visit with a synopsis of some of his messages.

Apr 29, p. 65: "Sunderland to Bristol", ABS. *p. 66:* report of the same from the London Christian.

May 6, p. 82: 4th week in Liverpool, etc. London.

May 13, p. 97: "From Heathfield to Scotland", picture of Glover, ABS, Marsh, *p. 100:* F. E. Marsh reports on Manchester Conference.

May 20, p. 113: "Glasgow to Edinburgh", the 6th week. *p. 115,* Dr. Marsh reports on London

visit and Bath.

May 27, p. 130: in Scotland. *p. 131:* The Glasgow Convention, F. E. Marsh.

June, p. 146: 2nd week in London. *p. 147:* Dr. Simpson in Edinburgh, F. E. Marsh. *p. 153:* editorial upon return to USA.

June 17, p. 182: Dr. Marsh's report to Council of ABS visit to England.

a. Bethshan: June, 1885

- To conference at Bethshan, London. American party: *WWW 1885, May, p. 159:* Rev. F. D. Sanford, Boston, representing Cullis' work; Rev. D. D. Smith, Wilmington, Delaware; Mr. Peck Smith, Brooklyn; Miss Mattie M. Gordon, Nashville; Mrs. M. E. Moorhead. Left May 21 from New York via Inman Lines. Account of meetings, *p. 233-240.* 70 guests at Bethshan came from foreign countries, rest of the hundreds came from England; 20 plus were from America. Cullis and Carrie Judd were absent.

- London, Bethshan conference, Monday, June 1-5, Monday to Friday. At Drayton Park, number 10 (In 1989, an automotive parts store there). Brighton and Worthing, southern coast, south of London. Blackheath. Newcastle-upon-Tyne, east coast in north; near Sunderland. Liverpool (June 24-27), west coast, midway up coast. Edinburgh, east coast, north, east of Glasgow.

- Following Bethshan conference, London, meetings were held in Brighton, Worthing, Blackheath, Newcastle, Liverpool, Edinburgh. Dr. W. E. Boardman, Mrs. Elizabeth Baxter, Rev. Mr. Allen of Hackney, Rev. Mr. Sanford, ABS and other Americans comprised the "preaching" party.

- References: *WWW 1885, Feb, p. 62; May, p. 159:* list of those going; *p. 160; Oct, p. 233-240:* report of conference and post-meetings. First healing home opened in England, *p. 233.* Opened about 1880/81. Henry Varley preached at Gospel Tabernacle, June and July while ABS in Britain.

- "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 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-labour.

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 unflinching 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 favourable 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 of these services, 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 130 or 140 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." Found among clippings at First Alliance, NYC. Place not identified, but probably to students in Edinburgh, Scotland. See *WWW 1885*, p. 239.

IX. Closing Years

- 1917, Dec 9: General Allenby entered Jerusalem; Nov 2: The Balfour Declaration, giving Palestine as a homeland to the Jews.
- 1918, Jan: Initial stroke in Jan 1918 (according to letter from daughter Margaret to Mr. Groff, *BofM 1924*, May-Oct. Day that General Allenby entered Jerusalem, K. Brennen, p. 25.
- *CAW 1918*, Feb 2, p. 274: "Mr. Simpson is still resting from all public engagements."
- 1918, Feb: *BofM* sent letter to Mr. and Mrs. ABS expressing regrets re: the absence from meeting. Were resting due to constant pressure and strain for a long time.
- *BofM 1918*, Apr 13: Secretary of *BofM* to visit ABS to make "suitable arrangements for his financial home needs."
- *BofM 1918*, Apr 27: ABS at Clifton Springs, New York. Crear and Groff to call on him "to seek his advice and views re: the coming Council."
- *BofM 1918*, May 13: Board met to consider offering ABS to relieve him of his financial burdens and provide for support of him and his wife. Mr. ABS could give himself, then "wholly to his spiritual ministry". Mr. Whiteside and P. Rader to consult with him.
- *BofM 1918*, May 18: ABS Correspondence Bible Course turned over to Nyack Schools under supervision of W. Turnbull.

ABS suggested AW editorial committee be appointed by the Board. There were: Glover, Jaderquist, Turnbull and Thompson. J. E. Jaderquist re-appointed Associate Editor. Emma Beere had been Managing Editor.

ABS signed an agreement turning over his business interests. Board appropriated \$250 per month for the Simpsons beginning May 1, plus office and travelling expenses.

- *CAW 1918*, Jan 26, p. 257: editorial: "Due to uninterrupted pressure upon his time and life

during the past months, Mr. Simpson has cancelled all public engagements and is quietly resting at home."

- *CAW 1918, Feb 2, p. 273*: still resting. John Cable and W. M. Turnbull to preach at Tabernacle next two Sundays.

- Feb 17: A. E. Thompson preached at the Tabernacle.

- Feb 24: F. R. Senft preached at the Tabernacle. Third year, second month of Correspondence Bible course delayed.

- Mar 3: E. O. Jago.

- *CAW 1918, Mar 23, p. 385*: editorial, letter of thanks for prayer support. Is stronger, but suffers from sleeplessness and high pressure upon nerves and brain. But God is holding him in quietness and prayer.

"Mr. Simpson wishes to publicly thank God for His great goodness to him in this season of retirement, and to express his deep gratitude to the many friends who have been helping by prayer so lovingly and faithfully. He is much stronger but still subject to sleeplessness and high pressure upon nerves and brain. Every impulse of his heart would press him to take up his full share of service. but God is holding in quietness and prayer and he is comforted to remember that 'They also serve, who only stand and wait.' He is praying with a full heart for his beloved flock and all the departments of the work and all the dear workers. God has been speaking very graciously to his heart and he cannot too strongly express his deep thankfulness and trust. His beloved fellow workers, who so faithfully are carrying every burden, will accept his deepest thanks, love and prayer.

Praising for His past and present mercies and waiting and praying for His highest will and longing for His word to go forward, Affectionately your pastor, A. B. Simpson.

- *CAW 1918, Mar 30, p. 401*: editorial. An explanation by reviewing his busy schedule in 1917. In Jan 1918, took his first vacation in 30 years, first at Nyack for a few weeks and then went away. (To Clifton Springs, New York, p. 264, Scrapbook) His stand, as always, is one of faith. He is steadily improving, but reluctant yet to resume his heavy tasks.

"In order to allay the anxiety of Mr. Simpson's many friends, who know of his absence from his usual sphere of duty and who may have been disturbed beyond what was necessary by rumours of a serious condition, we wish to say that for more than a quarter of a century, Mr. Simpson has worked with great intensity and beyond normal strength, never sparing himself. His source of supply has been the Lord Himself.

During 1917, in addition to much other work, he attended and preached at all summer conventions, filled many outside preaching engagements, prepared and wrote a commentary covering about 1/3 of the Bible, besides many pamphlets in connection with his Correspondence Bible Course, kept up a large and varied correspondence, arranged and conducted two of our largest conventions (NY and Old Orchard) and occupied his own pulpit every Sunday when at home. Before the close of the year he began to feel the strain of overwork and in January, he felt it imperative to take a vacation, the first in 30 years in order to get a complete rest and prevent a serious breakdown. He spent the first few weeks at Nyack and then went away for a short time. Mr. Simpson's stand now is, as always, one of faith and he is trusting the Lord alone for renewed strength and vigour. The friends will rejoice that he is steadily improving; that the Lord is graciously helping him from day to day, but he wisely feels a little reluctant to take up too soon the many and heavy tasks for which he is responsible."

- *CAW 1918, Apr 6, p. 11*: appeared unexpectedly to MTI students on Easter Sunday morning

and spoke to them from Rev. 1:4-6.

- *CAW 1918, May 18, p. 97*: editorial. Sunday, May 12, closing Sunday. Turnbull and Mr. Simpson led in prayer, "opened the very gates of heaven as he prayed." Paul Rader preached in the afternoon.

"As we go to press, reports of the closing days at the MTI reach us. Sunday, May 12th was marked by God's gracious presence with a large company who assembled on the hillside. In the morning, Dean Turnbull brought a closing message to the students and the Lord's Supper followed. Dr. Simpson was present and seemed to open the very gates of heaven as he poured out his heart in tender intercession..."

- *CAW 1918, June, p. 135*: Dean Peck preached at the Tabernacle, June 2. *p. 137*: ABS gave testimony at testimony meeting. Thanks God for what He has done "through this humble agency." Thanks God for "the privilege of living to see the beginning of the end." And "in answer to your prayers, He may still give me more active service." "I congratulate you on the ministry of my dear brother, Dr. Glover, and the strong executive leaders God has raised up."

- AR for 1917 (held in Nyack, 1918) ABS chaired one or two meetings, was present at various times. U. Lewis also absent. G. V. Brown and others chaired the sessions.

- *CAW 1918, Aug, p. 308*: gave greetings at the opening session. To xerox. "I have talked and preached so much in the years that are past that I am excused for a little from this part of the work for a season of quietness and silence...and to be a listener and learner at the feet of Jesus."

- *CAW 1918, Sept 21, p. 398*: attending the opening meeting at MTI and gave a message.

- *CAW 1918, Oct 26, p. 49*: editorial. Influenza epidemic abroad. Dr. Simpson joined with E. D. Whiteside, Chandler and Miss McFedries to press the battle against student infestation. Classes met for prayer. A few only were stricken. *p. 60*: editorial. "He transferred some time ago all his business affairs and interests to his official brethren, who have kindly taken over his trust." A. E. Thompson the treasurer of the committee who have taken on this responsibility.

- *CAW 1918, Dec 21, p. 177*: sends an editorial Christmas greeting to his friends and readers. Asks God to give to each...the fulness of the blessing of Christ. How great His goodness which He has laid up for those who trust Him before the sons of men, ie. open testimony.

- 1918, Aug: Old Orchard Convention. "In addition to Dr. and Mrs. Simpson who will be present as usual..." on the program given Dr. Simpson presided at the opening service, Aug 2, 1918, 3:00 p.m. The closing Sunday, Paul Rader gave the Annual Missionary Sermon, followed by Annual Missionary Offering. There was no other mention of Simpson on the program. *CAW 1918, p. 253*: Old Orchard Convention and program, July 20, 1918.

- *CAW 1918, Sept 7, p. 353*: "The Nyack Convention opened last Sunday with a splendid attendance and the keen interest. Rev. W. T. MacArthur preached in the morning and evening with much acceptance. Many young people came from the surrounding districts on Labour Day to enjoy the Rally. The meetings reached a climax in the evening when five outgoing missionary recruits gave brief, stirring testimonies that deeply moved the young people present. Mrs. Turnbull made a closing appeal for the consecration of lives who which there was a ready and large response. God dealt with hearts and turned the current of many lives into His own channels of power and service. On Tuesday afternoon, Dr. Simpson brought a special message in the great power and blessing..."

- *CAW 1918, Sept 14, p. 369*: "Re: the homegoing of Miss Josephine Harris of the Congo. Miss Harris had hoped to return to Africa this year. But as the time drew near for sailing, her strength ebbed away and after some weeks of suffering, the Lord took her to Himself on Sunday evening,

Sept 8th. Dr. Simpson, Dr. Glover and the local pastor assisted Mr. Turnbull in conducting the funeral service in the home of her sister at Westfield, New Jersey on Tuesday, Sept 10. There will be a more detailed mention later..."

- *CAW 1918, Dec, p. 177*: ABS' last Christmas message: "Dr. Simpson's last Christmas message to his "parish on paper and family circle of The Alliance Weekly" is a fitting one for this year. As he rests from his arduous and fruitful labours, may his words come to us all with deeper meaning and inspiration.

'May heaven fill this time of remembrance with the over-flowing cup of every blessing. May God make it mean the highest things, beloved, to your hearts and homes and to the sacred cause which is dearer still to us all. Let us thank God together for the great blessings of the passing year and let us ask Him to prepare our hearts for all the sacred meaning of another New Year by a fresh baptism of the Holy Ghost and a new vision of the strange and solemn time which He is bringing to pass in these closing days of the Christian age. May the pulses of a great joy and yet a great responsibility beat high in every heart and keep us in touch with the heart of God, with the meaning of our times and the upward calling which is speaking to us so solemnly from on high."

- File also contains an advertisement: "Special Sermons on God's Last Prophetic Words by Rev. A. B. Simpson in the Gospel Tabernacle, 44th Street and Eighth Avenue, New York.

Commencing on Sunday, Jan 13th, [1918] at 10:30 a.m. Subjects:

1. Jeremiah and Jerusalem
2. Ezekiel and Armageddon
3. Daniel's Chart of History
4. Daniel's Vision of the Messiah
5. Daniel and the Times of the End
6. Hosea and God's Covenant with Israel
7. Joel and the Advent Pentecost
8. Amos and God's Plan for the Christian Age
9. Jonah or Israel and the Nations
10. Micah, or the Mountain of the House of the Lord in the Last Days
11. Habakkuk, or the March of Jehovah
12. Haggai, or the Shaking of the Heavens and Earth
13. Zechariah, or Israel's Tribulation and Deliverance
14. Malachi, or the Rising of the Sun of Righteousness

Dear Friend: We are on the eve of stupendous things. They have begun [Nov 11, 1917] with the capture of Jerusalem a few weeks ago. They have all been foretold in the prophecies of the Bible. Your pastor invites you to come and follow this wonderful story the next few weeks in the Gospel Tabernacle, 44th Street and Eighth Avenue, New York on Sunday mornings at 10:30 a.m."

Stroke early January 18 cancelled these sermons.

A. Activities

1. 1918

a. Board of Managers, 1918

- *BofM 1918, Feb 9*: "The Recording Secretary was requested to express to Mr. and Mrs.

Simpson the deep regret of the Board on account of their absence from the recent Board meetings owing to the need of rest on account of the constant pressure and strain for a long time."

- *BofM 1918, Apr 13*: "Recording Secretary authorized to call upon the President Mr. Simpson at a convenient time and on behalf of the Board with a view of making some suitable arrangement for his financial home needs."

- *BofM 1918, Apr 27*: "Mr. and Mrs. A. B. Simpson at Clifton Springs for rest."

- *BofM 1918, May 13*: "Dr. Glover acting as chairman. The chairman in opening the meeting, stated that the object in calling the Board together was to consider the advisability of offering to relieve in some measure our President, Dr. A. B. Simpson, of his financial burdens and to make proper provision for the support of himself and Mrs. Simpson, to the end that Mr. Simpson may be free to give himself wholly to his spiritual ministry. With this end in view, a special committee, consisting of Messrs. Whiteside and Rader was appointed to consult with Mr. Simpson and report." Members present: Whiteside, Jaderquist, Glover, Rader and Groff.

- *BofM 1918, May 18*: "Agreement signed by Mr. and Mrs. A. B. Simpson with reference to turning over Mr. Simpson's business interests...On motion made by Mr. Richards and duly seconded, the Board agreed to appropriate for the support of Mr. and Mrs. Simpson \$250 per month on the regular pro-rata basis beginning the 1st of May, 1918, also to meet the office and travelling expenses not otherwise provided for."

"The agreement signed by Mr. and Mrs. Simpson with reference to turning over Mr. Simpson's business interests, was received and referred to a special committee consisting of Messrs. Groff, Crear, Davies, Jaderquist and Funk, with power to add to their number, to work out a plan by which the desired objects can be lawfully obtained and report as soon as possible, the committee being given the power to take such immediate action as may be necessary."

"Letter was received from the President regarding his Correspondence Bible Course and the Board agreed to the suggestion that this work be turned over to the Nyack Schools, under the charge of Dr. Turnbull, and as further suggested by Mr. Simpson, the Board appointed an Editorial committee, consisting of Messrs. Glover, Jaderquist, Turnbull and Thompson to be responsible for the management of the Alliance Weekly and re-appointed Rev. J. E. Jaderquist as Associate Editor."

- *BofM 1918, Oct 12*: Simpson returned to the board meeting, Oct 12. Members present: Dr. and Mrs. A. B. Simpson, Messrs Crear, Richards, Glover, Funk, Jaderquist, Whiteside, Armstrong, Davies, Turnbull and Thompson. He was able to attend only four meetings in 1918 of the Board of Managers: Jan 12, May 15 "Forward Movement" at Nyack, Aug 7 at Old Orchard, Oct 12 in NY Board Room (Mrs. ABS also present at these meetings).

"Resolved: That the Editorial committee be requested to insert in The Alliance Weekly a statement to the effect that Dr. Simpson has transferred all of his business affairs to a Special Committee."

(*CAW 1918, Oct 26, p. 60*: notice re: transferring his business affairs to the official brethren)

- Dr. and Mrs. Simpson present for the Jan 4, 1919 meeting, only time present in 1919. Present: Dr. and Mrs. ABS; Lewis, Glover, Forrest, Senft, Shuman, Whiteside, Crear,

Richards, Brown, Funk, Jaderquist, Armstrong, Williams, Gates, Turnbull, Thompson, Davies. Rev. Wm. Franklin was asked to sit in on this session.

- *BofM 1918, Nov 30*: "Resolved: That the committee be instructed to report a general proposition for the acquisition of properties of the Simpson estate."

- *BofM 1918, Dec 14*: Resolved: That the recommendation of the Special Business Committee regarding the acquiring of all of the A. B. Simpson properties with a view to liquidating all liabilities of the estate be received for favourable consideration and that a detailed report be presented for action to the special meeting called for on Jan 3, 1919.

Note pinned to the Dec 14, 1918 minutes: "Special Notice: Every member of the board is requested to attend the special meeting, Fri, Jan 3rd, 1919, 10 a.m. at which time the whole question of settlement of the AB Simpson estate will be considered."

2. 1919

- *CAW 1919, Apr 5, p. 26*: Board of Managers requested constituency everywhere on Good Friday, Apr 18th for ABS. Has been under great pressure for many months because of physical weakness induced by years of unremitting toil. "There is a growing feeling...that God wishes to crown his days with a fresh and blessed ministry...and God is calling us to united prayer to this end."

- *CAW 1919, May 24, p. 137*: first time he (and she) didn't attend MTI commencement. Sent a letter of greeting and congratulation.

- *CAW 1919, Aug 0, p. 318*: "Our beloved leader, Dr. A. B. Simpson, is steadily gaining in strength. He is enjoying the quietness of his own home on the Nyack hillside. His son recently returned home in safety after two years of service with the Canadian army. *p. 321*: did not attend Old Orchard.

- *CAW 1919, Nov 8, p. 97*: editorial. "How our hearts were thrilled as we listened to Judge Clark (Sunday evening service held in the Inst. Chapel at Nyack) of Jamaica tell how, about an hour before he was stricken, Dr. Simpson poured out his heart to God for the missionaries of that island, Mr. and Mrs. McClare. His last service was a prayer for the missionaries and their flock."

- *AW 1937, Aug, p. 500*: "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 drops 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 2 years, he yet maintained a measure of spiritual grace and power most precious to those who closely accompanied with him; and at the last passed on without a moment of conscious suffering." by Rev. Kenneth MacKenzie, DD.

- Remembrances by George Ferry. George observed a small building near ABS house. Were burned candles in it. George had asked him where he went to get away from people and talk with God. This was the place, ABS said. Anne was black lady in ABS home, cook and

helper. ABS would leave committee meetings to talk with visitors. George went to train often to carry up hill ABS' briefcase. Monday nights ABS taught Bible I in Chapel Hall. Howard lived at home some of this time. Was a heavy drinker. ABS would go to train to get Howard. George would help him or go alone.

a. Board of Managers, 1919

- *BofM 1919, Jan 3*: "Resolved: That by the concurrent vote of not less than 2/3 of the whole number of the Board of Managers of the C&MA the action of the Board at a meeting held on May 18, 1918, granting an allowance to Rev. and Mrs. A. B. Simpson of \$250 a month, pro rata, be confirmed.

- *BofM 1919, Jan 4*: "A letter of thanks from Mrs. A. B. Simpson for a token of appreciation was received."

- *BofM 1919, Mar 29*: "Authorized Committee on Call for Prayer for Mr. Simpson and committee empowered to issue the call," AET, Secretary.

- *CAW 1919, Apr 5, p. 26*: "The Board of Managers of the C&MA, at a recent meeting, resolved to request all our Alliance branches and friends to unite on Good Friday, Apr 18th, in special prayer and intercession on behalf of our beloved brother and President, Rev. A. B. Simpson. It is probably generally know that he has been great pressure for many months because of physical weakness induced by years of unremitting toil without change or rest. During this time of trial his testimony as to God's sustaining grace has been sweetly maintained, while his ministry of quiet spiritual counsel and personal helpfulness has been very precious to those near him. some have felt that God might be giving to him an enlarged ministry of intercession by limiting his public ministry since the Spirit of God has manifestly used him to bear up before the throne his wide circle of Christian friends, his fellow workers and especially the missionaries who are so dear to his heart. But there is a growing feeling, on the part of very many, that God wishes to crown his days with a fresh and blessed ministry and that the Lord is calling us to united faith and prayer for this end. In response to many appeals and deep conviction this call to prayer is issued. All our readers are invited to pray with us, assembling themselves for the purpose, so far as possible, asking God to speak anew to our brother's heart and to all our hearts, to inbreathe faith for restoration of his bodily vigour and to give back to the Christian Church, for these difficult days, the great, good gift of our leader's unique ministry."

- *BofM 1919, May 5*: "Committee of Dr. Glover and Turnbull be appointed to consult with Mrs. Simpson with regard to obtaining a nurse for Dr. Simpson." AET, Secretary.

- *BofM 1919, May 17*: "Resolved: that Paul Rader be made Director General of the Society." Received.

- *BofM 1919, June 25*: "Resolved: that Rev. A. B. Simpson be Editor-Emeritus of The Alliance Weekly and that his name so appear..."

- *BofM 1919, Sept 16*: "Resolved: that \$50 per month be paid from June 1st, 1919 for nurse for the care of Dr. A. B. Simpson and deduct \$50 a month from now on from the \$250 a month paid Dr. Simpson."

- *BofM 1919, Sept 30*: "Motion made and adopted that the Board provide for nurse for Dr. Simpson at our expense."

B. Fiftieth Anniversary (of entry into ministry)

- *CAW 1915, Sept 18, p. 385*: (in 8 1/2 x 11 file) editorial re: Mr. Simpson going to Hamilton and concealing in modesty the celebration from his New York co-labourers. Preached twice on Sunday (morning text, II Corinthians 5:20, same text as inaugural sermon 50 years before, *p. 401*) Monday delivered a lecture, "These Fifty Years". Board of Managers sent a congratulatory telegram.

- *CAW 1915, Oct 2, p. 11*: "A Personal Testimony", in 8 1/2 x 11 file.

- Hamilton Spectator 1915, Saturday, Sept 11, no 9, p. 11: "Knox Church, corner James and Cannon Streets, Minister: Rev. S. Banks Nelson, DD, Phone 314. Rev. A. B. Simpson of New York will preach at both services; the jubilee of his ordination."

- Hamilton Times 1915, Monday, Sept 13, no 10: "**Golden Jubilee of Dr. Simpson:** Celebrated in the Church in Which He Was Ordained; Celebrated Preached Was in Knox Church Yesterday: Rev. A. B. Simpson of New York, who fifty years ago was ordained in Knox Presbyterian Church, this city, occupied the pulpit of that edifice yesterday and this evening will deliver a lecture in the schoolroom, in celebration of the golden jubilee of his ordination. Despite the heavy downfall of rain, there was a large attendance at the morning service and again in the evening, the church was crowded. Rev. Dr. Simpson, preaches in Gospel Tabernacle, New York.

Knox Presbyterian Church were not the only people who took cognizance of the jubilee. Previously to the morning service, Rev. Dr. Nelson received a night lettergram from William Turnbull, general secretary of the Christian Missionary Society, extending congratulations to Dr. Simpson and to Knox Church on having him with them.

The morning sermon was based on the text [sic] Corinthians 11:5-20, 'Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.'

Rev. Dr. Simpson spoke for over an hour and urged earnestly that one and all give themselves wholly to God and His work. He related many personal experiences of opportunities he had taken advantage of to do God's work and told a great many stories, showing the great necessity of being prepared for death. Every Christian should be an ambassador to sinners from Christ and ever ready to be at His work."

C. His Death

- Katherine Brennen records: he suffered at stroke the day that Allenby entered Jerusalem, Dec 17. (Questionable, see *CAW 1919, Nov 8, p. 98, right col, last par*). Was overjoyed [at Allenby's entry]. In College, wrote an essay, won a scholarship "Preparation of the World for the Millennial Reign". Went to rest at Clifton Springs after the stroke. Mabel Brennen and Katherine visited him there.

Sophie (Lichtenfels) was buried the day after ABS at Tabernacle. Was with the work since earliest days. She lived in a tiny corner of the Tabernacle, *p. 26, Brennen*.

- Accounts of his death: New York Times 1919, Oct 30: 13.3. *CAW 1919, Nov 8, p. 98*. Xerox. George Ferry, Hamilton, Ohio helped prepare his burial.

- *AW 1920, May 29, p. 134*: editorials. "After a brief and inspiring message by the President, Mr. Rader, the service closed and the large gathering went out to a spot on the hillside between the Institute and Administration buildings where a grave had been dug and a cement vault placed within preparatory to depositing there the mortal remains of our much beloved founder

and late President, Rev. A. B. Simpson, which had been brought from the temporary resting place in a vault at Woodlawn Cemetery, New York City. Two long lines were formed and the box containing the casket was carried to the grave and laid at rest by the loving hands of missionaries. Dogwood blossoms and lilac blooms were dropped into the grave by each one who passed by and 'Jesus Only' and other hymns were sung, Mr. Rader presiding. David Crear, intimately associated with Dr. Simpson for more than a third of a century, voiced the closing prayer and we believe each delegate renewed more earnestly his prayerful determination to 'Be True' to our glorious Christ Jesus and to the great work of carrying in life and message the Four-fold Gospel throughout the world.

It was the request of the Board and many others that the body of Mr. Simpson should be buried at Nyack, where he lived and laboured so many years. It was no small sacrifice on the part of Mrs. Simpson and the family to forego their plan to take the body to Canada, to the family lot, but they saw the fitness of the change to Nyack and heartily gave their consent. From this outlook of vision hundreds of consecrated lives have gone forth to all the world and shall, with a multitude of redeemed souls greet our beloved leader in the presence of the King and crown Him Lord of all."

- Will: at his funeral: "There was no will; he had nothing to bequeath." There was a will, is in 8 1/2 x 11 file, signed May 13, 1919. Bequeath all property, real and personal to Margaret L. Simpson, his wife.

- Death: 1919, Oct 29, Wednesday, early morning.

- File also contains of a copyrighted poem by ABS:

Trust and Rest

Trust and rest in Christ for healing,
Lean Thy head upon His breast;
Nothing from His love can sever
Those who fully trust and rest.

Trust and rest for full salvation,
Till the land is all possessed,
God will seal your consecration,
As you simply trust and rest.

Trust and rest in Christ for healing,
You who are with pain oppressed;
Do not wait for sign or feeling,
Claim His promise, trust and rest.

Trust and rest in hours of sorrow,
Every wrong shall be redressed

In some happy bright tomorrow!
If you only trust and rest.

Trust and rest when all around thee
Puts thy faith to sorest test;
Let no fear or foe confound thee,
Wait for God and trust and rest.

Trust and rest with heart abiding,
Like a birdling in its nest,
Underneath His feathers hiding,
Fold thy wings and trust and rest.

Trust and rest till gentle fingers
Fold thy hands across thy breast,
While the echo softly lingers,
Everlasting trust and rest.

1. Funeral

- From *CAW 1919, Nov 8, p. 97-100*, editorials:

Funeral service on Sunday morning, Nov 2 at New York Tabernacle. A. E. Thompson

presided. Funk, Fitch, Jago, W. Turnbull, D. Crear, Mr. Pope, Arthur J. Phillips, L. K. Brubaker, Dr. Marquis, et al expressed their gratitude for ABS.

Sunday afternoon, students lined the pathway of a procession carrying the flower-laden casket up the Hillside from his home to the Institute Chapel. Students maintained an honour guard 2 nights (Sunday and Monday) and a day (Monday).

Sunday evening, second service at the Institute Chapel, Dean Turnbull presiding. Students bore testimony to Simpson's blessing on their lives.

Nov 3, Monday afternoon funeral at Nyack. Dr. Turnbull gave the message much of it preserved on *p. 98,99 of CAW 1919, Nov 8*. Other tributes given by R. A. Forrest, A. E. Funk, Henri De Vries, T. P. Gates and Greg Mantle.

Nov 4, Tuesday noon at Gospel Tabernacle, New York City. 6:00 a.m., Tuesday, similar student procession removed the casket to the "lower level", ie. Simpson's home to be taken to New York. Board members, Tabernacle elders, missionaries, home workers and denominational representatives filled the platform. Ulysees Lewis presided. Those participating: Senft, Jaderquist, Whiteside, Dr. Shaw, Philpott, Mackenzie, Charles Trumbull, J. D. Williams, A. E. Thompson, W. Turnbull and Paul Rader. Margaret Simpson Buckman sang an unpublished hymn. Temporarily buried at Woodlawn Cemetery.
- *CAW 1919, Nov 8, p. 97-99*: xeroxed in file.

- *BofM 1919, Nov 4*: "Arrangements were perfected for conducting of funeral services for Dr. A. B. Simpson who died Oct 29, 1919."

- *BofM 1919, Nov 5*: Funeral expenses for Dr. A. B. Simpson. "Moved, seconded and adopted that the Board divide the expenses of the funeral of our late President with the Gospel Tabernacle, the church having already agreed to meet half the expense." Allowance for Mrs. Simpson. "Motion made and seconded that the monthly allowance granted by the Board to Mr. and Mrs. Simpson shall be continued till further notice. Carried." "Resolved: that a committee consisting of Messrs. Crear, Turnbull and Thompson be appointed to consult with Mrs. Simpson concerning the future financial arrangement and report back to the Board."

- File also contains a photograph of ABS' funeral procession, with the casket carried by the pallbearers down a road lined by MTI students.

- File also contains 6 death announcements, some of which were mailed to friends in other cities: "'With Christ, which is far better.' Rev. Albert B. Simpson fell asleep in Jesus at his home, Nyack, New York, on the twenty-ninth day of October, Nineteen Hundred and Nineteen. Funeral service, Tuesday, November 4, at twelve o'clock. The Gospel Tabernacle, New York City."

- File also contains 2 small cards [to be used to reserve seats at the funeral?]: "Gospel Tabernacle, Tuesday, November Fourth, Nineteen Hundred and Nineteen. For to me to live is Christ and to die is gain. Philippians 1:21. Reserved until 11:45 a.m."

- File also contains a card: "Mrs. Simpson and family acknowledge with grateful appreciation your loving expression of tender sympathy in their bereavement. Until He Come. Nyack-on-Hudson."

D. Post-Death

- *BofM 1919, Nov 5*: "Moved and seconded that we respectfully present to Mrs. Simpson and her family the loving suggestion which has come to us that the remains of Dr. Simpson be laid to rest upon the Nyack hillside where a monument could be erected by world-wide cooperation in gathering materials from the mission fields and home land which would be a constant memorial and source of inspiration to succeeding generations of students and to all our Alliance friends and other visitors until Jesus comes."

"Resolved that a committee consisting of Messrs. Crear, Turnbull and Thompson confer with Mrs. Simpson concerning the publication of the life of Dr. Simpson, making arrangements with her whereby all the profits will be given to her. Adopted."

- *CAW 1919, Nov 15, p. 113*: editorial. Lead verse: "Moses my servant is dead; now therefore arise." Joshua 1:2.

Our best tribute to ABS is to set our face in life and ministry to the main emphases of his life, to make Christ known in all His fulness, 4-fold gospel.

Board of Managers set apart the night of the funeral in New York for a season of prayer for the many Alliance interests. Next day spent in executive session, 18 members present.

Paul Rader moved into the presidency; Ulysses Lewis was appointed vice-president.

An official volume of Simpson's life and ministry is being prepared by the Editorial Committee in cooperation with Mrs. Simpson. "Most of the material is already collected." p. 113.

- *BofM 1919, Nov 25*: "Report of the Committee appointed to confer with Mrs. Simpson regarding the publication of Dr. Simpson's biography is as follows:

Since the same brethren were appointed to take up the matter of Mrs. Simpson's financial arrangements, the plans for publishing Mr. Simpson's life were discussed with Mrs. Simpson on the same occasion.

It was mutually agreed that in conformity with the previous action of the Board, the expense of editing the volume, including secretarial help, should be advanced to the committee by the Board and that out of esteem for Mrs. Simpson, and with loving remembrance of her service in connection with our leader, all proceeds from royalties upon the biography should be given to her, but that in order to protect the volume in the future, the copyright should be the property of the Alliance.

Since the manuscript of a number of unpublished poems is already well in hand, the committee included the publishing of this volume in the discussion and arranged that it should be issued upon the same basis with respect to royalties and copyright as the biography.

The Committee would therefore recommend that this arrangement already approved by the Board, be confirmed and that Mrs. Simpson be informed by the Secretary of this final and official action.

Report received and adopted."

- *BofM 1919, Nov 25*: "The committee appointed to confer with Mrs. Simpson with reference to her finances reported that they met Mrs. Simpson personally and expressed to her the desire of the Board to make arrangements for the care of her needs that would be sufficiently ample to remove all anxiety for the future from her mind. The Committee had previously agreed that the provision of \$150 per month and the payment of the taxes and interest on mortgage on her home would be reasonable. This was suggested to Mrs. Simpson and she expressed herself as quite pleased and touched by the thought of the Board, and satisfied with this provision.

The Committee had in mind the fact that she is being assured of all the royalties from the sale

of the biographies of Dr. Simpson and his volume of hitherto unpublished poems. Also in the future it may be necessary to make some special provision for a nurse or other care in case of sickness or infirmity. The Committee therefore begs to recommend that the above financial arrangements be approved by the Board. Moved and seconded that the report of the committee be approved and that this arrangement go into effect Jan 1, 1920. Carried.

Moved and seconded that the funeral expenses of Dr. Simpson be paid and the matter referred to the Finance Committee."

- *BofM 1919, Nov 25*: "Motion made and seconded that Mr. Crear and Mr. Funk be appointed as a committee to confer with an artist to paint a portrait of Dr. Simpson and that we give them our moral support, they to report back to the Board. Carried."

- *BofM 1919, Nov 5*: "Resolved: that the publication of Dr. Simpson's complete works be referred to the Publication Department with instructions to act at once. Adopted."

- *BofM 1925, Jan 6, p. 5*: "Recommendation Number 3: Whereas, there is dire necessity of preserving Dr. Simpson's messages to our on-coming Alliance preachers and missionaries and whereas there is need of a much wider distribution of his message in popular form, we therefore, recommend that the Publication Department be permitted to appeal to God and our people for \$25,000. The funds to be used to get out a complete edition of the "Christ in the Bible" exposition and the "Colportage" Library, and the returns to be applied to perpetuating these works and to meeting the deficit in our Department."

- *BofM 1925, Jan 19*: "Dr. Turnbull made a verbal report on the editing of Dr. Simpson's books. He was requested to bring in a further report before deciding on publication."

- *BofM 1925, Apr 4*: "Protection of Copyrights: After full investigation by our department, it was found impossible for any, aside from the family of the late Dr. Simpson, to renew any copyrights on any works copyrighted in the name of Dr. Simpson. This matter was referred over to a meeting of the Board of Managers for a decision on the following day."

- *BofM 1920, May 20*: Thompson sent to Toronto to see Mr. Gregg re: the liquidation of the Simpson estate and other Alliance objectives.

- *BofM 1920, June 15*: Mr. Gregg pledged \$25,000 to help clear the C&MA of all indebtedness.

- Later, Mrs. ABS allowance raised from \$150 to \$200 per month. Margaret Buckman wrote the request.

- *BofM 1920, Sept 28*: Progress with Revell Publishing Company re: the publication of the life of ABS. To print 2500 copies for Society, 2500 copies for Revell (so, Publication Committee minutes, Sept 21, 1920).

- *BofM 1920, Nov 30*: Emma Beere given \$150 for assisting Mr. Thompson in preparing life of ABS and Miss Manville for similar work.

- *BofM 1920, Dec 28*: Sale of book going well. \$2 to Nov 1st, then \$2.50 [price of book?]. Mrs. ABS paid 10% royalty on Revell's sales.

- *BofM 1921, Dec 28*: Report on Memorial stone and block around burial place on the Hillside. Xerox minute.

1. Library of

- *BofM 1923, p. 53*: Committee with Mrs. ABS, disposal of. Divided to Headquarters, MTI and Simpson Bible Institute. *p. 59*: to be moved in a few days. *p. 63*: library now at MTI awaiting distribution according to Mrs. ABS wishes.

2. Appraisals of

a. Healing

- R. Kelso Carter. "Faith Healing" Reviewed After Twenty Years. Boston: Christian Witness Company, 1897. p. 16-18, 19.

"During the years 1881-1885 in this country existed the "wonder" stage of the modern development of "Faith Healing", the daily press taking up the subject and reporting remarkable cases of cure at considerable length...Some of the cases of cures in those days attracted wide notice and were discussed by secular and religious papers at great length, calling out expressions of approval or condemnation, but tending always to spread the interest in the subject and to awaken faith in any earnest minds.

About the middle of this period, Rev. A. B. Simpson of New York who had withdrawn from the Presbyterian Church in order to give himself more entirely to work among the masses of the city, visited us at Old Orchard during the Dr. Cullis convention and after remaining a few days, went up to Intervale in the White Mountains and there was himself healed of heart trouble. Returning to New York into a large and active church, the largest missionary training college in the country, and a foreign missionary movement under the "Christian Alliance", the growth of which has been most phenomenal. In all his teachings Dr. Simpson has given a little more prominence to "Faith Healing" than Dr. Cullis did, but has never allowed the subject to claim more than a fraction of time or attention, holding, as Cullis did, that the spiritual matters are much more important. With Dr. Simpson, in very many of his conventions, the writer has also been closely associated, though never in any way connected with his work.

The "nine-days wonder" concerning Faith Healing has long ago subsided. The daily press no longer concerns itself with the cases of today, unless some circumstances conspire to make it very peculiar or on account of some purely local interest. The theory, however, has added many believers in all parts of the world and most of the teachers and writers mentioned have continued to advocate it in their meetings and writings..."

- *CAW 1919, Jan 24, p. 296*: "Divine Healing as Preached and Practised by ABS" by K. Mackenzie, 6 paragraph article. Cullis' view: faith in the promises. ABS: redemption in the Cross for soul and body plus living in Christ, ie. Himself. "Once I sought for healing, now Himself alone." Christ is our sufficiency.

3. Honours Bestowed

- DD degree: K. Mackenzie states that such an honour was offered ABS but that he returned to the sender the parchment and the hood with an expression of appreciation. ABS feared two things: that he be elevated above the lowliest of his brethren and that in accepting this distinction, he might fail of the Lord's benediction and his work lose the Divine approval, *AW 1937, May 22, p. 324*. Margaret Simpson Buckman states in a letter to Dr. McKaig that she remembers the incident as also did ABS' secretary, Miss Emma Beere. Miss Beere thinks the institution was Taylor University, but is not certain. I have written to Taylor, but they have no record.

In Wingspread, p. 129, Tozer states that he refused "the degree of DD offered him by a

southern college in recognition of his scholarship and outstanding accomplishments." He derived this story from Ken Mackenzie.

See p. 28 of Edward L. Warren's book "Presbyterian church in Louisville". Apparently given for his aggressive Presbyterian ministry. Did Knox College give it?

- *CA 1889, May, p. 65*: in article re: the College, is spoken of as Dr. Simpson. Harriett Waterbury, assistant editor.

- *CA 1889, June, p. 74*: article re: independent church in Philadelphia refers to the pastor, Rev. William A. Phillips, as a student of A. B. Simpson, DD of New York.

- Letter from Margaret Mae, Nov 19, 1946: Check K. Mackenzie's article of ABS death. Margaret doesn't know. Was going to find the answer.

- *CAW 1912, June 29, p. 199*: a letter of appreciation from General Council re: turning over to the Society his Publishing Company. Heading: Resolution re: Rev. A. B. Simpson, DD. Signed: R. H. Glover and J. D. Williams.

4. Influence of ABS

- Article given by a Miss F__? of the Soudan Interior Mission periodical Intercom, Dec 1977. "**The Marvel of God's Long-Range Planning**: William Geddes of Prince Edward Island, eastern Canada, was the first Canadian to go overseas as a missionary. In 1848 he made the long sea voyage to Aneityum, in the South Sea Islands.

Shortly before leaving home, he was asked to baptize a small baby. during the service, Geddes felt compelled in his prayer to dedicate the infant to overseas missionary service. The infant was Albert B. Simpson, who became the founder of the Christian and Missionary Alliance.

When Geddes came home for his first furlough [1864] after 21 years in Aneityum, he inquired about the infant whom he had dedicated to missionary service and was told that the young man was now a Presbyterian minister, at Knox Church, Hamilton, Ontario.

Geddes immediately travelled to Hamilton, 1167 miles and told Simpson that in his baptism he had been dedicated to serve the Lord overseas. Simpson, largely through the influence of his mother, had maintained an interest in Geddes' work and had prayed for him all his adult life. But after Geddes' visit, he became increasingly concerned for the vast areas of the world not yet evangelized.

Simpson was prevented from going overseas; however, God had other plans for him. In November 1879 he felt led by God to accept a call to the Thirteenth Street Presbyterian Church, New York City, where he could 'keep in touch with the lines radiating to the ends of the earth.'

In 1882, he established the Missionary Training College for Home and Foreign Missionaries and Evangelists on Eighth Avenue. The school was later moved to Nyack, New York State.

In 1890-1891, Walter Gowans and Tom Kent attended Simpson's Missionary Training College. By the time they completed the 12-month course, the burden for the world's unreached millions had been laid upon them. They knew that God was leading them to the Sudan.

Walter returned to Toronto before going overseas and during the weeks at home he passed on to his mother, Margaret Gowans, his burden for the people of the Sudan.

One Sunday (Lindsey Reynolds: the day of the dedication and opening of Bethany Chapel,

May 1893), after Walter had left for England, Mrs. Gowans invited Rowland Bingham to her home for dinner after the morning church service. Rowland described that visit: 'She commenced to talk of the Sudan that was calling her son. She had gone over that picture so often that she could paint the whole scene before me. She led me on from the rising waters that grew into the great Niger River and without a map carried me across the vast extent between the lordly Niger and the great Nile. Before I closed that first interview in her home she had placed upon me the burden of the Sudan.'

A year before, Bingham had been moved by Adoniram Judson Gordon of Boston, who had visited Toronto, to offer his life for service wherever the Lord would lead him. Now, from Mrs. Gowans, he had received the direction that he had been praying for. Within a few weeks he was with Walter in England.

So the vision was passed from Geddes to Simpson, to Walter Gowans, to Walter's mother and finally to Bingham. It took over 40 years, but God's purpose was accomplished."

5. Institutions of ABS

- What institutions did ABS first establish?
 - a. Chair of evangelism, Nov 1881.
 - b. Publishing house, 1882.
 - c. Berachah Home, 1883, May 16 at 331 West 34th Street; 1884, July at 328 West 23rd Street.
 - d. College, 1883, Monday Oct 1 at 446 8th Avenue near 23rd; 1883, Christmas time, Grand Opera Hall, 8th Avenue and 23rd.
 - e. Missionary Society, 1887.
 - f. Christian Alliance, 1887.

6. Purposes of ABS

- "What Simpson sought was not a mission divorced from the normal activity of a church, but a church which had within it the life and function of a mission." p. 42, Daryl Westwood Cartmel. "Mission Policy and Program of A. B. Simpson", MA thesis, Hartford Seminary.
- The Student Volunteer slogan was adopted by Simpson. Evangelizing meant adequate communication, not conversion. There was no reason why this could not be accomplished in a given generation. "It was the die in which he cast his whole mission program." Ibid, p. 151. Matthew 24:14 became the Scriptural watchword for this ideal. See Annual Report, p. 62 [year unspecified].
- "The church Simpson founded came into being in spite of him. It grew out of his compelling sense of mission, not out of a theological discovery of the church. The mission came first and the church grew out of the mission." Cartmel, p. 141. "The Christian and Missionary Alliance was born and raised to accomplish a mission. Only in reference to the ends it was created to achieve can the history of this church be understood." Ibid, p. 150.

7. Tributes to ABS

- "It is not our purpose to unduly exalt the man. Dr. Simpson, servant of God that he was, would be the last to desire that. Rather we want humbly to accept these exalted gifts as from the giver of every good and perfect gift and return thanks to Him from the depths of our hearts and to determine in our hearts that we shall read what he has written, follow the vision

he has committed to us and acquit ourselves in this our generation as he did in his with a clear conscience before God." *AW 1943, Dec 11, p. 791*. "The Pen of a Ready Writer", by Rev. David J. Fant, Publications Secretary.

- *AW 1930, Jan, p. 6*:

A Tribute to A. B. Simpson By. E. L. Whitaker

On the beautiful hillside at Nyack,
Stands a monument sacred--sublime,
To a life that was laid down for others,
And whose fruitage abides for all time.

"Till Thou bless me and make me a blessing,
And send me where I cannot go."
"The harvest truly is plenteous,"
But the labourers feeble and slow.

His prospect in life was most charming,
His talents by all clearly seen;
But a vision from God changed the prospect,
As a lost world was thrown on the screen.

In reply God's messenger touched him,
And his strength was withered away;
But the strength of Another was given
To abide 'till life's closing day.

A struggle with self for the mastery,
Then a purpose was formed in his heart.
With him wrestled an angel 'till daybreak,
He cried, "I'll not let thee depart.

In the strength of His might he went forward
'Till millions had heard the glad sound,
And an army of labourers mustered
To take up the work he laid down.

May the vision keep clear on the hillside,
'Till Christ in His glory shall come,

And the sacrifice never be waiting,
By our leader so nobly begun.

- "When Dr. Simpson talked to a person in a personal ordinary talk, it was as though there was no one else on earth, no other interest but just the person he was talking to." Mrs. Charlton, who was in his classes. (quote was found in one of the ABS Christ in the Bible series given to the Library by Rev. George W. Crook, Berwick, Maine, May 1977)
- *AW 1919, Dec 27, p. 238*: "Rev. A. B. Simpson was chosen of God to give the world the closing message for this age. He was a highly polished shaft in God's hand. He was a most profound, clear and helpful teacher and preacher of God's Word. As a friend, as tender and loving as a mother. As a defender of the truth, he was a bold as a lion and meek as a lamb. Those who knew him best, loved him most. One of the greatest of God's saints has slipped from us and will be waiting to meet and greet us in the air, at the near coming of our Lord. His words and works will still live with us." by G. N. Elderidge, Pastor Bethel Temple, Los Angeles, California.

- *AW 1925, Oct 24, p. 718*: "Memories of ABS" by George W. Ridout, Pentecostal Herald, Professor at Asbury.

8. Memories of ABS

- File is empty!

9. Memorial Testimonies

- Articles by K. Mackenzie in K. Mackenzie 8 1/2 x 11 file.

- *AW 1920*:

"Fruits of a Life of Faith" by C. A. Blanchard, *p. 310*. Little additional info.

"A Reminiscence" by W. T. MacArthur, is xeroxed. Praying for a girl, sick with diphtheria.

"A Reminiscence of Rev. ABS" by W. T. MacArthur. Re: a cultured, wealthy woman in love with a demon, *p. 325, Aug 21*.

Editorial, *Dec 25, p. 611*. Reporting birthday celebration of ABS at the Institute. Founder's Day celebration. Edith L. Loop, California presented her painting of ABS to Mrs. Simpson. She presented it to the Institute.

- *AW 1925, p. 718*: Dr. Ridout.

X. Non-Alliance Interests

- Ecumenical Missionary Conference, New York City, Saturday, Apr 21, 1900. D. LeLacheur and A. E. Funk, delegates, *Apr, p. 240*. Editorial re: the opening, *p. 276*. Conducted at Carnegie Hall and Central Presbyterian Church, *p. 283*. Editorial, delegates 2300, *p. 294*. Notes glean from Conference, *p. 300, 318*.

XI. Presbyterian Pastor

A. Hamilton

- Re-visits in Sept 1894 and comments on his previous Presbyterian ministry, *CA 1894, Sept, p. 290*. Xerox it. Oldest Presbyterian Church in Hamilton. Over 1000 members, 2nd largest Presbyterian church in Canada. 8 pastors during the century. There on the anniversary of his ordination. Dr. Mungo Fraser, a classmate, is present pastor. Preach to ca 1500 in his former church. They received his "advanced views" with appreciation. Visited cemetery, many friends, brother Howard, father-in-law, child (Melville Jennings) and grandchild, plus his parents. Professors and pastors gone. "Every Canadian one meets seems to say, 'I can'". First syllable of her name, *p. 291*.

- Hamilton Spectator 1871, Tuesday morning, Jan 3: "The usual New Years morning prayer service was held in the Lecture Room of Knox Church Monday morning. At the close Mrs. R. Osborne, Mrs. John Alexander stepped forward to the platform and handed the pastor, in behalf of the congregation, a sealed envelope containing the following words: 'To the Rev. A. B. Simpson, please accept from your congregation a New Years gift of \$334.' It came as a complete surprise to the pastor who seemed very much affected by the kindness of his people. He thanked them in suitable terms and at the same time acknowledged on behalf of Mrs. Simpson the gift to her of the handsome set of mink furs from an anonymous member of the congregation. He expressed his sense of the uninterrupted and remarkable kindness which they both had received from all parties during the period of nearly six years and assured them of his deep and unceasing interest in their welfare.

Mr. John Alexander then spoke of the 'very happy manner and complete harmony of feeling that animated the congregation and the deep attachment of everyone to their pastor and of the remarkable success which had attended his labour.' He also referred to the fact that the

congregation was now in a more prosperous condition in all its departments than ever before."
- CA 1894, June, p. 621: "I remember once in my early ministry, calling upon a dying man who had just accepted Christ as his Saviour. They physicians had given him up to die and he was not expected to survive the night. His religious joy was so great that I remained with him for hours, unwilling to turn away from even one word of the wonderful things he was continually uttering, as he seemed to speak from the very gates of glory and to have a transfigured life.

Never in all my subsequent experience have I met a case so filled with the joy and rapture of the eternal world. It surely seemed as if heaven were opened on earth.

Late in the night I bade him 'good-bye', never expecting to see him again alive. But when I called the next morning, I was astonished to find that he was almost entirely well and the doctors were utterly unable to explain the strange transition. But one of them admitted that it must be the extraordinary stimulus that came to him from his extreme happiness. It seemed like a draught from the very wine of heaven.

Although at that time I knew nothing of Divine healing, yet I have always attributed his extraordinary recovery to the influence of the Holy Spirit that so filled his entire being."

B. Louisville

- Left Louisville probably Thursday night train, Nov 20. On train Friday, Nov 21, arrived in NYC, p. 151, Scrapbook. First sermon, Sunday a.m., Nov 23. Text: Acts 1:7,8, Ibid. Mr. Bevan preached in p.m.

- "A Scotch divine, a Greek scholar enter the Chesnut St. Presbyterian church at Louisville in the 1875s. He heard a praying voice in the vestry, peeked in, but quickly retreated. On his knees, arms outstretched and face aglow, a man in his early 30s was praying and saying, "Jesus, Jesus, Jesus!"

Later in New York, this same man popularized the phrase, "Jesus Only". His magazine carried the explanatory sub-title, "For the Fulness of Jesus." In England first, and soon in America, a sermon he preached over there became renown. Its title: "Himself". He wrote a hymn by the same name. Of his 80 plus book, the Christ in the Bible series is the best known. Jesus Christ was the centre of his faith and love and devotion." [Unidentified quote in JSS' handwriting]

C. New York

- Began, Nov 1879. Resigned, Nov 7, 1881 (two years). Sat in the pulpit on November 13, Sun, made a few farewell remarks. Rev. Alexander McLean preached.

- In Mar 1881, his address 214 West 15th Street, NYC. GIAL, p. 140. In Oct 1881, his address 123 West 13th Street, NYC. GIAL, p. 188, Vol. 4.

Garfield, James Abram

Born: 1831, Nov 19, at Orange, Cuyahogo County, Ohio Died: 1881, Sept 19 at Elberon, New Jersey; ABS preached at Fulton Street Prayer Meeting, anniversary the date of Garfield's funeral.

- 1881, Mar 4: became 20th president of USA. Chester Arthur, Vice-President.

- 1881, July 2: shot at a DC railway station, en route to Williams College. Assailant was Charles J. Guiteau, a US Grant supporter. They were called "Stalwarts".

XII. Biographical Materials

- *CAW 1919, Nov 29, p. 145*: editorial. AET agreed to edit the biography of ABS, as requested by the Editorial Committee (presumably A. W. Ed. Committee) "in co-operation with several Alliance brethren and other prominent leaders of Christian thought in America."

XIII. Appraisals of

A. Critical

- File is empty!

B. Negative

- "In view of the fact that he held meetings at all such cities, ie, New York, Buffalo, Pittsburgh, Philadelphia, etc, for the prayer of faith in sickness and anointing with oil according to the command of James 5:14, criticism was rife; and the press graphically described these innovations. Facts were distorted and exaggerations ran riot.

Yet one newspaper was honest enough to say, 'Think what we may of these people, they do show the fruit of their faith in their testimony and their joyous countenances. They are not oppressed as most of us are with physical infirmities and evidently their homes are not cluttered with medicine bottles, their desks encumbered with unpaid doctors' bills.' [unidentified quote] - *CA 1888, May, p. 65*: "A writer in the Christian Witness, published in Boston by Messrs. McDonald and Gill, in reviewing a new volume by Dr. Steele, entitled "Antinomianism Revived", is pleased to speak of the editor of this journal as teaching among other things, the doctrines of Antinomianism and especially the doctrine of Christ's imputed righteousness, to the neglect and ignoring of sanctification. The writer seems to imply that we do not teach anything more than the doctrine of justification and that this privilege may be enjoyed entirely apart from the spiritual experience of the grace of God and a sanctified heart. Such assumptions are grossly ignorant and unjust. The writer is pleased to place us, with Mr. Moody and Major Whittle, among these false teachers of Antinomianism. These honoured brethren can answer for themselves, or rather, let the Lord answer for them, as he is gloriously doing. But all who know anything of the writings or teachings for which we are personally responsible, are aware that we insist uncompromisingly upon the necessity on the part of all Christ's disciples who would stand approved at His coming, of a personal [sic] and personal union, in the depths of our being, with the Lord Jesus as our living Head, and the continual and complete source of our entire spiritual life; and the participation not only in the benefits of his sacrifice on Calvary, but in his imparted life and holiness, as the very substance of our spiritual existence. And, moreover, we believe that God does not only require our personal sanctification, but equally demands the sanctification of our religious newspapers and our editorial pews.

In all seriousness, it is time for journals professing to deal with the loftiest of all themes, to be themselves spotless examples of that highest grace of holiness, Christian charity and the sterling graces of truth and fairness."

C. Positive

- "A human life, filled with the presence and power of God, is one of God's choicest gifts to His church and to the world. A. T. Pierson re: George Müller, p. 15.
- To marriage: as a young man, ABS was a serious Christian. Example: his vows, see Cartmel, p. 6. This should be remembered in his later Christian experiences.
- *CAW 1919, Dec 20, p. 219*: by E. D. Whiteside, his appearance and effect on EDW. Coffee spilled on him at Keuka.
- *CA 1894, Nov, p. 506*: by A. T. Pierson in Missionary Review of the World. "Our good brother, Dr. Pierson, in the last number of the Missionary Review of the World, makes the following kind reference to our work... 'It is quite obvious that the International Missionary Alliance, whose headquarters are in New York City, is an institution which compels recognition as one used very largely of God. Rev. A. B. Simpson's peculiar views on divine healing and some other kindred subjects have caused him to be look on with some suspicion and the Christian public at large have kept aloof from him and his work. Yet despite these discouragements, his work has gone forward and continually grown...' etc. 2 more paragraphs re: October Convention, October 1-15.

Chapter 6. His Preaching

- Re WWI:

CA 1917, Feb, p. 307, "God's Alarm Call" re: USA impending entry into the war.

CA 1917, Mar, p. 338, "The World War in the Light of Prophecy". Matthew 12:24; Luke 12:56.

CA 1917, Aug, p. 306: "One Lesson From the World War". ie. preparedness. Luke 14:21; 12:35, 35; Matthew 25:10; an evangelistic sermon.

CA 1917, Aug, p. 322: "The Missionary Message of the World War". Joel 3:9-14.

CA 1918, Feb, p. 306: "The Fall of Jerusalem in the Light of Prophecy". Luke 21:24; Isaiah 51:1,2.

I. Evaluation

- "The true headquarter of the C&MA was the pulpit of the Gospel Tabernacle", not the building next to the Tabernacle. AWT, p. 111.

- Back pages of The Cross of Christ, "In an editorial in Wonderful Word, Dr. W. Leon Tucker paid Dr. Simpson this tribute, 'Preaching was melodious and musical when it fell from his lips; it was full, resonant and triumphant. The very sway of his body was poetic and passionate. He was a poet preacher. His poems belong to the first rank of Christian poetry. Rhyme and rhythm were a part of his refined nature." re: ABS book, Songs of the Spirit.

"As a preacher, Paul Rader, successor Dr. Simpson as President of the C&MA said: 'Dr. Simpson was the greatest heart preacher I have ever listened to. He preached out of his own rich dealings with God. I thank God with all my heart for what his life and messages have been to me and to multitudes of others.'" re: ABS book Earnests of the Coming Age.

- While preaching, "he walked, rocked to and fro, like a boat in the waves". D . J. Fant, jr. Nyack Alumni Banquet, May 1974.

II. Illustrations

A. Christian Life

- *Compassion*: "Wipe my tears,' said a little rosy-faced child one day to her nurse in a children's home. She had been so long used to weeping that the little face had got scalded with the hot floods and she would shut her eyes and hold up her little face and sweetly lisp: 'Please, 'ipe my tears.' And the gentle hand would softly dry them on her scalded cheeks. One day there came a greater sorrow and the little lamb lay wrestling with the strong hand of Death on her white bed of pain. The tears had started again over the sweet face and as for a moment she rallied from the last struggle, she held up the little face once more, with its smarting pain and whispered: 'Please, 'ipe my tears' and she was gone where a gentler hand 'shall wipe all tears from off all faces.' But her message never was forgotten. Like a voice from a sorrowing world and an echo from Heaven, it rang in the ears of that gentle woman day and night. She seemed to hear the sad, sick and dying cry to her, 'Wipe my tears.' And she went forth to bind up the broken hearted and to preach deliverance to the captives, forgetting her sorrow and her selfishness in the sufferings she was enabled to assuage." The King's Business, p. 7.

- *Divine resources*: "There is a story told of an old Norwegian King that once was given a drinking horn to drink from and he began to drink it all up; but, as he kept on drinking it, it seemed as if it would never empty. When he got tired, he looked around and saw that it was connected with a pipe, and that the pipe was connected with the lack and as fast as the hose emptied the water ran in and filled it, and that he would have to drink up the whole lake in order to empty the cup. The reason so many are not satisfied is that they haven't got the lake back of their cup; and oh, if you get Christ behind you, He is a Spring of Everlasting Life. You cannot drink it dry any more than you can drink the ocean dry and so, we determine to know nothing among you but Jesus Christ." The Fulness of Jesus, p. 4,5.

- Fulness of Jesus, p. 24, 25: "A great many people come into this Christian life just as though they moved into a house with one room in it; and they have lived in it for years. God's house is a seven-roomed house. It is not only a refuge from the storm, but it is a banquet house where His people can be fed; it is a chamber of rest where they can repose on His bosom; it is a library where they can study and know His Word and will; it is an observatory where they can look out over all the landscape. I am sorry to say that I lived a long time in the kitchen. It was a long time before I got into the chamber of peace; it was a good while before I got into the work room. I am only beginning to get into the observatory, where I can look abroad and see God's great horizons. But this morning I put in your hand the key to every part and on that key is written "Jesus". You can go then just where you please. Come, dear friends, into this full salvation."

- *Genuineness*: Christ in the Bible, vol 6, p. 56: "A gentleman once constructed an automatic bee, made altogether of brass and wire and mechanical and electrical contrivances. He put it on a table and it buzzed and buzzed like a real bee, so that the bystanders shrank away for fear of its possible sting. He challenged anyone to detect the difference from the real insect. Another gentleman took up his challenge and brought a genuine bee. For a little both buzzed around and looked just alike. Then the gentleman put a little honey in the centre of the table and waited. Soon the real bee was busy at the honey. He was not buzzing so much, but he was loading his vessels with the precious sweetness and carrying it away to be used for others, while the first bee still buzzed and buzzed, making more noise, but no honey. Oh, this is the test. You may buzz in your restless, driving life, and call it Christian work, but it may be a little better for you

at last than the trade of the politician. The true test is to know God, to find His heart, to drink the sweetness of His love, and then to carry it to others, often unrecognized, unrequited by the age, but finding it joy enough to know Him and help His children."

- *Weak Christians: CA 1888, Jan*: "**Leaning Christians**: A good coloured man once said in a class-meeting: 'Bredren, when I was a boy I took a hatchet and went into de woods. When I found a tree dat was straight, big and solid, I didn't touch dat tree, but when I found one leaning a little and hollow inside, I soon had him down. So when the debbil goes after Christians, he don't touch dem dat stand straight and true, but dem dat lean a little and are hollow inside.'"

B. Dedication

- *Surrender, dedication*: Dr. J. Wilbur Chapman in a recent sermon related the following incident of his meeting with General Booth. "General Booth, tell me what has been the secret of your success all the way through."

He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God could have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will and all the influence of my life.'

Then he looked at me a minutes and I soon learned another secret of his power. He prayed before I left. He talked with God about the outcast of London, the poor of New York, the lost of China, the great world lying in wickedness; and then he opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God's blessing on every mission worker, every evangelist, every minister, every Christian.

And I learned from William Booth that the greatness of a man's power is the measure of his surrender. It is not a question of who you are or of what you are but of whether God controls you."

C. Life in Christ

- *Living in Him*: "We need not go out of the world to be separated from it. The Water Spider makes its home beneath the surface of the pool, but no drop of water ever touches its soft and downy coat. From the upper world it takes down with it a globule of air and anchors it under water and in the centre of which the spider makes its nest. So can we be shut in by God's Holy Spirit like an encompassing world of light and life beneath the dark waves of the world and sin, but separated even from its touch in the secret of His presence." *C&MA 1899, Oct 14, p. 313.*

D. Stewardship

- *Giving*: A. B. Simpson's sermon preached at Old Orchard, Aug 1911: "men help the missionary cause by their wills after they were dead and women helped the missionary cause

with a will while they were living and added, "We are greatly indebted to dead men and live women." *C&MA 1911, Oct 21, vol 37, no 3.*

- *Giving*: "Is it not after all the old story, not of fishing for funds, but of fishing for souls; and when the Lord has given us the fish, the fish will give us the gold." 17th Annual Report, p. 33.

E. Trials

- *Suffering, tribulation*: "The sufferings of faith. Its supreme power appears in the hour of trial. Faith not only enabled them to endure, but even to triumph over persecution, pain, reproach and death. 'What can your Christ do for you?' they asked the little martyr of Antioch as they beat him before the judges and the soldiers until he was almost insensible. 'My Christ,' he said, 'can make me so happy that I scarcely feel your blows.' And when they stretched him back and asked him again: 'What can your Christ do for you now?' 'He can make me love my enemies', the hero answered, 'and pray for those who despitefully use me and persecute me.' Once more the awful ordeal was renewed and once more they brought him back from death to torture him with the same question, and he meekly breathed out his last breath with the sweet reply: 'My Christ can take me to Himself where I shall never suffer pain again.' Such was the story of ancient martyrdom ten thousand times repeated by noble children, heroic maidens, venerable fathers, insulted mothers and a great cloud of witnesses of whom the world was not worthy." From ABS sermon: "Christ in the Epistle to the Hebrews: The Cloud of Witnesses; Hebrews 12:1". *C&MA 1900, vol 24, p. 148.*

F. Bible

- The Old Faith and the New Gospel, p. 56: "A deaf and blind girl was dying. She tried to read the Bible as before, but couldn't. 'My hands are paralyzed. I cannot feel the letters any more,' she sobbed. Lovingly, she pressed the Bible to her lips and kissed it. 'I can feel it with my lips,' she cried, as she read with her lips the story her hands could not trace.

When you cannot see the Bible clearly with your intellect, take it to your heart. The Holy Spirit will make it to you the very life of Jesus."

G. Doctrine

- File is empty!

H. Four-fold Gospel

- File is empty!

I. Healing

- The King's Business, p. 18: "Once, in Switzerland, Pastor Stockmeyer said to an invalid lady: 'Are you willing that one of God's promises should fail to be fulfilled in you?' Of course, she answered: 'No.' Then he said: 'If you are not healed, one of Christ's promises becomes for you

of none effect.' That word decided her and she went to her room to claim the fulness of His redemption purchase and to find it."

J. Justification

- Protected, acquitted by Christ's blood: quoted by ABS in opening message of Old Orchard Camp Meeting and published in Thursday, Aug 8, 1889 issue of C&MA. Text: Romans 8:31: "What shall we then say to these things? If God be for us, who can be against us?"

"A man in Cuba was once ordered to be executed by a court-martial for a crime of which he was not clearly proven guilty. The English and American authorities protested against it but in vain. The day of execution arrived and the poor fellow was led out to die. Suddenly as the order was about to be given to fire, the American consul sprang forward and wrapped the flag of his country around the condemned man. 'Now,' said he, 'fire if you dare.' Knowing that war might follow an insult to the flag, the man was saved. He was perhaps guilty but he was protected by the flag. So Christ has put His bosom in front of us and said to all our foes, 'Fire if you dare', but the fire cannot reach them. He went on in His work of saving us until His blood stained the foot of Calvary. Who shall now dare to touch the soul for whom Jesus died. Do you believe it today? Are you sure the Judge has acquitted you and made you in His sight as righteous as Jesus is righteous. Do you believe there is nothing too great for you to ask or expect, because being in Him you have all the great heart of God can give?

Change the if in the text and make it since. 'Since God is for me, who can be against me.' The God of this mighty sky above us, this vast immensity above us, has nothing against me. I stand in Christ."

K. Missions

- *WWW 1887, July, p. 54 (210)*: Follow Christ into every difficult place: "It is said that the ashes of (the Scotchman) Bruce were preserved and in the time of war they were carried into every campaign as the secret of victory. The urn containing his preserved heart was carried with the armies wherever they went, that their patriotic fire might be kindled by it. Once, in the Crusades, a fiery charge was made by the Saracens, which seemed likely to be successful. The Scottish chieftain called for the famous relic of his country. It was brought to him and riding to the head of his cavalry, he threw it far ahead of him into the ranks of the Saracens, shouting, 'Forward, heart of Bruce! The Douglas will follow thee.' His men pressed forward to save the sacred relic and the charge of the enemy was repelled and the silent ashes of Bruce returned to the Scottish army. If this dead heart could be such an inspiration, what must be the living heart of the Son of God in the midst of His people."

- *C&MA 1898, Nov 5, p. 409*: Exodus 12:30

There Was a Great Cry

There's a cry in the wind tonight
From the lands where the Lord is unknown,
While the Shepherd above, in His pitiful love,
Intercedes at His Father's throne.

There's a call from the dark tonight
That haunts the lighted room
From his 'other sheep' on the broken steep
At the edge of eternal doom."

L. Salvation -- evangelism

- *Evangelism, power*: "A company of engineers were lifting an immense and costly obelisk to its pedestal in Alexandria. They had raised it aloft, almost to the level of the base. But it needed one inch more to clear and swing in upon its pediment. The ropes had been strained to their utmost tension and nothing more could be done, without lowering the whole pulleys and mechanism and commencing over. There was a moment of intense disappointment. Man's power could do no more. Suddenly a sailor's voice rang out clear and sharp: 'Wet the ropes.' In an instant the engineer understood the simple hint. The ropes were saturated with water from top to bottom. In a few moments the immense obelisk began to rise, slowly, surely, silently--it has reach the level of the base--it has passed it--it is swinging clear, it is settling in its place, the cords are loosed--it stands firm and steady on its foundation and a shout of cheers goes up from a thousand voices at the simple touch of power, that came forth from nature at a word. So in the work of God, there is a limit where all our strength comes to an end. The might of a million men cannot go farther, but there is a secret place of power, and one whisper of faith will bring omnipotence so simply, so silently, so easily, yet so victoriously, that earth and heaven will shout the glad notes of praise for ever. This is the secret of the work. 'Ye shall receive the power of the Holy Ghost coming upon you and ye shall be witnesses unto Me, even to the uttermost part of the earth.'" The King's Business, p. 93.

- *Christ versus Mohamet*: "The Moslem's logic: A converted Mohammedan was called before the authorities for reading Christian books; but before judgment was passed he begged to be allowed to ask a question. 'I am travelling,' he said, 'I look around for some direction and discover two men; one is dead, the other alive, which of the two am I to ask for advice, the dead or the living?' 'Oh the living, of course,' all cried out. 'Well,' he added, 'why require me to go to Mohamet who is dead, instead of to Christ who is alive?' 'Go about your business,' were the words with which he was dismissed." From The India Alliance magazine, Vol XVII, Sept 1917, no. 3, p. 72.

- *Evangelism, compassion*: "Down in the city a poor woman was being led out from a police court to receive the execution of her sentence. She was sobbing with that hopeless and desolate distress which the poor discouraged and lost ones sometimes have. A Christian lady was passing by. She saw the sad and despairing woman and thought of her own child. A tender impulse swept over her and she went up to her and threw her arms about her and kissed her swollen face. She seemed thunderstruck. It was years since a pure woman had kissed those lips. The lady secured her release, took her to her own home and she was won back to God and heaven. It was the ministry of love. Let us do likewise. This is our divine work. O, Lord baptize us with it for the love of souls." The King's Business, p. 122.

- *Salvation*: "In this city there is a picture hung up in a parlour and expensively framed. It is a very simple picture. It has just one word in it. On a little bit of paper, a telegraph form, is the word SAVED! It was framed by the lady of that mansion and is dearer to her than all her works of art. One day when the awful news came to her through the papers that the ship on which her husband had sailed was a perfect wreck, that little telegram came to her door and saved her from despair. It came across the sea. It was the message of that rescued man by the electric wire and it meant to two hearts all that life is worth.

I have seen another short sentence in a picture, too. It came from one who had been rescued from a wreck where friends and family had all perished. Those dear little ones were in the slimy

caves of the cruel sea. Those beloved faces had gone down forever, but he was saved and from yonder shore he sent back this sad and weary message: SAVED ALONE! So I can imagine a selfish Christian entering yonder portals. They meet him at the gates. 'Where are your dear ones?' 'Where are your friends?' 'Where is your crown?' 'Alas, I am saved alone.' God help you to so receive and give that you shall save yourself and others also.

Must I go and empty-handed

Must I thus my Saviour meet,

Not one soul with which to greet Him,

Lay no trophy at His feet." The Four-fold Gospel, p. 26-28; also *WWW 1888, Jan, p. 106*.

- *Evangelism, love for Christ*: "An Arab wanderer once found a spring of pure, delicious water. It was so good that he could think of no one so worthy to receive it as his chief. So filled his leathern flask and started across the desert to the court of his master. He entered his presence and laid the bottle at his feet, telling him how pure was the mountain spring where he found it and how far he had gladly carried it for him. The chief tasted it and thanked him for his kindness, expressing his appreciation and delight, and sending him away loaded with presents and marks of his favour. After the stranger had gone, the princes around him asked that they might taste the wonderful water. The Chief handed it to them, but as they tasted it they could not express sufficiently their disgust and surprise at his conduct. The water had been carried so far over the burning desert that it had become foul and offensive. 'Yes but,' said the king, 'there was something in it that made it taste very sweet to me.' 'What was that?', they asked. 'It was love.' (A sacrifice of sweet-smelling savour in His presence.) King's Business, p. 112.

- *Evangelism, guidance*: "I remember once, in a religious meeting, sitting in the audience while others led and asking: 'Lord, what is my service?' In a little while, as I looked around, I was led to pray for a young lady a few seats in front of me, whom I did not know. The meeting went on, and at the close the leader gave the invitation to any who wished to rise for prayer. He scarcely seemed to expect a response, but she timidly rose. There was no other. At the close, I expected some one else to speak to her and quietly passed out. But as we went down the aisle, I found her thrown by my side. I asked her if any one had spoken to her. She said, 'No.' And then I tenderly led her to Jesus and parted with the grateful pressure of her hand and the beaming thanks of her happy face still lingering in my heart. The one soul saved that day was given to the ministry of prayer and was kept for my personal ministering, that I might know that God guards our service for Him and will surely give us the fruit and recompense of joy. I have since noticed that those who claim and expect souls for God have them given to them; and, for myself, I never dare to preach to the unsaved without first claiming alone with God the real birth of souls and receiving the assurance of His quickening and new-creating life distinctively for this end. If I fail to do this, I am usually disappointed in the results of the meeting." The King's Business, p. 73.

- *Evangelism, prayer*: "Once I remember claiming a special blessing upon a sermon about to be preached. When the time came, it was delivered with a feeling of much restraint and without any manifestations of power. But the result was claimed and recorded in my journal. Ten days passed before the answer came and then a gentleman came to tell me how wondrously God had used that word to bless his wife and save a young man, who had come that night with them to the house of God. Never can we really serve in faith, without finding our sheaves some day and as one of the old Priests says, the fruits of the wilderness are always the sweetest of all." The King's Business, p. 107.

- *Your right to come to Christ, invitation: Spurgeon, CA 1888, Jan, no 1 issue: "You Are Wanted:* Standing one day in court with a judge, being interested in some trials that were going on, there was wanted a witness. I am not clear about his name, but I think it was Brown. So it was said from the bench that Brown was wanted next. The usher down in the court cried out, 'Brown!' Some one near the door cried out, 'Brown!' and I could hear them calling out in the street two or three times, 'Brown! Brown! Brown!' The court was very crowded.

By and by there came into the court door, with great difficulty, a little, ugly mean-looking creature. He came pushing and elbowing his way. There was a tall gentleman standing in the court, looking on. He did not like to be pushed about and he said in a very peremptory manner: 'Who are you!' 'Brown,' said the man, 'I am Brown.' 'Well, but,' said the other, 'who is Brown?' 'Nobody,' said he, 'only I was told to come.'

It was wonderful how everybody made way for Brown, because he was told to come. They just cleared a lane for him and I do not suppose for a lord or a duke they would have made room, they were so tightly packed; but Brown must come in anyhow, because he was wanted. It did not matter how poor he looked, how ragged, how greasy, how dirty, Brown was wanted and he had a right to come.

So now, God commands you to trust Christ. But you say, 'There is a big sin standing up' and he says, 'Who are you?' You say, 'A poor sinner' 'And what is a poor sinner?' says he. 'Nothing at all you say, 'but Jesus Christ told me to trust in Him. If He is wrong I have the blame with Him. I will not keep back from Him.'

- *Salvation: The Four-fold Gospel, p. 104; also *WWW 1888, p. 106:* "In the ancient Church, there was a noble band of 40 faithful soldiers in one of the Roman legions, who were condemned to die for their faith in Jesus. They were all exposed on the centre of a frozen lake, to perish on the ice, but allowed the choice of recanting from their faith at any moment during the fatal night by walking to the shore and reporting to the officer on duty.*

As the night wore on the sentinel on shore saw a cloud of angels hovering over the place the martyrs stood, and as one by one they dropped, they placed a crown upon the martyr's brow and bore him up to the skies, while all the air rang with the song, "Forty Martyrs and Forty Crowns". At last they had all gone but one, and his crown still hung in the sky above and no one seemed to claim it. Suddenly the sentinel hear a step and lo! one of the forty was at his side. He had fled. The sentinel looked at him as he took down his name and then said: 'Fool, had you seen what I have seen this night you would not have lost your crown. But it shall not be lost. Take my place and I will gladly take yours' and forth he marched to death and glory, while again the silent choir took up the chorus, 'Forty Martyrs and Forty Crowns. Thou hast been faithful unto death and thou shalt receive a crown of life.' God help us to hear that chorus when He shall come."

- *Evangelism, compassion:* "A little Christian girl was sitting with her father on the platform of a railway station, when a wild and desperate criminal was brought, manacled and bound to the same place. Writhing like a chained and infuriated tiger, he was a terrible sight, and no one dared to approach him. the little girl watched for a while, until her bosom began to swell with pity and she gently rose and slipping over to where he was and looking up in his face, sweetly

said, 'Man, I am so sorry for you.' A fearful oath was all the answer she received, and she fled back, afraid that he would strike her. She waited a little longer and then again approached him. Looking up in his face, she whispered: 'Man, Jesus Christ is so sorry for you.' In a moment a spell seemed to fall upon him. There was no oath or frown, but he bowed his head in silence. Just then the train came up and they parted, she to her home, he to his cell in the State prison. Years afterward, that man rose up in a public meeting and told how that sentence haunted him night and day, until it led him to Christ. He could get away from the love of a child, but he could not get away from the love of Christ. So let us bring the love of Jesus to human hearts and in the strength of its almighty power constrain them to come." The King's Business, p. 11.

- *Evangelism, sinners, God's partners*: "A friend of mine once told me of a business man of his acquaintance who had a dishonest clerk. The man embezzled considerable sums of money from him, but at last was brought to repentance and became a true Christian. He came to his employer, after a great struggle, to confess his wrong, expecting not only dismissal, but perhaps also severe punishment. The merchant heard his story and was deeply moved, for he knew that he might easily have escaped detection; and when the contrite clerk closed by saying: 'Of course, I cannot expect that you will ever employ me as a servant again,' he replied: 'No, I never can employ you as a servant again. But,' he added after a pause, 'you shall be a partner in my business, for I know the worth of such a testimony as that you have just given.' Not often does man act so nobly but this is just what God has done. He has assumed our liabilities, has cancelled our crimes, has even suffered their consequences Himself, and has also taken us into His own complete fellowship and made us joint heirs in all His riches of grace and glory." The King's Business, p. 80.

- *Evangelism, guidance*: "A humble Christian was accustomed to ask God about all the places he visited in his mission work. One night he prayed much about a saloon keeper, and the next day he visited him. He was rudely treated, but would not be discouraged, for he felt that God had sent him. At last the rough fellow turned to him and said, 'I'll tell you what I'll do. If you can tell me how often the word "girl" occurs in the Bible, I will go to your meeting tomorrow night.' He took out his Bible and in a moment found the passage. The man was surprised and said, 'How did you know? I have asked that question to hundreds of ministers and no one could tell me.' The visitor then told him that the night before he had asked God to guide him where to go in his mission work and his mind had been strongly directed to visit this house. Just after resolving so to do he happened to take down the concordance to look for another word and as he was doing so he noticed this very word and was struck by the fact, that it was found only once in the Bible and marked the place in his mind. He did not know why, but God did. He knew that this man was going to make this the very condition on which he would come to church and He prepared His servant beforehand. The man was so deeply impressed with the hand of God in it, that it led to his conversion. So the work which is planned in prayer will end in power." The King's Business, p. 65.

- *Faith*: "An intelligent lawyer called me one evening for the purpose of investigating the claims of Christianity as he would a case before a jury. He said he was not a believer, but was unprejudiced and willing to be convinced. He felt that the Christian religion ought to be as susceptible of proof as a case of human evidence. He was frankly met, and at once referred to the fact of Christ's resurrection as a Scriptural foundation of the Christian faith. With keen severity he cross-examined every point in the evidence of that event. After a conversation extending over two hours, he withdrew, having noted down every legal point in the case.

Taking with him as a fuller guide to the details of the argument the chapter on the subject in Bushnell's Nature and the Supernatural and promising to return when he had made up his mind and report the result, he left.

In two weeks he returned and with great seriousness and frankness said, 'I have examined this case as I would any case of evidence, and I am satisfied beyond all doubt that Christianity is true. The evidence is stronger by far than that on which innumerable lives have been condemned to death in courts of law. But,' he added, 'I wish you to understand distinctly that while I am now a believer in Christianity, I am not any more a Christian now than before, nor am I even an inquirer...Alas, he discovered that his unbelief was not so much in his head as in his heart, and that his real alienation from God was not to be removed by rational evidence or intellectual conviction.' *WWW 1882, Feb, Vol 1, no 2.*

- *Salvation, Love*: "There is a touching incident of a mother in Glasgow who had long sought her lost daughter in vain. At last she thought of an expedient to send her a message that might win her back. She hung up her own photograph in the dance houses of the city. She hoped that some night those weary eyes might see the old face of love and know her mother was seeking her. And at last one night after the wild and whirling dance those eyes rested for a moment on that face and with a cry of agony, she sank into a swoon and awoke to return to that broken heart. So God has hung His picture in our lost world and in Jesus we can see the Face of Love that seems to say, 'Return, O wanderer, return, And seek an injured Father's face.'" *WWW 1885, Vol 5, p. 18.*

- *Salvation, a gift of grace*: "A poor Scottish mother had come from the bedside of her sick and suffering child. She passed the gardens of the Queen and as she saw the luscious clusters hanging from the vines, she stepped up to the gardener and holding out a hand full of silver, asked if she might buy some for her child. The gardener looked up with a stern face and said, 'This is the Queen's garden and the Queen never sells her grapes.' But just that moment the gentle Queen walked through the greenhouse and saw and overheard the little scene and with a mother's heart, she turned to the woman and said, 'The Queen never sells her grapes, but she will be glad to give you as many as you need,' and turning to the gardener, she ordered him to fill her apron and take them to her dying child, with the love of the Queen. So grace gives, but will not sell its costliest treasures." Fulness of Jesus, p. 132.

- *Salvation for all*: "A friend of mine was in Sing Sing the other day and it was announced that a pardon had been received for one of the convicts and he said that a tremor passed all along that line of a thousand men, as each one said to himself: 'Is it I?' It was good news wasn't it? but it was only for one. the gospel is not for one, it is for everyone, but the gospel is despised for its very largeness." *WWW 1887, July, p. 20 or 176.*

M. Sanctification

- *Sanctification, welded into Christ*: "When I was a boy I owned an apple tree; I was very proud of it; I had seen it grow from a little seedling and I cherished it like a very child. Fondly I watched it as it grew taller and stronger and from a slender sapling branched out into an ample tree. My brother had one also; and I noticed with triumph that mine was by far the larger and seemed to look down on his modest little bush. At last the first blossom appeared. O, how I watched it, and mourned when it withered and waited a full year for the next promise of fruit. At last the first little marble-shaped apples hung upon the branches. There were only three or

four, but they were worth more than gold to me. It seemed that I must watch them from the hungry birds and insects. All the world seemed to be watching for my apples. But the birds let them alone, and it was not long ere I found the reason why: they were miserable crabs. Bitterly I tried one after another in vain. They were hard and sour and useless. Year after year, I tried to improve my tree, but it was in vain. It bore plenty of fruit but it was all the same, hard, sour, useless crabs. And there beside it was my brother's tree, with its modest form and rich, ripe, mellow fruit, mocking all my boasting and my proud endeavors. What was the difference? Ah!! When a little thing, his tree had been cut down to the quick and another branch from a fruitful tree had been grafted on and the old tree's life had died and given place to the new. It was the story of self crucifixion. Christ has since taught me in the spiritual life the lessons of my childhood's apple tree. How often have I seen men and women struggling to improve their natural heart by resolves, sacrifices, examples and all possible human influences, and when all was done, it was only the poor carnal heart dressed up a little. god's secret is the death stroke and the Divine ingrafting. It is the utter, everlasting putting off the old man as well as his deeds and counting no more on any natural thing within us for a good thought or act or feeling, but depending for all upon the momentary supply of the life of Christ." Fulness of Jesus, p. 80, 81, p. 173, 174. Uses same illustration in The Voice of Spring, Song of Solomon 2:10-13, section V, "Time for Grafting", the resurrection.

- *Sanctification, stop struggling*: "I read somewhere of a sailor who went to dive under the sea and he felt something very soft in the bottom and it seemed to touch every part of his body and at last he found himself just suffocating in the arms of a monster. He pulled a bell and was drawn to the surface; when he got there a hideous jelly fish had thrown about him a hundred hands and was embracing him in a horrible death. When the sailors saw it they shrieked out in fear. It was just as if death had embraced him in its bosom. One of the sailors, who had a little more presence of mind than the others, poured a vial of strong acid over the horrid thing and in a moment it disengaged itself and dropped into the sea. Had he fought with it he would have become entangled more in its toils; and so the apostle says: 'Who shall deliver me from this body of death?' In a moment comes the answer: 'I thank God through Jesus Christ?' He stops trying; he just looks up and trusts his Lord.' Fulness of Jesus, p. 52.

- *Leaning hard on Christ, to drink in abundance, CA 1889, Thur, Aug 8, page unspecified*: "Dear Dr. Wilson gave us a beautiful illustration in Toronto. He spoke of having seen a platform somewhere with a trough on it to water cattle, but usually there was no water in the trough. Some wise old cattle would probably walk around the platform and then go off not willing to be fooled, but those who got on the platform and put their noses down to the trough would find the water come gushing forth to meet them. There was an arrangement by which the weight of the cattle on the platform touched a spring and sent the water pouring into the trough in abundance and all they had to do was to drink. Ah! beloved come right to Him, commit your whole weight to Him. don't stop to wonder and question, but begin to drink."

N. Prophecy

1. Second Coming

- "I cannot withhold a personal testimony. On the first night of this New Year after I had retired and fallen asleep in very close communion with the Lord, I had one of those rare dreams which leave behind them an impression of the voice of God. In my dream, I was

gazing into the heavens at night, looking at one of the brightest constellations, when, suddenly, there appeared among them a wonderful star as bright as Venus at its brightest; and as I gazed upon it wondering at its strange beauty in that quarter of the heavens, I became conscious that it was rapidly growing larger every moment. In a few moments I was conscious that it must be swiftly approaching; so fast did it enlarge that it seemed to be literally rushing earthwards and my whole being was stirred with the consciousness that some stupendous event was happening.

Then there passed over my spirit a distinct consciousness that the Lord was coming; that this was the Morning Star and that He was just behind it. The best part of the dream was that it brought only rest and joy; startling as was the appearance and the certainty of the coming King, there was no fear, but a sweet consciousness that all was right; that I was glad He was coming, that I knew in a few moments He would be here; and although I saw no one around me I had the quiet consciousness that all was right for them, too; it was all right for those I loved as well as for myself. Just at that moment I awoke with the quiet sense that God had spoken to my heart with a personal message respecting what His glorious coming would be to me. O, that we all may so live each moment that when He shall appear we may have confidence and not be ashamed before Him at His coming!" Jesus in the Psalms, p. 20.

O. Seasonal

1. Christmas

- **"If I Had Not Come:** Dr. A. B. Simpson once told of a striking Christmas card published some years ago with the title, 'If He had not come'. It was founded upon the Saviour's own words, 'If I had not come.'

The card represented a clergyman falling asleep in his study on Christmas morning and dreaming of a world into which Jesus had never come. In his dream he found himself looking through his home, but there were no little stockings in the chimney corner, no Christmas bells or wreaths of holly and no Christ to comfort, gladden and save.

He walked out on the public street, but there was no church with its spire pointing to heaven. He came back and sat in his library, but every book about the Saviour and the gospel had disappeared. A ring came to the door bell and a messenger asked him to visit a poor dying mother. He hastened with her weeping child, and as he reached the home, he sat down and said, 'I have something here that I am sure will comfort you.' He opened his Bible to look for a familiar promise, but it ended at Malachi, and there was no Gospel and no promise of hope and salvation and he could only bow his head and weep with her in despair. Two days later he stood beside her coffin and conducted the funeral service, but there was no message of consolation, no word of a glorious resurrection, no open heaven, but only dust to dust, ashes to ashes and one long, eternal farewell. He realized at length that 'He had not come' and burst into tears and bitter weeping in his sorrowful dream.

Suddenly he awoke with a start and a great shout of joy broke from his lips as he heard his choir singing in the church close by: 'Oh! come all ye faithful, joyful and triumphant! In Bethlehem's manger lies the King of angels. Oh! come, let us adore Him, Christ the Lord.'"

2. New Years

- *WWW 1883, Jan, p. 1*: (ABS) **Day by Day: A Motto for the New Year**: Jane Taylor has written a simple parable which has a great lesson for every Christian and one that would take many a care from the coming days of 1883, and the weary hearts that are needlessly bearing them.

A little clock had just been finished by the maker and put on a shelf in his wareroom between two older clocks who were busy ticking away the noisy seconds. 'Well,' said one of the clocks to the newcomer, 'So you've started on this task; I'm sorry for you. You're ticking bravely now, but you'll be tired enough before you get through your thirty three million ticks.' 'Thirty three million ticks?' said the frightened clock, 'why, I never could do that,' and it stood still instantly with despair. 'Why, you silly thing,' said the other clock at this moment, 'Why do you listen to such words? It's nothing of the kind. You've only got to make one tick this moment; there, now, isn't that easy? and now another the next moment, and that is just as easy and so right along.' 'Oh, if that's all,' cried the new clock, 'that's easily done and so here I go,' and started bravely on again, making a tick a moment and not counting the months and millions. But when the year was ended it had made thirty-three million vibrations without knowing it. Oh, if Christians would only live by the moment, not by the year! 'Day by day' is the limit of the Lord's prayer. 'Sufficient unto the day is the evil thereof,' said the Great Teacher. And 'As thy day, so shall thy strength be' is the promise which four thousand years has not exhausted. 'I ask thee for a present mind, by patient watching wise, And a heart at leisure from itself, to soothe and sympathize.'"

III. Sermons

- Louisville Journal, 1897: Sermon after a prolonged absence because of ill health. Reprinted in *AW 1920, Oct, p. 466*. Text: Philippians, 3:13, 14, "This One Thing I Do". Did A. E. Thompson discover this? He was writing his life and on the AW editorial staff.

- "Who Is the Holy Ghost?" Preached at a large church in Chicago. Some conservative business men had invited ABS to address them re: "tongues". W. T. Mac said it was the greatest sermon he had heard from human lips. Parlour Evangelist, 1929, Oct, p. 4.

- "Cast Thy Bread Upon the Waters", 1883, Nov 3, 13th Street Church; Nov 4, Hippodrome.

- "Aggressive Christianity", 1883, Nov 4 at Hippodrome (*WWW 1883, Oct, p. 154*). Chapter 1, The King's Business.

- *AW 1913, Jan 4, p. 210*: to begin a series at the Gospel Tabernacle, "The Old Paths, or the Bible and Modern Thought. Number 1: Back to Moses."

A. Chronological Index

- Old Orchard 1912, CAW: AM subjects: Monday: "The Lord's Coming"; the point of view similar to Coming One, chapter 1. Tuesday: "Foregleams of the Coming One in the Old Testament". Wednesday: "Christ's Own Prophecies Concerning His Coming". Thursday: "Advent Outlooks in the Acts and Epistles". Friday: "The Apocalypse and the Coming One". Saturday: "The Practical Value of the Blessed Hope".

B. Scripture Index

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C. Subject Index

- Holy Spirit, Baptism:

C&MA 1910, July, p. 321: "Sowing Beside All Waters" Isaiah 32:20. At Nyack Convention. 1911, same topic, *Aug, p. 345*.

C&MA 1911, Feb, p. 313: "The Baptism with Fire", Matthew 3:11, Hebrews 12:29.

C&MA 1911, Nov, p. 116: "The Holy Spirit, Our Supreme Need", Zechariah 4:6.

1. Missions

- Excerpts from an ABS sermon, Sunday a.m. at Old Orchard Beach, Aug 1899:

"The Grace of Giving: The subject of Christian beneficence can only have a depressing influence upon an unconsecrated audience. The truly yielded and Spirit-filled heart not only loves to give but to hear with gladness every call of obligation and know of every opportunity of spending and being spent for Him we love."

"We do not begin by asking people for their gifts, but seek to lead them to an entire and joyful dedication of all to God. It is these that magnificent offerings follow, because they have first given themselves to the Lord and then their means follow as a matter of course. Then it is true, 'Thy people shall be a freewill offering in the day of Thy power.'"

"And so in our homes and occupations we will be carrying on our business for Christ and the world's evangelization. And we can rightly ask a tenfold blessing on all our investments and enterprises and throw our hearts into our work with a gladness and an energy inspired by the high purpose for which we are laboring. Our business becomes not a selfish struggle for existence, but a noble partnership with God for the advance of His kingdom and the spread of His glorious Gospel."

"'Though He was rich, yet He became poor.' He emptied Himself, He kept nothing back... He stepped out of His class completely and plunged to a depth of condescension which is absolutely without any standard of comparison."

"What has He done for you? Has He not redeemed you by His blood? Has He blotted out your guilt and sin? Has He brought peace to your troubled heart? Has He given you His Holy Spirit without measure? Has He surrounded you with the blessings of His providence? Has He blessed your home and filled your life with love and sweetness? Has He answered your prayers and filled your heart with joy and praise? Can we give Him less than our all?"

- *WWW 1887, p. 102, 103*: "Mission Work", an address at Old Orchard, good.

- *CA 1894, Aug, p. 172f*: "The Scriptural Principles of Missionary Work". Annual Old Orchard sermon. *p. 195f*: "The Macedonian Cry". Acts 16:9: "Come over and help us."

- *CA 1897, Oct, p. 416*: "The Grounds of Missionary Obligation". I Samuel 21:8. "The King's business requireth haste."

- "The Enthusiasm of Missions" preached at Rocky Springs Convention, Aug 18, 1912 by

ABS. From *CAW 1912, Aug 31, p. 339*: Text Rev. 14:6, "I saw another angel fly 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." The missionary movement her described is a Gospel with wings, "an angel flying..."

- *C&MA 1907, Oct, p. 60*: "The Greatest Foreign Missionary, El Nathan". *p. 57*: "The Holy Spirit and Missions."

- *C&MA 1907, Aug 31, p. 98*: "The Lord's Coming and Missions". Text Matthew 24:14; Rev. 14:6,7.

- *C&MA 1908, Oct, p. 58*: "A Cloud of Witnesses".

- *C&MA 1908, Sept, p. 381*: "Bread for a Perishing World". Matthew 14:10. Preached at Beulah Park.

- *C&MA 1908, Aug, p. 314*: "Missionary Wings". Rev. 14:6. *p. 297*: "Missionary Feet", Isaiah 52:7-10.

- *C&MA 1910, Volume 34*:

Aug, p. 337: "The Divine Preparation and the Home Base", preached at Nyack, Psalm 68:7-12.

Sept, p. 369: "Missionary Achievement and Failure", at Old Orchard. *p. 385*: "Our Trust", I Corinthians 9:17, work of C&MA, at Beulah Park. *p. 401*: "Partnership with God", I Corinthians 3:9.

Aug, p. 321: "Sowing Beside All Waters", Isaiah 32:20. Preached at Nyack Convention.

Sept, p. 193 [sic?]: "Service, Accountability, and Recompense". *p. 417*: "The Fruits of Missions", Revelation 22:2, at Toronto.

May 28, p. 145: "Our Trust", I Corinthians 9:17, work of C&MA.

- Sermons 1911:

C&MA 1911, Oct, p. 36: "Missions and Current Events", Old Orchard.

C&MA 1911, Oct, p. 84: "Sacrificial Service", 2 Samuel 24:24, New York Convention.

2. Prophecy

- 1915: Series evening sermons, "Prophecy and Providence", beginning Jan 3, 1915., *CAW 1915, Jan 2, p. 210*. Special question, "Are we in the last days?"

3. Seasonal

a. Christmas

- *WWW 1885, 1886*: nothing

- *CA 1889*: a brief editorial and illustration of legend re: a crippled boy; magi passed his house near the inn. Crept to the inn, saw magi present their gifts. Wanted to give, had nothing. Got home, plucked a lily from mother's garden and laid it across the baby in swaddling clothes. Died shortly thereafter. Lilies sprang up immediately over the burial site and continued year round for several years. Our Lord never forgets the smallest gift from loving hands.

- *WWW 1885, Feb, p. 51*: on Dec 28, 1884, preached "The Wonderful", Isaiah 9:6.

- *AW 1922, p. 643*: poem, "The Morning Star", *p. 648*.

b. Easter

- Post-Easter 40 days: *C&MA 1910, Apr, p. 78*: "In the ecclesiastical year we have just passed

through the forty days between the Resurrection and the Ascension. for this length of time our Lord remained on earth 'and showed Himself alive after His passion by many infallible proofs.' To what may we compare these days of the life of Christ? They were like the mellow after-glows of sunset, like the golden Indian summer, like 'the days of heaven upon earth.' It is helpful to note the striking characteristics of these days, for spiritually we may live them over now with our risen and glorified Lord. First, they were recognition days. The disciples at Emmaus knew the Master in the breaking of bread. Mary identified the Lord by the tone of His voice. So He will reveal Himself to us as 'this same Jesus'. Again, they were confirmation days. The uncertainty of the disciples was removed by Christ's showing them His hands and His side. the doubt of Thomas was resolved by putting his finger into the print of the nails. And if our faith is weak, the Lord will confirm it. Again, they were adoration days. The women who met Christ as they were coming from the empty tomb, worshipped Him. Thomas called Him 'My Lord and my God'. So let us worship the risen Saviour as the Son of God. Again, they were restoration days. To grieving Peter the angels sent a special message of consolation, while at the sea of Galilee the Lord restored His recreant disciple to his apostate. And so Christ will restore our wayward souls and bring us back into full fellowship with Himself. Again, they were communion days. At Emmaus and in the upper room the disciples ate bread with Christ and so He will come in and sup with us and our hearts will 'burn within us', as He talks with us by the way. Again, they were illumination days. Christ opened the hearts and minds of His disciples in order that they might understand the Scriptures. And so He will open our eyes, that we may behold wondrous things out of His law. Again, they were commission days. the Lord breathed the Spirit upon His disciples and sent them to proclaim the Gospel to the whole world. So if we will tarry He will endue us with the Holy Ghost to carry His message to the ends of the earth. And finally, they were benediction days. Jesus bequeathed the disciples His joy and peace and blessed them as He was received up into heaven. And so He will bless us with all spiritual blessings in heavenly places."

- *CAW 1911, Apr, p. 25f: "Risen With Christ", Colossian 3:1-4.*

D. Title Index

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Chapter 7. His Views

I. Christian Alliance

- *WWW 1885, Oct, p. 280*: editorial: "A Christian Alliance of all those in all the world who hold, in unison, the faith of God and the Gospel of full salvation would be a great blessing and a mighty power for good. It might be made a bond of blessed fellowship in prayer and work; and, while not separating any from their present denominational associations, would blend all as the Evangelical Alliance does into a large unity."

II. Christian Life

- *Living Truths 1906, Feb, p. 65*: "**Timely Spiritual Watch Words**: There is a real danger of shading down the sharp distinction between a consecrated life and the ordinary Christian experience until the crisis line has been obliterated. There is a very sharp distinction clearly marked in the Holy Scriptures and written with equal vividness upon the fleshy tablets of every truly consecrated heart.

To say that the man or woman who is content with the bare assurance of salvation and is really investing the strength of their life in this present world sustains the same relation to the Lord Jesus and the Holy Spirit as the saint who is walking, like Enoch, with God, is indeed to make our high calling in Christ very cheap and common. God holds out that high calling to us as a bright, attractive goal which means indeed a land of promise flowing with milk and honey but a land only faith, courage and self crucifixion can hope to enter in.

May the Holy Spirit clarify our vision, elevate our ideals and make us content with nothing less than God's highest and best."

- *Obedience, Christian life*: "Obedience is basic to man's relation to God. The Bible tells of two kinds of men: disobedient: Adam, Eve, Cain, Achen, Saul; and men who obeyed: Enoch 'walked with God', Noah obeyed God and preached righteousness for 120 years, Caleb and Joshua were obedient, Caleb 'wholly followed the Lord his God'. Human redemption hinged on Christ's

obedience to God. Hope for the heathen hinges on our obedience to God. Heaven or hell are in the issue. The Bible declares there is no substitute for obedient men. The world is a dark house, only obedient Christians can set men free." Unidentified quotation.

A. Backsliding

- *C&MA 1906, Oct, p. 229*: sermon. "Revival". The danger/possibility of losing/falling from religious experience already realized/enjoyed. This includes sanctification. Sermon could be entitled "Watchfulness".

B. Faith

- *CA 1896, Apr, p. 348*: editorial. Good description of faith: "seeing what God has said and resting on and entering into it."
- *CA 1896, May, p. 368*: editorial comments on faith.

C. Guidance

- *CA 1892, Sept, p. 210*: an editorial in response to a question. Impressions versus convictions.
- *CAW 1914, Jan, p. 275*: editorial number 2.

D. Revival

- *C&MA 1909, Jan, p. 264*: editorial asking for revival in all that the Lord means and wants to send, new and old. Xerox it, is in 8 1/2 x 11 file. What revival means to scattered Alliance people.

III. Doctrine

A. Bibliology

- "It cannot, however be denied that there is a dangerous tendency to drift from evangelical moorings, even in the most conservative churches. It is a significant fact that Dr. Marcus Dodds has been elected professor in the Theological College of the Free Church of Scotland and Dr. Dodds is known to represent the most liberal element in the Presbyterian body, going even so far as to be recognized as one of the leaders of the new theology and one who holds very loosely by any positive and exact doctrine of inspiration. It is also known that the theological professors of the Union Theological Seminary, New York and Princeton, New Jersey, have differed so widely, that it has been found necessary to suspend the publication of the Presbyterian Review, of which they have been joint editors, wholly because of the impossibility of harmonizing their extreme views, especially on the question of the Scriptures. We fear therefore, that revolution is not always progress in the Christian Church and that we are approaching the troubled waters and eddying currents of a whirlpool, where the certainties of faith will be lost sight of and the old cry of Pilate, 'what is truth?' will become the watchword of

a new theology, from which, as Dr. Green has so well, said, Christianity has to look for its most dangerous foes in the coming years, rather than from open infidelity." *CA 1889, Nov, p. 258*, editorial.

B. Christology

- *Carnality of Christ: CA 1893, Jan, p. 17f.* An editorial against it. "Is being taught by some of our most dearly beloved friends, some our spiritual children." *p. 17.* Was Charles Ryder one of these persons? Probably not, *p. 21*, Boston Convention.

- *C&MA 1908, Aug 8, p. 314:* editorial. States and refutes the view that Christ had a carnal nature such as we do, but through the baptism of the Holy Spirit and victory of Gethsemane He overcame and became our leader and example. If not true, they say, how could Christ be tested and tempted? ABS says, Satan does not tempt our carnal nature, for it's already on his side, but our better part, spiritual nature. The error was creeping into the C&MA.

- *C&MA 1908, Nov 28, p. 141, col 2, par 1-4:* the possibility that Christ could sin.

C. Ecclesiology

- *Free Church:* "Let me add one further personal testimony. After coming to this city, I was much pained at the inability of the church of which I was pastor and most of the other churches of the city, to reach the masses. I felt one of the greatest hindrances was pew rents. But I was told that free churches were impracticable. I appealed to the success of the Church of the Strangers. But I was answered that this church had been richly endowed by Mr. Vanderbilt, who had given the building where they worshipped to them. God put it on my heart to prove that it was practicable and I left at length my old church with the simple desire to form a church for the people of all classes based on absolute freedom and with the avowed principle that I would not solicit either a worker or a dollar, but depend upon God to send both the means and the men He needed. I have been able to keep both these resolutions, I believe. Within our own membership we have voluntarily given what we could, but outside no man has been asked to help; at least, with my knowledge and consent. And, although our methods have not always been as full of faith as I could wish--although, at times, our official boards have been tempted to transact their work rather in the form of a secular business than as the Lord's especial work--yet it is simply marvelous how He has sustained this work without the help of any one outside, and made it the free home of all classes, both rich and poor, and the birthplace of thousands of precious souls. And if, as I believe is now the case, we shall henceforth make every business matter and financial need in all our work and on the part of all our officers, a matter of simple faith and prayer, I believe He has blessings in store for us exceeding abundantly above all that we are able to ask or think." *The King's Business*, 1886, p. 103-104.

- Missionary church 1880: Simpson, in the 2nd issue, volume I of GIAL, endorses G. Warneck's view that the true missionary church has three characteristics: 1) concern for lost in its own neighbourhood; 2) the missionary outreach of its denomination; 3) world evangelization.

- "The Christian Church is God's appointed agency and channel for the reception and diffusion of His grace in a sinful world during the present dispensation; and none of the evils which have gathered around it, the excesses of ritualism, the bigotries of sectarianism, the chill of

formalism, the tides of worldliness, the prostitution of the pulpit, the very apostasy of the papacy, none of these or any other evils should lead us to lose sight for a moment of the glorious ideal and divine purpose of the church of Christ. God can use any instrument. He can reprove and arouse His church by giving her work for a time to other agencies; He can bless the most unusual and abnormal organizations and methods for saving men, whether they be Salvation Armies, Plymouth Brethren, lay evangelists or women's crusades; but yet His chosen channel and mould for His people and His work is the church which He Himself has ordained and endowed with all the riches and resources of His grace and constituted His temple, His body and His bride." The King's Business, 1886, p. 139, 140.

- "We should aim to bring all the work of God within the sphere of the church of Christ. God, it is true, is doing His work in every way and we cannot limit His mighty providence even by the church; but we should work within His prescribed moulds as far as practicable. There is no form of Christian effort but may be embraced under a fully developed plan of church organization. This is room not only for the worship of God, the teaching of sacred truth and the evangelization of the lost, but also for every phase of practical philanthropy and usefulness. There may be, in perfect keeping with the simple order and dignity of the church of God, the most aggressive work for the masses and the widest welcome for every class of sinful men; the ministry of healing for the sick and suffering administered in the name of Jesus; the most complete provision for charitable relief; industrial training and social elevation for the degraded classes, workshops for the unemployed, homes for the orphaned, shelter for the homeless, refuge for the inebriate, the fallen and the helpless; missions for the heathen; Christian literature for the instruction of the people; and every agency needed to make the church of God the light of the world and the mother of the suffering and the lost. And there is no work that will be more glorifying to God than a church that will embrace just such features and completeness. May the Lord help us yet to realize the vision and present at His own blessed coming His own fair bride and her multitudes of children." The King's Business, p. 149.

- *Spiritual Responsibility of the Church*: "Well, this endowment of power which the Lord has given me and I think God has given it to many of you, has been given for service. And it seems that a congregation who have known the Lord as you have known Him, a people that in the space of the last year have breathed in His very life and Spirit as you have breathed Him in, should contain hidden elements of force and service which involve a tremendous responsibility. God has dropped celestial fire in your breast. O, see to it that you kindle other fires and cover the whole world and the whole circle of your life with the flames. I should be afraid--terribly afraid--to have been where many of you have been and then relapse into an easy, self-indulgent life. I should be terribly afraid to have touched the coal of fire, as some of you have touched it and to have bowed at His feet in solemn consecration and today to be doing nothing for His kingdom or doing less than God calls you to. May the Lord bind you to His altar with the cords of His own mighty indwelling, and make you feel that to have God within your breast is a blessed privilege, but is also a most sacred trust." The King's Business, 1886, p. 195.

- "O beloved, is there any mission to which God can call you than to restore the purity, the truth, the power of the church of Jesus Christ; to stand together--not you alone, nor I alone--all of us together, to stand once more under the eyes of Heaven, under the eye of earth one family of faith and love and holy living; having within us the manifest presence of the living God, so that the world as it looks on it will say: 'We will go with you, for we have heard that God is with you', having hovering over us the cloud of His glorious presence, leading us on to victory;

having in our lives the beauty and the sweetness of Christ's own life; having in our relationship that tenderness, and purity and love of which they will say once more: 'See how those Christians love one another' having an answer to all the sectarianism of centuries, as people look on and say, 'What are they?' the only possible answer will be, 'We cannot tell what they are except that they are Christians', bearing the name and the likeness of Christ alone; not talking about denominationalism, not talking about sectarianism, but being a glorious unity, without saying anything about it, so that it will be manifest the sweetness of our whole spirit and life and hold us in unison with every true denomination of those who love the Saviour; a church, claiming all the divine ministries, which the Holy Ghost calls His people to; not one man standing in a little pulpit and being the dictator and monopolist of all its work and all its power, but scores of men, holy men and women, working together each in the true place the Lord calls them to and all members of one body, all endued with the divine Spirit and altogether joining hands and hearts for the service and glory of the one Lord Jesus Christ; and the house and birth-place of every class of society, free alike to rich and poor, and writing on its portals the glorious words: 'Whosoever will let him take of the waters of life freely'. That is the church God wants in this day. It is not the high church or the low church or the broad church, but it is the church of Jesus Christ. May the Lord give us the privilege of being workers for this restoration and bringing back in some measure, the ancient unity and power of the church of our Lord Jesus Christ. I do not mean that we are the only ones whom God will so use. I mean that we together may be a little part of a greater host, working side by side with others. But you know everything must be proved and demonstrated in one instance before it can be recommended to others; and I do believe that the Lord wants us to show in our own history as an organized body of Christ, the practicability of these principles so simply and so successfully, that thousands and tens of thousands will adopt the same simplicity and the blessed Gospel of Jesus in all its fulness, springing from many centres and resting only on Jesus' name, shall cover the whole world. Well, this is the work God calls us to: the restoration of Christ's kingdom and the restoration of Christ's ideal in His church and in the world." The King's Business, p. 213-215.

- *CA 1889, Oct, p. 194*: The attitude of the Alliance toward other churches.

- Ecumenism: "The unity of the Church must be accomplished before the Lord's coming. He is to meet not a number of virgins, but the Bride. The divisions of Christendom hinder His coming. It may be we shall never see all the denominations united as one organic body, but we do see something coming to pass which is perhaps God's substitute for this, that is, a gathering together of the spiritual elements of the Church of God in a deeper unity of heart and holy fellowship...As such we meet in our great conventions forgetting our denominational names and it is this company whom Christ is calling out and training for the hour of His Parousia." Epistles of the Advent, p. 13

- *AR 1901, p. 48; 1902, p. 52*: work should have no ecclesiastical appearances. Workers are restricted to inter-church work, not church work. Any independent churches established should not be called by the Alliance name. Alliance meetings were inter-church and should not replace ordinary church appointments, ie. services. Also see first manual of the society, section: "What is the C&MA?"

- *CAW 1908, Feb, p. 332*: independent churches, yes or no? editorial.

1. Church (and Alliance)

- *CA 1896, Jun p. 588, 589*: In answer to a remarkable paragraph in the Dunmore Times of Dunmore, Scranton, Pennsylvania, to the effect that the Christian Alliance does not believe in church organizations, and that therefore the Church of Mr. Scovill, in Scranton, is not connected with it. We desire to say, with all the emphasis possible that this is exactly the opposite of the truth. We do believe most heartily in the organized Church of Christ and we believe in it so much that we do not advise our Alliance people to antagonize the churches or to give the impression that they are trying to break them down and build up a new denomination at their expense. We prefer to have our people, where possible, remain in their churches and become a source of spiritual blessing and power there. Where God leads them, through inevitable causes, to independent church work as is sometimes the case, in connection with missions and with special movements in neglected fields, we have no objection to the organization of an independent church, but the statement we refer to is most misleading and we desire to have it widely understood that it in no respect reflects the purposes or principles of the Christian Alliance."

- 1908, May 26, p. 20, The President's Annual Report, #17: Independent churches: "There is an increasing number of independent churches in close fellowship with our Alliance work. In many cases our brethren feel compelled, through lack of sympathy in the churches where they have been accustomed to attend, to gather their mission converts and our Alliance brethren in simple Scriptural assemblies similar in constitution and plan to our Gospel Tabernacle, NY and yet not connected with the Alliance ecclesiastically, nor with each other. At the same time, they are in loyal fellowship with the Alliance and a wide and practical basis of united action was adopted by our Council at a former meeting which makes it possible for such churches to retain control of their property and yet to work in active fellowship with the Alliance, receiving supply, if desired, from Alliance workers and sending their missionary contributions through the Board."

- *C&MA 1910, July 30, p. 288*: editorial. Question raised about independent churches. "Alliance is not a sectarian movement, its members belong to evangelical churches." But some areas where sincere and humble followers of Christ "find little welcome in the cold and formal churches." Remedy: have individual congregations of independent worshippers, without attempting any general denominational movement. "Such churches can be incorporated...with the Alliance."

2. Clergy

- *C&MA 1909, Oct, p. 56*: editorial. "Whosoever will be chief among you let him be your servant" (Matthew 20:27). How true it is that the supreme qualification for leadership in any great spiritual movement is not self-assertion, self-importance, of self-will, but self-sacrifice, humility and consideration for others. How rare it is to find men even in the best movements free either from personal ambition or partisan sympathies and interests. In a work like ours it is necessary that those who are to have important responsibilities and public trusts shall belong to the whole work and shall be free from all narrowness and partisanship. There is such a thing as loyalty to a cause as well as loyalty to Christ. God has given us a sacred trust and a blessed work. Let us pray continually for one another that we may be so simple and single-hearted that every other thought and interest shall be lost in the desire for His glory and the passion for His service."

3. Ordination

- *WWW 1886, Oct, p. 235*: "The Ordination Service: On Thursday evening of the Convention a most interesting and impressive ordination service was held in connection with the ordination of the Rev. Walter A. A. Gardner and the Rev. F. A. Osman to the Christian ministry. A council of ministers representing the Presbyterian, Baptist, Methodist and Congregational churches and the pastors of the Tabernacle examined the candidates with considerable care and agreed at the close to recommend them as suitable persons for the Christian ministry. Mr. Gardner was recommended also by the congregation of which he was a member and Mr. Osman by the German Tabernacle, Ninth avenue, with which he is connected as acting pastor. The Rev. A. B. Simpson presided and offered the prayer of ordination. Rev...."

- *CA 1888, Dec, p. 191*: Friday, October 19, Mr. Reid, Africa-bound, was ordained by a council of ministers "after due and in the usual regular and careful manner."

- *C&MA 1897, Nov, p. 561*: "God makes His ministers and then the church recognizes them and sets them apart, but a man cannot make a preacher anymore than he can make a convert." I Corinthians 4:1, et al. Sermon. Also next paragraph.

- *AR 1909/10, p. 243*: Committee on Ordaining Councils presented a resolution to Council which was referred to a special standing committee of the Board, to act in carrying out its provisions.

No record in the AR of such a committee at Council. Barb Graymont says this is also found in the BofM Minutes and the ExCom Minutes.

4. Role of Women

- *GIAL 1880, Feb, Vol I, no 1, p. 44, 45*: an article re: Women and Foreign Missions. Describes her work, influence in former days, but also in the present. 1881, p. 132: Women's Work in India.

- *GIAL, Vol 4, 1881, Oct, p. 188*: (ABS the writer) "The Lord Himself gave the word. Great was the company of them that published it." ABS says Hebrew is feminine and translates "company of women". Argues women are needed in increasing numbers at home and abroad in missionary work. Makes a strong appeal for consecration to GO.

"Woman's Commission: 'The Lord Himself gave the word. Great was the company of them that published it.' The Hebrew in this place is feminine and the true translation is 'great was the company of women that published it.' There is a great and growing missionary work for godly women. They are doing nobly at home in raising means. But God wants more of them abroad. O what thousands of aimless lives would be elevated, blessed and ennobled by such a consecration. May the Lord Himself give the word to many a listening ear. Is there no woman who reads these lines in whose heart the half suppressed whisper is *go*? Are you willing to listen to it with open ear and willing feet? Are *you* willing to go; or are you half afraid that if you did thus hearken, you could no longer stay? It is said of one of our most distinguished missionaries that before his conversion he resisted the Holy Spirit for a long time because of his fear that if he became a Christian he would be led to become a minister, and if he became a minister he felt he must become a missionary, if he was true to his own sense of ministerial responsibility; and thus he feared his prospects of earthly ambition would be all blighted. God at length conquered and he did become both a Christian, a minister and a missionary and God bless him in proportion to the sacrifice. But it may be that the same

struggle is going on in many a heart, half afraid to yield to the full claims of conscience and the Lord Jesus, lest it lead to such a sacrifice. The Lord Himself is giving the word. 'He who hath an ear, let him hear what the Spirit saith unto the Churches.'"

- *CA* 1899, Oct, p. 170: editorial. Episcopalians "have recognized the Scriptural order of deaconesses, the Methodists a few months ago. The churches best workers in all denominations are consecrated women."

- *C&MA* 1898, Feb, p. 126, 127: subordinate but not unequal. Xeroxed. Christ in the Bible, chapter 16, p. 286f, xeroxed.

- In the School of Christ, p. 150: "It means a good deal today for a woman to follow her Saviour to a foreign land, to minister in His name to savage tribes." written in connection with May Magdeline following her Saviour from Galilee.

- Norris Magnuson, Salvation in the Slums: Evangelical Social Work, 1865-1920. Metuchen, New Jersey: Scarecrow Press and the American Theological Library Association, 1977.

Footnotes from p. 243:

13. A. B. Simpson, "The Conservation of the Forces and Resources of Our Work", AW, April 13, 1912, 20; cf. AW, September 8, 1906, 154; for similar statements in the CH [Christian Herald], see August 7, 1879 (1, 2:42), 569-60, and Apr 6, 1892 (15:14), 214; for a series about and to women, see CH, Jan 12, 1888 (11:2), 20-21.

14. "Death of Miss Dougall," AW, April 23, 1904, 312; for grudging acquiescence in female leadership, see J. Hudson Ballard's "Spiritual Clinic", AW, June 10, 1911, 173 (cf. 167) and August 19, 1911, 333.

15. Peniel Herald, November 1894 (1:2), 2; "The Peniel Missions," CH, February 4, 1903 (26:50), 105; see also "Deaconess Work", Peniel Herald, May, 1895 (1:8), 2.

16. Editorial, AW, December 2, 1899, 429, noted May Agnew's "long and successful experience in rescue work"; Editorial, AW, November 1, 1902, 246, the marriage and residence in Toronto, Canada, where she and her husband headed a city mission as well as the local work of the Alliance; "Eighth Avenue Mission," AW, November 15, 1902, 274, described Sarah Wray as "long and favorably known as a most successful rescue worker"; on Miss Wray, see also W. E. Paul The Romance of Rescue, (Minneapolis, 1959, c 1946), 77. Footnote from p. 244:

20. For Emma Booth-Tucker, see F. Booth-Tucker, The Life of Catherine Booth (New York, 1892), II 534-538; Mrs. Marcus B. Fuller, The Wrongs of Indian Womanhood (New York, 1900); A. B. Simpson, "The Claims of India", AW January 12, 1894, 42-45; R. H. Glover, "Paul's Missionary Creed, or the Church's Obligation to the Heathen", AW, February 14, 1896, 146-148; Mrs. J. Fuller, "Widows in India", AW, April 17, 1896, 361-365; Miss Jennie Gilliland, "The Christian Woman's Debt to Her Heathen Sister", AW, November 5, 1898, 424; "Commencement Day at the Missionary Institute", AW, May 4, 1898, 409-410, 413, reported a paper with a title identical to that of Miss Gilliland's article; Mrs. R. H. Glover, "The Sorrows of China's Women", AW, November 4, 1905, 697-698; for the CH, see September 23, 1903 (26:38), 787, 789, March 15, 1905 (28:11), 250 and July 15, 1914 (38:28), 664.

See also p. 29, notes 32-37; women and rescue missions.

5. Sabbath

- *CA* 1892, Oct, p. 258: Why the 1st day and not the 7th.

- CA 1894, p. 303: Answer to a question.

D. Eschatology

- *WWW 1886. Oct. p. 251*: "As we conclude this number a convention of unusual importance is meeting in the City of Chicago, to consider the subject of the Second coming of Our Blessed Lord. The attendance is very large and the addresses of great variety and ability. We shall publish the chief papers in our next two numbers. We have been glad to see the wide scope of these addresses and in Dr. Gordon's address especially, the full and able presentation of the historical rather than the futurist view of antichrist, the only view, we are persuaded consistent with Scripture, the facts of ecclesiastical history, and the true testimony of the Church of Christ respecting the vital issues and real perils of today. We have no doubt the great theme of this convention will be discussed in the religious press for the next few months and we cannot but believe that the result will be most deepening and quickening. Our next number will contain the chief addresses." The second meeting of the American Bible and Prophetic Conference. It was sponsored by persons connected with the Niagara Bible Conference. Met November 16-20, 1886.

- CA 1896, Jan, p. 84: Nobody has a monopoly of the whole of prophetic truth. Be tolerant. Only evangelization of the world, the gathering of the Bride, the beginning of Israel's return to Palestine stands between us and Christ's return.

- Living Truths 1905, Sept, p. 568: ABS' book review of Guinness' book on Revelation, History Unveiling Prophecy or Time as an Interpreter. Simpson says of Guinness, "one of the most learned and safe teachers of advent truth". Guinness an historicist.

1. Anti-Christ

- GIAL 1881, Apr, p. 187, see also GIAL 1881, Feb, p. 87: "**Anti-Christ--Papal or Personal**: In our last number we notice a thoughtful and candid letter, calling attention to our article in the February number on "Papacy and Prophecy" and referring favorably to Dr. Seiss' work on the Apocalypse, in which the author advocates the view that Anti-Christ is a person set in the future. Even admitting that the Anti-Christian system of the Papacy is yet to develop into a person, as its last head and consummation; even admitting that it may yet develop a man of sin who shall fulfil in his person what has been fulfilled in its history for nearly thirteen centuries; yet, if Rome be indeed 'the mystery of iniquity' which was already working in the days of Paul and only waited the removal of a hindrance to appear in all its manifest evil; and if she is still the greatest enemy of Christianity on earth; still fulfilling, as she ever has fulfilled, all that the prophets have spoken of the Man of Sin; then surely there is danger lest we suffer our energies and thoughts to be diverted from the present enemy and the conflict of today to mere speculations about the future. Is there not tremendous force in the words of Dr. Bonar, who himself believes in the probability of a still darker personal development of the Papacy:

Some writers on prophecy are engrossed with a future Anti-Christ as to forget, nay to deny, the present. Nothing can be more perilous for the Church. It throws her entirely off her guard. It persuades her that though Papacy may be an enemy, yet she is not the bitter and deadly enemy which the Scripture represents her to be, or that there is nothing so decidedly anti-Christian about it as to prevent its being in some measure recognized as a Church of Christ. Is it not God's special object to keep us on the watch against the anti-Christ of the

day? It is the present apostasy more than the future that the Church needs to know and to watch against. It will be a fatal day of the Church when Satan succeeds in silencing , or at least, in muffling the prophetic testimony against the abominations of Rome and convincing men that Papacy bears no resemblance at all to Anti-christ and that they should be looking beyond the present into the future for him against whom they have to contend. And then, when that day arrives, and the last Anti-Christ stands before us, the great deceiver will show how all the predictions regarding the Apostasy have been long ago exhausted in the Papacy, just as he teaches Papists to believe that they were all exhausted in pagan Rome."

2. Gospel of the Kingdom

- Matthew 24: Gospel of the Kingdom, its meaning. *CA 1895, Nov, p. 328*, rebuts critics of his view. *CA 1897, Jan, p. 60*: a rebuttal to view that the passage refers to post-2nd advent preaching. Is xeroxed. Rebuts in an editorial the view that Matthew 24:14 refers to a missionary movement following the Lord's return and conducted by the Jews.

3. Dispensationalism

- What shade of dispensationalism did he mostly adhere to? not Darby; NY, some church, some Israel; not "no healing, no miracles view"

4. Israel: the Jew

- *GIAL 1880, Aug, p. 92*: Remarks re: interest by Europeans in Jews in last quarter century. So should American churches. They don't. Devotes this issue to Jews. There shall be a remnant according to the election of grace, Romans 11:5. There was in Paul's time, now is verse 5.
- *CAW 1917, Dec, p. 177*: Extended editorials in view of the fall of Jerusalem, time of Gentiles coming to an end.

5. Millennium

- *C&MA 1891, p. 298*: "How I Was Led to Believe in Pre-Millenarianism".

6. Revelation, book of

- *CA 1892, p. 259*: "a combination of the preterist and futurist views". A synopsis of the book by request. Chapters 1-3: picture of the church until the Lord returns. Chapters 4-11: God's dealing with the world until the Lord returns. Chapter 6: up to the tribulation and imminent advent. Chapter 7: Jews sealed against tribulation; the translated saints. Chapters 8-11: the tribulation to the 7th trumpet. Chapters 19-22: Christ's advent, millennium and eternal state. Chapters 12-18: a parenthesis of looking back from the advent of events to take place before the advent.

7. Second Coming

- Holy Spirit, Power from on High, chapter 3, ten virgins, Matthew 25. All are virgins; all belong to the Church; all were expecting the Bridegroom; all slumbered and slept; all had lamps; all trimmed their lamps; only the wise virgins carried extra oil. Oil= the Holy Spirit. Only Holy Spirit filled Christians will enter the marriage room and enjoy the supper. Of the

foolish, Jesus said, " μ ".

E. Pneumatology

- File is empty!

F. Soteriology

- Security, fall from grace, *CA 1889, Feb, p. 20*: "1. Is it possible for a truly converted soul to fall from grace? Answer: It is a mistake and contrary to the spirit of Scriptural teaching to treat the Bible as a system of cast iron dogmas, irrespective of the spiritual condition of those to whom messages are from time to time addressed. To a careless and unwatchful soul God speaks no word of unconditional assurance, but His message of one of peremptory alarm. "Let him that thinketh he standeth take heed lest he fall." But to the timid and trembling heart His Word is one of absolute assurance. "There hath no temptation taken you but such as is common to man. God is faithful, who will not suffer you to be tempted above what you are able to bear, but with the temptation make also a way of escape that ye may be able to bear it." The Holy Spirit is ever teaching us alternately on the side of hope and fear, and every Scripture is profitable thus, not only for doctrine, but also often for reproof and correction; and we have never felt it wise to encourage any Christian to use the Bible with such extreme literalism and cast iron dogmatism, as would entrench a presumptuous soul in unholy confidence, or shut the gates of hope against a heart that Satan is discouraging. This we are certain of, that the soul that truly belongs to Christ and hears His voice and follows the Shepherd shall never perish, "nor shall any many pluck that sheep out of the Shepherd's hand." And yet, whatever doctrine we may hold personally with respect to the final preservation of the saints, we have never felt free to give any rigid and absolute answer to this question apart from the actual situation of the person to whom it may apply."

1. Election: free-will

- *Election, free will: CAW 1916, Nov 18, p. 98*: sermon, "Making Our Calling and Election Sure", xerox it.

IV. Education

A. Philosophy of

- *CA 1893, Oct, p. 243*: an editorial re: education and evangelism in foreign missionary work. (Background: educational missions has not been productive of converts or evangelists. India in particular cited as unproductive.) "If had 100 million dollars, wouldn't spend a cent in establishing a school at home or abroad unless the purpose was to train to preach the Gospel". Thought had been incited by AJG address at the NY Convention.

- *CA 1897, Apr, p. 419*: "The Training and Sending...of Workers". Occasion:cornerstone ceremony. In 8 1/2 x 11 file, "Training Schools".

- *C&MA 1907, Aug 10, p. 63, col 3, no 4*: "The Training of Workers". Preached at Nyack in a

missionary sermon. In a sermon, "Lengthening the Chords and Strengthening the Stakes", Isaiah 54:2. Old Orchard Convention in session. Tongues movement came to Old Orchard. Probably preached at the summer convention in Nyack.

- *C&MA 1909, July, p. 296*: 1st two editorials re: the lack of spiritual values being taught or supported in secular institutes. Deals some with Wilson Academy. "Our young people demand in this day a first-class school, one which complies with the highest requirements of the State and includes a thorough moral and spiritual training." editorial. Refers directly to Wilson Academy, but to all Alliance schools.

- *CAW 1912, Aug, p. 291-292*: "But this is not enough. Many of us have felt for several years the need of an educational centre where not only our good young people will be trained in Christian truth and work for the mission field, but where our Christian boys and girls can receive a safe and sufficient intellectual culture along with proper spiritual restraints and influences. This has at length been provided in our Academy and Nyack Schools. This system of high grade and deeply spiritual intellectual training has been carried to the highest possible standard of perfection with the means at our disposal. Already the experiment has proved to be an unspeakable boon to scores of young lives and awakened an intense desire that it might be multiplied one hundred fold in other young lives. That is the meaning of our Nyack Schools. This is the central thought of the convention that gathers here from year to year and is today reaching its climax. This is the appeal that should go forth from our present conference to the hearts of our people throughout the world for God's larger blessing to rest upon this movement so that in the coming years, not a few scores, but hundreds and thousands of the bright young minds of our work will be saved from Christless culture, from the spirit of the age, and not only develop into strong and spiritual Christians themselves, but may furnish us the highest type of workers for the years to come. This is an enterprise that may well call forth not only the strongest elements of business enterprise and intelligent capacity represented by our work.

VII. We are trustees for the evangelization of the world. This is the ultimate goal of all our plans and preparations. We have been put in trust with the gospel for the whole heathen world. This is peculiarly our trust as a people. This work has brought to us a greater blessing than we have ever brought to it. It is the true outlet of the spiritual forces which God is developing among our people. It is the only thing that is large enough for the message He has given us and the Spirit He is pouring out upon us."

B. Training Schools

- *GIAL 1880, Mar, no 2, p. 3*: "Is there not room for a missionary training college in every great church (denomination?) in this land?" To study: history of missions, methods of mission work, languages students expect to use, etc, plus many practical subjects to prepare for. Life in a new culture, ie. printing press, medical work, building, mechanics, etc. "A good missionary college would prevent many a subsequent mistake". Mr. Guinness superintendents two such institutions in England." (First one opened in 1873).

- *GIAL 1880, May, p. 162*: "A revival of missionary interest in our theological seminaries." 22 students representing 12 seminaries met. Led by students of Princeton and Hartford, held at Union Seminary, NYC. Another convention to be held in the fall. ABS hopes that they will thoroughly discuss the establishment of a specific Missionary Training College. "We want our best scholarship and talent in the mission field, but we also want all who can go." J. Hudson

Taylor's mission represents the latter.

- Training Schools, 1891: *CA 1891, Vol VII, Dec, p. 354*: an article re: existing schools. East London, Guinness; NYMTC, second largest; Brooklyn, NY, Mrs. Osborne and Bishop Taylor; Bethany Institute, NYC, Rev. Rulitson; Boston Institute, A. J. Gordon and F. L. Chapell; Missionary Institute, Kansas City; Missionary Institute, Minneapolis.
- *C&MA 1897, p. 419*: "Training and Sending Forth of Workers". At time of cornerstone laying in Nyack.

V. Four-fold Gospel

- *CA 1891, Nov, p. 274*: An article defining 4-fold Gospel.
- *CA 1892, Apr, 29, p. 274*: **Is the Christian Alliance an Evangelical Body?** We take pleasure in publishing here the following resolution just adopted by the Board of the Christian Alliance, with respect to a number of inquiries that have been made respecting various teachers and also respecting the Alliance to questions of doctrinal truth. This paper will speak for itself and will not doubt open the minds of any of our people to the thoroughly evangelical basis of the Christian Alliance. CARD OF DISAVOWAL: 'As letters of inquiry are frequently received concerning certain doctrines alleged to be at variance with evangelical truth, held and taught by persons either connected with the Christian Alliance, or claiming to be in sympathy with it, we, the Board of Managers of the Christian Alliance and appointed by them for the purpose, desire publicly to state, that while the Christian Alliance is not in any wise an ecclesiastical body, its bond of cohesion being simply a belief in the doctrines of the Four-fold Gospel, viz. Jesus as Saviour, Sanctifier, Healer and Coming Lord, yet its principles, in all other respects also, are thoroughly evangelical and such as constitute the basis of the Evangelical Alliance.

Inasmuch as the specific object of the Christian Alliance is to bear testimony to the truth of the Four-fold Gospel, it does not feel called upon to institute special inquiry into the private views of its members on other points, yet as an avowed evangelical body, it does not feel at liberty to publicly recognize or allow any to speak upon its platforms who are known to hold views contrary to evangelical truth.

It is unavoidable that persons who have at some time or other taken part in our meetings should afterward be led into error and even promulgate such errors but the Alliance in all such cases must be understood as withdrawing its sanction from these teachings and persons.

Inasmuch as unreliable and unworthy persons are constantly presenting themselves as public teachers in communities where they are not known, the Committee recommends to all our Branches that before engaging the services of any public teacher whom they do not fully know, they communicate with the authorities in New York. A. E. Funk, C. H. H. Pannell, F. W. Farr, Committee."

- "Article III of Constitution and By-laws of International Missionary Alliance: The Board and all missionaries and members of the Society shall be required to subscribe to the following declaration of principles: 'I believe in God the Father, God the Son, and God the Holy Ghost, in the verbal inspiration of the Holy Scriptures as originally given, in the vicarious atonement of the Lord Jesus Christ, in the eternal salvation of all who believe in Him, and the everlasting punishment of all who reject Him.'"

- JSS, embryonic sermon, full gospel: Why such phrases as "The Whole Gospel", "The Full

Gospel", "The Four-fold Gospel"? The Whole Bible to the Whole World. Because Christians, churches, denominations narrow down God's provision for fallen humanity to a simple escape from the consequences of sin, ie, hell.

And the constant theme and challenge throughout the Bible is to be holy, to stop sinning, to obey God and walk in His ways. The constant "gripe" in the Bible is sinfulness, disobedience, a stubborn heart.

And the constant promise of the Bible is that what God commands He promises the means to perform.

- *C&MA 1896, Jan, p. 84*: "There is a great difference between action and transaction. We may be constantly acting without accomplishing anything, but a transaction is action that passes beyond the point of return, and becomes a permanent committal. Salvation is a transaction between the soul and Christ in which the matter passes beyond recall. Sanctification is a great transaction in which we are utterly surrendered, irrevocably consecrated and holy committed to the Holy Ghost and then He comes and seals the transaction and undertakes the work. Our covenant for our Lord's healing should just be as explicitly, definite and irrevocable. And so of the covenants to which God is leading His children from time to time in regard to other matters of obedience and service. God grant that during these hallowed days many a consecrated life may be able to say with new significance and permanence, 'Tis done, the great transaction's done.'"

A. Healing

- [Miracles: JSS Views: The purpose of miracles is not to produce an amazing society, but a believing society full of love and good works, John 20:30:31; Matthew 11:20.]

- 1882: *WWW 1882, Aug, p. 64*: its increasing prominence and apologetic significance. Those engaged in healing ministry: Dr. Cullis; Hartford Home; Ocean Grove, Miss Mosman; House of Healing, Brooklyn, Mr. Young; Louisville, Kentucky; Friday afternoon meeting. *WWW 1882, Nov, p. 266*: a rebuttal to Dr. Hepworth.

- Yearbook 1888, p. 27: "**Christ Our Healer, What Divine Healing is Not**: 1. It is not healing by remedies; 2. It is not imaginary healing; 3. It is not the exercise of will power; 4. It is not the power of magnetism; 5. It is not mind cure or metaphysics; 6. It is not spiritualism; 7. It is not faith cure or prayer cure; 8. It is not immunity from death, but strength for life; 9. It is not presumption and insubordination to God's will **What Divine Healing Is**: 1. It is the direct supernatural power of god exercised upon the body; 2. It is in accordance with the Holy Scriptures and founded on them; 3. It is founded on Christ's sacrifice and work of redemption; 5. It is through the personal indwelling of Christ in our body; 6. It is through the Holy Ghost; 7. It is through the personal faith of the sufferer united with the faith of others; 8. It is in submission to the Divine will, requiring our repentance of any sin or disobedience and our submission and consecration to God; 9. It is for the service and glory of God; 10. It is a fact of Church history from the apostolic age to our own and confirmed by innumerable testimonies in our own day; 11. It is a sign of the Lord's approaching advent; 12. It is a testimony to the Word of God and the truth of Christianity in this age of unbelief."

- *CA 1889, Feb, p. 20*: "3. How may we meet the assertion that whereas many of the cases of physical healing by faith i Christ, nowadays, are not instantaneous, therefore they are not divine, but simply the outcome of recuperative natural forces? Answer: The apostle in enumerating the permanent enduements of the church and ministry clearly distinguishes in I Corinthians 7 between "miracles" and "gifts of healing". The miracle is a sudden and startling

suspension of the laws of nature. The gifts of healing are less startling and more quiet and normal, operations not of natural recuperative force, but of spiritual recuperative force. There are spiritual laws as well as natural laws and natural law moves in quiet channels even when performing its mightiest functions, as, for example, in the laws of gravitation, so spiritual laws as well as natural laws and natural law moves in quiet channels even when performing its mightiest functions, as for example, in the laws of gravitation, so spiritual laws move in calm and gradual development on their still higher plane. Sometimes, however, like the torrent, it sweeps from its banks and becomes a sudden flood of power and wonder. But it is not less divine or less powerful when it works in its most quiet channels. the only test which can settle the question, whether it be human or divine, is the simple fact, which in thousands of instances has been sufficiently proved, that all natural recuperative force had failed and that even the gradual healing began when the body was committed to the healing power of Christ. It is a question whether the frequent occurrence of miracles would be wholesome in our spiritual life. The steady and habitual receiving of the divine life day by day actually involves, in the course of a lifetime, an infinitely larger aggregate of power than the most stupendous miracle which occupies but a moment of time; and the teaching which comes to us through the testings and steppings involved in a gradual healing are often more valuable than the mere physical benefit, or even the spiritual value of an instantaneous and as strongly marked as many of the instances recorded in Scripture.

4. Is it self-willed and sinful in a wife and child to refuse medicine when such an one is trusting God and yet is commanded by an unbelieving husband or father to have medical treatment?

Answer: No husband or father has a right to exercise his authority in anything which is a matter of conscience with reference to God and His will in the part of wife and child. The same principle is involved in every case of conversion in heathen lands or times of persecution. Again and again in such instances has the authority of the husband or father been exercised to forbid his family from worshipping God and again and again has the answer been, 'we ought to obey God rather than man.' Where a child of responsible years or a wife solemnly feels that God requires them to trust Him for their bodies as a matter of conscience and honour to the name of Christ and also as a matter of safety and because they know he is the best physician, it is oppression for the head of any home to exercise a forcible restraint and compel them to take treatment; just as much as it would be oppression for any father, who believes in divine healing, to insist upon his child doing without medicine if it did not itself have the faith and the conviction necessary to take that course. At the same time, if a helpless wife or child were compelled to take treatment by force, we believe it would not hinder the Lord's healing; He would simply ignore the human interference and act according to their faith."

- *C&MA 1899, Nov 29, p. 274*: Progressive Teaching re: Divine Healing: From James 5:14 to healing as a provision of our redemption: 1. to deliver from disease; 2. to sustain strength for every physical need; 3. the indwelling Christ, the source of strength and vitality, not our own resources.

- *CA 1896, Jan p. 84*: "The place of divine healing in connection with the whole system of spiritual truth has been frequently referred to by us. It is a very important place, but it is also a very subordinate place. It is not the prime truth of the gospel, nor is it even the first truth that we have to testify to in these days of witnessing. It is a supplementary truth, it is a witnessing truth, it is a truth that God uses to confirm His Word and the teaching of that Word regarding all spiritual truth.'God bearing them witness by signs and wonders and divers gifts of the Holy Ghost according to His own will.'

As a dear brother expressed it the other day, very happily, 'It is the nickel in the dollar.' The nickel is only the twentieth part of the dollar, but if it is a good nickel, it's worth its full value. Let us keep the nickel, but let us not lose the other ninety-five cents."

- *CA 1892, May, p. 306*: Article xeroxed in 8 1/2 x 11 file. Approves sending medical missionaries.

- 1896: Two sides to trust for healing: 1. We must expect God to keep His promises to us; 2. God expects us to keep (obey) His gracious commandments. The two are complimentary. See Exodus 15:26: "If thou wilt harken...keep...I will put none of the diseases upon thee...I am the Lord who heals you."

- Definition: "Divine healing...is the indwelling life of Jesus Christ in my body". He dwells "in the body as in the soul", p. 133. It is leaning on Jesus for strength (physical) as well as for spiritual strength (ibid). Friday Talks, no. 2.

Divine healing is "just a foretaste of the resurrection in our mortal frames, the first instalment of the full and immortal energy that shall bear us up to meet our Lord... ", Friday Talks, vol. 1.

- "We will not trust for physical healing till we know it is God's will for us; then we can say, 'I will it because He wills it,'" Four-fold Gospel, 1888 edition, p. 63.

"A Christian, who is looking for Divine Healing will wait till he knows the will of God and having learned that, he will claim it without wavering." Ibid, p. 65.

- *Dogmatological*:

Place of Medicine: "It is man's own best expedient for help and deliverance from sickness...it is not in itself wrong and there can be no reasonable argument against the perfection of every possible human remedy against all forms of disease so long as they do not exclude...His higher way...We should not set ourselves against health laws for the protection of the community, nor make ourselves obnoxious to society because we know a better way." The Old Faith, New Gospels, chapter 5, p. 103.

Definition: "Divine healing is not a human method of professional healing, but a simple ministry of the Gospel." p. 115. "It does not demand healing from God presumptuously, but ever seeks to be humbly subject to His will." Ibid. "His will may be reasonably ascertained from His word." Ibid, p. 115. "It...recognizes the process of healing as coming through the Holy Spirit and the touch of Christ's own life in our bodies directly imparted to us by the quickening Spirit." p. 116, Old Faith, New Gospels.

- "No wise man or woman will trifle with natural laws or neglect reasonable natural means", by bread alone. "Exposure needlessly to heat, cold, etc, reckless ways of running into danger to be avoided. "The true course is trustful prudence." Friday Talks, vol 1, p. 115, 116.

- *C&MA 1900, June, p. 384*: editorial: two kinds of healing, complete and strength inspite of weakness ("constant supply of supernatural strength"). Also *C&MA 1899, Aug 19, p. 184*: two phases of divine healing: an act (the power of God strikes at the root of disease and quickens the body) and a habit (our abiding in Christ for constant renewal).

- *C&MA 1901, Aug, p. 63*: a series of quotations on healing taken from Simpson's writings and selected by Harriette S. Bainbridge. Xerox it.

- *C&MA 1904, July, p. 28, col 2, par 2 and 3*: Principle of God's healing should not be crowded upon any person, must be fully persuaded from Scripture and then you can trust.

- *C&MA 1906, May, p. 265*: editorial: more than deliverance; is fellowship with the risen Christ in His own resurrection life. It is "the life of Jesus manifested in our mortal flesh."

- *C&MA 1904, Aug, p. 63*: quotations on healing from ABS, the Boardmans, et al, most from ABS. Xerox it.

- *C&MA 1908, Oct 3, p. 10*: editorial: keep healing subordinate; "spiritual conditions must always take precedence...and are always indispensable to the obtaining of any blessing."
- *C&MA 1909, Nov, p. 138*: in sermon, par 3, the will of Christ to heal and our will to believe it must be joined before healing is effective. Is in 8 1/2 x 11 file.
- *C&MA 1910, Aug 13, p. 320*: editorial: What the doctrine has done for the Alliance; 1. Driven some away, made the Alliance unpopular; 2. Attracted some of our best people and born divine testimony to the work; 3. Helped manifest the errors of Christian Science, New Thought, Emmanuelism; 4. Teaches that Bible promises are valid today as in apostolic times.
- *CAW 1914, Feb, p. 337*: editorial in response to chiding that little is being said about healing. Describes 2 stages of divine healing (good statement).
- *CAW 1916, July 29, p. 273*: 2 editorials (xerox them). "Careful lest we ignore or depreciate it", healing in our teaching and testimony. God has used it to "bring a large proportion of our people into the fellowship of this work." "It is God's witness to the supernatural in these days..." "Its deepest truth, our closer union with Christ." "Only those who have received His indwelling life through the Holy Ghost can fully comprehend the secret of His quickening touch for body."

1. Articles About Healing

- *WWW 1882, Aug, p. 64*: "The healing of disease by faith in God is becoming one of the most precious and valuable testimonies to the Gospel. While the relative value of this part of the Gospel, as compared with its spiritual provisions, is of course subordinate, yet, as a matter of Christian evidence its importance is supreme. An argument so tangible will go farther with a naturalist than a thousand conversions. And God is using it more than wonderfully than many suspect. While pulpits and papers are discussing the possibility of supernatural works in our day, scores of humble Christians all over the land are claiming God's promises for every physical need and experiencing their infinite power.

At the annual convention at Old Orchard hundreds every year bear witness to their perfect healing. The work of Dr. Cullis in Boston has been long known and fully tested. There is a Home in Hartford, filled, we believe, constantly with patients and many cases of undoubted cure. The Home under the care of Miss Mosman in Ocean Grove has been filled all the past season and there have been many remarkable instances of Divine power. The House of Healing in Brooklyn, under the care of Mr. Young has had many remarkable instances of Divine power. There is a similar Home in Louisville, Kentucky and others are proposed or established elsewhere. The Friday afternoon meeting held in the Gospel Tent, New York, has had scores of such testimonies renewed at every gathering. And on every side God is glorifying Himself, indicating His promises and comforting His people who fully trust Him by the most signal manifestations of His presence. Surely we are living in a solemn time."

- *WWW 1884, July, p. 161, 162*: "A Recovered Promise", is based on John 6:37b.

- *WWW 1885, p. 154-158*: A long article, "The Principles of Faith Healing", in which he discusses the basis of healing. He traces the cause of disease to sin, to the fall and consequently the cure of disease to the atonement and the resurrection and life of Jesus Christ. He has 13 sections, finishing with the limitations of healing. Is it printed elsewhere? In The Gospel of Healing.

- *AW 1926, Mar 20, p. 181*: "The River of Life and Health": "This message is an address given by Dr. Simpson at Old Orchard Convention in the summer of 1887. Healing as taught in Scripture and applicable to us in this dispensation. Refers to Dr. Cullis." Message given Friday morning, Aug 4, 1887. See *WWW, Vol IX, p. 74-77*, Old Orchard Convention report.

- CA 1889, Aug 29, p. 74: "Sixty Reasons for Believing in Divine Healing"
- CA 1889, Sept 27, p. 136: "Spiritual Food"
- CA 1894, Feb, p. 123: "Healing and Missions"
- CA 1890, Jan 24, p. 53: rebuts a newspaper article against divine healing.
- CA 1890, Apr 18, p. 241: response to correspondent in Scotland.
- CA 1890, July 11, p. 2: questions to the editor.
- CA 1890, Aug 29, p. 122: "Divine Healing in the Atonement". Is xeroxed. 6 columns long.
- CA 1890, Aug 29, p. 130: having "faith" for others, how far can one go?
- CA 1890, Sept 26, p. 177: criticism of healings at Old Orchard in magazine Zion's Herald and written by Dr. Chadbourne. Xerox it.
- CA 1890, Oct 24, p. 241-242: sermon
- CA 1891, Jan, p. 24: Misrepresentations re: divine healing, say you're healed when you're not.
- CA 1891, Jan 30, p. 66: "Hindrances to Healing"
- CA 1891, Dec, p. 345: "David's Testimony of Divine Healing", Psalm 103:2-5.
- CA 1892, Jan 22, p. 49: editorial: (text: Proverbs 12:28 plus 2 others). Being right with God is the secret of healing.
- CA 1892, Mar 4, p. 146: an editorial: If healing is in the atonement, why is it so different to claim? Answer: Lack of a truly spiritual life.
- CA 1892, Apr 1, p. 210: editorial: "The Essence of Divine Healing". p. 215: "Divine Healing in the Book of Job".
- CA 1892, July, p. 40: "Questions About Divine Healing"
- CA 1894, Jan, p. 67: "Why Were They Not Healed?" in response to questions.
- CA 1894, Mar, p. 235: "The Sanctifying Influence of Divine Healing". p. 339: "Two Stages of Divine Healing": Isaiah 57:18, 19. When a young inexperienced Christian. when God is leading into deeper experience and truth.
- CA 1894, May, p. 536: "The Spiritual Preparation Necessary for Physical Healing"
- CA 1894, June, p. 621: "Connection Between Spiritual and Physical Life" III John 1:2.
- CA 1896, Jan, p. 84: editorial: a subordinate place, the nickel of the dollar, but a good nickel.
- CA 1896, Feb, p. 205: editorial: one paragraph, concise, excellent definition of divine life (healing).
- CA 1896, Mar, p. 300: editorial: a living fact, not a theory or doctrine.
- CA 1896, Apr, p. 372: editorial: "by His stripes we are healed". "Atonement for sickness."
- CA 1896, May, p. 492: editorial: holiness is wholeness. "On a noble journey one must be mounted on a worthy steed."
- C&MA 1899, Aug, p. 153: "The Death Side of Healing", editorial. "The body is dead because of sin." We die to both old spiritual strength and our physical self-sufficiency. We cease to depend upon our whole life for anything. Healing is the new resurrection life of Christ. p. 184: editorial: "Two Phases of Healing", an act and a habit.
- C&MA 1899, June, p. 8: editorial: "Divine Healing and Its Counterfeits", ie. faith healing, Christian Science and the law.
- C&MA 1908, Oct 3, p. 6: place of sickness, Job 33:14-30. p. 10: editorial: not a hobby horse.
- C&MA 1909, Dec, p. 153: Master workman in relation to sickness and divine healing (continued).

- *C&MA 1909, Nov, p. 137*: same (sermons from Mark)

2. Discipline of Sickness

- *Fourfold Gospel*, 1888 edition, p. 66: "It maybe that your sickness has come as a discipline...I am afraid then that you cannot be healed till that difficulty is made right."

- *Ibid*, p. 68: "When the soul is walking in harmony and obedience to Him, the life of God can fully flow into the body."

- *King's Business*, p. 156: "We do not in Divine Healing teach, we would not dare teach, that there is no place in God's economy for sickness...(for) sickness can get you off the Devil's territory", that is God will use sickness to make us more wholly Christlike.

- *Friday Talks*, vol 2, p. 37: "Physical sufferings come to us, but not under the law of retribution, but only as a Divine discipline." Context: not a penalty for sinning, since our sins are atoned fully.

- Sickness as a means of Divine discipline: if so, mechanical means of cure removes one from the Divine discipline. "Means" give glory to man, not God, p. 69, ABS, work unspecified. But the medical profession is not sinful, *Ibid*, p. 70.

3. Divine Health

- *The King's Business*, p. 101: "We want the faith that will claim the deliverance of our bodies from disease and suffering. And the faith that brings us this victory also gives our testimony double power for others, while the strength and health that God gives will be channels of deeper spiritual blessings to the souls we labour for. A body filled with God is a better channel for spiritual service than one filled with the disease."

a. Spirit-Filled

- *Friday Talks*, vol 2, p. 36: After Spirit-filling, "then our physical health and strength come to us through the power of our interior life, then...we shall be in health and prosper, as our soul prospereth."

- *Fullness of Jesus*, p. 70, 72: "But the second passage speaks of an indwelling in the body as well as the spirit: 'Know ye not that your body is the temple of the Holy Ghost?' This is quite distinct and brings a new experience of physical consecration, healing and life. In the verses just before we are told that the body is for the Lord and the Lord for the body and the members are united into Christ in the holiest bonds. And here He tells us that this is made real through the Holy Ghost, who comes into our body and takes possession of it for Christ, bringing the life of Jesus into it and uniting it to Him in the great mystery of the body of Christ. We read of Samson that all of his physical strength was due to the moving of the Holy Ghost upon his frame. And in the eighth chapter of Romans the Spirit is said to 'quicken our mortal body' when He dwelleth in us. So here we can understand how this physical possession of the Holy Ghost should be emphasized in distinction from the spiritual indwelling of the previous passage. God is not afraid to give the body its fullest place in the plan of redemption in the work of the Spirit in the body of Christ and for the glory of God. Let us not fear to, but let our body be the glad and consecrated temple of the Holy Ghost and let Him so live within and shine forth from His own dwelling that He shall glorify God in our body which is God's." [perhaps from "God is not afraid" to the end comes from pages 156-158 of the same work]

4. Failure of

- Why were they not healed? *Friday Talks*, vol 2, p. 83: "First, we do not know and will not know, absolutely, until we know even as we are known." We are "to be still, trusting where

we cannot see." Some possible reasons: 1. life-work is completed, p. 84; 2. life is shortened by disobedience to God, p. 86; 3. a lack of real faith.

a. Sin in Life

- Friday Talks, vol 2, p. 81: "You cannot expect to be healed if you are living in sin, any more than you could expect the best physician to cure you while you lived in a malarial climate and inhaled poison with every breath."

5. False Cults

- *AW 1910, Dec, p. 168*: "The death of Mrs. Eddy of Boston brings into special prominence the extraordinary cult which she succeeded in establishing and has probably left so strongly organized according to all the methods of modern worldly wisdom that it will be little affected by her passing. It is, as a modern journal expresses it, one of the extraordinary anachronisms of this age of intelligence. It is not necessary for us at this time to characterize or criticize this stupendous folly further than to say that its wide success is a loud summons to us to emphasize more vigorously and prize more thankfully the simple Scriptural truth of Divine Healing, not according to Mrs. Eddy, but according to the Scriptures. Divine Healing occupies the middle ground between the idealism of Christian Science and the realism of medical science. Divine Healing recognizes the material body and the reality of disease, but also the mightier reality of a living Christ, before whose touch the power of sickness, Satan and sin must ever fall. Let us thank God for the sane Scriptural truth which has brought life and hope to so many of us and without which countless sufferers are blindly and ignorantly sinking."

6. God's Will to Heal

- File is empty!

7. Medicine and Healing

- File is empty!

8. Philosophy

- Biblical basis: God can and has supernaturally altered and changed normal physical circumstances and procedures. If denied, God hardly is sovereign or omnipotent. Old Testament abundant in examples (Abraham and Sarah in producing Isaac; Hebrew life in wilderness maintained by a miracle; healing in connection with brazen serpent; Samson's physical strength; healings effected by Old Testament prophets Elisha, Isaiah, et al.

- If disease the result of the fall, the cure must be included in the Atonement, Gospel of Healing, p. 34, 69. Isaiah and I Peter scripture undergirding.

- The resurrection of Christ, the fountain of healing, deepest life, Gospel of Healing, p. 35. Christ the head of the Church, His body, "the life of Jesus, manifested in our mortal bodies."

- Healing is a promise and also a commandment, Gospel of Healing, p. 44, 45. James 5, "let them call the elders". So salvation a promise and commandment. If God wants to heal, why shouldn't we let Him? Though of grace, healing also reflects upon our spiritual circumstances. "The doctrine of Christ's healing power is so closely linked with the necessity of holiness and the deeper truths and experiences of the spiritual life, that it tends...to promote purity and earnestness." Healing, p. 72.

- Healing not simply a renewal of old natural physical life, but daily dependence on life from Christ, p. 37, 38 [unspecified work]. The Holy Spirit is the agent administering this new life, p. 39, Ibid. This new life is a gift of grace, no works, p. 40.

- God wills to heal; the exception if the "if", not the usual. Some quote Paul's "thorn"; but

this could be the exception. But what was Paul's healing in II Corinthians 1:8-11? So, ABS, Healing, p. 65. But was this "peril" sickness or persecution?

- Healing does not mean death will not occur. Healing means [unfinished sentence].
- The age of miracles concomitant with God. No indication that He works spasmodically. Age of miracles not past, but age of wide-spread belief and dependence upon God.
- Healing is more than confirmation of truth proclaimed. Signs were promised to follow gospel preaching. We still need them today. James 5 has no connection with "signs".
- Incarnation indicates the value and dignity of the body. Christ's death atoned for sin, the claims of law and justice against our bodies. Christ's resurrection in the body a pattern of our hopes and aspirations. Now= our physical well-being. Future= glorified body. Friday Talks, vol 2, p. 40-42.

a. Definition of

- New York Sun 1888, Sept 16: a full page interview, AET, p. 144. Term "Divine Healing" preferred over "Faith Healing". Faith doesn't cure; Divine power does, a personal God.

9. Practical Life

- File is empty!

10. Preliminary Views

- Gospel in All Lands 1881, Vol IV, Sept, p. 138: editorial: ABS comments on book by Dr. Charles Cullis of Boston, entitle Faith Cures. It recounts healings apart from medicines and in dependence upon God by faith and prayer. Every case followed by baptism of Holy Spirit and life of piety and usefulness. Uses James 5:14, 15 as authority (Cullis). Simpson thinks this gift of power, of unspeakable power in connection with the work of foreign Missions if God would restore this gift in large measure to the church. Church could claim it as Divine credential before heathen nations. Then Christian missions will stand on a new basis.

"Startling thought, but momentous if true." p. 139.

- WWW 1882, Dec, p. 327: "**Faith and Physicians:** The Independent calls attention to our last article in reference to Dr. Hepworth's paper in that journal respecting the subject of faith-healing and adds, 'We have not doubt that the Editor himself, under similar circumstances, would at once send for a physician.' We can only say that the statement is untrue, and that under the most trying circumstances in connection with the most serious cases of illness in his family, the Editor referred to has neither employed physicians, nor remedies and regards them as unnecessary and unauthorized by the Word of God; and his trust has always been wondrously vindicated by God's precious and prompt deliverance.

While we admit the limited value of certain remedies and forms of skill for the multitudes who may never be able or willing to trust God for their bodies, yet we do not believe that any one can show a single scriptural warrant for their use by followers of Christ, in the face of simple and direct divine prescription and command for all cases of sickness. 'Is any man sick, let him call for the elders of the church and let them pray over him, etc.' The allusions which we do find in both the Old Testament and the New and to the effects of their treatment on Asa and the woman Christ healed are not encouraging. And if Luke were a practising physician, he certainly took a most extraordinary way to build up his practice. Our object, however was not so much to protest against the medical profession as to ex-"[rest of

article is missing].

- *WWW 1885*, p. 210: "Ever since (1865), Professor Tyndal in Belfast challenged the world for an example of faith, God has taken hold of this and covered the world with examples of faith and trust." (at Bethshan) His challenge: so many sick in a hospital should be treated by medicine and a similar number by prayer alone. Then, view the results. His challenge was not accepted (p. 211). But healings since that time (about 20 years time) were abundant. Many were present at Bethshan. The challenge could be met.

11. Scripture Foundation

- Gospel of Healing.

Exodus 15:25, 26: "I will put none of these diseases upon thee...for I am the Lord thy God which healeth thee."

Psalm 105:37: "There was not one feeble person among their tribes."

Psalm 103:2,3

Isaiah 53:4,5

- Old Testament examples of healing: Abimelech, Miriam, Job (in *WWW*, Vol V, p. 175f), Naaman, Hezekiah

- New Testament examples: Jesus' ministry, apostles' ministry.

- Friday Talks, vol 2, p. 27, 28.

Job commits himself, doesn't seek a doctor: "to Him would I commit my cause"; "though He slay me".

Sickness not a means of sanctification, but gets us still to listen to Divine voice. Needed Divine righteousness: "I abhor myself and repent in dust and ashes."

12. Steps to Healing

- Friday Talks, vol 1, p. 33-38. Five steps to be healed:

We must belong to God and know Christ as our saviour.

We must be walking with Christ in obedience to His will.

We must have faith that God gives the healing we claim.

We need to know the Holy Spirit.

We need to know Christ as a living Person, touch Him and abide in Him.

- Similar ideas in chapter 7 of this same book, p. 65ff.

- In next chapter speaking re: reckoning oneself dead to sin, Romans 6, he says, "this thought will bring you victory in your body", p. 44. Our natural life "is exchanged for His Divine life and strength" and that these "are Your redemption rights in Him." (Ibid).

- Friday Talks, vol 1, p. 99-104. Things one must know:

It is in the promise of God.

It is in the atonement of Christ.

It is through the life of the risen Lord.

It is through the life of the risen Lord.

But "it is enough if you can see it in the (a) promise", p. 100.

- Requisites:

Be right with God (Jehoshaphat), obedient walk.

Good health, the reward of thankfulness, for all His benefits. A good preparation for faith and

the evidence of faith. Illustration of consumptive girl given orange by ABS.

- Healing, p. 70: Healing becomes a reality by simple faith: "the whole scheme of salvation is framed according to the law of faith."

B. Lord's Return

- Missions and Christ's Return: *WWW 1883, Mar, p. 47*: "This Gospel of the Kingdom must be first published for a witness in all nations, and then shall the end come. The last great missionary movement therefore will be a universal proclamation of 'The Gospel of the Kingdom.' Is this the ordinary Gospel message? or is it a special proclamation of the Advent and reign of Jesus? As Young translates it, 'this Gospel of the reign.' Is it the midnight cry, 'Behold the bridegroom cometh, go ye out to meet him' Already it is beginning to sound over Christian nations. But it is a cry which the heathen must hear, and which will awake the slumbering nations as no other call."

- Missions and Christ's Return: *WWW 1887, p. 22*: (Old Orchard) "IV. Let us speak a little of the coming of Jesus in glory and power. The Gospel of the reign of Christ is to be preached among all nations and then shall the end come. This is a part of the Gospel and you do not tell all the good news until you tell of this. It will take out of life all that is sad and wretched today. It will perfect and consummate all that is glorious and good. It will give back all the treasures of the tomb. It will take the vision of Jesus which we have seen this morning and this afternoon, and it will make it so real to us; it will bring us to His arms forevermore, when we shall see Him as He is; the centre and the glory of this Gospel of the Kingdom. Isn't it good news? Is it to you, dear friends? It is not to everybody. Take this Gospel of the Kingdom; believe it; live it; give it out to others; be faithful to your trust. Beloved, the day is drawing near. I do not know why, but somehow I cannot help feeling that before the nineteenth century draws to a close we shall hear the rushing of His chariot wheels upon the air."

- Guinness, H. G. The Approaching End of the Age. ABS reviewed it in *GIAL 1881, Feb, p. 87*. It influenced ABS. Gordon, A. J. Ecce Venit. ABS supports his views, *CA 1894, Jan, p. 28*.

- Sources: *WWW 1885, Vol V, p. 315-317*: "The Second Coming of Christ", an address of ABS at a NY convention in October 5-9, 1885. Shows something of his early views; headquarters copy has some sections crossed out. *p. 316*: gives a quick digest of Revelation. Reprinted in *CA 1891, Nov*: "How I was Led To Believe in Pre-millenarianism".

- Second Coming and Missions: Reporter of New York Journal: "Do you know when the Lord is coming?" "Yes, I'll tell you if you'll promise to print just what I say." Matthew 24:14 the answer, p. 111, AET. Missions and 2nd coming linked inseparably in Simpson's mind, p. 123, AET.

To him, "the return of Christ depended upon a world-wide proclamation of the Gospel", AWT, p. 105.

"The Master's coming draweth near,
The Son of man will soon appear,
His kingdom is at hand.
But ere that glorious day can be,
The Gospel of the Kingdom, we

Must preach in every land."

Christ is absent; will return when present work is finished; keep on preaching till he returns, AWT, analysis.

"He was the only great teacher we know who linked the evangelization of the world as a necessary preparation for Christ's return [and] with the study of Bible prophecy." Walter Turnbull at ABS funeral, *CAW 1919, Nov 8, p. 98*. Is xeroxed in *AW 1919 file*.

- *CA 1891, Sept-Dec*:

p. 195: Admonition not to pursue or accept various "fancies" promulgated re: the Lord's return, an article.

p. 201: Editorial, "The Blessed Hope". Anti-post-millennial. Xeroxed.

p. 222: Editorial re: extremes such as the Millerites. Avoid such.

p. 395: parallel between the 1st and 2nd coming of our Lord.

- Missions and Christ's Return: Jesus in the Psalms, *p. 295*: "All that Christ's coming is waiting for is simply the proclamation of the Gospel among all nations. The world does not know this great salvation. Men will not all accept it; but all should know it. This has been the business of the Church in the Christian ages. For this the Holy Ghost was given. This is our calling today. This is the meaning of Christian mission, 'To make God's way known upon the earth and His saving health among all nations.' It is to this we are consecrating ourselves and to this we dedicate ourselves anew this day." Sermon: "The Missionary Psalm, Psalm 67". Preached at farewell for missionaries, 1892, Mar 27.

- The Book of Revelation: *CA 1892, Oct, p. 259*: an editorial in answer to questions.

- *CA 1891, Oct, p. 195*: Don't accept every theory that is aired. Are many things we do not know and will not know until the time comes near.

- Second Coming and Missions: *CA 1892, July, p. 42*.

CA 1894, p. 28: Reviews A. J. Gordon's Ecce Venit. He recommends it and states: "We know of no writer in this country, with whose views re: the Lord's coming we so fully agree in all respects;..." and urges his readers to obtain this book.

CA 1894, Feb 16, p. 169: "It seems to us that the practical preparation for the Lord's coming consists, first of a very full entering into fellowship with Him in our own spiritual life and letting Him not only cleanse us, but perfect us in all the finer touches of the Spirit's deeper work, as it comes to us through the tests, trials and duties of our daily life and the special leadings through which He calls each of us to pass, for the promotion of our own holiness and the perfection of our spiritual character.

This is the robing of the Bride in wedding garments and the educating of the Bride in the love-life of her Lord.

But besides this, there is a very practical work to be done, in the preparation of the world for the Master's coming. He cannot come until the message of His salvation and the announcement of His return shall have been sent to all the nations, and co-ordinate with the work of sanctification in our day, is the great work of the world's evangelization."

CA 1894, Aug 31, p. 196: 2 paragraphs. *p. 197*: one paragraph.

C&MA 1911, Jan, p. 290: editorial.

C&MA 1898, Oct, p. 397: an editorial.

- Second Coming and Revelation: *C&MA 1902, Sept, p. 162*: editorial. Cautions re: Seisse's volumes on the Apocalypse putting Revelation 4 to end of book after the Rapture and leaving all of previous world and church history out of Revelation. Recommends people read Heaven Opened.

- The Lord's Coming and Missions: *C&MA 1907, Aug, p. 99*: in sermon at Old Orchard. Text Matthew 24:14, Revelation 14:6,7. "Until the whole number of His elect shall have thus been called and gathered home, He cannot come. This elect company is universal in its scope while limited in its numbers. It embraces the people of every language, tribe and tongue. Therefore, today the work of missions must be world-wide. The bride of the Lamb, like the Son of Man, must represent humanity as a whole." See also The Challenge of Missions, chapter 4. The Coming One, chapter 15.

- *CAW 1914, Dec, p. 157*: "I believe literally in that verse 24:14. I am old fashioned enough to believe that that angel in the midst of heaven spoken of in Revelation is not some new angel, but the same angel as the angel in the first chapters, the minister of Jesus, that the everlasting gospel is the same old gospel God is never going to change."

- *CAW 1919, Nov 8, p. 99*: "We know not the exact time of his entering into possession of the blessed hope, but the present wide-spread looking for His appearing would never have been possible in such abundant measure without the ministry of Dr. Simpson's tongue and pen.

He was returning from St. Paul on his last extended tour, when in Chicago, he picked up an extra, telling of the capture of Jerusalem. He immediately hurried to his hotel and falling on his knees by the bedside, burst into tears of joy, because of the culmination of his life-long hope. He wired to New York that he would preach on the great theme of Jerusalem's fall and its meaning. In spite of unutterable weariness, he delivered his marvelous address, which has been an inspiration to thousands.

But he was not only a herald of the dawn, but he had a message from God, as to the meaning of the injunction: 'occupy til I come'. He was the only great teacher we know who linked the evangelization of the world as a necessary preparation for Christ's return [and] with the study of Bible prophecy. It was this pouring out of life and love in missionary channels which was the supreme meaning of his life. He was not only a mighty preacher of missionary sermons, a missionary statesman, administrator and executive, not only a missionary-editor, and writer of unparalleled ability, not only a missionary traveller and explorer of the untouched regions, but above all else, he had a missionary heart. He loved the missionaries and their work was his very life's blood. He poured himself out in prayer, carrying their burdens and all their perplexities on his high-priestly heart. When Isaac Hess was smitten with small-pox in China, God raised up Dr. Simpson in the night in his own home to pray him through to marvelous deliverance.

The pulsations of his great heart of sympathy may be felt in that Missionary Hymn, which has become the heritage of Christians everywhere: 'O Holy Ghost, thy people move, Baptize their hearts with faith and love, And consecrate their gold, At Jesus' feet their millions pour. And all their ranks unite once more, As in the days of old.'"

1. Anti-Christ

- II Thessalonians 2: from Epistles of the Advent The apostasy is 1) not an infidel movement. "It is something that originally Christian and has become perverted", p. 20. Was something 2) at work in Paul's time, pride, ambition, etc, ie all the evils of the carnal mind. Rome, the emperor restrained this pride, "but when Rome fell, the last barrier in the way of ecclesiastical pride was removed and there rose up a spiritual power more despotic, universal and resistless than theirs and for half the Christian age that power sat in the temple of God, showing itself as God and it sits there still." p. 22. Thus, 3) Antichrist is not so much opposed to Christ, but rather a substitute for Christ, an usurper in His throne, p. 21. The AntiChrist "assumes such infallibility

that its dictums and decrees possess all the authority of the Word of God. Even the Scriptures must be interpreted by its canons and must be suppressed at its will."

- Commends Dr. Gordon for his presentation of the historical rather than futurist view of antichrist. Is consistent with the Scripture, ecclesiastical history, the true testimony of Christ's church re: the issues and perils of today, *WWW 1886, Oct, p. 251*. Held that Romanism is the Antichrist, see *WWW 1885, Oct, p. 316*.

2. Change of Views

- Change from Post-millennial: Nov 1891, reprints how he was led to change his Presbyterian-taught views of Christ's return. Scottish views: 2nd coming = manifestation to the soul by the Spirit, His coming at death, His coming spiritually to spread the Gospel. In *WWW 1885, p. 315*, he states that he changed his theology re: the 2nd advent when he received the Holy Spirit. A "new light was thrown upon the Word".

3. Post-advent Evangelism

- He was premill. because he believed post-mill. to be in error as well as convinced Scripture taught pre-mill (Four-fold Gospel, p. 83-94, 1888 edition).

Held view that evangelism would continue after Christ's return. "The coming of Christ...will bring the most glorious and complete system of evangelization earth has ever seen...the heathen shall all be brought to Jesus; all nations shall be blessed in Him...the most ardent friends of lost humanity must long the most for this, the world's best hope." p. 92.

4. Rapture

- Old Faith, New Gospels, p. 137: "It is to be inaugurated in two stages...the Parousia...and refers to His less public manifestation to His waiting bride prior to the more public and glorious revelation of His presence usually described as the Epiphany. He is first to come for His saints and then to return with them and establish His millennial throne upon the earth...When this company (the called-out people) shall have become complete then will come the Parousia...After a season of awful tribulation the Lord will descend from heaven with His glorified church and this will be followed by the judgement of the nations and the establishment of His millennial kingdom."

- Four-fold Gospel, 1888 edition, p. 95: The order of His coming. First, "He will come for His own waiting ones..." "The wicked world...a formal church...a multitude of nations shall live one and scarcely miss the little flock..." Then, a series of judgments and warnings ending in the descent of Christ in power and glory, the revelation of His righteous judgment against His open enemies and the beginning of His personal reign."

a. Partial Rapture

- The Gospel of the Kingdom, p. 275, 276: "Shall all the redeemed constitute the bride?" Referring to 10 Virgins, "the firstfruits unto God and to the Lamb", he notes the difference between saintly souls, disciplined, intimate, persecuted and those like Lot and Demas. Simpson thinks their places will be different. That latter's cups will not be large enough for the fulness of the marriage wine. He asks 'shall they be attendants, the outer circle of the glorified. Multitudes after the Millennium will not be the bride' why may there not be before?" p. 277 he lists the practical conditions/facts that make one a participant in this union with Christ here, ie. holy, dedicated life of separation and service. See also sermon "Farther On", Philipians 3,

comments on the "out-resurrection" from the dead.

- Epistles of the Advent, p. 14: "You cannot expect Him to call you to the meeting in the air if there is anyone in that assembly with whom you stand in strained relations." Commenting on the verse "without holiness...", he refers to the parable of the ten virgins and the five "who were pure in a sense, and even expecting their Lord, but who were not fully, prepared to enter into the marriage because of the lack of the Holy Ghost", p. 17. He tempers this from the idea of works by adding that it is "by His grace" that we are "in a constant state of preparedness whenever the Lord may come and we shall be 'found of Him in peace without spot and blameless.'" p. 17. He further states on page 18 that "such a high degree of grace is beyond human attainment."

5. Time of

- *C&MA 1899, June 23*: question and answer. Matthew 24:14: "Lord is waiting for Christians to obey His last commands."

- Commenting on I Thessalonians 5:4,6: "we are here reminded that the saints of Christ shall know enough of the time of His coming to be ready. The world shall be surprised, but the Bride of the Lamb will know early enough to be in the attitude for translation." p. 16, Epistle of the Advent.

C. Salvation

- Wherever the Gospel is preached it divides people.

The same Gospel is life unto life to those who receive Christ and death unto death to those who reject Him.

The same sun that melts the ice hardens the clay.

The same fire that melts the butter hardens the egg.

God will not ask you what you cannot do, but what you can do, you must.

- "Daniel purposed in his heart. The man who aims at nothing generally hits it. Aimlessness is a curse." p. 89, 90 from unidentified work by ABS. Illustration: Like the man people said had a screw loose in his head and nuts about South America. Be converted from a life of drifting to a life of direction. You will find God's will in the Bible or NOWHERE! Life's highest purpose is revealed in the Bible.

- *Eternal security*: "The Bible is no system of cast-iron dogmas, but (adjusts) its message to our situation and condition, whether of depression (insecurity) or false security." p. 234, Land of Promise. Has quoted verses of security and some "if" passages. "It speaks to us in many tones and from many standpoints." p. 235. This is applied too to sanctification, it "is not a state of infallible holiness, but a place of dependence...and abiding communion with Him." p. 235.

1. Bible Reading (New Christians)

CA 1891, Vol VI, no 1, Jan 2, p. 5: "**How to Read the Bible**: 1) Regard it as God's personal letter to you and open it every morning prayerfully and, as the Holy Spirit may lead you, find in the way that you may directed a personal message for your own soul for that particular day and be sure to get your heavenly bread before you go to the table for breakfast or read the morning news.

2) Take a little time every day to read some short portion of the Scriptures for your own spiritual

benefit. Read the verse over and over again with prayer that the Holy Spirit will direct you and the very thought in the passage that He intends for you and the lesson that your own experience requires. Do not read to find brilliant and striking point for your intellectual diversion, but to hear what God has to say to you either for faith or obedience and you may be sure that it will become bread to them that will become seed to the sower in due time.

3) Study the Bible at stated times for the purpose of getting a broader and more accurate knowledge of the passage for your own instruction and if need be, for your Christian work. For this purpose, make use of all proper helps, but do not use a commentary or notes until you have first got out of the passage all you can yourself by the aid of the Holy Spirit, and the treasures that you have personally discovered you will not forget and they will be all the sweeter when you find them in the writings of others.

These three methods of Bible study will suffice for the present. With some the best time is half an hour in the early morning, with others an hour or so during the day, with some the closing hours of the evening. We have always found that the mind is fresher for devotional and intellectual work in the morning and we believe the first thought of the day is the thing that decides the entire day. It has been our rule for years never to read any other book until we have first received a direct message from God's precious word."

D. Sanctification

- Simpson must be understood, not in terms of a systematic theologian, but in terms of his own Christian experience and his desire for others to enjoy the same experience. That terms of the systematic theologian will occur in his writings should not be surprising or misleading. His training had been very thorough along this line. But in using them, he is not trying to be academic/ precise/ definitive for the benefit of systematics. He is trying to lead people into a richer experience. This the analyst often forgets and tries to make Simpson conform to what the analyst is seeking. Simpson eludes them here.

- Criticism, positive: Simpson was not a verbally inspired writer of Scripture, but a Holy Spirit inspired preacher, seeking to elevate the experience of every believer to more holy heights. To compare his writings as if they were inspired proof-texts and thus down-grade him as an inconsistent systematic theologian does little service in understanding the man and his message. His writings, statements must be understood in the larger context of his "preacher" aims and heart desire.

- The Larger Christian Life, chapter 10: "Spiritual Growth". Distinction between conversion and sanctification. Excellent description of sanctification, p. 251. Sermon republished *CAW 1915, June 26, p. 194*.

- *CA 1889, Feb, p. 20*: A good summary of his views in response to a question. Xerox it.

- *C&MA 1899, July, p. 248*: "Salvation, Sanctification and Filling: There are three epochs in the salvation of a soul which passes on into all the fulness of Christ. The first is salvation. The second is the full surrender and dedication of the life to God which brings the baptism of the Holy Ghost and the experience of sanctification through the indwelling life of Christ. This is a crisis just as distinct as the experience of conversion and it is fraught with issues unspeakably important. But even after we receive the Holy Ghost to dwell within us there are measures and degrees of His fulness into which the soul does not immediately pass. As He shows us clear light upon ourselves and our deeper needs, we are led to take Him in larger measure and for still deeper cleansing and

filling. The fulness of the Spirit, therefore, is a matter of growth and maturity. It is like the tidal wave that sweeps in from the sea and fills the little pool to its utmost capacity, but while it fills it enlarges and the next wave leaves a deeper fulness than the last. The command to 'be filled with the Spirit' in Ephesians 5:8 is addressed to those disciples of whom the apostle had previously said in chapter 1:13 that they had been 'sealed already with the Holy Spirit of promise'. Beloved, have you been saved? Saved one, have you received the baptism and indwelling of the Holy Spirit? Consecrated disciple, are you filled and always filled and more and more completely filled with the Spirit? Filled with all His graces and gifts? Filled in all the powers of your threefold being, spirit, soul and body, filled at all times, under all circumstances and with all the fulness of God?"

- *C&MA 1899, June, p. 8*: "**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 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 endeavor 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 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.'"

- *C&MA 1899, Oct, p. 348*: "**Phases and Phrases of Higher Christian Life**: There is often much needless controversy about phases of truth and phrases in which it is expressed. We hear the 'Second Blessing', 'Entire Sanctification', 'a clean heart', 'eradication', 'separation', 'a deeper life', 'the rest of faith', 'the consecrated life', 'the baptism of the Holy Spirit', 'the fulness of Jesus', 'Christian perfection', perfect love' and simple hearts become perplexed while dogmatic people become warlike over these various lines of battle. Perhaps after all we shall find when we reach the land of perfect light that these various parties were nearer together than they dreamed and that amid an infinite diversity of expression there was a substantial oneness of spirit. After all the great thing is not so much what we say but what we are and what Christ is to us. The finest theories and the most Scriptural phrases do not constitute divine life. Let us learn to recognize the Christ life behind every variety of temperament and theological expression. At the same time, we shall find it very safe to keep close to Bible terms. If we meet God on His very own Word, we shall find that He will meet us in blessing. For ourselves we have never found a treatise on holiness that can be compared with the sixth, seventh and eighth chapters of Romans or the fifteenth chapter of the Gospel of John. We have known what it is to seek in vain for the experience of Mrs. Jonathan Edwards or Hester Ann Rogers, but we have never failed to find light in Romans 6:14 or John 15:4. Let us seek for Scriptural holiness and the Holy Spirit will meet us in the promises of His own inspired Word and where our brethren differ from us in matters of expression let us see if we cannot find a deeper unity in the image of Jesus reflected from their hearts and lives."

- *C&MA 1899, Nov, p. 380*: "**What is Sanctification?** The controversies about sanctification

would be greatly diminished if we would take larger and more Scriptural views of the subject. Many of the terms we use are not found in the Bible at all. The word 'sanctify' as used in the Bible has three radical meanings, one or the other of which may always be found to express its force. First, it means to be separated from. This carries with it the idea of cleansing, crucifying, etc. Second, it means to be dedicated to. This is the consecration side of sanctification, the offering of ourselves to God after we have turned from all evil. But the third radical sense of the word and the most important of all is what we often overlook, and thus get inadequate views of the subject. It is to be filled with and it carries along with it the idea of the baptism of the Spirit and the indwelling of Christ in the heart. Following these three rudimentary thoughts the first step in sanctification is the renunciation of all evil. The second is the dedication of our whole being to God to belong to Him. The third is the receiving of Jesus to dwell within us and become the power and substance of our new life and fill us with the Holy Ghost. The indwelling of Christ and the indwelling of the Spirit while representing different sides of the same experience practically lead to the same result, for the Spirit always witnesses to Christ and ministers Him to the soul. The Spirit-filled life therefore is a Christ-filled life. We may be separated from evil, dedicated to God and yet have but an empty vessel. We must now bring it to Him and when He fills it with Himself it is meet for the Master's use and prepared unto every good work."

- *C&MA 1901, Jan, p. 32*: sermon "Sanctification", I Thessalonians 5:23. Definitive, clear, succinct, xerox it.

- *C&MA 1909, Oct, p. 56*: "During the late convention it was more than once impressed upon the hearts of our experienced workers that the Alliance cannot afford to compromise the testimony of such meetings on the great questions concerning which God has given us a witness to bear for Him. Loose views about sanctification, the baptism of the Holy Spirit, the definite experience of union and fellowship with Christ and Divine Healing through the name of Jesus are out of place on such a platform. There is no reason for our existence as a movement if we do not stand unequivocally for something more than the average religious experience as the ideal Christian life. If it has meant anything to us to be wholly yielded to God and receive the Lord Jesus in His indwelling and all sufficiency we cannot afford to be lax in our testimony in this age of compromise. There is a difference between the Christian who has simply accepted the Lord Jesus for forgiveness and justification and the man of whom the Master says in the fourteenth chapter of John, 'If a man love Me he will keep My commandments. And he that loveth Me shall be loved of My Father and I will love him and will manifest Myself unto him and we will come unto him and make our abode with him.' It is this type of life and this alone that develops the missionary spirit and that leads to the sacrifices and services which constitute the strength of our missionary work. While we are not called to controversies respecting denominational differences and stand in loving fellowship with Christians of every name, yet we stand and must ever stand unequivocally for full salvation, separation and a supernatural life in Christ for spirit, soul and body.

- *C&MA 1904, Apr, p. 287*: Sanctification is like the helmsman and sails of a boat. The helmsman sets the udder and the wind on the sails moves the boat, ie. the human will and the mighty working of the Holy Spirit.

- *Crisis, C&MA 1905, Dec 9, p. 769*: "Not I, but Christ liveth in me. (Galatians 2:20) The Christian life is a Christ life. It is not character, but union with Jesus. It is not culture, but relationship to Him. We do not lose our individuality or responsibility, but we become so one with Him that His will, His thoughts, His nature, His life, His prayer, His purpose are reproduced in us as the sun lives in the petals of the flower and the vine lives in the branches it sustains.

The turning point of this deeper life is the revelation of Christ to the spiritual consciousness, the surrender of the whole being to Him and the receiving and recognizing of Him as henceforth the All-sufficiency of our whole life and being. 'I will manifest myself to him. We will come unto him and make our abode with him.'

It is one of the most subtle and dangerous errors of today and it is quietly penetrating our convention teaching in some quarters: that all Christians have this experience from conversion and only need to know it, to recognize it, to realize it and to develop into it by a gradual growth and a process of spiritual evolution.

This is not so. Sanctification is a new experience. The baptism of the Spirit is a distinct and definite blessing. The indwelling of Christ is a new revelation as much beyond conversion as that was in advance of our old life. This experience is a crisis, not a growth; a revolution, not an evolution. You grow after it, but not into it. Those that come to it cross a real Jordan, enter a real Canaan and rear a monument of stones at the border that never can be forgotten or mistaken.

Any of our readers who desire to look into the scriptural argument on this question and a careful discussion of both sides of it in considerable detail, are referred to the opening article by the Editor in the December number of Living Truths, where the profound practical importance of this truth is pointed out, as well as the clear testimony of the Word of God for that great truth which has ever been the chief distinguishing point of our spiritual teaching in the Alliance movement."

- *CAW 1914, Jan 10, p. 226*: editorial. Those uncomfortable re: the teaching are thus because of deficient life. Can't preach any higher than we live. They live on the east bank of the Jordan and take excursions into Canaan land.

- *CAW 1914, Feb 21, p. 321*: four editorials re: stages or levels of the higher Christian life.

- *CAW 1914, Oct 31, p. 65*: editorial answers question re: C&MA fading in their view of holiness. NO! Is a 2nd definite experience a crisis often more vivid in recollection than conversion.

- *CAW 1916, Aug, p. 337*: "The larger portion of the New Testament is addressed to Christians and it is aimed at the culture of Christian character and holiness."

- *C&MA 1911, Dec 9, p. 145*: "The highest Christian life must have at least three dimension, depth, height, and breadth. It must begin with surrender, consecration, crucifixion, self-effacement. It must aim at nothing less than the very life, holiness and righteousness of Christ. And it must attain this not by our efforts, but His all-sufficiency and indwelling. How wonderful it all is. So high, so divine and yet so easy, so possible for weak, sinful men, the gift of God, the in working of the Spirit of Christ. And when we have received it, we must begin to give it. And our blessing finds its consummation and perfection in a life of useful service, sacrifice and love."

- *CAW 1916, Nov, p. 65, col 1, par 4*: editorial. The instantaneous and progressive sides of sanctification.

- *CA 1889, Aug, p. 73*: "Sanctification is more than getting a clean heart. That is only the beginning. It is the life of Christ in your life and finding that He meets all the difficulties and perplexities of every day."

- *CA 1889, Dec, p. 339*: "The Old Way and the New". 1) effort, struggle, works of the law; 2) faith via grace and the power of the Holy Spirit.

- *CA 1890, July, p. 24, 25*: On "seeing the Lord" versus "heaven": are they the same thing? He avoids a direct answer, but relates the witness of another. Hebrew 12:14.

- Fulness of Jesus, p. 111: "'This is the will of God, even your sanctification.' A great many people think of this matter a good deal as we students used to think about options in the great universities. These were studies which we might or might not take, as we pleased. A certain degree of

scholarship was essential to pass the examinations at all. But certain subjects were open and only those who wished to compete for special prizes took them. So a great many people think that a heart, a holy heart and life are things left to our own choice as a sort of competition for a special prize. But God has said that 'without holiness no man shall see the Lord'. It is a regulation standard of His kingdom. He exemplifies it Himself. He provides it for us. He wills it for us. And you cannot be destitute of it without being contrary to His pure and holy will."

- *CA 1892, Mar, p. 146*: editorial re: the life of Jesus in us and the indwelling Spirit. What is the difference? "One is the agent, the other is the substance."
- *CA 1892, Mar, p. 169*: The place of the "will" in the spiritual life. A 2 column article.
- *C&MA 1903, Aug, p. 128*: sermon, "Evolution or Revolution?" *p. 129, col 1*: good statement of sanctification.
- References: *AW 1920, Dec 20, p. 211*: under Christ, our sanctifier: "The holiness we teach..."; good description. *C&MA 1905, Feb 11, p. 81*: his views on deeper truth, editorial. *C&MA 1905, May 26, p. 321*: sanctification a crisis, different from regeneration. *C&MA 1905, Dec 9, p. 779*: the crisis of sanctification, xeroxed.

1. Baptism, Holy Spirit

- *CA 1894, Jan, p. 23*: an answer to queries re: baptism with Holy Spirit. Xerox it.
- The Names of Jesus, p. 249, 250: "The baptism of the Spirit is different from the conversion of the soul and the work of the Spirit in regeneration. That is the birth of the soul; this is the baptism. Just as Jesus Himself was born of the Spirit in Mary's bosom, but thirty years later was baptized of the Spirit on the banks of the Jordan, so each of us is born of the Spirit in the moment of our conversion, but we are baptized of the Spirit when we yield ourselves fully to Christ and like Him on Jordan's banks, enter upon our life-work for God.

It is a direct personal coming of God's Spirit into the heart, and a complete possessing of it by the Spirit for God and His holy will and work. The first, the conversion of the soul, which He may do at a distance or by a momentary act. The baptism of the Spirit is God's residence in the soul, which is a closer union, and a more continuous communion and working. The one is the building of a house and I may build a hundred houses, the other is my residence in the house and the making of that house my abode."

- *Ibid, p. 248*: "There is a personal baptism with the Holy Ghost which must come to each heart for itself. To each of us must be applied personally the great atonement, to each of us must come the actual presence of the Comforter and Jesus is the one that will bring this to pass. It is not the Holy Ghost you are to pray to, but it is the Saviour. It is He that baptizeth with the Holy Ghost. Go to Jesus for Him, put yourself at His dear feet, take Him as your Saviour, take Him as your sanctifier, trust Him to give you this most precious gift, claim it, and refuse to let Him go without its fullness, hold fast to His loving feet, claim your birthright, your redemption right, what He so longs to give you, obey His voice, follow His directions, thank Him for the faintest touch that answers your prayer, follow on in the light that He gives, even in a gleam of radiance, and you shall know the Lord in all the fulness of His glory and love and eternally praise Him who baptizeth with the Holy Ghost."
- *CA 1899, Aug, p. 185*: two steps: believe He is for us, no matter how we devalue ourselves; believe He is in us, "know ye not you are the temple of the Holy Spirit?"
- *C&MA 1906, Nov, p. 309, col 2, last par*: "in seeking for the baptism of the Holy Spirit, we

shall seek in vain so long as we are seeking after feeling and watching for some emotional experience. Like Ezekiel's river, the river of the Holy Spirit begins like a trickling streamlet and finally becomes a river to swim in."

- *WWW 1886, Sept, p. 138-141*: "III. Principles by which the coming of the Holy Spirit may be known. 1. Make room by getting out of the way. Learn the lesson of self-renunciation. Despair of yourself, die, and God will come in. Flies have a vacuum in their feet and hold on by being empty. Get a vacuum in your spirit life and you can go up. Every bone in a bird's body is hollow and it can fly because there is room for the air to get in. The bones of many Christians are so full of their own marrow that there is no room for God's life to get in. Every man is as full of the Holy Ghost as he can hold. Every spot is crammed full of somethings. If you want more of the Holy Spirit you must make more room for Him.

2. Yield, give Him a right to come in.

3. Trust Him. Don't wonder if He'll come, but expect Him. Whisper to Him as to one nigh at hand. Confide in Him.

4. Hearken to Him. Mind Him. Listen to Him. Catch His voice when it comes. To mind the flesh is death, to mind the Spirit is life and peace. Don't disobey Him, if you do you will lose something and mourn over it for a long time, perhaps. Don't let little troubles keep you from hearing His voice.

5. Glorify Jesus through the Holy Ghost. Spend this divine endowment and trust in holding up Jesus to save the world. He is a Friend in need. He is bread for others. He is given for service and the glory of Jesus. May He make us to know He is here closer than the air; closer than our consciousness of one another; the very life of our life, with Jesus in His arms, presented as our heart life and all in all. Let us yield to Him and give Him the right of way in our body, in our heart and in all our life."

- *CAW 1914, p. 305*: editorials in response to an inquiry; text, Ephesians 1:12.

- *C&MA 1907, Oct 26, p. 53*: "'Be filled with the Spirit' (Ephesians 5:18). Literally this might be translated, 'Being filled with the Spirit.' It is not one single act, but a habit, a process, a constant experience. This is what the apostle calls in another place, 'the renewing of the Holy Ghost.' It is for those who have already been sealed, anointed and baptized with the Spirit. It is the well-spring of the fourth chapter of John, expanding to the rivers of living water described in the seventh chapter. It includes all the gifts and all the graces of the Holy Ghost and is limited only by our capacity to receive and to give forth again as a sacred trust in the ministries of love and service. Let us be ever filled yet ever hungering and thirsting for more, for 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.'

This is also the secret of a victorious physical life. We who have taken the Lord Jesus for our bodies must learn to live by Him. We shall find that it is just as necessary for us to drink in the fulness of the Spirit in all the orders and functions of our mortal frame as it is for us to breathe our breath moment by moment and nourish our bodies day by day. It is to this the apostle refers when he says in speaking of the life of Christ in our mortal flesh, 'Though our outward man perish, yet our inward man is renewed within us, but we must open the valves and channels and be responsive and receptive if we would fully prove the inspired word, 'Man shall not live by bread alone, but every word that proceedeth out of the mouth of God.' 'For in Him we live and move and have our being.'"

- References:

CA 1892, Sept 30, p. 210: on baptism with the Holy Spirit. A good definition.

CA 1893, Nov 17, p. 305: "How to Receive the Holy Spirit". An editorial.

CA 1894, Jan, p. 23: in Queries. Is there a difference between the baptism of the Holy Spirit and a baptism of the Holy Spirit?

a. Initial

- CA 1894, Sept 7, p. 29: "And, answering this query, 'Do I understand correctly that you teach that the Holy Spirit does not enter the heart at conversion, but is an after experience...?'" Simpson wrote: "The Holy Spirit does regenerate the soul when it first comes to Christ in repentance and faith. But this is very different from His personal and permanent indwelling in the consecrated believer.

This is distinctly announced in the fourteenth chapter of John as the promise to the soul that loves Christ and keeps his commandments and to whom Jesus says, 'I will manifest myself to him, and my Father will love him, and we will come and make our abode with him.' This is clearly dependent upon personal obedience, love and surrender to Christ."

- WWW 1885, p. 197: (given at Bethshan) "Now we go another stage. We have seen the Spirit giving us birth, we have seen the Spirit coming into the soul and dwelling there. But we see many a soul born of the Spirit, in which the Spirit does not personally dwell as at home; this is far more than being born of the Holy Ghost; just as there is a difference between my building a house and living in the house when it is built. A great many people are houses which the Holy Ghost has built, but they are not houses with open doors, to let Him live in every room, expanding and communicating and giving out to others boundless streams of life from their inmost being."

b. Process

- File is empty!

c. Tongues

- CA 1892, Feb, p. 98: Article on "The Gift of Tongues". Missionaries looking for it to preach to the heathen. ABS not sure the Scriptures teach this, but would not discourage missionaries to exercise faith for it. Is xeroxed in 8 1/2 x 11 file.

- CA 1894, Feb, p. 134: Answers a question re: tongues as a language gift. Not given to supersede language study.

- C&MA 1898, Jan, p. 53: Sermon, "Supernatural Gifts and Ministries of the Church", I Corinthians 12, chapter 9 in Apostolic Church.

- C&MA 1898, Feb, p. 125, 126: "The Worship and Fellowship of the Church", I Corinthians 14, chapter 11 in The Apostolic Church. See point number III. p. 132, editorial, 3 tests that attend God's gifts.

- C&MA 1905, Jan 14, p. 17: Several editorials re: "be filled with the Spirit" plus a notice of the remarkable revival broken out in Wales and is spreading like a holy fire over the entire land.

- C&MA 1905, Feb 4, p. 65: An editorial re: the calls for fasting and prayer sent out from the Fulton Street prayer meeting.

- *C&MA 1905, Feb 11, p. 81*: Two editorials re: some readers' request to call for united prayer for an outpouring of the Holy Spirit. Caution re: new views and to test them with Scripture. Extended meetings being conducted, ie. Ohio, Feb 9 to Apr 2, D. W. Myland, the director. A call to deeper spiritual truth and experience.
- *C&MA 1905, Feb 18, p. 97*: Similar editorial paragraph. Spirit in His fulness makes the old paths seem poor. *p. 117*: opens his sermon with account of revival blessing in Great Britain and Wales; also in parts of the USA. *p. 129*: same, beginning in Gospel Tabernacle. *p. 145*: prayer meetings Marble Collegiate Church, 29th and 5th for out-pouring of Holy Spirit (managers of Fulton Street prayer group). *p. 161*: editorial comments re: prayer and revival.
- *C&MA 1905, Apr 1, p. 193*: meetings at Collegiate Church are large. Tent meetings during the summer all over the city being organized. ABS preaching am and pm at the Tabernacle. *p. 209*: editorial re: asking God for signal manifestations of His power, especially in healing. Xerox it. *p. 269*: Paragraph re: the coming revival. J. W. Beeson, President of Meridian College, Meridian, Mississippi, H. C. Morrison held meetings there.
- *C&MA 1905, June, p. 353*: editorial. Let's pray to have the Lord's presence with us in our summer gatherings. If we want Him, we will make things pleasant for Him.
- *C&MA 1905, Oct, p. 657*: editorial. Not specifically tongues, but 3 editorials about guidelines to higher Christian life, the highest faith, knowing God's voice and how to be kept from fanaticism.
- *C&MA 1905, Dec 30, p. 817*: first call for spiritual conference of all Alliance teachers and workers.
- "Asuza effusion April 9, 1906". (Unattributed title?)
- *C&MA 1906, Mar 31, p. 185*: editorial, announcing meeting for workers and officers for consultation re: uniformity of our teaching.
- *C&MA 1906, May 19, p. 297*: editorial re: above meeting, May 25-28, to precede Council.
- *C&MA 1906, June 2, p. 329*: editorial re: the above meeting (the above 3 xeroxed in 8 1/2 x 11 file).
- *C&MA 1906, July 21, p. 33*: Similar discussions to those pre-Council discussions to take place at Old Orchard Convention. *p. 34*: an address by W. C. Stevens given at Nyack convention entitled The Alliance Worker's Manual, text: I Corinthians 9:19-23.
- *C&MA 1906, Sept 22, p. 177*: editorial re: manifestations of power via tongues, warning against credulity and fanaticism.
- *C&MA 1906, Nov 17, p. 305*: editorials re: the revival and the spiritual movement at MTI 2 weeks ago. Began at NY Tabernacle November 4. *p. 316*: Article re: revival at Nyack, as recorded by F. E. Marsh. Continued on p. 338, 339.
- Tongues 1906: (*C&MA 1906*)
Sept 22, p. 177: editorial of advent of "tongues" among "earnest Christians in the West" as well as interpretation. ABS warns against 1) credulity and fanaticism; be careful and investigate 2) refusing to recognize any added blessing. *p. 198, 2nd col, 1st par, no X*. xerox it, is part of a sermon.
Nov 3, p. 289: editorial nos 4 and 7
Nov 17, p. 305: several editorials. Many teaching that no one has the baptism of the Holy Spirit unless they also have the gift of tongues. The exaggeration of tongues was one of the evils of the apostolic age. It was intended as a sign of supernatural power, but not a means of gospel preaching to foreign communities, as an interpreter was needed.

Nov 24, p. 316, 322, 323, 338, 363

Dec 1, p. 337: editorial. Acts 9:31 expresses the normal atmosphere of the Christian life and growth. "Then had the churches rest throughout all Samaria and Galilee and were edified and walking in the fear of the Lord and the comfort of the Holy Ghost were multiplied." Acts 9:31. 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."

- Tongues 1907, September (Living Truths): p. 503-509, "Tarry" by ABS; p. 521-531, "The Latter Rain" by W. C. Stevens; p. 532-563, "The Latter Rain and its Counterfeit" by Maybette Anderson.

- Tongues 1907: *AR 1907-08, p. 9f and 13, 67, 68, 70, 75, 76.*

- *AR 1906-07, p. 5, 6, p. 77, p. 166, 167.* (10th annual)

- *AR 1908-09, p. 58.* (12th annual)

- Tongues 1907 (*C&MA 1907*):

Jan, p. 40: "The Promise of the Father and 'Speaking with Tongues' in Chicago" by W. T. MacArthur, continued *p. 64, 76.* Also *July, p. 44* (these are xeroxed and in WTM 8 1/2 x 11 file).

Feb 2, p. 49: editorial. Many genuine manifestations of the gift, but also some wild excesses. Christians are running after some person hoping to receive the gift. Also, the worst feature is seeking the gift, not the Giver Himself.

Feb 9, p. 61: editorial based on Acts 9:31. Describes a normal, healthy growing church and Christians.

Mar 2, p. 97: editorial. People reacting to ABS moderate editorials re: tongues. Don't like his warning re: excesses.

Mar 16, p. 121: editorial. When seeking at any cost the best gifts, there is the danger of opening oneself to Satanic influences. Satan is a great mimic. Don't leave mind and will vacant. The Spirit "works in beautiful harmony with all our faculties."

Apr 6, p. 157: H. Wilson reported after trip to Ohio, deep spirit of revival, but little fanaticism and excesses.

Apr 27, p. 201: by W. A. Cramer, superintendent of Cleveland branch. All-day prayer meetings, nights also. Cramer went to Akron, where Sister Ivey Campbell, recently returned from LA was preaching. He spoke in tongues while prostrated upon the floor. Miss Campbell came to Cleveland and remained 4 weeks. Missionary convention conducted during this time. Henry Wilson there and was in accord with those testifying of their Pentecostal experience. "The experience is being sought and received." (xerox article)

May, p. 205: editorial. Psalm 31:20. Accept that which is truly of the Lord and, as a friend, gently and wisely correct extravagances. *p. 212*: Dr. Marsh addressed the MTI students, don't place undue stress upon the "gift" and don't succumb to an attitude of indifference, and seek more of His love. *p. 241*: editorial. Time in private prayer seeking the mind of the Lord may be better at this time than public services. Urges this to be done for a few days prior to

Council.

June 8, p. 205: editorials. Joel 2:28-32. The outpouring for the beginning and last days as well. Just before us lies that glorious hour that will climax our hopes and enterprises: Christ's return. Council hear many reports of God's workings, some fanaticism, but also true "gift of tongues". No such manifestation yet at the Institute. Last night of Council, prayed all night, many prostrations and one lady received the gift. Spoke in a dialect of Congo. She is anticipating work in the Congo. The meetings continued after Council. The brethren accept that which is characterized by the "spirit of power and of a sane mind."

June 15, p. 217: 2 editorials. Distinction between gifts and ministries, I Corinthians 12. The one is divine equipment; the other is the exercise of that gift. The "operations"= the inward workings or deeper spiritual experiences in our hearts and lives, "the power that worketh in us".

June 29, p. 302: ABS sermon, "Gifts and Grace".

July 6, p. 313: editorial. Don't be open to every influence, good or evil. Those who received "tongues" think they must join or form a new organization, a mistake. Avoid divisions. *p. 314:* sermon, "The Exceeding Greatness of His Power". Tongues surely is the backdrop for this message.

July 13, p. 13: editorial. Spiritual gifts and spiritual-mindedness lead to humility and acceptance of God's Word. The Spirit does not lift people above their brethren and the Word.

July 27, p. 37: editorial. Keep Christ as your Head as all truth radiates from Him. Thus you will avoid distortions and be symmetrical in all things. Ministry of prayer on the increase among Alliance people. As unusual outpouring of the Spirit is occurring in the missionary world. *p. 44* (no notes).

Aug 3, p. 49: 3rd editorial. "If you have no extraordinary or supernatural gift of the Spirit, you ought to have as much reality and power, inward experience and outward fruits as those who do."

Aug 17, p. 73.

Aug 24, p. 85: editorial praise for God's care throughout the summer conventions, "He kept as united in the Holy Ghost and in the great principles and objects of the work." *p. 116:* Rocky Springs report. "A score or more" spoke in tongues. The "Latter Rain" was poured out. Four all-nights of prayer were held. Preached sermon "True and False Fire", but not recorded here (Leviticus 10:11).

Oct, p. 17, p. 37: editorial. Warning to Alliance people not to open their meetings to irresponsible leaders. Send to the State superintendent for an evangelist or wise leader. Watch as well as pray. *p. 38:* article on the Latter Rain. *p. 41:* Sermon at the October Convention "The Wonder-Working God" (Joshua 3:5). *p. 50,* no notes.

Nov, p. 75: article by Mary B. Mullen, "Some Danger Lines". She was Spirit-filled previously, but spoke in tongues when the Latter Rain began to fall. Has some warnings. Good article. - 1907 Tongues ([Living Truths](#), see *p. 60, C&MA* for index)

Jan: "Has a great deal of material...concerning the much vexed question of...tongues." ABS in *C&MA 1907, Jan 1, p. 16.* One article by J. H. Ballard, "Spiritual Gifts" with special reference to the gift of tongues." *C&MA Jan 26, p. 37, advertisement.* Another article by Joseph Smale of Los Angeles.

Apr: "Spiritual Sanity" by ABS. "Pentecostal Intensity" by James Lyall.

May: "The Gift of Tongues" by F. E. Marsh.

June: "The Gift of Tongues" (mentioned in *C&MA 1907*, p. 229: editorial, no author stated.
- Quotations from Vision of the Disinherited: The Making of American Pentecostalism by Robert Mapes Anderson. New York: Oxford University Press, 1979.

"These pronouncements had slight effect in stemming the Pentecostal tide in Alliance circles. At the annual summer camp meetings in 1907, which were open to all Holiness people, numbers of converts were won to the new movement by Alliance people who claimed the Pentecostal experience and by non-Alliance Pentecostals like Bartleman and emissaries from Azusa and elsewhere. At some camps, like the Rocky Springs Park camp near Lancaster, Pennsylvania, where Simpson preached on "True and False Fire", some restraint was exercised and relatively few converts were won by the Pentecostal faction. But elsewhere, as at the Beulah Park camp near Cleveland, Ohio, where Pentecostal champions like William Cramer and J. T. Boddy were among the official and chief speakers, great headway was made. Among the new converts that summer were John Salmon, vice president of the Alliance in Canada, D. W. Kerr, pastor of the Alliance Tabernacle in Dayton, Ohio and D. W. Myland, pastor of the Columbus, Ohio church. Footnote: *C&MA* July 27, 1907, p. 37; Aug 17, p. 73; Sept 7, p. 116; Frodsham, With Signs (1926), p. 46-47." p. 145 [note: With Signs Following: the Story of the Pentecostal Revival in the 20th Century by Stanley Howard Frodsham. Rev. Ed. Springfield, Missouri: Gospel Publishing House, 1946.]

"Such developments led to the resignation of pro-Pentecostals, some of whom took their congregations and church property with them. Despite the deteriorating situation, decisive action was not taken until the 1912 Council meeting. A new constitution was then adopted that included a doctrinal statement which pointedly revised the earlier formula of faith in Jesus Christ as "Savior, Baptizer in the Holy Ghost, Healer and Coming King". More importantly, the central Alliance board at New York City was given legal control over all congregational property and the right to supply or approve all clergymen. By this action, the Alliance became a Holiness denomination with clear lines of control, able to prevent the loss of property and the subversion of local churches by the Pentecostals. It was, however, much like locking the proverbial barn door, for by this time the major defections had already taken place and the appeal of the new movement was fast waning in the Alliance as it had already done in other Holi-..." p. 147

- Signs of the Times. CPI, 1907. Published in time for summer convention, July 20th. "Gifts and Grace" by ABS, p. 95. Also "The Latter Rain and its Counterfeit" by M. M. Anderson, p. 114. "The Gift of Tongues" by J. H. Ballard, p. 138.

- Views:

Barrett, T. B., *C&MA 1908, Jan*, p. 245: Article re: a new experience, "God sent a Pentecostal glory over me". Spoke in tongues for hours. Carried revival back to Scandinavia. See Oct/Nov 1906 for mention of him.

Ramsay, A. J., *C&MA 1908, Feb*, p. 345: "The Receiving and Baptism of the Holy Spirit, Identical or Different". *Apr 4*, p. 7, 9, 17: "Speaking with Tongues", an exegetical study.

- *C&MA 1908, Jan*, p. 256: "The Latter Rain" by W. C. Stevens, an address at Old Orchard, printed in Living Truths; reprinted as a tract, cost \$.02.

- *C&MA 1908*:

Jan, p. 264: editorial. A quote from Mrs. E. Baxter, a warning that ecstasy also came under self-control, Galatians 5:23; II Peter 1:6; p. 274: Letter from Kate Knight, India: re the baptism and tongues. Sought a long time; finally came one night when tired and hoped the

meeting would be short. Continued several days; spoke in her room, in prayer often. She also sang in the "tongue".

Mar, p. 432: editorial. Resolution of the Board, Mar 21, 1908 re: the Latter Rain movement. Our views of the Four-fold Gospel well known. Leave matter of "Latter Rain" a matter of the fullest personal liberty, consistent with evangelical truth." Xerox it.

Apr 4, p. 7-9, 17: exegetical study by A. J. Ramsay.

Apr 11, p. 25: article by Maybette Anderson. Deceptive leadings, continued, *p. 40*.

Feb, p. 366: editorial. Don't discount previous experiences; take time to discern between the false and the true. Quotes an article from Germany re: "The New or Tongues Movement".

Mar 28, p. 432: editorial. "Latter Rain Resolution", see *p. 1*.

Apr, p. 10: editorial re: the winds and cross-currents of the previous 12 months. Xerox it.

May 16, p. 116: letter from A. C. Snead, nearly all of the missionaries at Dholka (India) have received the baptism of the Spirit, new tongues being given. Similar experiences have occurred to native Christians.

June, p. 155: In Annual Report of ABS, *p. 9-13, col 2*, "Special Revival Movements". Much wholesome good occurred, but need for care and discernment, especially the notion that only those who speak in tongues have received the Spirit of Pentecost. Also showed fear of turning from the ministry of the salvation of sinners and sanctification of believers to seeking signs, wonders, and special manifestations. Division, controversy and failure to meet missionary pledges also entering Alliance ranks. (Xerox it.)

Aug 1, p. 296: editorial. Keep Christ-centered, not people followers. Alliance great trust in world evangelization. Christ-centeredness means consideration for all his children and adjustableness of temper to get along with people.

Sept 12, p. 402: report of Beulah Park convention.

Sept 19, p. 414: editorial. Instances of conservative people opposing work of the Holy Spirit to rid themselves of fanaticism. Remedy: pray for a genuine outpouring of the Holy Spirit, fight false fire with true fire.

Sept 26, p. 430: editorial. Some people seeking some special baptism, but meanness of their nature in gossiping, slandering, condemning, etc, rather the gentleness and love characterize them. The test of spiritual health found in the doctor's first request, "Put out your tongue".

Oct 31, p. 72: Article by W. T. MacArthur, "The Phenomenon of Supernatural Utterance". Speaks against the view that the "unknown tongue is the voice of Deity." (and therefore inspired, authoritative and not to be gainsaid) If true, one is speaking eternal verities versus the Spirit "helping our infirmities" as we pray, sing and preach.

- *C&MA 1909*:

Jan, p. 280: editorial. Don't fear to pray because of fanatical manifestations. Don't pray to have some particular experience or manifestation. Let's trust God to keep His promise to us as He wills. *p. 291*: Kate Knight, India mission, asks to be released from regular ministries and devote her entire time to ministry to the church and missionaries re: the baptism of the Spirit and the gift of tongues. She had the experience ca a year previously. Request granted, but terminated amicably her status with the Alliance. Also, *p. 296*, an editorial. Her allowance to continue several months or she may return to USA at board expense.

Feb, p. 348: claims her American mission "has cast her out".

Mar, p. 364: asks and is received back into the Alliance.

Feb, p. 364: editorial re: Pastor Stockmayer's message on the gift of tongues. His view: the

gift is to be expected, but not as a test of Christian experience or the baptism of the Holy Spirit. Excesses are to be guarded against.

Mar, p. 395: Article by R. A. Jaffray. "Speaking in Tongues", some words of kindly counsel. Xerox it. RAJ spoke in tongues in October, 1907. *p. 397*: Pastor Stockmayer on the gift of tongues. *June, p. 180*: 2 editorials re: the Holy Spirit.

- Tongues 1910: (*C&MA 1910*)

Apr 30, p. 78: Alliance not opposed to the gift of tongues in this age. All the gifts of the Spirit belong to the Church in every age. We are apposed to the view that tongues are for all and as the evidence of the Baptism. We cannot use in the Alliance those who press these extreme views.

"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 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, but have the Holy Ghost in such other gifts as He is pleased 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."

July, p. 288: "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 not 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."

- Tongues 1912 (*CAW 1912*):

Jan 27, p. 258: editorials. Its effect upon missionary receipts, a loss of receipts. C&MA not hostile toward movement; many Alliance folk, who have received the gift, have remained with the C&MA. C&MA rejects view that insists one must speak in tongues. (Editorials not by ABS). J. H. Ballard answers questions re: tongues, *p. 324 and 343 (Feb and Mar)*.

- Tongues 1913 (*CAW 1913*):

Sept 6, p. 353: editorial. Pentecostal movement attempting to turn Alliance folk from support of missions. Objects to tongues as the only evidence, "do all speak with tongues?" II Corinthians 12:30.

- Tongues 1914 (*CAW 1914*):

May 30, p. 130: "A cable from Central China announces the withdrawal of Mr. and Mrs. W. W. Simpson from the missionary work of the Alliance. Grave differences have arisen between our dear brother and the Executive committee in West China, chiefly upon the question of how far the extreme views of the Pentecostal movement should be pressed upon the people. The attitude of the Alliance is well known in giving the fullest liberty to our Pentecostal brethren to receive and exercise all the gifts of the Spirit, while at the same time we claim from them the same liberty for their brethren who have received the Holy Spirit, but have not had precisely the same type of religious experience. We greatly regret if Mr. and Mrs. Simpson have found it impossible to co-operate with us on this extremely reasonable and Scriptural basis, but we are sure that separation of this kind should be accomplished in the spirit of mutual love, confidence and consideration."

- Tongues 1916 (*CAW 1916*):

p. 225: editorial. Rev. John Coxe withdrew from Alliance to become pastor of a Pentecostal church in Zion City. Simpson expresses his views, the Alliance in full accord with every manifestation of the Spirit consistent with New Testament teaching.

- *AW 1937, Sept, p. 580*: "X. My Memories of Dr. Simpson" by Rev. K. Mackenzie, D. D. "These features of his inner life were to become a bulwark in a crisis which shook the whole organization he had lived to see compactly built.

His superb strength and poise stood this critical and tragic period of his ministry, when some of his most trusted and highly loved friends forsook him to join a new and untried movement [tongues].

He knew their sincerity; he regarded their devotion to what they had come to regard as an essential path to meeting the pleasure of God. It was a heart-breaking epoch.

He felt the load of holding the great work together by prayerful and abiding trust. The many who did not see as these who left, were on his heart for care and guiding.

God gave him the ability to weather the experience, and many came back to him, wiser for the temporary separation." [features: He was a man of God. He knew God. He was a man of prayer. He was a man of faith. Ever recurring needs drove him to his Lord; ever awakening aspirations made God more necessary.)

2. Crisis

- *WWW 1887, vol IX, p. 2*, also Best, p. 30: "Christian holiness is not a slow and painful attainment, but a free gift of God through Jesus Christ, a glorious and present obtainment, received in Christ Himself, received by faith and retained by abiding in Him. From this we grow into maturity and expansion and full development, but we do not grow into it, we go into it and grow out from it into all the fulness of the station of Christ."

- *WWW 1885, vol 5, p. 250*: "An Act of Consecration. I do this day hand myself over unconditionally to the Lord: Father, Son and Holy Spirit, just as I am in body, mind and soul, to be made all that I ought to be. I promise to obey Him and serve Him; to love, honor and trust Him; and forsaking all others, to keep me only unto Him so long as life shall last. Genesis 26:29 Thou art now the blessed of the Lord.

Deuteronomy 28:10 Thou art called by the name of the Lord.

Psalm 91:4 He shall cover thee with His feathers, and under His wings shall thou trust.

Psalm 37:4 He shall give thee the desires of thine heart.

Proverbs 3:6 He shall direct thy paths.

Numbers 27:21 At His word shalt thou go out and at His word shalt thou come int.

Haggai 2:1 Watch to see what He will say.

Psalm 37:8 Commit thy way unto the Lord. Fret not thyself in any wise.

Deuteronomy 28:12 The Lord shall open unto thee His good treasure.

Deuteronomy 28:13 And the Lord shall make thee plenteous in goods.

Deuteronomy 28:6 Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out.

Zechariah 10:12 Thou shalt walk up and down in His name.

Philippians 2:9 A Name that is above every name.

Deuteronomy 28:47 Serve the Lord thy God with joyfulness and with gladness of heart for the abundance of all things.

Philippians 4:6,7 Be careful for nothing, but in everything, let your request be made known unto Him; and the peace of God that passeth all understanding, shall keep your heart and mind through Christ Jesus."

- Names of Jesus, p. 247, 248: The Holy Spirit is not in heaven but here. As electricity and moisture charge and saturate the air and atmosphere, so the Holy Spirit is all around us. As the great atonement must come to each of us personally, so to each must come the actual presence of the Comforter.

Regeneration, conversion is the birth of the individual. Spirit-filling is baptism, Jesus was born; 30 years later was baptized. "We are all baptized when we yield ourselves fully to Christ." p. 250.

- Sanctification 1905 (*C&MA 1905*):

May, p. 321: editorial. A reaction to F. B. Meyer. Sanctification is not grown into, apart from a crisis that brings one into the baptism of the Spirit, et at. (xerox it).

Dec. p. 769: a series of editorials that declare sanctification as a distinct experience. (xerox it)

- *C&MA 1909, Oct, p. 56*: "During the late convention it was more than once impressed upon the hearts of our experienced workers that the Alliance cannot afford to compromise the testimony of such meetings on the great questions concerning which God has given us a witness to bear for Him. Loose views about sanctification, the baptism of the Holy Spirit, the definite experience of union and fellowship with Christ and Divine Healing through the name of Jesus are out of place on such a platform. There is no reason for our existence as a movement if we do not stand unequivocally for something more than the average religious experience as the ideal Christian life. If it has meant anything to us to be wholly yielded to God and receive the Lord Jesus in His indwelling and all sufficiency we cannot afford to be lax in our testimony in this age of compromise. There is a difference between the Christian who has simply accepted the Lord Jesus for forgiveness and justification and the man of whom the Master says in the fourteenth chapter of John, 'If a man love Me he will keep My commandments. And he that loveth Me shall be loved of My father and I will love him and will manifest Myself unto him and We will come unto him and make Our abode with him.' It is this type of life and this alone that develops the missionary spirit and that leads to the sacrifices and services which constitute the strength of our missionary work. While we are not called to controversies respecting denominational differences

and stand in loving fellowship with Christians of every name, yet we stand and must ever stand unequivocally for full salvation, separation and a supernatural life in Christ for spirit, soul and body."

a. Distinct from

- Sanctification 1894 (*CA 1894*):

June, p. 690: queries regarding "the converted spirit and the Holy Spirit." In reaction to his sermon on Romans 8:8,9.

July, p. 99: editorial. A definition, good and descriptive. *p. 123*, "Blessing and Blesser". *p. 140*, no notes.

Dec, p. 578: Those eras in our spiritual life: 1) born again, a new heart created in us; 2) Christ Himself is born within us, we become incarnations of the living Christ (Christ be formed in you); 3) Transformed into His glory at the resurrection.

- Christ in the Bible by ABS. Volume III, Joshua. *p. 14*: "Even the most superficial observer must have noticed in the records of Christian experience and the observation of life, that there are two very distinct types of Christians in the world, in every age; one representing an experience of despondency, anxiety, doubt, inconstancy and frequent declension; a life so unsatisfying as to make one question whether it is really worth all it costs; and the other full of confidence, victory, joy, satisfaction, power and stability.

The difference between these two types is more marked than even the experience of conversion; or the contrast between the man of the world and the professing Christian. Those who have passed into this second stage of Christian life have uniformly testified that their second blessing marked a far greater change in their experience than their first."

- Indwelling Spirit versus regeneration: From Fulness of Jesus, *p. 152-156*, *p. 70-72*. Using I Corinthians 3:17 and 6:19, Simpson writes: "Here we have a two-fold indwelling of God, namely in the spirit and in the body. The indwelling of the Holy Spirit in the human spirit is quite distinct from the work of regeneration.

In Ezekiel 36:26, they are most clearly distinguished. The one is described as a taking away of the hard and stony heart and given the heart of flesh; of the other it is said: 'I will put my spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them.' The one is like the building of the house, the other the owner moving in and making it his own personal residence. There is a great difference. A man may build a hundred houses, but only live in one or two. The residence depends on many considerations. God only makes the heart His continual home which is wholly yielded to His direction and control. Many would not be able to bear the residence of the Holy Ghost in their hearts, for it is said, 'If any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are.'

This indwelling of the Holy Spirit is God's seal upon the consecration of the soul. It is very blessed and glorious. It makes the heart a throne and the life a heaven. God is no longer far off, or prayer a reaching up to the distant heights, but His Presence fills the heart and whispers the response to the waiting soul. He brings the Father and the Son to abide within and fills the heart with a peace and holiness, the power and glory of God. This wondrous indwelling of God within us is a greatest dignity and mystery of the New Dispensation. Not in the Old Testament did God come so near. He came upon His ancient saints and servants but not IN them. But over and over again swelled the notes of prophecy and promise: 'Lo, I come and dwell in the midst of thee.' 'In that day it shall be said thy God, in the midst of thee is mighty.

He will joy over thee with singing.' 'I will dwell in them and walk in them and will be their God and they shall be my people.'

And in the New Testament, Christ announces the mystery of God as at length to be realized. 'The Comforter,' he says, 'dwelleth in you and shall be in you.' And when the day of Pentecost was fully come it was at last fulfilled. The Spirit of God came in this living person to make His dwelling within the human heart, just as He had dwelt in Christ and henceforth God was united to man even as He was to the Son of man. 'At that day ye shall know that I am in my Father and ye in Me and I in you.'

This is the secret of holiness, to be filled with the Holy Spirit. This is the secret of holiness, to be filled with the Holy Spirit. This is the secret of victory over self and sin: 'The Spirit lusteth against the flesh; walk in the Spirit and ye shall not fulfil the lusts of the flesh.' This is the secret power: 'Ye shall receive the power of the Holy Ghost coming upon you.' This is the secret of peace and joy; 'the kingdom of God is righteousness and peace and joy in the Holy Ghost.' This is the bond of union and the channel of communion with Jesus: 'He shall take of mine and show it to you.' Everything that comes to us of Jesus is dispensed to us by the Holy Ghost. Every true prayer is His inner breath and every note of praise is His upspringing. Oh, how we should receive and cherish this heavenly guest and give Him the very innermost shrine of the heart's temple!

But the second passage speaks of an indwelling in the body as well as the spirit: 'Know ye not that your body is the temple of the Holy Ghost?' This is quite distinct and brings a new experience of physical consecration, healing and life. In the verses just before we are told that the body is for the Lord and the Lord for the body and the members are united into Christ in the holiest bonds. And here He tells us that this is made real through the Holy Ghost, who comes into our body and takes possession..."

b. Time of

- *CA 1896, July, p. 94*: Queries: How soon after conversion sanctified? As soon as he sees the need and provision for it.

3. Definition of

- Sanctification: What it is: 1) Separation from sin; 2) Dedication to God; 3) Conformity to the likeness of God; 4) Conformity to the will of God; 5) Supreme love to God and all mankind Its source 1) Jesus Himself is our sanctification; 2) He purchased it for us, as much as justification; 3) Is received as one of God's free gifts; 4) Is realized through the indwelling of Jesus, Ezekiel 36: a) sprinkle clean water = forgiveness b) a new heart = regeneration c) I will put My Spirit = consummation of sanctification, partakers of the Divine nature It is received when we 1) Realize of our own need; 2) come to see Jesus as our sanctifier; 3) Make an entire surrender to Jesus in everything; 4) Believe that He accepts our dedication. Four-fold Gospel, 1888 edition, p. 40-48. - Epistles of the Advent: It is the will of God, I Thessalonians 4:3. "God commands you to be holy and God provides what He commands", p. 36.

Sanctification has three meanings:

1. There is a work of separation. This is saying no to sinful habits, the old self-life, etc. We must say No; must give God the right to destroy them.
 2. There is the work of dedication. We hand ourselves over to Him to be His property.
 3. There is the fact of habitation union [?] with Jesus and the incoming and indwelling of the Holy Spirit. the first two parts leave one an empty vessel. the third fills the vessel.
- Sanctification includes our spirit, soul and body. To each of these three elements of our being

the above three steps must be taken/applied.

The spirit is our higher nature that knows right from wrong, that knows God and enjoys His presence.

The soul is the intellectual and emotional part that thinks feels, loves.

The body must be held under the control of a sanctified will and separated from every sordid, sensual and unnatural use. The body is for the Lord and the Lord for the body, p. 41, 42.

- Fulness of Jesus, p. 107: "CHRIST IN YOU, THE HOPE OF GLORY". This is the very core of spiritual life. It is not a subjective state so much as a Divine Person received to abide and rule in the heart. Christ for us is the source of our justification. Christ in us is the source of our sanctification. When this becomes real, "ye are dead". Your own condition, states and resources are no longer counted upon any more than a dead man's but "your life is hid with Christ in God."

4. Eradication

- Volume II, number 6, p. 296 (WWW? work not identified): Asked concerning eradication, he replied: two ways to improve navigation: 1) go down, dig out all the snags and rocks in the channel; 2) let the tide in and float on a full stream.

- *CA 1889, Feb, p. 20*: "2. Does Romans 6:6 and like passages teach that when a soul is yielded to the Holy Spirit for sanctification all sin is eradicated and Christ enters and keeps His temple from the intrusion of sin which now lies without?"

Answer: Here again I have never felt it wise or necessary to divide the little company of God's sanctified ones on a question of theory. As good Mrs. Booth says, I have seen Christians who held sturdily to the doctrine of the 'repressions' of sin and those who intellectually apprehend it rather as the 'eradication' of sin, but both evidently had the same experience, namely, the indwelling Spirit and presence of Christ keeping them habitually in holiness and obedience. That is substantially the result that we all desire. And although some reach it by a strangely circuitous doctrinal road, yet it is indeed marvellous how their hearts are one. We have been led to state the doctrine of sanctification a little differently from some of our brethren. To us it is not the improvement of the old nature, or merely the eradication of sin, but it is the delivering of the old self entirely up to Christ to be crucified out right and reckoned henceforth as dead and no longer the real self, but ignored and treated as if it were not one, and indeed as if it were not at all and on the positive side, the receiving of Christ as a living person to possess the soul through the Holy Ghost and to become henceforth not only the Sanctifier of our heart, but infinitely more than this, to live in us His own divine life and holiness, so that henceforth is not a cleansed heart merely that ye possess, but a Divine Person and the very holiness of Christ himself. Sin will henceforth assail us, more violently, not only from without but by every inward instigation and thought which Satan can command; but it is instantly repelled by the sanctified will and excluded by the abiding life of Christ within us. 'He that abideth in him sinneth not'; 'He that was begotten of God keepeth him and that wicked one toucheth him not.' We consider it important to set the Scriptural doctrine on this high plane, as our positive teaching of this subject, but not to argue with those who look at it rather from the negative side, but to rejoice when even through statements of doctrine which may not seem to us above criticism, souls are led to seek and find in Christ cleansing and sanctifying grace and to recognize the true life of the heart, even where the light of the head may be a little confused and dim. At the same time we are quite sure that the Scriptures teach no doctrine of a perfect self but rather of a perfect Christ who takes the place of self and lifts our life up not to human, but to divine perfection in Him."

5. Holiness, Higher Life

- *AW 1960, Sept 21, p. 5*: (ABS) "The glory of the New Testament teaching regarding sanctification is that it presents to us not human but divine holiness as a possibility of faith and a provision of grace. It demands from us conformity to the very highest standard of purity and righteousness, making now compromise, asking no abatement of the highest claims of the divine character and law. And then it supplies the grace and power to meet this demand, through Christ Himself. It gives what it demands.

The great mistake of most persons in seeking for a deeper spiritual life is the attempt to become something themselves and have something which they can call their own holiness. On the contrary, God is ever seeking to withdraw us from ourselves, to lead us to realize our helplessness and nothingness and to find our all in Himself continually and forevermore.

It is, therefore, not a state of self-constituted perfection but a relationship with a perfect and divine Person. "Christ...who of God is made unto us...sanctification." And he that abideth in Him sinneth not; but as He is, so are we also in this world. This lifts us higher than the highest human goodness and yet it stoops lower than the lowest depth of our conscious weakness and inability. It leaves no excuse for those who claim their unworthiness and insufficiency, for it provides all the resources of God Himself. It affords no occasion for self-consciousness or pride, for when we have obtained it there is still nothing in ourselves; it is all of grace. It leaves no place for the excuses of those who plead that all men are imperfect and therefore none can be holy, for it admits our imperfection and yet demands that we shall receive His holiness.

It is, indeed, a perfect paradox, 'having nothing and yet possessing all things.' Crying, 'I am not sufficient even to think anything as of myself', and yet surmounting the clouds and shouting from the heights of victory: '(My) sufficiency is of God'; 'I can do all things through Christ which strengtheneth me.'

What an available provision God has made for our complete Christian life! Let us accept it in all its fullness and give it to our weary and struggling brethren who are crying and groaning in all lands for deliverance from the bondage of corruption into the glorious liberty of the children of God."

- *Best*, p. 37: One on occasion, a prominent convention speaker from Switzerland spoke for seven days on "death to self". Simpson was depressed by this negative presentation of the great truth of sanctification. As a result a semi-humorous poem titled "Playing Possum" was written by Dr. Simpson. From an interview with Miss Emma F. Beere, Dr. Simpson's secretary from 1895 to his death in 1919.

- *WWW 1885, p. 192*: Pastor Schrenk, Berne, said in Bethshan in 1885: "We need to be 'unbuttoned' that self man drop out."

- *The Fulness of Jesus*, p. 50: "You cannot sanctify the man who was born of his mother, you cannot make your bad heart pure...God does not cleanse the old heart. It must die out and be put aside."

6. Opposition to

- Lee, p. 81 [author and work unknown] : Opinions of Simpson are so variant as to make it difficult to state, with certainty, many of his views. ie, Sanctification.

- Lee, p. 82: "Simpson, in this writer's opinion, made the necessity for holier Christian living clear but the attainment of that life became somewhat nebulous by the multiplied additions of his teaching. It was a teaching befogged by the implied denial of certain Pauline principles or at least the minimizing of certain Pauline principles of Christian growth in the convert. The compartmentalizing of spiritual experiences made Christian living more difficult and involved

than the Bible implies. The 'second work of grace' emphasis, even though it accomplishes the work of sanctification as outlined in Romans, can only tend to confuse the more advanced Bible student who must set aside one or the other since he will find himself riding two vehicles on the same road with the precarious balance." [JSS note: Bible student or Bible practitioner of holy living? Also, question re: which Pauline principles ABS denied]

- Lee, p. 83: "The evangelistic zeal of Simpson and Alliance ministers and missionaries cannot be denied. The zeal, however, of heretical groups makes it difficult to appeal to this type of evidence. It is doubtful that the Alliance is accomplishing more than any other group would accomplish if its doctrine were more strictly Pauline and less Pentecostal."

7. Power

- King's Business, p. 338f: The elements of God's gift of power: 1) knowledge; 2) wisdom and tact; 3) faith; 4) love; 5) earnestness; 6) unction; 7) conviction. Characteristics of those who receive power: 1) consciousness of weakness; 2) consecration; 3) active faith

8. Terminology

- *CA 1891, Mar, p. 162*: on different terminology; a plea for unity, not hair-splitting

VI. Home Work

- *CA 1896, Apr 24, p. 396*: "The 'Home End' of missions is the most important and the most neglected end. God had to make His Antioch in apostolic days before He could send out His Paul and Barnabas. He had to have a constituency and a centre from which the gospel could go to the world. And so it is not enough to send good men and true to foreign countries: we must have good men and true to stand behind them here, and we must be as responsible, as thoroughly in earnest, as fully committed to the work as they. They need our sympathy, our unity, our prayers, our support, with all that this can mean; 'as much as lieth in us', standing with them for the world.

This is the weak end of the missionary enterprise. But a small fraction of most of the churches is truly interested in the evangelization of the world. God help us in our Alliance work not to neglect the home end. While we are pushing forward a vigorous and widespread organization over all the world, we believe He is calling upon us to have just as thorough and complete an organization at home to stand behind them and co-operate with them in the evangelization of the world."

- *C&MA 1900, Jan, p. 24*: "**Strengthening the Stakes**: There are two directions in which the Eastern traveller may improve his temporary tent house. One is by lengthening the cords and expanding its dimensions. The other is by strengthening the stakes and settling its stability. In our Alliance work god has often greatly and graciously lengthened the cords. Now He seems to be calling us rather to strengthen the stakes. With the closing year of the century the message comes to us not so much to extend the work as to secure what has already been gained by wise and watchful establishing of our existing centers and stations. First we want to establish our home work in all directions so that it shall be a strong and permanent constituency for the support of our missionaries in every field. Secondly, we want to draw closer together and closer to Him in deeper unity and love, recognizing every test and trial that comes to the work as a call to those of us to whom this trust has been committed to stand still closer in unity and loyalty. Better far to have a smaller force and a deeper fellowship than a vast multitude of half-hearted or half-united camp followers. Thirdly, He wants us to supply all that is

lacking in our mission stations, strengthen all that is weak and stablish all that is unsettled. There are many field and stations that require better equipment rather than additional missionaries. There are many missionaries who ought to be permitted to return for a season of rest. There are many deficiencies in the way of financial supply that ought to be fully met and when this is done we will be in position to make a new advance with still greater success than even in the past. Let us ask the Lord to enable us both at home and abroad to strengthen the stakes."

- *C&MA 1909, Nov 6, p. 81*: Needs at home and overseas: to support 750 foreign labourers, to replace men like Lelacheur, Wilson, Meminger.

- *C&MA 1910, Aug 17, p. 353*: editorials on building up the home base to lengthen the overseas work.

- *CAW 1913, Feb 8, p. 289*: Must avoid letting the Alliance become a sectarian movement; avoid antagonizing churches and pastors; we depend on them to support our foreign evangelism. We have a message to the Church. *p. 290*: Similar view of a reader re: the Alliance. But what about Alliance groups who met for worship, engage in the ordinances of the church? Answer: consistent in an independent church affiliated with the Alliance, but not consistent with an Alliance branch. Gospel Tabernacle, NYC cited as an example of an independent church. It is not controlled by the C&MA. There are similar churches throughout the country and "is consistent with the interdenominational attitude of the Alliance." xerox it.

- *CAW 1914, Oct, p. 4*: (in a sermon) "When I think of the thousands and tens of thousands that have drifted away from this Alliance movement through some little notion that has gotten into their heads and hearts, some minor and unessential question...and the work broken up by factions and foolishness, it is enough to make angels weep and the face of Christ blush for shame. Let us keep rank. Let us give ourselves to the Lord and then to one another by the will of God." David's men of different sorts and backgrounds, held rank and made him King.

A. Assemblies

1. Churches

- *C&MA 1899, Oct, p. 317*: re: independent churches. Make provision for companies of God's children who have no church home. Forced out of their denominations by denominations, by worldliness. Perfectly Scriptural to organize such Christians into an independent church. "The Alliance will never merge itself into any new denomination", but will recognize the churches as full as any great denomination.

- *C&MA 1908, Feb, p. 332*: editorial re: establishing independent churches. When need arises, Simpson approves, but not Alliance churches. Recommends church government similar to New York Tabernacle, combined Congregationalism and Presbyterianism. Describes it. Offers help in securing pastors. Xerox it.

- *C&MA 1910, July, p. 288*: (ABS) "The question of independent churches is being pressed upon us by various correspondents and special conditions in many places in our own work. What should be our attitude in regard to such movements? The Alliance is not a sectarian movement, and as a rule, its most useful members belong to the various evangelical churches. We do not wish to promote a crusade for 'Come-out-ism' or anti-denominationalism, yet there are so many place and their number is increasing, where the sincere and humble followers of Christ, who wish to go with Him all the way, find little welcome in the cold and formal churches. The remedy appears to be to have individual congregations of independent worshippers in such localities without attempting any general denominational movement. Such churches can be incorporated

without difficulty under special charters connected with the Alliance under the plan adopted at our last Council and serve all needs desired without becoming a general sectarian movement."

2. Branches

- *CAW 1912, Feb, p. 289*: The necessity to provide religious privileges for little bands of Christians recently converted or pushed out of their churches. But they should not be considered as Alliance churches in any technical sense, but simply independent movements which God has raised up and over which we exercise for a time certain spiritual oversight. Xerox it.

- *CAW 1914, Oct, p. 66*: "We need hoops on our barrels to keep the staves from falling apart." "We want vessels to hold our living water and pass it on to others." "We do not want to organize churches and start a new sectarianism, but we do want a simple union and communion of those of like mind under the Alliance auspices and in the Alliance fellowship with a strong leader...where hungry hearts can be gathered and receive the same blessing which God has bestowed upon us."

B. Districts, States

- *CA 1896, May 29, p. 516*: (training of church leaders) "We are endeavouring as fast as possible to carry out the principle of the work of the Alliance by organizing various States and Provinces of the United States and Canada under the State Superintendent and Committee of Management and we hope before the close of the year to have the organization of most of our states, at least, well begun. In a few of them, as for example, Ohio, New England, New York and sections of California, the work is in a most excellent condition but there are vast regions filled with Alliance people where, as yet, the work is scattered and fragmentary; but there is not a central population in the country where we have not now some excellent material and all that is needed is a wise consecrated and energetic leader to gather together an Alliance branch as strong and effective for the Master's work in a short time as the work now is in Boston, New York, Cleveland, or Los Angeles. Let us ask God to give us such leaders; first, for the general work of each State and then for a particular work of each local field and branch.

In connection with this matter we desire to announce that we are making arrangements for a special course of training next winter, at the Missionary Training Institute, for home workers to be trained for Alliance work and fitted to be leaders of local branches. This course will be a short one, covering only a few weeks of special study and preparation, with a view to bringing the workers into perfect touch with the principles and methods of the Alliance. Each course will not exceed five or six weeks. The expense will be slight, covering simply the board of the student for that time. The studies and training will be specific and quite distinct from the ordinary college course, excepting one or two Bible lectures, which they can attend with the other students. Those who pass successfully through this course of study and are approved by the examining committee will receive licenses for a limited time authorizing them to work under the auspices of the Alliance and arrangements will be made wherever practicable to introduce them to branches needing leaders and locate them for their future work. Candidates will be accepted for these courses without the restriction regarding age which apply in the case of foreign missionaries. A full circular will be issued regarding this part of the work in a few weeks and sent to all applicants."

1. Workers

- *C&MA 1902, July 5, p. 8*: "**Home workers**: One of the points most emphasized in the late Council was the necessity of new workers in the home fields. The growth of the Alliance is limited only by the number of wise and Spirit-filled men and women who can be counted upon to organize and carry on our branches in the many places where a little constituency is calling for leaders. It has been strongly suggested that a number of persons, of maturer age than those who usually come forward to the foreign field, be encouraged to come for a shorter term and especially trained for home work in teaching the deeper truths of sanctification, divine healing and the Lord's coming and in leading in evangelistic work. We would commend this matter earnestly to the many persons whom God is calling in this direction. A special course will be arranged in the Institute for such persons, covering a much shorter term and at the same extremely low rates of board given to the regular students who come for the whole term. It would even pay Alliance branches to raise a special fund in many instances to help their leaders to come for a term of a few weeks even to these special courses. We believe this suggestion will bear fruit in the ensuing year. Let us always remember that the building up of the home work means in a hundredfold degree the increase of the foreign work, for every new branch established means a new missionary supported abroad.

- *C&MA 1906, Dec, p. 369*: editorial. Need for gifted workers for home field to establish a sufficient basis to support the foreign work. Most MTI students want to go overseas. Board decided accordingly to begin early in January a school for Christian workers at 690 Eighth Avenue. First term 12 weeks; then another term of equal length. ABS to take a leading part in teaching. *p. 386*: Response to announcement gratifying. List of some who will teach.

- *C&MA 1908, Feb, p. 348*: editorial. Henry Wilson just died. Workers for home field "requires qualifications of no ordinary kind." "There must be experience, fourfold; culture and ability sufficient to impress and attract the religious world", executive ability, gift of leadership, unselfish devotion, self-sacrificing principles, etc. Xerox it.

C. Membership in Christian Alliance

- Why join it? To give united testimony to the Fourfold Gospel. *CA 1889, Feb, p. 17*: editorial. ABS gives 7 reasons why one should identify himself with the Alliance.

VII. Interpretation

A. Prophecy

- File is empty!

B. Revelation (Book of)

- *CA 1894, no further identification*: editorial. "The Futurist and Preterist Views". He expresses under "preterist" more the normal historical view, ie. much prophecy has already been fulfilled or is being fulfilled. *CA 1894, May p. 527*: editorial re: signs and the instant return of Christ. Imminent, but some signs that presage His speedy return not yet fully realized: 1) preparation of the Bride; 2) the Jews' return to Jerusalem; 3) Matthew 24:14. *p. 567*: reply by Robert Cameron, who hold the

post-tribulation view (article by him *CA 1894, June, p. 706*). *June, p. 651*: reply by Henry Clay

VIII. Missions

- ABS' editing and reporting in GIAL of revival and mission work around the world brought into full view the tremendous possibilities of the Christian church. All it needed was motivation, incentive, consecration.
- Research his efforts and church's participation while he was pastor.
- Theology of missions, reason for: GIAL 1880, July, editorial: Why has God left the heathen to perish in darkness? This is often asked as one of the questions of an inscrutable providence. Is there not another form of asking the question which takes all the mystery out of it and makes it a solemn and startling echo of the judgment? Why has the church of God, charged with the sacred trust and allowed nearly twenty centuries in which to fulfil it, left the heathen to perish in darkness? The question of the salvation of the heathen becomes thus a personal question, very closely affecting our salvation. 'If thou forbear to deliver them that are drawn to death and those that are ready to be slain; If thou sayest, Behold we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul doth he not know it? and shall not he render to every man according to his works?'" Proverbs 24:11-12.
- *WWW 1882, p. 60*: editorial re: leadership. "The world's awful need" not met by the already established societies, but independent groups like CIM and J. H. Taylor are needed to complete the task. He stresses work "under the superintendence of one man" as preferable to large boards; cites Taylor, Spurgeon, Müller as examples. Money, he believes, is bountiful in the pockets of American Christians "who never give a penny to Church Boards."
- *WWW 1883, Jan, p. 1*: editorial no 4. Earnest Christians to unite in an aggressive and wide-spread missionary movement. Aim: to cover the globe in this generation with the knowledge of the Gospel. This issue full of missionary information.
- *WWW 1887, Mar, p. 47*: Healing should be a handmaid to the cause of missions. Send a missionary colony; persons of kindred spirit and different occupations to establish a center of spiritual life and power that would complete belief and confidence. It would be a living witness versus a confrontation with Confucians, Brahmans, et al. With this in view, a Society has just been formed in this city for the evangelization of the world by such organized efforts (Par 5 & 6)
- *CA 1892, Aug, p. 103*: sermon, "How Long?" Old Orchard, August 1892. "God has laid it on my heart and I trust He will never let me rest until 20,000 men and women at home are sustaining 20,000 missionaries abroad."
- *CA 1892, July 1892, p. 43-46*: An article or sermon, "Eloquent Figures for the Cause of Missions".
- *CA 1892, p. 269*: sermon, "Possessing the Land" from October Convention, 1892. "I have gotten much more from the missionary cause than I have given to it. It is the inspiration of my spiritual life and gives me wings to lift me above all my cares and trials." Sermon recounts what God has been doing to date.
- *C&MA 1898, Feb, p. 108*: editorial, "A New Missionary Movement". "To close the age as mightily as that which inaugurated it, a Pentecost."
- *C&MA 1900, Mar, p. 204*: "**The Missionary Standpoints of the Alliance**: It is well that we should keep in mind the peculiar features of our missionary work in order that we may be true to them and also be able to commend them to the intelligence and sympathy of others. First then we recognize the obligation of missions as paramount and as constituting the principal work of the Church of Christ.

Next we look at this work from the premillennial standpoint. Our object is not so much to get the whole human race converted as to gather out of the nations a people for His name and preach the Gospel as a witness unto all nations in order that the truth may be God's magnet for drawing out of the mass of unbelieving men the souls that are to constitute the Bride of Christ. Again we believe only in Holy Ghost missions, that is that the Spirit of God should call and qualify every missionary and superintendent of the entire work and be so recognised as the divine administrator of the entire work. The principle of faith is recognised in our Alliance Missions in a very direct way. The Society has no churches behind it and simply trusts to God to send its resources through the voluntary gifts of His people, while our missionaries are taught to trust with us for the means necessary for their support and are constantly thrown upon divine help and dependence. Next should be mentioned the principle of economy in our missionary work which is rigidly followed and every dollar made to go as far as possible in sending the Gospel to the field. Again our missions are evangelistic rather than educational, aiming to give the message of salvation speedily to all men rather than to establish permanent institutions and transplant our vast denominational organisations and institutions to heathen soil. Finally the spirit of sacrifice is the deepest element of power in all the work. Again and again has it been displayed upon the field by the missionaries themselves and not less by the self-sacrificing gifts of those who sustain them at home. One of the latest gifts received by us for missions was ten dollars from a farmer in Oregon who had intended to use this money to purchase sugar to can and preserve his crop of fruit but who felt that he must sacrifice this and send it all to give the Gospel to the world. We are glad to say that the farmer afterwards got his sugar from another source and his money also went to spread the Gospel, but while such a spirit of self-sacrifice lives the work can never die."

- *C&MA 1904*, p. 322: "The Logic of Missions", preached at NYC convention (is xeroxed)

- *AW 1926*, Oct, p. 671: "Missionary Fundamentals or Bible Foundations for Foreign Missions".

- *C&MA 1910*, Mar, p. 398: "One cannot fail to notice with much thankfulness along with much that is depressing the religious world, a great advance among the churches in many of the things for which our Alliance movement especially stands. For example, when our work began, nearly a generation ago, there was a very low degree of interest in foreign missions and there was not a single missionary periodical in America that could be said to be of special interest or up to the lowest standard of current periodical literature. When the writer first projected the "Gospel in All Lands", the earliest illustrated periodical in this country, a leading publisher told him that it must fail, for there was not interest enough in missions to sustain it. but it succeeded and today nearly all the church societies have illustrated missionary journals of the very highest merit, while there are several independent periodicals of still higher character. So also the promotion of spiritual life and the recognition of practical holiness and the Holy Spirit have become widespread and a prominent feature of all the great religious gatherings of our day. We thank God for all this. but do not let us in the Alliance imagine that our work is done, but let us more than ever be in the van of spiritual progress and witness for God's 'present truth.'"

- *CAW 1912*, Feb 10, p. 290: editorial, missionary policy. Xerox it.

- *CAW 1917*, Jan, p. 248: the place of the Alliance among other missionary societies. Xerox it. A review of Alliance missionary work, HLT. Is a review, an analysis of ABS's view of the missionary activities of the Alliance. Is pertinent re: the history of the Alliance. Compare it with earlier statement, GIAL, et al.

A. Second Coming

- Old Orchard Convention, July 1891: ABS sermon "Missionary Wings", Revelation 14:6. He concluded his 4th point, "Wings of Faith" with this challenge: "Our faith will give us wings that will lift us above the difficulties, above the possibilities and above the impossibilities, until we stand in Him around a world, ransomed, evangelized, girdled with the gospel of His glorious grace and lifting up our faces to the heavens, cry, 'Lord, it is done as thou has commanded. Now, Master, come!'"

B. Financial Support

- Giving:

1897, Chapter 14 of Christ in the Bible, I Corinthians

1899, Chapter 10 of Christ in the Bible, II Corinthians at Old Orchard, *C&MA 1899, Aug 26, p. 196*

C&MA 1899, Oct, p. 297: "Principles of Missionary Pledges"

1905, Nov: Living Truths, "Why Our People Give So Much to Missions" (list sent to Bob Nielaus, Apr 12, 1988)

- *WWW 1882, Aug, p. 63*: Stewardship. Reviews and comments on Church Missionary Society annual report. They ask for "half as much again" to support willing workers and candidates, a penny a week to 3 half-pence.

Simpson comments: In view of Christ's coming, reduce our personal and social expenditures, forego unnecessary domestic indulgence, German women in 1813 gave gold jewelry for bronze and iron, war need, "shall the deliverance of heathen lands from the yoke of Satan be less precious in our eyes?"

- *C&MA 1897, Nov, p. 448*: two editorials. Deeper life, then great gifts to Jesus.

- *C&MA 1898, Oct 19, p. 396*: editorial. The missionary offerings and the secular press.

- *C&MA 1899, Oct, p. 349*: "**Motives to Missions**: We were asked this week by the representative of a leading secular journal of New York city, why our people gave so freely to missions. Our answer was substantially this: First, these people have received so much themselves from Christ that they long by a true spiritual instinct to give to others what has been such a blessing to them. Their giving springs from the fulness of a glad and Spirit-filled heart. Second, they recognize the Gospel as a trust, not as a selfish personal privilege merely. Somebody passed it on to us and therefore we should pass it on to others. Third, we believe in the Gospel as the only remedy for the world's needs. Simple humanity and compassion for the wretchedness of a thousand millions of our fellow beings impel us to send to them God's great provision for sin and the sorrow of a lost world. Fourth, the actual results that have followed mission work, the marvellous changes that it has brought to regions where it has been taught, the fruits of Christianity in dark Africa, savage Polynesia and the millions of China, are the demonstration that missions pay. Our beloved workers come to us from the field and they tell the story of what Christ has done for these degraded people and their own testimony and their own example, the spirit of self-sacrifice, faith and courageous labour and suffering, inspire in us confidence and co-operation. Fifth, we believe that above everything else the preaching of the Gospel as a witness in all the world will hasten the coming of the Lord Jesus Christ and the age of the Blessing for which the Church is waiting and the faith and

hope of God's children have looked forward.

This is pre-eminently the last command and the highest will of our ascended Lord. This is the greatest and the best work in the world and it is an indefinite attraction for all that love the Lord, that feel for the ills of humanity who have no hope in the coming of Christ.

Perhaps we ought to add that we believe that the encouraging results of this summer's offerings for missions are largely due to the earnest united and believing prayers of God's children, who have been pressed by the needs of the hour to the footstool of prayer and the open gates of faith and promise. God has heard His children's cry and has opened the windows of heaven and poured out His blessing upon His people.

But all that we have seen and all that we have asked or even thought is but as a drop to the ocean compared with what the world needs and what we believe our Master waits to give if we can but receive it. May He enlarge the place of our tent, lengthen our cords, strengthen our stakes and increase our faith.

- *C&MA 1910, Nov, page not specified*: "Are we who have united in the great work of the Christian and Missionary Alliance fully alive to our holy trust? Are we magnifying our apostleship and appreciating our high calling? When the writer began a special work of faith a century ago he was asked by an intelligent reporter of a leading journal of New York City how he expected his work to be supported. That was a very natural question for a journalist to ask. He was led to give this answer and he has often thought of it since. Have you not observed in the commercial world, that if any enterprise is really needed and worth while it is always sustained by the public, and if it is not important enough to claim a reasonable support it is better that it should go to the wall. Now don't you think that if God needs this movement He will raise up enough people to sustain it and if He does not need it, and it is not worth while supporting, the sooner it dies the better? Beloved fellow workers in the Alliance, is it worth while? Have we a testimony and a work worth committing our lives to? and saying of it as Paul said, 'As much as in me I am ready?' If we have not embraced it from this deep personal conviction we shall not be of much use to the movement and we shall not get much satisfaction out of it. It is not going to bring us worldly popularity, influence or success, but some of us think that on higher grounds it is indeed worth while."

- *CAW 1913, Oct, p. 49*: editorial. Comments based upon II Corinthians 8:1-3.

1. Pledges

- First time missions mentions at NYC Convention was 1885. No mention of faith pledge in Oct or Nov 1886 issue of WWW (JSS, May 1979).

- *C&MA 1899, Oct, p. 297*: "**The Principle of Missionary Pledges**: There are some conscientious Christians who question the advisability of making a pledge in advance. We should scarcely call these pledges, as we do not regard them binding in the sense in which a promissory note would be binding. They are somewhat like a subscription to a church or a public fund, which is often made in advance and afterwards redeemed in all lines of religious and benevolent work. The Scripturalness of this principle is easily proved. We find the apostle encouraging the Christians at Corinth to prepare their gifts in advance and again we find him exhorting them as they have already pledged to be faithful in redeeming them. The advantages of this system are threefold. First, it gives the contributor something to work for, to sacrifice, to plan, to pray, to look forward to and to make an object in the daily business of life. Next, it gives the society something to count upon in making its estimates and planning its work for the coming year. We are not working at a venture, but we know what we may reasonably expect from our people.

Thirdly, it makes room for God in our giving. We take Him by faith for more than we can see, and our faith is exercised, developed and enlarged as we meet the answers to our prayers and find new channels opening before us for the fulfilment of the hope and purpose which He has already inspired in our heart. Our people have found it a blessed education and notwithstanding the unjust criticism which it has often evoked, our financial record shows that our people have nobly redeemed their pledges and that these are not reckless guesses but intelligent and believing ventures on the sufficiency of a faithful God."

- *AW 1926, May 1, p. 281*: "The Principle of Missionary Pledges", reprinted from "Grace of Giving", points VI and VII, 1899, August at Old Orchard.

- *C&MA 1905, May/June, p. 305 and 353*: editorials re: giving to the Society rather to special objects.

- *C&MA 1905, Aug, p. 502*: in Nyack sermon (col 1), every dollar going to the field without abatement versus some used to lay the foundation of deeper life and work here, but it's the home work that produces funds and workers for the foreign work. Xerox it.

- *CAW 1915, June 19, p. 177*: an editorial. Similar to "The Grace of Giving", II Corinthians 8. A timely word prior to summer conventions. Illustration of African who sold herself and gave full amount to the mission.

2. Self-supporting

- *GIAL 1881, Mar, p. 139*.

C. Missionaries

1. Call to

- *CA 1894, Jan, p. 107*: "How to Know if I'm Called", xerox it.

2. Candidates

- *CA 1894, Oct, p. 387*: editorial re: qualifications. Ardor, zeal not sufficient by themselves.

- *AW 1926, Mar 13, page unspecified*: "**Who Will Go?** We want the strongest and best material the church can supply, the deepest piety and consecration, the most thorough training in the Word and work of God, the strongest sense and wisdom, the most established character and principles, the best of health, and with it the power to trust the Lord for all the needs of spirit, soul and body; and above all else, the baptism of the Holy Ghost, the love of souls and the God-given power to win them to Christ!

For men and women like these there is today, in almost every heathen land, the grandest field that this world can furnish to make the best of a consecrated life, to accomplish the best for Christ and humanity, and to win a crown of glory that shall never fade away. Who will go?" ABS

3. Lay missionaries

- *GIAL 1881, Oct, p. 188*: "**The Pioneers of Missions**: The founders of the Gentile Church were not apostles nor ordained missionaries, but private Christians. WE read in Acts that when the primitive Church, like our modern religious organizations, was ready to settle down in self-complacency, the Lord sent the tempests of persecution to scatter its members and force them to fulfil his great missionary commission. And we are told that 'they who were scattered abroad

went everywhere preaching the Gospel.' Now who were these scattered preachers? We learn in Acts 8:1 that all were scattered 'except the Apostles'. And as there were no elders yet, and only six deacons, they must have been the private members of the Church. Next, we find, Acts 11:19, 20, that some of these disciples went as far as Phenice and Syria and in their irregular zeal, not only preached to Jews, but also to the Gentiles; and to their surprise, the hand of the Lord accompanied the message, many believed and the first Gentile congregation in Antioch was the result. From this sprang the great work of Gentile missions and most of the Church of the Gentile world. Thus the pioneers of Christian missions were humble laymen, whose work was accompanied by the hand of the Lord and who were astonished at their own success. As He began, so may the Lord close the dispensation and send a mighty company of humble messengers to publish His word in all lands, 'not by might nor by power, but by the Spirit of the Lord of Hosts.'

4. Piety

- GIAL 1880, Maya, page unspecified: "**The True Secret of Missionary Power:** Much has been said of the debasing nature of the religious systems of the different heathen nations. The God of this world has exercised all his ingenuity in adapting his chains and fetters to the various races that inhabit our world. What is the remedy? It is found in the power of the Holy Spirit, which is able to reveal to them the need of a Saviour from sin and from death, and shew them that Jesus has, by His own precious blood, opened the way for adoption, justification and sanctification. In proportion to the spirit of entire consecration which should not only pervade those who undertake this wonderful work of preaching Christ to the heathen, but characterize also those by whom they are sent, this glorious enterprise of gathering God's chosen ones must advance, no matter how formidable the obstacles may appear."

5. Relation to Healing

- CA 1892, Apr, p. 210: editorial. Missionaries not required to believe in Divine healing, perfect liberty of action is given. Majority, however, dispense with remedies.
 - CA 1892, July, p. 98.
 - CA 1892, Oct, p. 259: a need of older missionaries to stand with and pray with younger missionaries re: divine healing.

D. Other Societies

- 1894: writes on New Missionary Movements, expresses himself on those starting new organizations.

1. Independent Missions

- CA 1892, Sept 9, page unspecified: editorial re: missionaries going out independently (reprinted in AW 1962, Feb 7, p. 4).

E. Promotion

- *GIAL 1880, Vol I, no 1, Feb, p. 60*: "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 shall 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."

F. Purpose of Evangelical Alliance

- *CA 1889, Feb, p. 17*: Why the Evangelical Missionary Alliance was formed. The nature of its work.

G. Relation to Home Church

- File is empty!

H. Stewardship

- Estate planning, *CA 1892, Oct, p. 268, col 2, par 4*: A friend of ABS, wealthy. Did nothing about his estate, though counselled by Simpson. Good exhortation to stewardship, part of missionary sermon.

- Annuity, *CA 1894, July, p. 26*: Young man inherited several thousand dollars; gave it to ABS for interest money the rest of his life. Xeroxed in 8 1/2 x 11 file.

- Priorities, controversy, *C&MA 1902, July 5, p. 8*: "**A Courteous Correction**: Our attention has been called to a paragraph in a small monthly publication, emanating, we understand, from a gentleman who has lately been asked to leave the Alliance work for sufficient reasons, in which the writer, under the convenient, if not courageous cover of the editorial 'we', insinuates that the editor of the CHRISTIAN AND MISSIONARY ALLIANCE, who is also the President of the Society, is in the habit of advising his constituents to ignore their just and honest debts in order to make larger missionary pledges. All the Alliance people know, and the writer in question certainly ought to know and we believe does know, that the editor of this paper never has advised anything of the kind, but has always aid on the public platform as well as in the columns of this journal that our debt to God comes first and we are to 'honour Him with the firstfruits of all our increase' and then along with this supreme debt meet all our other debts and obligations in their rightful place and so 'provide things honest in the sight of all men.'"

I. Theology of Missions

1. Evangelization of the World

- *WWW 1889, Aug, p. 128*: "The same great and true thinker says of missions in their bearing on the Lord's coming: 'The best scholars affirm, it is quite within the power of Christianity to bring the knowledge of the spoken or written gospel, before the end of the century to every human being.'

Why shall we not consider this entire globe as our personal spiritual possession? Why shall we not rise to the dignity of the Christian point of view and say our field is the world and that the sky is the roof of but one family? The gospel will be preached in all nations, for a witness to all peoples and then cometh the end. The first half of that prophecy has been fulfilled, or has nearly been accomplished. How soon will the second half of it become history? What God does is well done. What God does is successfully done. The kingdoms of the earth will be given to Him to whom they belong. In exact fulfilment of this prophecy, humanity is now ascending a path that is to rise higher and higher, until international effort in Christendom is a unit. There will be an evangelization of the whole earth. Who doubts it? But, if the first half of that Divine prediction is fulfilled, who doubts that the second half will be also? Then cometh the end:

'Turn, turn, round world. All life is brief;
What now is bud will soon be leaf.
The wind blows east, the wind blows west;
The blue eggs in the robin's nest
Will soon have wings and beak and breast.'

Mr. Joseph Cook is quoted.

2. This Generation

- This generation, before 1900. See *WWW 1882, p. 33*, ATP [Pierson]. *AR 1892*, ABS.

- Unidentified quote from ABS: "God will not hold us responsible for the unevangelized souls who perished before our time.

Nor can we answer for the souls that may be born after we die. But to our own generation we can and must be true. We read that David 'after he had served his own generation by the will of God, fell asleep.' Acts 13:36.

David's life span was his only opportunity to serve his generation. How good it is that David did not fail

When the recording angel writes your name down at the close of your life's little day, will the inscription be the same?

God help us to be true!"

- *CA 1896, Feb, p. 204*: "The evangelization of the world in this generation. This is the keynote which was struck at the Students' Volunteer Convention, Liverpool, in the opening week of the present year, and which is being re-echoed in most of the missionary journals of England.

We are glad to notice that the most influential missionary periodicals are, taking it up in a very serious and practical way. The Church Missionary Gleaner, representing the greatest missionary society in the world says, 'This motto, the evangelization of the world in this generation is led by young laymen, mostly undergraduates at our universities, but after all, they are the cream of our young manhood and the hope of the church.' The Gleaner add, 'but is the enterprise a practical one? Can we, as reasonable people, expect to evangelize the world in this generation? What the Student Volunteers and their friends urge is that God has commanded it to

be done, that it has got to be done and therefore that it can be done. We, on our part, believe that our task, though a tremendous one, can really be accomplished.'

We thank God for these brave words, and every true heart will say a deep and loud 'amen.'"

3. Four-Fold Gospel and Missions

a. Healing

- *WWW 1883, Mar, p. 47*: "The blessed gospel of physical healing in the name of Jesus, when fully established and faithfully proclaimed in foreign lands, will prove an invaluable handmaid to the cause of missions. It is not longer sufficient to hold this blessed truth as a theory or even as a mere privilege for ourselves. It is a sacred trust for a dying world. Those who accept it can no longer be satisfied with the present methods of missionary work. They must feel called to send these glad tidings to all the world and to unit in organized efforts to this end. In order to do this, it will not be sufficient to send out isolated laborers to publish the truth. such efforts would be spasmodic and unsupported. The true way is to send a missionary colony, consisting of a number of persons of kindred spirit and different occupations and have them gradually establish a centre of spiritual life and power, from which the truth could spread first to the Christian community, and then to the natives and heathens. Such a household would be themselves a living witness and example of the healing power of God, and through them God could and would grant such manifestations of His power and presence, as would compel belief and confidence. We have only to stand out faithfully on His word and He will fully vindicate us. This is the only way the great heart of heathendom can be fully impressed with the Gospel. It is little use to argue with Confucians and Brahmans. They have a religion and a philosophy as profound as our reasoning and they are often more than a match for our logic. But they cannot withstand the living power and presence of God. A medical missionary recently returned from China, has assured us that the Chinese will very rapidly accept this truth and has very strongly expressed the conviction that no missionary should ever again go to that land without salvation in one hand and healing in the other. May God hasten the work."

- *CA 1894, Feb, p. 123*: 3 paragraph article. "An invaluable handmaid to the cause of missions." "It is a sacred trust to [a] dying world."

4. Reason For

- Quote by ABS [?] unidentified [no TV in 1919]: "In terms of Christ's miracle when we feed the hungry multitude, we are feeding only the front rows. The back rows starve. In a few favored lands the bread of life is offered through churches, by radio, TV, printed page, while yonder expanding millions die with Gospel crumbs."

"Do you know there are more unreached people today than when Christ first gave the missionary command?"

IX. Preaching

- *C&MA 1905, Feb 18, p. 97*: "Much of our modern preaching seems to be an effort to speak so as to hurt no one. A sinner is not made to feel that he is outside the fold, that he has not part in Christian service, that he is a child of the devil and a candidate for hell. A worldly Christian is not made to feel that he is a dishonor to the cause and practically a traitor in the camp. Hunters seek to bag their game and soldiers shoot to kill, but many of God's professed ambassadors seem to strive to be skilled

adepts in the politic art of firing without hitting anybody, or rather becoming so proficient in the use of noiseless, smokeless powder as to arouse no one, or worse still, so skillful in pyrotechnic display as to amuse and hold spellbound all spectators no matter what their condition. Not that we would needlessly wound a single human being, but the greatest kindness is to show men their true state and then their sure remedy. This, the faithful preaching of the Word will always do."

X. The Society

A. Doctrines of

- Views 1906 (*C&MA 1906*):

Aug 4, p. 66: by L. A. Harriman, article on backsliding, Arminian

Oct 6, p. 210: by C. B. Woodruff, same, more Calvinistic; followed by comment by ABS, *p. 211*, this is not in keeping with the purpose of the C&MA. Is an open question. Alliance testimony = Four-fold gospel.

Aug, p. 129: editorial. At Nyack conference (July) certain theological questions set down as open matters in the Alliance, ie. Methodist versus Presbyterian views. Shouldn't argue these questions, "we have plenty of room in the special testimony of the Alliance...to give out all the message the Holy Spirit has for us."

- Need for Alliance testimony: *C&MA 1910, Oct 1, p. 8*: an editorial preceding the October Convention. Never an age when so needed in view of: changing thought, creed, life [we have] truth; rise of humanism, man's day [we have] supernaturalism; false idealism including Christian Science [we have] Divine healing; laxity, immorality, unrighteousness [we have] sanctification.

- Alliance and its beginnings: *C&MA 1911, Dec, p. 168*: reporter asked how the new work would be supported? It was worth while then and now. We must embrace it from deep personal conviction.

- Deeper Life, 1912: *CAW 1912, Dec 28, p. 194*: editorial. A challenge to be deeper life witnesses/ evangelists in 1913; potential impact on Christians who know it not.

- The Society, 1910: *C&MA 1910, May, p. 145*: sermon, "Our Trust". At Council; a survey of the Society plus what it stands for. Similar, *Sept, p. 385*, but some difference in content at Beulah Park.

- The Society, 1914: *CAW, Oct, p. 2*: "Making Jesus King", his concern for the Alliance plus world conditions.

1. Basic/Essential

- File is empty!

2. Healing

- *C&MA 1910, Aug, p. 320*: "The testimony of the Alliance respecting Divine Healing has a value which the present conditions of religious thought and life greatly accentuate. While on the one hand this testimony on our part has made the movement unpopular with a great part of the Christian church and subjected our work to no little reproach; yet on the other it has become of increased value because of the manifold errors and dangers of New Thought, Christian Science and Emmanuelism. The relation of the body to the mind, the spirit, the gospel and the Lord is pressing itself to the front to-day as never before and wrong ideas are sure to prevail unless some

true voice is lifted up and sustained along the line of Scriptural truth. The Alliance has been kept from all extremes on this question. It has no set of professional healers, no system of psychology or psychotherapy, and no claim of special miraculous powers or miracle workers. It simply teaches that the promises of the Bible for our physical needs are as true today as in the days of Christ and the apostles and that every Christian may claim physical help and healing in the name of Jesus by his own simple faith and prayer. God has made this testimony a mighty force in attracting our very best people to the Alliance movement and bearing divine witness to the work both at home and among the heathen. Let us, therefore, be very true to this great message and not afraid of the offense of the cross and let us ask and expect the Lord to do great and mighty things in attestation of our witness for the glory of His name and the silencing of unbelief and error in the world today."

- *C&MA 1912, Aug 31, p. 338*: editorial. Though secondary in our Alliance testimony, it has been the occasion of many entering the Alliance. It is also a badge of singularity and unpopularity and tends to make one quiet on the subject. It can be a test of our loyalty to God and also a test of personal obedience and holiness for only as we walk closely with the Lord can we receive it and enjoy it.

B. Leadership

- *C&MA 1910, Oct, p. 40*: editorial, par 1: "The need of our work is for the highest class both of home workers and missionaries...It is in the places of responsibility that our deepest need is felt...". Xerox it. *p. 56*: editorial, par 1.

- *C&MA 1909, Oct, p. 56*: "Whosoever will be chief among you let him be your servant" (Matthew 20:27).

How true it is that the supreme qualification for leadership in any great spiritual movement is not self-assertion, self-importance, or self-will, but self-sacrifice, humility and consideration for others. How rare it is to find men even in the best movements free either from personal ambition or partisan sympathies and interests. In a work like ours it is necessary that those who are to have important responsibilities and public trusts shall belong to the whole work and shall be free from all narrowness and partisanship. there is such a thing as loyalty to a cause, as well as loyalty to Christ. God has given us a sacred trust and a blessed work. Let us pray continually for one another that we may be so simple and single-hearted that every other thought and interest shall be lost in the desire for His glory and the passion for His service."

C. Principles of

- *C&MA 1900, May, p. 313*: "Alliance Work, Spiritual and Supernatural", a post-Council editorial. (Xerox it) Also *p. 336, col 3, last par* of ABS report. Also, *p. 205*, "Are the Principles of the C&MA Permanent?"

- *C&MA 1900, Mar, p. 204*: Of such a character/ quality as to assure its permanence "even if its founders and earliest funds were removed." (Xerox it) *p. 205*: 1) Missions constitutes the paramount/principal work of the Church of Christ. 2) Missions is viewed from the premillennial standpoint. 3) Only the Holy spirit calls and qualifies missionaries and pastors (superintendents) for the work. Thus He must be recognized as the administrator of the entire work. 4) The C&MA trusts God alone for the supply of all necessary resources (no churches behind it). 5. A rigid

economy is adhered to and thus makes every dollar go as far as possible. 6) C&MA missions are primarily evangelistic, not educational (secular schools). 7) Sacrifice is the deepest element of the entire work.

D. Purpose of

- *C&MA 1899, Nov, p. 413*: "The Mission of the Alliance". Xerox it. Concise, clear.
- *WWW 1885, p. 280*: In 1885, he advocated a Christian Alliance of all those in the world who hold views of full salvation. The organization would be similar to the Evangelical Alliance.
- *CA 1889, Oct, p. 194*: "The Attitude of Our Work".
- *C&MA 1898, Apr, p. 343*: Message to Council: "Our High Calling and Sacred Trust". Xeroxed.
- *C&MA 1899, Nov 25, p. 413*: a spiritual movement to 1) emphasize the deeper life; 2) incited those who are thus blessed to aggressive Christian work in neglected areas. (Xerox it)
- *C&MA 1899, Sept, p. 260, first 3 par*: Distinctive principles of the C&MA: 1) Absolute faith in supernatural things and a supernatural God ie. intense spiritual earnestness. 2) The overflow of no. 1: intense aggressiveness in its work for God, aggressive activity.
- *C&MA 1900, p. 24*: editorial on strengthening the Alliance work versus expanding it. Xerox it.
- *C&MA 1900, Mar, p. 204*: editorial: "Are the Principles of the Alliance Permanent?" Xerox it. Also editorial: "The Missionary Standpoints of the Alliance". Xerox it.
- *C&MA 1900, May, p. 313*: the spiritual aspects of Alliance work versus "the severe lines of organization".
- *C&MA 1905, Oct, p. 630, col 1, par 1*: part of a sermon at or prior to the October Convention. Re: the inheritance God has given Alliance people. Xerox it.
- *C&MA 1906, Jan, p. 1*: Sanctification: "not to do what others are doing, but a unique work and with a very definite testimony", ie. Christ's personal indwelling and the power and baptism of the Holy Spirit...the only secret of holiness and power." Plus "the gospel of healing" and "the speedy coming of our blessed Lord", plus "active, aggressive and self-sacrificing work to give the gospel to the neglected at home and the regions beyond."
- *C&MA 1909, July, p. 230*: 2nd editorial. "The salvation of souls is our first business." Also to move people toward God and to personal consecration and full salvation. *p. 265*: 1st editorial. The C&MA "is called to minister the Gospel to the heathen." "Whenever we turn aside, we shall lose the Master's approval...shall dry up." *p. 322, col 1, no 14*: The C&MA should be "the crystallizing of all that is best in all the churches in one great fellowship of holiness, love, faith and service." "14. Finally the apostle's conception of the body of Christ is fitted to inspire us with a noble ambition for the special work which God has given us and of which this convention is one expression. It has always seemed to some of us that the Lord desired the Christian and Missionary Alliance to have a broader fulness, a larger completeness, a nobler symmetry than would be possible in any single, local church. Why may it not be the crystallizing of all that is best in all the churches in one great fellowship of holiness, faith, love and service? Why may we not have all the gifts and all the graces of the Apostolic Church blended in one harmonious whole? Why may we not have in this communion not only the ministry of reconciliation for the salvation of sinners, but the fully beauty and glory of the bride of the Lamb in her wedding robes of holiness and grace? Why may we not have all the supernatural ministries of the early church for the body as well as the soul in the healing of disease and the quickening of our mortal frame through the life of Jesus? Why may we not have the ministry of teaching, the gifts of wisdom, knowledge, the faith of primitive

Christianity and even the tongues of Pentecost, without making them subjects of controversy, without judging one another harshly, because each may not have all these gifts and in all such beautiful and blended harmony, that the body of Christ shall stand in its completeness and maturity with every feature fully developed, every member fitly framed together, and the glory of the Lord Himself shining in every countenance and reflecting the image of Christ, the living Head?

This in come little measure God has begun to realize in our humble work. But, oh, let us look for more. He has given to us a blessed ministry for more. He has given to us a blessed ministry for the salvation of the lost. He has given to us many glorious lives, reflecting the beauty of holiness. He has given to us a precious ministry of healing. He has given to us many who know the secret of mighty intercession and prevailing prayer. He has give to us these sacred schools of holy teaching and missionary training. He has lately added that blessed memorial school where our children shall be saved from the spirit of the world and taught the rudiments of higher knowledge. But above everything else He has granted to us the most glorious outlet and outlook any Christian work could claim, the world as our parish and its evangelization as our highest ambition. But these are just beginnings. The body has most of its parts, but as yet it is in its infancy and unfortunately has still retained some of its childishness. God lead us at the twenty-first anniversary of the Christian and Missionary Alliance into a noble manhood and enable us to rise to the fulness of the stature of the manhood in Christ Jesus."

- *C&MA 1909, May 1, p. 128*: editorial. Loyalty to each other and to leadership and the particular truths of the Alliance. C&MA just reached its majority, 21st year, 21 years of existence.

- *C&MA 1911, Dec 9, p. 145*: "After we give ourselves to the Lord there is such a thing as loyalty to our cause, our church, our special work. If we put our cause first, we are bigots. If we put Him first we are loyal soldiers of our King. But we need to know our standard and be found 'in our own company' and under our own colours. 'They gave themselves first unto the Lord and then to us by the will of God.' Have we secured our commission? Have we joined our colours? Are we true to our trust? Are we soldiers 'who can keep rank', and yet are 'of one heart to make Jesus King?' Alas, how many in these days are lightly turned aside from our great missionary trust by some new leader or manifestation. How the work of God has suffered from the defections of its responsible supporters. Surely it is not 'the will of God'--'Unto us by the will of God.' There is nothing more glorious in God than His dependableness. We will always find Him there. Oh, for men and women who can say, 'Here am I, O Lord.'"

- *CAW 1912, Feb, p. 289*: ABS' view of it as a movement. Xerox it.

- *AR 1914, Mar, p. 33-38*.

- *CAW 1912, Nov 30, p. 130*: editorial. Our calling = salvation of souls. We can't borrow Christians for our ranks, " and the number will be less as the years go by. God wants to give us our own people. Also, we are to be witnesses to the fulness of Christ and a life of entire consecration. And let us not be ashamed of our unpopular message of Divine life...for suffering bodies."

- *CAW 1913, May 24, p. 113*: editorials reflecting on the past, the various agencies of the work, 4 million dollars dispersed through them; 1000s of souls saved, 1000 official workers, but it is merely foundation work, a stepping stone (quarter centennial).

- *CAW 1913, June 21, p. 177*: editorial appeal for prayer for C&MA needs: 1) Funds, extra to General budget, quarter centennial; 2) New plans for the Nyack Schools and new students; 3) Deputation visit of ABS et al to Britain; 4) Deputational leader since R. H. Glover returning to China; 5) 30 new missionaries, China, Congo, Tibet, Annam; 6) Summer conventions.

- *CAW 1913, June 28, p. 194*: editorial. A 30-page booklet, illustrated setting forth the aims of the celebrations in the press. Called the Quarter Centennial Forward Movement. F. L. Groff, the special treasurer of the Forward Movement Fund. Has list of special projects for Forward Movement special funds/ contributions. Total: \$150,000.
- *CAW 1913, Aug 30, p. 338*: subject not pressed during summer conventions and normal needs subscribed to. Will be pressed country-wide after the October convention.
- *CAW 1916, Feb, p. 323, par 5*: "An open door that no man can shut" "It is more true of this church than any church I know." Xerox the paragraph and 2nd. Probably his church, but also "this Alliance movement."
- *CAW 1916, Mar 11, p. 369, col 2*: editorial. Expression that it continue to be a "fraternal movement" and "touch the whole circle of Christian brotherhood."
- Its specialities: *CAW 1916, Sept 2, p. 360*: (R. A. Jaffray, author) "Some Distinctive Features of the Alliance Mission" 1) Economical policy: workers receive less than other societies; 2) Missionaries residences: in the heart of the city, the work, the nationals; scatter the forces, don't concentrate them; 3) Emphasis on evangelism: educational and medical work important, but subordinate; 4) Enter unoccupied areas: first to enter, not second, Kwang-si, Tibet, Indo-China, et al; 5) Fourfold gospel emphasis: live it and express it uncompromisingly.
- *CAW 1916, Sept 9, p. 369*: also an earlier editorial. A call to evangelism to awaken the Christian church. Too much shallowness among Christians. Call Christians to return to New Testament standards of deeper, separated living. One consecrated Christian means more converted sinners. The Alliance testimony is in this direction and it can have a special ministry to the whole church. Alliance must have the widest fellowship and sympathy toward fellow Christians.
- *CAW 1916, Oct 21, p. 36*: "the features of our missionary movement". Lists nine. Xerox them. 1) an evangelical movement; 2) an evangelistic movement; 3) a spiritual movement, deeper life; 4) an unsectarian movement, unites evangelicals; 5) a world-wide movement, missionary; 6) a pioneer movement, it starts new centers; 7) an economical movement, no big salaries; 8) a pre-millennial movement, hasten Christ's coming; 9) a sacrificial movement, in gifts and life. 160 had died in 29 years.
- *CAW 1917, May, p. 114*: "Suggestions to Council" by W. H. Chandler, Field Evangelist. The Alliance must remember 1) a general revival of the prayer life of the Alliance constituency; 2) keep before our people the evangelistic features of our calling 3) keep the Alliance movement true to the original type. Said at the 30th anniversary of the Alliance.

E. Organization of

- *CAW 1912, May 25, p. 115*: several editorials re: loyalty to the C&MA, central authority and local freedom, the adjustment between home and foreign work, adjustment between old traditions and new and progressive ideas, relation of our particular organized work and the whole body of Christ, adjusted to one another re: religious experience and opinion and adjustment to our times and conditions.
- *CAW 1912, Feb, p. 289*: editorial. "Alliance Movement", its delimitations.

XI. World Scene

- World Situation, 1896: *CA 1896, Nov, p. 444, 445*: Recent election of President McKinley, the closing years of the century, conference of ministers in NYC led by D. L. Moody and others.

A. Political

- *GIAL 1881, Oct, p. 186, 187*: Sinful USA and a people spending for pleasure and little for foreign missions. Refutes hopes for a peaceful consummation in this world by a reminder of the woes and judgements that surround the passage, Revelation 11:15.

B. Religious Movements

1. Holiness

- *WWW 1885, p. 209, 210*: Simpson states at Bethshan, June 1885, that the past 25 years (1860-1885) have witnessed the revival of the doctrine of the Holy Spirit in personal holiness, power for service and the revelation of truth; 2) a special revival of faith, that God will do what He says He will and has given men faith to so trust Him; 3) a concern for the evangelization of the world; 4) looking for the glorious coming of the Lord and 5) the mighty Gospel of Healing.

2. Revivals

- *C&MA 1905, Apr 8, p. 209, col 2, last par*: editorial. *p. 221*. Council, prepare for revival. *Apr 15, p. 225, col 1, par 4, 5, 6*: re: revival. *Apr 29, p. 269*: "The Coming Revival". *May 20, p. 305, col 2, last par*: Concern for prayer, revival, healing.

- Unidentified quote by Austin Phelps. "Scarcely can a more memorable exhibition of God be found than that presented by a revival of religion. Historians seldom take note of so obscure an event: yet if the secret connections of revivals with the destiny of nations could be disclosed, they would appear to be more critical evolutions of history than the Gothic invasions. A volume has been compiled narrating the decisive battles of the world. But more significant than this, and probing deeper the divine government of the world, would be the history of revivals."

3. Camp Meetings

- *WWW 1883, July, p. 113*: "The season of Conventions and Conferences has fairly opened. The great religious anniversaries have passed and the Summer Meetings for Bible Study and Christian Holiness are commencing in various places. The Convention at Old Orchard meets the last week of July. The Conference for Bible Study, known as the Believer's Meeting, opens at Niagara Falls early in August and the Sunday School Encampments and Methodist Camp Meetings are too numerous to mention. One thing we trust these brethren will not forget, that the end of all these things should be practical consecrated service. There is a good deal of danger of spirited self-indulgence among advanced Christians and a good deal of need of the Master's Words to the Disciples, who clasped his feet in the transports of the resurrection joy, 'Go tell my brethren', 'Go teach all nations'. Treasured manna always corrupts. The truth must be 'seed to the sowers', or it will soon cease to be 'bread to the eater'."

C. Social Work

- Relief work: See: Norris Magnuson, Salvation in the Slums: Evangelical Social Work, 1865-1920. Metuchen, New Jersey: Scarecrow Press and the American Theological Library Association, 1977, p. 146, par 1; p. 147, par 2 and notes 13, 14, 18-20, 25-27, 31, p. 257-258. Footnotes:

13. AW, January 8, 1897, 42-43; Editorial, AW, February 5, 1897, 132; W. Ramsey, Letter, AW, May 21, 1897, 499; for A. B. Simpson's emphasis, see "The Grounds of Missionary Obligation," AW, October 27, 187, 416.

14. AW, April 23, 1897, 386; AW, September 22, 1897, 289-93, 301; cf. AW, March 12, 1897, 242, 259 and March 26, 1897, 307; Mrs. M. B. Fuller, "A Life Laid Down," AW, June 18, 1897, 583-584; Henry Wilson, "Our Honor Roll in India," AW, June 18, 1897, 577-579; A. B. Simpson, "The Story of the Past Years", AW, August 4, 1897, 123; Mrs. Fuller contrasted the "great privilege" the dead missionary had judged her work with the contempt with which many in India viewed the very poor.

18. "Poor Famine Stricken India, " AW, March 31, 1900, 195; AW, March 10, 1900, 152; Editorial, AW, June 13, 1903, 15; see AW, November 25, 1899 for early notice.

19. For Mrs. Fuller's communication see AW, Apr 14, 1900, 246 and April 21, 1900, 250; AW, May 26, 1900, 348; George P. Pardington, Twenty-five Wonderful Years, 1889-1914; A Popular Sketch of the Christian and Missionary Alliance (New York, 1914), 225-26; Mark B. Fuller, "A Plea for Immediate Reinforcements," AW, December 1, 1900, 300; for other indications of the burden on the missionaries, see AW, February 3, 1900, 65, 67, 73, 79 and March 31, 1900, 196.

20. For the Alliance, see, e.g., AW, January 20, 1900, 44; "The Famine in India," AW, February 3, 1900, 72-73; "Correspondence," AW, March 3, 1900, 142.

D. Temperance Movements

- See: Norris Magnuson, Salvation in the Slums: Evangelical Social Work, 1865-1920. Metuchen, New Jersey: Scarecrow Press and the American Theological Library Association, 1977, notes, p. 252, no 23, 26-28, plus no 1, 7, 13. Page 136 of text.

E. War

- Spanish American war: 1898 periodicals:

C&MA 1898, *Mar 2*, p. 204: editorial, after the sinking of the Maine. *Mar 23*, p. 277: editorial. USA and England drawn together re: events in Cuba and other international events. *Mar 30*, p. 301: editorial. Approves collecting relief goods and sending a ship load to Cuba.

C&MA 1898, *May 2*, p. 420, 421: two editorials: 1) re: the progress of the war and 2) Is War Right? Answer: Yes, as a bearer of the sword of God to administer justice. *May 11*, p. 444: editorial. "Progress of the War". Admiral Dewey entered Manila harbor. A decisive blow. *May 18*,

p. 468: editorial. Comments on the capture of Manila with the loss of man or ship. Spain falling apart internally. Caption: "The Hand of God Upon Our National Conflict".

C&MA 1898, June 1, p. 516: editorial. "Progress of the War". Philippines being occupied and the Spanish fleet bottle up in Santiago. *June 15, p. 564*: editorial. "Progress of the War". Hand of God surely is in the war; the enemy possessed with a spirit of foolishness. Reference is to unpreparedness in Manila and withdrawing the fleet into Santiago.

C&MA 1898, July 13, p. 36: editorial re: Captain Phillips of the Texas offering thanks to God for victory on July 3rd. Destroyed the Spanish navy. Only one American lost; obviously the hand of God. *July 20, p. 60*: editorial. President McKinley calls for a day of thanksgiving to God for victory. Santiago also had fallen. A move also underway to occupy the Philippines and Cuba with Gospel missionaries.

C&MA 1898, Aug 3, p. 108: editorial. "The Prospect of Peace". Prays wisdom to be given our government; deplors the possibility of returning the Philippines to Spain. *Aug 10, p. 133*: list of donors to open missions in Cuba and Philippines, also p. 156, 181 (support of 3 missionaries already promised), p. 205, et al. *Aug 17, p. 156*: editorial. Peace seems to be assured. Good prospect the Philippines will be free as Cuba and Puerto Rico.

- See: Norris Magnuson, Salvation in the Slums: Evangelical Social Work, 1865-1920. Metuchen, New Jersey: Scarecrow Press and the American Theological Library Association, 1977, p. 260.

Footnotes:

10. A. B. Simpson, "Current Events," AW, January 3, 1896, 13 (cf. January 10, 1896, 37); "The Significance of the Spanish-American War," AW, April 27, 1898, 396; see also "Is War Right?" AW, May 4, 1898, 421; cf. varying expressions in the Gazette: March 19, 1898 (102), 8-9, April 16, 1898 (105), 20, and May 7, 1898 (108), 5, 9.

11. Editorial, AW, August 3, 1898, 108; AW, November 12, 1898, 444; see also AW, August 10, 1898, 121-24; Simpson viewed these events as providential openings for missionary work and for the Anglo-Saxon race, discussing them in sermons, editorials, articles and finally a booklet, "Providence and Missions". See AW, December, 1898, 2. 17, and August 3, 1898, 98-100; Simpson did caution against wrong motives, as AW, May 4, 1898, 421, and December, 1898, 2; Julius Pratt, Expansionists of 1898 (Baltimore, 1936), included several references to the Christian and Missionary Alliance in his chapter, "The Imperialism of Righteousness."

Chapter 8. His Work

I. Author

A. Articles [this list is not exhaustive, Eg. doesn't include his accounts of the South American journey of 1910]

- *C&MA 1897:*

Jan, p. 4: "Outlines of the Bible, Genesis", 1 column. *p. 14:* "A New Year's Message to Children". *p. 27:* Rev. George Muller, several paragraphs. *p. 34:* "The Perils of the Modern Church".

Jan 15, p. 59: "Golden Keys to the Chamber of Truth, Exodus", 1 1/3 columns.

Jan 22, p. 74: "The Evangelization of South America in the Next Four Years", (before 20th century)

Jan 29, p. 106: "The Sacrifice of Praise", re: healing.

Mar, p. 220: "Key Notes...Leviticus". *p. 244:* "The Leper, Leviticus 14". *p. 276:* long editorial on Revelation 6:10, application re: Christ's return and the missionary movement.

- *C&MA 1898:*

Jan 5, p. 2: "The Situation in China". *p. 12:* New Year's editorial message, "Enoch walked with God...", 2 columns.

Jan 12, p. 26: "The Situation in the West Indies".

Feb 23, p. 170: "The Opening Up of Central Africa".

Mar 30, p. 290: "A Glance at the Field", pre and partial Annual Report. *p. 299:* "Current Events in the Light of the Lord's Coming", re: the Jew, the Turk and the Russian. *p. 314:* "The Situation in the West Indies", re: Cuba.

May 4, p. 411: "Missionary Outlook of the War", Spanish-American War.

June 22, p. 577: "The Trans-Siberian Railway".

July 6, p. 2: "Mission Work in Bible Lands".

Aug 3, p. 98: "The Call to the Philippines".

Aug 10, p. 121: "The Spanish Islands of the East Indies".

Oct 5, p. 313: "The New Soudan".

Oct 12, p. 337: "The Missionary Situation in China".

Oct 19, p. 386: "Our New Territory, Puerto Rico".

Nov 5, p. 418: "Diary of an Invalid", Isaiah 38:1-22, a Friday Meeting address.

Nov 12, p. 433: "The German Emperor in Jerusalem". Occasion = dedication of the Church of the Redeemer.

Dec, p. 2: "Greater America and her Missionary Opportunity". *p. 15:* The Church in the House".

Dec 4, 11, 18, 25: sermonettes on Psalm 32:1,2; Matthew 5:8; James 1:12; Luke 1:45.

- *C&MA 1899:*

Jan, p. 34: "The Unoccupied Fields of Eastern Asia"; Tibet, Mongolia, Turkestan, Afghanistan, Nepal, Indochina, et al. *p. 40:* "Church in Thy House", Jan 1 and four more Sundays, John 17:22a, _____?, I Corinthians 6:20, _____? II Thessalonians 1:20. *p. 58:* "A Message To Christian Girls", practical, useful

Feb, p. 66: "The Unoccupied Fields of Africa". *p. 79:* "Church in the House", 4 Sundays, Romans 4:12, Hebrews 11:1, Psalm 37:5, Isaiah 7:9.

- Mar, p. 98:* "The Neglected Continent", South America. *p. 111:* "Church in the House", 4 Sundays, Hebrews 2:3; I Corinthians 1:30; Malachi 4:2; Acts 1:9.
- Apr, p. 130:* "Listen O Isles Unto Me". *p. 140:* "Church in the House", II Corinthians 5:19, Revelation 1:5, Galatians 6:14, Isaiah 53:5, Philippians 3:10. *p. 148:* "Physical Temptations", healing, from Friday Talks, no. 2 series.
- May, p. 162:* "Anam, the Neglected Empire of Indo-China".
- June, p. 49:* "Our Alliance Mission in India".
- Sept 9, p. 225:* "Our New Island Possessions", Puerto Rico and Philipines.
- Oct 14, p. 304:* "Typical Incidents of the Past Year".
- Dec 23, p. 469:* "The Christ of Christmas", front page, 4 points. *p. 473:* "The Power of Stillness", published, too, as a small tract. *p. 481:* "Hints For Preachers" (no author stated), on preaching. Xerox it.
- *C&MA 1900:*
- Jan, p. 17:* an obituary re: Dr. H. L. Hastings, Boston, colossal figure of Christian literature, anti-liberal author.
- Apr, p. 238:* "An Old Man Made Young", Friday Meeting Talks, no 3 (chapter 6) Joshua 14:10. *p. 274:* "The Cleansing of the Leper", Friday Meeting Talks, no 3 (chapter 5), Leviticus 14.
- May, p. 292:* Friday Meeting Talks, April 20, Job 33 (chapter 8)
- June, p. 383:* Friday Meeting Talks, Psalms (chapter 9)
- July, p. 39:* "Divine Life For the Body", Romans 8:2-11, at Grimsby Park, June 28, 1900. *p. 61:* "The Captives of Peking".
- Oct, p. 207:* Friday Meeting Talks, Sept 28, John 5:39,40. (Not in Friday Talks)
- Nov, p. 249:* "Feeling and Faith", re: healing, given Oct 19, 1900, Mark 5:28-34, a Friday talk (not in Friday Talks). *p. 277:* "On Divine Healing", Exodus 15:22-29. Given Nov 9, 1900 at Tabernacle (chapter 3).
- Dec, p. 305:* "On Divine Healing", Isaiah 53:4. Given Nov 16, 1900. A study of "why" this verse means physical healing. *p. 306:* "A Missionary Calendar". Page and text for every week, fields for every-day prayer, to pray for the world. *p. 361:* Friday Meeting Talks, "Effectual Prayer", Mark 11:22-25 (not in Friday Meeting Talks).
- *C&MA 1901:*
- Jan, p. 49:* "The Faith of God", divine healing.
- Feb, p. 91:* "Divine Healing in Isaiah", Isaiah 40:31; 57:18, 19; 58:8,11. Follows an article on Isaiah 53:4; 3 kinds of health. "Physical blessings spring from spiritual conditions. Xerox this.
- Mar, p. 133:* "Does God Act By Faith?" Romans 4. *p. 161:* "Christ's First Message About Healing". Matthew 8:2,3. *p. 175:* "The Touch of Faith", Mark 5:27-29, woman healed of issue of blood.
- Apr, p. 188:* "The Physical Life of Christ". Luke 2:40, 52, et al. Friday meeting, March 22nd. *p. 203:* "Christ at Home", divine healing. Mark 2:1. *p. 217:* "Paul's Experience of Divine Healing". Acts 14. Friday meeting, March 29. *p. 231:* "Divine Healing in the Epistles", Romans 8:11; I Corinthians 6:19; 12:8, 9. Friday meeting, April 12. Xerox last paragraph for "his views".
- May, p. 287:* "Divine Healing in James".
- June, p. 315:* "Indirect Promises of Healing", II Corinthians 1:20. A Friday meeting talk. *p. 329:* "The Secret of Receiving". A Friday meeting talk. *p. 343:* "The Time to Trust", Psalm 56:3; Isaiah 12:2. Friday meeting talk.

Oct, p. 188: "Does Revelation 4 Describe the Rapture?" Ca one column, answer = no.

Nov, p. 259: "Great Faith and Little Faith", divine healing.

Dec, p. 329: "The Discovery of Divine Healing", Exodus 15:25, 26. *p. 343:* "A Psalm of Trust", Psalm 91. *p. 357:* "How Christ Helped People", divine healing.

- *C&MA 1902:*

p. 7: "A New Year's Message For Our Physical Life", III John 2.

p. 31: "Return of the Chinese Court to Peking", lead article.

p. 59: "Thibet, The Great Unknown Land", lead article. Feb 1 with 4 pictures.

p. 73: "Bible Work in Mission Fields", story by ABS with quotes from their colporteurs.

p. 107: "Divine Healing in the Gospel of Matthew", especially chapter 8 and 9.

Mar, p. 115: "A Light in a Dark Place, in Barotsiland, M. Coillard's Work", a French pioneer, a lead article. *p. 135:* "Divine Healing in Matthew", continued. *p. 149:* "The Holy Spirit and the Body".

Nov, p. 259: "The Spiritual Aspects of Divine Healing", continued. Given Friday, October 10, 1902 at October Convention. *p. 273:* Above article concluded.

Dec, p. 314: "Divine Healing in the Epistles", continued. Friday meeting talk, October 31,

1902. *p. 328:* Above article concluded. *p. 342:* "The Message of Christmas". *p. 357:* "The Vital Touch", divine healing.

- *C&MA 1903:*

Mar, p. 145: "A Chapter in the Master's Life" taken from The Life of Christ, p. 113f. In Divine Healing section. *p. 158:* "How to Help the Sick", 11 points. Excellent re: ABS views. Xerox it.

p. 179: "Christ's Last Miracle of Healing". Malchus, John 18:4-11; Matthew 26:51-54.

Apr, p. 209: "God's Preparation in Africa". A lead article for April 18th issue.

May, p. 234: "The Lord For the Body".

June, p. 33: "How To Take Divine Healing".

Oct, p. 298: Remarks (3 columns) on Psalm 91, 1st Friday after New York Convention.

Promises and conditions in the Psalm

Nov, p. 336: Full page letter of thanks and praise to the Alliance constituency. ABS considers 1903 the best in Alliance history. *p. 341:* "The Sun of Righteousness"; Malachi 4:2. A Friday

meeting talk, October 23. *p. 356:* "God's Answer to Faith, Faith's Answer to God", II Corinthians 1:20. A Friday meeting talk.

Dec, p. 36: Letter of Christmas greetings, especially to the missionaries.

- *C&MA 1904:*

May, p. 371: "Phases, Facts and Fallacies About Divine Healing", may have been published in "Ram's Horn".

Nov, p. 388: "Thanksgiving Day". *p. 397:* letter re: trip to Minneapolis and Winnipeg.

- *C&MA 1905:*

July, p. 482: "The Power of Stillness" (I Kings 19:12). A reprint.

- *C&MA 1906:*

Apr, p. 249: editorial re: the magazine, its usefulness, commendations and contributors, etc. Doesn't state who is putting the magazine together.

- *C&MA 1907:*

June, p. 16: "The New Wine of Cana", John 2:1-11.

Oct, p. 4: "A Great Missionary Year", a review of missionary activities in several areas. One paragraph given to Alliance work. *p. 6:* "The Power of Jesus' Name". *p. 7:* "The Antidote to

Christian Science", a review of James M. Gray's book by that title. *p.* 22: "The Ministry of Intercession". *p.* 22: "Helps to Divine Healing". Xerox it. *p.* 38: "What Is Meant by the Latter Rain?" Zechariah 10:1. Xerox it.

Nov, p. 74: "A New Name", Isaiah 62:2. *p.* 92: "A Romance of Grace", Romans 7. *p.* 108:

"The Spirit-Filled Life", Romans 8. *p.* 124: "Practical consecration", Romans 12. *p.* 142:

"Thanksgiving Thoughts", no text.

Dec, p. 160: "A Lost Opportunity", I Kings 20:40. *p.* 194: "Some Fresh Leaves For Our Christmas Wreaths".

- *C&MA 1908:*

Jan, p. 260: "The Prayers of Abraham". *p.* 277: "The Prayers of Jacob".

Feb, p. 294: "The Prayers of Jesus". *p.* 363: "The Prayers of Moses", Deuteronomy 34:10.

Dec 26, p. 209: "The Emmanuel Movement". The theory and practice of healing as advocated by Dr. Worcester, an Episcopalian (parish in Boston, Emmanuel Church).

- *C&MA 1909:*

Jan, p. 226: "A New Year's Outlook", no text.

Feb, p. 326: "A Glorious Sunshine", Malachi 4:2.

Apr, p. 6: "The Prayers of Daniel", no text. *p.* 24: "He is Risen". *p.* 40: "Our Attitudes Towards the Lord's Coming", (9 points).

May, p. 74: "God's Jewels", no text.

May 29, p. 140: "Divine Healing and Medical Science", James 1:17.

Oct 16, p. 37: "The Power of Stillness", Psalm 46:10. A reprint.

Nov, p. 84: "A Sleeping Draught For Tired Christians", Psalm 4:8.

- *C&MA 1910:*

Feb 5, p. 294: "A Golden Ladder for the New Year". A farewell letter as ABS leaves for South America. Given at Gospel Tabernacle, Jan 7, 1910.

Dec 17, p. 180: "How Christ Helped People".

- *C&MA 1911:*

Jan, p. 244: "Paul's Experience of Divine Healing".

Jan 28, p. 276: "Modern Religious Fallacies".

Apr 15, p. 38: "Christ at Home", Mark 2:1.

Apr 22, p. 54: "Spiritual Sacrifices", I Peter 2:5.

Apr 29, p. 71: "The Power of Stillness", Psalm 46:10.

May 27, p. 137: "A Plea for the Supernatural", no text.

July 8, p. 228: "The Four-fold Gospel or the Fulness of Jesus", no text.

Aug 12, p. 309: "God's Picture of a Fool", from Proverbs.

Oct, p. 7: "Presumptive Evidence of Divine Healing", Acts 14:7-10.

Oct 21, p. 35: "The True Kingdom" from Old Faith and New Gospels, re: second coming.

Dec 9, p. 146: Editorial report of his tour with F. E. Marsh and Dr. Glover, mostly in the USA, some in Canada.

Dec 16, p. 162: continued report.

- *CAW 1912:*

Feb 10, p. 293: "Walking in the Spirit": Galatians 5:25.

Mar 23, p. 389: "How to Receive the Comforter", John 20:22.

Apr 20, p. 36: "Historical Types of the Lord's Coming in the New Testament" (from the life of

Jesus)

June 8, p. 151: "Jesus, the Coming One", Acts 1:11. (28th day of "We Would See Jesus")

July 20, p. 245: "Old Testament Outlines and Outlooks", Genesis (not the same as Correspondence Course), also on separate 4 x 6.

Nov 9, p. 87: "Wedding Robes", Revelation 19:7,8.

Nov 23, p. 115: "Thanksgiving" by the editor.

- *CAW 1913:*

Feb, p. 292: "Why Were They Not Healed?"

- *CAW 1914:*

June 3, p. 214: "Transplanted Lives".

June 27, p. 210: "Gumption, Grit, Good Nature, Grace", given at Wilson Academy, June 9 at Commencement.

- *CAW 1915:*

Mar 27, p. 406: "The Power of Stillness".

Apr 3, p. 6: "Easter, an Earnest".

Oct 2, p. 6: "The Personal Christ".

Oct 9, p. 21: The Bible, a Progressive Revelation".

Oct 16, p. 39: "The Fulness of Christ". Christ our Sanctifier, Christ our Healer, Christ our Coming Lord, work for Christ.

Oct 23, p. 52: "The Revelation of Christ in Genesis".

- *CAW 1916:*

Jan 8, unspecified page: "The Ministry of Help", no text. Lessons from Priscilla and Aquila.

Jan 15, unspecified page: "The Supernatural Life of the Body", II Corinthians 4:11. "God Uses the Weak Things".

Jan 29, unspecified page: "The Supernatural Life of the Body", Part II.

Feb 19, unspecified page: "Maranatha, a Keynote of Redemption", not the same as chapter 4. Paul, the model missionary. Also poem, "Maranatha", p. 329, 6 stanzas.

Mar 4, p. 356: "Scriptural Principles of Missions". Ten points of missionary commission or activity in the New Testament. Probably recently written. Xerox it.

June 3, p. 149: A review of Concerning the Sabbath, by Philip Mauro.

Month unspecified, p. 292: "Feeling and Faith", Mark 5:28-34. Spoken somewhere; topic, healing; several personal experiences.

Sept 16, p. 395: "The Power of Stillness". Also printed as a tract, a full and smaller version.

Dec 23, p. 181: "Physical Aspects of Redemption".

- *CAW 1917:*

Jan, p. 248: "C&MA Missionary Outlook for 1917". A review of the Alliance formation and work. Some statistical errors in article. Also recites his views of the Society.

Apr 21, p. 39: "Emergencies", II Chronicles 2: (chapter 6 in Friday Talks, no. 2)

May 19, p. 101: "Spiritual Healing", II Corinthians 4:10,11. Look in Friday Talks, no. 3.

Nov 24, p. 116: "National and International Reasons For Thanksgiving", a response to a Presidential call for Thanksgiving. Good.

- *CAW 1918:*

Apr 6, p. 7: "God's Challenge", Ephesians 3:20, 21.

July 20, p. 251: "The Reverse Side of Faith", believe and live or the obedience of faith.

Sept 7, p. 363: "Healing in the Cross", Isaiah 53:5.

Nov 9, p. 87: "The Physical Effects of the Holy Spirit", a reprint. I Corinthians 6:19, 20; Romans 8:11. p. 88: "A World Problem in Diplomacy". Quotes extensively from The Literary Digest. Satan the cause of world calamities; what to do with him?
 Nov 23, p. 119: "The Connection Between Spiritual and Physical Life", III John 2.
 Dec 21, p. 190: "The Gospel in Ezekiel", Ezekiel 36:25-27, 35; 27:1-13; 47:1-13.
 - CAW 1919:
 July 26, p. 280: "Object Lessons From Calvary", ca 1/2 page, 3 points.
 Aug 2, p. 292: "The Connection Between Spiritual and Physical Life", III John 2.
 Sept 6, p. 375: "The Sanctifying Influence of Divine Healing", no text.

1. Bible Synopsis

- CAW 1912: "Old Testament Outlines and Outlooks", not the same as his correspondence course.

July 20, p. 245: 1. Genesis	Oct 5, p. 6, 9: I Samuel
July 27, p. 261: 2. Exodus	Oct 12, p. 22: 10. II Samuel
Aug 3, p. 277: 2. Exodus, continued	Oct 19, p. 37: 11. Kings and Chronicles, David and Solomon
Aug 10, p. 293: 3. Leviticus	Nov 30, p. 135: 11. Kings and Chronicles, The Ten Tribes
Aug 17, p. 309: 4. Numbers	Dec 7, p. 151: 11. Kings and Chronicles, Kingdom of Judah
Aug 24, p. 325: 5. Deuteronomy	Dec 14, p. 165: 12. The Prophets of Israel, Jonah
Aug 31, p. 341: 6. Joshua	Dec 21, p. 186: 12. The Prophets of Israel, Amos
Sept 7, p. 389: 6. Joshua, continued	Dec 28, p. 197: 12. The Prophets of Israel, Hosea
Sept 21, p. 406: 7. Judges	- CAW 1913: "Old Testament Outlines and Outlooks"
Sept 28, p. 422: 8. Ruth	Jan 18, p. 247: 1. Joel
	Mar 15, p. 374: 4. Jeremiah
	Feb, p. 277: 2. Micah
	Mar 22, p. 390: 5. Habakkuk
	Mar 8, p. 357: 3. Isaiah
	June 14, p. 166: 6. Zephaniah

B. Booklets

- From Mrs. Mary Clark, 660 _____, Lititz, Pennsylvania, 17543: The New Testament Standpoint of Missions: Ezekiel 43:10,11. Foundation Truths Respecting Divine Healing. Author ABS [?].

1. Titles

- January 1888, on divine healing (sold for 3 cents):

<u>The Gospel of Healing, No. 1, Evidence</u>	<u>Personal Testimonies by Various Persons</u>
<u>The Gospel of Healing, No. 2, Directions</u>	<u>Himself</u>
<u>Reply to Dr. Buckley</u>	<u>The Faith of God</u>
<u>Remarkable Answers to Prayer</u>	<u>How to Receive Divine Healing</u>
<u>A Renewed Promise</u>	<u>The Principles of Divine Healing</u>

- CAW 1915, Feb 6, p. 288: list of several previously published, including Living Truths Tracts.

a. "A"

- File contains 3 tracts by ABS:

Agressive Christianity. Nyack and New York: The Christian Alliance Publishing Company, 1899 [?] 23 p. Christian Alliance Tracts, Popular Edition. "Missionary sermon preached by Rev. A. B. Simpson on the closing Sabbath of the Nyack Convention, September 10, 1899."

An Ancient Pattern for Modern Christian Workers. Nyack and New York: The Christian Alliance Publishing Company, nd. 34 p. Christian Alliance Tracts, Popular Edition.

Armageddon. New York City: Christian Alliance Publishing Company, nd. 16 p.

b. "B"

- File contains 9 tracts by ABS:

Baptism and the Baptism of the Holy Spirit. Brooklyn, NY: The Christian Alliance Publishing Company, nd. 16 p. Preached in May 1902 (*C&MA 1902*, p. 286). Not printed in a book. 3 other copies are published by The Christian Alliance Publishing Company in New York, NY and 4 other copies are published by Christian Publications, Inc, Harrisburg, Pennsylvania.

The Best Thing. New York: The Christian Alliance Publishing Company, nd. 32 p.

- The Berachah Year Book will be ready Christmas 1886 (see *WWW 1886*, Vol 7, p. 316), price \$.10. Contents: Accounts of the Work; Themes for the Year; S. S. Lesson Themes, Little Messages and tractlets.

c. "C"

- File contains 20 tracts by ABS:

A Call To Prayer. South Nyack, NY: Christian Alliance Publishing Company, 1897. 23 p. Published too, with El Shaddai, hardback.

The Calling and Work of the Alliance. New York: The Christian and Missionary Alliance, Literature Department, nd. 7 p. 7 other copies are published in New York by Christian Alliance Publishing Company, nd. 6 p.

The Child Spirit. New York: The Christian Alliance Publishing Company, nd. 23 p. 3 copies. *CA 1893*, Dec, p. 385: a reprint, handsomely bound for Christmas.

Christ Our Coming Lord. New York: The Christian Alliance Publishing Company, nd. 37 p. Chapter four in The Four-Fold Gospel, Jan 1888.

Christian Science Unchristian. New York: Alliance Press Company, nd. 16 p.

Christianity's Crime. New York: The Christian Alliance Publishing Company, nd. 32 p. Prov 24:11, 12. Preached July 31, 1892 at Asbury Park, *C&MA 1892*, Aug, p. 83. Not published in a book.

Committed. New York: The Christian Alliance Publishing Company, nd. 22 p. Memorial Series, No. 4. 3 copies.

Concerning Our Brother. New York: The Christian Alliance Publishing Company, nd. 12 p. Same as A Sin of Omission, October convention, NYC, 1903. 3 copies.

- Selections from writings of ABS regarding his teaching on sanctification: Christ Our Sanctifier. Harrisburg: Christian Publications, 1947. 14 p.

- A poem, booklet with holly cover, tied with ribbon, \$1.50 per dozen, 5 1/2 x 6 3/4 inches, *C&MA 1907*, Dec, p. 178: Christmas Without Christ. Poem is on front page, *C&MA 1907*, Dec 21: 8 stanzas.

d. "D"

- File contains 9 tracts by ABS:

Difficulties About Holiness. No publication data in tract, 6 p.

Divine Healing in the Atonement. New York: The Christian Alliance Publishing Company, nd. 14 p. 5 copies. *CA 1890, Aug, p. 129*: an article.

Divine Providence. New York: The Christian Alliance Publishing Company, nd. 32 p. 2 copies.

Does It Pay to be a Christian? Nyack and New York: The Christian Alliance Publishing Company, nd. 8 p. Christian Alliance Tracts, Popular Edition.

- Preached April-May 1888, Divine Emblems: Exodus. Healing, p. 100f. Two sermons on the wilderness worth republishing. Sermons essentially aimed at understanding the fulness of Christian experience and life. Beautiful typology, not far-fetched. Very few personal references; nothing about the Alliance, its perspective and ministry, or the Gospel Tabernacle.

- WWW copy, Divine Emblems of Genesis. Little said re: missionary work, evangelism. The focus is on Christian life, deeper, higher, richer, very little personal illustrations. Only a few illustrations from history. Chiefly the inter-weaving of Scripture to present truth.

- *CA 1895, Jan, p. 16*: Divine Healing and Natural Law. 12 pages. 2 cents.

- *CAW 1917, May 12, p. 81*: The Duty of American Christians in the Present Political Crisis. Published privately by ABS by request. Sermon, *CAW 1917, p. 50*.

e. "E"

- File contains 12 tracts by ABS:

El Shaddai, or the God Who Is Enough, Genesis 17:1. New York: Christian Alliance Publishing Company, 1897. 19 p. 6 copies.

Published with A Call To Prayer, Jeremiah 33:2,3 in September, 1897, hardback, 40 pages.

Advertised in *C&MA 1897, Dec 22, back page*, \$.25. Paper copy, like a tract, owned by Carrie S. Sawin. Text: Genesis 17:1: "I am the Almighty God; walk before me and be thou perfect." Headings: A New Revelation of God; The God of the Supernatural; What This Means, Able to Save, Able to Heal; A New Exercise of Faith; Three Tenses of Faith; Reckon on God; The Way to Receive Him; A Transaction; He Staggered Not; Exceeding Abundantly. Pictures God able to meet all our needs, but we must respond and appropriate His almightiness. Needs= salvation, healing, work load, sanctification. Illustrated by Abraham.

Even As He. New York: Christian Alliance Publishing Company, nd. 18 p. 2 copies. 4 other copies have 34 p. Chapter 1 in book Heavenly Places, preached Nov 8, 1891 at Gospel Tabernacle.

f. "F"

- File contains 10 tracts by ABS:

The Faith of God. New York: The Christian Alliance Publishing Company, nd. 19 p. Memorial Series, no 6. 2 copies.

Foundation Truths Respecting Divine Healing. New York: The Christian Alliance Publishing Company, 1895 [?]. 16 p. 2 copies.

Foundation Truths Respecting Sanctification. New York: The Christian Alliance Publishing Company, 1895 [?]. 21 p. 2 copies. 1 other copy is a xeroxed copy.

The Fourfold Gospel, or the Fulness of Jesus. New York: Christian and Missionary Alliance, 1915 [?]. 13 p. Another copy is 8 p, printed during the "Golden Anniversary" year (1939?). Yet another copy, printed in 1951, is 11 p and adds a new section, "Making Christ Known", about the C&MA's current missionary efforts. *C&MA 1903, June, p. 56*: advertises Fourfold Gospel as a condensed form of Alliance teaching, at \$.10 each or 12 for \$1.00.

- A copy of Farther On, or Choice Possessions (nd. 15 p) was given to W. F. Smalley, Christmas 1916 by Mr. Simpson. It is at Headquarters. Contents: A Christmas and New Year's message, with greetings to friends and a report of the year's work. He comments on the following texts in the course of this message: Joshua 13:1; 14:4; 15:16,17; 15:19; 17:14-18, 20, 21; 19:49, 50.

- A xeroxed copy of From Centre to Circumference is in my (JSS) bookcase. Original at CPI, maybe now (1980) at Headquarters. It is a sermon on Isaiah 44:2, preached upon return from his missionary tour in 1893, 48 p, on parchment paper, in colours. See *CA 1893, Oct 27, p. 272*.

- From Faith to Faith, a 2 volume set on Romans was advertised in *C&MA 1905, Feb 4, p. 80*. It is included in Christ in the Bible on Romans.

g. "G"

- File contains 12 tracts by ABS:

Gifts and Grace. New York: Christian Alliance Publishing Company, nd. 21 p. 2 copies. 7 other copies are the tenth edition with the subtitle: "A Scriptural Interpretation of the Baptism of the Holy Spirit, and Its Relation to the Gift of Tongues", 18 p. Appears in *C&MA 1907, June 29, p. 302*. Is one of the chapters in Signs of the Times, published in 1907.

Text: I Corinthians 12:31; 14:1,39,40. First half an exposition re: the various gifts of the Spirit. The gifts do not affect personal salvation and sanctification. They are for special ministry. All should have some gift. Booklet closes with how they should be used, in order, propriety, with self-control and love. Reprinted: *CAW 1919, Sept 20, p. 403-405*.

Grace Abounding. New York: The Christian Alliance Publishing Company, nd. 34 p. 2 copies. Romans 5:20. Advertised on the back cover of H. Christian Life, no. 1, 1891, July 31.

The Grace of Giving. South Nyack: The Christian Alliance Publishing Company, nd. 30 p. Christian Alliance Tracts, Popular Edition. Preached Sunday a.m, Aug 13, 1899 at Old Orchard, also see *C&MA 1899, Aug 26, p. 196*.

- God's Alarm Call. Sermon preached in Feb 1917 (*CAW 1917, p. 307*) and published separately.

- God's Best is advertised in *C&MA 1897, Dec* for 10 cents. It was published in Sept 1897.

- The Gospel of Healing. New York: W. W. and World Publishing Company, 145 West 23rd Street. 11 pages 7 1/2 x 10. 3 cents for \$2.50 per 100 copies. July 1884 and 1885. Is first chapter of the book, The Scriptural Foundation. Xerox copy in 8 1/2 x 11 file; original in Congo Library, Boston. *WWW 1887m July, p. 64*: new edition advertised, cost \$.25.

h. "H"

- File contains 36 tracts by ABS:

Hard Places in the Way of Faith. New York: Christian Alliance Publishing Company, 1899. 26 p. 5 copies. Listed by CPI as "wanted". Owned by my mother, Carrie S. Sawin. Text: Acts 27:44. Paul and party all "escaped safe to land." Christian walk strewn with "hard places" overcome by faith. Is true of salvation, sanctification, healing, growth, service, prayer. They reveal to us ourselves, the resources of God, faith in practise; teach

us to pray, to love, patience, courage, an example to others; aid us to help others; make Christ real and win eternal crowns.

He That Baptizeth With the Holy Ghost. New York: The Christian Alliance Publishing Company, nd. 39 p. Preached May 17, 1897, see *CA 1891*, p. 329. Is chapter 14 in book, Names of Jesus.

Healing Through the Holy Spirit. New York: The Christian Alliance Publishing Company, nd. 19 p. 2 copies. No [Scripture] text. Advertised on the back cover of H. of Christian Life, no. 1, 1891, July 31.

Heavenly Robes. New York: The Christian Alliance Publishing Company, nd. 27 p. 7 copies. 4 other copies have 15 p. Isaiah 56:10. Advertised on the back cover of H. of Christian Life, no. 1, 1891, July 31. Preached in 1890, see *CA 1890*, Apr, p. 210.

Heights and Depths. New York: The Christian Alliance Publishing Company, nd. 28 p. Text: Colossians 3:1; I Corinthians 2:10. A sermon preached at 23rd Street Tabernacle, Apr 1885 and printed in *WWW 1885*, May, p. 145. Reprinted in *CA 1891*, Sept and printed as a tract.

Higher and Deeper. South Nyack: Christian Alliance Publishing Company, nd. 43 p.3 copies. Preached in 1898. Advertised in *C&MA Dec 1897* for 10 cents, also *C&MA 1904*, May 28. Two chapters: 1. Higher, Philippians 3:13,14; 2. Deeper, I Corinthians 2:10,12. CPI has been edited for obvious republication.

Himself: An address delivered at Bethshan, London, England, June, 1885. New York: Christian Alliance Publishing Company, nd. New revised edition. 16 p. 2 copies. Another copy is 8 p, published by Pilgrim Tract Society in Randleman, North Carolina. Another copy is 12 p, published by Christian Publications, Inc. in Harrisburg, Pennsylvania in 1937. Tract advertised in *CA 1888*, Jan, price \$.03.

How Long? New York: The Christian Alliance Publishing Company, nd. 43 p. 3 copies. 1 other copy is 23 p. Preached Sunday Aug 14, 1892 at Old Orchard Beach, Maine.

How To Receive Divine Healing: An address at the London Conference. New York: Alliance Press Company, nd. 13 p. Given first at Bethshan, London, June 1885. Another copy is 6 p, published by the Christian and Missionary Alliance in 1953. Yet another copy is 14 p, published by Christian Publications, Inc, in Harrisburg, nd.

How To Retain Divine Healing. New York: The Christian and Missionary Alliance, 1953. 6 p.

- The Holy Care of the Body is advertised in *AW 1923*, Feb 10, p. 756. Cost = \$.10.

- How God Purges Us is published by the Christian Triumph Company (Guthrie, Okalahoma?), nd. 24 p. A sermon by ABS, text Psalm 139:23,24 on New Year's Sunday. Booklet among the books in glass bookcase.

i. "I"

- File contains 17 tracts by ABS:

I Have Learned the Secret. New York: The Christian Alliance Publishing Company, nd. 35 p. Memorial Series, no. 7. 2 copies. Another is a xerox copy. Still another is 31 p, with no publishing data.

The "I Wills" of God and the Believer. New York: The Christian Alliance Publishing Company, nd. 30 p. 5 copies. Another copy is also 30 p, published by Alliance Press Company. No [Scripture] text. Four affirmation: I am, I can, I ought, I will.

Inquiries and Answers Concerning Divine Healing. New York: Christian Alliance

Publishing Company, nd. 50 p. 2 copies. 5 other copies are 28 p. 35 questions answered. This material appeared in *WWW 1886, Nov and Dec*.

- Individual Responsibility. Advertised, back page of 1888 yearbook. Republished by request. Is the last chapter in The King's Business.

j. "J"

- Just the Same Today. [No further information recorded.]

k. "K"

- File contains 1 tract by ABS:

Kirjath-Sepher or the Mind of Christ. New York: The Christian Alliance Publishing Company, nd. 26 p.

l. "L"

- File contains 9 tracts by ABS:

The Ladder and the Living Way. New York: The Christian Alliance Publishing Company, nd. 23 p.

Look on the Fields. South Nyack: Christian Alliance Publishing Company, nd. 23 p.

Christian Alliance Tracts, popular edition. Sermon preached in Carnegie Hall, Oct 15, 1899.

"Look on the Fields": A Brief Outline of the Foreign Work of the Christian and Missionary Alliance. 14 p. (ca 1905-1910, *C&MA 1911, p. 8?*)

Looking For and Hasting Forward. South Nyack: Christian Alliance Publishing Company, 1899. 35 p. 2 copies. Listed as "wanted" by CP. In an old list found by Schroeder of "out of print" books by ABS. No date.

The Lord's Day. No publication data. 19 p. Advertised *C&MA 1898, Mar, p. 277*.

Lovest Thou Me? Brooklyn, NY: Christian Alliance Publishing Company, nd. 17 p. Advertised *CAW 1919, Dec 20, p. 226*. Published Sept 1897: \$.05.

m. "M"

- File contains 8 tracts by ABS:

The Message of Bethlehem. No publication data. 10 p. 3 1/2 x 5. 15 cents. Advertised in *C&MA 1908, p. 169*.

The Ministry of Suffering. New York: The Christian Alliance Publishing Company, nd. 25 p. See *CA 1893, p. 65*.

The Missionary Emergency. New York: Christian Alliance Publishing Company, 1915. 14 p.

My Medicine Chest or Helps to Divine Healing. New York: The Christian Alliance Publishing Company, nd. 16 p. 3 copies. Another copy has 13 p, published by Christian Alliance Publishing Company.

- CPI has an ABS autographed copy of The Midnight Cry, some pages cut; no page numbers. A message delivered during the dark hours of World War I. Was reprinted in *AW 1926, Feb 6*.

- Isaiah 55:2, printed as a pamphlet, Misdirected Effort and Wasted Strength. Advertised, *C&MA 1908, Feb, p. 288*. Subject: Missions. See chapter 24 in Isaiah, Christ in the Bible. Topic: The Right and Wrong way of Living. Preached 1905, July 9.

n. "N"

- File contains 2 tracts by ABS:

The New Testament Standpoint of Missions. New York: The Christian Alliance Publishing

Company, nd. 33 p. 2 copies. Preached Dec 1892 on the departure of 19 missionaries for India.

o. "O"

- File contains 4 tracts by ABS:

Our Attitude Toward the Lord's Coming. New York: Christian Alliance Publishing Company, nd. 27 p. 2 copies. Preached Oct 8, 1893 at NY October Convention.

Our Living Lord. New York: Christian Alliance Publishing Company, nd. 24 p. An Easter message. Another copy has 16 p. (Revelation 1:18; I Corinthians 15:48, 49)

- Headquarters has a copy of Our Land of Promise, the 1918 New Year's message. 4 p. Text: Deuteronomy 11:11,12.

p. "P"

- File contains 5 tracts by ABS:

Paul: The Ideal Man and Model Missionary. South Nyack, New York: Christian Alliance Publishing Company, 1896. 73 p. Advertised in *C&MA 1904, May 28; CA 1896, p. 160 and 200*. Preached at NY Tabernacle. In periodicals, *CA 1896, p. 509, 532, 558, 581 and 604*. Small booklet, ca 2 in x 4 in. Contents: chapter 1: Paul, the saved sinner, I Timothy 1:15, 16; chapter 2: Paul, the sanctified believer, Galatians 2:20; chapter 3: Paul and divine healing, Philippians 1:23-25; chapter 4: Paul and the Lord's coming, I Corinthians 16:22 (Maranatha); chapter 5: Paul, the Model Missionary, Romans 1:14-16.

Power for Service. New York: The Christian Alliance Publishing Company, nd. 32 p. 2 copies. Is chapter 18 from The King's Business or chapter 1 from Service for the King, 1900.

The Power of Stillness. Randleman, North Carolina: Pilgrim Tract Society, nd. 4 pages. Another copy has 3 pages (has been edited, omitting several paragraphs), published by Elim Publishing House in Rochester, New York.

- Principles of Divine Healing was advertised in *CA 1888, back page*. 24 p. 3 cents.

- The Prodigal Son is on CPI list.

- Providence and Missions. South Nyack: Christian Alliance Publishing Company, 1899. 44 p. Preached at Chicago, see *C&MA 1898, July 20*. Single sermon in small booklet form. Gift of Baxter Bush. Based on Mark 16:20, Judges 14:14, "Is not the Lord gone before thee?" (Brief article thus entitled by ABS in *GIAL, vol 4, p. 187*. Based on Rev 14:6) Also in *C&MA 1898, July, p. 53*, a sermon. Divine Providence and Divine Spirit operate throughout the history of missionary church, p. 5. So the nations surrounding Israel in OT and preparation and spread of the gospel in NT times. Then traces history of nations since and until the present, especially the entrance of the gospel into heathen lands. Closes with how God in His providence has used men (Paton, J. H. Taylor, et al) to effect spread of the gospel.

q. "Q"

- File is empty!

r. "R"

- File contains 2 tracts by ABS:

The River from the Sanctuary. New York: The Christian Alliance Publishing Company,

nd. 15 p.

Rolled Away. New York: The Christian Alliance Publishing Company, nd. 22 p.

- *C&MA 1897, Jan, p. 120*: Report of the Christmas Convention, Dec 24, 1896-Jan 3, 1897. Addresses by various speakers, including Dr. Pierson, Chappell, Woelfkin, James Gray. Cost: 15 cents.

s. "S"

- File contains 4 tracts by ABS:

Sanctification Through the Spirit. New York: The Christian Alliance Publishing Company, nd. 33 p. Chapter 9 in Romans, Christ in the Bible. 3 copies. Two halves: 1) four characteristics of the flesh; 2) twelve fruits of the indwelling Spirit.

The Secret of Divine Healing. Harrisburg, Pennsylvania: The Christian Alliance Publishing Company, nd. 7 p but only 4 pages of text.

- Spiritual Mountain Tops, published in Sept 1897. A sermon in *C&MA* _____.

t. "T"

- File contains 13 tracts by ABS:

Tarrying By the Stuff or (reprint) Called to Serve at Home. No publishing data, 33 p. 2 copies. Preached at October Convention, 1893, according to *CA 1893, p. 259*. Taken from life of David, "as his part is that goeth down to battle, so..." I Samuel 29:24,25. Not in Christ in the Bible series or Danger Lines of Deeper Life.

Thirty-One Kings, or Victory over Self. New York: The Christian Alliance Publishing Company, nd. 42 p. Another copy has 30 p and no publishing data. 2 other copies have 32 p and are published by Christian Alliance Publishing Company. 5 other copies have 31 pages and are published by Christian Publications in Harrisburg, Pennsylvania. 2 other copies are the same as the 5, but bound in a hard cardboard cover.

- *WWW 1885, p. 350*: weekly series Tabernacle Sermons, issued during next year, 3 cents each or 2 cents to yearly subscribers, or \$1 for 52, p. 322.

- True and False Fire, Leviticus 10:11. Given Friday afternoon, July 19 at Rocky Springs, Pennsylvania. But same title occurred in Living Truths in Jan 1907.

u. "U"

- File contains 7 tracts by ABS:

Union With Christ. New York: The Christian Alliance Publishing, nd. 16 p. 7 copies.

v. "V"

- The Value of Hard Places.

- The Voice of Spring. An Easter Message, nd. 15 p. With Affectionate Greetings and Prayers of the Author. Text: Song of Solomon 2:10-13. Apparently given to Mr. Smalley.

w. "W"

- File contains 6 tracts by ABS:

The Way Everlasting. New York: The Christian Alliance Publishing Company, nd. 38 p.

"We Would See Jesus." Part of a Sermon Preached to the Educated Natives of India, March 1893. New York: The Christian Alliance Publishing Company, nd. 21 p.

What Is the Christian and Missionary Alliance? Extract from the report of the President, Rev. A. B. Simpson, given at the Annual Council held at Nyack, NY, May, 1914. New York: Christian Alliance Publishing Company, 1914. 4 p.

What Think Ye of Christ? No publishing data included. 10 p. Not same sermon as chapter 6 in Evangelistic Addresses. 2 copies.

Why I Believe. New York: The Christian Alliance Publishing Company, nd. 22 p.

x. "X, Y, Z"

- File is empty!

C. Books

- *AR 1906, p. 192 (May 31, 1907)*: "The matter of publishing a memorial volume containing records of the deaths of Alliance workers during the past years was presented by Dr. Wilson and it was resolved that a committee of Mr. Senft, Dr. Wilson and Mrs. Simpson, be appointed with power to determine cost of printing and to proceed with the preparation and publishing of the book if deemed wise."

- Devotional Books: 1897: Days of Heaven Upon Earth, devotional for every day; 1905, Dec: Elim, 12 wells, 70 palm trees, years; 1910, Dec: We Would See Jesus, 31 Scripture text and devotionals; 1911, Feb: When The Comforter Came, 31 messages re: the Holy Spirit; 1912: Life More Abundantly, 31 message re: life.

1. Chronology of

- 1885: British periodical, The Christian, published in June/July 1885 a chapter of The Gospel of Healing and a letter from ABS "correcting some misconceptions." *WWW 1885, Sept p. 235*.

- 1883: The Gospel of Healing: Year Book, 1886, December, p. 38: "A series of tracts on The Gospel of Healing have passed through many editions and a little volume bearing the same name has been widely circulated, both in England and America." Book or booklet in England at time of Bethshan conference, June 1885. Simpson wrote *WWW 1885, Sept p. 235*, that the periodical The Christian "was courteous enough to publish, without request, a whole chapter from The Gospel of Healing and also a letter from us, correcting some misconceptions." Healing was not well-received in England. Edward Irving affair 50 years earlier made the British wary.

- The Gospel of Healing. New York: Christian Alliance Publishing Company, 1888. The book form probably appeared in 1888, but the first chapters had previously been printed in tract or booklet form.

Chapter 1 appeared in *WWW 1883, Apr, p. 57*. Published as a booklet in July, 1884. "The first tract published," F. W. Farr, *C&MA 1907, Mar, p. 118*. His remark may apply to more than one chapter.

Chapter 2 appeared in *WWW 1883, June, p. 77*.

Chapter 3 in *WWW 1883, Oct, p. 150; Dec, p. 172*. All three were in tract form, *WWW 1884, p. 29*.

Chapter 4 in *WWW 1885, May, p. 154*. Just prior to Bethshan.

Chapter 5 in *WWW 1885, Jun, p. 175-184; July, p. 189*.

- Chapter 6, 7 probably near the time of the book's publication, his testimony and testimony of the work.
- *WWW 1885, Nov, p. 322*: advertisement, also *p. 350*: to issue weekly tracts and sermons by ABS uniform with those already published, several editions already issued. Will be so issued so they can be bound together as volumes. Anticipates 52 numbers. Can be distributed as tracts. Cost 3 cents each; \$1.00 for the year including mailing.
 - 1885, December: The Berachah Year Book (for 1886) 140 West 23rd Street, New York City, Word, Work and World. 40 pages. (Not certain that this was compiled by ABS alone).
 - Chapter 1: Golden Text: Christ is All and In All, p. 3.
 - Chapter 2. Watchwords for 1886, p. 4,5.
 - Chapter 3: Union with Christ (Jan: each month has a theme, a verse for each day and a one-page devotional re: the theme), p. 6,7.
 - Chapter 4: Christ our Righteousness (Feb), p. 8,9.
 - Chapter 5: Christ our Life (Mar), p. 10,11.
 - Chapter 6: Christ our Sanctifier (Apr), p. 12,13.
 - Chapter 7: Christ our Healer (May), p. 14,15.
 - Chapter 8: Christ our Peace (June), p. 16,17.
 - Chapter 9: Christ our Wisdom (July), p. 18,19.
 - Chapter 10: Christ our Power (Aug), p. 20,21.
 - Chapter 11: Christ our Love (Sept), p. 22,23.
 - Chapter 12: Christ our Faith (Oct), p. 24,25.
 - Chapter 13: Christ our Hope (Nov), p. 26,27.
 - Chapter 14: Christ our All in All (Dec), p. 28,29.
 - Chapter 15: The Work of the Tabernacle, p. 30-32.
 - Chapter 16: Constitution and Principles of the 23rd Street Tabernacle, p. 33,34.
 - Chapter 17: Berachah Home, p. 35.
 - Chapter 18: Berachah Mission, p. 36.
 - Chapter 19: Tabernacle Mission, p. 37.
 - Chapter 20: The New York Missionary Training College, p. 37.
 - Chapter 21: The Work of Publication, p. 38.
 - Chapter 22: The Christian Convention, p. 38.
 - Chapter 23: Other Conventions, p. 39.
 - Chapter 24: Old Orchard Maine, p. 39.
 - Chapter 25: Our New Church Home, p. 40 (Madison Avenue).
 - 1885, Dec - Feb 1886: "Seven Stars in the Firmament of Faith". Types of faith in Genesis, Abel, Enoch, et al. Parlor readings on Hebrews 11, given last winter (ie. winter of 1885), *WWW 1886, Dec, p. 375*. First seven chapters of In the School of Faith. Ready December 1886, *WWW 1886, Nov*. Preached.
 - 1886, Jan - Apr: The King's Business, Volume 1 of Tabernacle Sermons, 20 sermons. Published July 1886, republished in Sept 1900, *C&MA 1900, p. 180*. Preached between Jan and April 1886 at the 23rd Street Tabernacle. Moved to Madison Avenue in May. First Sunday, May 2. Tabernacle Sermons began in 1886 and continued through March or April, 1889. In May, 1889, the sermons appear again the weekly magazine.
 - 1886, May - Oct: The Fulness of Jesus, Volume II of Tabernacle Sermons, *WWW 1886, p. 251*. Advertised *WWW 1886, Dec, p. 316, 373*. Contains 24 sermons, preached at

Madison and 45th. Advertised in *WWW Oct*, ready for the holidays. Available Dec 20, *WWW 1886, Nov*.

- 1886, June - Dec: Inquiries and Answers. Previously printed in tract form. Two sections.

A: Inquiries and Answers: 37 questions; 1-19 from *WWW 1886, Nov, p. 290*; 20-37 from *WWW 1886, Dec, p. 338*; p. 1-30.

B. Answers to 1) Dr. Schaffler, Methodist, p. 1-34; 2) Dr. Hodge, Princeton, p. 35-58; 3) Dr. J. M. Buckley, Christian Century, p. 59-107. Taken from *WWW 1886, July, p. 52-58 and Aug, p. 114-122*.

- 1886, Oct - Apr 1887: The Gospel of the Kingdom, Volume III of Tabernacle Sermons, 17 sermons. Preached the last months of 1886 and first months of 1887. Published prior to Old Orchard convention, 1887, *WWW 1887, May, p. 374*. Published first in monthly parts, the first, Jan 1887, the last, May 1887, *WWW 1886, Nov, p. 315*. Refer to *WWW 1886, Oct, p. 251* as to beginning of series.

- 1886, Dec: The Berachah Year Book for 1887. Ready about Christmas time, *WWW, Nov 1886, p. 316*. Contents:

- 1) Accounts of the Work
- 2) Themes for all the Year
- 3) S. S. lesson themes
- 4) Little messages

- 1887, Mar - Apr: He is Risen or the Principles of Death and Resurrection in Nature and in Grace. Easter sermons or articles, written/preached probably 1886/87. Printed in 1888, Mar. Advertised in Jan 1888 as a volume in preparation. Title: From Death to Life. *CA April 1888, p. 64*, advertised; *Mar* also. We need *WWW 1886, Jan* to confirm date of production.

- 1887, July: A Cloud of Witnesses Concerning Divine Healing. New York: Word, Work and World Publishing Company. 253 p. 37 testimonies of people healed, 23 ladies, 14 men. *WWW 1887, June, p. 374; July, p. 61*.

- 1887, June - Dec: Natural Emblems of Spiritual Truth, Volume IV of Tabernacle Sermons. 2_ sermons. "The 4th Volume will commence with the June number of *WWW*", *WWW 1887, p. 318*; sermons continue through Dec 1887, *CA 1888, May, p. 82*. Book ready in March 1888, *CA 1888, p. 48*.

- 1887, Nov - Dec: The Four-fold Gospel. Volume V of Tabernacle Sermons. 106 p. The first volume published in 1888, *CA 1888, Mar, p. 48*. Sermons also published as tracts. Advertised *WWW 1887, Dec, p. 263*. *CA 1888, Jan 1, p. 1*, ready ca. Dec 25, 1887.

- 1887, Dec: The Christian Alliance Year Book, 1888. ABS, editor. WWW Publishing Company, Madison Ave and 45th Street, New York. 72 p. Motto for 1888: Revelation 21:5, "Behold, I make all things new."

New Year's Greetings, p. 7-11. One is the number of divine unity; "eight (1888) is the first day of the week", a new beginning, new creation = resurrection life. 1. Oneness in devotion to Christ. 2. Seven days of Old creation to be left behind (live in heavenly places; a Christian Sabbath). 3. Resurrection body came on the eighth day, health. 4. A vital hope (2nd coming); a vigorous service.

Twelve months with 12 themes and verse for each day, p. 12-47. January: The Personal Christ. February: The Living Christ. March: The Fulness of Christ. April: Christ our Saviour. May: Christ our Sanctifier. June: Christ our Healer. July: Christ our Coming

Lord. August: Union with Christ. September: Fellowship with Christ. October: Mutual Prayer. November: Work for Christ. December: Work for the World, Missions.

The Christian Alliance, p. 48-51. Description of, constitution and officers. President: A. B. Simpson; Vice-Presidents: 29 from 24 states and Canada (3), one lady, Mrs. Beck; Corresponding Secretary: Rev. H. W. George, New York; Recording Secretary: Carrie F. Judd, Buffalo; Financial Membership Secretary: Rev. A. E. Funk; Treasurer: E. G. Selchow, New York; General Committee: 41 from 16 States and Canada (1), 6 ladies.

The Missionary Alliance, p. 52-55. Description of, constitution, seven candidates (Dr. and Mrs. Cassidy plus five single ladies) and officers. President: Mr. S. R. Wilmot, Bridgeport, Connecticut; Vice-presidents: seven from six states and Canada (1), four ladies: Mrs. Charles Green; Mrs. S. G. Beck, Mrs. D. W. Bishop, Miss L. Sisson; Corresponding Secretary: A. B. Simpson; Recording Secretary: Mr. W. J. Adams, Manchester, New Hampshire; Treasurer: Mr. David Crear, New York City; Board of Managers: 22 from 7 states, 5 ladies: Miss H. A. Waterbury, Mrs. Henry Naylor, Mrs. S. Whittemore, Carrie Judd, Mrs. Clarke, New York. Local Executive Committee, thirteen from New York City, Philadelphia, Bridgeport and Newark. E. G. Selchow, chairman; 4 ladies: Mrs. Beck, Mrs. Naylor, Mrs. Whittemore and Mrs. Clark.

Sunday School Lessons 1888, p. 56-59. Title, text for each Sunday.

List of Places for Promotion of Holiness and Healing, p. 60, 61. 26 cities, places listed in 18 states, New York to San Francisco.

The Missionary Training College, p. 61, 62.

Berachah Home, p. 62.

Other Homes, p. 63. Five are mentioned: Buffalo, Boston, Brooklyn, Pittsburg and Ocean Grove, New Jersey.

Homes Abroad, p. 65. Four are mentioned: Bethshan, Bad Boll, Mannersdorf, Hauptweil (Stockmayer).

The Full and Four-fold Gospel, p. 66.

The Work of Salvation, p. 66, 67.

The Work of Divine Holiness, p. 67.

The Gospel of Healing in USA and Europe, p. 68, 69.

The Doctrine of the Lord's Coming, p. 69, 70.

The Gospel Tabernacle, p. 70-72.

Publications, p. 72.

- 1888, Feb - Mar: Divine Emblems in the Book of Genesis. Volume VI of Tabernacle Sermons, beginning February 1888. Issued for Feb and Mar 1888, *CA 1888, Mar, p. 48*. 2nd and 3rd issue for 1888.

- 1888, Apr - May: Divine Emblems in the Book of Exodus. Volume VII of Tabernacle Sermons, 7 in number.

- 1888, May - June: The Christ Life. Volume VIII of Tabernacle Sermons for July, 1888, *CA 1888, July, p. 97*. Ready for October Convention, *CA 1888, p. 140*. New edition advertised, *CA 1891, Oct, p. 255*.

- 1888, July - Aug: Christ in the Tabernacle. Volume IX of Tabernacle Sermons, a WWW publication. In hands of printer, *CA 1888, Sept, p. 140*. Advertised, *CA 1888, Nov, p. 177*.

- 1888, Sept - Nov: The Land of Promise. Volume X of Tabernacle Sermons. The last volume of Tabernacle sermons for 1888. Contains 3 months of sermons (12), Sept -Nov,

1888. Ready early December, *CA 1888, Nov, p. 176*. Last book of WWW Company.
 - 1888, Nov: Christ in the Bible, Volume 1: Genesis and Exodus. 1888 by WWW. In hands of printer, Sept 1888, *CA 1888, p. 140*. A commentary, written and prepared in advance of publication. Has a homiletical section, 61 pages and an illustrative section, 65 pages.

Chapter 7, "Beginning of the Life of Faith", has the seven divisions or chapters of Stars in the Firmament or the first seven chapters of In the School of Faith. However, the Genesis writing is quite different, though similar in parts.

- 1888, Dec: Christ in the Bible, Volume 8: The Life of Christ. Published by WWW 1888. Advertised in *CA 1888, Nov, p. 177* as ready in early December. First volume nearly through the press, *CA 1888, Nov, p. 176*. The 1st volume of the NT series; ready Dec 20, *CA 1888, p. 192*. Offered as a gift to anyone sending 10 new subscriptions to *CA, Ibid*.

A prepared commentary, not sermons, following the several periods of the life of Christ. Closing section, 77 pages, has testimonies to Christ's character, the OT picture of Christ and Palestine in the time of Christ.

- 1889, Jan - Mar: Walking in the Spirit, Volume 11 of Tabernacle Sermons, the last issue. 14 sermons. *CA 1889, Feb, p. 17*: the above to be the "subject of next volume". *CA 1889, p. 49*, due May 20. With the advent of the "Weekly", in July 1889, the sermons appeared in the magazine, *CA 1889, June, p. 82*.

Sermons were preached in the interim of moving from the 45th Street and Madison Avenue Church building and moving into the facility at 88th Avenue and 44th Street. Moved out: Aug 2, 1888; moved in: June 23, 1889. Congregation met during this time at Standard Hall, 1476 Broadway and 42nd Street (Aug-Apr), Wedell Hall and Healey Hall.

- 1889, Aug 1-Oct 25: In the School of Christ. In *CA 1889, Aug 1, p. 4* (Apostle Andrew) and succeeding issues. *CA 1890, Jan, p. 16*: "will be ready in a few days". *CA 1890, Mar 14, p. 145*: "ready". 2nd edition in 2 volumes of Colportage Library, June 1900.

- 1889, Nov: Christ in the Bible, Volume 9: Matthew-Luke. By Christian Alliance Press, but WWW on the spine of book. Prepared long before publication, a commentary, not sermons. Due ca May 25, 1889, *CA 1889, Mar, p. 49*: delay (time it takes to get such large volumes through the press. Ready Nov 1, *CA 1889, Oct 11, p. 170*. Mailed out end of Dec 1889, *CA 1890, Jan, p. 16*. Material for several volumes has been ready for some time, but proof-reading is causing delay (*Ibid.*) Volume has 47 pages of homiletical hints (outlines) by himself and others.

- 1885, 1886, winter of; 1889, Nov - 1890, Jan: In the School of Faith. Chapters 1-7, Abel to Joseph, winter of 1885-86, Seven Stars in the Firmament of Faith. Chapters 8-15, Moses, Lessons from the Wilderness to Habakkuk, printed in *CA 1889, Nov 1-Dec 27*. Chapters 16-18, Jeremiah to Christ the Author...of our Faith, *CA 1890, Jan 3-17*.

- 1889: Christ in the Bible, Volume 2, Leviticus-Deuteronomy. Published by Christian Alliance Publishing Company, but WWW on spine. Ready ca May 25, *CA 1889, Mar, p. 49*. Ready Aug 8, *CA 1889, Aug, p. 18*. Advertised *CA 1890, Jan 10, p. 32*. No homiletical hints. Prepared long before publication, but delayed in the press.

- 1890, Jan: Memorial Names. 4 sermons preached January, 1890. Published in *CA 1890, Jan 24-Feb 14*.

- 1890, Feb - Mar: Wholly Sanctified. "Now ready", *CA 1890, Mar 14, p. 145*.

[Preached] last Sunday, Jan, 4 Sundays, Feb, 1st Sunday, Mar. Only 4 chapters. Fifth

chapter, "Preserved Blameless" added in the July edition (preached in Mar), *CA 1890, July, p. 418*.

- 1890, Apr - May: The Christ of the Forty Days. Preached from Easter in April through May 18, 1890.

- 1890, May 25 - July 6: The Life of Prayer. Published in July, *CA 1890, July 11*.

- 1890, Aug - Oct: A Larger Christian Life. Advertised as a new volume, *CA 1890, Dec 27*. Eleven chapters, sermons preached from July at Old Orchard (the first), the others at Gospel Tabernacle, Aug 8 - Oct 31. Published in December; fro the binder, early January.

- 1890, Nov - Dec: The Love-Life of the Lord. Preached at NYC Tabernacle, Nov 2-Dec 14, 1890. Ready ca Jan 16, 1891. Printed and advertised, May, 1891, *CA 1891, p. 306*.

- 1891, Jan: Hymns and Songs of the Fourfold Gospel and the Fulness of Jesus.

Advertised *CA 1890, Sept 12, p. 145*. Publication ready, Jan 1, 1891.

- 1891, Jan - June: The Names of Jesus. Comprised of 3 sermons in Jan, 2 each in Feb, Mar and Apr, 5 in May and one in June. Total: 15 chapters.

- 1891, July: Hymns of the Christian Life. *CA 1891, July 31, p. 66*: Just issued from press of Gilson and Co, Boston for the Christian Alliance Publishing Company. Cost \$.50 and \$.75, paper and cloth. *CA 1891, Sept, p. 178*: the presses ruined the last half of the volume.

- 1891, Mar - Nov; 1892, Apr: In Heavenly Places. These chapters (12) occur in the CA, 1891: in Mar, one; July, two; Aug, two; Sept, two; Oct, two; Nov, two. 1892 Apr, one, "Jesus Only"

- 1891, Dec: Christ in the Bible, Volume 10, John and Acts, Christian Alliance, finally published in Dec 1891. At the printers a long time. Several goofs in printing it. Volume was mailed to subscribers the first part of December, 1891, *CA 1891, Dec, p. 339*.

The volume represents work done considerably in advance of the publication date. It is specifically a commentary, not sermons. There are no homiletical hints of helps at the close of the book.

- 1892, Jan 3 - Apr 10: Jesus in the Psalms. Preached at the Gospel Tabernacle, Jan 3 - Apr, includes 15 sermons.

- 1892, Mar: A Great Missionary Movement. 15 chapters. First section produced early in 1892 during the push for 100 missionaries, July 1891- Dec 189_. Second section contains the Annual Report for 1891, read in Oct'91, and the Constitution of the IMA, revised Feb 1892. Book published in March 1892, *CA 1892, p. 178*.

- 1892, Sept 18 - Dec 4: Walking in Love. 9 sermons preached at the NY Tabernacle in the flush of missionary enthusiasm and success. Over 100 missionaries had been sent in the preceding 9 months.

- 1892, Dec: Year Book of the Christian Alliance and the International Missionary Alliance for 1893. New York: Christian Alliance Publishing Company. 70 p.

Contents:

Chapter 1: The Christian Alliance, a description and the officers, p. 4-11.

Chapter 2: The International Alliance, a description of the fields (16) and the Features (characteristics) of the missionary work and officers, p. 12-30.

Chapter 3: The New York Missionary College, p. 31-35. A description of the courses, accommodations, list of faculty and staff

Chapter 4: The Gospel Tabernacle, p. 36-43. A brief history, the officers, constitution

and by-laws (no four-fold Gospel enunciated) and weekly services.

Chapter 5: Berachah Home, p. 47-49. The history and objects

Chapter 6: Hebron Home, p. 50. A residence home for Christian workers and publication workers (224 West 45th Street).

Chapter 7: The Door of Hope (102 East 61st Street), p. 51, 52. A home for girls of the better class, but in trouble

Chapter 8: Berachah Orphanage, College Point, Long Island, p. 53, 54. Managed by Mrs. Schultz.

Chapter 9: Berachah Mission, 32nd Street and 10th Avenue. Directed by Mrs. H. Naylor.

Chapter 10: The Young Ladies' Alliance, p. 56. An Old Orchard originated group, S. Lindenberger, president.

Chapter 11: Young Ladies' Christian League, p. 57. Initiated in NYC to promote consecration among society girls. There are branches in several cities. F. Louise Shepard, secretary.

Chapter 12: The Work of Publication, p. 58-70. A brief history, beginning with the Gospel In All Lands, the places of business and a list of publications.

- 1893, July - Jan: Larger Outlooks on Missionary Lands. Written during his world tour and appeared weekly in the periodical. Hoped to publish in Nov, 1893, *CA 1893*, p. 227. Finished printing, Dec 1893, *CA 1893*, p. 369.

- 1893, Sept - Feb 1894: Christ in the Bible, Volume 3, Joshua. Published in 1894. These are sermons, recorded in *CA 1893, Sept to 1894, Feb*. Preached at the Gospel Tabernacle. They are not prepared commentaries like the preceding volumes in the series, ie. Genesis, Leviticus, Life of Christ, Matthew, John, Acts.

- 1894, Mar - July: Christ in the Bible, Volume 11, Romans. Preached at the New York Tabernacle, Mar 1894-July. 16 sermons. Published 1894 by September.

- 1894, Sept - Apr 1895: The Holy Spirit or Power From On High. Volume 1: Old Testament. Published May 1895, *CA 1895, Apr*, p. 200. 25 sermons preached at New York Tabernacle, Sept 1894 to Apr 1895.

- 1894, Nov: Friday Meeting Talks, Number 1. Published Nov 1894, *CA 1894, Dec*, p. 552, *CA 1895, Jan*, p. 16. Short addresses given at Gospel Tabernacle at various times on Divine Healing. Many appeared (maybe all) in the CA, but have been revised and edited by the author. Given by ABS during past year, 1894, *CA 1894*, p. 554.

- 1894, Dec: Millennial Chimes. Christian Alliance Publishing Company, 1894. 155 p. 59 poems, written during the past few years and many of them sung by Louise Shepard. Advertised, *CA 1895, Jan*, p. 16.

- 1895, May - Apr 1896: The Holy Spirit or Power From On High. Volume 2: New Testament. Preached from May 1895-Apr 1896 and published in the Alliance magazine during that period, 28 sermons.

- 1896, May and June: Paul, The Ideal Man and Model Missionary. Advertised, *CA 1896*, p. 160, 200. 74 p. 10 cents. Booklet of 73 pages; popular edition. Preached at New York Tabernacle, in *CA 1896*, p. 509, 532, 558, 581 and 604.

- 1896, July - Nov: The Heavenly Vision. Christian Alliance Publishing Company, 1898. 125 p. 7 chapters. "A series of special sermons by ABS", *CA 1898, Feb*, p. 157. Also *CA 1897, Nov 3*, "to be published in a few days". Contents:

Chapter 1. The Heavenly Vision, Acts 2:17. Old Orchard Missionary Sermon, July 26, 1896, 1st

Sunday, *CA 1896, Aug, p. 125.*

Chapter 2. Even as He, I John 4:17. *CA 1891, Nov, p. 322.* Also in In the Heavens.

Chapter 3. For Me and Thee, Matthew 17:24-27. *CA 1896, P. 414.*

Chapter 4. The Dangers of Spiritual Indifference, II Peter 1:5,10. *CA 1896, Sept, p. 205.*

Chapter 5. An Earnest Life, Luke 12:50, II Corinthians 5:14, Revelation 3:15. *CA 1896, Oct, p. 390.*

Chapter 6. The Immovable Life, Acts 20:24. *CA 1896, Oct, p. 390.*

Chapter 7. We Would See Jesus, John 12:20, 21. Preached similar sermon in India, March, 1893 (See *CA 1893, June, p. 375*). *CA 1896, July, p. 78.*

- 1896, Sept - Feb, Mar 1897: The Self Life and the Christ Life. Copyright 1897, South Nyack, 89 p. \$.40. Contents:

Chapter 1. Not I But Christ, Matthew 16:24, Galatians 2:20. *CA 1896, Sept, p. 276.*

Chapter 2. Resurrected, Not Raised, Colossians 3:1, Philippians 3:10. This is an edited version and a new name for The Power of His Resurrection. *CA 1897, Feb 12, p. 174.*

Chapter 3. Saul, or Self-Life Leading to Destruction. No text. In Making Jesus King, chapter 3. *C&MA 1897, Mar 5, p. 222.*

Chapter 4. Agag, or the Subtleties of the Self-Life, I Samuel 15:32, 33. *C&MA 1897, Mar 19, p. 270.*

Chapter 5. Jonah, or the Shadow of Self, Jonah 4:3. *CA 1896, Sept, p. 252.*

These five chapters are reproduced in Standing on Faith. Marshal, Morgan and Scott, ie, chapters 11-14, 16.

- 1896, Nov - Jan 1897: Danger Lines in the Deeper Life. Christian Alliance Publishing company, 1898. 156 p. 10 chapters. Chapters 1-6 preached Nov, Dec 1896. Chapters 7-10 preached Jan. Advertised, *C&MA 1898, Aug, p. 132.* Re-published in Volume 4, Christ in the Bible, chapters 1-10 in 1902.

- 1897, Feb - June: Making Jesus King. Christian Alliance Publishing Company, 1898. 288 p. 18 chapters. Chapters 1-5, reproduced in Volume 4, Christ in the Bible, chapters 11-15. Chapters 6-18, reproduced in Volume 5, Christ in the Bible, chapters 1-13.

- 1897, Oct 3-17: The Present Truth. South Nyack, 1897. 151 p. Sermons preached during the NYC October Convention.

Chapter 1: Introduction, II Peter 1:12

Chapter 2: The Supernatural God, Genesis 1:1; Revelation 22:13

Chapter 3: The Supernatural Book, I Peter 1:23-25

Chapter 4: The Supernatural Life, Galatians 2:20

Chapter 5: The Supernatural Church, Ephesians 5:25-27

Chapter 6: Body, Romans 8:8

Chapter 7: The Supernatural Hope, Titus 2:13; II Peter 3:12

Chapter 8: The Supernatural Work, Ephesians 2:10

- 1897, Nov - Feb 1898: The Apostolic Church, I Corinthians. 14 chapters. New York: Christian Alliance Publishing Company. 238 p. *C&MA 1900, Jan, p. 9*, just received from the binder.

- 1897, Dec, publication date: Days of Heaven Upon Earth. Christian Alliance Publishing Company, Nyack and New York.

- 1898, Mar - May: The Highest Christian Life. 10 sermons on Ephesians. South Nyack, Christian Alliance Publishing Company, 1898. 190 p.

- 1898, July: Providence and Missions. South Nyack: Christian Alliance Publishing Company, copyright 1899. 44 p. Published in Mar 1899, *C&MA 1899, p. 113.* Preached in Chicago and other places in mid-1898, *C&MA 1898, July 20, p. 53.* Texts in booklet:

- Mark 16:20; Judges 4:14. Texts in magazine: Ephesians 1:22; Matthew 28:18,19.
- 1898, Nov - Feb 1899: Heaven Opened. Sermons on Revelation. New York: Christian Alliance Publishing Company, copyright 1899. 299 p. 15 chapters. Advertised for sale, *C&MA 1899, Mar, p. 113*. Chapter 1 preached in Nov of 1898 in C&MA monthly. Chapters 1-5 and 8 appear in C&MA, Jan through May, monthly. The rest of the book not in magazine in 1899.
 - 1899, Jan - Feb: Is Life Worth Living? A study in the book of Ecclesiastes, 14 chapters, sermonettes. South Nyack: Christian Alliance Publishing Company, copyright 1899. 54 p. Advertised *C&MA 1899, p. 113*.
 - 1899, Mar: Friday Meeting Talks, no. 2. Second series, 21 chapters. 135 p. Short messages given at the Friday meetings. Advertised *C&MA 1899, p. 113*.
 - 1899, June - July: But God. A new book specially prepared for the Colportage Library, his latest sermons on the resources of God. 6 chapters; all occur in the periodical, but not in the same order. Advertised, *C&MA 1899, p. 89, 137*.
 - 1899, Nov - Dec: Studies in Philippians, The Christian Temper. *C&MA 1899, Nov 4-Dec 30*. The Sweetest Christian Life. "Whatsoever things are lovely," the keynote. Deals with the "finer touches of holy character." For Christmas gift. All the 9 chapters are in the magazine, Nov 4-Dec 30, 1899. *C&MA 1899, Dec, p. 429, 460*: in progress. *C&MA 1900, Jan, p. 9*: just received from the binder.
 - 1899, Dec: Heart Messages For Sabbaths at Home. 52 messages; different theme each month. For Christmas gift. *C&MA 1899, Dec, p. 429, 461*. *C&MA 1900, Jan, p. 9*.
 - 1900, Jan - Mar: Within the Vail or Christ in the Epistle of Hebrews. To be ready for Easter. *C&MA 1900, Apr 14, p. 241*: now ready. Preached Jan-Mar at Gospel Tabernacle. \$1.00, cloth; \$.50 paper.
 - 1900, Jan - May: Friday Meeting Talks, no. 3. Christian Alliance Publishing Company, 1900. 111 p. 9 chapters. Longer than series 1 and 2. Covers Genesis to Job. *C&MA 1900, May 26, p. 294, 349*. Some chapters and others added in book, The Discovery of Divine Healing. Colportage series in ABS library. All chapters, except number 3 are reproduced in The Discovery of Divine Healing, published in 1903 and The Lord for the Body (1925).
 - 1900, ca Apr: The Story of the Christian and Missionary Alliance. Publisher: C&MA, 1900, ca Apr. Alliance Press, Nyack, NY. 99 p. Many pictures. p. 1-32: Home work. p. 33-99: foreign work and finances.
 - 1900, Apr - June: Messages of Love. Christian Alliance Publishing Company, Nyack and New York. 160 p. 9 chapters. Also published in Colportage Library, no 14, July 1890. Same pagination.
 - 1900, Dec: Count Your Blessings: A Record of Bible Promises and Answered Prayer. Christian Alliance Publication, Nyack. 155 p. Re-published in 1908, Nov, *C&MA 1908, Nov 14, p. 118*.
 - 1901, Feb: Unto the Coming of the Lord, or the Epistles of the Advent. Thessalonians. Became part of the Christ in the Bible series. Not published until the end of 1901, *C&MA 1901, Dec, p. 316*.
 - 1901, Mar - Apr: Free Grace. Expositions of Galatians. Advertised, *C&MA 1901, Sept, p. 148*. Galatians 1:6; 5:1, *C&MA 1901, Mar 30*. Galatians 5:16;3:3;2:20, *C&MA 1901, Apr 6*. Galatians 6:1,2, *C&MA 1901, Apr 20*. Not in book, "Divine Life", Galatians 2:20, *C&MA 1901, June 22, 1901*.

- 1901, Mar: All in All, or Christ in Colossians. Not published until the end of 1901, *C&MA 1901, Dec, p. 316*.
- 1901, Apr - June: Practical Christianity. Addresses on epistle of James, advertised *C&MA 1901, Sept, p. 148*. In *C&MA 1901: James 1:2,12, Apr 27. James 1:5-7, May 4. James 1:22-25, May 25. James 2:8,12, June 1. James 3:2, June 8. James 4:5,6, June 15. James 5:7,8, June 29. James 5:16, July 20*.
- 1901, May: a reprint, Holy Ghost Ministries. Advertised, *C&MA 1901, May, p. 294*. Is a reprint of The King's Business, chapter 4, 6-11.
- 1901, Oct: a reprint (*C&MA 1901, Oct, p. 210*) Divine Emblems in Genesis and Exodus. Combined and edited these 2 books published in Mar-May 1888.
- 1901, Nov - Dec: Word of Comfort For Tried Ones. 7 sermons on I Peter and one on II Peter. *C&MA 1903, p. 325*, "now in the press". All of them were published in *C&MA 1901, Nov-Dec*.
- 1902, Jan - Apr: Christ In the Bible, Volume 16, Acts. Copyrighted in 1904. Not the same as Christ in the Bible, John-Acts, Dec 1891, but sermons preached recently as above. Not published until May 1904 (*C&MA 1904, p. 348*). Has just come out, *C&MA 1905, Jan, p. 30*.
- 1902, July: republished, Christ in the Bible, Volume 1, Genesis-Exodus. Not sermons, prepared commentary, a revised edition of the 1888 book, minus part II and III of the original issue, Homiletical and Illustrative. List of contents of both editions is the same. See editorial announcement of a new series on Christ in the Bible to be issues, *C&MA 1902, May, p. 326; July, p. 50*.
- 1902, July: republished, Christ in the Bible, Volume 2, Leviticus-Deuteronomy. Not sermons, prepared commentary. Volume 2 in a new edition of the series. The edition revised, but table of contents is the same as the earlier 1891 edition.
- 1902, July: republished, Christ in the Bible, Volume 3, Joshua. A new edition of the 1894 edition. These are sermons preached between Sept 1893 and Feb 1894.
- 1902: Christ in the Bible, Volume 4, Judges to Samuel. Material preached from Nov 1896 to Mar 1897. Alliance Press Company, 1903. 15 chapters; 243 pages. First published in the following books: chapters 1-10 in Danger Lines in the Deeper Life, preached Nov 1896-Jan 1897; chapters 11-15 in Making Jesus King, preached Feb-Mar 1897, chapter 13 and 15 also printed in The Self Life and the Christ Life.
- 1902: Christ in the Bible, Volume 5, Samuel, Kings, Chronicles. Alliance Press, 1903. 19 chapters. 279 p. Material preached from Mar to Aug 1897. First published in: chapters 1-13 in Making Jesus King; chapters 14, 16-19 in the *CA 1897*. Chapter 15 Solomon's Choice, Matthew 6:33; I Kings 3:5-14 only here.
- 1902, Nov, Mar 1903: Christ in the Bible, Volume 6, King and Prophets of Israel and Judah. New York: Alliance Press, 291 p. Published in time for Easter, April, 1903. 17 sermons preached at the Gospel Tabernacle. *C&MA 1903, Apr, p. 188*: There are 6 volumes of a new Christ in the Bible series to be ready by Dec or earlier. 1: Genesis, Exodus; 2: Leviticus-Deuteronomy; 3. Joshua; 4. Judges-Samuel; 5. Samuel, Kings, Chronicles; 6. Kings and Prophets. Volumes 1-13 are re-publications; Volumes 4 and 5 are new books, but taken from previous publications. Volume 6 is a new publication from sermons recently preached.
- 1900-1902, 1894, 1899: Echoes of the New Creation. 9 chapters, published in 1903. A

- new Easter volume, *C&MA 1903*, p. 166 and 174. The first two chapters taken from 1899 and 1894, unpublished in a book; the remaining chapters from 1900-1902, all unpublished in books, except chapter 3, which was published in Messages of Love, chapter 1.
- 1903, Apr: Voices From Calvary. A beautiful little booklet for Easter, *C&MA 1903*, Mar, p. 146.
 - 1903, July: The Discovery of Divine Healing. Chapters 2-10 appeared first in Friday Meeting Talks, no 3, 1900. Taken from Old Testament addresses given at the Friday meetings, see *C&MA 1903*, July, p. 42, 98. 4 chapters of new material.
 - 1903, July: Convention hymn book culled from Hymns of the Christian Life, numbers 1 and 2. Cost: \$.05.
 - 1903, Nov, 1904, Apr: Christ in the Bible, Volume 13, Matthew. Copyright 1904, 339 p. Ready by Apr 1, 1904 (*C&MA 1904*, Mar, p. 225). A series of sermon, not Christ in the Bible, Matthew-Luke, issued Nov 1889. *C&MA 1904*, Apr, p. 284: Matthew is now ready from the printer. \$1.00, postpaid.
 - 1904, Apr - June, chapter 10, 1899, Aug: Christ in the Bible, Volume 18, II Corinthians. 11 chapters. Published in book form for the first time with I Corinthians, The Apostolic Church, 1898. See *C&MA 1905*, Oct, p. 686.
 - 1904, July: Hymns of Christian Life, no 3. Ready Aug 1, *C&MA 1904*, July, p. 126. 270 hymns; \$.35. *C&MA 1905*, p. 64, full page ad, selling 1000s.
 - 1904: Christ in the Bible, Volume 15, Gospel of John. Republished. Essentially a re-write of the earlier edition, 1891, Dec. Chapters are not sermons. "Never printed in an Alliance paper," *C&MA 1904*, Aug, p. 145. Review, *C&MA 1905*, Jan, p. 46.
 - 1904, Nov - May 1905, chapter 25, Nov 1906: Christ in the Bible, Volume 7, Isaiah. Chapters 4, 5 did not appear in the 1904 or 1905 magazine. Chapter 25 was preached Nov 3, 1906. 1907, Apr 27 in the course of preparation. Ready for summer conventions, *C&MA 1907*, Apr, p. 193.
 - 1905, Jan: Days of Heaven Upon Earth. A new edition, thoroughly revised, carefully corrected. 366 p. First edition, Dec 1897.
 - 1905, Oct - Feb 1906: Christ in the Bible, Volume 14B, Gospel of Luke. A series of sermons preached between the above dates. Not the same as the 1889 edition of Matthew-Luke, Christ in the Bible series.
 - 1905, Dec: Elim: Its Wells and Palms. *C&MA 1905*, Dec, p. 753: a new volume, Christmas gift. Every page new and specially prepared. 12 wells = 12 months. 2 or 3 pages per month with a verse for each day. 70 palms = 70 years, one page per year and one verse per year.
 - 1908, Apr: Hymns of the Christian Life. Combined hymnals 1, 2, 3 to be issued in a fortnight. Cost \$.75, *C&MA 1908*, Mar, p. 400. *C&MA 1908*, July, p. 230: to be introduced at the summer conventions. Several hundred copies already sold. \$.75 postpaid.
 - 1908, Dec: Henry Wilson, One of God's Best. 12 chapters. ABS wrote chapters 5-9. *C&MA 1908*, Nov 7, p. 94: Henry Wilson. *C&MA 1908*, Nov 28, p. 139: a review of the book. 16 cuts and several photos of Dr. Wilson and Wilson Memorial Academy. p. 144: book in binder's hands; ready ca Dec 1. Cost \$1.00. A brief review of the book.
 - 1909, Nov - Jan 1910: Christ in the Bible, Volume 14, Mark. 9 chapters, 183 p. The introduction taken from the 1889 edition of Matthew-Luke. 13 sermons preached at the

- same time are not included in this book. The 22 sermons were published from Nov 1909-Apr 1910. We have a 1928 copyright by Christian Alliance Publishing Company.
- 1908: Christ in the Bible, Mark and Luke. Advertised only in *C&MA 1908, Oct, p. 20*. A new volume, ready Oct 15, advertised only. Not mentioned in Nov and Dec. Mark not preached until Nov 1909-June 1910. Luke sermons preached Oct 1905-Feb 1906.
 - 1910, Mar (publication date: 1903-1909, preaching dates): The Cross of Christ. Alliance Press Company. Ready Mar 10, *C&MA 1910, Feb, p. 344*. New, p. 382. A selection of 10 sermons relating to the Easter season preached at various times between 1903 and 1908. 1903, 1; 1904, 1; 1906, 4; 1908, 2; 1909, 2 = 10.
 - 1910: We Would See Jesus. A devotional book, 64. A message for every day in the month. Cost \$.25, *C&MA 1910, Dec 10, p. 168*.
 - 1911: When the Comforter Came. *C&MA 1911, Feb 11, p. 312*, editorial. Devotional, newly written, of 128 p. 31 short messages re: the Holy Spirit.
 - 1911: The Old Faith and the New Gospel. *C&MA 1911, Oct 7, p. 14*: issuing it this week. Preached at Old Orchard, Aug 1911 under the title, "Christianity and Modern Thought". ABS is preaching the same series at the NYC October Convention.
 - 1912, Jan - Mar: The Coming One. 15 chapters; 228 p. New York: Christian Alliance Publishing Company. Similar to The Gospel of the Kingdom (1887). *CAW 1912, May 18, p. 102*: now in the press. *CAW 1912, Dec 21, p. 190*. Books on prophecy recommended by ABS: Horae Apocalypse by Elliot, published by Seely, London; Landmarks of Prophecy by Bonar, published by Nisbet, London; First Elements of Sacred Prophecy by Birk, published by Painter, London; Approaching End of the Age by Guinness, published by Hodder and Stoughton. Light for the Last Days by Guinness, published by Hodder and Stoughton. Ecce Venit by A. J. Gordon, published by Revell, New York.
 - 1912, Mar: The Christian Life. New edition. *CAW 1912, Mar, p. 366*. Chapters: 1. Christ the Life (a chapter new to this edition); 2. The Personal Christ; 3. In Christ; 4. Christ in Us; 5. How to Enter In; 6. How to Abide.
 - 1912, Nov: Life More Abundantly. 134 p. Devotional chapters for each day of the month. Ready in November, cost \$.50.
 - 1914, July: From the Uttermost to the Uttermost: The Life Story of Josephus Pulis. Christian Alliance Publishing Company. 80 p. 9 chapters. See *CAW 1912, July 18, p. 258*.
 - 1914, Dec: Back to Patmos. A new volume, *CAW 1914, Dec 5, p. 157*. Chapter 9 of this volume appears in the Nov 28 issue, p. 130, "The Midnight Cry". The remaining chapters were probably written...[record is incomplete]
 - 1915 (republished books): *CAW 1915, Jan, p. 246*: Judges, Ruth and Samuel (volume 4 of Christ in the Bible), advertised in keeping with Sunday School lessons. *CAW 1915, Jan 29, p. 275*: Gospel of Healing, carefully revised and considerably enlarged by Morgan and Scott, England. Christian Alliance will re-issue it.
 - 1915, Nov - Dec: The Life Story of Rev. Michael Nardi. Being prepared under the editorial oversight of the Editor, ABS, *CAW 1915, Oct 30, p. 69*. Nardi and wife among the earliest students at NYMTI.
 - 1916: Michele Nardi: The Italian Evangelist. Material collected by Mrs. Nardi, one of the early students at MTI, New York. He, occasionally. Both regular attendants of the Tabernacle. Volume edited and compiled by ABS.
 - 1919, Dec: Songs of the Spirit. Many hitherto unpublished. To be ready for Christmas

gifts, *CAW 1919, Dec 6, p. 162*. Two additional volumes envisaged if the demand for this volume is sufficiently large. *CAW 1919, Dec, p. 241*: AET reviews it and commends it to the public. Sold for \$1.00.

- 1920: Paul: The Ideal Man and Model Missionary. 73 p. 5 chapters (first edition, 1896). *AW 1920, Aug 21, p. 336*, republished. Also Providence and Missions. 44 p. 6 chapters (first edition, 1899).

- 1920: *AW 1920, Jan, p. 245*: Sermons will be put in book form. Are being prepared. Volume 1: Choice sermons on The Fulness of Jesus, The Holy Spirit, Prayer, Christian Service, Second Coming, Missions. *AW 1920, May 15, p. 110*: an initial volume of his sermons and a new volume on the Lord's coming from unpublished manuscripts, it is hoped will be ready soon. *AW 1920, Dec 11, p. 581*: editorial. "Book of choice sermons is expected to be ready for distribution very soon," "Was carefully selected covering a quarter of a century and more of Mr. Simpson's messages."

- 1921: Earnests of the Coming Age. New York: Christian Alliance Publishing Company, 1921. 222 p. Walter M. Turnbull, ed. The first volume of his sermons published after Simpson's death. Topics are diversified; book title is from the first sermon.

Chapter 1: Earnests of the Coming Age, Romans 8:19,23

Chapter 2: Evolution or Revolution, II Corinthians 5:17,18

Chapter 3: What It Means To Be a Christian, Acts 2:26

Chapter 4: Sin and Its Remedy, Proverbs 16:6

Chapter 5: The Transformation of Jacob, Isaiah 44:23; John 1:47

Chapter 6: Our Upward Calling, Philippians 3:14, et al.

Chapter 7: The Heavenly Race, Hebrews 12:1,2

Chapter 8: The Heights and Depths of Prayer, Ephesians 6:18

Chapter 9: Divine Healing and Medical Science, James 1:17

Chapter 10: The Place of Sickness in Divine Healing

Chapter 11: Hindrances to Divine Healing, Hebrews 12:12,13

Chapter 12: Enthusiasm, Revelation 3:15

Chapter 13: Valley of Ditches, II Kings 3:16

Chapter 14: Awake, Romans 13:11

Chapter 15: Two Kinds of Sorrow, II Corinthians 7:10

Chapter 16: Lengthening the Cords, etc, Isaiah 54:2

Chapter 17: A Great Purpose and Its Achievement, Acts 27:44; 28:15

Chapter 18: The Curse of Selfishness, Job 31:17

Chapter 19: A Lost Opportunity, I Kings 20:40

Chapter 20: A Backward and a Forward Look, Philippians 3:13

- 1925: Salvation Sermons, 1925. 123 p. New York: Christian Alliance Publishing Company.

Chapter 1: What is Christianity? Acts 26:28. Also published in *C&MA 1905, June, p. 373* and Living Truths 1903, March.

Chapter 2: The Nature of Sin, Proverbs 16:6, 28:13. Also published in Earnests of the Coming Age, chapter 4 and *C&MA 1909, June, p. 181*.

Chapter 3: The Offering for Sin, Ephesians 5:2; II Corinthians 5:21. Also published in *CAW 1813, July, p. 210*.

Chapter 4: Sin and Salvation, Psalm 32:1,2. Also published in *C&MA 1910, Nov, p. 121*.

Chapter 5: Redemption Through His Blood, Ephesians 1:6,7,8,11,12. Also published in The Higher Christian Life, chapter 2 (is Christ in the Bible, Ephesians) and *C&MA 1898, Mar, p. 245*.

Chapter 6: Back to Calvary, I Corinthians 1:18; Galatians 6:14. Also published in *CAW 1913*,

Feb, p. 323.

Chapter 7: The Gospel of Justification, Romans 3:24-26. Also published in *CA 1894, Mar, p. 333*.

Chapter 8: Free Grace, Galatians 1:6; 5:1. Also published in Free Grace or Christ in Galatians and in *C&MA 1901, Mar, p. 172*.

- 1925: Missionary Messages, 1925. 131 p. New York: Christian Alliance Publishing Company.

Chapter 1: The Missionary Emergency, Ephesians 5:17; I Corinthians 16:8,9. Also published in *CAW 1913, Nov, p. 67*.

Chapter 2: The New Testament Pattern of Missions, Ezekiel 43:10. Also published in *CA 1892, Dec, p. 387*.

Chapter 3: New Testament Missionary Types, Philemon 17. Also published in *C&MA 1906, Sept, p. 149*.

Chapter 4: The Logic of Missions, Romans 10:14,15. Also published in *C&MA 1904, Oct, p. 322*.

Chapter 5: Christianity's Crime, Proverbs 24:11,12. Also published in *CA 1892, Aug, p. 83*.

Chapter 6: Twenty-One Reasons, Romans 12:1. Also published in *C&MA 1909, Oct, p. 9*.

Chapter 7: The Heart of Missions, John 3:16. Also published in *C&MA 1906, Sept, p. 178*.

Chapter 8: The Grace of Giving, II Corinthians 8:9. Also published in *C&MA 1900, Aug, p. 92*.

- 1925: The Lord For the Body. 1925. 142 p. New York: The Christian Alliance Publishing Company.

Chapter 1: The Discovery of Divine Healing, Exodus 15:25,26

Chapter 2: Supernatural Life, Genesis 20:17; Romans 4:18-22; Hebrews 11:11

Chapter 3: The Look That Brings Life, Number 21:4

Chapter 4: An Old Man Made Young, Joshua 14:10-12

Chapter 5: The Cleansing of the Leper, Leviticus 14

Chapter 6: The Message of Elihu, Job 33

Chapter 7: Samson, an Object Lesson in Divine Healing, Judges 13:7,24,25

Chapter 8: Divine Healing in the Psalms

Chapter 9: Divine Healing in the Psalms, continued

Chapter 10: The Great Atonement, Isaiah 53:4

Chapter 11: Divine Healing in Isaiah

Chapter 12: Natural and Supernatural Healing.

Chapter 13: Healing in His Wings, Malachi 4:2

Chapter 14: Paul and Divine Healing, Philippians 1:23-25

Chapter 15: Inquiries and Answers

Chapter 16: Divine Healing After 21 Years Experience, Henry Wilson

The book was assembled by W. M. Turnbull. Chapters 1-11 and 13 are from The Discovery of Divine Healing. Source of chapter 12 not known now. Chapter 14 is from the booklet, Paul, The Ideal Man, chapter 3. Chapter 15 is from the book by that name, Part I. The Appendix is from Living Truths 1905, Aug, p. 492.

- 1926: Evangelistic Addresses. New York: The Christian Alliance Publishing Company (260 West 44th Street), 1926. 96 p. Contents:

Chapter 1: Grace Abounding, Romans 5:20. Also published in *CA 1890, Sept, p. 164* and in A Larger Christian Life, 1890, chapter 7.

Chapter 2: The Name of Jesus, Matthew 1:21. Also published in *C&MA 1903, Jan, p. 4*.

Chapter 3: Paul's Testimony, I Corinthians 11:1. Also published in *C&MA 1909, Aug, p. 349*.

Chapter 4: Lost and Saved, Luke 19:10. Also published in *C&MA 1909, Apr, p. 11*.

Chapter 5: What God Is To the Christian, Psalm 103:11-13. Also published in *C&MA 1910, Nov, p. 89*.

- Chapter 6: What Think Ye of Christ? Matthew 27:22. Also published in *C&MA 1909, Mar, p. 433.*
- 1926: The Challenge of Missions. Editor not stated.
- Chapter 1: The Last Handful, I Kings 17:13-16. Also published in *C&MA 1908, Dec, p. 163.*
- Chapter 2: Prayer and Missions, Luke 10:2. Also published in *C&MA 1897, Sept, p. 222, Beulah Park.*
- Chapter 3: The Fruits of Missions, Revelation 22:2. Also published in *C&MA 1910, Sept, p. 417, Toronto.*
- Chapter 4: The Lord's Coming and Missions, Matthew 24:14; Revelation 14:6,7. Also published in *C&MA 1907, Aug, p. 98, Old Orchard.* A slightly edited version of chapter 15 in The Coming One.
- Chapter 5: Our Trust, I Corinthians 9:17. Also published in *C&MA 1910, Sept, p. 385.*
- Standing on Faith.
- Chapter 1: The Definition of Faith, p. 1. Introduction to In the School of Faith.
- Chapter 2: Abel, or Justifying Faith, p. 4. In In the School of Faith, but first in Seven Stars in the Firmament of Faith, Dec 1885- Feb 1886.
- Chapter 3: Enoch, or Sanctifying Grace, p. 10. In In the School of Faith, but first in Seven Stars in the Firmament of Faith, Dec 1885- Feb 1886.
- Chapter 4: Noah, or Separating Faith, p. 18. In In the School of Faith, but first in Seven Stars in the Firmament of Faith, Dec 1885- Feb 1886.
- Chapter 5: Abraham, or the Obedience of Faith, p. 23. In In the School of Faith, but first in Seven Stars in the Firmament of Faith, Dec 1885- Feb 1886.
- Chapter 6: Isaac, or the Patience of Faith, p. 30. In In the School of Faith, but first in Seven Stars in the Firmament of Faith, Dec 1885- Feb 1886.
- Chapter 7: Jacob, or the Discipline of Faith, p. 37. In In the School of Faith, but first in Seven Stars in the Firmament of Faith, Dec 1885- Feb 1886.
- Chapter 8: Joseph or Faith's Victory Over Suffering and Wrong, p. 47. In In the School of Faith, but first in Seven Stars in the Firmament of Faith, Dec 1885- Feb 1886.
- Chapter 9: The Curse of Selfishness, p. 54. Job 31:17, a missionary sermon at Old Orchard, also published in *C&MA 1904, Sept, p. 242.*
- Chapter 10: Ishmael and Isaac or the Death of Self, p. 63. Galatians 2:20. Also published in A Larger Christian Life, chapter 5.
- Chapter 11: Saul, or Self-life Leading to Destruction, p. 71. Also published in The Self Life and the Christ Life.
- Chapter 12: Agag, or the Subtleties of the Self Life, p. 80. Also published in The Self Life and the Christ Life.
- Chapter 13: Jonah, or the Shadow of Self, p. 89. Also published in The Self Life and the Christ Life.
- Chapter 14: The Law of Sacrifice, p. 98. Matthew 16:24. Also published in The Self Life and the Christ Life.
- Chapter 15: Crucified With Christ, p. 107. John 11:16. Also published in Echoes of the New Creation.
- Chapter 16: The Power of His Resurrection, p. 114. Also published in The Self Life and the Christ Life.

2. Titles

a. "A"

- Acts in John-Acts, Christ in the Bible series, Volume 10. New York: Christian Alliance

Publishing Company, 1891, p. 255-367.

Contents: Introduction, author, scope, contents.

Chapter 1: The Enduement of Power and the Coming of the Holy Ghost

Chapter 2: Witness-Bearing

Chapter 3: The Church in Jerusalem

Chapter 4: The Churches in Judea

Chapter 5: The Gospel in Samaria

Chapter 6: The Gospel to the Gentiles

Chapter 7: The Life and Labors of the Apostle Paul

Chapter 8: Paul's Second Missionary Journey

Chapter 9: Paul's Third Missionary Journey

Chapter 10: Fourth Missionary Journey

- Acts. Christ in the Bible series, volume 16. New York: Alliance Press Company (692 8th Ave), 1904. 203 p. Contents not the same as 1891 edition.

Chapter 1: The Dispensation of the Spirit, Acts 1:7,8

Chapter 2: Pentecostal Power, Acts 2:15-17

Chapter 3: God's Plan for the Age, Acts 1:8

Chapter 4: Witnessing for Christ, Acts, 1:8; 26:10,22

Chapter 5: To the Regions Beyond, Acts 15:36; 16:6-9

Chapter 6: A Chapter From One of Paul's Missionary Journeys, Acts 18:9; II Thessalonians 3:1-3

Chapter 7: Paul at Ephesus, Acts 19:2,20

Chapter 8: On to Jerusalem and Rome, Acts 19:21; 21:13; 23:11

Chapter 9: Paul, the Prisoner, Ephesians 4:1

Chapter 10: A Voyage and Its Lessons, Romans 1:13,15

Chapter 11: Paul at Rome, Acts 17:15

Mr. Barden, Deland.

- Acts, Christ in the Bible series, Volume 16. Harrisburg: Christian Publications, Inc, nd. 203 p. Contents: same as 1904 edition.

- All in All or Christ in Colossians. A paperback; no publisher, no date. 65 p. Is also part of volume 20, Christ in the Bible. See Philippians. New York: Alliance Press Company, 1899. Contents:

Chapter 1: The Christian Worker in Colossians, Colossians 1:18, 3:2

Chapter 2: The Christian in Colossians, Colossians 1:3-5

Chapter 3: Christ in Colossians, 4:7

- The Apostolic Church, Its Principles and Life as Found in I Corinthians. New York: Christian Alliance Publishing Company, nc. 238 p. Preached Nov 1897 - Feb 1898. Published Jan 1900. Was published later in two separate volumes in the Alliance Colportage series; same pagination. Appeared in volume 18 of Christ in the Bible series, combined with II Corinthians. 395 p.

b. "B"

- Back to Patmos or Prophetic Outlooks on Present Conditions. New York: Christian Alliance Publication Company (318 West 39th Street and 692 Eighth Avenue), 1914. 103 p. Contents:

Introduction

Chapter 1: Our Patmos and Apocalypse

Chapter 2: The Christ of Patmos

Chapter 3: The Perspective

Chapter 4: The Patmos Vision of the Church

Chapter 5: The Parousia and the Rapture

Chapter 6: The Development of Evil

Chapter 7: The Tribulation

Chapter 8: The Final Triumph

Chapter 9: The Midnight Cry

Comments: An interpretation of the book of Revelation, "his latest contribution on this (Lord's coming) subject, AET, p. 156. "In his interpretation, he took a middle ground (between the Historicist and Futurist views), where an increasing number of devout interpreters stand." Ibid. "Dr. Simpson draws from the Revelation lessons of a personal Patmos vision that every believer has a right to expect.

The appalling world conditions give peculiar interest to prophetic study. the last words of Jesus Christ have a profound significance in these days.

We have a true photograph of Jesus in the capacity of Coming Judge, and of the ministry of the church in this age. The book also depicts god's plan and purpose in this and the future age; it describes the last and greatest world-war, and its ending; it explains the mysteries of suffering, tribulation and tragedy of Christians; it reveals the one solution of every human problem; it tells the program of events and lifts the curtain of the tremendous drama of the White Throne Judgement and the eternal state. It is a concise, comprehensive and intensely fascinating book."

- Berachah Year Book for 1887. Advertised, *WWW 1886, Dec, p. 376*.

- But God, or the Resources and Sufficiency of God. New York: Alliance Press Company (692 Eighth Avenue), 1899. 112 p. Republished 1912. Brooklyn: Christian Alliance Publishing Company, 1899. 112 p. Harrisburg: CPI, nc. 112 p. Contents:

Chapter 1: The God of Elijah, II Kings 2:14

Chapter 2: The God of Paul, Philippians 4:19

Chapter 3: The God of Jacob, Isaiah 41:14, "Fear not, thou worm Jacob"; Isaiah 49:26

Chapter 4: The God of Esther, Psalm 76:10; Esther 4:14

Chapter 5: The Vision of God, Job 42:5,6

Chapter 6: the Secret of the Vision, Job 23:8,9

Comments: Idea comes from Ephesians 2:4, Luke 12:20 et al. Preface seems to indicate Simpson put these chapters together as a book.

c. "C"

- Challenge of Missions. New York: The Christian Alliance Publishing Company, 1926. 68 p. Reprint 1965, CPI. 83 p. Contents:

Chapter 1: The Last Handful, I Kings 17:13-16. Elijah's request to the widow of Zarephath to make him a little cake first.

Chapter 2: Prayer and Missions, Luke 10:2. "Pray the Lord of the harvest." Pictures the great harvest and prayer will meet the need.

Chapter 3: The Fruits of Missions, Revelation 22:2 (used figuratively). Lists 12 fruits of

missionary work.

Chapter 4: The Lord's Coming and Missions, Matthew 24:14; Revelation 14:6,7.

Clearly outlines ABS's philosophy. Is basically chapter 15 of The Coming One, 1912 publication.

Chapter 5: Our Trust, I Corinthians 9:17. States Simpson's views re: the distinctiveness of the C&MA, the large view as being one with body of Christ and the narrow as to our particular calling and family. Thus he outlines the particular emphases of the C&MA and then the aims, ie. 1) a witness, not a world converting agency; 2) evangelize our present generation; 3) gather out a people, pre-mill; 4) prepare for the Lord's return.

Concludes with the "woe" for not doing our task.

- Christ in the Tabernacle. New York: Word, Work and World Publishing Company (1488 Broadway), 1888. Seven sermons by ABS, *CA 1888, Sept, p. 140*. Advertised as a new book, *CA 1888, Oct-Nov*. Cloth, \$.50; paper, \$.25. Our earliest is New York: Christian Alliance Publishing Company, 1896. 117 p. 7 chapters.

- Christ in the Tabernacle. New York: Christian Alliance Publishing Company, 1896. 117 p. Harrisburg, Pennsylvania: CPI, nd. 143 p. Contents:

Chapter 1: The Tabernacle as a Type of Christ, Exodus 25:1-10

Chapter 2: The Altar and the Blood, Exodus 27:1; Leviticus 17:11; I Peter 1:18

Chapter 3: The Water, John 13:8-10

Chapter 4: The Light, Exodus 25:31-40; Matthew 5:16

Chapter 5: The Shewbread, Exodus 25:23-30; Leviticus 25:5,9; John 6:55-58

Chapter 6: The Incense, Exodus 30:1-11, 34-38

Chapter 7: The Ark and the Holy of Holies, Exodus 25:10-22; Hebrews 9:2-5

- Christ of the Forty Days. New York: Christian Alliance Publishing Company (692 Eighth Ave), nd. 311 p. Contents:

Chapter 1: General View, Acts 1:3. Re: the resurrection. I. A Living Christ: "I am He that liveth and was dead...Lo! I am alive forevermore." II. A Victorious Christ: Shed all the apparel of death; angel and stone, too. "O death, where is thy sting? Grave...thy victory?" III. A Simple Christ: quiet, unassuming, unattended, unheralded, natural. IV. The Mighty Christ: "All power is given..." in heaven, on earth, Ephesians 1:19,20; 3:16. "Nothing but a work as wide as the world can ever make room for the power which Christ is waiting to bestow." p. 21. V. A Loving Christ: as He speaks to Mary Magdalene; with Thomas, interview with Simon Peter. VI. A Physical Christ: "Handle me and see, for a spirit hath not flesh and bones as ye see me have." Only His body tasted eath; His spiritual consciousness had not died. He is the physical life of His people, p. 27. Later, "The Fountain of their immortality and the Head of their resurrection bodies", p. 27. He's touched with the feeling of our infirmities, fed the disciples. VII. An Omnipresent Christ: transient then, but now: "Lo, I am with you all the days..." present tense, not future. His direct personal presence in every circumstance. Illustration: English mother that rented attic room near school to watch her board-school son.

Chapter 2: The First Week. Met Mary Magdalene; two Emmaus disciples; appearance to the eleven in upper room. I. Mary Magdalene. Accounts reveals a Christ who a) knows each one by name ("Mary", first post-resurrection saying); b) we know as a spiritual presence, not fleshly ("touch Me not", 2nd saying). "Who touched me?" a great

thing. Infirm woman touched Him; c) relates us to the Father, "I ascend to my Father and your Father, my God and your God. For hours, it appears she alone believed. Peter and John didn't stay long enough to see Jesus, John 20:18, or did Jesus want to reveal Himself to them? II. The Two on the Emmaus Road. It teaches us a) the casual coming of the Lord to us in all walks of life, to the most humble and simple people; b) Christ may be with us unrecognized, "their eyes were holden", "He opened their eyes"; c) Christ can always be recognized by His Word. No dazzling revelation; simply exposition of the Word; d) Christ can be known in the revealing of His personality to the soul; broke bread they knew Him. He visited Paul on road to Damascus, in Corinth ("Fear not, I am with thee, no man shall set on thee to hurt thee"), in Jerusalem ("Fear not, Paul, as thou hast testified of me at Jerusalem, so must thou also bear witness of me at Rome"), Acts 27:33 ("This very night an angel of the God to whom..."), in Nero's court ("The Lord stood by me and strengthened me and I was delivered out of the mouth of the lion."); e) Christ's physical presence is transient; His spiritual presence, permanent ("We walk by faith, not sight"; "though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory").

Chapter 3: The Second Week. The meeting with Thomas. "The eleven and those who were with them", Luke 24:33. From this incident we learn: a) He has a real body in His glorified humanity (invited touch, sight; ate with them; so in heaven, God's residence, New Jerusalem); b) He has a spiritualized body above its former state (we know little of the convertibility of matter, understand little of the properties of the resurrection); c) He is the messenger of Peace to troubled hearts (peace with God, peace that passeth all understanding); d) He has the great commission for service ("As the Father...so send I you", He had finished His work given Him to do in His own person. Now He will work through others. He had sent the 12 out before, Mark 3:14; Matthew 10:5ff, the missions flows out of Christ's mission. The first annunciation of the Great Commission, 2nd Peter, 3rd Galilee, 4th near Bethany); e) He is the giver of power ("Receive the Holy Spirit", born of the Spirit, baptized of the Spirit as Christ was, then we can go;

Chapter 4: The Lord's Message to the Unbelieving Church, Mark 16:14,16

Chapter 5: The Third Week, John 21:14. On the shores of Galilee

Chapter 6: The Great Commission, Matthew 28:18-20

Chapter 7: The Last Meeting, Acts 1:8

Chapter 8: The Ascension, Acts 1:9

- The Christ Life. New York: Word, Word and World Publishing (1488 Broadway), 1888. 99 p. 5 sermons by ABS. Advertised in *CA 1888, Sept, p. 140, Oct-Nov*, as a new book. Also published New York: Christian Alliance Publishing Company, (692 8th Avenue), nd. 124 p.

Chapter 1: The Person Christ, John 15:3, p. 5 (both editions). Also published in *CA 1888, Sept, p. 115* [?]

Chapter 2: In Christ, John 15:3, p. 28 (1888); p. 34 (nd)

Chapter 3: Christ in Us, John 15:3, p. 38 (1888); p. 47 (nd)

Chapter 4: Christ in Us, Causes and Effects, John 15:3, p. 57 (1888); p. 71 (nd)

Chapter 5: Abiding, John 15:3; I John 2:28, p. 78 (1888); p. 97 (nd)

Also published New York: Christian Alliance Publishing Company (318 West 39th Street), nd. 104 p and 6 chapters. Republished 1912, *CAW 1912, Mar 9, p. 366*, called an

important work by ABS, just published. Contents:

Chapter 1: Christ the Life, I John 1:2; 5:20. A new chapter; is chapter 3 of Echoes of the New Creation, 1903.

Chapter 2: The Personal Christ, John 15:4a, 5c. Revised from earlier edition.

Chapter 3: In Christ, John 15:4a; II Corinthians 12:2

Chapter 4: Christ in Us, John 15:4a. Revised a little (some omitted).

Chapter 5: How to Enter In, John 14:22 (chapter 4 of 1888 edition) Different text, chapter revised, some omitted.

Chapter 6: How to Abide, I John 2:28; John 15:4a Same as chapter 5 with some revisions.

- Christ Our Sanctifier.

- A Cloud of Witnesses Concerning Divine Healing. New York: Word, Work and World Publishing Company (1488 Broadway), 1887. 253 p. 2nd ed. (at NY Public Library) 37 testimonies. Compiled and edited by ABS. Advertised in *WWW 1887, July, p. 61, 64*, due on July 26. Contents:

Testimony of Rev. John E. Cookman, D. D., p. 1

Testimony of Rev. Henry Wilson, D. D., p. 10

Testimony of Mrs. Kath H. Brodie, p. 15

Testimony of Mrs. Sarah A. Brown, M. D., p. 33

Testimony of Dr. A. Barnett, p. 41

Testimony of Rev. John S. Haugh, p. 44

Statement of Rev. H. Aston, p. 55

Testimony of Rev. J. Beatty Howells, p. 57

Rev. T. C. Easton, D. D., p. 63

Mrs. J. C. Ballagh, p. 67

Mrs. Henry Naylor, p. 83

Mrs. Sidney Whitmore, p. 94

Miss S. Lindenberger, p. 109

Mrs. J. S. Dammast, p. 115

George P. Pardington, p. 118

Mary Vilban, p. 129

Mrs. M. J. Clark, p. 134

Rev. H. C. McBride, p. 150

Rev. F. C. A. Jones, p. 153

H. W. Beadle, Esq., p. 158

Mrs. J. C. Barrett, p. 161

Miss S. R. Eaton, p. 166

Miss H. M. Barker, p. 170

Mrs. Langley, p. 179

Miss Susan K. Borden, p. 182

Rev. R. E. Jeanson, p. 186

Rev. R. C. Oliver, p. 198

W. J. Fenton, p. 206

Miss Mary H. Dean, p. 211

Miss M. A. Elliott, p. 215

Mrs. George C. Stahl, p. 224
 Mrs. G. H. Reeves, p. 229
 Mrs. E. G. Selchow, p. 234
 Mrs. E. W. Oakes, p. 240
 Mrs. F. R. Fennessy, p. 241
 Miss Carrie Nichols, p. 245
 Miss Ina H. Moses, p. 247

Also advertised in *CA 1888, Jan*, a new volume, 1st edition exhausted. A second edition appeared in Sept 1888, more testimonies, *CA 1888, Sept, p. 140*. Another edition in Dec 1889, another in Jan 1892, *CA 1892, Jan, p. 81*. Another edition in 1900, S. Lindenberger the editor of it. Some testimonies eliminated; others added.

Also published New York: Christian Alliance Publishing Company (260 West 44th Street), 1925. 121 p. Introduction by Walter Turnbull. Has eight chapters. Add to the six chapter edition, chapter 7: Through Death to Life, Matthew 16:24 and chapter 8, Union With Christ, Hebrews 2:11. Each chapter has a poem at the beginning, 6 by ABS and one each by James Kirk and F. R. Havergal.

Also published London: Morgan and Scott, 1911. 107 p. 19 cm. IEG-Garrett Theological Seminary, Evanston, Illinois.

BofM 1928, Dec 20, p. 8: Mr. Werner Hedman of Gefle, Sweden, requested permission to translate this book into Swedish. Was committed to the Publication Secretary with power.

- The Coming One. New York: Christian Alliance Publishing Company, 1912. 228 p. Notice in *CAW 1912, May 18, p. 102*: "Now in press, a new volume". Contents (preached in March - May 1912, similar series at Old Orchard):

- Chapter 1: The Point of View, Revelation 1:4
- Chapter 2: The Christian Age, Revelation 3:22
- Chapter 3: The World Powers, Deuteronomy 32:8; Daniel 7:17, 18, 27
- Chapter 4: God's Plan for Israel, Deuteronomy 32:8; Numbers 33:9
- Chapter 5: The Great Apostasy
- Chapter 6: The False Prophet, Daniel 8:9-12
- Chapter 7: The Last Development of Antichrist
- Chapter 8: The Great Tribulation, Revelation 3:10,11; Luke 21:36
- Chapter 9: The Parousia, Revelation 16:15
- Chapter 10: The Judgement of the Saints
- Chapter 11: The Epiphany and Millennial Reign, Revelation 20:4
- Chapter 12: The New Heavens and Earth, Revelation 21:1
- Chapter 13: Signs and Times of the End
- Chapter 14: The Practical Influence of the Blessed Hope, I John 3:3
- Chapter 15: The Lord's Coming and Missions, Matthew 24:14; Revelation 14:6,7

Comments: A general discussion of the 2nd coming, AET, p. 156.

- Corinthians, First and Second. New York: Alliance Press Company, nd. 395 p. (Volume 18 of Christ in the Bible series). Known as The Apostolic Church, The Apostolic Testimony. Contents: under I and II Corinthians. Comments: The Apostolic Church was printed as part of the Alliance Colportage Library in two parts, Part 1: p. 1-118; Part 2: chapters 8-14, p. 119-238.

- I Corinthians or the Principles and Life of the Apostolic Church. Harrisburg: Christian Publications, nd. 164 p. (Volume 18 of Christ in the Bible series). Contents:

- Chapter 1: Unity of the Church, I Corinthians 1:12,13; 3:21,23
 Chapter 2: Teaching of the Church, I Corinthians 1:24; 1:30; 2:6
 Chapter 3: The Ministry of the Church, I Corinthians 4:1; 3:6,9,10,13; 4:9,15
 Chapter 4: The Purity of the Church, I Corinthians 3:17; 6:19,20
 Chapter 5: The Church and the Christian in Relation to the World, I Corinthians 7:24,29-32
 Chapter 6: The Christian Ministry: Its Authority and Support, I Corinthians 9:14,15,27
 Chapter 7: Living in the End of the Age, I Corinthians 10:11
 Chapter 8: The Ordinance of the Church, I Corinthians 11:23-26
 Chapter 9: Supernatural Gifts and Ministries of the Church, I Corinthians 12:1
 Chapter 10: Love, the Crowning Grace of the Church and Christian, I Corinthians 12:31; 13:13
 Chapter 11: The Worship and Fellowship of the Church, I Corinthians 14:1,3,26, 39,40
 Chapter 12: The Hope of the Church, I Corinthians 15:20,22,58
 Chapter 13: The Lord's Day, I Corinthians 16:2; Revelation 1:10a
 Chapter 14: The Support of the church; or the Principle of True Spiritual Giving, I Corinthians 16:1-3

- II Corinthians or the Principles and Life of the Apostolic Testimony. Harrisburg: Christian Publications Inc, nd. 127 p. Reprint (Volume 18 of Christ in the Bible series). Contents:

- Chapter 1: Victorious Suffering, II Corinthians 1:3-5
 Chapter 2: The Dependableness of God, II Corinthians 1:20-22
 Chapter 3: Victory, II Corinthians 2:14-16
 Chapter 4: Paul's Testimony About His Ministry, II Corinthians 4:1-3
 Chapter 5: Paul's Testimony Concerning Supernatural Life for the Body, II Corinthians 4:11
 Chapter 6: Paul's Testimony About Salvation, II Corinthians 5:20
 Chapter 7: Paul's Testimony About Holiness, II Corinthians 6:12-17; 7:1
 Chapter 8: Two Kinds of Sorrow, II Corinthians 7:10
 Chapter 9: Our Spiritual Warfare, II Corinthians 10:3-6
 Chapter 10: The Grace of Giving, II Corinthians 8:7,9
 Chapter 11: The Things Paul Gloried In, II Corinthians 12:5

- Count Your Blessings. Nyack: Christian Alliance Publishing Company, nd. 154 p. *C&MA 1900, Dec, p. 306 and 362*, published Dec 1900. A unique Scripture text book, arranged with Scripture, prayer and promise for every day of the year. The right hand pages are blank for recording answers to prayer. Price: \$.50. Our copy autographed by Mrs. ABS, given to dear Whilem Wiley, Dec 25, 1911.

- The Cross of Christ. New York: Alliance Press Company (692 Eighth Avenue), 1910. 157 p. Brooklyn: Christian Alliance Publishing Company (3611 Fourteenth Avenue), 1910. *C&MA 1910, Mar*, "is in the press". \$.75. Contents:

- Chapter 1: The Kaleidoscope of the Cross, Luke 23:35
 Chapter 2: Under the Shadow of Cross, Luke 22:19
 Chapter 3: The Brand of the Cross, Galatians 6:17

Chapter 4: The Uplift of the Cross, John 12:32

Chapter 5: Enemies of the Cross, Philippians 3:18; Hebrews 6:6

Chapter 6: The Cross and the World, Exodus 12:3

Chapter 7: Voices of the Resurrection, Ephesians 1:19,20

Chapter 8: Seeking the Living Among the Dead, Luke 24:5

Chapter 9: The Power of the Resurrection (not a textual sermon), Acts 1:3

Chapter 10: After Easter Days, Acts 1:3

i. "Christ in the Bible" series

- In *CA 1888, Apr*, there is an editorial note regarding an "important work on the whole Bible." (*CA 1888, Sept, p. 140*: first volume is ready; is unnamed) The volumes will consist of "the substance of many year's teaching of the entire Bible, carefully revised by the author." They will be "the only commentary in existence presenting the teaching of the Scriptures from the standpoint of the Four-fold Gospel." *p. 64*. Also, back cover of same issue, a full description of the proposed publication. H. W. George to do historical part.

- In *Living Truths 1902, Volume II, No 3 (Mar)*, p. 184, the following occurs: "The aim (of *Christ in the Bible* volumes) is not an elaborate textual commentary on every verse, but to unfold the spiritual teaching of the Holy Scriptures, especially with reference to the Person and work of the Lord Jesus Christ and the plan of redemption in all its fulness, as it includes our spirit, soul and body and looks forward as its consummation to the coming of our Lord. These volumes contain a complete exposition of all the types of the Old Testament as they point forward to Christ and a most careful and comprehensive outline of the different books of the Bible, as they contain the gems of all God's later revelation." ABS anticipated ten volumes in all. The volumes were to include "the entire geographical papers of the Rev. H. W. George."

Pentateuch, Joshua, Gospels and Acts were to be produced by the spring and summer of 1888.

A notice appears in the *CA 1894, p. 28 (volume 12)*, stating that the *Christ in the Bible* plates had been destroyed by fire. New editions were being prepared.

In Volume III, smaller format, the Prospectus states: These volumes are "the substance of the lectures delivered in the New York Missionary Training Institute during the past twelve years."

- Order of publication: Volume III, 1894, Prospectus, back of book states: Joshua and Romans (1894) just published after a delay. Published before: Volume I: Genesis and Exodus; Volume II (1899): Leviticus, Numbers and Deuteronomy; Volume IV: In the New Testament; Volume VII: Isaiah; Volume VIII: The Four Gospels as a Picture of the Life of Christ; Volume IX: Matthew, Mark and Luke, analytically expounded; Volume X: John and Acts. Volumes I, II, VIII-X published by 1893.

- Chronology 1888: *CA 1888, Apr, p. 64*: Notice re: new work on the whole Bible. Needs sufficient subscribers in a few weeks to make it financially feasible. *Aug, p. 128*: Enough subscribers obtained, first two volumes in printer's hands. Ready in September.

- *Christ in the Bible, Volume 1, Genesis and Exodus*. New York: Word, Work and World Publishing Company, 1888. 394 p. Reprinted in 1902. Published in large, octavo form (9 1/2" x 6 1/2 "). A literary, expository effort; material given in classes at Missionary Training College. A rather thorough production. Contents:

Preface: These volumes, 3 parts: 1) analysis of text and see Christ; 2) homiletic helps and

hints; 3) historical and geographic background

Introduction, p. 1-16

Part I, Expository

Genesis

Chapter 1: The Beginning of the Universe, p. 17-40

Chapter 2: The Beginning of the Human Race, p. 41-58

Chapter 3: The Beginning of Sin, p. 59-68

Chapter 4: The Beginning of Redemption, p. 69-93

Chapter 5: The Beginning of the Nations, p. 94-107

Chapter 6: The Beginning of the Hebrew Race, p. 108-119

Chapter 7: The Beginning of the Life of Faith, p. 120-150

Exodus

Chapter 1: Israel's Bondage, p. 151-164

Chapter 2: Redemption, p. 165-198

Chapter 3: Christian Pilgrimage, prefigured in Exodus, p. 199-216

Chapter 4: Dispensation of Law, p. 217-227

Chapter 5: Grace, p. 228-265

Part II, Homiletical

Chapter 1: Helps and Hints, Genesis, Exodus by ABS, p. 267-279

Chapter 2: Helps and Hints, Genesis, Exodus by various authors, p. 280-328

Part III, Illustrative

Historical sketches; geographical notes, Scriptural difficulties; traditions re: creation, fall and flood, p. 329-394.

- Christ in the Bible, Volume II, Leviticus to Deuteronomy. New York: Word, Work and World Publishing Company (692 Eighth Avenue), (Aug) 1889, 412 p. (*CA 1889, Apr, p. 49*: says May 25, 1889). Reprint March 1910, *C&MA 1910, p. 382*. Large octavo format (9 1/4 x 6 1/2). A literary work, not sermons; exposition with application, to New Testament truth and Christian life. Contents:

Leviticus: Introduction

Chapter 1: The Four Offerings, p. 11-35

Chapter 2: The Priesthood, p. 36-48

Chapter 3: The Ordinances of Cleansing, p. 49-62

Chapter 4: The Day of Atonement, p. 63-78

Chapter 5: Holiness, p. 79-92

Chapter 6: Fellowship, Illustrated in the Ancient Feasts, p. 93-106

Chapter 7: The Divine Covenant, p. 107-125

Numbers

Chapter 1: The Army, p. 126-145

Chapter 2: The Advance, p. 155-166

Chapter 3: The Failure and Retreat, p. 167-199

Chapter 4: God's Provision for Wilderness Life, p. 200-226

Chapter 5: Trials of the Wilderness, p. 227-243

Chapter 6: the New Departure, p. 244-263

Deuteronomy

Chapter 1: Moses' First Address, p. 264-298

Chapter 2: Moses' Second Address, p. 299-366

Chapter 3: Moses' Third Address, p. 367-386

Chapter 4: Conclusion, p. 387-412

- Christ in the Bible, Volume III, Joshua. New York: Christian Alliance Publishing Company, 1894. 272 p. Format 9 1/4 x 6 1/2. This larger format was printed for those wanting uniformity in size. The smaller format was the common edition now. This edition is not like I and II: sermons or lectures, not literary, prepared written expositions. Titles, text, language show this. Contents:

Introduction, p. 7-9.

Chapter 1: Our Full Inheritance in Christ, 1:1-4, p. 11-27

Chapter 2: The Graves at the Gateway, 1:2, p. 28-41

Chapter 3: The Two Watchwords of Victory, 1:1-9

Chapter 4: The Conflict and the Conqueror, Ephesians 6:10-18, p. 57-74

Chapter 5: Thirty-one Kings, Victory over Self, 12:7; II Corinthians 5:14,15, p. 75-99

Chapter 6: Possessing the Inheritance, 13:1;18:3, p. 100-116

Chapter 7: The Inheritance of Love, 14:14, p. 117-133

Chapter 8: Kirjath-sepher, or the Mind of Christ, 15:16-19, p. 134-149

Chapter 9: The Discipline of Hard Places, 17:15, p. 150-164

Chapter 10: Timnath Serah, the City of the Sun, 19:49,50, p. 165-177

Chapter 11: Cities of Refuge, the Sinner's Inheritance, chapter 20; Hebrews 6:18, p. 178-190

Chapter 12: Inheritance of the Levites, All in God and God in All, chapter 21; Romans 12:1, p. 191-207

Chapter 13: The Trans-Jordanic Tribes, 22:1-34; I Corinthians 4:5, p. 208-219

Chapter 14: Warning and Counsels, chapter 22, p. 220-234

Chapter 15: Four Mighty Alls, 21:43-45, p. 235-250

Chapter 16: The Church's Inheritance, Matthew 28:18-20, p. 251-260

Chapter 17: The Millennial Inheritance, Hebrews 12:26-28, p. 261-272

- Christ in the Bible, 1894: CA 1894, Jan, p. 28: (Joshua) A new edition being prepared, ready by spring in a "more convenient form". Fire destroyed the old plates.

- Christ in the Bible, Volume III, Joshua. New York: Christian Alliance Publishing Company, 1894. 272 p. 7 1/2 x 5 1/2 format. Contents and pagination same as larger format. Preface laments the delay of publication in this series; pressure, hopes one or two volumes will appear yearly. Smaller volume will cost less, reason for reduction in size.

- Christ in the Bible, Volume IV, Judges, Ruth, Samuel. New York: Alliance Press Company, 1903. 243 p. Chapters 1-10 are the book Danger Lines of the Deeper Life. Chapters 11-15 are from Making Jesus King, chapters 1-5. Contents:

Chapter 1: Bochim, or the Cause of Spiritual Failure, Judges 2:5, p. 9-24

Chapter 2: Sinning and Repenting, Judges 2:14-19, p. 25-39

Chapter 3: Shamgar, Deborah and Barak, Judges 3:31; 4:14,15; Hebrews 11:32-34

Chapter 4: Gideon or the Strength of Weakness, Judges 6:12-14; 7:2; I Corinthians 1:27,29, p. 55-68

Chapter 5: The Weapons of Our Warfare, Judges 7:20,21; II Corinthians 10:4, p. 69-82.

- Chapter 6: Self-renunciation and Self-aggrandizement, Judges 8:22,23; 9:8-15; Galatians 2:20; 5:15, p. 83-99
- Chapter 7: Jephthah, the Faith that Leads to Faithfulness, Judges 11:30-36; Matthew 25:21, p. 100-113
- Chapter 8: Separation and Strength, Lesson from Life, Samson, Judges 13 & 16; II Corinthians 6:17, p. 114-133
- Chapter 9: Religious Compromises, Their Folly and Fruits, Judges 17 & 18; Matthew 6:24, p. 134-147
- Chapter 10: Our Kinsman Redeemer, Lessons from Ruth, Ruth; Isaiah 54:5, p. 148-163
- Chapter 11: Samuel, the Great Reformer, I Samuel 3:9,18, p. 164-179
- Chapter 12: The Reformation Under Samuel, I Samuel 7:3, p. 180-195
- Chapter 13: Saul, or Self-life Leading to Destruction, no text, p. 196-211
- Chapter 14: Jonathan, Friend, Sticketh Closer than a Brother, Proverbs 18:24, p. 212-226
- Chapter 15: Agag, or the Subtleties of Self-life, Isaiah 15:32, 33, p. 227-243
- Christ in the Bible, Volume V, The King of David and Solomon, The Times of David and Solomon. New York: Alliance Press Company, 1903. 279 p. Includes parts of the books of Samuel, Kings and Chronicles, see ad in *C&MA 1903, Aug, p. 154-156*.
- Chapters 1-13 are taken from Making Jesus King, chapters 6-18. Contents:
- Introduction, p. 7,8
- Chapter 1: David, the Man After God's own Heart, Acts 13:32, p. 9-24
- Chapter 2: The Trials and Triumphs of David's Faith, Psalms 27:13; I Peter 5:10, p. 25-41
- Chapter 3: Making Jesus King, Luke 22:28,29; I Samuel 22:1,2; I Chronicles 12:38, p. 42-56
- Chapter 4: Capturing the Strongholds, II Samuel 5:6-10; II Corinthians 2:14, p. 57-72
- Chapter 5: Guidance and Victory, II Samuel 5:17-25; Ephesians 6:11,13, p. 73-84
- Chapter 6: The Ark in Zion, II Samuel 6:1-23; Psalm 132:8, p. 85-99
- Chapter 7: Mephibosheth, or Mercy Meeting Misery, II Samuel 9:1; Romans 5:6, 10, p. 100-112
- Chapter 8: Sins and Sorrows of David's Reign, II Samuel 12:7, p. 113-127
- Chapter 9: Absalom, II Samuel 18:32, p. 128-143
- Chapter 10: The Ideal King, II Samuel 23:3-7, p. 144-155
- Chapter 11: Shimei's Curse, II Samuel 16: 5, 9-12
- Chapter 12: The Law of Sacrifice, II Samuel 24:24,25, p. 168-181
- Chapter 13: God's Compensations, II Samuel 7:1-29; I Chronicles 28:2,36, p. 182-196
- Chapter 14: The Land of Cabul, I Kings 9:13, p. 197-207
- Chapter 15: Solomon's Choice, I Kings 3:5-14; Matthew 6:33, p. 208-221
- Chapter 16: God's Temples, I Kings 8:8-11; 6:7; I Corinthians 3:16, p. 222-235
- Chapter 17: The Queen of Sheba, I Kings 10:1-10; John 12:21, p. 236-249
- Chapter 18: Solomon's Fall and its Lessons, I Kings 11:9,10
- Chapter 19: Solomon, a Type of Christ, I Kings 4:21, 29, 34; 10: 14, 27, p. 265-279
- Christ in the Bible, Volume VI, Kings and Prophets of Israel and Judah. New York: Alliance Press Company, 1903. 291 p. Contents:
- Chapter 1: Jeroboam, or Sin and Its Influence, I Kings 14:16, p. 9-21

Chapter 2: Ahab, or the Wickedness of Weakness, I Kings 16:30,31-21:25, p. 22-39

Chapter 3: Jehu, or Zeal without Godliness, II Kings 10:16,31, p. 40-57

Chapter 4: The Prophets of Israel, II Kings 17:13,14, p. 58-72

Chapter 5: Jonah and His Message to our Times, II Kings 14:25; Matthew 12:39-41, p. 73-90

Chapter 6: Elijah, the Prophet of Judgment, II Kings 1:7,8, p. 91-103

Chapter 7: Elisha, the Prophet of Grace, II Kings 2:15, p. 104-120

Chapter 8: Amos, the Prophet of Warning, Amos, 1:1; 7:14,15; 4:12, p. 121-138

Chapter 9: Hosea, the Prophet of Mercy, Hosea 13:9; 1:1, p. 139-156

Chapter 10: Rehoboam, or the Peril of Ungodliness and Pride, II Chronicles 12:14, p. 157-173

Chapter 11: Asa, or the Fatal Failings of a Well-meaning Life, I Kings 15:14, p. 174-187

Chapter 12: Jehoshaphat, or a Good Man in the Wrong Place, II Chronicles, 19:2, p. 188-204

Chapter 13: Joash, the Bad End of a Good Beginning, II Chronicles 24:2, p. 205-221

Chapter 14: Joel and His Times, Joel 1:1, p. 222-236

Chapter 15: Micah and His Message, Jeremiah 16:18,19, p. 237-257

Chapter 16: Hezekiah, the Best of Judah's Kings, II Kings 18:5, p. 258-277

Chapter 17: Manasseh, a Miracle of Mercy, Jeremiah 15:4, p. 278-291

- Christ in the Bible, Vol VII, Isaiah. Alliance Press Company, 1907. 401 p. Second edition, carefully revised. Advertised as a new volume, *C&MA 1907, Apr, p. 193, Oct, p. 20*. Contents the same as the reprint by CPI, are listed there. Contents obviously sermons, but are superior literary productions than many other volumes. The volume is good reading and good preaching.

Seems to be written, not preached, p. 10, 34, 111, 142.

1. Isaiah had personal and national hopes in the great king Uzziah. They were dashed when he died, only then was he ready to see the Lord.
2. Isaiah saw the Lord, ie. Jesus Christ, John: "when he saw His glory and spake of Him." To some the universe is too big for a personal God. But our God is bigger than the universe, and He's my Saviour.
3. Isaiah's call, not a command to go, but a response to what he knew God wanted done. 3 men went to Bethlehem's well to get what David wanted. Chapter 6 = "Woe", the revulsion of self; "Lo", the revelation of cleansing; "Go", the recruitment for service; from a friend of Simpson, p. 24.
4. Isaiah's writings, not a literary creation, but the utterances of a prophet collected in the irregularity of their proclamation, p. 25.
5. Chapter 4, he traces Judah and Jerusalem in various chapters of the book.
6. Chapter 6, a sermon on the significance of the Incarnation, 9 points, more than an exposition of Isaiah 7.
7. He knows well the history of Isaiah's times.

- In the New Testament. Joshua volume (1894) advertises this as among the first three volumes on the New Testament, large octavo form. Is probably, Volume VIII, Life of Christ. (But Life of Christ, Matthew-Luke, John-Acts published by 1891.)

- Christ in the Bible, Volume VIII, Life of Christ. New York: Word, Word and World

Publishing Company, 1888. 400 p. First issue of the series, *CA 1888, Dec, p. 192*. A literary work, expository. Thorough treatment. Part II contains many valuable quotes re: Jesus; an abundant compilation of Old Testament Scriptures re: Christ and a description of many cities and towns where Jesus ministered. Large octavo format, 9 1/4 x 6 1/2. See *CA 1890, Oct, p. 227, col 3, par 3*. Contents:

Part I

Introduction, p. 17, 18

Chapter 1: Preparation of the World for His Coming, p. 19-24.

Chapter 2: Birth and Childhood of Jesus Christ, p. 25-49

Chapter 3: The Inauguration of His Ministry, p. 50-80

Chapter 4: Early Galilean Ministry, p. 81-86

Later Galilean Ministry

Chapter 5: Preparation, p. 98-112

Chapter 6: First Stage, p. 113-139

Chapter 7: Second Stage, p. 140-157

Chapter 8: Third Stage, p. 158-187

Chapter 9: Close of Galilean Ministry, transition to next stage, p. 188-205

Chapter 10: Later Judean Ministry, p. 206-232

Chapter 11: The Last Week, p. 233-296

Chapter 12: Resurrection and 40 days, p. 297-320

Part II

Chapter 1: Testimonies to the Character of Christ, p. 323-334

Chapter 2: The Old Testament Picture of Christ, p. 335-346

Chapter 3: Palestine in the Time of Christ, p. 347-400

- Christ in the Bible, Volume IX, Matthew, Mark, Luke. New York: Christian Alliance Publishing Company. 343 p. Mailed out end of December. *CA 1889, Apr, p. 64*, advertised. *CA 1889, Oct, p. 170*, ready Nov 1889. Is a literary, expository work. Shows a thorough understanding of the Gospels and writers on these Gospels. Homiletical hints are excellent. Contents:

Part I

Introduction, p. 8-12

Analytical Exposition, p. 13-147 (has 41 sections which covers most of Matthew

Mark

Chapter 1: Distinctive Passages, p. 148-154

Chapter 2: Special Passages Common to the other Evangelists, p. 155-174

Chapter 3: The General Picture, p. 175-180

Luke

Introduction, p. 181-184

Chapter 1: Seven Testimonies to Jesus re: His birth/infancy, p. 185-195

Chapter 2: Seven Pictures of Christ, p. 196-208

Chapter 3: Seven Acts of Love and Power by Jesus by Luke, p. 209-226

Chapter 4: Seven Parables of Divine Mercy, p. 227-251

Chapter 5: Seven Parables of Human Destiny, p. 252-272

Chapter 6: Seven Discourses of the Lord by Luke, p. 273-292

Chapter 7: Seven Short Sayings of Jesus by Luke, p. 293-295

Part II: Homiletical Hints by ABS, p. 298-343 and others, H. Bonar, H. W. Beecher, F. W. Robertson, C. Spurgeon. There are many fine sermonic outlines here.

- Christ in the Bible, Luke. *C&MA 1910, Mar, p. 382*: a new edition is now ready.

- Christ in the Bible, Volume X, John and Acts. New York: Christian Alliance Publishing Company, 1891. 367 p. Format = 9 1/4 x 6. Advertised in *CA 1891, July*, p. 66, now in the press. Not sermons, but a prepared exposition. Some parts quite short, especially after Chapter 1, Acts. Contents:

John has introduction and 9 chapters. Same material as smaller format. Chapters 8 and 9 here cover the same divisions of Scripture, as the 5 x 7 format (1904) in chapters 9-15, p. 209-301. [?]

Acts

Introduction, p. 255-258

Chapter 1: The Enduement of Power and Coming of Holy Ghost, p. 259-276

Chapter 2: Witness Bearing, p. 277-285

Chapter 3: The Church in Jerusalem, p. 286-296

Chapter 4: The Churches in Judea, p. 297-302

Chapter 5: The Gospel in Samaria, p. 303-305

Chapter 6: The Gospel to the Gentiles, p. 306-311

Chapter 7: Life and Labours of Paul, p. 312-326

Chapter 8: Paul's Second Missionary Journey, p. 327-343

Chapter 9: Paul's Third Missionary Journey, p. 344-349

Chapter 10: Paul's Fourth Missionary Journey, p. 350-365

- Christ in the Bible, Volume XV, John. New York: Alliance Press Company, 1904. 301 p. Format 5 x 7. Not sermons, but prepared exposition. Contents:

Introduction, p. 9-19

Chapter 1: Scope and Characteristics of the Gospel of John, p. 20-35

Chapter 2: Jesus, the Son of God, p. 36-99

Chapter 3: Life in the Gospel of John, p. 100-113

Chapter 4: Light in the Gospel of John, p. 114-126

Chapter 5: Love in the Gospel of John, p. 127-145

Chapter 6: Faith in the Gospel of John, p. 146-164

Chapter 7: Ten Incidents in the Gospel of John, p. 165-187

Chapter 8: Ten Miracles in the Gospel of John, p. 188-208

Chapter 9: Christ's Discourses in the Gospel of John, p. 209-215

Chapter 10: Christ's Discourses in the Gospel of John, p. 216-229

Chapter 11: Christ's Discourses in the Gospel of John, p. 230-244

Chapter 12: Christ's Discourses in the Gospel of John, p. 245-261

Chapter 13: Christ's Discourses in the Gospel of John, p. 262-277

Chapter 14: Christ's Discourses in the Gospel of John, p. 278-290

Chapter 15: Christ's Discourses in the Gospel of John, p. 291-301 (p. 299 has a little more explanation than the 1891 edition).

- Christ in the Bible, Volume XVI, Acts. New York: Alliance Press Company, 1904. 203 p. these are sermons, not prepared literary exposition. Contents:

Chapter 1: The Dispensation of the Spirit, 1:7,8, p. 9-25

Chapter 2: Pentecostal Power, 2:15-17, p. 26-44

Chapter 3: God's Plan for the Age, 1:8, p. 45-62

Chapter 4: Witnessing for Christ, 1:8; 26:16,22, p. 63

Chapter 5: To the Regions Beyond, 15:36; 16:6-9, p. 81-100

Chapter 6: A Chapter from One of Paul's Missionary Journeys, 18:9; II Thessalonians 3:1-3, p. 101-116

Chapter 7: Paul at Ephesus, 19:2,20, p. 117-133

Chapter 8: On to Jerusalem and Rome, 19:21; 21:13; 23:11, p. 134-150

Chapter 9: Paul, the Prisoner, Ephesians 4:1, p. 151-169

Chapter 10: A Voyage and Its Lessons, Romans 1:13,15, p. 170-184

Chapter 11: Paul at Rome, 28:14b, 15, p. 185-203

- Christ in the Bible, Volume XI, Romans. New York: Christian Alliance Publishing Company (692 Eighth Avenue), 1894. 274 p. Large format, 9 1/4 x 6 1/2. This is "the 11th in a series of Christ in the Bible, delayed by pressure..." (11th means in order of publication). Contents:

Introduction, p. 11

Chapter 1: The Power of the Gospel, p. 25-43

Chapter 2: God's Picture of Sin, p. 44-60

Chapter 3: The Sin of the Jew, p. 61-70

Chapter 4: The Righteousness of God, p. 71-87

Chapter 5: The Law of Faith, p. 88-105

Chapter 6: The Blessings...from Justification, p. 106-122

Chapter 7: Sanctification Through Death and Resurrection, p. 123-136

Chapter 8: Sanctification By the Grace of Christ, p. 137-151

Chapter 9: Sanctification Through the Spirit, p. 152-170

Chapter 10: Divine Providence, p. 171-189

Chapter 11: God's Purpose Re: Israel and the World, p. 190-202

Chapter 12: Consecration and Service, p. 203-219

Chapter 13: Consecration in Relation to Civil and Social Duties, p. 220-233

Chapter 14: Consecration in Relation to our Duty to Weak and Erring, p. 234-245

Chapter 15: Practical Consecration in Relation to Evangelizing the World, p. 261-274

Chapter 16: Object Lessons of Christian Service, p. 261-274

- Christ in the Bible, Volume XI, Romans. New York: Christian Alliance Publishing Company, 1894. 274 p. Format, 7 1/2 x 5. Volume XI was first issued in this size, a few of the larger format for those wanting the series in uniform size. Reason: cheaper sale price (Joshua published same time, same size). The chapters and pagination the same as the larger format.

- Christ in the Bible, Volume XVII, Romans. New York: Christian Alliance Publishing Company, 1904. 298 p. Format= 4 3/4 x 6 3/4. Same chapters as Volume XI; different and smaller type.

- Christ in the Bible, Volume XVIII, 1st and 2nd Corinthians. New York: Alliance Press Company, nd. 395 p.

- Christ in the Bible, Volume XX, Philippians, Colossians, and Thessalonians. New York: Alliance Press, 1899. Philippians, 8 chapters, 159 p. Colossians, 3 chapters, 65 p. Thessalonians, 3 chapters, 66 p. Total= 290 p.

- Christ in the Bible, Timothy and Titus. Christian Publications, Inc., 127 p. in *AW 1922, Oct, Nov, p. 481, 498, 547*. A CPI publication including Thessalonians (4 chapters). Contents: p. 57-127.

Introduction, p. 5,6

Chapter 1: Christ in the Epistles to Timothy, p. 57 (482)

Chapter 2: The Gospels in Epistles to Timothy, p. 66 (498, 547)

Chapter 3: Paul, Timothy and Fellow-workers, p. 77

Chapter 4: The True Minister of Christ, p. 87

Chapter 5: The Man of God, p. 96

Chapter 6: Our Trusteeship, p. 107

- Chapter 7: The Gospel in Titus, p. 117
- Christ in the Bible, I John. The Walk:
1. Motive of His Life. "The secret of a Christ-like life lies partly in the deep longing for it," p. 104 (re-print). "The key to any character is to be found in the object for which it is living...[the supreme motive] you cannot understand conduct by merely looking at facts", p. 105. "The supreme motive of Christ's life was devotion to the will and glory of God", p. 105.
 2. Principle of His Life. "Every life can be summed up in some controlling principle," selfishness, love, p. 106, devotion to art, literature, discovery, invention, love (John 13:34; 15:12; I Corinthians 13).
 3. Standard of His Life. What regulates it? The Scriptures, Luke 24:44.
 4. Source of His Life. John 5:19,30; 6:57 "I live by the Father, etc."
 5. Activities of His Life. "He went about doing good", Peter. "So send I you."
 6. Sufferings of His Life. I Peter 2:21. Temptations, wrongs of men, crucifixion.
 7. Selflessness of His Life, Philippians 2:5-8; Matthew 11:29; Ephesians 5:2. "Let him deny himself." He came to minister. Sweetness, II Corinthians 2:15, joyfulness.
- Conclusion: The Power of His Life. Virile, strong, able against all foes.
 The Life: I John 1:2; 5:20, preached Easter Sunday a.m. V, The Life Indwelling discusses the difficult passages re: sin and the believer. It is "the bulb", the seed that sins not.
- Christ in the Bible. *CAW 1912, Oct 19, p. 48*. A list of current books. Has numbers 1-4, 6, 7, 13-20. 7 is Isaiah, 13 is Matthew, 13-20 goes from Matthew through Thessalonians. *Nov 30, p. 137*: list of current books: numbers 1-7, Genesis to Isaiah; 13-20, including 14b Luke (14 is Mark and Luke); 24, Revelation. **CHRIST IN THE BIBLE SERIES**. Rev. A. B. Simpson, Cloth, price postpaid, \$1.00 per volume. The volumes now ready are: I. Genesis and Exodus. II. Leviticus, Numbers and Deuteronomy III. Joshua IV. Judges to I Samuel V. The Kingdoms of David and Solomon VI. The Kings and Prophets of Judah and Israel VII. Isaiah VIII. The Gospel of Matthew XIV. Mark and Luke XIVb. The Gospel of Luke XV. The Gospel of John XVI. The Acts of the Apostles XVII. Romans XVIII. First and Second Corinthians XIX. Galatians and Ephesians XX. Philippians, Colossians and Thessalonians XXIV. Revelation
- *CAW 1913, June 14, p. 167*: Reprint, Christ in the Bible, Volume V, The Kingdoms of David and Solomon. Out of print for some time.
- *C&MA 1904, Jan, p. 116*: Christ in the Bible, to be issued. Volume 16: Acts; Volume 20: Philippians, Colossians and Ephesians; Volume 24: Revelation. Soon Volumes 13, 14, 15. *Feb, p. 178*: 12 volumes coming on the New Testament. 3 volumes on the gospels, 1 on Acts, 8 on the epistles and Revelation.
- Christ in the Bible, 1905: *C&MA 1905, Nov, p. 751*: list of re-published editions, no. 1-6, 13, 15-18, 20, 24. *p. 11 (after 760)*: no. 1-7 (Isaiah), 13-20 (20 is Philippians to Colossians and Thessalonians), 22 (Hebrews and James), 24 (Revelation).
- Christ in the Bible, *C&MA 1905, June, p. 17*: Acts (Volume 16) in the hands of binder, also Volume XX (Philippians, Colossians, Thessalonians). Romans (Volume VII) almost immediately to follow. Volume XXIV, Revelation.
- Christ in the Bible, 1914. *CAW 1914, June 13, p. 186*: Volumes now ready: (also p.

357): Volume 18: I & II Corinthians, Volume 19: Galatians and Ephesians, Volume 20: Philippians, Colossians and Thessalonians (Jaderquist managing the publishing company. *Aug, p. 368*: Christ in the Bible series advertised. I-VI, Genesis through Kings and Prophets; VII, Isaiah; XIII-XX, Matthew-Philippians, Colossians and Thessalonians.

- 1918, Christ in the Bible. Were advertising, Genesis and Exodus, Leviticus-Deuteronomy, Joshua, Judges-I Samuel, Kingdoms of David and Solomon, Kings and Prophets of Judah and Israel, Isaiah.

ii. Colportage Library

- *C&MA 1899, June, p. 8*: "**A New Departure in our Publishing Work**: We Call special attention to the announcement on one of our cover pages of our new Colportage Library. Much as our Alliance literature has been blessed, the blessing has been somewhat restricted by the expensiveness of books bound and printed in the usual style. The secular press and publishers have a good while ago anticipated the need of a widely circulated popular and cheap literature, and they have flooded the news agencies and book stalls with a vast amount of trivial and even dangerous literature chiefly in the form of sensational fiction. Some time ago Mr. Moody, with a view to counteract this flood of dangerous literature, started a cheap colportage library, issuing his own and other books of a popular and practical character in paper binding in the form of regular periodical issues, so as to take advantage of the cheap rates of postage at which such publications are allowed to pass through the mails. We believe he has found the experiment successful and a great amount of good literature has been widely circulated in this way.

The Christian Alliance Publishing Company has started a similar series of cheap and popular editions of our own books. We have already found the experiment a great success in four of our little books, "Gospel of Healing", "Christ Life", "Fourfold Gospel" and "Wholly Sanctified", tens of thousands of copies of these books having been sold in the last two years. As will be seen by our announcement, we are issuing twelve volumes as the beginning of this new library, and after this date we will continue to issue them regularly at the rate of two every month, and enter them as a regular periodical entitled to the privileges of second class matter in the mails. Any of our friends who desire to receive these issues regularly as they come out, can take advantage of our annual subscription rates, \$2.50 a year, which will entitle them to receive twenty-four distinct books. Further information will be supplied on application to our publishing department. We simply call attention to it here to invite the hearty and active co-operation of our official workers and Alliance friends to this method of distributing the truth which has ever been found the most effective way of advancing the work and interesting the people in the great work of evangelizing the world." *p. 41*: "**Our Colportage Library**: Our friends will please understand that our new Colportage Library consists of a cheap edition of most of our standard books, neatly bound in paper covers and issued regularly at intervals--twice a month--forming twenty-four volumes in the course of a year. The subscription price per year, including postage, is two dollars and twenty-five cents, for twenty-four numbers. The advantage of subscribing by the year is apparent when you realize that in this case you get twenty-four volumes for about nine cents each, postage free, whereas purchasing single numbers they cost you

fifteen cents. All further information in respect to colporteurs, agents, etc will be supplied by communicating with the office of the Christian Alliance Publishing Company, Nyack, NY. the first issue of the bi-monthly series for June 1, is now ready." - *C&MA 1899, June, p. 25*: editorial, asking support to get the books in circulation. *CA 1899, July, p. 89*: But God added (a new publication) - 1899, \$.15 each volume, \$2.25 for 24 volumes. Advertised in *C&MA 1899: But God. July, p. 89 and 137*.
Friday Meeting Talks. To be issued Aug 1, *p. 137*. Number 1 and 2 both issued in Volume I.
Stories of Salvation. (No author) To be issued, Sept 1, *p. 233*.
Christ's Healing Wings, Giles M. Peak, to be issued, Sept 15, *p. 233*.
Fads and Fanaticisms, W. B. Riley, to be issued Nov 1, *p. 397*.
The Apostolic Church, ABS, Nov 15 and Dec 1, *p. 461*.
Jesus Is Coming. W. E. Blackstone, new plates. Dec 15, *p. 460*. 24th number of 1st volume. Complete list of Volume I, *p. 460*.
 Preview for 1900, *Dec, p. 476*.
 - 1901: Advertised in *C&MA 1901*:
Heaven Opened, 2 parts, *Mar, p. 148*.
Texts Illuminated, Mrs. M. B. Fuller; Christ's Atonement, F. E. Marsh, *Mar, p. 176*.
Jesus Is Coming, *Mar, p. 218*.
 List of Colportage Library to date, check against current list and xerox it, *Apr, p. 238*.
Anti-Christian Supernaturalism, K. McKenzie (in press), a new volume (*Aug, p. 78*), *Apr, p. 294*.
Emblems of the Holy Spirit, ABS, the first chapters of The Holy Spirit or Power From on High, *June, p. 316*.
From Faith to Faith, ABS, 2 volumes, exposition of Romans; Romans 1-6; 7- end, *June, p. 316*.
 Serial books no longer permitted as 2nd class matter. Must pay full postage as 3rd class matter or 3 cents a copy. Had been sending them postage free; now must stop, *Oct, p. 190*.
 - 1905: *C&MA 1905, Apr, p. 206*: a description of some of these now on sale, 3 books for \$.25. ABS Emblems of the Holy Spirit, are chapters from Holy Spirit in the Old Testament.

d. "D"

- Danger Lines in the Deeper Life. Nyack: The Christian Alliance Publishing Company, 1898. 156 p. This book forms the first 10 chapters of Christ in the Bible, Volume IV.

Contents:

Chapter 1: Bochim, or the Cause of Spiritual Failure, Judges 2:5

Chapter 2: Sinning and Repenting, Judges 2:14-19

Chapter 3: Shamgar, Deborah, and Barak, Hebrews 11:32-34; Judges 3:31; 4:14,15

Chapter 4: Gideon or the Strength of Weakness, I Corinthians 1:27,29; Judges 6:12, 14; 7:2

Chapter 5: The Weapons of Our Warfare, II Corinthians 10:4; Judges 7:20,21

Chapter 6: Self-renunciation and Self-aggrandizement, Galatians 2:20; 5:15; Judges 8:22,23; 9:8-15

Chapter 7: Jephthah, or the Faith that Leads to Faithfulness, Matthew 15:21; Judges 11:30-36

Chapter 8: Separation and Strength, a lesson from the life of Sampson, II Corinthians 6:17; Judges 13-16

Chapter 9: Religious Compromises, their folly and fruit, Matthew 6:24; Judges 17-18

Chapter 10: Our Kinsmen Redeemer, lessons from the book of Ruth, Isaiah 54:5

- Days of Heaven on Earth: A Year Book of Scripture Texts and Living Truths. New York (Brooklyn, 3611-14th Avenue): Christian Alliance Publishing Company, Dec 1897. 371 p. Harrisburg: Christian Alliance Publishing Company, 1925. 371 p. (reprint) A daily devotional book compiled by Dr. Simpson from his sermons, books and pamphlets.

- The Discovery of Divine Healing. New York: Alliance Press Company, 1903. 146 p. Addresses at the Friday afternoon meetings at Gospel Tabernacle, *C&MA 1908*, p. 104, *C&MA 1903, July*, p. 98. Contents:

Chapter 1: The Discovery of Healing, Exodus 15:25, 26. p. 9

Chapter 2: The Tree of Life, disease through the first Adam, healing through the second Adam (no text), p. 17

Chapter 3: Supernatural Life, Genesis 20:17; Romans 4:18-22; Hebrews 11:11 (healing to Abimelech, Abraham and Sarah), p. 24

Chapter 4: The Look that Brings Life, Numbers 21:4, p. 34

Chapter 5: An Old Man Made Young, Joshua 14:10-12, p. 45

Chapter 6: The Cleansing of the Leper, Leviticus 14, p. 55

Chapter 7: The Message of Elihu, Job 33, p.64

Chapter 8: Samson, an object lesson in Divine Healing, Judges 13:7; 24. p.74

Chapter 9: Divine Healing in the Psalms, a run through the Psalms, 3:5; 4:8; 6:2,3,8,9; 18:32,34; 25:2,3,5,11; 27:13; 32:4,5,7; 34:20,22; 39:10-13; 41:3; 42:11; 50:1 et al; 127:2, p. 88

Chapter 10: Divine Healing in the Psalms (2) similar to above, p. 101

Chapter 11: The Great Atonement, Isaiah 53:4, p. 115

Chapter 12: Divine Healing in Isaiah, a run through some of the verses, 40:31; 57:18, 19; 58:8-11, p. 127

Chapter 13: Healing in His Wings, Malachi 4:2, p. 135

All except chapter 2 re-appear in The Lord For the Body, printed in 1925. Chapters 2-6 and 8-9 appear in Friday Meeting Talks, number 3, 1900.

- Divine Emblems in Genesis. New York: WWW Publishing Company (Madison & 45th Street), 1888. 194 p. Eight chapters of Tabernacle sermons that began in Feb 1888, *CA 1888, Feb*, p. 18. The first four were preached in January, published in February.

- Divine Emblems in Exodus. Seven chapters of Tabernacle sermons in 1888. Printed and advertised in June 1888. Mrs. E. J. Bailey has a copy.

- Divine Emblems in Genesis and Exodus. Christian Alliance Publishing Company (692 Eighth Avenue), nd (but advertised *CA 1895, Sept*, p. 192). Volume I, p. 1-194 = Genesis; Volume II, p. 1-207 = Exodus, WWW Publishing Company. Single volume Genesis advertised in *CA 1888, May*. Single volume Exodus advertised in *CA 1888, Dec*, WWW publisher.

- Divine Healing In the Atonement.

e. "E"

- Early Bible History. One of the "wanted" books listed by CPI.

- Echoes of the New Creation, message of the cross, resurrection and coming glory. New York: Alliance Press Company (692-8th Avenue), 1903. 166 p, *CA 1903, Mar 28*, p. 174. Brooklyn: Christian Alliance Publishing (3611 Fourteenth Avenue), 1903. 166 p.

Contents:

- Chapter 1: Crucified with Christ, John 11:16
- Chapter 2: The Power of His Resurrection, Colossians 3:1; Philippians 3:10; Isaiah 40:31
- Chapter 3: Christ the Life, I John 5:20
- Chapter 4: Abiding in Him, John 15:4
- Chapter 5: Live in my Love, John 15:9
- Chapter 6: The Old Creation, a Type of the New, Isaiah 55:10,11
- Chapter 7: All Things New, Revelation 21:5-7
- Chapter 8: The Day Star, II Peter 1:19
- Chapter 9: Higher Than the Heavens, Psalm 103-11-19

An Easter volume.

- Elim, its Wells and Palms. New York: Alliance Publishing Company, 1905. 147 p. Readings for each month of the year plus one for each year for 70 years. Came out in Dec 1905 as a gift book for the new year, *C&MA 1905, Dec 2, p. 753*. Living Truths 1905, Dec, p. 760: "Elims, its Wells and Palms. By Rev. A. B. Simpson. Cloth, illuminated cover, \$1.00. Alliance Press Company, New York. This is a beautiful volume, intended as a devotional manual and year book. The twelve wells represent the twelve months of the year, and the seventy palms the seventy years of human life. Each is presented in detail and there is a verse for every day appropriate to the special theme of the successive months. It is exquisitely printed in two colors, with a fine background of palms and fountains in light green tints and an illuminated cover. No more attractive gift book can be found for this holiday season.

- Emblems of the Holy Spirit. Nyack: Christian Alliance Publishing Company, May 1, 1901. (The first 8 chapter of Power From On High, volume 1. Volume 3, number 9 of Alliance Colportage Library (issued semi-monthly \$2.25 per year), copyright 1895.

Contents:

- Chapter 1: Like a Dove
- Chapter 2: The Breath of God
- Chapter 3: The Sword of the Spirit
- Chapter 4: The Pillar and Cloud of Fire
- Chapter 5: The Living Water
- Chapter 6: The Anointing Oil
- Chapter 7: The Baptism with Fire
- Chapter 8: The Spirit of Wisdom

- El Shaddai and Call to Prayer. South Nyack: Christian Alliance Publishing company, 1897. 40 p. Texts: Genesis 17:1; Jeremiah 33:2,3. Hard cover book; El Shaddai the same as the booklet Call to Prayer, *C&MA 1897, Sept 22, p. 294*.

- Epistles of the Advent, or the Blessed Hope in Thessalonians. New York: Christian Alliance Publishing Company (318 West 39th Street), nd. 66 p. Contents:

- Chapter 1: Epistles of the Advent, I Thessalonians 5:23
- Chapter 2: Christian Life in Thessalonians, I Thessalonians 5:23,24
- Chapter 3: A Pattern Worker and Minister, I Thessalonians 2:1,4

These three chapters included in the larger book, The Epistles of Thessalonians, Timothy and Titus, a CPI publication. *C&MA 1901, Feb, p. 102*: not an academic, exact exegesis of the text, but a warm, personal exposition of the text as it touches human life and experience. *p. 116*: intro to sermon on I Thessalonians 2:1,4 superb, ie biography and character of Paul. Paul took charge in every circumstance. Xerox it. Topic: Paul: A

Pattern Worker and Minister. Sermon probably reflects ABS' ideas/views of the ministry he engaged in and wanted to see in others.

At least edited for readers, if not written for them, see p. 10, 12. Written in fall or winter following "this past summer" when the Christians of China "have become martyrs for Jesus." p. 45

Only chapter 1 deals directly with the second coming, and this as it relates to Christian living. Chapter 2 concerns itself with the Christian life of the Thessalonians. They were converted through the Holy Spirit; their experience was founded on the Word of God; it was a life of faith; a life of love ; a life of joy and cheer; a life of prayer; a life of holiness. Chapter 3 applies characteristics of Paul's life as indicated in Thessalonians to Christians today. The aim of his life was 1) supreme consecration to God; his personal life was 2) pure and blameless; 3) independent of all mercenary methods; 4) of prayer; 5) a spirit of gentleness and love; 6) a dependence upon the power of the Word; 7) upon the ministry of the Holy Spirit.

- Ephesians. See The Highest Christian Life or Galatians, Ephesians, Christ in the Bible series.

- Even As He. No publisher, nd. Text from I John 4:17b.

- Exodus, volume 1 of Christ in the Bible series. Reprint, Harrisburg: CPI, nd. 134 p.

Contents:

Introduction: contents and divisions of Exodus; development of the gospel in Moses' writings

Chapter 1: Israel's Bondage

Chapter 2: Redemption

Chapter 3: Christian Pilgrimage, prefigured in Exodus

Chapter 4: Dispensation of Law

Chapter 5: The Revelation of Grace in Exodus

This originally appeared as part of a single volume, Genesis-Exodus, which had a homiletical and illustrative section which does not occur in either single volume re-prints.

f. "F"

- The Fourfold Gospel. New York: WWW Publishing Company (Madison and 45th Street). 1st edition, Dec 1887, *WWW 1887, Dec, p. 263; CA 1888, Jan, p. 1*. Four sermons: Saviour: Revelation 7:10; Sanctifier, John 17:19; Healer, Matthew 8:17; Hebrews 8:8; Coming Lord, Revelation 2:28. Old Orchard, 1887, ABS sermon entitled, The Fourfold Gospel. I Timothy 1:11; Romans 15:29; Genesis 3:10-14. Is in *WWW supplement, Volume 9, p. 15f*.

Salvation: Christ Our Saviour, Revelation 7:10, Nov 1887, Fourfold Gospel. Text: Description of what the saved have waited for.

I. What is saves us from: 1. The guilt of sin 2. The wrath of God 3. The curse of the law 4. Our evil conscience (feeling of remorse) 5. An evil heart (tendency towards sin) 6. The fear of death 7. Satan's power (sorrows and distress in life) 8. Eternal death

II. What it brings us to: 1. Forgiveness of sins, blotted out 2. Justification before God 3. Favour and love with God 4. A new heart (regeneration) 5. Grace for everyday life 6. Help from the Holy Spirit 7. God's providential care 8. All the blessings of the Gospel, a stepping stone to 9. Eternal life, the beginning

III. How these blessings come 1. By the mercy and grace of God 2. By the righteousness

of Jesus Christ, perfect Man 3. By the death of Christ, atonement 4. By the resurrection of Christ, God's seal of approval 5. By the intercession of Christ 6. By the grace of the Holy Spirit 7. By the presentation of the Gospel

IV. The steps by which it is received: 1. Conviction of sin 2. Apprehension of the Saviour (who He is: Look! John 6:40) 3. Repentance of sin 4. Coming to Jesus 5. Accepting, embracing Jesus 6. Believing Christ accepts you, He is faithful 7. Confessing Christ as Saviour 8. Abiding, walking in/with Jesus

V. Biblical statements About Salvation. It is 1. God's Salvation (He's the author) 2. Your own salvation (must appropriate it, Philippians 2:12), "salvation of yourselves" 3. The common salvation (free to all, Jude 3) 4. A great salvation, Hebrews 2:3 5. A "mighty to save" salvation, able, Hebrews 7:25 6. A "near" salvation, "nigh thee...", Romans 10:8-10

VI. Why is it called "good news" 1. Its value, laden with blessings 2. Its freedom, no price 3. Its availableness, easy access by the worst of sinners 4. Its universality, whosoever 5. Its blessings, eternal life (quantity, quality) 6. Its durability, forever

VII. Considerations urging us to accept it 1. Depends upon a person's choice, not forced 2. Accountable for the salvation of our soul 3. The guilt resting upon us if we neglect it 4. Is a "now" salvation, II Corinthians 6:2; Isaiah 49:8 5. Its issues are for eternity, no 2nd chance 6. Everything is lost if salvation is lost 7. No excuse if salvation is missed

Conclusion: Beautiful picture frame in a mansion: telegram "SAVED", "meant to two hearts all that life is worth". Another picture frame "SAVED ALONE", "friends and family all drowned".

- The Four-Fold Gospel. New York: Christian Alliance Publishing Company, 1890. 93 p. A new edition, *CA 1890, Dec, p. 372*. A new edition advertised in *CA 1894, Jan, p. 84*, thoroughly revised and corrected, \$1.00.

- The Four-fold Gospel. Reprint, New York: Christian Alliance Publishing Company, 1925. 128 p. Also reprinted by CPI; same copyright date and pages. Contents:

Chapter 1: Christ our Saviour, Revelation 7:10

Chapter 2: Christ our Sanctifier, John 17:19

Chapter 3: Christ our Healer, Hebrews 13:8

Chapter 4: Christ our Coming Lord, Revelation 2:28

Chapter 5: The Walk with God, I John 2:6

Chapter 6: Kept, I Peter 1:5

Both reprints have introductions by F. H. Senft, president of the C&MA.

- Foregleams of the Coming One. A companion volume to The Coming One. This is a survey of the prophecies of our Lord's Return. Was left by ABS in MSS form and was at the presses when AET wrote life of Simpson, AET, p. 156.

- Free Grace or Christ in Galatians. Nyack/New York: Christian Alliance Publishing Company, nd. 65 p.

- Free Grace or Christ in Galatians and Christ in Ephesians, Christ in the Bible, Volume XIX. New York: Alliance Press Company, 1904. 254 p. Contents:

Chapter 1: Free Grace or Christ in Galatians, 1:6; 5:1

Chapter 2: Free Grace in our Sanctification, 5:16; 3:3; 2:20

Chapter 3: Burden Bearing, 6:1,2

Chapter 4: Chosen in Him, Ephesians 1:4-6

Chapter 5: Redemption Through His Blood, 1:6-8,11,12

Chapter 6: Saved and Sealed, 1:12-14

- Chapter 7: The Spirit of Illumination and Revelation, 1:17-23
- Chapter 8: Resurrected and Seated in the Heavens, 2:4-7
- Chapter 9: Brought Nigh, 2:13
- Chapter 10: The Mystery of the New Life; the Indwelling Christ, 3:17,19
- Chapter 11: The Church in the Heavens, 2:20,21; 4:4,16; 5:23,25-27,32
- Chapter 12: The Spiritual and the Practical, 4:1
- Chapter 13: The Conflict in the Heavens, 6:10-13

- Friday Meeting Talks, no. 1. New York: Christian Alliance Publishing Company, 1894. 187 p. 20 chapters. 2nd edition, copyright, 1899. New type-setting, *C&MA 1899, Feb, p. 81*. Contents:

- Chapter 1: Comfort for Troubled Hearts, John 14:1, p. 7
- Chapter 2: He Kept Saying, II Corinthians 12:9, p. 21
- Chapter 3: The Spiritual Preparation Necessary for Physical Healing, no text, p. 31
- Chapter 4: The Meaning of Christ's Sufferings, I Peter 4:1, p. 40
- Chapter 5: The Physical Effects of the Holy Spirit, Romans 8:11, p. 48
- Chapter 6: The Earnest of the Resurrection, II Corinthians 5:5, p. 56
- Chapter 7: The Wings of Healing, Malachi 4:2, p. 65
- Chapter 8: Loosed, Luke 8:12, p. 74
- Chapter 9: The Wine of Life, John 2:5-11, p. 83
- Chapter 10: Two Stages of Divine Healing, Isaiah 57:18, p. 90
- Chapter 11: A Few Directions, no text, p. 99
- Chapter 12: The Shepherd and His Sheep, Psalm 23, p. 105
- Chapter 13: The Drawings of Divine Love, Jeremiah 31:3, p. 115
- Chapter 14: Quickening, I Corinthians 15:45,48
- Chapter 15: The Patience of Faith, Hebrews 10:36, p. 131
- Chapter 16: Stand, Acts 20:24, p. 138
- Chapter 17: More Grace, James 4:6, p. 146
- Chapter 18: The Faith of Martha, John 11, p. 154
- Chapter 19: The Imperative Mode and Present Tense of Faith, Mark 11:22-24, p. 162
- Chapter 20: Healing in Proverbs, Proverbs 3:2,7,8, p. 175

- Friday Meeting Talks, no 2. *C&MA 1899, Feb, p. 81*. A second series in preparation. Series No 1, new edition, just printed. Published in March. Volume I, no 18 of Alliance Colportage Library. Christian Alliance Publishing Company, Nyack, New York, 1899. 135 pages. 21 chapters. Contents:

- Chapter 1: Christ's Great Conflict, Hebrews 5:7, p. 7
- Chapter 2: Spiritual Senses, Hebrews 5:14, p. 13
- Chapter 3: Divine Healing in the Book of Job, p. 22
- Chapter 4: The Connection Between the Holy Spirit and External Blessings, Ezekiel 36:33, p. 29
- Chapter 5: The Physical Meaning of the Incarnation, p. 34
- Chapter 6: Emergencies, II Chronicles 20, p. 39
- Chapter 7: Thankfulness and Healing, p. 44
- Chapter 8: "Thy Life for a Prey" or God's Promise for Hard Places, p. 51
- Chapter 9: The Thorn in the Flesh, II Corinthians 12:7, p. 58
- Chapter 10: Balm in Gilead, p. 60
- Chapter 11: Why Were They Not Healed? p. 72
- Chapter 12: Wrinkles, Ephesians 5:27, p. 78
- Chapter 13: The Earnest of the Resurrection, II Corinthians 5:5, p. 83

- Chapter 14: Even As, III John 2, p. 88
- Chapter 15: Physical Temptations, p. 95
- Chapter 16: The Prayer of the Spirit, p. 104
- Chapter 17: Some Lessons on the Miracles of Our Lord, p. 108
- Chapter 18: Divine Healing, p. 114
- Chapter 19: Pray for the Impossible, p. 118
- Chapter 20: The Secret Place of the Most High, p. 125
- Chapter 21: Divine Healing, Gripping and Slipping, p. 129

- Friday Meeting Talks, probably number 2. Nyack, ca 1900, 133 p. ICRL, Centre for Research Libraries, Chicago.

- Friday Meeting Talks, volume 3, Colportage Library. New York: Christian Alliance Publishing Company, 1900. 111 pages. 9 chapters, longer chapters than in series no 1 and 2. Covers Genesis to Psalms. Given Jan-May 1900. Begins with Genesis and hopes to go through the entire Bible. Chapter 1=The Tree of Life; Chapter 9=Divine Healing in the Psalms. Contents:

- Chapter 1: The Tree of Life.
- Chapter 2: Supernatural Life for the Body
- Chapter 3: Jehovah Rophi
- Chapter 4: The Look That Brings Life
- Chapter 5: The Cleansing of the Leper
- Chapter 6: An Old Man Made Young
- Chapter 7: Samson, an Object Lesson in Divine Healing
- Chapter 8: The Story of Job
- Chapter 9: Divine Healing in the Psalms

Chapters 1, 2, 4-7, 9 also published in The Discovery of Divine Healing. Chapters 2, 4-7 also published in The Lord For The Body.

- From Death to Life or the Principle of Death and Resurrection in the Whole Economy of Nature and Grace. Published in 1888 under the title He Is Risen. Advertised in *CA 1888, Jan* as a new volume in preparation; also in Alliance Yearbook, 1888.

- From Faith to Faith, two parts. Issued in mid-1901. Part 1= Romans 1-6. Part 2= Romans 7-16.

- From the Uttermost to the Uttermost. Life story of Josephus Pulis. New York: Christian Alliance Publishing Company, 1914. 80 p. "J. P. was so sunk in sin that a generation before his death and for a period of 7 years he had no recollection of having ever slept in a bed or of putting off the filthy rags he called his clothes." p. 7 He was converted standing under a lamp-post, helped in the "Palmer meetings" and the Gospel Tabernacle Alliance movement. He was one of the first 7 that gathered for prayer and one of the founders of the Gospel Tabernacle. He died at 82 years.

- The Fullnes of Jesus, or Christian Life in the New Testament. New York: The Word, Work and World Publishing Company (Madison Avenue and 45th Street. May-Nov 1886. 226 p. Advertised *WWW, p. 316; Dec, p. 373*, ready by Dec 20, 1886. Twenty four sermons on Christian life as unfolded in the books of the New Testament; or sermons on the revelation of Jesus Christ in the New Testament. The 2nd volume of sermons. In After Fifty Years, p. 58, Fant puts date at 1886. This edition is a larger format (9 1/2 x 7), has red cover, with full page cuts throughout the book. Chapters are the same as the 1890 edition, except chapter 18, in the contents is called Christian Life in 2nd Peter. Page

heading throughout are Tabernacle Sermons. ABS preached these at the Madison Avenue Tabernacle on Sundays, p. 7. The first one on the first Sunday of May 2, p. 11. On p. 27, he says: "Last Sabbath morning I spoke to you..." On p. 43, he says: "As I have sometimes said to my own people." To whom is he referring? Gospel Tabernacle congregation. Many chapters give evidence of being sermons, but some chapters are at best only a poor digest of what was spoken on a Sunday. The first half of the book is best. The first and last chapters have a few paragraphs on Healing. Christian Life is the predominant theme in the others.

- The Fullness of Jesus, or Christian Life in the New Testament. New York: Christian Alliance Publishing Company (692 8th Avenue), 1890. 475 p. A new edition, *CA 1890, Dec 27, p. 372*. Contents:

Chapter 1: The Fullness of Christ, Romans 15:29

Chapter 2: Christian Life in the Four Gospels, John 10:19

Chapter 3: Christ Life in Acts, life in the Spirit, Acts 1:8; 4:33

Chapter 4: Christian Life in Romans, Romans 1:17

Chapter 5: Christian Life in I Corinthians, life in Jesus, I Corinthians 1:30

Chapter 6: Christ Life in I Corinthians, the deeper work of the Spirit

Chapter 7: Christian Life in II Corinthians, insufficiency versus all-sufficiency, II Corinthians 3:5

Chapter 8: Christian Life in Galatians, crucified with Christ, Galatians 2:16

Chapter 9: Christian Life in Ephesians, life in heavenly places, Ephesians 1:3

Chapter 10: Christian Life in Philippians, the Christian temper, Philippians 2:5

Chapter 11: Christian Life in Colossians, Christ all and in all, Colossians 3:11

Chapter 12: Christian Life in Thessalonians, I Thessalonians 5:23

Chapter 13: Christian Life in Timothy as exemplified in Paul, II Timothy, 4:7,8

Chapter 14: From Grace to Glory, Titus 2:11-14

Chapter 15: Christian Life in Hebrews, Hebrews 4:11; 10:14; 12:2

Chapter 16: Christian Life in James, James 3:13,17,18

Chapter 17: Christian Life in First Peter, I Peter 5:10,11

Chapter 18: The Infinite Resources of Grace, II Peter 1:3

Chapter 19: Christian Life in the Epistles of John, I John 1:2

Chapter 20: Christian Life in the Epistle of Jude, Jude 20-25

Chapter 21: Christian Life in the Personal Epistles or the Courtesies of Christian Life, Philemon, II and III John

Chapter 22: Christian Life in the Apocalypse Victory, Revelation 21:7

Chapter 23: Christian Life in the Apocalypse, the seven Beatitudes

Chapter 24: Complete in Him.

A new edition appeared in 1894, revised and corrected.

- The Fulness of Christ. WWW Publishing Company, 1886 (October). Four sermons on Christian Life in the Gospels, Acts, Romans. 60 p. Large octavo. Cost: 20 cents. Maybe the first for chapters in Don Reitz's copy. Advertised back cover *WWW 1886, Oct*. Were issued first as tracts, *WWW 1886, Oct, p. 251*.

- The Fulness of the Gospel of Christ or Christian Life in the New Testament. 1886, Dec 20. \$.75, paper; \$1.00 cloth. The second volume of Tabernacle sermons, *WWW 1886, Oct, p. 251*, contains 24 sermons. Back cover of same magazine carries the advertisement of

The Fulness of Christ. Volume II is advertised under title The Fulness of Jesus. Cost: \$1.00, cloth, *WWW 1886, Nov, p. 314*.

g. "G"

- Galatians-Ephesians. Reprint, Harrisburg: CPI, nd. 171 p. Contents: Part I, Galatians in Free Grace. (See 1904 edition of Free Grace.) Part II, Ephesians in Free Grace. (See 1904 edition of Free Grace.)

- Genesis. Volume I of Christ in the Bible series. Reprint, Harrisburg: CPI, nd. 136 p. Contents:

Introduction, Genesis part of 1888 edition

Part I, Expository (Genesis, Introductory: the book of beginnings, seven beginnings)

Chapter 1: The Beginning of the Universe, 1:1-2:3

Chapter 2: The Beginning of the Human Race, 1:26-30; 2:7-25

Chapter 3: The Beginning of Sin, 3:1-19

Chapter 4: The Beginning of Redemption, 3:9-14, 20-24

Chapter 5: The Beginning of the Nations, 4:16-26; 6:1-5

Chapter 6: The Beginning of the Hebrew Race, 11:16-12:9

Chapter 7: The Beginning of the Life of Faith: a study of the lives of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph as they pertain to some aspect of faith.

- Genesis-Exodus. Christ in the Bible, Volume I. New York: WWW Publishing Company, late 1888. 394 p. Contents:

Introduction (Mosaic authorship of Pentateuch; contents and divisions of Genesis and Exodus; development of the gospel in Moses' writings, p. 1-14. This material is divided as appropriate in the separate re-prints of Genesis and Exodus).

Part I, Expository, p. 77-265. Genesis, see Genesis. Exodus, see Exodus.

Part II, Homiletical, p. 267-328. Homiletical hints on Genesis and Exodus by ABS, p. 269-279. Themes from Genesis and Exodus by various authors, outline in form, p. 280-317. Outlines from the Pulpit commentary and other authors, p. 318-328.

Part III, Illustrative, p. 329-394. Historical sketch of events in Genesis and Exodus, p. 331-354. Geographical notes, p. 355-370. Scripture difficulties in Genesis and Exodus, p. 371-394.

- The Gospel of Healing. New York: WWW Publishing Company (45th Street and Madison Avenue), 1886. 167 p. But had been published prior to this at least early 1885. ABS carried at least one copy of this "title" to Bethshan. He reported that the journal Christian World published "without request a whole chapter from it and also a letter from us correcting some misconstructions." *WWW 1885, Sept, p. 235*. Year Book 1886, p. 38. *CA 1888, July*: a new and enlarged edition. A new edition advertised, *WWW 1887, July, p. 64*: in editorials. In The Christ Life, 1888 edition, WWW Publishing Company (back page), Gospel of Healing advertised, new and enlarged edition with his Personal Testimony.

- The Gospel of Healing. New York: Word, Work and World Publishing Company (Madison Avenue and 45th Street), 1886. 167 p. \$.25, paper and \$.50, cloth. Six tracts advertised, *WWW 1886, Dec, p. 376*. Inquiries and Answers advertised in *WWW 1886 Oct, p. 251*: last 3 plus Hodge, Buckley, etc, also *p. 316*. Year Book 1888: "this has passed through many editions...many thousands of copies have been issued." Paper \$.25; cloth. \$.50. Advertised in *WWW 1887, July, p. 64*, as new edition, now ready. *CA 1888*,

Jan, says book has passed through many editions, thousands of copies issued. Year Book 1893 lists seven tracts/leaflets on Gospel of Healing, Divine Healing in the Atonement, et al.

- The Gospel of Healing. New York: Christian Alliance Publishing Company, 1890 (fourth edition). Seven chapters and appendix of 7 pages. 283 p. Smaller book than 183 p paperback. Same chapters. A booklet by above title also published. A new edition came out in Oct 1893 (p. 638) and sold for \$.10.

- The Gospel of Healing. New York: Alliance Press (692 Eighth Avenue). 7 chapters and an appendix of 7 pages. nd. 183 p. paperback. Also published by Christian Alliance Publishing Company.

- The Gospel of Healing. New York: Christian Alliance Publishing Company (692 8th Avenue), 1915. 186 p. Revised edition. A new edition published by Morgan and Scott in England, *CAW 1915*, p. 275. Preface states that first half of this volume has been issued in many successive editions as a series of tracts. Contents:

Chapter 1: The Scriptural Foundation

Chapter 2: Principles of Divine Healing, in *WWW, Volume 5*, p. 154-158.

Chapter 3: Popular Objections

Chapter 4: Practical Directions

Chapter 5: Scripture Testimonies

Chapter 6: Personal Testimony

Chapter 7: Testimony of the Work

He states that "this doctrine is becoming one of the touchstones of character and spiritual life in all the churches of America. It is not the whole gospel, nor perhaps the chief part of it, but it is a part. It should be held in its true place in relation to the other parts of the gospel."

- The Gospel of the Kingdom. Tabernacle Sermons, 3rd series. New York: Word, Work and World Publishing Company (45th and Madison), nd. 288 p, 17 chapters. Advertised in *WWW 1886, Oct, p. 251; Dec, p. 376; WWW 1887, June, p. 374*: will be ready for Old Orchard. ABS began this series of sermons for the Convention on 2nd coming in Chicago (*WWW 1886, Oct, p. 251*). First monthly series published in Jan 1887, *WWW 1887, p. 74. WWW 1887, July, p. 64*: a limited edition, \$.50 and \$.75.

- The Gospel of the Kingdom. New York: Christian Alliance Publishing Company (692 Eighth Avenue), July 1890. 347 p. "A new revised edition", *CA 1890, July 4, p. 417*. Another revision, *CA 1896, April, p. 224*. Introduction, p. 9-11; no preface, is torn out. Fourth Gospel is gospel of Christ our coming King. Pagination of the chapters the same as the 2nd edition. All 5 copies in H. Lib. are same edition with preface introduction. Yearbook 1888 advertises the book. At that time, the WWW Publishing company did the printing. *CA 1895, Nov, p. 328*: ABS rebuts critics who don't agree with his view of Matthew 24:14, ie. gospel of grace and gospel of kingdom being different.

- The Gospel of the Kingdom. New York: Christian Alliance Publishing Company (692 Eighth Avenue), July 1890. 347 p. Contents:

Preface: apologizes for defects of 1st edition.

Chapter 1: The Question Stated: Post-mill vs pre-mill. Gives 21 pre-mill principles; an outline of eschatological events. Is pre-trib.

Chapter 2: The Question Proved: Christ's coming is a reality, not spiritual nor death; not establishment of His Kingdom nor Israel's promises of His Kingdom nor Israel's promises

realized to the Church, is visible and imminent; two conditions to be fulfilled, Matthew 24:14; II Thessalonians 2:2

Chapter 3: The Testimony of the Scriptures: (44 p) Traces predictions re: Christ's return in Old Testament and New Testament. Gives seven results of truth of Christ's coming as found in I and II Thessalonians.

Chapter 4: The Church During the Christian Age: Church is not Israel; Church is founded on a Person, a witnessing, working church, etc. Seven parables picture the unfolding of the Church; ten virgins represent the Church.

Chapter 5: The Nations until the Lord's Coming: Drawn mostly from Daniel, some from gospels and John.

Chapter 6: The Great Apostasy: traces the little horn and 4th beast in Daniel, Paul's lawless one in II Thessalonians 2 and the beast in Revelation.

Chapter 7: The False Prophet: the little horn of Daniel 8. Antiochus, a type of all the foes of Epiphanes, Christianity, including the Moslems (nothing from Revelation).

Chapter 8: The Jews in Prophecy: states their call; traces their fall and describes their future in terms of the promises.

Chapter 9: The Signs of the End: discusses 14 signs, including national, papacy, Mohammedan, Jewish, intellectual and commercial, moral, ecclesiastical, etc.

Chapter 10: Signs of the Advent, Chronological: becomes involved in adding up years, etc. Quite hypothetical.

Chapter 11: The Resurrection and Translation: deals with resurrection in Old Testament and New Testament. States the 1st resurrection is in two sections, first part at the beginning of the end, ie. the tribulation.

Chapter 12: The Marriage of the Lamb: marriage throughout the Old Testament and New Testament typical of our union with Christ. He traces this. Time not certain may be at close of tribulation.

Chapter 13: The Judgment of the Saints: rewards not destination are discussed.

Chapter 14: The Great Tribulation: the duration indefinite but characteristics are: world without a church, full of wickedness, God's judgments.

Chapter 15: The Millenium: He lists 8 characteristics: a world without Satan, evil systems, war; glorified with Christ, exalted service, with loved ones, earth restored, etc.

Chapter 16: The Eternal State: the last fling of Satan and evil men; the New Jerusalem, heavenly city.

Chapter 17: The Practical Value of This Subject: (no text) lists 11 incentives and motives: personal holiness, brotherly love, etc.

A series of discourses on the Lord's coming. ABS' earliest book on the Lord's Coming (AET, p. 156). Result of a series of popular addresses, hastily published at the time in monthly parts and then bound in book form. First edition was speedily exhausted about 2 years prior to this second edition. Some parts of this edition have been rewritten and revised. In the front there is a chart showing the developments of God's plan down through the ages. Strikes out against post-mills and any spiritualizing of Christ's advent. Cites II Thessalonians 2:1f and Matthew 24:14 as precedents of Christ's return, but can happen any time. Millenium can't be a precedent.

- The Gospel of the Kingdom. Nyack and New York: Christian Alliance Publishing Company, nd. In 2 volumes, given by H. D. Stoddard, summer 1976. Volume 1=164p.

Volume 2=165 p.

- A Great Missionary Movement. New York: Christian Alliance Publishing Company (692 8th Avenue). Two sections: 88 p, 62 p. (150 p. total) Advertised in *CA 1892, Mar 18, p. 178*: its contents advertised as tracts. Also advertised in Alliance Year Book, 1893 as First Series of Missionary Alliance Leaflets, numbers 1 through 12. Published during the push for 100 missionaries. First 8 chapters deal with needs and reasons folk should be missionaries to and interested in China, Africa, South America, Japan, Jews, India, p. 7-63. Then these chapters: Why Should I Go As a Missionary? (no. 12 in Missionary Leaflets) Why Should I Go Now? (no. 5) Why Should I Go Under the Missionary Alliance? Can the World Be Evangelized in Ten Years? The Kind of Missionaries We Want (p. 64-88) The second pagination contains a statement re: the International Missionary Alliance; a report of the same as of Oct 1891 and the constitution and bylaws of the same.

h. "H"

- Heart Message For Sabbaths at Home. Nyack: Christian Alliance Publishing Company, nd. 233 p. Advertised in *C&MA 1909, Jan 7*. 12 chapters, one for each month, plus one extra, The Fourfold Gospel, p. 216 (four short sermons: Christ our Saviour; Sanctifier; Healer; Coming Lord). 12 chapters are short sermons for those who cannot attend services. Arranged as a new theme for each month. Each chapter is divided into four parts for the four Sundays. The chapters are:

- Chapter 1: Believing Prayer
- Chapter 2: The Law of Faith
- Chapter 3: Service and Opportunity
- Chapter 4: Death and Resurrection
- Chapter 5: The Blessed Life
- Chapter 6: Soul Winning
- Chapter 7: Divine Healing
- Chapter 8: The Holy Spirit
- Chapter 9: Trial and Discipline
- Chapter 10: Foreign Missions
- Chapter 11: Living in the Glory
- Chapter 12: The Coming Glory

Louis L. King's office library has a copy with a large number of corrections typed on onion-skin paper and pasted in. Book is signed by William Franklin, Puerto Rico.

- Heart Messages for Sabbaths at Home. Nyack: Christian Alliance Publishing Company, 1899, Dec. Sermonettes for both Christians and non-Christians. Some appear elsewhere in the periodicals. They are good digests of Simpson's views. The chapter, "The Nature of Faith", Hebrews 11:1, *Feb, p. 30 (year unspecified)* is especially good.

- Heaven Opened: Expositions on the Book of Revelation. New York: Christian Alliance Publishing Company, 1899. 299 p. Or published by Alliance Press Company (692 8th Avenue), 1899, 301 p. Contents:

- Preface: advertises colportage library in one edition
- Chapter 1: Heaven Opened, 1:3
- Chapter 2: Christ in the Apocalypse, 1:5,6

- Chapter 3: The Vision of the Churches, 2:7
- Chapter 4: The Throne, the Lamb and the Seals, 4:1
- Chapter 5: The Trumpets and the Tribulation, 9:15
- Chapter 6: The Mother Church and the Manchild, 12:1,2
- Chapter 7: The Two Beasts, 13:1,11
- Chapter 8: The Firstfruits and the Harvest, 14:15
- Chapter 9: The Vials and the Plagues, 15, 6,7; 16:15
- Chapter 10: Mystical Babylon, the Woman and the Beast, 17:3-5
- Chapter 11: The Marriage of the Lamb, 19:7-9
- Chapter 12: The Epiphany, the Resurrection and the Millenium, 19:11-14; 20:4-6
- Chapter 13: The Great White Throne, 20:11-15
- Chapter 14: The New Heaven and Earth and the New Jerusalem, 21:1-4
- Chapter 15: Even So, Come, 22:20

Chapters 6, 7 and 9-15 are not published in Alliance periodicals. A series of addresses delivered to the Tabernacle congregation addressed to the popular heart and mind (from preface). Became part of the Colportage Series. Part I. Part II begins with the Vials and the Plagues (chapter 9). In Nyack Library, the copy was a gift to Merrill E. Barter from Mrs. G. H. Burkett, August 1910.

- The Heavenly Vision. Brooklyn: Christian Alliance Publishing Company (3611 Fourteenth Avenue), 1898. 125 p. Nyack and New York: Christian Alliance Publishing Company, 1898. 141 p. Contents:

- Chapter 1: The Heavenly Vision, Acts 2:17
- Chapter 2: Even As He, I John 4:17, "As he is, so are we also in this world"
- Chapter 3: For Me and Thee, Matthew 17:24-27, fish and tribute money
- Chapter 4: The Dangers of Spiritual Indifference, II Peter 1:5,10
- Chapter 5: An Earnest Life, Luke 12:50, II Corinthians 5:14; Revelation 3:15 (cold, hot)
- Chapter 6: The Immovable Life, Acts 20:24
- Chapter 7: We Would See Jesus, John 12:20, 21

- The Epistle to the Hebrews. Harrisburg: Christian Publications, Incorporated, nd. 157 p. Contents: See Within the Veil, same 14 chapters. Messages delivered in the Gospel Tabernacle, NYC when ABS was at the zenith of his powers as an exponent of the Word of God, ie. the winters of 1899-1900 (preface, Within the Veil). This series also appeared in the *C&MA 1900, Volume XXIV, spring*.

- He Is Risen. New York: Word, Work and World Publishing Company (45th and Madison), 1887. 75 p. Was in print, March 1888. A volume of Tabernacle Sermons. Preached Lenten season prior to Easter, maybe 1887. Advertised *CA 1887, Jan* as a new volume in preparation, From Death to Life. Contents:

- Chapter 1: The Principle in Nature, in *CA 1888, Apr, p. 52*.
- Chapter 2: The Types and Symbols of the Bible
- Chapter 3: Christ's Death and Resurrection
- Chapter 4: Our Death and Resurrection in Christ, in *CA 1888, Mar*

Chapter 5: The Principle of Death and Resurrection as Illustrated in the Characters of Holy Scripture (uses 7 characters: negative, Saul and Jonah; positive: Jacob, Job, Isaiah, Peter, Paul)

After illustrating from the facts in nature, ABS briefly reviews types in the Old Testament,

ie. the Flood, Red Sea Crossing, Jordan Crossing, circumcision, Ezekiel's dry bone vision, Naaman's healing, the Shunamite's son's death and resuscitation, then Christian baptism. There follows a full discussion of Christ's death and resurrection. The application is chiefly re: death to self and Christ indwelling, or living within the Christian. Resurrection life is also equated with healing. The final chapter illustrates this death to self and Christ within from the lives and teaching of seven Biblical personages.

- Henry Wilson, One of God's Best. New York: The Alliance Press (692 Eighth Avenue), 1908. 197 p. Also two copies in the Deland home. ABS wrote chapters 5-9 inclusive and Madele Wilson wrote the others.

H. Wilson worked 17 years in the Gospel Tabernacle. Came into touch with the movement and ABS through an experience of healing under ABS' ministry, p. 76, 79. Had been sick for 23 years, p. 79. Healed in 1884, p. 41. He became one of the incorporators and officers of the new society, p. 77. Was President from the beginning of the International Missionary Alliance, p. 78. In 1891, he became associate pastor of the Tabernacle and remained as such ca 10 years; then became senior Field Superintendent of the Alliance at large in the USA, p. 78 and Canad, p. 92. He lived 24 years after being healed, p. 85. He died in Atlanta while at a convention, p. 93; Feb 13, 1908, p. 104. Last public service for children, Sunday, Feb 9, 1908, p. 101. Born in 1841 in Peterborough County, Ontario, Canada, ordained in 1866. Profound spiritual experience in 1884. Lived 67 years.

Went to Sweden to meet leaders and examine candidates of the second party sent to northern Shansi, p. 125.

Salvation Army brought blessing in 1883 to his life, too, p. 139 (indeed, was saved in their meetings after 17 years of ministry, p 37, 38); gave his eldest daughter to its ministry and after 17 years there, was relieved of duty, taking with him 2 motherless daughters, p. 12. Apparently was baptized with the Spirit in Kingston, too, p. 39-41.

Lost his first wife after 11 months; left with a 10-month infant boy, p. 31. Second wife (3 years later), died 2 days after Madèle's sister was born and one year after Madèle's birth, p. 31, 32. Wife was 22 years old. He never remarried. When boy was 7 years old, drowned with the governess, p. 33,34.

Chronic sickness with dyspepsia catarrhal and throat troubles, nervous depression from physical suffering and early sorrow, p. 41, 42. Verse: Ephesians 5:23, "Christ is the Saviour of the body." Is buried in Kingston, Ontario.

- The Highest Christian Life. An Exposition of Ephesians. South Nyack: The Christian Alliance Publishing Company, 1898. 190 p. Contents: (see Galatians-Ephesians, 2nd part)
Part I

Chapter 1: Chosen in Him, 1:4-6, p. 9

Chapter 2: Redemption, 1:6-8,11,12 (through His blood), p. 30

Chapter 3: Saved and Sealed, 1:12-14, p. 47

Chapter 4: The Spirit of Illumination and Revelation, 1:17-23, p. 62

Part II

Chapter 5: Resurrected and Seated in the Heavens, 2:4-7, p. 81

Chapter 6: Brought Nigh, 2:13, p. 102

Chapter 7: The Mystery of the New Life; The Indwelling Christ, 3:17,19

Chapter 8: The Church in the Heavens, 2:20,21; 4:4,16; 5:23,25-27,32, p. 133

Chapter 9: The Spiritual and the Practical, 4:1, p. 152

Chapter 10: The Conflict in the Heavens, 6:10-13

Weatherbee's edition A. S. Burusto, West Pittston, Pennsylvania, given to Thomas E. Jones, March 1919.

Sees Ephesians 1 as a look into the eternal past and also into the eternal future. The sphere of Christian life is the resurrected, heavenly life with Christ (in heavenly places). Deals with election and free will as two truths difficult for our minds to grasp and reconcile, but yet each true. "Sealed with the Spirit", not by, means that baptism, receiving of the Spirit after conversion.

- Holy Ghost Ministries. New York: Christian Alliance Publishing Company, 1900. 145 p. A reprint from The King's Business, chapters 4, 6-11. John R. Raszmann has a copy. Went to mission field in Apr 1979, was in Kenton, Ohio. CPI has a copy. Contents:

Chapter 1: The Ministry of Prayer, Colossians 4:12, p. 7, chapter 4 in KB

Chapter 2: The Ministry of Faith, II Corinthians 4:16; Acts 11:24, chapter 6 in KB

Chapter 3: The Ministry of Love, Hebrews 6:10, p. 57, chapter 7 in KB

Chapter 4: The Ministry of Giving, Malachi 3:10; II Corinthians 8:7, p. 72, chapter 8 in KB

Chapter 5: The Ministry of Suffering, Philippians 1:29; Colossians 1:24, p. 92, chapter 9 in KB

Chapter 6: The Ministry of the Church, I Timothy 3:15, p. 111, chapter 11 in KB

Chapter 7: True Yoke Fellows, Philippians 4:3, p. 126, chapter 11 in KB

- The Holy Spirit or Power From on High. Volume 1: The Old Testament. New York: Christian Alliance Publishing Company, 1895. 394 p. "First a series of Bible readings at Old Orchard in 1894", *C&MA 1907, Dec, p. 170*. Contents:

Preface by Stephen Merritt, Apr 1895

Chapter 1: Like a Dove

Chapter 2: The Breath of God, Genesis 2:7; John 20:22

Chapter 3: The Sword of the Spirit, Genesis 3:24; Ephesians 6:17; Hebrews 4:12

Chapter 4: The Pillar and the Cloud of Fire, Exodus 13:21,22; 14:19,20; 40:34-38; Numbers 1:34,36; I Corinthians 10:1,2

Chapter 5: The Living Water, I Corinthians 10:4; Hebrews 10:19-22

Chapter 6: The Anointing Oil, II Corinthians 1:21

Chapter 7: The Baptism with Fire, Matthew 3:11; Hebrews 12:29

Chapter 8: The Spirit of Wisdom, II Timothy 1:7; Nehemiah 9:20

Chapter 9: The Holy Spirit in the Book of Judges, I Corinthians 1:27-29

Chapter 10: A Spirit-filled Man, Job 32:8; 33:4

Chapter 11: The Holy Spirit in the Lives of Saul and David, Psalm 51:10-12

Chapter 12: The Holy Spirit in the Book of Proverbs, Proverbs 1:21-23

Chapter 13: The Still, Small Voice, I Kings 19:11-13

Chapter 14: The Pot of Oil, II Kings 4:2-7

Chapter 15: The Valley of Ditches, II Kings 3:16-18

Chapter 16: The Spirit of Inspiration, II Peter 1:20,21

Chapter 17: The Holy Spirit in the Book of Joel, 2:28

Chapter 18: The Holy Spirit in the Book of Isaiah, Acts 28:25

Chapter 19: The Holy Spirit in the Life and Testimony of Jeremiah (no text)

Chapter 20: The Holy Spirit in the Book of Ezekiel, 1:3

Chapter 21: The Spirit of the Resurrection, Ezekiel 37,38; Romans 8:2,11

Chapter 22: The River of Blessing, Ezekiel 47:1-12

Chapter 23: The Holy Spirit of the Restoration, Zechariah 4:6

Chapter 24: The Olive Trees and the Golden Lamps, Zechariah 4:6

Chapter 25: The Last Message of the Holy Ghost to the Old Dispensation, Malachi 3:2,3
 These studies began as a series of Bible reading at Old Orchard in 1894. They were amplified and repeated in New York the winter of 1894/1895 and published from week to week. The author considers that they "contain a fairly exhaustive development of the unfolding of the Holy Spirit in the Old Testament." (preface)

- The Holy Spirit or Power From on High. Volume 2: The New Testament. New York: Christian Alliance Publishing Company, 1896. 392 p. Contents:

Chapter 1: The Holy Spirit in the Life of the Lord Jesus Christ, Matthew 3:11

Chapter 2: The Baptism with the Holy Ghost, Matthew 3:11c

Chapter 3: The Wise and Foolish Virgins; or the Holy Spirit and the Coming of the Lord, Matthew 25:1-4

Chapter 4: The Parable of the Pounds, or Power for Service, Luke 19:13

Chapter 5: The Holy Ghost in the Gospel of John, 7:37-39

Chapter 6: The Comforter

Chapter 7: Waiting for the Spirit, Luke 24:49

Chapter 8: Power from on High, Acts 1:8

Chapter 9: Filled with the Spirit, Acts 2:4; Ephesians 5:8

Chapter 10: The Holy Spirit in Romans, 8:9

Chapter 11: The Holy Spirit in I Corinthians (several verse throughout)

Chapter 12: The Holy Spirit in the Body of Christ, I Corinthians 12:13

Chapter 13: The Holy Spirit in II Corinthians, 1:21,22; 3:3,18

Chapter 14: The Holy Spirit in Galatians, 5:25

Chapter 15: All the Blessings of the Spirit; or the Holy Ghost in Ephesians 1:3; he translates "pneumatike" as "Spirit", not spiritual, and says it is the true translation. This is highly improbable.

Chapter 16: The Holy Spirit in Philippinas 1:19; 2:1,2

Chapter 17: The Spirit of Love, Colossians 1:8

Chapter 18: The Holy Spirit in Thessalonians, I Thessalonians 1:5,6b; 5:19; II Thessalonians 2:13

Chapter 19: The Holy Spirit in the Epistles of Paul to Timothy

Chapter 20: Regeneration and Renewal, Titus 3:5

Chapter 21: The Holy Spirit in Hebrews (five special references)

Chapter 22: God's Jealous Love, James 4:5

Chapter 23: The Holy Spirit in the Epistles of Peter, II Peter 1:21; I Peter 1:2; 4:14

Chapter 24: The Holy Spirit in the First Epistle of John, 2:20, 27; 3:24; 4:13; 4:1,2,4; 5:6,8

Chapter 25: The Holy Spirit in Jude, verses 19-21

Chapter 26: The Seven-fold Holy Ghost, Revelation 1:10; 1:4; 4:5; 5:6

Chapter 27: The Spirit's Message to the Churches, Revelation 3:23

Chapter 28: The Holy Spirit's Last Message, Revelation 22:17

- Hymns of the Fourfold Gospel and the Fulness of Jesus. Christian Alliance Publishing Company, 1890. 130 p. 41 poems or potential hymns. Some were set to music. A handsome gift book, gilt, \$1.00.

i. "I"

- In Heavenly Places. New York: Christian Alliance Publishing Company (692 8th Avenue), 1892, 247 p. Contents:

Chapter 1: Even As He, I John 4:17, preached Nov 8, 1891

Chapter 2: Risen With Christ, Colossians 3:1-4, Mar 29, 1891

Chapter 3: In Heavenly Places, Ephesians 1:20-23, Oct 25, 1891

Chapter 4: Faith's Challenge, Romans 8:31, Oct 4, 1891 (1st Sun of NYC convention)

Chapter 5: A Place of Broad Rivers, Isaiah 33:21, July 19, 1891

Chapter 6: The Boundless Blessing, Malachi 3:10, Aug 9, 1891

Chapter 7: Graven Upon His Hands, Isaiah 49:16, Sept 6, 1891

Chapter 8: Echoes, Jeremiah 32:7, "buy my field in Anathoth", Friday, Sept 18, 1891

Chapter 9: Dwelling at Bethel, Genesis 35:1, Nov 1, 1891

Chapter 10: The Kingdom and the Times, Esther 4:14, Aug 23, 1891

Chapter 11: The Best Thing, I Corinthians 13, July 26, 1891

Chapter 12: Jesus Only, Matthew 17:1-4; Mark 9:2-14, Apr 24, 1892 (outgoing missionary party, including William Christie, were part of the congregation).

- Inquiries And Answers. New York: Word, Work and World Publishing Company (Madison Avenue and 45th Street), 1887. 30 p and 107 p. Advertised, *WWW 1886, Nov, Volume 7, p. 316; p. 251, Oct*. Part I, p. 1-30, 37 questions regarding healing are asked and answered. Questions presented at various conventions. Part II, p. 1-107 is a reply to statements regarding Divine Healing by Rev. A. F. Schaffler, an address by Dr. Hodge and an article on Divine Healing in the Century Magazine by Dr. J. M Buckley. Rev. A. F. Schaffler, p. 1-334, from *WWW 1886, July, p. 52f*. Dr. Hodge of Princeton, p. 35-58. Dr. J. M. Buckley, p. 59-107. Part I is a chapter 15 in The Lord for the Body.

- In the New Testament. (Christ in the Bible). Advertised in Joshua, back page, as already published in large octavo form, but will be reprinted in the 12 mo style. Could be the volume, The Life of Christ, Volume VIII.

- In the School of Christ, or Lessons from New Testament Characters Concerning Christian Life and Experience. New York: Christian Alliance Publishing Company, 1890. 250 p. *CA 1889, Oct, p. 195*: to be published in a few days. Sermons appeared regularly in the magazine in 1889. 2nd edition in Colportage Library, June 1890 (*CA 1890, June, p. 403*). Contents:

Chapter 1: Andrew: Lessons in Christian Service, Jeremiah 1:40-42. First home missionary, bringing his brother to Christ. Survey of his life with practical applications.

Chapter 2: Peter: Lessons in Crucifixion (no text). Traces the experiences of Peter's failings that made him the man he was. This is Peter's crucifixion, higher than consecration.

Chapter 3: John: Lessons in Love (no text). Traces three experiences that depict the "old" John vs experiences that made him the "new" John, 10 in number.

Chapter 4: Philip: Lessons in Knowing Christ, John 14:9. Philip's call, Christ directly. His first service, brought a friend to Jesus; Philip's two failures and the reason: was with Christ, but did not know Christ.

Chapter 5: Martha: Lessons in Patience and Faith (no text). Maybe the wife of Simon, the leper; of reasonable means; traces her faults and then her excellencies and applies them to us.

Chapter 6: Mary: Lessons at the Feet of Jesus. Traces Mary's place, her choice, her test

(Lazaus' death) and her service (anointing Jesus).

Chapter 7: Woman of Samaria: Lessons in Winning Souls. Traces how Jesus aroused the woman's interest and led her to Himself.

Chapter 8: Mary Magdalene: Lessons About the Risen Lord. Emphasizes her love and devotion to the Lord, not a harlot. Much is spent on women. they can spend much for the Lord.

Chapter 9: Aquila and Priscilla: Lessons in the Ministry of Helping. A working man, gloriously at work with Paul; enlightened Apollos; helpers of Paul and the Church.

Chapter 10: Barnabas: Lessons in Practical Consecration. A good man, full of faith and the Holy Ghost. Shared his wealth, his work at Antioch prior to Paul; his going for Paul; missionary trip and separation.

Chapter 11: Apollos: Lessons in the Higher Christian Life. Traces his former character and work; his great transformation; the change in his ministry and work; ie. Paul's testimony. Maybe he wrote Hebrews.

Chapter 12: Paul, I have learned the secret, Philippians 4:11,12. These verses give the secret to Paul's holiness, his mental strength, his physical life, his power for service, Paul's faith; Paul had learned this secret in the crucible of experience.

These sermons indicate a thorough knowledge concerning the biblical data of these personages; a legitimate use of imaginative (fill-in material) and practical application to life and experience. A fine source of inspiration and application if one intends to indulge from preaching from these passages. Twelve sermons, which are "the ordinary Sabbath morning sermons of the author in an attempt to unfold the development of our Christian life under the even deeper teaching of the Master and His Spirit." Preface.

- In the School of Truth. New York: Christian Alliance Publishing Company, 1890. 292 p. Chapters 1-7= July, Nov 1886; Nov 1889-Jan 1890. 18 studies of faith drawn from Old Testament persons, Abel through Daniel and then Christ. Old Testament character studies. Preached the middle June, July of 1886. 1st seven, Abel to Joseph, preached or given as parlor reading last winter (1886). Chapters 8-18, preached 1889, Nov - Jan 1890.

- In the School of Faith. Part I. Alliance Colportage Library. Nyack: Alliance Publishing Company, 1900. 174 p. Volume 2, no. 23 of Alliance Colportage Library, Dec 1, 1900. (given by Miss Myra B. Wing) Contents:

Chapter 1: Abel, or Justifying Faith

Chapter 2: Enoch, or Sanctifying Faith

Chapter 3: Noah, or Separating Faith

Chapter 4: Abraham, or the Obedience of Faith

Chapter 5: Isaac, or the Patience of Faith

Chapter 6: Jacob, or the Discipline of Faith

Chapter 7: Joseph, or the Victory of Faith over Suffering and Wrong

Chapter 8: Moses, of Lessons from the Wilderness

Chapter 9: Joshua, or Lessons in the Good Fight of Faith

Chapter 10: Caleb, or Lessons in Faithfulness

Chapter 11: Gideon, or the Strength of Weakness

Chapters 1-6 are also found in Standing on Faith.

- In the School of Faith. Part II. New York: Alliance Publishing Company, 1900. 173 p. Part II, Intro and p. 175-336. Contents:

Chapter 12: David, or Lessons of Faith from a Good Man's Faults

Chapter 13: Elijah, or God's Patience with His People's Failures

Chapter 14: Elisha, or Lessons in Practical Faith

Chapter 15: Habakkuk, or Rejoicing in Faith

Chapter 16: Jeremiah, or Add to Your Faith Courage

Chapter 17: Daniel, or the Purpose, the Proving, the Prayer and the Promise of Faith

Chapter 18: Christ, the Author and Finisher of our Faith

No texts.

- Is Life Worth Living? A Study in the Book of Ecclesiastes. South Nyack: Christian Alliance Publishing Company, 1899. 54 p. A series of brief messages as follows: (not in periodicals)

Chapter 1: Is Life Worth Living? 1:2, the place and value of book in the Canon

Chapter 2: The Vanity of Life, 1:3,4

Chapter 3: The Vanity of Natures, 1:5-11

Chapter 4: The Vanity of Human Knowledge and Science, 1:13-18

Chapter 5: The Vanity of Pleasure (no text)

Chapter 6: The Vanity of Human Enterprises and Activities, 2:4-11

Chapter 7: The Vanity of Human Society and Government, 3:16-18

Chapter 8: The Vanity of the World's Religions, 5:1-5

Chapter 9: The Vanity of Worldly Gain, 5:9,10,12-17

Chapter 10: The True key to Life's Problems, chapter 3. The things of time vs. the things of Eternity and God

Chapter 11: The True Meaning of Life, 12:13,14 (in *CA Volume 19, p. 464*) a. His philosophy, 7:1-4,8-11,16,17 b. Failure of his philosophy, 7:10,11,14, 15,20,25-29; 9:3,11,12

Chapter 12: The Great Conclusion and the Divine Solution, 8:13,14

Though brief and not as well organized as other writings, ABS is practical, aims at the heart and shows a good understanding of the book. It is doubtful each section was a separate sermon. Material in the chapters may have been the contents of two or three sermons.

- Isaiah. Christ in the Bible series, Volume VII. Harrisburg: Christian Publication Incorporated, nd. 401 p. (reprint) New York: Alliance Press Company, 1907. 401 p.

Contents:

Chapter 1: Isaiah's All and Consecration, 6:1

Chapter 2: Sin and Salvation, 1:18

Chapter 3: Isaiah's Vision, 2:2-5

Chapter 4: Isaiah and Jerusalem

Chapter 5: Isaiah and the Nations

Chapter 6: The Incarnation Sign, 7:1-14

Chapter 7: The Wonderful Name, 9:6,7

Chapter 8: The Parable of the Vineyard, 5:1

Chapter 9: The King of Righteousness, 11:2-6

Chapter 10: A Nail in a Sure Place, 22:23,24

Chapter 11: The King and the Man, 32:1,2

Chapter 12: Quietness and Confidence, 30:15

Chapter 13: The Righteous Man and His Blessing, 33:14-17

Chapter 14: Pentecostal Outpouring of the Holy Spirit, 32:15

Chapter 15: Showers of Blessings, 44:3

Chapter 16: The Holy Spirit and the Gospel, 61:1,2

- Chapter 17: Preparing the Way of the Lord, 40:3
- Chapter 18: The Passion of God, 42:14
- Chapter 19: The Servant of the Lord, 49:3
- Chapter 20: The Servant of the Lord, 42:1-4
- Chapter 21: The Suffering Saviour, 52:14-15; 53:2
- Chapter 22: Christ, Conqueror, Saviour, and Sufferer, 63:2,3
- Chapter 23: Isaiah's Gospel, 55:1-3
- Chapter 24: The Right and Wrong Way of Living, 45:2
- Chapter 25: The Fourfold Gospel in Isaiah, 53:5
- Chapter 26: The "Fear Nots" of Isaiah
- Chapter 27: Four Awakenings, 51:9
- Chapter 28: The Mystery of Prayer

j. "J"

- James. Christ in the Bible series. Harrisburg: Christian Publications, Incorporated, nd. 117 p. Contents:

- Chapter 1: The Practical Discipline of Life, 1:2,12
- Chapter 2: Practical Faith, 1:5-7
- Chapter 3: Practical Obedience, 1:22-25
- Chapter 4: Practical Love, 2:8,12
- Chapter 5: The Practical Use of the Tongue, 3:2
- Chapter 6: Practical Sanctification, 4:5,6
- Chapter 7: The Practical Hope of the Lord's Coming, 5:7,8
- Chapter 8: Practical Prayer, 5:16

Same book published as Practical Christianity.

- Jesus in the Psalms. New York: The Christian Alliance Publishing Company (692 Eighth Avenue), 1892. 340 p. Headquarters copy has 279 p., but same chapters as listed here).

Contents:

- Chapter 1: The Fold and the Family, Psalm 23
- Chapter 2: The Suffering Saviour, Psalm 22
- Chapter 3: The Ascended Christ, Psalm 16
- Chapter 4: The Priest King, Psalm 110
- Chapter 5: The Coming King, Psalm 2
- Chapter 6: The Millennial King, Psalm 72
- Chapter 7: The Royal Bridegroom, Psalm 45
- Chapter 8: The Head of Humanity, Psalm 8
- Chapter 9: Jesus, Our Abiding Home, Psalm 91
- Chapter 10: The Pearl Psalm, Psalm 133
- Chapter 11: The Pivot Psalm, Psalm 103
- Chapter 12: A Psalm of Instruction, Psalm 32
- Chapter 13: The Missionary Psalm, Psalm 67
- Chapter 14: The Ideal Man, Psalm 1
- Chapter 15: The Hallel, Psalm 118

Are in *CA 1892*, sermons preached end of 1891 and early 1892. These cover the following Psalms: 1, 2, 8, 16 (24, 68), 22, 23, 24 (16, 68), 32, 45, 67, 68 (16, 24), 72, 91, 103, 110,

118, 133.

- Gospel of John and the Acts of the Apostles. Christ in the Bible series, Volume X. New York: Christian Alliance Publishing Company, 1891. 367 p. Contents:

Introduction, p. 13-35. The authorship, design and characteristics of the gospel. Relations of John's gospel to other parts of Scripture. The symbolism of the gospel of John. Structure and outline of the gospel of John. Structure of John with reference to the historical events of Christ's life. Structure of the Gospel of John with respect to its unfolding of spiritual truth and life.

Chapter 1: Jesus, the Son of God (49 sections and a summary, p. 36-88.

Chapter 2: Life in the Gospel of John, p. 89-100.

Chapter 3: Light in the Gospel of John, p. 101-110.

Chapter 4: Love in the Gospel of John, p. 111-127.

Chapter 5: Faith in the Gospel of John, p. 128-142.

Chapter 6: Ten Incidents in the Gospel of John, p. 143-161.

Chapter 7: Ten Miracles in the Gospel of John, p. 162-177 (adds cleansing of temple, prostration of arresting officers, draught of fishes)

Chapter 8: Ten Discourses in the Gospel of John, p. 178-244

a. The new birth and the new life, chapter 3

b. Spiritual life, worship and service, 4:10-38

c. Christ and the Father, 5:17-23

d. Christ the living bread, chapter 6

e. Christ the living water, chapter 7

f. Jesus, the light of the world, 8:12; 9:41

g. The door and the shepherd, chapter 10

h. The glory of the cross, 12:20-36

i. Parting words of Jesus at the table, 13:12-14

j. Parting words of Jesus to the garden, chapter 15, 16

Chapter 9: The Parting Prayer, chapter 17.

There are some slight editorial mistakes in this volume. There is more material in the Introduction than occurs in the reprint. The chapter in the reprint, "Scope and Characteristics of the Gospel of John", does not occur as such in this volume. Parts of the Introduction occur in varying order in the first chapter of the reprint, "Scope and Characteristics, etc". New edition issued in January 1905. Sunday school lessons on John, Jan - July increased sales, *C&MA 1905, Jan 17, p. 30*.

- The Gospel of John. Formerly published as Volume XV of the Christ in the Bible series. Reprint. Harrisburg: Christian Publications, Incorporated, nd. 301 p. New York: Christian Alliance Publishing Company (318 West 39th Street), 1904 (ABS). 301 p. Contents same as Harrisburg reprint. Contents:

Introduction

Chapter 1: Scope and Characteristics of the gospel of John (this material found in parts of the Introduction in the 1891 edition).

Chapter 2: Jesus the Son of God

Chapter 3: Life in the Gospel of John

Chapter 4: Light in the Gospel of John

Chapter 5: Love in the Gospel of John

- Chapter 6: Faith in the Gospel of John
 - Chapter 7: Ten Incidents in the Gospel of John
 - Chapter 8: Ten Miracles in the Gospel of John
 - Chapter 9: Christ's Discourses in the Gospel of John: regeneration, life, worship and service
 - Chapter 10: Christ's Discourses continued: His deity, eternal life, His witnesses, the living bread
 - Chapter 11: Christ's Discourses continued: the living water, the light of the world
 - Chapter 12: Christ's Discourses continued: the door and the shepherd, the glory of the cross
 - Chapter 13: Christ's Discourses continued: parting words 13:12-14:31
 - Chapter 14: Christ's Discourses continued: parting words, chapter 15, 16
 - Chapter 15: Christ's Discourses continued: the parting prayer, chapter 17
- Has undergone some editing and rearranging from the 1891 edition.

- Joshua. Christ in the Bible series, Volume III. New York: Christian Alliance Publishing Company, 1894. 272 p. Harrisburg: Christian Publications, Incorporated, nd. 338 p. Reprint. Contents:

- Preface re: the series, introduction, p. 7-9
- Chapter 1: Our full inheritance in Christ, 1:1-4
- Chapter 2: The graves at the gateway, 1:2
- Chapter 3: The two watchwords of victory, 1:1-9
- Chapter 4: The conflict and the conqueror, Ephesians 6:10-18
- Chapter 5: Thirty-one kings, or the victory over self, 12:7,24; 14:15; 15:14
- Chapter 6: Possessing the inheritance, 8:1; 17:3
- Chapter 7: The inheritance of love, 14:14
- Chapter 8: Kirjath-Sepher, or the mind of Christ, 15:16-19
- Chapter 9: The discipline of hard places, 17:15
- Chapter 10: Timnath-Serah, or the city of the sun, 19:49,50
- Chapter 11: The cities of refuge, or the sinner's inheritance, Hebrews 6:18; Joshua 20
- Chapter 12: The inheritance of the Levites, or all in God and God in all, Romans 12:1
- Chapter 13: The all Trans-Jordanic tribes, I Corinthians 4:5, Romans 12:1
- Chapter 14: Warning and counsels, Joshua 22
- Chapter 15: Four mighty all, Johsua 21:43-45
- Chapter 16: The Church's inheritance, Matthew 28:18-20
- Chapter 17: The Millennial inheritance, Hebrews 12:26-28

(William T. MacArthur's name written in the front of my copy). The Introduction states the scope and intent of this volume and indicates ABS's acquaintance with exegetical, etc, writings. Designed to lead God's children from the good to the better and then the best.

Format of my edition 6 x 9 but to make a smaller and cheaper edition (5 1/2 x 7 1/2). Nyack copy from estate of ABS the smaller edition, but pagination and contents identical to larger volume. Nyack edition shows evidence of fire. Preface of smaller edition added 3 paragraphs explaining the reason for smaller edition; only a limited number of 6 x9 printed.

- Judges, Ruth, Samuel. Christ in the Bible series, Volume IV. New York: Christian Alliance Publishing Company, 1903. 243 p. New York: Alliance Press Company (692 8th Avenue), 1903. 243 p. 2nd edition, revised. Harrisburg: Christian Publications, nd. 243 p.

Reprint. Contents:

- Chapter 1: Bochim, or the cause of spiritual failure, Judges 2:5
 - Chapter 2: Sinning and Repenting, Judges 2:14-19
 - Chapter 3: Shamgar, Deborah, and Barak, Hebrews 11:32-34; Judges 3:31; 4:14,15
 - Chapter 4: Gideon or the Strength of Weakness, I Corinthians 1:27,29; Judges 6:12, 14; 7:2
 - Chapter 5: The Weapons of Our Warfare, II Corinthians 10:4; Judges 7:20,21
 - Chapter 6: Self-renunciation and Self-aggrandizement, Galatians 2:20; 5:15; Judges 8:22,23; 9:8-15
 - Chapter 7: Jephthah, or the Faith that Leads to Faithfulness, Matthew 15:21; Judges 11:30-36
 - Chapter 8: Separation and Strength, a lesson from the life of Sampson, II Corinthians 6:17; Judges 13-16
 - Chapter 9: Religious Compromises, their folly and fruit, Matthew 6:24; Judges 17-18
 - Chapter 10: Our Kinsmen Redeemer, lessons from the book of Ruth, Isaiah 54:5
 - Chapter 11: Samuel, the Great Reformer, I Samuel 3:9,18,
 - Chapter 12: The Reformation Under Samuel, I Samuel 7:3
 - Chapter 13: Saul, or Self-life Leading to Destruction
 - Chapter 14: Jonathan, Friend, Sticketh Closer than a Brother, Proverbs 18:24
 - Chapter 15: Agag, or the Subtleties of Self-life, Isaiah 15:32,33
- Chapters 1-10 comprise the contents of Danger Lines in the Deeper Life. Chapters 11-15 are also included in the book Making Jesus King, the first five chapters.

k. "K"

- The King's Business. New York: Word, Work and World Publishing Company (Madison Avenue and 45th Street), July 1886. 384 p. 20 chapters or sermons. Volume I of Tabernacle Sermons. Sermons preached at 23rd Street Tabernacle at the end of 1885 and a few months in 1886. Madison Avenue Church bought in May 1886. ABS said of it "The first volume published by the author 25 years ago," *C&MA 1906, Apr, p. 248*. Reprints: chapters 4, 6-11 in Holy Ghost Ministries, 1900; chapters 5,12,14,15, 18-20 in Service For the King, 1900. Republished in Sept 1900, see *C&MA 1900, Sept, p. 180*. Contents:
 - Chapter 1: Aggressive Christianity, Luke 14, p. 1-12. Going after the lost.
 - Chapter 2: Progressive Christianity, Joshua 13:1; Isaiah 33:17; II Corinthians 10:16, p. 13-32. New Year's sermon, challenge to reach the lost.
 - Chapter 3: Practical Christianity or the Principles of Christian Service, Matthew 20:28, p. 33-52.
 - Chapter 4: The Ministry of Prayer, Colossians 4:12, p. 53-78.
 - Chapter 5: Partnership with God, I Corinthians 3:9, p. 79-94.
 - Chapter 6: The Ministry of Faith, II Corinthians 4:13; Acts 6:8; 11:24, p. 95-110.
 - Chapter 7: The Ministry of Love, Hebrews 6:10, p. 111-122.
 - Chapter 8: The Ministry of Giving, Malachi 3:10; II Corinthians 8:7, p. 123-138
 - Chapter 9: The Ministering Church, I Timothy 3:15, p. 139-150. Delineates ABS view of the church.
 - Chapter 10: The Ministry of Suffering, Philippians 1:29, p. 151-166.
 - Chapter 11: True Yoke-Fellows, Colossians 1:24, Philippians 4:3, p. 167-186.
 - Chapter 12: Motives to Service, Psalm 118:27, p. 187-206.
 - Chapter 13: Workers of the Restoration, Haggai 2:4; 8:9, p. 207-234.
 - Chapter 14: Instruments of Service, I Corinthians 1:27-30, p. 235-257.
 - Chapter 15: Words for Discouraged Workers, Zechariah 2:4,5, p. 258-277.

Chapter 16: The King's Business, I Samuel 21:2,8, p. 278-301.

Chapter 17: Strengthening the Weak Hands, Nehemiah 2:18, p. 302-323.

Chapter 18: Power for Service, Ephesians 1:19, p. 324-343.

Chapter 19: Finishing our Work, Acts 20:24, p. 344-360.

Chapter 20: Individual Responsibility, Matthew 21:5, p. 361-384.

- Kings and Prophets of Israel and Judah. Christ in the Bible series, Volume VI. New York: Alliance Press Company (692 8th Avenue), 1903. 291 p. Reprint by Christian Publications, Incorporated, nd. 291 p. Contents:

Chapter 1: Jeroboam, or Sin and Its Influence, I Kings 14:16

Chapter 2: Ahab, or the Wickedness of Weakness, I Kings 16:30,31-21:25

Chapter 3: Jehu, or Zeal without Godliness, II Kings 10:16,31

Chapter 4: The Prophets of Israel, II Kings 17:13,14

Chapter 5: Jonah and His Message to our Times, II Kings 14:25; Matthew 12:39-41,

Chapter 6: Elijah, the Prophet of Judgment, II Kings 1:7,8

Chapter 7: Elisha, the Prophet of Grace, II Kings 2:15

Chapter 8: Amos, the Prophet of Warning, Amos, 1:1; 7:14,15; 4:12

Chapter 9: Hosea, the Prophet of Mercy, Hosea 13:9; 1:1

Chapter 10: Rehoboam, or the Peril of Ungodliness and Pride, II Chronicles 12:14

Chapter 11: Asa, or the Fatal Failings of a Well-meaning Life, I Kings 15:14

Chapter 12: Jehoshaphat, or a Good Man in the Wrong Place, II Chronicles, 19:2

Chapter 13: Joash, the Bad End of a Good Beginning, II Chronicles 24:2

Chapter 14: Joel and His Times, Joel 1:1

Chapter 15: Micah and His Message, Jeremiah 16:18,19

Chapter 16: Hezekiah, the Best of Judah's Kings, II Kings 18:5

Chapter 17: Manasseh, a Miracle of Mercy, Jeremiah 15:4

I. "L"

- The Land of Promise, or Our Full Inheritance in Christ. New York: Christian Alliance Publishing Company, 1888. 273 p. A volume of Tabernacle Sermons for the last part of 1888. First edition, *WWW 1888, Nov, p. 176*. Advertised in *CA 1888, Dec and 1889, Jan*, 260 p. \$1.00 and \$.50. Published in two parts, Alliance Colportage Library, Jan 1901.

Contents:

Chapter 1: Looking Over, Deuteronomy 34:1-4 (31 p.). Moses looking from Mount Nebo.

Chapter 2: Setting Out, Genesis 12:1; 13:14-17. Abraham leaving Haran, separating from Lot; separation, faith, possessions, as applied to Christian life.

Chapter 3: Coming Short, Numbers 13:17-25; Hebrews 4:1. Spying out the land; failure to enter, reasons for failure in the Christian life.

Chapter 4: Entering In, Joshua 1:1,2. Promise to Joshua upon the death of Moses, dying to self, sin typified by Jordan, circumcision, etc.

Chapter 5: Overcoming, Joshua, 11:18-20; Ephesians 6:10-13. All Israel's enemies destroyed, Christian life has conflicts, but the Captain and faith overcome.

Chapter 6: Inheriting, Joshua 13:1;17:3. Not all of land taken, Christian life one of ceaseless conflict; hadn't taken all the land.

Chapter 7: Choice Possession, I Corinthians 13:1-8, 13. Hebron and Kirjath-Sepher

taken by Caleb and Othniel, a victory of love, Joshua took land by faith.

Chapter 8: Lessons About Service, Hebrews 12:28. Effective service requires entire sanctification, consecration.

Chapter 9: Christ Himself our True Inheritance, Lamentations 3:24. Life of Christ in us the highest Christian life, His presence in us.

Chapter 10: The Danger of Declension, Hebrews 10:38; 3:12; Joshua 2:7-14. Those who knew not Joshua and the Lord and they forsook the Lord, watch out for tolerating any sin.

Chapter 11: The Church's Inheritance, Matthew 28:19,20. Text irrelevant; message concerns possessing our inheritance, somewhat a summary of previous messages.

Chapter 12: The Heavenly Canaan, Hebrews 11:16. Not heaven or millennium, but Christ's coming.

Full of analogies, using Old Testament experiences and applying them to New Testament experience and life. Much room for imagination, some could be questioned. Chapter 4, first step to enter in, Moses must die. He represented the law and Israel could not enter as long as he was alive, p. 81. Law cannot save. Must stop striving against sin.

- A Larger Christian Life. New York: Christian Alliance Publishing Company (692 8th Avenue), 1890. 432 p. (later edition = 287 p.) New edition, 1894, *CA 1894, Jan, p. 84*. Eleven chapters. One copy came from H. S. Clark, Harrison Valley, 1896. R. C.

Wetherbee's copy came from Charles F. Ave. Contents of Wetherbee's edition:

Chapter 1: The Possibilities of Faith, Mark 9:23, p. 5

Chapter 2: The Joy of the Lord, Nehemiah 8:10, p. 52

Chapter 3: Filled With the Spirit, Ephesians 5:18; Colossians 2:10, p. 99

Chapter 4: The Larger Life, II Corinthians 6:11, p. 139

Chapter 5: The Death of Self; Ishmael and Isaac, or the Death of Self, Galatians 2:20, p. 182

Chapter 6: More Than Conquerors, Romans 8:37, p. 227

Chapter 7: Grace Abounding, Romans 5:20, p. 261

Chapter 8: From Strength to Strength, Psalm 84:7, p. 301

Chapter 9: God's Measureless Measures, II Corinthians 10:12,13; Mark 4:24, p. 333

Chapter 10: Spiritual Growth, II Peter 3:18, p. 374

Chapter 11: Enlarged Work, Isaiah 55, "Enlarge the place of thy tent".

- Larger Outlooks on Missionary Lands. New York: The Christian Alliance Publishing Company (692 Eighth Avenue), 1893. 595 p. 200 illustrations. "Now ready for delivery," *CA 1893, Dec, p. 369*. The substance of missionary letters with some addition written in winter and summer of 1892-1893 while touring the mission fields, England, continent, Egypt, Palestine, India, Burma, Malaysia, China and Japan.

- Lectures on Preaching.

- Leviticus-Deuteronomy. Christ in the Bible series, Volume II. New York: Alliance Press Company, 2nd edition, nd. 416 p. Carefully revised, smaller format. New York: Word, Work, World Publishing Company, 1st edition, 1889. 412 p. (6 x 9 format). Contents:

Leviticus: Introduction

Chapter 1: The Four Offerings, p. 11-35

Chapter 2: The Priesthood, p. 36-48

Chapter 3: The Ordinances of Cleansing, p. 49-62

Chapter 4: The Day of Atonement, p. 63-78

- Chapter 5: Holiness, p. 79-92
 Chapter 6: Fellowship, Illustrated in the Ancient Feasts, p. 93-106
 Chapter 7: The Divine Covenant, p. 107-125
 Numbers
 Chapter 1: The Army, p. 126-145
 Chapter 2: The Advance, p. 155-166
 Chapter 3: The Failure and Retreat, p. 167-199
 Chapter 4: God's Provision for Wilderness Life, p. 200-226
 Chapter 5: Trials of the Wilderness, p. 227-243
 Chapter 6: the New Departure, p. 244-263
 Deuteronomy
 Chapter 1: Moses' First Address, p. 264-298
 Chapter 2: Moses' Second Address, p. 299-366
 Chapter 3: Moses' Third Address, p. 367-386
 Chapter 4: Conclusion, p. 387-412
- Life More Abundantly. New York: Christian Alliance Publishing Company, 1912. 134 p. 5th edition. 3-5 pages each exposition. A Bible exposition for (31 days) of the month. "A volume on the indwelling Christ as the source of victory in the believer." (on front title page)
 Introduction has a good comparison of several kinds of life: 1) organic life of vegetable kingdom 2) insect, et al, animal life 3) human (soul) life 4) everlasting life (any believer) 5) crucified, Christian life 6) glorified life, p. 3-5.
- Life of Christ. Christ in the Bible series, Volume 3, *CA 1888, Oct, Nov*. New York: Word, Work and World Publishing Company, 1888. 400 p. Contents:
 Part I: Historical
 Introduction, General view of the 4 gospels
 Chapter 1: Preparation of the World for His Coming
 Chapter 2: Birth and Childhood of Jesus Christ
 Chapter 3: The Inauguration of His Ministry, John the Baptist, baptism and temptation
 Chapter 4: Early Galilean Ministry, Cana and Capernaum
 Chapter 5: Early Judean Ministry, preparation for later Galilean ministry
 Chapter 6: First Stage later Galilean ministry through Sermon on Mount
 Chapter 7: Second Stage, through parable of kingdom
 Chapter 8: Third Stage, John 6
 Chapter 9: Close of Galilean Ministry, transition to next stage, final departure from Galilee
 Chapter 10: Later Judean Ministry, through John 11
 Chapter 11: The Last Week
 Chapter 12: Resurrection and 40 days
 Part II: Illustrative and Geographical Papers, p. 323-400
 Chapter 1: Testimonies to the Character of Christ
 Chapter 2: The Old Testament Picture of Christ
 Chapter 3: Palestine in the Time of Christ
- The Life of David. On CPI list.
 - The Life of Prayer. New York: Christian Alliance Publishing Company, 1890. 268 p.

Revised ca 1915, *CAW 1915, Dec 11, p. 169.*

Introduction: I-III.

Chapter 1: The Pattern Prayer, Luke 11:2-4

Chapter 2: Encouragement to Prayer, Luke 11:5-13

Chapter 3: In His Name, John 16:23-27

Chapter 4: The Prayer of Faith, Mark 11:22-24

Chapter 5: The Life of Prayer, Philippians 4:5-7

Chapter 6: Helps, Exodus 17:12, Romans 8:26; II Corinthians 1:11

Chapter 7: Hindrances, I Peter 3:7

- The Life of Prayer. New York: Christian Alliance Publishing Company, 1925. 124 p.

Chapter 1: The Pattern Prayer, Luke 11:2-4, p. 5

Chapter 2: Encouragement to Prayer, Luke 11:5-13, p. 46

Chapter 3: In His Name, John 16:23-27, p. 86

Chapter 4: The Prayer of Faith, Mark 11:22-24, p. 113

Chapter 5 (7 in the 1890): Hindrances, I Peter 3:7

- The Love Life of Our Lord, on the deeper lessons in the Book of Canticles. New York: Christian Alliance Publishing Company, nd. 3rd edition. 152 p. 2nd edition, revised in 1895, 191 p. *C&MA 1899, Feb, p. 81*: a new edition in the press.

Chapter 1: Introduction or deeper lessons in the book of Canticles, p. 3-36

Chapter 2: Waiting Days, 1:4b; 2:4, p. 37

Chapter 3: Wooing Days, 2:8-3:5, p. 59

Chapter 4: Wedding Days, Hosea 2:15; 3:6-5:1, p. 95

Chapter 5: Testing Days, 6:10, p. 130

Chapter 6: Home Longing, 8:14; Revelation 22:20, p. 163

Chapter 7: Home Coming, 8:5, p. 188

Pagination in Wetherbee's edition, Christian Alliance Publishing Company (692 8th Avenue), nd. 213 p.

- Luke. Christ in the Bible series. Harrisburg, Pennsylvania: Christian Publications, Inc, nd. 216 p.

Chapter 1: The Son of Man, John 19:5

Chapter 2: The Holy Child, Luke 2:40; 2:52

Chapter 3: The Baptism of Jesus, Hebrews 2:17

Chapter 4: Temptation of the Son of Man, Hebrews 4:15; 2:18

Chapter 5: First Message of the Son of Man, Luke 4:14-16

Chapter 6: Son of Man and the Sinner, Luke 19:10; 15:2

Chapter 7: Son of Man and the First Disciples, Luke 5:10

Chapter 8: Parables of Divine Mercy, Luke 5:32; 15:10 (2 chapters in 1910 edition, p. 113-147)

Chapter 9: Parables of Human Destiny, no text (2 chapters in 1910 edition, parables from 12:16 through 19:27)

Chapter 10: Son of Man and Sickness, Luke 13:16

Chapter 11: Sufferings of the Son of Man, Hebrews 5:7

Chapter 12: Son of Man in His Resurrection Life, Luke 24:29

Chapter 13: Parting Scenes, Luke 24:50,51

Another edition, New York: Alliance Press Company (692 Eighth Avenue), 1910. Volume XIV, small format. Chapter 7 = "The Son of Man and the Home, Luke 10:38-42" and chapters 8 and 9 are each divided into 2 chapters.

m. "M"

- Making Jesus King. South Nyack: The Christian Alliance Publishing Company, 1898. 288 p. Chapters 1-5 are reproduced in chapters 11-15 in Volume IV, Christ in the Bible. Chapters 6-18 are reproduced in chapters 1-13 in Volume V, Christ in the Bible.

Introduction

Chapter 1: Samuel, the Great Reformer, I Samuel 3:9,19

Chapter 2: The Reformation Under Samuel, I Samuel 7:3

Chapter 3: Saul, or Self-life Leading to Destruction

Chapter 4: Jonathan, Friend, Sticketh Closer than a Brother, Proverbs 18:24

Chapter 5: Agag, or the Subtleties of Self-life, Isaiah 15:32,33 (chapters 1-5 preached Feb-Mar 1897)

Chapter 6: David, the Man After God's own Heart, Acts 13:32

Chapter 7: The Trials and Triumphs of David's Faith, Psalms 27:13; I Peter 5:10

Chapter 8: Making Jesus King, Luke 22:28,29; I Samuel 22:1,2; I Chronicles 12:38

Chapter 9: Capturing the Strongholds, II Samuel 5:6-10; II Corinthians 2:14

Chapter 10: Guidance and Victory, II Samuel 5:17-25; Ephesians 6:11,13

Chapter 11: The Ark in Zion, II Samuel 6:1-23; Psalm 132:8

Chapter 12: Mephibosheth, or Mercy Meeting Misery, II Samuel 9:1; Romans 5:6, 10

Chapter 13: Sins and Sorrows of David's Reign, II Samuel 12:7

Chapter 14: Absalom, II Samuel 18:32

Chapter 15: The Ideal King, II Samuel 23:3-7

Chapter 16: Shimei's Curse, II Samuel 16: 5, 9-12

Chapter 17: The Law of Sacrifice, II Samuel 24:24,25

Chapter 18: God's Compensations, II Samuel 7:1-29; I Chronicles 28:2,36

- Mark. Christ in the Bible series. New York: Christian Alliance Publishing Company, 1928. 183 p.

The Preparation, 1:1

Beginning of the Master's Work, 1:14,15

Master Workman in Relation to Sickness and Healing, 1:31

Master Workman in Relation to Sin, 2:17

Master Workman and the Power of Satan, 5:15

Side Issues and Essentials, 2:21,22

The First Apostles and the New Society of the Church of God, 3:13-15; 3:35

The Embosomed Miracles, 5:27,28; 5:35-36

- Matthew. Christ in the Bible series. Harrisburg, Pennsylvania: Christian Publications, Incorporated, nd. 339 p.

The Birth of the King, Matthew 2:2

Childhood of the King, Acts 4:27

The Inauguration of the King, Matthew 3:17

First Conflict and Victory of the King, Matthew 4:1

Righteousness of the Kingdom, Matthew 5:1,2

Miracles of the Kingdom, Mark 7:37

Rejection of the King, Isaiah 53:5; John 1:11; Matthew 11:20

Parables of the Kingdom, Matthew 13:10-13

Christ's Farewell to Galilee, Matthew 13:53
 Glory of the King, Matthew 17:1-8
 Kingdom and the Home, Matthew 18:2
 Kingdom and the Church, Matthew 18:20
 Spirit of the Earthly and Heavenly Kingdom, Matthew 20:25-28
 Manifestation of the King, Matthew 21:5
 King in Conflict with His Enemies, Isaiah 11:2-4
 Coming of the King, Matthew 25:13
 Crown of Thorns, Matthew 27:29
 Prince of Life, Matthew 28:6
 Mediatorial King, Matthew 28:18-20

- Matthew-Luke. Christ in the Bible series. New York: Christian Alliance Publishing Company, 1889. 343 p. First published by WWW. Contents:

Part I: Matthew, Introduction, Analytical Exposition, p. 13-147.

Mark: chapter 1, Distinctive Passages.

- Memorial Names. A new book on sale, price \$.20, *CA 1890, Mar, p. 145*. Also advertised *CA 1890, Aug 29, p. 128*, price \$.15. Probably 4 sermons preached in Jan, Feb, 1890. Names of Jehovah, Jan 24 issue. Names of Jesus, Jan 31 issue. Names of Christ's People, Feb 7. Memorial Scenes, Feb 14.

- Messages of Love. Christ in the Bible series. New York and Nyack: The Christian Publishing Company, July 1900. 160 p. Contents:

Chapter 1: Our Life, I John 1:2; 5:20

Chapter 2: The Walk, I John 2:16

Chapter 3: The Father, I John 3:1; 2:13

Chapter 4: The Anointing, I John 2:27

Chapter 5: The Love of God, I John 4:8

Chapter 6: The Confidence, I John 4:14

Chapter 7: The Conflict, I John 4:4

Chapter 8: The Victory, I John 4:4

Chapter 9: The Ministry of Letter-Writing, II John 1; III John 1

- Millennial Chimes. New York: Christian Alliance Publishing Company (319 West 42nd Street), 1894. 155 p. Religious poetry, which were set to tunes. In preface, ABS writes, "I wrote because joy did make me write." "They make no pretension t poetic merit. they have been sung in many of our conventions throughout the country." Sixty-two poems are listed in the table of contents under the following categories: Hymns of the Christ Life (26); Hymns of Invitation (5); Hymns of Healing (2); Chimes of Hope (6), Missions and Travel, (23). Some were composed in 1893 just before and after his trip around the world.

Book has 62 poems, some of them already sung at conventions throughout the country and others sung at the departure or arrival of missionaries.

n. "N"

- The Names of Jesus. New York: The Christian Alliance Publishing Company (692 8th Avenue), 1892. 285 p. Are Sabbath a.m. sermons, p. 192, 232. Chapter 14 preached on Pentecost Sunday, p. 240. Contents:

Chapter 1: The Wonderful, Isaiah 9:6 (In *CA, Volume 17, p. 54*). Wonderful Counsellor

as we yield to Him and He is able to perform. Mighty.

Chapter 2: The Rock of Ages, Isaiah 26:3,4. Christ a Rock upon which we can rest as we trust and stay in Him.

Chapter 3: The First and the Last, Revelation 22:13. Christ is first, pre-existent, pre-eminent and the last; is eternal and will finish His work.

Chapter 4: Christ the Living Way, Hebrews 10:19-24. Christ our High Priest ministers to us; and what we should do to receive this ministry.

Chapter 5: Christ our Surety, Hebrews 8:6. "All the promises of God, Yea, Amen." "He hath made with me an everlasting covenant and sure."

Chapter 6: Christ our Passover, I Corinthians 5:7,8.

Chapter 7: Christ our Prophet, Acts 7:37 (from Deuteronomy 18). The functions of the prophets used to ill.

a. Christ's ministry to us.

b. Ministry of Moses, Samuel, Elijah, Elisha, Isaiah and Daniel as types of Christ in the ministry applied to His ministry to us.

Chapter 8: Making David King, I Chronicles 12:38. Steps by which we can make Christ King of our lives: the kind of people who made David King are used re: our making Christ king.

Chapter 9: Christ our Head, Colossians 1:18,19. Starting the physical, natural functions of the head and body, spiritual applications are made.

Chapter 10: Our Horn of Salvation, Luke 1:68-75. Christ became like us the incarnation; dwells within us and will return. Last half concerns Christ our Redeemer; beautiful illustration from Hinder [?] legend.

Chapter 11: The Key of David, Revelation 3:7. Applies the truth that Christ is holy, true and has the key to open blessings and shut calamity to our lives. Practical sermons on holy living.

Chapter 12: The Corner, Zechariah 10:4 (of I Peter 2:4). Exposition re: Christ as typified in the corner stone, nail and bow.

Chapter 13: The Refiner, Malachi 3:2,3. Comparison between essential differences of old and new testaments; stress throughout on inner, holy, Spirit-filled life.

Chapter 14: The Baptizer, John 1:33. States well ABS' position re: the baptism of the Holy Spirit.

Chapter 15: Christ the Living Vine, John 15:5. Union, communion in Christ, prayer; thus we are cleansed, fruitful, answered prayer, love, joy.

Not so much a discussion of the various names of Jesus, but rather his various functions in behalf of His people. Remark on p. 240 opening the chapter on The Baptizer, indicates these were sermons, this one appropriate for a certain day, Pentecost Sunday.

Simpson was basically concerned with the life of men and women. He tried to lift them to the highest and best possible experience in Christ. Their low estate was his constant burden.

An excellent practical book of holy, faithful living for Christ and for the ministry He requires of us.

- Nardi, Michele, the Italian Evangelist, his life and work. Compiled by ABS. New York: Blanche P. Nardi (690 Eighth Avenue), 1916. 143 p. Written first by Mrs. Nardi, then "slightly revised and reconstructed for better literary effect", p. 4, preface.

Mr. Nardi, an Italian evangelist, helped much by ABS after his conversion, attended some lectures at the Missionary Training School, married one of the students, ABS performing the ceremony. Italians were of much interest to ABS. He moved around to major cities: Pittsburg, Chicago, Philadelphia, NY et al, including overseas where there were concentrations of Italians.

- The Natural Emblems of Spiritual Life, being the 4th series of Tabernacle Sermon, July - Dec 1887. New York: Word, Work and World Publishing Company (Madison Avenue and 45th Street), 1888. 365 p. Contains 24 sermons: (Contents omits 4 sermons, ie 4a, 4b, 4c, 4d)

Chapter 1: The Royal Bridegroom, Psalm 45:1-17

Chapter 2: Springing Life, Psalm 87:7

Chapter 3: Planted by the Rivers of Water, Jeremiah 17:5-8

Chapter 4: Hosea 14:5-8, Picture of God's Husbandry

a. Vine and Its Branches, John 15:1-5

b. Divine Husbandry, Isaiah 28:24-29

c. Vessels of a Great House, II Timothy 2:20, 21

d. Emblems of Service, Proverbs 11:30

Chapter 5: The Dawn, Birth and Dew, Psalm 110:3 (not in Nyack copy)

Chapter 6: Lights of the World, Philippians 2:15, 16

Chapter 7: The Temple of God, I Corinthians 3:9-17

Chapter 8: The Husbandman's Faith, Mark 4:26-29

Chapter 9: The Fowls and the Flowers, Matthew 6:26-33

Chapter 10: The Heavenly Race, Hebrews 12:1,2

Chapter 11: Munitions of Rocks, Isaiah 33:15-24

Chapter 12: The Transformed Desert, Isaiah 41:17-20

13-20 occur in *WWW 1887, July-Dec (Volume IX)* as a supplement under the heading of Tabernacle Sermons.

Chapter 13: The Harvest of the Earth, Revelation 14:14-20

Chapter 14: The Secrets of the Lord, Psalm 24:14

Chapter 15: God's Jewels, Malachi 3:17

Chapter 16: Spiritual Sense, Hebrews 5:14

Chapter 17: Business Terms as Types of Spiritual Things, Hebrews 8:6

Chapter 18: Natural and Spiritual Transformations, II Corinthians 3:18

Chapter 19: Girdles, I Peter 1:13

Chapter 20: Human Relationships as Types of Heavenly Ones, Mark 3:33,34

- The New Testament Standpoint of Missions. New York: Christian Alliance Publishing Company (692 8th Avenue). 33 p. (Is included in book: Startling Facts and Figures About Missions). By the editor (an editorial?). Text: Ezekiel 43:10,11. From pattern of house, ABS draws parallel that Christ has a divine plan re: evangelization of the world.

Chapter 1: Look intelligently at the field, John 4:35 (facts and figures)

Chapter 2: Prayer

Chapter 3: Sending out of the 70

Chapter 4: Go, Matthew 28:19

Chapter 5: Personal commission, Mark 16:15,16

Chapter 6: Divine order, Luke 14:16-24; invited guests, then streets and lanes, then

hedges and highways, ie. ordinary hearers, neglected at home, heathen abroad

Chapter 7: Enduement, Acts 1:8

Chapter 8: Following signs, Mark 16:17

Chapter 9: Preparation of home field for the work abroad

Chapter 10: An aggressive spirit, II Corinthians 10:16

Chapter 11: Gentile, restored Israel and 2nd advent, residue of men will seek Him is the order, Acts 15:14-18

Chapter 12: The Consummation, Matthew 24:14

o. "O"

- The Old Faith and the New Gospels: Special Addresses on Christianity and Modern Thought. New York: Alliance Press Company, 1911. 161 p. Given by E. G. Wilson, another from Carlesle, Pennsylvania home. Review *CAW 1912, May 11, p. 94*. Preached at Old Orchard Beach Convention, August 7-12, 1911. See *C&MA 1911, p. 262*.

Contents:

Chapter 1: Evolution or Creation. Jeremiah 32:2; Hebrews 11:3. ABS shows himself well informed on evolution, many quotes.

Chapter 2: Higher Criticism and the Authority of the Bible, Isaiah 40:6,8. Quotes considerably from thier now well-known views; asserts his conservative views; shows good apprehension of critics' views.

Chapter 3: New Theology and the Person and Work of the Lord Jesus, Galatians 1:8. "My God is my deeper self." ie. Fatherhood, brotherhood, of God. No sin, no punishment, salvation = ceasing to be selfish. Christ only a man. Cross not an atonement, no resurrection. These are the views ABS attacks.

Chapter 4: Ethical Culture and the Christian Life, Galatians 2:20. Improvement of character, socialist asperations; but nature, character needs, regeneration.

Chapter 5: Divine Healing and its Counterfeits, I Timothy 6:20. Roman Catholic miracles, spiritism, Christian Science sketched rather well, then [than?] as definitive statement of healing.

Chapter 6: Socialism and the Kingdom and Coming of Christ, Titus 2:13. Deals with secularism, humanism, Unitarianism, post-mill, which aims at a peaceful, prosperous world; then states the reality of the true kingdom and how it comes, ie. Christ's return.

Chapter 7: Practical Conclusions. This seems to have been written as a fitting conclusion to the book.

Chapters 1-4 and 6 are addressed to the intellectual debates of the day, many quotes from contemporary opponents and advocates of the faith. Chapter 5 had good positive material on healing.

p. "P"

- Peter, John, Jude. Christ in the Bible series. Harrisburg: Christian Publications, Incorporated, nd. 197 p. Contents:

Part I

Chapter 1: Words of comfort for tried ones, I Peter 1:7, 6

Chapter 2: He is precious, I Peter 2:7

Chapter 3: Our high calling in Christ, I Peter 2:11

Chapter 4: Social and civil duties of the Christian life, I Peter 2:13,14,17

Chapter 5: Sanctification, I Peter 1:16; II Peter 3:18

Chapter 6: Ministers of Christ, I Peter 5:2-4

Chapter 7: The coming day of God, II Peter 3:12

(chapters 1-7 same as: Words of Comfort for Tried Ones. 1903. 130 p.)

Part II

Chapter 8: The Life, I John 1:2; 5:20

Chapter 9: The Walk, I John 2:16

Chapter 10: The Father, I John 3:1; 2:13

Chapter 11: The Anointing, I John 2:27

Chapter 12: The Love of God, I John 4:8

Chapter 13: The Confidence, I John 4:14

Chapter 14: The Conflict, I John 4:4

Chapter 15: The Victory, I John 4:4

Chapter 16: The Ministry of Letter-Writing, II John 1; III John 1

(chapters 8-16 same as: Messages of Love. 1900. 160 p.)

Part III

Chapter 17: The Epistle of Jude

- Philippians, Colossians, Thessalonians. Christ in the Bible series, volume XX. New York: Alliance Press Company, 1899. Philippians, 159 p.; Colossians, 65 p.;

Thessalonians 66 p. = 290 p. Contents:

Philippians

Chapter 1: The Christian Temper as Exemplified and Illustrated in Paul Himself, 1:7,21

Chapter 2: The Christian Temper as Exemplified in Christ, 2:5

Chapter 3: The Christian Temper as Exemplified in the Friends of Paul, 2:20-22; 25-30

Chapter 4: The Christian Temper, Supernatural and Divine, 3:10,11

Chapter 5: The Christian Temper, Aggressive and Progressive, 3:12-14

Chapter 6: A Spirit of Love, Joy and Peace, 4:2; 4-6

Chapter 7: Whatsoever Things are Lovely, 4:8

Chapter 8: The Great Secret, 4:11-13

Chapter 9: The Boundless Sufficiency, 4:19

Colossians, see All in All.

Thessalonians, see Epistles of the Advent.

- The Epistles to the Philippians and Colossians. Christian Publications, Incorporated, 124 p. See The Sweetest Christian Life. 1899. 158 p. Contents:

Chapter 1: The Christian Temper as Exemplified and Illustrated in Paul Himself, 1:7,21

Chapter 2: The Christian Temper as Exemplified in Christ, 2:5

Chapter 3: The Christian Temper as Exemplified in the Friends of Paul, 2:20-22; 25-30

Chapter 4: The Christian Temper, Supernatural and Divine, 3:10,11

Chapter 5: The Christian Temper, Aggressive and Progressive, 3:12-14

Chapter 6: A Spirit of Love, Joy and Peace, 4:2; 4-6

Chapter 7: Whatsoever Things are Lovely, 4:8

Chapter 8: The Great Secret, 4:11-13

Chapter 9: The Boundless Sufficiency, 4:19

- Practical Christianity. (James, 8 sermons) Nyack: Christian Alliance Publishing

Company, nd. 162 p. Contents:

- Chapter 1: The Practical Discipline of Life, 1:2,12
- Chapter 2: Practical Faith, 1:5-7
- Chapter 3: Practical Obedience, 1:22-25
- Chapter 4: Practical Love, 2:8,12
- Chapter 5: The Practical Use of the Tongue, 3:2
- Chapter 6: Practical Sanctification, 4:5,6
- Chapter 7: The Practical Hope of the Lord's Coming, 5:7,8
- Chapter 8: Practical Prayer, 5:16

Same as James. Christ in the Bible series.

- The Present Truth or The Supernatural. South Nyack, New York: Christian Alliance Publishing Company, October/November, 1897. 151 p. A series of addresses given by ABS at the late NYC October Convention *C&MA 1897, Dec 22*).

- Chapter 1: Introduction, II Peter 1:12
- Chapter 2: The Supernatural God, Genesis 1:1; Revelation 22:13
- Chapter 3: the Supernatural Book, I Peter 1:23-25
- Chapter 4: The Supernatural Life, Galatians 2:20
- Chapter 5: The Supernatural Church, Ephesians 5:25-27 (not in periodical)
- Chapter 6: The Supernatural Body, Romans 8:8
- Chapter 7: The Supernatural Hope, Titus 2:13; II Peter 3:12
- Chapter 8: The Supernatural Work, Ephesians 2:10 (not in periodical)

- Prophetic Charts. Advertised in *WWW 1887, p. 64, 374*. Cost \$1.00. Also advertised in *CA 1888, May*. Size 10 x 40 inches. Just out. Seems to be ABS' work. A good commission offered to agents.

- Psalms. Christ in the Bible series. 1892. 158 p.

q. "Q"

- File is empty!

r. "R"

- Reply to Dr. Buckley in Century Magazine. Word, Work and World Publishing Company. Over 100 p. bound, 10 cents. Advertised in *WWW 1886, Oct, back page*. See also *p. 251*. Speaks of one volume ca 250 p., \$.50 paper. Includes reply to Dr. Hodge and Dr. Schauffler, as well as Dr. Buckley.

- Reply to Dr. Schauffler in Century Magazine. Word, Work and World Publishing Company. Price 5 cents. Advertised in *WWW 1886, Oct, back page*. See also *p. 251*.

- Revelation. Advertised Dec 16, 1905 as number 24 in the Christ in the Bible series.

- Romans. Christ in the Bible series, volume XI. New York: Christian Alliance Publishing Company, 1894. 274 p. Reprint: New York: Christian Alliance Publishing Company (692 8th Avenue), 1904, small format, Volume XVII. With introduction, contents the same as the 1894 edition.

Introduction, large format

Chapter 1: The Power of the Gospel, 1:16.17

Chapter 2: God's Picture of Sin, 1:18-32

- Chapter 3: The Sin of the Jew, 2:3
- Chapter 4: The Righteousness of God, 3:21-26
- Chapter 5: The Law of Faith, 3:27
- Chapter 6: The Blessings...from Justification, 5:1-21
- Chapter 7: Sanctification Through Death and Resurrection, 6:1-13
- Chapter 8: Sanctification By the Grace of Christ, 6:14; 7:4
- Chapter 9: Sanctification Through the Spirit, 8:8,9
- Chapter 10: Divine Providence, 8:28
- Chapter 11: God's Purpose Re: Israel and the World, 9:1-5
- Chapter 12: Consecration and Service, 12:1
- Chapter 13: Consecration in Relation to Civil and Social Duties, 13
- Chapter 14: Consecration in Relation to our Duty to Weak and Erring, 15:1-5
- Chapter 15: Practical Consecration in Relation to Evangelizing the World [no ref given]
- Chapter 16: Object Lessons of Christian Service, 16

s. "S"

- Samuel, Kings and Chronicles. Christ in the Bible series. Alliance Press Company, 1903. 279 p.

- David, the Man After God's own Heart, Acts 13:32
- The Trials and Triumphs of David's Faith, Psalms 27:13; I Peter 5:10
- Making Jesus King, Luke 22:28,29; I Samuel 22:1,2; I Chronicles 12:38
- Capturing the Strongholds, II Samuel 5:6-10; II Corinthians 2:14
- Guidance and Victory, II Samuel 5:17-25; Ephesians 6:11,13
- The Ark in Zion, II Samuel 6:1-23; Psalm 132:8
- Mephibosheth, or Mercy Meeting Misery, II Samuel 9:1; Romans 5:6, 10
- Sins and Sorrows of David's Reign, II Samuel 12:7
- Absalom, II Samuel 18:32
- The Ideal King, II Samuel 23:3-7
- Shimei's Curse, II Samuel 16: 5, 9-12
- The Law of Sacrifice, II Samuel 24:24,25
- God's Compensations, II Samuel 7:1-29; I Chronicles 28:2,36 (the preceeding are also found in Making Jesus King)
- The Land of Cabul, I Kings 9:13
- Solomon's Choice, I Kings 3:5-14; Matthew 6:33
- God's Temples, I Kings 8:8-11; 6:7; I Corinthians 3:16
- The Queen of Sheba, I Kings 10:1-10; John 12:21
- Solomon's Fall and its Lessons, I Kings 11:9,10
- Solomon, a Type of Christ, I Kings 4:21, 29, 34; 10: 14, 27

- The Self Life and the Christ Life. Nyack: Christian Alliance Publishing Company, 1897. 89 p. Advertised *C&MA 1897, Sept 29, p. 339*. Is a 2nd copy, paperback, same chapters, 98 p. Contents:

- Chapter 1: Not I But Christ, Matthew 16:24; Galatians 2:20, p. 5-22; *CA 1896, p. 276*.
 - Chapter 2: Resurrected, not Raised, p. 23-39
 - Chapter 3: Saul, or Self-life Leading to Destruction, p. 40-55
 - Chapter 4: Agag, or the Subtleties of Self-life, I Samuel 15:32,33, p. 56-72
- Chapter 3 and 4 are chapters 3 and 5 of Making Jesus King.

Chapter 5: Jonah, or the Shadow of Self, Jonah 4:3, p. 73-88; *CA 1896, Sept, p. 252*.
These five chapters are reproduced in Standing on Faith or Talks on the Self-life, ie chapters 11-14 and 16. Chapter 1 is re-named "The Law of Sacrifice, Matthew 16:24" (chapter 14); chapter 2 is re-named "The Power of His Resurrection, Colossians 3:1; Philippians 3:10" (chapter 16)

Poem: Resurrected, not Raised on p. 89

- Service for the King. New York: Alliance Press Company (692 8th Avenue), 1900. 181 p. From The King's Business, July 1886.

Chapter 1: Power for Service, Ephesians 1:19, Chapter 18 in King's Business.

Chapter 2: Motives for Service, Psalm 118:27, Chapter 12

Chapter 3: Instruments of Service, I Corinthians 1:27-30, Chapter 14

Chapter 4: Personal Responsibility, Matthew 21:5, Chapter 20

Chapter 5: Partnership with God, I Corinthians 3:9, Chapter 5

Chapter 6: Words for Discouraged Workers, Zechariah 2:4,5, Chapter 15

Chapter 7: Finishing our Work, Acts 20:24, Chapter 19

- Seven Stars in the Firmament of Faith. Containing 7 parlor reading given last winter on Hebrews 11, *WWW 1886, Dec, p. 375*. Being 7 Bible readings on the types of faith in Genesis, viz, Abel, Enoch, Noah, Abraham, Isaac, Jacob and Joseph, drawn from Hebrews 11. Ready ca Jan 1, 1887, *WWW, Volume 7, p. 316*. Ready Dec 28, 1886, *WWW, Volume 7, p. 375*. Advertised in *CA 1888, Jan*, \$.40 and \$.25. Same as first 7 chapters of In the School of Faith. Located at University of Virginia, Charlottesville.

- Songs of the Spirit. New York: The Christian Alliance Publishing Company, 1920. 160 p. A book of 117 poem. Some were written in Jerusalem, others on the Red Sea and still others in the Far East during his first missionary journey. The fitting conclusion to this volume is "Safe Home", written as he neared harbour after girdling the South American continent. Many were produced under the inspiration of the preparation of his sermons and were sung to his own music from manuscript on Sunday mornings in the Gospel Tabernacle, New York City. Heretofore unpublished poems. Published posthumously by his wife. Our copy given to Isaac and Mrs. Hess by Mrs. A. B. Simpson. Foreword states: "There remain enough poems for a second volume which we hope will soon be published." p. 5

- Startling Facts and Figures About Missions. New York: Christian Alliance Publishing Company, nd. (date ca 1894?) Nyack Library copy belonged to A. E. Thompson. Contains sermons, apparently appearing in booklet/tract form originally (each one has separate pagination) and then bound. Sermon no. 7 is dated Mar 1893.

Chapter 1: Same as title above; 24 p. (do not have it, Dec 1893)

Chapter 2: The New Testament Standpoint of Missions, Ezekiel 43:10,11 (by the editor); 32 p.

Chapter 3: Christ's [Christianity's?] Crime: Proverbs 24:11,12; 32 p.

Chapter 4: How Long? Joshua 13:1; 18:3; 43 p.

Chapter 5: Tarrying by the Stuff, I Samuel 30:24,25; 33 p.

Chapter 6: The Claims of China as a Mission Field; 6 p. Missionary Alliance Leaflet, number 6. Also in A Great Missionary Movement.

Chapter 7: We Would See Jesus (preached in India by ABS), March 1893; 21 p.

Chapter 8: Christ, our Coming Lord, Revelation 2:28; 37 p.

Chapter 9: Our Attitude Towards the Lord's Coming; 27 p. (preached at a convention)

- Stories of Salvation. Short biographies of Spurgeon, MacNeill, et al. Advertised in *C&MA 1906, Feb 17, p. 104*. Sold for 25 cents, probably 100 p. plus.
- The Story of the C and MA. New York: Christian Alliance Publishing Company, 1900 (April). 92 p. with pictures and appendix re: Society personnel. Brief, written a decade after the amazing growth of the Alliance.
- The Sweetest Christian Life. (Epistle to the Philippians) New York: Christian Alliance Publishing Company, 1899. 158 p. Contents the same as in Christ in the Bible, Volume XX.

t. "T"

- Tabernacle Sermons. They appeared separate through 1st portion of 1889, *CA 1889, Aug 8, p. 17*. Hereafter in magazine.
- Tabernacle Sermons. Began as a weekly series in Jan 1886, *WWW Volume V, p. 350*. 4 per month for \$.15 cents; one year, \$1.50. Began publishing in Jan 1886. First ready about Dec 25, 1885 and are 4 sermons, The Four-fold Gospel. This apparently the first issue of Tabernacle sermons. Continued as a monthly issues, beginning in 1888 in "a series of several neat little volumes every year", *CA 1888, Jan* and through July 1889, *CA 1889, Feb, p. 17; Aug, p. 17*. \$.15 per month; \$1.50 per year. July-December 1887=Natural Emblems of Spiritual Life, *WWW 1887, p. 264*. Feb 1888=The Types and Emblems of the Book of Genesis. 8 volumes, 100 p. 3 months sermons in 1888 (ca. June-Sept)=The Land of Promise. First half of 1889, advertised in *CA 1889, Aug 8, p. 19*; after this the sermons will be printed in the Weekly Alliance, *ibid*.
- Tabernacle Sermons, Volume I: The King's Business. Word, Work and World Publishing Company, 1886. 384 p. Sermons on Christian service, July 1886. Advertised in *WWW 1886, Oct*, already in print.
- Tabernacle Sermons, Volume II: The Fulness of Jesus. Published July-December, 1886. 300 large octavo pages. 75 cents, paper. Subject matter: our deeper spiritual life as revealed in the New Testament. Advertised in *WWW 1886, Oct, p. 251*: The Fulness of the Gospel of Christ, or Christian Life in the New Testament. 24 sermons. Ready by Christmas. Price: paper, \$.75; cloth: \$1.00.
- Tabernacle Sermons, Volume III: The Gospel of the Kingdom. Word, Work and World Publishing Company, 1887 (first edition). In *WWW 1886, Oct, p. 251*, ABS states the next Sunday he will begin a series of sermons on the 2nd advent. This series = the theme of the 3rd volume of Tabernacle Sermons.
- Tabernacle Sermons. In 1888 Yearbook (published for year of 1888), advertises 4 sermons a month, ca 100 p. In future, sermons issued separate from the magazine. In *WWW 1885, Dec, p. 350*, advertises a weekly series to be published during 1886 at 3 cents each, 2 cents if you subscribed for the year. *WWW 1885, Oct, p. 322*. *WWW 1886, July, p. 62* indicates that the WWW and the Tabernacle Sermons are combined into one volume. So Volume VII jumped to 376 pages versus 200 p. for Volume VI, Jan-June, 1886.
- Tabernacle Sermons, Volume IV: Natural Emblems of Spiritual Life. Word, Work and World Publishing Company. Sermons July to December 1887, *WWW, Volume IX, p. 264*.
- Tabernacle Sermons, Volume V: The Four-fold Gospel. New York: Word, Work

and World Publishing company, 1882 (Jan). 106 p.

- The Epistles of Thessalonians, Timothy and Titus. Reprint: Harrisburg: Christian Publications, Incorporated, nd. 127 p.

Chapter 1: Epistles of the Advent, I Thessalonians 5:23

Chapter 2: Christian Life in Thessalonians, I Thessalonians 5:23,24

Chapter 3: A Pattern Worker and Minister, I Thessalonians 2:1,4

Chapter 4: God's Best, II Thessalonians 1:11

Chapter 5: Christ in the Epistles to Timothy

Chapter 6: The Gospel in the Epistles to Timothy

Chapter 7: Paul, Timothy and their Fellow-workers

Chapter 8: The True Minister of Jesus Christ, I Timothy 4:6

Chapter 9: The Man of God, I Timothy 6:11,12

Chapter 10: Our Trusteeship, I Timothy 1:11

Chapter 11: The Gospel in Titus

- The Times of David and Solomon (including part of the books of Samuel, Kings and Chronicles). New York: Alliance Press Company, 1903. 279 p. (Volume V, Christ in the Bible series. Small format. David's rejection, exile and final triumph foreshadows the conflict and victories that will usher in Jesus' reign, making Him King. Solomon's reign sets forth the great consummation, the millennial age and reign of the King of Kings (from intro, p. 7,8)

Chapter 1: David, the Man After God's own Heart, Acts 13:32

Chapter 2: The Trials and Triumphs of David's Faith, Psalms 27:13; I Peter 5:10. Texts descriptive of 9 years of David's life.

Chapter 3: Making Jesus King, Luke 22:28,29; I Samuel 22:1,2; I Chronicles 12:38

Chapter 4: Capturing the Strongholds, II Samuel 5:6-10; II Corinthians 2:14

Chapter 5: Guidance and Victory, II Samuel 5:17-25; Ephesians 6:11,13

Chapter 6: The Ark in Zion, II Samuel 6:1-23; Psalm 132:8

Chapter 7: Mephibosheth, or Mercy Meeting Misery, II Samuel 9:1; Romans 5:6, 10

Chapter 8: Sins and Sorrows of David's Reign, II Samuel 12:7. Adultery and murder.

Chapter 9: Absalom, II Samuel 18:32

Chapter 10: The Ideal King, II Samuel 23:3-7. David's ideal of a true king drawn partially from his own mistakes.

Chapter 11: Shimei's Curse, II Samuel 16: 5, 9-12

Chapter 12: The Law of Sacrifice, II Samuel 24:24,25

Chapter 13: God's Compensations, II Samuel 7:1-29; I Chronicles 28:2,36 (the preceding are also found in Making Jesus King)

Chapter 14: The Land of Cabul, I Kings 9:13. Cabul = displeasing.

Chapter 15: Solomon's Choice, I Kings 3:5-14; Matthew 6:33

Chapter 16: God's Temples, I Kings 8:8-11; 6:7; I Corinthians 3:16

Chapter 17: The Queen of Sheba, I Kings 10:1-10; John 12:21. What she brought; what she sought; what she saw; what she got; what she said.

Chapter 18: Solomon's Fall and its Lessons, I Kings 11:9,10

Chapter 19: Solomon, a Type of Christ, I Kings 4:21, 29, 34; 10: 14, 27

u. "U"

- Unto the Coming of the Lord. (is it The Coming One?) Unfolds advent truth in I and II Thessalonians. Deals with questions of the Lord's Coming, anti-Christ and our preparation for the Parousia (cloth \$.40). Advertised in Epistles of the Advent.

v. "V"

- Voices From Calvary. A booklet. New from Alliance Press Company, bound in white and gold, suitable for an Easter souvenir, *C&MA 1903, Mar 14, p. 146*.

w. "W"

- Walking in Love. New York: Christian Alliance Publishing Company, nd. 1888 (so, Cartmel). 270 p. Before Nov 1893. Miss Greely has copy. Elsie Chittick's name in front. Nyack Library has copy from estate of ABS. Blue binding shows signs of fire.

Chapter 1: The Pre-eminence of Love, I Corinthians 13:13

Chapter 2: The Love of God, I John 4:10,19; Romans 5:8; Ephesians 2:4,5,7

Chapter 3: The Love of the Divine Trinity, John 14:21; I John 2:13; Romans 15:30

Chapter 4: Our Love to God, Mark 12:30

Chapter 5: The New Commandment, Mark 12:31; Romans 13:10; Matthew 7:12; I John 2:8; John 13:34

Chapter 6: One in Him, John 17:21-23

Chapter 7: The Divine Portrait of Love, I Corinthians 13:4-8

Chapter 8: The Antagonisms of Love, Romans 13:10

Chapter 9: Phases and Features of Love (the positive side of chapter 8)

- Walking in the Spirit and Gospel of Healing. Republished, *C&MA 1906, Feb, p. 102*. A small pocket edition (10 cents) and a large type edition.

- We Would See Jesus. New York: Christian Alliance Publishing Company, 1910 (Dec). *CAW 1910, p. 168*. 65 p. Readings for 31 days, each day two pages. Similar to Days of Heaven Upon Earth.

- When the Comforter Came. Harrisburg: Christian Publications, Incorporated. 130 p. "Is just out", *CAW 1911, Apr, p. 40*. "Orphaned Lives" (John 14:1), the first day of thirty-one meditations on the Holy Spirit, one for each day in the month, 4-5 pages per meditation. Texts: John 14:1; 16:7; 1:32; 4:14; 7:38; 20:22; 14:16, 17; 20:22; 16:13; 20:22; Acts 1:8; 9:31; 1:8; Romans 15:30; 7:11; Isaiah 66:13; 32:15; 44:3; Galatians 5:25; I Corinthians 10:4; 6:11; 12:31; 13:1; Jude 1:20; Ezekiel 47:1; II Kings 4:2; II Corinthians 1:21; Matthew 3:11; Revelation 22:17; Leviticus 10:1; Ephesians 1:13,14; 5:18; 4:30; Colossians 2:10

- Walking in the Spirit. Brooklyn: Christian Alliance Publishing Company, 1889 (May/June). 297 p. Reprint: Harrisburg, Pennsylvania: Christian Publications. 280 p. Advertised in *CA 1889, Feb & Aug 8*. Issued as Tabernacle Sermons series, *CA 1889, Apr, p. 49*. Contents:

Chapter 1: Living in the Spirit, Galatians 5:25

Chapter 2: Walking in the Spirit, (no text)

Chapter 3: Person and Attributes of the Holy Ghost, II Timothy 1:7

Chapter 4: Offices and Relations of the Holy Ghost, (no text)

Chapter 5: Emblems and Aspects fo the Holy Spirit, Revelation 1:4

Chapter 6: The Spirit of Light (index), I Corinthians 2:12 (The Light of the Spirit, chapter heading)

Chapter 7: The Spirit of Holiness, I Peter 1:2

Chapter 8: The Spirit of Life, Romans 8

Chapter 9: The Spirit of Comfort, Acts 9:31

Chapter 10: The Spirit of Love, Ephesians 5:2; Galatians 5:22

Chapter 11: The Spirit of Power, Acts 1:8

- Chapter 12: The Spirit of Prayer, Romans 8:26, Jude 20
- Chapter 13: Co-operating with the Holy (Spirit) Ghost, John 20:22; Ephesians 5:18
- Chapter 14: Hindering the Holy Spirit, I Thessalonians 5:19; Ephesians 4:30; Acts 7:51
- Wholly Sanctified. 1890 edition. "Now ready in the tract room," *CA 1890, Mar 14*. Preached Jan, Feb and 1st Sunday of Mar. 5 chapters, are also in *CA 1890, Feb, Mar*.
- Wholly Sanctified. New York: Christian Alliance Publishing Company (692 Eighth Avenue) 1893. 114 p. Brown, paperback edition from New Castle, Pennsylvania, Mrs. Finnick. Has 5 chapters; not "Even As He" as in later editions. First edition, 1890, 4 chapters, *CA 1890, July, p. 418*. Came out in July 1890 as a little book, cost \$.20, *CA 1890, Mar, p. 145*. 189 p. 5 chapters. Sermons preached at Tabernacle, end of January, February and 1st of March.
- Wholly Sanctified. New York: Christian Alliance Publishing Company, 1925. 136 p. Introduction by A. C. Snead. Reprint from Harrisburg, Pennsylvania: Christian Publications. Advertised as in a brown cover, paper edition for 25 cents in a little booklet (21 pages). Gifts and Grace printed by Christian Alliance Publishing Company, 692 Eighth Avenue, New York.
- Chapter 1: Wholly Sanctified, I Thessalonians 5:23, 24
- Chapter 2: A Sanctified Spirit, no text
- Chapter 3: A Sanctified Soul, no text
- Chapter 4: A Sanctified Body, no text
- Chapter 5: Preserved Blameless, I Thessalonians 5:23, 24
- Chapter 6: Even As He, I John 4:17
- Wholly Sanctified. *WWW 1886, Sept, p. 171, 172*. A column on a sanctified spirit, soul and body. Preached in 2nd coming sermon at Old Orchard. Good introduction to the book. Xerox it.
- Entierment Sanctifié. Hanoi: La Mission Evangelique, 1924. 110 p. Translated by Mlle. Jeanne Rollier (missionaire aux Indes). 5 chapters with an introduction by someone of the C&MA in Indo-China.
- Within the Veil or Christ in the Epistles to the Hebrews. New York: Christian Alliance Publishing Company, 1900. 256 p. A series of sermons delivered by the author during the winter of 1899-1900 in the course of his regular ministry (same as series in *C&MA 1900, Spring, volume XXIV*) Contents:
- Chapter 1: The Apostle of our Profession, 1:1,2
- Chapter 2: Our Response to God's Message, 4:11
- Chapter 3: Our Great High Priest, 4:14-16
- Chapter 4: Our Great High Priest Superior to Aaron, 8:6
- Chapter 5: Christ the Author and Finisher of our Faith, 10:2
- Chapter 6: The Patriarchs of Faith, 11:2
- Chapter 7: The Seven Types of Faith, 11:23-31
- Chapter 8: Lighthouses of Faith, 11:32
- Chapter 9: The Cloud of Witnesses, 12:1
- Chapter 10: The Author and Finisher of Our Faith 12:2
- Chapter 11: The School of Faith, 12:11
- Chapter 12: The Goal of Faith, 12:18-24
- Chapter 13: "Let Us", (12 exhortations, 4:1-13:15,16)

- Chapter 14: Concluding Messages, 13:20,21
- The Word, Work and the World and Tabernacle Sermons. Combined July to December, 1886. Nearly 700 pages, \$1.50 in advance. Advertised in *WWW 1886, Oct. Tabernacle Sermons*, July-December, 1886 also published in a separate volume. 300 large octavo pages, \$.75.
 - Words of Comfort for Tried Ones. (Peter) New York: Alliance Press, 1903. 130 p. This book is included in Peter, John and Jude in "Christ in the Bible" series.
 - Chapter 1: Words of comfort for tried ones, I Peter 1:7, 6
 - Chapter 2: He is precious, I Peter 2:7
 - Chapter 3: Our high calling in Christ, I Peter 2:11
 - Chapter 4: Social and civil duties of the Christian life, I Peter 2:13,14,17
 - Chapter 5: Sanctification, I Peter 1:16; II Peter 3:18
 - Chapter 6: Ministers of Christ, I Peter 5:2-4
 - Chapter 7: The coming day of God, II Peter 3:12

x. "X, Y, Z"

- The Berachah Year Book for 1887. New York: WWW. Advertised in *WWW 1886, Oct, p. 376*. Contains: a review of 1886, a message for 1887, other matters of useful info.
- The Christian Alliance Yearbook. New York: Word, Work and World, 1888. 80 p. (*CA 1888, Feb*). Advertised in *WWW 1887, Dec, Volume IX, p. 264*. Contains 365 texts of the Four-fold Gospel arranged for every day plus: numerous short papers on Christian Life, invaluable information about the Alliance and the work. Later advertised in *CA 1894, Jan, p. 28*.
- Yearbook of the Christian Alliance and the International Missionary Alliance, 1893. New York: Christian Alliance Publishing Company. (Offices, 1528 Broadway). 70 p. Archives copy, a xerox from Tom Owens, Huntington, Pennsylvania. See pages 62-70 for list of publications.

D. Correspondence Course

- 1892, Sept: *CA 1892, Sept, p. 195*: under the care of F. W. Farr. In connection with the College. A prospectus outlined, about same as the College. To use text-books as at the College and to send printed lesson outlines, explanations and examination papers. Open to former students and new ones. *CA 1892, p. 337*: an immediate and gratifying response from every part of the country. Use Cruden's Concordance, James Inglis, Bible Text Encyclopedia; Smith's Bible Dictionary.
- 1893: *CA 1893, Sept 15, p. 164*: a report and testimonies re: it. School has ca 250 enrolled in foreign missionaries. Is run by the Missionary Training College. May 5, 1893, all materials destroyed by fire at publishing plant. Need a large number of new students to reprint materials. A two year course.
- 1915: *CAW 1915, Nov 27, p. 129*: editorial. Low spiritual life are [sic] the neglect of the Scriptures. Bible correspondence courses have grown up in England and America. Dr. Farr conducted one for the Alliance. ABS decided to commence in January 1916 such a course. To cover the Bible in 3 years, 10 months each year. With it will be also a monthly course covering 3 areas: foundation truths, deeper spiritual truths, homiletics. "It will embody the best results of Mr. Simpson's long years of public teaching." (editorial probably by JEJ)

CAW 1915, Dec 11, p. 161: further editorial advertisement. *CAW 1915, Dec 18, p. 127*: editorial, tuition: \$5.00/year. *CAW 1915, Dec 25, p. 193*: editorial, has awakened a wider interest than anticipated.

- 1916: *CAW 1916, Jan 1, p. 209; Jan 8, p. 225*: editorial advertisement. *CAW 1916, Jan 15, p. 241*: editorial, many hundred students. *CAW 1916, Feb 12, p. 304*: grateful for the large response and studying the Bible consecutively. 12 new names this morning. *CAW 1916, Feb 26, p. 343*: Students returned lesson in Homiletics. Text Genesis 1:1. *CAW 1916, Mar 4, p. 353*: editorial. Genesis to Leviticus and 1/2 of Numbers already analyzed and explained. "Work occupying a large part of the time of the Director." Aim is to make them an exhaustive but concise commentary on the whole Bible from the standpoint of the fourfold gospel. Cost: \$5.00 for the year. *CAW 1916, June 10, p. 161*: 1st half year completed. Membership increased each month. Second part to begin in August. *CAW 1916, Dec 30, p. 193*: editorial. First year just closed. Studies: Genesis to Ruth; the Four Gospels. For 1917, monthly papers on Special Difficulties In Our Spiritual Life. These are in addition to Bible, Homiletics. Will form a special class in Christian Doctrine.

1917: *CAW 1917, Feb 3, p. 373*: editorial, a moderate increase in students; a slight reduction of old ones. *CAW 1917, Aug 4, p. 283*: Correspondence School to unite with the Nyack Schools. Simpson's lessons to continue with present enrollees and new enrollees, but extended also to Nyack students. But in addition, Nyack will add other courses for all to take. ie, William Turnbull, "Outline Studies of Old Testament and New Testament"; Cora Turnbull, "Practical Methods of Christian Service"; A. E. Thompson, "Prophecy"; G. P. Pardington, "Church History"; R. H. Glover, "Missions". *CAW 1917, Sept, p. 349*.

- 1918: *CAW 1918, Jan, p. 212*: projected lessons: Jan, Proverbs-Song of Solomon; Feb, Isaiah; Mar, Jeremiah; Apr, Ezekiel; May, Daniel-Joel; June, rest of minor prophets; Sept-Dec, personal, pastoral epistles and Revelation. *CAW 1918, Feb 23*: editorial. 3rd year, 2nd month not yet sent out because Mr. Simpson resting at home. *CAW 1918, Apr 13, p. 17*: editorial: school conducted as usual, with the exception of the 3rd year studies.

- 1919: *CAW 1919, Jan 11, p. 231*: Simpson's studies and Nyack Correspondence School now run from MTI, Turnbull general supervisor, A. C. Snead, the secretary (the director and correspondent in reality). Called "Fireside Study for World-Wide Work", p. 236.

- File also contains:

To My Students: A Word of Direction from the Director. 4 p. 2 copies.

To My Students. 3 p. Signed, "A. B. Simpson".

1. Deeper Truth

- File contains one copy each of the Deeper Truth and Life series (with the exception of #7 and #8) of the Correspondence Bible School. A. B. Simpson is identified in all but the first study.

Study #1: Sanctification. 12 p.

Study #5: Faith. 11 p.

Study #2: Divine Healing. 15 p.

Study #6: Divine Guidance. 11 p.

Study #3: The Indwelling Christ. 16 p.

Study #9: The Spirit-Filled Life. 11 p.

Study #4: The Spirit-Filled Life. 15 p.

Study #10: The Life of Prayer. 14 p.

E. Hymns

- Simpson hymns: The Everlasting Arm, p. 316. Jesus Only. Himself. Yesterday, Today,

Forever, p. 452 (6 verses: copy verse 1,2,4,6). Star of Hope: Yes, He'll come Again, #2, p. 248. A Missionary Cry, p. 340 (6 verses, xerox it). Oh the Glad Home-Coming, p. 367 (5 verses). Christ in Me, p. 387 (verses 1 and 5), #2, p. 375.

- Number 2: Hymns of the Christian Life. #1: My Holy Guest, verses 1-4. #7: Breathing Out, verses 1,2 7. #46: What Will You Do with Jesus, 5 verses and chorus (use recent chorus) #78: There Is a Foe With Hidden Power, verses 1,3-5 (self must die). #80: Search Me, verses 1,2,4-6. #90: Say Is It All For Jesus? 3 verses and chorus. #107: God's Best (may explain partial rapture). #175: Hold the Ropes, verse 1, 2 lines; verse 2 and 3, last two lines; verse 4 and 5 and chorus. #183: Anywhere, Everywhere, verses 1, 5-7. #184: Go and Tell, verses 1,2,5,6, #191: Thy Kingdom Come. (Holiness, Wesleyan: #357: The Cleansing Wave, verses 1 and 2; 2 lines chorus. #365: Rock of Ages, 1st verse.) #197: Away Across the Ocean. #239: I Always Will Remember Thee. #256: Keep Sweet. #360: Launch Out (sanctification) 4 verses, chorus. #229: Even As He, verses 1,3,5, re-arrange the familiar lines of the verses. #232: Millennial reign, verses 1,2,4,5.

- Hymns of the Christian Life. Number 1. #63: Saviour, Hide Me (4 verses and chorus). #143: 6 verses. #146: 5 verses. #229: 1, 1st 8 lines; 2, 1st 4 lines; 3, lines 5-8; 4, 8 lines. #236: sinless aspiration, first two stanzas; #237: 2, last 2 lines; 3: all 6 lines. #240: all verse and chorus. #245: all seven verses and chorus. #250: first verse and chorus. #251: verse 1,2,4. #278: all verses. #403: verses 1,2,4. Fourfold, the whole concept = Jesus Only.

Salvation: And Can It Be, Amazing Grace.

Sanctification: Himself.

2nd Coming: Christ Returneth, verses 1,2,4 (H. L. Turner); #214, In the Glow of Early Morning; #170, Jesus Shall Reign; #213, Lo, Jesus Comes (Phoebe Palmer).

Service/Ministry/Witness/Missions: #335, Am I A Soldier; #350, Work For the Night is Coming

Heaven: #220, The King in His Beauty (5 verses and chorus to Hal-le-lu-jah, 4 stanzas)

Jesus: Prayer: What A Friend; Cross: #45: When I Survey, #42: O Sacred Head, verses 1-3; Love for: My Jesus, I Love Thee, Majestic Sweetness

Holy Spirit: #326: Thy Holy Spirit; #367, Come Holy Spirit

God: #315: How Firm a Foundation, 6 verses; #326: My God, the Spring (Isaac Watts); #245: The God of Abraham Praise, 6 verses

Conversion to Heaven: #302, My Faith Looks Up to Thee, 4 verses

Christian Walk/Life: #317, Trust and Obey; #365: Rock of Ages, #384, Sun of My Soul, 6 verses

- His first songs were written as poems, conclusions to his sermons. These he later had set to music. J. H. Burke, May Agnew (Stephens), Margaret Simpson, R. Kelso Carter harmonized for him. Then he began to one-finger a melody himself (so, Tozer).

- His hymns became musical slogans: Jesus Only, The Same Yesterday, Today and Forever, Himself, Christ in Me, The Fulness of Jesus, I Will Say Yes to Jesus, Nothing Is Too Hard For Jesus, Jesus Giveth Us the Victory, I Am Living in the Glory, Even As He, Launch Out, Go and Tell Them, To the Regions Beyond.

- Poems express the sentiments of the heart. Hymns are poems set to music. As a man thinketh in his heart, so he is. To know, understand the qualities of a man, listen to his poetry, his hymns. ABS unveils the secrets of his heart, the depths of his spiritual

experience, the burden of his ministry by the poems and hymns that flowed from his heart.

- "It was at Old Orchard where were first sung Launch Out into the Deep; Jesus Only; Himself; I Take, He Undertakes; I Will Say Yes to Jesus; Jesus is Victor; Christ in Me; Jesus, Our Watch We Are Keeping; A Hundred Thousand Souls a Day and many others which gripped multitudes of men and women of all classes and banded them together for sacrifice and service." *AW 1919, Dec 20, p. 206* by May Agnew Stephens, "Dr. Simpson's Ministry in Song".

- *CA 1890, Sept 26, p. 177*: "**Why We Copyright Our Hymns**: It may seem strange to an uninformed person that we should insert under the above hymn the notice of a copyright. It is not intended to prevent any exchange copying them with proper acknowledgment of the copyright, but simply to prevent unprincipled music mongers setting the words to music and then getting out a copyright in their own name and preventing us from using our own hymns. This is actually possible and by no means a supposed case.

Anyone who desires any of these hymns can have them printed, on neat cards, by writing to our office. Several of these can also be had with music.

- "My Trust": In HCL, combined 1, 2 & 3, p. 847, copyright 1904. In *AR 1903/04, p. 34*, ABS closes his annual report with thought of our trust, "rise to the realization of our duty and our trust and go forth saying" two four-line verses.

1. First 4 lines of hymn, p. 847 (first half of verse).

2. Four lines of what became the chorus:

"Lord, make me faithful to my trust,
Help me to tell the world the story
Yes, make me faithful to my trust
And deign to use for Thy glory." p. 34.

Commencement exercises, Sunday, May 1 and Monday the 2nd. Sermon to students on Sunday and inspiration of Monday's celebration. Council, May 3-6, Tuesday-Friday.

- "A Missionary Cry": Aug, 1890. The original chorus is the 6th stanza in the first hymn book (and present one). The 2nd stanza was omitted from the hymn. It was significant for the times, Missionary Alliance static, Prayer Alliance just begun.

"O Church of Christ, awake, awake,
O Christ, Thy church'es slumber break,
Show us our brother's blood.

A hundred thousand voices send,

Before the century shall end,

To tell the love of God." *CA 1890, Aug 23, p. 113*.

- Poems in periodicals, 1890: See "Hymns and Songs of the Fourfold Gospel". The following are included in *CA 1890*:

Mar, p. 184: "He is Just the Same Today", no music

Jan, p. 1: "As the Days of Heaven"

Apr, p. 225: "The Christ of the Forty Days" (12 verses)

May, p. 314: "Shall We Meet?", II Thessalonians 2:1 (14 verses)

May 23, p. 331: "To My Dear Friend, Carrie Judd"

June 6, p. 360: "The Tree God Plants"

July 18, p. 26: "Yesterday, Today, Forever" (17 verses), xerox it

- Aug 19, p. 113:* "A Missionary Cry" (6 verses), xerox it. "A hundred thousand souls a day."
Sept 12, p. 145: "Abiding and Confiding" (4 verses)
Sept 19, p. 161: "Come With Us and We Will Do Thee Good" (10 verses)
Sept 26, p. 177: "The Everlasting Arms" (6 verses and chorus)
Oct 3, p. 193: "I Will Say 'Yes' to Jesus" (4 verses and chorus)
Oct 10, p. 208: "Trust and Rest" (10 verses and chorus: 7 verses and chorus with music)
Nov 7, p. 273: "Come, Seven-fold Holy Ghost" (10 verses and chorus)
Nov 14, p. 289: "Jehovah-Rophi (that healeth thee)" (6 verses)
Nov 21, p. 305: "The Joy of the Lord" (8 verses)
Nov 28, p. 321: "Jesus Only"
Dec 5, p. 337: "The World For Jesus, Himself For Me" (12 verses)
Dec 12, p. 353: "Heavenly Love" (6 verses, based on I Corinthians 13)
Dec 19, 27, p. 369: "The Home Longing and Home Coming" (6 verses, a Christmas message) *p. 373:* "The Fountain of Life" (5 verses)
- 1890 publication includes these: (it is a word hymnal, only)
p. 9: "Jesus Only"
p. 15: "Yesterday, Today, Forever"
p. 19: "Himself"
p. 49: "The Joy of the Lord"
p. 52: "Abiding and Confiding"
p. 54: "Not I, But Christ"
p. 64: "I am the Lord that Healeth Thee"
p. 66: "Blessed Be the Glorious Tidings"
p. 75: "I Will Say Yes to Jesus"
p. 79: "A Missionary Cry"
p. 82: "The World For Jesus"
p. 105: "He Is Risen"
p. 116: "What Would Jesus Do?"
p. 119: "I Am Crucified With Jesus"
- Written by 1890:
"Jesus Only": 9; 398; same
"Come Seven-fold Holy Spirit"; 11 (verses 3, 5-10); 138
"Yesterday, Today, Forever"; 15 (verses 3,4,6); 119
"Himself"; 19; 248; same
"Everlasting Arms"; 33 (6 verses, 6 and 7 not in 1962 edition)
"I Take, He Undertakes"; 42 (a 7th verse); 290
"The Joy of the Lord"; 49 (verses 2,5-7), 280
"Abiding and Confiding"; 52; 284; same
"There Is a Healing Branch"; 64 (2 additional verses); 275; Jehovah Rophi
"I Will Say 'Yes' to Jesus"; 75; 217; same
"A Missionary Cry"; 79 (verses 2,4); 462
- poems and hymns in *CA 1891*:
Mar, p. 161: "Precious Promises" (5 verses)
June 5, p. 353: "The Time To Trust" (4 verses); *p. 357:* "It's Not My Love To Thee" (3

verses; close of sermon); *p. 358*: "The Christ Mission" (Deuteronomy 6:23, 9 verses)
June 12, p. 368: "Thou Shalt Call Me Ishi" (Hosea 2:16,19,20)
July, p. 91: "The Heathen's Cry"
Dec, p. 384: "The Christmas of the Heart"; *p. 385*: "The Two Stars"; *p. 389*: "Oh That Each in the Day, etc" (2 verses)
Oct, p. 12, supplement: "A Voice From Above Is Falling", sung by Louise Shepard following ABS' missionary message at NYC Convention: maybe his, maybe hers.
 - poems and hymns in *CA 1892*:
Jan 1, p. 1: "A New Year's Salutation"
Mar 25, p. 193: "Even As He" (5 verses and chorus)
Apr 1, p. 209: "Nothing Is Too Hard For Jesus"; *p. 219*: "The Missionary Farewell" (5 verses and chorus), sung on the occasion of a large group of new missionaries farewelling from Gospel Tabernacle
Apr 8, p. 225: "Some Sweet Morn" (6 verses and chorus)
July 29, p. 64; Aug 5, p. 81: "Wave the Gospel Banner", written for the farewell of the India party and sung by Louise Shepard. This at the Asbury Park Convention, July 25.
Aug, p. 137: "Abiding and Confiding", abiding in the Lord, confiding in His Word
Sept, p. 166: "What Is The Time To Trust?" (2 verses); *p. 181*: One stanza: "For my words, I take His wisdom, For my works, His Spirit's power, For my ways, His ceaseless presence, Guards and guides me every hour."
Oct, p. 232: "Hast Thou Found the Branch of Healing?" (2 verses)
Dec, p. 392: "Communicated" (no author cited), a talk with "conscience" in eternity
 - poems and hymns in *CA 1893*:
Feb, p. 127: "A Story of Faith" (6 verses/stanzas)
Apr, p. 210: "The Way Everlasting", Search me, O God, (6 verses), goes with sermon, Jan 3, 1893; *p. 241*: "Zion's Awakening" (12 verses), written after visiting Jerusalem, Feb 23, 1893
Aug, p. 113: "Only a Little Baby Girl"
Sept, p. 129: "India For Jesus"
Oct, p. 225: "It Means Just What It Says" (6 verses); *p. 257*: "Fill Up the Ranks" (6 verses and chorus); *p. 262*: "Hold the Ropes" (5 verses and chorus), close of sermon "Tarrying by the Stuff"
Nov, p. 305: "Only Wait" (6 verses)
 - poems and hymns in *CA 1894*:
Jan, p. 16: "Jerusalem" (6 stanzas)
Feb, p. 106: "Entering In" (5 stanzas); *p. 126*: "Tell the Polynesian" (4 stanzas and refrain); *p. 154*: "The Land of Sinim" (5 stanzas and refrain); *p. 182*: "Beautiful Japan", 4 stanzas
July, p. 79: "Jesus, Breathe Thy Spirit On Me" (1st line; 3 stanzas); *p. 91*: "Keep Sweet" (1 stanza)
Dec, p. 552: Advertised the following poems: "The Southern Cross" (new Christmas poem); "Three Christmas Gifts"; "The Lily of Bethlehem" (an early poem); "As Little Children" (1893 or earlier); *Dec, p. 577*: "The Christmas of the Heart" (7 stanzas)
 - poems and hymns in *CA 1895* (how much did Louise Shepard help in the music?):
p. 15: "Keep Sweet", words and music (5 stanzas and chorus)

- p. 31*: "Fill the Censer", words and music (5 stanzas and chorus)
- p. 47*: "The Right Side", (3 stanzas); music by L. Shephard
- p. 63*: "Comforter, Gentle and Tender", words and music (4 stanzas and chorus)
- p. 79*: "The Heathen's Cry", words and music (4 stanzas and 2 choruses)
- p. 95*: "Gideon's Band", words and music (4 stanzas and chorus)
- p. 111*: "Healing In His Wings", words and music (5 stanzas and chorus)
- p. 127*: "Only Wait", words and music (6 stanzas and chorus)
- p. 143*: "Nothing Is Too Hard for Jesus", words and music (5 stanzas and chorus)
- p. 159*: "He Is Coming For Me", words and music (4 stanzas and chorus)
- p. 175*: "The Dark Soudan", words and music (4 stanzas and chorus)
- p. 191*: "Breathing Out and Breathing In", words and music (7 stanzas and chorus)
- Mar, p. 207*: "Come to Jesus Now", words and music (3 stanzas and chorus)
- Apr, p. 223*: "I'm Entering In", words and music (3 stanzas and chorus); *p. 255*: "Dying", words and music (3 stanzas and chorus); *p. 271*: "Get Right With God", words and music (5 stanzas and chorus)
- May, p. 287*: "I Have Overcome", (3 stanzas and chorus); *p. 300*: "Be True", the parting hymn of the president, words only, composed for the occasion (7 stanzas and chorus); *p. 303*: "Some Sweet Morn", words and music (6 stanzas and chorus); *p. 319*: "Search Me, O God", words and music (6 stanzas and chorus); *p. 335*: "Anywhere, Everywhere", words and music (8 stanzas and chorus); *p. 351*: "Roll On", words and music by ABS (6 stanzas and chorus)
- June, p. 367*: "Living In His Love", words and music (4 stanzas and chorus); *p. 383*: "Looking Over", words and music (5 stanzas and chorus); *p. 399*: "The Land of Sinim", words and music (5 stanzas and chorus); *p. 414*: "There Is Nothing To Do But Come", words and music (6 stanzas and chorus)
- July, p. 15*: "Glory", I have found a heaven below, etc, different tune; words and music (6 stanzas and chorus); *p. 47*: "Seeking the Lost", words and music (6 stanzas and chorus); *p. 63*: "Fill Up the Ranks", several missionaries had died in recent months, words and music (6 stanzas and chorus); *p. 79*: "Forward", words and music (5 stanzas and chorus)
- Aug, p. 127*: "Is It for Me?" words and music (4 stanzas and chorus); *p. 159*: "Help Along", words and music (4 stanzas and chorus)
- Sept, p. 191*: "Reckon", words and music by ABS (6 stanzas and chorus)
- Dec, p. 401*: "The Message of the Star", poem only (9 stanzas); *p. 410*: "God's Great Gift", poem only (6 stanzas); *p. 413*: "The Comforter Has Come", words and music by ABS (5 stanzas and chorus), not the familiar hymn we sing today
- poems and hymns in *CA 1896*:
- Jan, p. 9*: "Hold the Ropes", words and music by ABS (5 stanzas and chorus)
- Feb, p. 113*: "I Love Him So", verse and chorus by L. Shephard and ABS; *p. 137*: "Even As He", words and music by ABS (5 stanzas and chorus); *p. 185*: "Oh, the Glad Homecoming", 2nd coming, words and music by ABS (5 stanzas and chorus); *p. 209*: "Only a Little Baby Girl", words and music by ABS (6 stanzas and chorus)
- Mar, p. 281*: "God's Love", words and music by ABS (3 stanzas and chorus); *p. 305*: "The Dark Soudan", words and music by ABS (4 stanzas and chorus); *p. 329*: "Away", missionary hymn = good, copy, words and music by ABS (5 stanzas and chorus); *p. 353*:

- "This Same Jesus", words and music by ABS (5 stanzas and chorus); *p.* 377: "Not I, But Christ", words by ABS, music by L. Shepard, not the familiar hymn (7 stanzas and chorus)
- Apr.*, *p.* 401: "The Peace of God", words and music by ABS (4 stanzas and chorus)
- May*, *p.* 425: "Even So", words and music by ABS (5 stanzas and chorus); *p.* 445: "What Will You Do With Jesus?", words and music by ABS (5 stanzas and chorus); *p.* 473: "The Shepherd True", words anonymous, music by ABS (3 stanzas and chorus)
- poems and hymns in *C&MA 1897*:
- Jan.*, *p.* 61: "Breathing Out and Breathing In", 1895 copyright on the music (7 stanzas); *p.* 80: "Better Farther On", no music, (3 stanzas and refrain); *p.* 109: "The First and the Last", music copyright 1891 (4 stanzas)
- Feb.*, *p.* 133: "Only Wait", music 1895 (4 stanzas and refrain); *p.* 205: "Dying" music only, 1895
- Mar.*, *p.* 229: "Balm in Gilead", 1897 (4 stanzas and refrain); *p.* 253: "The Comforter Has Come", 1895 (5 stanzas and refrain); *p.* 277: "Timnath-Serah" (3 stanzas and refrain)
- p.* 349: "A Missionary Cry", 1890 (6 stanzas and refrain, verse 3 not in hymnbook)
- p.* 423: "Building on Jesus", re: laying cornerstone at Nyack, 1897
- p.* 469: "The Comforter Has Come", 1895 (5 verses and chorus)
- p.* 517: "The Land of Sinim" (5 stanzas and chorus)
- p.* 589: "My Beloved" (7 verses and chorus, *p.* 242)
- Aug.*, *p.* 205: "The Blood of Thy Brother", 1897 copyright, the unsaved near and far (5 stanzas and chorus), *p.* 229: "Trust and Rest", 1890 copyright (7 stanzas and chorus)
- p.* 545: "Fill the Censer", 1897 copyright (5 stanzas and chorus)
- p.* 569: "Bringing Back the King", 1897 copyright (4 stanzas and chorus)
- "Even As He": *C&MA 1897*, *Aug.*, *p.* 133, each phrase/clause with a Scripture verse
- Poems and hymns *C&MA 1898*:
- p.* 40: "The Two Burdens"
- p.* 184: "Volunteers For Jesus", music and copyright by Louise Shephard (5 stanzas and chorus)
- p.* 313: "Eastertide", the new year of nature and redemption (5 stanzas)
- Nov.*, *p.* 449: "There's Only One" (No name given of author), *p.* 486: "Tell Jesus" (No name given of author)
- Dec.*, *p.* 25: "Hark! 'tis the Chime of the Christmas Bells"
- Poems and hymns *C&MA 1899*:
- Jan.*, *p.* 33: "Redeeming the Time" (10 stanzas); *p.* 56: "The Regions Beyond", music copyright 1898, different melody and chorus (10 stanzas)
- Feb.*, *p.* 88: "Go and Tell", music copyright 1897 (6 stanzas)
- Mar.*, *p.* 120: "March On", copyright 1899 (5 verses and chorus)
- May*, *p.* 184: "He Died For Me", copyright 1899 (3 stanzas, chorus)
- Sept 20*, *p.* 285: "Never Again", words and music copyright 1899 (7 verses and chorus)
- Poems *C&MA 1901*:
- Nov.*, *p.* 269: "The Missionary's Farewell", appears with pictures of many departing missionaries
- Poems *C&MA 1903*: Copy of "Burn On" from HCL, copyright 1903
- The Pioneer, periodical from Netherlands East Indies:

1934, May, p. 7: "Jesus Breathe Thy Spirit on Me, Teach Me How To Breathe Thee In", in HCL #3

1934, Aug, back page: "Pass It On", note the missions stanza

1936, Feb, p. 2: "Step By Step" and comments, "A Song with a Message" by Jaffray in HCL 1 and 2

1936, May, p. 5: "The Everlasting Arms", "Let Go and Let God" ca Rader's deliverance

1937, Mar, p. 8,9: "What Shall the Answer Be?", comments "Except They Be Sent" by RAJ, in Songs of the Spirit

1938, July, p. 6,7: "Fill the Censer", comments "Fill the Censer" by RAJ, in Millennial Chimes and HCL 1 and 2

1938, May, p. 9, 10: "Plod", comments "Plod" by RAJ

1939, Sept, p. 7-9: "The Comforter Has Come", comments by RAJ, in HCL 1 and 2

1939, Nov, p. 3-5: "Oh, the Glad Home Coming", comments and article by RAJ, "The End Is Not Yet"

1940, Feb, p. 4-6: "The Days of Heaven", comments by RAJ, in Songs of the Spirit

1941, July, p. 3,4: "Abiding and Confiding", comments by RAJ, in Millennial Chimes

1941, Dec, p. 21: "Lest We Forget"

No issues during WWI until Jan 1946

1946, Jan: "Fill Up the Ranks", with articles on Jaffray, Deibler, Willfinger, Dittmar, Mr. and Mrs. Sande and son David and Fred Jackson)

- The Pioneer 1939, Nov, p. 3-5: "**The Glad Home Coming**: Here is another of Dr. Simpson's Spirit-inspired poems. It is appropriate that in the midst of present war condition of our world we turn our thoughts to the 'Glad Home-coming.' The darker the atmosphere down here, the brighter shines the Morning Star, the Hope of our Lord's return.

This poem speaks of our soul's preparation for the Lord's return and our longing for that glad day, 'I am longing for the gathering of the ransomed over there; I am putting on the garments which the Heavenly Bride shall wear.'

Secondly, it speaks of separation from the present sinful world, 'I am letting go the pleasures and the treasures worldlings prize, I am laying up my treasures and ambitions in the skies.' What a joy it is to have all our ambitions in the skies, and be free from the sorrows and broken ties of this poor, sin-sick world.

Thirdly, it speaks of the all-important service which engages our attention until that time shall come. 'I am sending forth the Gospel of the Kingdom everywhere.' May this be the consuming passion of our hearts and lives. It is the most important line of Christian ministry, in view of the signs of the times. Let us indeed be 'warning saints and sinners for the summons to prepare.'

Fourthly, the climax of this poem is reached in the line which reads, 'Oh the joy of meeting Jesus'. This, after all, is the one all-consuming passion of the believer's heart. We have left all to follow Him and yet we have never seen Him. "Him whom having not seen, ye love.' The day will come when our eyes shall behold Him and when we shall be transformed into His likeness and be forever with the Lord. 'We know that when He shall appear we shall be like Him for we shall see Him as He is; and every man that hath this hope in Him purifieth himself, even as He is pure.'

As we watch and wait and work for the appearing of the Morning Star, let us daily pray, 'Even so, come Lord Jesus!'"

- The Pioneer 1939, Nov, p. 3-5: "**Oh, the Glad Home Coming**: by Dr. A. B. Simpson
I am waiting for the coming of the Bridegroom in the air,
I am longing for the gath'ring of the ransomed over there;

I am putting on the garments which the Heavenly Bridge shall wear,
For the glad home-coming draweth nigh.

I am letting go the pleasures and the treasures worldlings prize,
I am laying up treasures and ambitions in the skies
I am setting my affections where there are no broken ties,
For the glad homecoming draweth nigh.

I am hasting on the coming of the Bridegroom in the air,
I am sending forth the Gospel of the Kingdom everywhere;
I am warning saints and sinners for the summons to prepare,
For the glad homecoming draweth nigh.

I am watching for the rising of the morning star's first ray,
In my heart its beams have risen as the harbinger of day;
Christ in me the hope of glory, every moment seems to say,
'Lo! the glad home-coming draweth nigh.'

Oh, the joy of meeting Jesus and the loved ones gon before!
Oh, to be where sin and sorrow, pain and sickness come no more;
All my heart is turning ever to that everlasting shore,
Where the glad home-coming draweth nigh.

- The Pioneer 1939, May, p. 9,10: "**PLOD**: (by RAJ) In this word "PLOD" the author of these verses has struck a very important note, which cannot be overlooked in missionary work. Paul's missionary methods included in fiery zeal to go forth and speedily reach new fields and peoples everywhere, who had never heard the Gospel. It also included the patient, thorough steady plodding work of instructing converts in the Word of God; line upon line, precept upon precept, until the babe in Christ grows up into spiritual manhood, and becomes an 'elder' who can in turn teach others. Both of these phases of missionary work are necessary; and both are included in the words of our Lord in the Great Commission, 'Go ye therefore, and *make disciples* of all nations...*teaching* them to observe all things whatsoever I have commanded you; and lo, I am with you all the days even to the end of the age.' Matthew 28:19,20

There is the danger of concentrating so strongly and thoroughly in one place, that we never lift up our eyes on the fields beyond; and there is also the danger of a superficial witness of the Gospel, that leaves our converts, as little helpless babes, the prey of the wolves that scatter and devour the sheep and lambs of the flocks. Even naturally, without nourishment, the babes dies. It takes a great deal of time and patient plodding to lead new converts to become strong believers.

Let us hasten the Gospel with all speed to earth's remotest bounds, wherever Christ has not been named; and patient, hard, plodding work in teaching and training native converts. Let us multiply ourselves in native workers. Herein lies the great value of Short Term Bible Schools on all stations, and of the central Bible School work for the thorough education of native brethren in the fundamental truths of the blessed Word. Let us plod."

- The Pioneer 1939, May, p. 9,10: "**PLOD**: by Dr. A. B. Simpson

There's a sweet and lowly pathway
Leading up to God;
Four short letter mark its mile-stones:
P-L-O-D, plod.

When of old the hosts of Joshua
Round the ramparts trod,
Victory crowned their seven-fold circuit,
When they learned to plod.

Are you waiting for a promise,
Trusting in your God?
Though He tarry, He is coming:
Faith must learn to plod.
Are you going forth with weeping,
Scattering seeds abroad?
You shall bring your sheaves with singing
If you'll trust and plod.

- *CA 1890, Sept, p. 177: "The Everlasting Arms: by Rev. A. B. Simpson.*

Art thou sunk in depths of sorrow
Where no arm can reach so low?
There is One whose arms Almighty
Reach beneath thy deepest woe.
God the Eternal is thy Refuge,
Let it still thy wild alarms.
Underneath thy depths of sorrow,
Are the everlasting arms.

Chorus:
Underneath thee, underneath thee,
Are the everlasting arms,
Everlasting, everlasting,
Are the everlasting arms.

Other arms grow faint and weary,
These can never faint or fail,
Others reach our happy seasons
These are lowest, loneliest vale.
O that all might know His friendship
O that all might see His charms!
O that all might have beneath them
Jesu's everlasting arms.

Strong the arms that oft oppose me,
Weak and frail these arms of mine,
Weaker still the arms of mortals,
Lord, I trust they arms divine.

And the faith that leans on Jesus
Every fear and foe disarms,

From Songs and Hymns of the Four-fold Gospel and the Fulness of Jesus. Copyright 1890 by A. B. Simpson.

- *CA 1890, Aug 29, p. 113: "A Missionary Cry: By Rev. A. B. Simpson.*

A hundred thousand souls a day,
Are passing one by one away,

Are you suffering in affliction
'Neath the chastening rod?
God is working, wait upon Him,
Wait and pray and plod.

Let us plod, steadily plod,
All along the way;
Zeal may fire and hope inspire,
But plod will win the day."

For they know that underneath me
Are the everlasting arms.

Loving arms that once were round me
In the graveyard mouldering lie;
But His arms are everlasting,
And His love can never die.
And though oft my heart is lonely,
All my tears away it charms,
Still to know that always round me,
Are the everlasting arms.

Underneath us, O how easy,
We have not to mount on high,
But to sink into His fullness,
And in trustful weakness lie.
And we find our humbling failures
Save us from the strength that harms.

We may fail but underneath us,
Are the everlasting arms.
Arms of Jesus! fold me closer,
To thy strong and loving breast,
Till my spirit on thy bosom
Finds its everlasting rest;
And when Time's last sands are sinking,
Shield my heart from all alarms,

Softly whispering, "Underneath thee
Are the everlasting arms."

In Christless guilt and gloom;
Without one ray of hope or light,

With future dark as endless night,
They're passing to their doom.

Chorus:

They are passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom.
O Church of Christ, what wilt thou say,
When in the awful judgment day
They charge thee with their doom.

* O Church of Christ, awake, awake,
O Christ, Thy church's slumber break,
Show us our brother's blood.
A hundred thousand voices send,
Before the century shall end,
To tell the love of God.

O Holy Ghost, Thy people move,
Baptize their hearts with faith and love,
And consecrate their gold.
At Jesus' feet their millions pour,
And all their ranks unite once more,
As in the days of old.

Armies of prayer your promise claim,
Prove the full power of Jesus' name,
And take the victory.
Your conquering Captain leads you on,
The glorious fight may yet be won
This very century.

The Master's coming draweth near,
The Son of Man will soon appear,
His kingdom is at hand.
But ere that glorious day can be,
This Gospel of the kingdom we
Must preach in every land.

O let us then His coming haste,
O let us end this awful waste
Of souls that never die.

A thousand millions still are lost
A Saviour's blood has paid the cost,
O hear their dying cry.

* not in 1936 hymnal or #1 hymnal

- "O Love Divine", p. 179, 1978 HCL; Living Truths 1905, Apr, p. 252 as "The Passion Fire". Earliest in hymnal 1936, p. 417. "**The Passion Fire**: by the Editor (A. B. Simpson).

Oh, Love that gave itself for me,
Help me to live and love like Thee,
Make duty joy and suffering sweet
As both are laid at Jesus' feet,
And kindle in this heart of mine
The passion fire of love divine.

Help me to make this life of mine
A living sacrifice like Thine.
Give me the love that naught can tire,
Set all my ransomed powers on fire,
And kindle in this heart of mine
The passion fire of zeal divine.

Oh, sacred fire of God that came
On prophets' lips in cleansing flame,
For Thee, O Holy Ghost, I cry;
Baptize and fill me ere I die,
And kindle in this heart of mine
The living fire of power divine.
Help me to pray till all my soul
Shall move and bend at Thy control;
Help me to share Thine agony
And often watch and weep with Thee,
And kindle in this heart of mine
The living fire of prayer divine.

- File also contains words and music of "Come to Jesus Now", words by ABS; music by George C. Stebbins, as found in one of the periodicals [unspecified]: "One of Dr. Simpson's poems to which Mr. Stebbins has written new music--a beautiful Invitation number."
Copyright 1936, HCL.

"Ling'ring soul at Mercy's gate;
 Why wilt thou forever wait?
 Hasten ere it be too late,
 Come to Jesus now.
 Refrain:
 Come to Jesus now,
 Come to Jesus now;
 Think it may be now or never,
 Ling'ring souls are lost forever,
 Come to Jesus now,
 Come to Jesus now.

Why, oh, why will you delay?
 Christ is here to point the way;
 You may come and come today,
 Come to Jesus now.

Ling'ring soul, delay no more,
 Haste ere life's brief hour is o'er,
 Haste ere Mercy shut the door,
 Come to Jesus now."

- Christ in the Bible, Matthew. 1924 edition, p. 338, 339. "**The Coming King**: There is one more thought which lingers in the Master's last words with the light of a glorious hope. It is 'the end of the age'. It points us forward to the Second Coming of our blessed Lord. It is very beautiful to see the blending of His departing and His coming in these words. 'Like the Northern twilight, which almost meets the opening of the dawn, so His departing and the hope of His returning blend in these blessed words.

Oh, how blessed to believe that the dawn is near and that already the Day Star has arisen in our hearts and the Presence that is with us now unseen is soon to burst upon us in the glory of His Appearing!

Coming Back Again

Star of Hope for hearts forlorn,
 Herald of the Advent Morn,
 Parting promise of the Lord,
 Sweet and sure prophetic word,
 Sing aloud the glad refrain,
 Christ is coming back again.

Oh, how sweet the old refrain,
 Christ is coming back again!
 Christ is coming back again,
 Just the same, but not as then;
 He is coming to a throne,
 Heav'n and earth His sway shall own;
 We shall share His second reign.
 Christ is coming back again.

Christ is coming back once more,
 Sing it o'er and o'er and o'er,
 Sing it by the lonesome tomb,
 Till the grave shall lose its gloom,
 Sing it by the couch of pain,
 Christ is coming back again!

Christ is coming back again,
 Tell it out to ransomed men,

Christ is coming back the same
 As of old to earth He came
 As He rose from Bethany,
 'This same Jesus' still He'll be.

Let the mighty echo roll,
 Round the globe from pole to pole,
 'Til the world shall shout the strain,
 Christ is coming back again.
 - source of hymn?

- Page numbers of hymns written by, arranged or adapted by R. Kelso Carter in 1891 edition, number 1. Total number is 108 hymns:

1	52	68	84	106	136	151	164
17	53	69	88	109	141	153	165
28	61	70	89	117	144	159	166
35	62	76	93	127	145	161	173
36	64	83	103	129	148	163	174

175	234	275	304	341	377	402	441
176	243	283	307	352	383	410	445
181	246	288	308	361	384	414	447
194	253	290	309	362	388	416	451
200	254	292	313	364	390	423	454
201	258	296	320	365	391	424	
207	263	299	330	371	396	428	
214	265	300	331	372	398	430	
233	268	301	333	376	400	437	

- Hymns in above hymnal by ABS:

21	148	249	272	327	382	431
40	204	250	280	(m)	387	433
72	239	262	298	340	399	446
90	242	264	303	367	404	448
113	245	266	311	379	427	452
126	247	270	316	380	429	454

- "What Will You Do with Jesus?" ABS wrote the first music score, see *CA 1896, May, p. 425*. Second and current (1980) music was written by Mary L. Stokes. Her name appears as early as 1928 in a Baptist Spanish hymnal in 1928 in Argentina, so H. Cecil McConnell, 2804 Iroquois Avenue, Jacksonville, Florida, 32210.

- File also contains words and music for "The First and the Last", words by ABS, music by George C. Stebbins. It is #225 in the 1936 edition of HCL.

The First and the Last

There in One amid all changes who standeth ever fast,
 One who covers all the future, the present and the past;
 It is Christ, the Rock of Ages,
 The first and the last, the first and the last.

Chorus:

Jesus is the first, Jesus is the last,
 Trust Him for the future, Leave with Him the past;
 Jesus is the first, Jesus is the last.

There is One whose arms upholdeth this whole creation vast,
 Yet He bids us on His bosom our cares and sorrows cast;
 Let us bring them all to Jesus,
 Jesus is the first, Jesus is the last.

There is One whose love has kept us through ev'ry stormy blast,
 And His hand will guard and guide us till all the storms are past;
 Jesus, we will trust Thee ever,
 Jesus is the first, Jesus is the last.

First and last, O Christ, we crown Thee, our fondest love Thou hast,
 Lord of lords before Thy footstool let ev'ry crown be cast;

Haste the day when all shall crown Thee,
Jesus is the first, Jesus is the last.

- HCL, 1962 edition. Harrisburg: CPI, Inc, 566 hymns. 40 hymns: sanctification; 75 hymns: salvation; 9 hymns: healing; 10 hymns, Lord's return; 40 hymns: service and missions, (Alton Bynum).

- HCL, 1936 edition, 504 hymns in book. About 1/9th of hymns have words and/or music by ABS.

Words only:

121	184	350	417	453	485
156	225	358	428	454	488
157	252	364	430	455	490
161	272	380	432	457	<u>499</u>
163	300	410	433	467	34
166	301	411	446	473	hymns

Music only: 416. Total: 1

Both:

54	258	392	421	451
92	267	409	425	468
145	317		436	483
154	322	413	440	<u>484</u>
155	381	418	450	23 hymns

58 out of 504 = 1/9th of hymns

- *AW 1919, Dec 20, p. 206*: "**Dr. Simpson's Ministry in Song**: One of the sweetest of all his hymns was sung at the funeral service in the Gospel Tabernacle:

'Jesus, our watch we are keeping,
Longing for Thee to come;
Then shall be ended our night of weeping,
Then we shall reach our home.'

Many years before it had been written on the death of a loved one and we seemed to feel again the triumphant spirit of its author who had finally reached his home.

1. Hymn Books

- 1890: *CA 1890, Oct 31, p. 258*: Announcement re: composition of a hymnal, R. Kelso Carter to do the editorial work with ABS. People invited to send their desires. *Dec 12, p. 363*: Kelso Carter appeals to "send a copy of the best hymn (you) know" re: the Fourfold Gospel. Address: 1404 Park Avenue, Baltimore, Maryland. Ready the end of June, *CA 1891, June, p. 354*. Published, July, end of month *CA 1891, p. 66*.

- 1891, Jan: Hymns and Songs of the Fourfold Gospel. 41 poems without music. July: Hymns of the Christian Life, number 1. (1894, Dec): Millennial Chimes. 1897, July: HCL, number 2. 1901, Apr: Numbers 1 and 2 combined. 1904, July: HCL, number 3. 1908, Apr: Numbers 1, 2 and 3 combined.

- Hymns and Songs of the Four-fold Gospel and the Fulness of Jesus, 1890; 41 poems/texts, no music.

Hymns of the Christian Life, 1891; ABS and R. K. Carter editors, 455 hymns. A word edition published, too.

Millennial Chimes, 1894; 62 hymn texts.

Hymns of the Christian Life, number 2, 1897; 385 hymns; 300 with melody, 85 with text only. ABS, May Agnew and Louise Shepard, editors. Numbers 1 and 2 published together. Hymns of the Christian Life, number 3, 1904 (Aug 1); ABS, May Agnew Stephens, M. M. Simpson, editors. 270 hymns.

Hymns of the Christian Life, numbers 1, 2 and 3, 1908. ABS, R. K. Carter, May A. Stephens and M. M. Simpson, editors. 946 hymns. Selections from this hymnal were published in 2 editions.

Missionary Messages in Song, 1910; 103 hymns. May Agnew Stephens, editor.

New Song Book, 1914. (See *CAW 1914, May 23, p. 123; CAW 1915, Jan 2, p. 216*). About 125 hymns.

The Tabernacle Hymns, 1916; Towner and A. W. McKee, editors. A C&MA edition added, 5 hymns of ABS.

Tabernacle Hymns, number 2, 1921; an edition also for the Alliance, (Paul Rader, editor). 351 hymns, 20 hymns of ABS.

- Hymns of the Christian Life, 1891. New and standard songs. Edited by R. Kelso Carter and ABS. New York: Christian Alliance Publishing Company (692 8th Avenue), 1891. Printed by Gilson and Company, Boston, *CA 1891, July, p. 66*. A hardback with 455 hymns, also some in leather binding. A "word" edition was also published. 40 hymns in Holy Spirit category; 112 in Invitation, Salvation; 64 in Consecration, Sanctification; 16 in Healing; 18 in Lord's return, according to A. Bynum, p. 50. Total in these categories, 250.

- Hymns of the Christian Life, number 2, 1897. South Nyack: Christian Alliance Publishing Company. Compiled by ABS, 385 titles. Was prepared with haste for the 1897 Old Orchard Convention. Hymns number 1 through 336 are mostly with music; 331 through 385 are without music. 45 hymns in the Holy Spirit and consecration category; 53 in Salvation; 9 in Healing; 93 in Work and Missions; 47 in Lord's Return. Total = 247, according to A. Bynum, p. 51. *CA 1897, July p. 84, 108*: to be ready for Old Orchard, ca 300 pages. Advertisement in *CA 1897, Sept, p. 311*: cost \$.35.

- Hymns of the Christian Life, numbers 1 and 2, nd (1898 or later). New York: Alliance Press Company (692 8th Avenue). Has one in binding the 1st edition of 1891 with the 455 hymns plus HCL number 2 of 1897, p. 1-336 (337-385 are words only in 1st edition).

- Hymns of the Christian Life, numbers 1 and 2. Words only; paper-back edition. From CPI, some cutting and damage.

- Selected Hymns for conventions and evangelistic meetings. Ca 120 hymns, cost \$.15. Taken from HCL, numbers 1 and 2. See *C&MA 1899, June, p. 57*.

- Hymns of the Christian Life, number 3, 1904. New York: Alliance Press Company (692 8th Avenue), 1904. Compiled by ABS, M. A. Stephens and M. M. Simpson. Most hymns contributed by associates of ABS and the Alliance not previously published (Bynum). Follows in the train of number 1, published in 1892; number 2, published in 1898. Has 270 hymns. My copy is a word edition of 270 hymns. Word and music edition in the Deland Home library. 37 hymns in the Holy Spirit and deeper life category; 8 in Healing; 24 in Lord's Return; 23 in Christian Work and Missions, (A. Bynum, p. 52).

- Hymns of the Christian Life, 1905 edition. 155 of ABS hymns here, AWT, p. 119. "There was never another like it since the art of printing was invented", AWT, p. 117. "It has never had and --is not likely to have, an equal under the sun." (ibid) Qualities: glowing spiritual power, warmth of devotion, rapturous preoccupation with Jesus, passionate outreach to the

ends of the earth; awful longing, tender love, radiant trust, hope and worship and triumph.

- Hymns of the Christian Life, numbers 1, 2 and 3, 1908. New York: Alliance Press Company (692 8th Avenue). Compiled by ABS, Kelso Carter, M. A. Stephens, M. M. Simpson. 946 hymns, leaving out duplications. 155 hymns in the Holy Spirit and Deeper Life category; 160 in Salvation and Invitation; 22 in Healing; 50 in Christian Work and Missions; ? in Lord's Return.

- Hymns of the Christian Life, 1st edition, paperback. New York: Christian Alliance Publishing Company (692 8th Avenue), nd. (post numbers 1, 2 and 3.) First hymn is "Himself". Pagination is chronological through number 67, "Faith of our Fathers". The remaining 66 hymns are from HCL, number 1, 2 and 3. The pagination of that volume is maintained. Maybe a convention song book.

- Hymns of the Christian Life, 2nd edition, paperback. New York: Christian Alliance Publishing Company (692 8th Avenue), nd. 69 hymns in numerical sequence and about the same number of hymns (66) with pagination from combined 1, 2 and 3.

- Hymnbook, 1910: *C&MA 1910, July 23, p. 278*: Just out. Selections from HCL, numbers 1, 2, 3.

- Selected Hymns from HCL, numbers 1, 2 and 3. New York: The Christian Alliance Publishing Company (318 West 39th Street), nd. Compiled by A. S. Simpson, R. K. Carter, M. A. Stephens and M. M. Simpson

F. Periodicals

- 1892: *CA 1892, Feb, p. 114, 115*: Thousands of names added in recent months. ABS in previous years spent thousands of dollars without returns. His paper supported one missionary. *p. 128*: offered to readers this: send \$1.00 for a subscription to a minister; ABS would give another free; if 5000 responded, 10,000 ministers would receive the paper. Thus Four-fold Gospel would spread. In one city, a person sent the magazine to every pastor of the city, *p. 178*.

- 1895: *CA 1895, Nov, p. 360*: editorial re: those delinquent in subscription payments, see also *p. 376*.

- 1896: *CA 1896, Mar, p. 252*: 3 editorials re: subscriptions. *Dec, p. 589*: name change to Christian and Missionary Alliance, are moving to an entirely new plant and new type. Emma Beere did much of the magazine's work, may be beginning as 1896/97, according to D. J. Fant.

- C&MA 1900: The Story of the C&MA, p. 26: The journal "not strictly the organ of the Alliance, it is an independent journal, yet it is the channel through which the work is most widely known." God has used it to build up "the cause of holiness and the work of missions."

- C&MA 1907: *C&MA 1907, Mar, p. 118*: combined circulation of C&MA and Living Truths ca 15,000. Read by ca 50,000, according to F. W. Farr.

- AW October 1911: Name change: *C&MA 1911, Sept 30, p. 424*: editorial re: change of name. A shorter name and less confusing because of its identification with the corporate name of the Society. Arrangement of paper also to be changed, making more modern and attractive; printed on heavier paper, additions to the editorial staff and some new departments (probably written by Hudson Ballard, not ABS). Is 16 pages, smaller format, less material. In first issue, the first editorials, probably by ABS, 3 pages of editorials in 1st issue, mostly about non-spiritual matters. Following issues have 2 pages devoted to editorials. AW lists for the first

time, the editor: ABS; associate editors: J. Hudson Ballard, M. A., Pastor F. E. Marsh; special contributors: 6 persons associated with the C&MA.

- Sunday School lessons by ABS: January 1882, International Sunday School lessons to May 1887 (Alliance being organized, city conventions increasing, "Christ in the Bible" series being considered). January 1889, Sunday School lessons by W. H. Walker through 1889.

- Sunday School Notes: 1911. C&MA periodical, editor not listed January through June, July 2 (Sunday), editor, F. E. Marsh.

- *AW 1916*: The editorials in first months appear to be of another hand, probably John Jaderquist, the associate editor. Emma Beere, the managing editor. *Feb 19th, Mar 18* editorials read more like ABS. *June 17*, some editorials, at least, not ABS, ie, no 3. *July 15*, editorials, not ABS. Thus the editorials fluctuate but ABS still writes many of them.

1. Alliance Related

- 1882-1888: The Faith Missionary (microfilm copy in ABS library). Oberlin, Ohio; edited by O. [G. elsewhere] M. Brown. Cartmel thesis, p. 99f.

Volume I, no 1, Jan 1882

Volume V, no 3, July 1886

Volume II, 1883

Volume V, no 4, Oct 1886

Volume III, no 3, July 1884

Volume VI, no 1, Jan 1887

Volume IV, no 2, April 1885

Volume VII, no 2, Apr 1888

Volume V, no 1, Jan 1886

Numbers 1-7 at Western Reserve Historical Society, Cleveland. (216) 721-5722. Address, East Boulevard 10825. Tuesday to Saturday, 9:00 a.m. to 5:00 p.m. Visited there Wednesday, May 23, 1979. Examined all the above and can obtain them on microfilm, \$50.00.

- Pacific Alliance Monthly, 1912: *CAW 1912, Feb, p. 302*: Volume I, no 1 came out in Jan 1912. Issued in Oakland, 8 pages, 7 x 10 inches. J. E. Jaderquist likely editor.

2. Editors, Assistant Editors

- 1890-91: Harriet A. Waterbury or A. E. (see her obituary in her 8 ½ x 11 file). Her apartment was on 37th Street and 8th Avenue (#301).

- 1891, Apr: F. Louise Shepard, 301 West 37th Street, *CA 1891, Apr, p. 274. CA 1893, Jan, p. 21*= an assistant editor, 1528 Broadway.

- *C&MA 1909, p. 24*: J. H. Ballard joined the staff. Will write under his own name and through the editorial paragraphs. *C&MA 1910, Jan 8, p. 232*: (editorial) J. H. Ballard has joined the editorial staff of the C&MA.

- Assistant editor: *C&MA 1909, Dec, p. 200*: J. Hudson Ballard. *C&MA 1910, Jan, p. 237*: apparently just began as such. Member of editorial staff.

- *CAW 1918*: W. M. Turnbull's name appears on the masthead with John Jaderquist as associate editors. Emma Beere, managing editor, *CAW 191, June 22, p. 190, p. 158, p. 126* (first occurrence, May 25). Was it Council action? Not so recorded in AR. Probably Board of Manager's action. *June 29, p. 206*, masthead change: J. E. Jaderquist, associate editor (ABS editor). Editorial committee: Jaderquist, Turnbull, Thompson and Glover. Emma Beere's name omitted.

3. Gospel In All Lands

- Feb 1880-1882: an illustrated missionary monthly, the first in USA, the 2nd in the world, cf. AWT, p. 94 [AET?]

- started during his Presbyterian, New York ministry. Had plan for this prior to accepting New York pastorate.
- publishers, missionary leaders disapproved (but are many fine comments in early issues, JSS).
- Magazine continued in other hands for many years (p. 122, Thompson). Till Feb 1903.
- "Dr. Simpson was the first to make the missionary story beautiful and attractive." p. 122. Simpson seems to draw from every available source, writings in libraries, authors in the USA, missionaries on the field, etc.

The pictures in the early issues were graphic, realistic, etc in comparison to last years under E. R. Smith. These last illustrations were pictures of men, women, groups in contrast to real-life on foreign soil in years, ie, cities, government personnel, prisoners (Chinese man with square, extended collar), orphans, Indian holy men, famine victims, etc.

- *WWW 1885, Feb, p. 64*: Is moving away from the original purpose and plan.
- *C&MA 1910, Mar, p. 398*: Editorial comments re: his earlier magazine, not much interest, certainly would fail, etc. Whole level of missionary magazines now completely changed and improved.
- ABS is identified last in October issues of 1881, p. 188. Requested readers to write to him for Volume I of GIAL. Had republished it. Address: 123 W. 13th Street, NYC (Church?) Gave up GIAL in summer of 1881. Newspaper: "Returning from his pulpit". See editorial note re: GIAL in *CAW 1910, Mar, p. 398*: "earliest illustrated periodical in this country."
- Where found: NN: 1881-1903; CtHC: 1880-1903, Hartford Seminary Foundation; GEU: (1880-1892) -1903, Emory University, Atlanta; NjMD (1-21), Drew Seminary; PCC: 1880-1888. Crozer Seminary, Chester, Pennsylvania; OCL: 1881-1902, Lloyd Library and Museum, Cincinnati; CtYD: 1880-1902, Yale Divinity School Library. Congo Library, Boston has many copies after 1882. Are very dry; need de-acidifying. Also at New York Public Library and the Newberry Library, Chicago.
- Art work on front of magazine was drawn by Alb Schulz, Louisville, Kentucky.
- The Gospel In All Lands, Volume In, February-May, 1880. New York: Randolph and Company. A. B. Simpson, editor, publisher. 236 pages. Numbers 1 to 4 at Headquarters. Advertised in *WWW 1885, Jan, p. 1* as available from ABS. Number 1, Feb: 82 pages, index in front, p. 1-80; majored on Africa (\$2.00/year; missionaries half off). Number 2, Mar: 58 pages, p. 1-56; majored on China. Number 3, Apr: 54 pages, contents in front, p. 1-54; majored on Japan. Number 4, May: 76 pages, contents in front. p. 162-234; majored on India.
- Pictures: scenes of life on foreign fields, missionaries. Covers other mission lands too, some missionary biographies, articles on missions subjects, missionary incidents, mission and the Bible (Sabbath readings, which were ABS/ work and soon discontinued), missionary news and 21 illustrations (in no. 1 issue), missions for children, for women. Front cover has arch with words of Revelation 14:6 and picture of angel with trumpet and verses written on either side of title. Verses: Matthew 28:19,20 (split into segments), Mark 16:15; Acts 1:8; Matthew 24:14.
- Title: The Gospel in All the Lands, conducted by Rev. Albert B. Simpson. Published for the Proprietor by A. D. F. Randolph and Company, New York ; F. H. Revell and Company, Chicago. (2nd issue: could also place orders in Toronto, Canada, John Young, Bible Depository). No advertisements, except on inside back cover page, 1st issue and 4th issue. 3

ads including Manhattan Life Insurance Company in 1st; 4 in 4th including MLIC.

- Periodical contains historical materials re: the particular country emphasized, material re: her religions, etc, drawing from several authors and contemporaries. Also a survey of the field and various groups working there, also statistics. Nothing like it today, so full of information, popular, interesting.

- Volume I, rear page prospectus states among other things: "'The Gospel in All Lands' is a monthly magazine devoted to universal missions. It is evangelical, undenominational and catholic; in cordial sympathy with all our Protestant Board and Evangelical Churches: and designed to...advocate the grand cause of the world's evangelization from the widest and loftiest point of view." The initial editorial includes the following: Magazine is "...another channel opened for the diffusion of the living facts of aggressive Christianity which belong to the whole church of God; ...[it is] another plea for the one thousand million of our immortal fellow men ...surely there is no excuse for even the feeblest effort in such a cause...world evangelization. We believe this work is today the most pressing, the most neglected obligation of the Church of God...We believe it is peculiarly the end for which the endowment of the Holy Ghost was promised; the condition on which His full baptism and blessing shall be realized; the strongest bond and manifestation of the unity of all Christians; the great unfulfilled condition of the Lord's return." p. 60.

- The Gospel In All Lands, Volume II, July-December, 1880. New York: Eugene R. Smith (64 Bible House), publisher, 288 pages, no advertisements. Format 11 ½ x 9 1/2. Numbers 1-3 and 5, 6 at headquarters). ABS relinquished the business and financial responsibilities of the periodical to E. R. Smith, but retained the editorial department, p. 42. Xeroxed (contents in front for all numbers): No 1: July, p. 1-48; majored on Turkey. No 2: August, p. 49-96; majored on Palestine and Syria. No 3: September, p. 97-144; majored on Persia. No 4: missing (it is at Miss. Re. Lib. STK 12 - NJ 2, PAM); majored on Polynesia (Oceania in part). No 5: November, p. 193-240; majored on Australia and Malaysia, including New Guinea and part of Oceania. No 6: December, p. 241-288; majored on Siam and Burmah.

- In comparison with the 1st volume, some of the headings altered, although basic material the same. Two main sections, entitled first time, The Word, The Work. Another, The Workmen, ie. biographies (in one issue only).

An editorial (in no 1, vol 2) remarks that June issue failed to appear because of editor's ill health, too much work. A new publisher took over and assumed much of Simpson's responsibilities. The new manager, Eugene R. Smith, who was also publishing eight different Sunday School periodicals.

Churches were canvassed for subscriptions and apparently many missionaries subscribed to the magazine.

- Vol 2, no 2 gives considerable space to the Jew, "distributed through all our centres of population." p. 92 Page 93 has 13 articles of orthodox Jewish belief. Number 12 reads: "In believe in the coming of Messiah; though he tarrieth, yet will I wait for his coming daily."

-With the change in format and smaller type in Volume II, the magazine appearance and readability is less attractive and usable. Has a little less useful material. First four issue, Volume I are superior.

- The Gospel In All Lands, Volume III, January-June, 1881. New York: E. R. Smith, publisher (64 Bible House), 292 pages. Numbers 1-6 at headquarters. Contents in front. No 1: January, p. 1-48; North American Indians (including Alaska). No 2: February, p. 49-96;

Papal Europe (ie. France, Austria, Spain, Portugal, Belgium, Italy, Ireland). No 3: March, p. 97-144; Africa. No 4: April, p. 145-192; Roman Catholics in South America, Canada. No 5: May, p. 193-248; China. No 6: June, p. 249-292. Levant churches, including Greece, Egypt, eastern churches in Russian, Armenia, Nestorians in Persia (index for Volume III in back of this issue).

- March issue, p. 139, has editorial of missionary movements which operate without guaranteed salaries, solicitations of funds, but by faith. Cites George Muller, CIM, Livingstone Inland Mission, Pastor Harms, et al.

- Gospel In All Lands, Volume IV, July-December, 1881. New York: E. R. Smith (Bible House), 284 pages. Numbers 1-6 at headquarters, bound with Volume III. Contents in front. No 1: July, p. 1-48; Japan. No 2: August, p. 49-96; Jews worldwide. No 3: September, p. 97-142; India. No 4: October, p. 143-192; Mohammedanism, Turkey, Syria, Persia. No 5: November, p. 193; Indonesian islands (Java, Borneo, New Guinea), Madagascar. No 6: December, p. 211-284; unoccupied fields, ie. Mongolia, Tibet, Bokhara (in Turkestan, Central Asia), Korea (closed), Yakuts in Siberia, Turanians (north of Persia), Bedouins of Arabia (nothing about Further India).

- Article, p. 180, Vol IV by A. T. Pierson, Detroit, calls for world evangelization in 20 years, before 1900. Page 187, brief article re: using lay missionaries and not relying exclusively on a trained ministry. An announcement on back page that GIAL will now be issued weekly during 1882, E. R. Smith, publisher, \$2.00/year.

ABS name last occurs in GIAL, Oct 1881, p. 188. p. 180: W. [?] evangelized 20 years. p. 138: Dr. Cullis, etc, September, ABS had just been healed. The editorial of the December issue obviously is not ABS. He stresses more the accomplishments of foreign missions over against ABS's plea for church deep involvement and gross neglect and self-indulgence to this point. But the tone, sentiment of the material does indicate that ABS had a hand in the selecting of it.

- MRL has February through May, 1880 (4 issues) and July through December, 1880 (6 issues) and January 1 through December 1881 (12 issues) and Volume V, bound (January 1882 through June) and Volume VII, bound. MRL has all the volumes through XXVII, 1901; also 1902-3, bound. Ceased publication in February 1903. Format returned to size of first issue after Simpson left work to others; type smaller and less readable. Large format permitted larger and clearer pictures.

- GIAL, Volume V, January - June 1882, 310 p. Evangelical, undenominational, E. R. Smith, Publisher. Became weekly with Jan 5th issue, in keeping with stepped up information-temper of the day. "I Am the Light of the World" at the bottom of the cover. No 1: 12 p, 4 pictures, majored in city missions. No 2: Jan 12, 5 pictures, home missions. No 3: Jan 19, 4 pictures, the freedman (ie. Negro). No 4: Jan 26, 4 pictures, China. No 5: 2 pictures, Women's Missionary Work. No 6: West Indies. No 7: Mexico. No 8: Heathen in America, Central America, Africa (an editorial). No 9: Mar 2, 1882, American missionary societies. No 10: Monthly concert of prayer for missions, missionary emphasis, meeting, convention. No 11: the progress of missions, has a long article by Dr. Pierson. No 12: India. No 13: India. No 14: British missionary societies. No 15: Medical missions (has editorial: "Must the Heathen Wait?" [until home work is done], p. 169. No 16: Siam and Laos (mostly Siam), Laos as a people in Siam. No 17: Burma. No 18: North Africa. No 19: Eastern and Central Africa. No 20: Southern Africa. No 21: Western Africa. No 22: Bible Work and Societies (favourable editorial comments on the RV). No 23: Greenland. No 24: Canada. No 25: Indians of the Northwest, British America. No 26: Indians of the US.

- Volume V has editorial notes, factual notes and comments on the area or subject especially

emphasized in the issue. The heart-warming and challenging editorials of the earlier issues are wanting. Some comments of current situation of USA life, religion, economy, negroes, etc. Some appeals re: missionary enthusiasm and giving. These issues give factual information re: the area for emphasis, missionary groups labouring in the area singled out, general articles re: missions and various field of labour (written by individuals), children's section, SS lessons. Presbyterian and Methodist missions seem to predominate these and previous issues.

- GIAL, Volume VI, July - December 1882, 310 p (also a weekly). Similar to Vol V, with 95 pictures, about 4 per issue. E. P. Smith, publisher, July 6- Aug 3; Conducted by E. R. Smith, Aug 10 - Nov 23rd. No 1: continental missionary societies (editorial attacks Tribune, against foreign missions). No 2: Roman Catholic missions (continues re: Tribune). No 3: Brazil. No 4: South America (except Brazil). No 5: Missions and Sunday schools. No 6: (August 10) independent missionary work. No 7: Missionary Methods (be methodical, business-like, plan). No 8: Japan. No 9: False religions: Buddhism, Confucianism, Mohammedanism. No 10: Money and Missions. No 11: Russian Faiths, ie. Eastern Orthodox as in Russia, Bulgaria, Greece. No 12: Persia. No 13: Turkey. No 14: Missionary literature. No 15: (October 12) Protestant Europe. No 16: (October 19) Papal Europe. No 17: No particular subject. 1st article = "Christianity and Civilization in the 19th Century". No 18: The Island World. No 19: Lead article = "Liberty of Man, Woman and Child in unChristian lands" from the New Englander. A letter re: money for 30 Presbyterian missionary candidates sounds like the editorial. No 20: Resources of Missions (November 16: gifts, money). No 21: Syria and Palestine. No 22: The Jewish People. No 23: Educational Mission Work. No 24: Missions in Australia and Malaysia. No 25: Sandwich Islands. No 26 (December 28): The Missionary World, a review.

- Re: GIAL, volume 6: Heading "General" seems to be the editorial material and reads like ABS through July 6 and 13; re: Tribune's adverse comments on foreign missions. Then they are less ABS, have little heart-throb.

October 26th issue, 1882 has a full list of proposed subjects for 1883, first issue each month being a monthly review of missions. Other subjects are similar to issues to date. The first issue of 1883: that this list was proposed for reader reaction and that the year 1883 would follow generally the proposed schedule of subjects, p. 3, 4, vol 7.

- GIAL, volume VII, January - June, 1883. 310 p. Illustrated. An Evangelical and Undenominational missionary magazine. Eugene R. Smith, publisher. continues weekly publication, so SS lessons, occasional children's story; editorials missing.

- GIAL, volume VIII, July - December, 1883. 310 p. A mission weekly. Eugene R. Smith, publisher, Baltimore, Maryland. The various issues seem rather academic, material factual, some article with a little heart-beat. the flavour of ABS's early numbers is missing.

- GIAL, 1901 (no volume number, full year of 1901). 571 p. Eugene R. Smith, editor. Published by Missionary Society of the Methodist Episcopal Church. Same front cover as in 1881. "The World is My Parish" at bottom of cover page.

- GIAL, 1902 (no volume number). 572 p. Eugene Smith, editor, Baltimore, Maryland. Monthly, \$1.00 a year. Same cover as ABS. Volume for 1902 covers material on North and South America, Europe, Africa, Asia (largest amount of material), General, Dialogues and Missionary Exercises, Poetry and about 65 illustrations in whole volume. Still undenominational, has facts and figures from several denominations, but considerable material on Methodist work. No editorial comments or articles. No punch. Mostly facts, figures, articles by various men. Pictures uninteresting.

- GIAL, 1903 (no volume number), through February only. 96 pages. Editor, etc, same as 1902. contents similar to 1902; no editorials. Could find no statement that periodical was to be discontinued in the last three issues.

4. Living Truths

- In October 1900, ABS began a weekly serial of Gospel tracts entitled Living Truths. Yearly

subscription was \$.50. The first three were: no 1: "Much More" by ABS; no 2: "Christ our Sanctifier" by ABS; no 3: "Signs of the Lord's Coming" by WEB. About February of 1902, this discontinued because of a change in postal regulations. The Colportage Library was stopped for the same reason. In April, it was decided to combine the two into a periodical for \$1.00 per year, thus conforming to postal regulations, a periodical, not a book. *C&MA 1902, Apr, p. 192*: an editorial announcement. Alliance literature not accepted in some areas. Living Truths was sent without identification so as to get into areas resisting Alliance truth. *C&MA 1900, Oct 20, p. 208, 222, 236, 278; C&MA 1902, Mar 5, p. 150; C&MA 1902, Apr 5, p. 192; C&MA 1902, May, p. 290; C&MA 1907, Aug 31, p. 97.*

- Living Truths: Volume I, July-December 1902. Volume II, January-June, 1903. Volume III, July-December 1903. Volume IV, January-December, 1904. Volume V, January-December 1905. Volume VI, January-December 1906. Volume VII, January-September (last issue). Combined with *C&MA*, October 5, 1907. See *C&MA 1907, Sept 7, p. 119; Aug 31, p. 97* for explanation of combining the two journals. At the Congo Library in Boston: Volume III, number 1 (July); Volume VI, numbers 5-8, 11, 12; Volume VII, numbers 1, 2, 4-8.

- *C&MA 1902, July, p. 14*: advertisement. To present, "not Alliance truth, but deeper spiritual truth." *p. 22*: editorial announcement. Includes a sermon by ABS, previously unpublished, "Transcendent Love, or the Gospel in the Stars, Psalm 103:11-13". *Aug, p. 64*: editorial announcement for August issue. Contents: 4 pages editorials. Article: "Deeper Spiritual Life" by the editor. Articles and sermons by: G. C. Morgan, Dr. Bullinger, James Gray, May Agnew.

- A monthly magazine, edited by ABS. A high class religious magazine. "A Periodical of Present Truth, Deeper Life and Neglected Work" (cover page). Also John 14:6 on cover page. Published monthly by Living Truths Company, 38 West 18th Street, New York. Has brief editorials on current matters, several pages, an article (sermon?) by the editor, articles by leading Christian men, reports on missionary opportunity or work, Sunday School hints, current events, reviews, etc. No indication or statement as to identity of the editor.

There are frequent articles re: current situation in various parts of the globe, their author is not always identified. Since all other articles are, the likely author would be the editor. Dr. Wilson frequently has articles in the early volumes. Dr. Pardington not until Volume 6, o 3 (among those seen at historical library). Advertised in *C&MA 1903, Jan 3, p. 17*. Also mentioned in editorial, *C&MA 1903, December 12, p. 15*. Alliance Press at 692 8th Avenue, while Living Truths at 38 West 18th. Combined with the *C&MA 1908, Jan 4, 1909, Jan 2*, volume XXI, no 14.

- Volume I, July 1902 - December 1902. \$1.00 per annum, 10 cents per copy. No indication that ABS is the editor. Sent with *C&MA* for \$2.00 per annum. Headquarters has No 1 (July 1902), No 3 (Sept 1902), No 5 (Nov 1902). Articles by Simpson (or the editor): No 1, "Transcendent Love, or the Gospel in the Stars", Psalm 103:11-13; No 3, "The Elijahs and the God of Elijah", "where is the God of Elijah?", p. 116-123; No 5, "Is There Something Better Than Christian Science?", p. 246-251.

In No 5, the editor has an article "Word Studies in the New Testament With Illustrations from the Revised Version", p. 252-255. He commends word studies as a means of knowing the mind of the Spirit, then compares same texts in the AV and RV, ie. Revelation 22:14, Romans 8:1, Galatians 2:20, Colossians 2:20, 3:1, Philippians 4:12, 13, et. al.

- Volume II, January 1903 - June 1903. 6 issues. 350 p. Some articles on healing. Gives away books for folks sending in 6 or more subscriptions. Contents same a volume I, adds a "question drawer". Headquarters has numbers 1 through 6, with duplicates in most numbers. Simpson's articles: No 1, "Heart Force or the Province of the Will", p. 6-11; No 2, "The Lord's Coming, the Key to Many Questions", p. 69-75; No 3, "What is Christianity?",

p. 126-133, with negative and positive appeal; No 4, "Where is the Center of the Universe?", p. 190-199, a review of Professor Wallace's recent paper; No 5, "Christ our Model", p. 245-252; No 6, "The Jewish Tragedy", p. 301-305, recent massacre at Kisheneff, expulsion from Kieff (an index in the rear).

- Volume II, January 1903: Long article by editor on "Russia, the Colossus of the East", p. 34-45, with pictures. Taken from recent volume, All the Russians by Henry Norman. Editor (ABS) quotes extensively. Burden of editor: the religious condition of Russia's millions, closed to gospel, state church dead, p. 45.

P. 103-112, article by editor on Venezuela, its country and people. There was trouble in Venezuela at the time, revolution, blockade by Germans.

- Volume III, July - December 1903, 350 p. Each issue has a speciality, ie. no 3, premillennial; no 4, divine healing; no 6, Christmas. Headquarters has #3, 4, 6. Simpson's articles: No 3, "The Parousia and Epiphany", p. 116-122; No 4, "Divine Healing", p. 172-178; No 6, "The Story of the Nativity".

- Volume IV, January - November 1904. 12 issues, 748 p. Similar contents as volume In. Headquarters has #s 2, 4-6, 8, 10-12. Simpson's articles: No 2, "Russia and Japan", p. 57-68, study of current critical situation; No 4, "The Far Eastern War in the Light of Scripture and Prophecy", p. 184-191; No 5: "The Law of Faith", p. 240-350; No 6, p. 293-298, "Evolution or Revolution", p. 304-310; No 8, "Israel in the Light of Prophecy and Providence", p. 433-441; No 10: "The Scriptural Principles of Missions," p. 561-566; No 11, "The Opening of Tibet", p. 626-630; No 12, "The Christ of Christmas", p. 691-706.

- Volume V, January 1 - December 1905. 12 issues, 764 p. No 11 dedicated to foreign missions. Headquarters has No 1, 3, 11, 12. Mrs. A. C. Snead has No 10. Simpson's Articles: No 1, eleven pages of editorials, no special article; No 3, "The Need of a Great Awakening", p. 127-135, No 10, "God's Message for Today", no text, Stand for the Bible, Blood, supernatural, practical righteousness, etc, p. 572-575; No 11: "Why Our People Give So Much for Missions", p. 636-644 (by ABS, president of the C&MA); No 12, "The Baptism of the Holy Spirit", p. 705-715, a discussion of progressive theory versus distinctive experience.

- Volume VI, January 1906 - [?]. Headquarters has No 1, 3, 9; Mrs. A. C. Snead, No 10. Simpson's articles (entitled, "By the Editor"): No 1, "The Christian Life, a Christ Life", p. 5-10; No 3, "The Crisis in China", p. 133-136; No 9, "The Crisis of the Deeper Life", p. 520-526, written on the occasion of Dr. Pardington's book by the same title; No 9 (2), "Things That Must Precede the Lord's Coming", p. 527-532, writes about 12 things; No 10, "Concerning Trouble and Its Cure", p. 584-590, no text. Theme: how shall we overcome sorrow? Uses John 16:33 and Isaiah 53:4 in opening paragraph.

- 1907: Contents listed in *C&MA 1907, Jan 12, last page*. Includes "True and False Fire" by ABS. Preview of February content, editorial, *Feb 9, p. 61*. March has ABS retrospect of 25 years of Gospel Tabernacle, *C&MA 1907, Mar, p. 109 (editorial)*. *C&MA 1907, p. 152*: advertisement re: March issue. *C&MA 1907, p. 169*: contents of April issue. *C&MA 1907, May, p. 216,217*: contents. Same for June in *C&MA 1907, p. 229*. For Sept, see *C&MA 1907, Aug 31, p. 97*. September 1907, the last issue. Magazine completed exactly 5 years from 1902, *C&MA, Aug 31, 1907, p. 97*. October 5, Living Truths and The Christian and Missionary Alliance combined. See *C&MA 1907, Sept, p. 120* for announcement of combined periodicals.

5. Word, Work, World

- Volume I, 1882, 286 p. 9 ½ x 12 format. Jan: No 1, p. 1-48. Feb: No 2, p. 47-96. Mar: No 3. May: No 4. June: No 5, July: No 6. We have a bound volume, every issue, bought at conger's auction by Fort Wilkerson and given to the Library, 1976. Congo Library has No 1,2,5,6. Headquarters has No 1.
- Volume II, 1882. No 1: Aug. No 2: Sept. No 3: Nov, p. 176-272 (93 p) **and** p. 273-328 (45 p). No 4: Dec. Is in bound volume \$1.00, Volume III, No 1, p. 1. Congo Library has No 3, 4.
- Volume III, 1883. Reduced in size and price, 16 p per issue, \$1.00. Have full year, as of November, 1978. Brought by Mary Bailey, burned some. Give to Nathan Bailey by someone at a Bible Conference in Florida, namely Alfred Booth, retired. Got it from Margaret Simpson after house burned at Nyack in 1934. He had been doing some work for Margaret. Book/volume was in outer fringes of the ruins. Also salvaged a few issues of 1882, but we already had them.
- Volume IV, 1884. No 1: Jan, 28 p. No 7: July, p. 141-168(p. 168 should end June, 28 x 6 = 168). These are from Congo Library.
- Volume V, January to December 1885, 350 p. ABS editor, 32 p per issue. New York : WW&W Publishing Company, 140 West 23rd Street. 1886 Year Book, p. 38: "an increasing and now self-sustaining circulation". Issued monthly, 11 months (July/August combined). Simpson's sermons: "The Incarnation", "A body Thou has prepared Me", p. 17-19; "The Wonderful", Isaiah 9:6, preached Dec 28, 1884, p. 51-53; "Consecration", Romans 12:1, preached Jan 1, 1885, published as a tract, p. 85; "The Holy Spirit", Zechariah 4:6, preached Feb 15, 1885; "Heights and Depths", Colossians 3:1, In Corinthians 2:10, Easter sermon, preached April 1885 (in same Number, "The Principles of Faith Healing, p. 154-158); "Sanctification", In Corinthians 1:30, preached April 1885; "The Holy Spirit in John", preached at Bethshan Hall, London, England, June 1885, p. 196-198 (also "How to Receive Divine Healing", not the same as the tract printed by CPI, p. 203-206 and "What God is Doing in Our Age", p. 208-210; a long article about the Bethshan conference and a review of "Deeper Life" work in Europe and elsewhere, p. 233-240; "Homes of Divine Healing" and "Himself", preached at Bethshan, June 1885, originally published in Thy Healer, p. 258; a record of messages given at the New York Convention, October 5-9, 1885; "True and False Teaching Concerning Divine Healing", p. 293; "The Second Coming of Christ", p. 315; "Fruits and Fragrance", Song of Solomon 6:12-16, p. 333.
- Volume VI, 1886, p. 316, Volume VII. No copies here, January 1976. Is advertised *WWW, Volume VII, p. 316*, in a bound volume of about 200 pages. Price \$1.50.
- Volume VII, July - December 1886, 376 p. At Headquarters. No 1: July; No 2: August; No 3: September; No 4: October (Congo Library, p. 189-252 plus "Tabernacle Sermons", p. 119-158); No 5: November; No 6, December.
- Volume VIII, January 1 - June 1887, 374 p, No 1-6. Divisions: Christian Life, 24 articles; Divine Healing, 7 articles; Christian Work, 24 articles; Missions, 44 articles. No 1: p. 1-64; No 2: p. 65-128; No 3: p. 130-192 (pagination mixed up part way through); No 4, p. 193-256; No 5, p. 257-318; No 6, p. 319-374.
- Volume IX, July - December 1887, 264 p, No 1-6. 123 extra pages, reports of Old Orchard Convention July 31-August 9, 1887 (mostly messages and testimonies, last part of

volume). Pictures rare after No 1. Some of those appeared in GIAL. Divisions: The Word: 40 articles; The Work: 22 articles; The World: 23 articles; New York Convention, 9 addresses. My copy has a supplement (not in Headquarter's copy), p. 167-242, entitled "Tabernacle Sermons", sixth and seventh series, "Natural Emblems of Spiritual Life". The sermons are as follows: "The Harvest of the Earth", Revelation 14:14-20; "The Secrets of the Lord", Psalm 25:14; "God's Jewels", Malachi 3:17; "Spiritual Senses", Hebrews 5:14; "Business Terms as Types of Spiritual Things", Hebrews 8:6; "Natural and Spiritual Transformations", II Corinthians 3:18; "Girdles", In Peter 1:13; "Human Relationships as Types of Heavenly Ones", Mark 3:33, 34.

Merged with the Christian Alliance at the close of 1887. It had almost completed 9 volumes. Its high price (\$2.00 for eight months) precluded it from wide circulation, CA 1888, Jan. Back numbers available, \$1.00 per volume, in cloth, \$1.50 per volume, CA 1888, Jan. CA 1888 Feb says that Volume VI through IX of WWW still available, but soon out of print.

6. Work and World

- Volume I, February - July 1882, 5 issues. New York: A. B. Simpson, publisher (15 Bible House). April issue not published in WWW. A reduction of WWW. The larger sells for \$2.50 per year, 48 p, many illustrations. The smaller sells for \$1.00 per year, fewer illustrations and lesser grade paper, "the cheapest magazine in the world", p. 2 32 pages per issue. No 1: Feb, p. 1-32; No 2, Mar, p. 33-64; No 3: May, p. 65-96; No 4: June, Africa, p. 98-126; No 5: missing, but have it in WWW.

- Volume II, August - December 1882. New York: Grand Opera building, A. B. Simpson, publisher. Advertisement in No 1 calls for subscriptions for the rest of the year; same in back page of December 1882, WWW. No 1: August, 64 p. No 2-4 missing, but still advertised in November 1882. Merged with WWW in January 1883. Price of WWW reduced to \$1.00 per year.

7. Christian Alliance

- A monthly magazine (see p. 153, Thompson). Name changed to agree with name of newly organized Society (August 1887), p. 153, Thompson. Became the mouthpiece of the Society. A few unbound issues in Nyack College Library, not catalogue, May, July 1888 and Jan-June 1889.

- Published by WW&W Publishing Company, 45th Street and Madison Avenue, New York. One year subscription: \$.50; 6 months, \$.25. Contents: Editorial section or notes: 1; four sections each on 4-four gospel: 2-4; the work at home: 5; the work abroad: 6.

- Volume In, 1888. 16 p per issue, except Oct and Nov combined for 32 p. No 1: Jan, p. 1-16; No 2: Feb, p. 17-32; No 3: Mar, p. 33-48; No 4: Apr, p. 49-64; No 5, May, p. 65-80 (WW&W at 4th and Madison); No 6: June, p. 81-96 (coast to coast trip by ABS); No 7: July, p. 97-112; No 8: Aug, p. 113-128; No 9: Sept, p. 129-144; No 10, 11: Oct, Nov, p. 145-176; Dec, p. 177-192. Index for year on p. 192. Bound volumes for the year sold for \$1.00 (*Volume In, No 12*).

- Volume II, 1889. Appeared in larger format than 1888; reverts to smaller format in 1889. No 1: Jan, p. 1-16; No 2: Feb, p. 17-32; No 3, Mar, p. 33-48; No 4: Apr, p. 49-64; No 5: May, p. 65-80; No 6: June, p. 81-96 (last monthly issue).

- Pre-pub= Aug, Nov, Dec (See *WWW Volume IX, p. 175*). We have a bound volume of 1888 from John Scobbee. No 1-6 and 9-12 are at SPBC. No 5 and 7 are at Nyack.

- Note: preliminary edition of this periodical was issued in Aug 1887 (*WWW Volume IX, p. 175*). It was a cheaper edition for poorer people like The Work and the World. It may have been called The Alliance, CA, *Volume In, No 1, p. 2*. It was sent out to subscribers of the WWW as a special and

specimen copy.” *CA Volume In, No 1, p. 1*. Also, *CAW, 1919, Dec 20, p. 203 and WWW 1887, Volume IX, Oct, p. 175* : “the first regular number will be issued in November and continue thereafter monthly.” Price: \$.50 per year. *WWW* was to be issued in November, too.

- *CA 1888, Jan 1, p. 1* (also *1887, Dec, p. 263*, long editorial): “Publishers (ie. ABS) have at length determined to merge the *WWW* in the Alliance after the close of this year (1887). Reason: *WWW* too expensive among the humbler classes.

- *CA 1888, p. 81*: editorial, “This the last issue of a monthly magazine”. After July 15, will be issued as a 16-page weekly. *CA 188, July, p. 112* (inside back page): commercial ads, one from Fleming H. Revell.

8. Christian Alliance and Missionary Weekly

- \$1.50 per year, versus \$.50 per year for *CA*. Changed from monthly to a weekly. Began SS lessons. Editorial policy found in Life of ABS by Thompson, p. 153.

- Headquarters had Volumes I, III, IV and V bound in one book (poorly bound, very brittle and should be xeroxed to be used for research). Volume I has 2 issues; III goes from Aug 15 to Dec 27, 1889; IV goes from Jan 3 to July 4, 1890; V goes from July 11 to Dec 27, 1890. Extras: Vol I and III, No 1-9 or Aug 1 to Sept 27 in small notebook folio. Vol I and III, No 1-21 or Aug 1 to Dec 21 are in another bound volume. Another bound volume includes Volume I and III, No 1-22, Aug 1 to Dec 27. Also Volume IV and V together in one bound volume, dry, needs restoration: this has Vol IV: No 1-27 (Jan 3-July 4, 1890), p. 1-432 (missing, p. 87-96; 153-168; 225, 226); Vol V, No 1-19 (July 11-Dec 19, 1890), p. 1-400 (missing, Dec 27 issue).

- Volume I (August 1 to August 8, 1889). Published every Thursday. New York: Christian Alliance Publishing Company. Subscription \$1.50 per year. ABS name does not occur as publisher, editor, etc. No 1: Aug 1, p. 1-16; No 2: Aug 8, p. 17-32, sermons at Old Orchard and other material.

- Volume III (August 15 to Dec 27, 1889). No 3: Aug 15, p. 33-48; No 4: Aug 22, p. 49-64; No 5, Aug 29, p. 65-80; No 6, Sept 4, p. 81-96, No 7, Sept 12, p. 97-112; No 8, Sept 20, p. 113-128; No 9: Sept 27, p. 129-144; No 10: Oct 4, p. 145-160; No 11, Oct 11, p. 161-176; No 12, Oct 18, p. 177-190; No 13, Oct 25, p. 193-208; No 14, Nov 1, p. 209-222; No 15, Nov 8, p. 225-238; No 16, Nov 15, p. 241-256; No 17, Nov 22, p. 257-272, No 18, Nov 29, p. 273-288; No 19, Dec 6, p. 289-304; No 20,21: Dec 20, p. 305-336; No 22, Dec 27, p. 337-352. Headquarters has Vol I and Vol III up until No 9 in a notebook folder.

- Volume IV (January 3 to July 4, 1890), 432 p, No 1-27. No 1: Jan 3, p. 1-16; No 2: Jan 10, p. 17-30 (pages mixed up); No 3: Jan 17, p. 33-48; No 4: Jan 24, p. 49-64; No 5: Jan 31, p. 65-80; No 6, Feb 7, p. 81-96; No 7, Feb 14, p. 97-112; No 8: Feb 21, p. 113-128; No 9: Feb 28, p. 129-144 (printing and pages inaccurate); No 7 & 8: Mar 7 & 14, p. 145-176 (New York Convention number); No 9 & 10: Mar 21 & 28, p. 177-208 (New York Convention number); No 11, Apr 4, p. 209-224; No 12, Apr 11, p. 225-240; No 16, Apr 18, p. 241-256; No 17, Apr 25, p. 257-272; No 18, May 2, p. 273-288; No 19, May 9, p. 289-304; No 20, May 15, p. 305-320; No 21, May 23, p. 321-336; No 22, May 30, p. 337-351; No 23, June 6, p. 352-368; No 24, June 13, p. 369-384; No 25, June 20, p. 385-400; No 26, June 27, p. 386-416; No 27, July 4, p. 417-432.

- Had an assistant editor, *CA 1890, Jan, p. 12*.

- Volume V (July 11 to December 27, 1890), 402 p, No 1-24 (looks like some missing in back). No 1, July 11, p. 1-16; No 2, July 18, p. 17-32, No 3 & 4, July 25, Aug 1, p. 33-64; No 5, Aug 8, p. 65-80; No 6, Aug 15, p. 81-96; No 7, Aug 22, p. 97-112; No 8, Aug 29, p. 113-128; No 9, Sept 5, p. 129-144; No 10, Sept 12, p. 145-160; No 11, Sept 19, p. 161-176; No 12, Sept 26, p. 177-192; No 13, Oct 3, p. 193-208; No 14, Oct 10, p. 209-224; No 15 &

16, Oct 17 & 24, p. 225-256; No 17, Oct 31, p. 257-272; No 18, Nov 7, p. 273-288; No 19, Nov 14, p. 289-304; No 20, Nov 21, p. 305-320; No 21, Nov 28, p. 321-336; No 22, Dec 5, p. 337-352; No 23, Dec 12, p. 353-368; No 24 & 25, Dec 19 & 27, p. 369- .

- Volume VI (January 2 to June 26, 1891), 416 p, No 1-26. VI and VII bound together.

Complete index for both in front. At Headquarters. Extra copy: No 1, Jan 2; No 3, Jan 16; No 4, Jan 23; No 6, Feb 6; No 7, Feb 13, No 8, Feb 20; No 9, Feb 27; No 15, Apr 10; No 16, Apr 17; No 19, May 8; No 20, May 15; No 21, May 22; No 24, June 12; No 25, June 19. Extra copy also includes No 11, Sept 11; No 15, Oct 9; No 16, Oct 16; No 18, Nov 6 from Volume VII and Annual Meeting of the Christian Alliance supplement (Oct 10, 1891).

- Volume VII (July 3 to December 25, 1891), 400 p, No 1-25. At Headquarters.

- Volume VII (January 1 to June 24, 1892), 416 p, No 1-26. Bound with Volume IX in one book with complete index in front. At Headquarters, Pittsburgh, North Side SS library.

Extra copy: No 19, Nov 4; No 20, Nov 11; No 21, Nov 18; No 22, Nov 25; No 23, Dec 2; No 24, Dec 18; No 27, Dec 30.

- Volume IX (July 1 to December 30, 1892) 432 p, No 1-27. At Headquarters.

- Volume X & XI, 1893. Bound in one volume. Volume X, 416 p, through June 30th, 26 issues. Volume XI, 416 p, through Dec 29th, 26 issues. Good index in front of Pittsburgh copy. There are several unbound issues of 1893 in Nyack library. Pittsburgh, North Side SS library's copy belonged to Ed D. Whiteside.

- *CA 1891, April 24, p. 257*: Miss Harriet A. Waterbury, assistant editor, died April 20. She did "lay-out", wrote some articles under initials "A.E." Took 9/10ths of responsibility of magazine. Had worked for about a year. Came into the work early.

9. Christian Alliance and Foreign Missionary Weekly

- Contains letters, reports, monthly report of the general secretary of the International Missionary Alliance.

- 1894: Volume XII (January 5 to June 29), 722 p, index *p. 719f*; 26 issues. Includes 24 sermons, some pages cut out. Contains: Editorials; The Pulpit; The Christian Life; The Coming King; Divine Healing; Missionary Lands; Work at Home; Young People's Work (Junior Missionary Alliance, Young Men's Christian Alliance Crusade, Young Women's Christian Alliance Crusade); Children's Corner; Testimonies (often healing and infilling); Queries (re: healing and infilling often); Sabbath School; Requests for Prayer; Temperance; Field Notes; Incidents; Correspondence. Simpson reviews in various articles the situation of mission fields around the world. At Headquarters, SPBC, Carl Measell. Volume XIII (July 6 to December 25), 600 p, index *p. 597f*. Huge list of speakers at the New York convention (7th annual), *CA 1894, Volume XIII, p. 281. Ibid, p. 588-590*: Pictures including Mr.

Simpson and Mr. Christie and Mr and Mrs Reeves. Contains: Editorials; The Pulpit (22 sermons); The Christian Life; Divine Healing; The Coming King; Missionary Lands; Work at Home; Young People's Work; Children's Corner; Personal Testimonies; Field Notes; Incidents. At CPI, SPBC, WGP, Headquarters, Carl Measell.

- 1895: Volume XIV (January 1 to June 26), 416 p, index *p. 415f*; 26 issues. Larger format than 1894. Friday meeting talks occur in these issues. The Pulpit contains 26 sermons. At Headquarters and Pittsburgh, North Side SS library. Volume XV (July 3 - December 25), 416 p., index, *p. 414f*. The Pulpit contains 25 sermons. At Headquarters.

- 1896: Volume XVI (January 3 to June 26), 624 p, index *p. 620f*. Contains: Missionary

Lands; The Fullness of Jesus (The Pulpit); The Christian Life; Divine Healing; The Lord's Coming; Editorial Paragraphs; Current Events; Children's Corner; Field Notes (at home, abroad); Testimonies; Illustrations (ca. 133). At CPI, SPBC, Headquarters, C. Measell. Volume XVII (July 3 to December 25), 596 p, 26 issues, index in back, appendix In-VII). Same major divisions at in Volume XVI. At SPBC, WGP, Headquarters, Carl Measell.

10. Christian and Missionary Alliance Weekly

- 1897: Volume XVIII (January 1 - June 25), 624 p, index p. 619; Volume XIX (June 30 - December 22 [No 26]), 636 p.
- 1898: Volume XX (January 5 - June 29), 624 p, index p. 619. Little change, if any, in contents; at SPBC, WGP, Headquarters. Volume XXI (July 6 - November 26), 504 p, index p. 499, 21 issues. "Christian Life" main heading re-appears. Index is through December. At Nyack Library and Headquarters. Volume XXII (December: became a monthly), p. 1-32. Issued once a month, larger format. Thinner volume. Thus reduced because of increased duties of principal editor, *C&MA 1898, p. 16*.
- 1899: Volume XXII (January - May), p. 33-192, index p. 192. "Tabernacle Pulpit", 6 sermons on Revelation: Heaven Opened, Rev 1:3, p. 10, Christ in the Apocalypse, Rev 1:5,6, p. 42, Vision of the church, Rev 3:22, p. 74, Throne, Lamb and Seals, Rev 4:1, p. 106, Seven Trumpets and Great Tribulation, Rev 11:15, p. 137, The Firstfruits, Rev 14:4, p. 169; Volume 23 (June 3 - December 23, reverted to a weekly), 500 p, 31 issues, index p. 497. At SPBC, Headquarters and WG Powell.
- 1900: Volume XXIV (January 6 - June 30), 438 p, 26 issues, index p. 437. At Nyack Library and Headquarters. Volume XXV (July 7 - December 29), 370 p, 27 issues, index p. 367. List of missionaries in back, too. Bulk in China and India. At Nyack Library, Headquarters and WGP.
- 1902: Volume XXVIII (January 4 to June 28), 382 p, 26 issues. Issue No 2 (16 p): Foreign news is first, then the Tabernacle Pulpit; Contributed Articles (1 page); Divine Healing (1 page); Editorials, Our Children Bible School; S. S. Lessons; Christian Work and Workers; Field Notes, all are one page. Nyack copy begins with January 11th (No 2), then No 7, 13, 16, 19, etc. It is quite incomplete. Also includes some issues of Volumes 30 and 31. [Volume?] 29 appears to be missing in the numerical listings, ie. October 12, 1902 is in Volume XXX. Volume XXIX (July 5 to August 30) 126 p, 9 issues. Volume XXX (September 6 to December 27), 344 p, No 10-26.
- 1903: Volume XXXI (January 3 to May 30), 307 p, No 1-22. [Actually, reverts to Volume XXX for May 9, 16, 23, 30 issues. This explains why next volume is also Volume XXXI.] ABS sermons: The Names of Jesus, Matthew 1:21, p. 4-6; God's Finished Work, Philippians 1:6 and Hebrews 12:2, p. 19-21; [3rd sermon is not listed]; The New Wine of Life, Love and Joy, John 2:11, p. 43-45; Rehoboam or the Perils of Ungodliness and Pride, II Chronicles 12:2; Asa, or the Fatal Failures of a Well-Meaning Life, In Kings 15:11,14. Volume XXXI (June 6 to November 28), 365 p, No 1-26, index, p. 366.
- 1904: Volume XXXII (December 5, 1903 to May 28, 1904), 398 p, No 1-24. At Vault, New York; Pitt, Northside SS library. Pitt. copy begins with No 5, Jan 2 1904, p. 57 and goes through May 28th. Volume XXXII begins June 4, 1904 and goes through Dec 31, 1904. Nyack Library begins with issue No 5, Jan 2, 1904 and goes through No 25, June 4. Volume XXXIII (June 4 to December 31), No 1-31, index in rear. In vault at Headquarters.
- 1905: Volume XXXIV (January 7 to March 11) 160 p, No 1-10. Volume XXXIV [?] (Mar 18 to Dec 30), p. 161-832, No 11-52.
- 1906: Volume XXV (January 6 to June 30), 408 p, No 1-25. Something is wrong with dating or volume numbers. Mistake seems to be in 1905, which is bound with Volume XXVI at Headquarters.

At Pitt, Northside, Volume 25, Jan 6, 1906 through No 25, June 30th. Volume 26, July 7, 1906 goes through Volume 26, December, 1906, No 25. Also at SPBC. Volume XXVI (July 7, 1906 to December 1906), 416 p, No 1-25: something wrong with dating or volume numbers. At SPBC and Headquarters.

- 1907: Volume XXVII (January 5 to June 29), 312 p, No 1-26. Smaller format, 12 pages, less content, continued into September. Editorial, August 31, states this experiment will be discontinued. At Headquarters and SPBC (Jan 5, 12, Mar 9, Apr 13, 20, May 11, 18, June 8). Volume XXVIII (July 6 to September 28), 156 p, No 1 to 14. Small format, 12 pages; discontinued; short volume. At Headquarters. Volume XXIX (October 5 to December 28), 224 p, No 1-13. Format enlarged. At Headquarters. Simpson [Bible College?], 1 volume, numbers 1-26, Oct 5, 1907 to Mar 28, 1908.

- 1908: Volume XXIX (continued, January 4 to March 28), 440 p, No 14-26. At Headquarters and SPBC (Oct-Dec 1907 and Jan 4, 11, 18; Feb 1, 15, 22, 1908). Volume XXX (Apr 4 to Sept 26), 438 p, No 1-26. At Headquarters and SPBC (Apr 5, May 2, June 6, 20, July 4, Aug 22, Sept 5). Volume XXXI (October 3 to December 26), 220 p, No 1-13. At Headquarters, SPBC (Oct 10, Jan-Mar 1909, except Feb 20, 27), Simpson (through Mar 27, 1909 in one volume).

- 1909: Volume XXXI (continued, January 2 to March 27), to p. 440, No 14-26. Combines with Living Truths. Has a long article "by the editor", as in LT. In vault, at Headquarters. Volume XXXII (Apr 3-Sept 25), 440 p, No 1-25, index in last issue. At Headquarters and SPBC (Apr 17, May 1, 8, 15, 22, June 12, 19, 26, July 10, 17, Aug, 7, 21, Sept 4, 11, 18, 25). *C&MA 1909, Sept, p. 437*: index for Volume XXXI and XXXIII. Volume XXXIII (October 2 to December 25), 208 p, No 1-13.

- 1910: Volume XXXIII (continued, January 1 to March 26), p. 210-422, No 14-26. At SPBC, and vault at Headquarters. Volume XXXIV (April 2 to September 24), 424 p, No 1-26, index (for XXXIII and XXXIV in back of volume, p. 420-422. SPBC has May 21, July 2, Aug 13. Vault at Headquarters has full volume. Volume XXXV (October 1 to December 31), 224 p, No 1-14.

- 1911: Volume XXXV (January 7 - March 25), p. 225-416, No 15-26. At SPBC and vault, Headquarters. Bound with next volume at Headquarters. Volume XXXVI (April 1 - September 30), p. 1-432, 27 issues, index (for both 1911 volumes) p. 429, 430. At Headquarters, in vault. SPBC also has this volume, but is missing September 23 and 30 issues. North Side, Pittsburgh, has *C&MA 1911, Volume 35, Jan 7, No 15, p. 255 through Volume 36, No 11*.

- Pettis family in Owego, New York donated: CA&FMW Volume XVII (July to December 1896), C&MA Volume XIX (July to December 1897), C&MA Volume XX (January to June 1898), C&MA Volume XXII (December 1898 to April 1899) and C&MA Volume XXIV (January to June 1900). Replied July 2, 1983.

11. Alliance Weekly

- Volume XXXVII (October 7, 1911 to March 20, 1912), 416 p, No 1-25, index p. 413, 414. Smaller format. Name changed because former was "identical with the corporate name of the Society", *CAW 1911, Oct 7, p. 1*. Four pages of brief editorials; 2-page ABS sermon; contributed articles; "Presumptive Evidence of Divine Healing", by ABS. In vault at Headquarters.

- North Side, Pittsburgh has the following volumes, from Ed D. Whiteside: Volume XXXVII (January 13 to March 30, 1912), 415 p, No 15-26; Volume XXXVIII (April 6 to September 28, 1912), 432 p, No 1-26; Volume XXXIX (October 5 to December 29, 1912), 208 p, No 1-13 all bound together in one volume. They also have a copy of Volumes XXXIX to XLI, bound together and the years 1915 to 1925 (1921 and 1922 are 2 books

each).

- *CAW 1912, Mar 30*: Clearer index to Volume XXXVII than heretofore.
- 1912: J. H. Ballard prominent throughout the year. Is Assistant Editor. Volume contains several articles re: strengthening Alliance work. Have gone through Volume for Viet Nam, ABS material and Wm. T. MacArthur.
- *CAW 1913, Jan 4, p. 220*: Sunday School lessons by G. P. Pardington.
- *CAW 1913, Jan 4, p. 222*: Associate editors: J. H. Ballard, J. E. Jaderquist.
- Index for 1913: *CAW 1913, Mar 29, p. 413f*: for 26 issues (Oct 1912 - Mar 1913).
- Index for Volume XLI: *CAW 1914, Mar p. 413, 414*.
- *CAW 1914, Jan 3, p. 209*: editorial request for reader feed-back. Difficult to publish with little reader response.
- J. H. Ballard's name last appears as an associate editor, April 10, 1915. JEJ also has same designation. April 11: JEJ, associate editor, E. M. Beere, managing editor. December 18 issue has a 4-tone colour front page: red, brown, green, white. Completely different issue: different type, sermons all about Christmas, red, green, white back cover.
- Index for Volume XLII: *CAW 1914, Sept 26, p. 429f*.
- Index for Volume XLIII: Oct 1, 1914 - Mar 31, 1915.
- Index for Volume XLIV: Apr 3, 1915 - Sept 25, 1915.
- 1917: are several sermons on prophecy, World War I that probably are not published elsewhere. Check with The Coming One.
- 1919: editorials in large part are essay sermonettes, very little news items. Are they original, or compiled of earlier ABS editorials or both? R. H. Glover has 2-3 pages of news from the fields. Obituaries are being published several months late and interest and notes re: "people" are diminishing. Editorials often 2 pages (written at October 18th issue), 1st page, four or five paragraphs of spiritual truth based upon a text or texts. Is true of most of the year to date, more so than ABS editorials.
- *CAW 1919, July 5, p. 225*:(editorial) At recent B of M meeting, the editorial committee of CAW was enlarged to assist in editing and managing the paper. ABS will continue as editor emeritus. "For some time he has relinquished all editorial duties". Will continue to publish his sermons "since some are available in manuscript form which have never yet been published." New editorial committee: William Turnbull, Paul Rader, A. C. Snead, F. H. Senft, A. E. Thompson. John Jaderquist dropped as an associate editor and from the editorial committee. R. H. Glover also dropped from committee. *CAW 1919, Sept 20, p. 404*: Editorial committee: W. M. Turnbull, J. E. Jaderquist, R. H. Glover.
- *CAW 1919, Nov 15, p. 114*: A. C. Snead's name and A. E. Thompson and F. H. Senft added to editorial committee. Senft's name at top, 5 names. Glover and Turnbull remained, Jaderquist's name dropped. Editorial announces his resignation as Publication Secretary and Manager of the Christian Alliance Publishing Company. Rev. H. S. Hallman appointed to replace him as Business Manager. Senft is acting secretary of Publication Department. No word of commendation for Jaderquist's services.
- *CAW 1920, Feb 21, p. 363*: 2nd edition of 8000 copies have been mailed of memorial number.
- *CAW 1920, Mar 6, p. 394*: R. H. Glover's name dropped from masthead, editorial committee. Are only four: Senft, Turnbull, Thompson, Snead.

G. Poems

-Songs of the Spirit. From the Foreword: "Among the many tributes paid to Dr. Simpson at the Memorial Service was the statement that his hymns would be sung, when his books were forgotten. Since his home-going on October 29th, many of his friends have requested that his poetical writings be collected and published. The committee having in preparation his memoirs, found a large number of manuscripts, some of which were in the uncorrected form in which they flowed from the author's heart. Mrs. Simpson and her family have put all of them at our disposal. Selections have been made from these new hymns which, together with some of the gems which have become familiar through the columns of his periodical, The Alliance Weekly and in the hymnology of our generation, are now given to a wide circle. There remain enough poems for a second volume, which we hope will soon be issued.

Though literary critics have recognized the poetic genius which is so clearly seen even in Dr. Simpson's prose, he himself disclaimed any natural gift of song. In a letter, written shortly before he ceased his activities, he stated that he never had written a poem in his life until the Spirit of God filled him with "psalms and hymns and spiritual songs." They came to him on all sorts of occasions on land and sea. Some of the following poems were written in Jerusalem, others on the Red Sea, and still others in the Far East during his first missionary journey; while the fitting conclusion to this volume is "Safe Home", written as he neared harbour after girdling the South American continent. Many of his finest hymns were produced under the inspiration of the preparation of his great sermons, and were sung to his own music from manuscript on Sunday mornings in the Gospel Tabernacle, New York City. For years he rarely failed to send his friends a Christmas greeting or New Year message in song; nor did Commencement Day pass at his beloved school, the Missionary Institute, Nyack, without a new Class Song. The last hymn which he gave us, "The Whole Bible to the Whole Wide World" (sung at Congress of Missions Bands, February, 1919), was written for the Class of 1919 after he had given up all active ministry...In his songs, "he being dead, yet speaketh." - A literary critic looked over the manuscript (left in rough form) and said that "nothing finer in poetry had been written in English than some of these poems. Here is one of the gems (of poets)." "He himself underrated his gift and never issued a volume of poems." from *CAW 1919, Dec 20, No 13 (memorial number)*, back page, "Songs of the Spirit". - *CA 1889, Jan, p. 1*: 2 poems: "Three Christmas Gifts" (the Magi); "1889", which relates what the decade has meant/done for him, especially stanzas 3 and 4 (neither of them in the 2 books of poems).

HOLD THE ROPES

Down amid the depths of heathen darkness,
There are heroes true and brave,
Shrinking not from death, or toil, or danger,
They have gone to help and save.
But we hear them crying, "Do not leave us
'Mid these dreadful depths to drown,
Let us feel your arms of pray'r around us,
Hold the ropes as we go down."

CHORUS:

"Hold the ropes," 'tis a brother crying,
He has plunged beneath the wave,
He has gone 'mid the lost and dying,
He has gone to help and save.

So beneath the dark and mighty ocean,
Divers plunge for treasures rare,
But through hands that hold the ropes above

them,
Still they breathe the upper air.
Seeking precious pearls of richer value
Braver hearts have dared to go,
But our faithful hands must ev'ry moment
Hold the ropes that reach below.
Who can understand the dreadful darkness
Of these realms of sin and death?
E'en the very air is sorch'd and tainted,
With the Dragon's putrid breath.
But across the widest, wildest billows
Love can reach to distant lands,
And beneath the deepest, darkest surges,
Pray'r can hold a brother's hands.

Think you, was it only for your brother
Jesus spake His last commands,

Is there naught for you to do or suffer,
For these lost and Christless lands?
If you cannot go yourself to save them
They are those that you can send
And with loving hearts stretched out to help
them,
Hold the ropes while they descend.

Let us hold the ropes with hands more loyal,
Let us pray with faith more strong,
Let the love that never fails uphold them
Through their night so dark and long.
Let us lay our treasures on the altar,
Let us give our children, too;
There's a part for each in this great conflict
And the Lord hath need of you.

NOW AND THEN

When the tasks of life are ended
And the battle won at last,
We shall rest a little season
Till the course of Time is past.
And then'll come at length the crowning
Of the victors in the fight,
And, methinks, our earthly trials
Will indeed seem strangely light.

There shall be no night nor darkness
In that bright eternal day;
Death and pain and sin shall vanish
And the tears be wiped away.
And the loved ones long since parted
Shall be there to part no more;
Nor shall aught that grieved and pained us
Ever reach that happy shore.

There'll be diadems of glory,
There'll be thrones of boundless sway;
There'll be palaces of splendour,
There'll be robes of bright array.
Oh! how poor will seem earth's glories
And how cheap her wealth and fame
When the heavens shall hail our triumph
And the Lamb confess our name.

We shall have the stars for empires,
We shall shine forth as the sun;
We shall share the royal sceptre
Of the great and mighty One.
We shall scale the heights of wisdom

We shall know as we are known;
We shall bear the Master's image
And be with Him on His Throne.

But a joy yet more transcendent
To the hearts that beat so high
Is the service that awaits us
In the Land beyond the sky.
We shall work with powers unbounded,
God will clothe us with His might;
We shall finish all life's problems
With a new and strange delight.
We may speed o'er all creation
As the swift light sweeps afar;

We may bear some glorious message
Unto every distant star.
We may tell to the wondering myriads
How the Maker died for men,
Till creation's farthest confines
Echo back the loud Amen.

This is but our Nature's childhood,
We shall reach our manhood then.
'Prentice work we're slowly learning,
Bye and bye we'll work as men.
We are heirs of all the Ages,
We are children of the Light.
How we'll wish we'd lived more like it
When our faith is lost in sight!

- from Living Truths 1905, Volume V, Dec, p. 759.

- CA 1892, Jan, p. 1: "A New Year's Selection".
- C&MA 1897, Dec, p. 605 (*frontpiece*): 10 stanzas, "What is the Meaning of Christmastide?"
- C&MA 1902, Mar 29, p. 171: Easter poem, Galatians 2:20, 4 verses and chorus, "Crucified, Risen and Glorified With Christ".
- C&MA 1904, Apr, p. 255: Easter poem, 6 stanzas, "Why Seek Ye the Living Among the Dead?"; Nov 19, cover: 6 stanzas, "Thanksgiving".
- C&MA 1907, Jan, p. 10: 10 stanzas, "A Golden Year", aspirations for a new year; Feb, p. 52: 5 stanzas and refrain, "Glorify God"; Nov, p. 92: 4 stanzas (perhaps not ABS?), "Be Still, oh Heart"; Dec, p. 178: "Christmas Without Christ", in booklet form for a Christmas gift (\$.15), presidential decree had removed references to God from coins and currency and reference to Christ in the school at Christmas time (this in deference to the Jews), 8 stanzas, printed on the front page of Dec 21 issue; Dec, p. 209: 10 stanzas, "O Winged Years", a new

year's poem.

- *C&MA 1908, Jan, p. 228*: 10 stanzas, "Golden Censers, or a Year of Prayer", new year's message (about prayer: 1908 was to be a year of prayer); *Feb, p. 374*: an advertisement, 20 stanzas, "What Is That In Thy Hand?", used at a recent service at the Gospel Tabernacle.
- *C&MA 1909, Dec 25, front page*: 4 stanzas, "Four Births"; 6 stanzas, "With the King For His Work".
- *C&MA 1910, Feb, p. 327*: 6 stanzas, "On Southern Seas" (ABS on trip to South America); *Mar, p. 409*: "The Southern Cross", 15 stanzas; *Apr 2, p. 6*: 8 stanzas, "The Sunset in the Tropics"; *Apr 30, p. 86*: 11 stanzas, "The Pole Star", written off the coast of Ecuador, Mar 26, 1910, first sight of the North Star when coming north on the ship; *Nov 26, p. 141*: 6 stanzas, "Thy Gentleness Hath Made Me Great", may go with sermon, *p. 137*.
- *CAW 1912, Nov 23, front cover*: 5 stanzas, "Thanksgiving", written in 1912, is of the times; *Dec 14, front cover*: 8 stanzas, "If He Had Not come", a Christmas poem.
- *CAW 1914, Apr, p. 17*: 6 stanzas, "Risen With Christ", based on Romans 6:11.
- *CAW 1915, Nov, p. 141*: advertisement, in booklet form, "A Christmas Without Christ"; *Dec 18, p. 187*: "The Message of the Star".
- *CAW 1919, Mar, p. 338*: poem/hymn for World Band; music by Agnew Stevens, "God has given us a great commission: The Whole Gospel For the Whole Wide World"; *Nov 15, p. 114*: ABS left ca. 150 unpublished poems and songs. Are ready for the press; *Nov 22, p. 129, front cover*: 5 stanzas, "Thanksgiving"; *Dec 6, p. 162*: 8 stanzas of 2 lines each (only 1 verse by ABS, others by Bishop of Exeter), "Pray, Always Pray"; *Dec 13, p. 177*: 8 4-line stanzas, "If He Had Not Come", John 15:22, a Christmas poem; *Dec 27, p. 230*: 9 4-line stanzas, "O Winged Years".

STEP BY STEP

-
 'Tis so sweet to walk with Jesus,
 Step by step and day by day;
 Stepping in His very footprints
 Walking with Him all the way.

CHORUS:

Step by step, step by step,
 I would walk with Jesus,
 All the day, all the way,
 Keeping step with Jesus.

'Tis so safe to walk with Jesus,
 Leaning hard upon His arm,
 Following closely where He leads us,
 None can hurt and naught can harm.

Step by step I'll walk with Jesus,
 Just a moment at a time,
 Heights I have not wings to soar to
 Step by step my feet can climb.

All the way I'll walk with Jesus,
 Thro' the sunshine, thro' the gloom,
 Tho' His blood-marked steps may lead me
 To the garden, to the tomb.

Here a while we walk with Jesus,
 But the time will not be long
 Till the night shall change to morning,
 And the sorrow into song.

Then, with all who walked with Jesus,
 We shall walk with Him in white,
 While He turns our grief to gladness,
 And our darkness into light.

Jesus, keep me closer--closer,
 Step by step, and day by day:
 Stepping in Thy very footprints,
 Walking with Thee all the way.

JEHOVAH-ROPHI

There is a healing branch that grows
Where every bitter Marah flows;
This is our health renewing tree,
"I am the Lord that healeth thee."

There is an old appointed way
For those who "hearken and obey";
Above the gate these words we see,
"I am the Lord that healeth thee."

There is "an ordinance" that has stood
Since Israel crossed the parting flood.
It stands today for you and me,
"I am the Lord that healeth thee."

There is a great Physician still,
Whose hand has all its ancient skill;
At His command thy pains shall flee,
"I am the Lord that healeth thee."

There is a faith that trusts the Lord,
And simply answers to His word,
"My body, Lord, In yield to Thee,
Thou art the Lord that healeth me."

There is an Elim's fount that flows
Hard by where Marah's health-tree grows;
None knows its joys so well as he
Who lets the Lord his Healer be.

A MISSIONARY CRY

A hundred thousand souls a day,
Are passing one by one away,
In Christless guilt and gloom.
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.

O Holy Ghost, Thy people move!
Baptise their hearts with Faith and love,
And consecrate their gold.
At Jesus' feet their millions pour,
And all their ranks unite once more
As in the days of old.

Armies of pray'r your promise claim,
Prove the full power of Jesus' name,
And take the victory.
Your conquering Captain leads you one,
The glorious fight may still be won,
This very century.

The Master's coming draweth near,
The Son of man will soon appear,
His kingdom is at hand.
But ere that glorious day can be,
This Gospel of the Kingdom we
Must preach in every land.

O, let us then His coming haste!
O, let us end this awful waste
Of souls that never die.
A thousand millions still are lost,
A Saviour's blood has paid the cost,
O, hear their dying cry!

They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom.
O, Church of Christ, what wilt thou say
When in the awful judgment day
They charge thee with their doom?

A PRAYER FOR THE YEAR

What shall I ask for the coming year?
What shall my watchword be?
What would'st Thou do for me, dear Lord?
What shall I do for Thee?

Lord, I would ask for a busy year,
Filled up with service true;
Doing all with Thy Spirit's might
All that I find to do.

Lord, I would ask for a holy year,
Spent in Thy perfect will;
Help me to walk in Thy very steps,
Help me to please Thee still.

Lord, I would ask for a year of prayer,
Teach me to walk with Thee;
Breathe in my heart Thy Spirit's breath;
Pray Thou Thy prayer in me.

Lord, I would ask for a trustful year;
Humble and yet so high;
Help me to sink at Thy blessed feet,
And on Thy bosom lie.

Lord, I would ask for a dying world;
Stretch forth Thy mighty hand;
Scatter Thy Word, Thy power display
This year in every land.

Lord, I would ask for a year of faith;
Give me Thy faith divine.
Taking my full inheritance,
Making Thy fullness mine.

Lord, I would ask for a year of joy,
Thy peace, Thy joy divine,
Springing undimmed through all the days,
Whether of shade or shine.

Lord, I would ask for a year of love
Oh, let me love Thee best!
Give me the love that faileth not
Under the hardest test.

Lord, I would ask for a year of hope,
Looking for Thee to come,
And hastening on that year of years,
That brings us Christ and Home.

THE MORNING STAR

When of old the Magi journeyed
With their gifts from lands afar;
They were led to Bethlehem's Manger
By a new and wondrous Star;

Of that glad Millennial Day
When Earth's Night of sin and sorrow
Shall forever pass away.

'Twas a Morning Star, proclaiming
That earth's Night had passed away,
And a heavenly Sun was rising
On an everlasting Day.

But before that glorious sunrise
Bursts o'er all the earth afar
He will come to us who know Him
As "The Bright and Morning Star".

But for us a Star has risen
With a radiance brighter far,
Christ Himself to those who know Him
Is "the Bright and Morning Star".

Like the Magi from the Orient
Pilgrims of the Night we are;
But we're watching as we journey
For "The Bright and Morning Star".

When He comes He brings the morning
Of a day that knows no night;
Of our hearts He is "the Dayspring"
And the Everlasting Light.

E'en the deep'ning darkness tell us
That the Morning must be near,
Oh, what joy should it be waiting
Somewhere in this glad New Year!
(This is in a card form, with "Christmas and New
Year's Greetings from ABS" printed on the
bottom)

And we're waiting for the dawning

H. Tracts

-Advertised in *WWW 1884, Jan, p. 29 and July, p. 169*:

The Gospel of Healing by the Editor, 3 cents, \$2.50 per 100.

Practical Directions to the Sick by the Editor, 3 cents, \$2.50 per 100.

Popular Objections Answered by the Editor, 3 cents, \$2.50 per 100.

A New Lesson from an Old Book by Mrs. S. A. Brown M.D., 1 cent, \$.75 per 100.

The Great Physician by Mrs. H. Naylor, 1 cent, \$.75 per 100.

A Paralytic Cured by Mary Vilban, 1 cent, \$.75 per 100.

The Great Congo Valley by John A. Condit, 1 cent, \$.75 per 100.

- *1886 Yearbook*: Stated that the following tracts widely circulated: The Gift of Power, Himself, Consecration, Heights and Depths, Complete in Him, et al.

- Twelve Tracts on Christian Work, advertised in *WWW 1886, October*.

- Twenty Tracts on Christian Life, advertised in *WWW 1886, October*.

- Questions and Testimonies on Divine Healing, advertised in *WWW 1886, October*.

- January 1888, *Christian Life*: Consecration; Complete in Him; Christian Life in the Gospels; Christian Life in the Acts; From Faith to Faith; What Christ is Made Unto Us; The Deep Work of the Spirit; Insufficiency; Crucifixion and Resurrection; In Heavenly Places; The Christian Temper; Christ Our All in All; Holiness and the Lord's Coming; The Character of Paul; From Grace to Glory; Rest, Perfection and Faith; Practical Religion; Trial and Consolation; The Infinite Resources of Grace; Life; Love and Victory; Kept From Falling; Christian Courtesy; Overcomers; Beatitudes of the Apocalypse.

- January 1888, *Christian Service*: Practical Christianity; The Ministry of Prayer; The Ministry of Faith; The Ministry of Love; The Ministry of Suffering; The Ministry of Giving; Partnership with God; Instruments of Service; The Gift of Power; True Yoke Fellows; Words for Discouraged Workers.

- A number are advertised on back page of *CA 1888, Jan*: 4 tracts on healing; 6 one-page tracts; 1 Individual Responsibility (3 cents each); 42 others in 3 different series (3 cents each).

- *WWW 1886, Dec, Volume VII, p. 376*: list of 25 tracts. Gospel of Healing produced first in tract form. See also 6 page catalogue in Corner-Stone file.

- "The Power of Stillness" (article) appears in *C&MA 1899, Dec, p. 473* (abbreviated); *C&MA 1905, July, p. 482* (In Kings 19:12, longer); *C&MA 1909, Oct, p. 37* (Psalm 46:10, fuller); *C&MA 1911, Apr, p. 71*: (Psalm 46:10, same as Oct); *CAW 1915, Mar, p. 406* (short); *CAW 1916, Sept, p. 395* (Psalm 46:10, same as Oct).

- Principles of Divine Healing: new and enlarged tract, 24 p, 3 cents. Advertised in *CA 1888, May*.

- *1893 Alliance Yearbook, p. 65-70*: by ABS and many others. Two tracts in German.

- *C&MA 1900, Apr, p. 223*: a new missionary tract, Look on the Fields. *Oct 5, p. 195*: readers sent a sample copy of a new series of Gospel tracts, Living Truths, \$.50 per year. *p. 218*: editorial re: Living Truths tracts. *p. 222*: Titles to date: Much More (ABS); Christ Our Sanctifier (ABS); Signs of the Lord's Coming (W. E. Blackstone). *p. 236*: editorial advertisement. *p. 279*: New ones: Him That Cometh (ABS); The Names of the Lord (E. P. Knight); Supreme Claims of Missionary Enterprise (George F. Pentecost). *p. 292*: Caught Up (F. E. Marsh); The Life also of Jesus (ABS). *p. 334*: In Will Not Leave You Comfortless

- (John Robertson); The Vines and the Branches (ABS); sermon (*C&MA 1900*, p. 302).
- 1901: *C&MA 1901*, Feb, p. 64: List of older and new Living Truths. Mar, p. 162: editorial list of 21 Living Truths tracts. Apr, p. 224: review of publications to date. June, p. 322: list of those already published; 35 total, 15 by ABS; Aug, p. 106: list of new tracts.
 - 1903: *C&MA 1903*, Apr, p. 216: five series recently issued: Salvation; The Lord's Coming; The Deeper Life; Divine Healing; Missions. May, p. 264f: titles of the tracts listed. June, p. 28: Tracts for the Times. New tracts on divine healing; lists 10 tracts, July, p. 98.
 - 1907: *C&MA 1907*, Feb, p. 374: How Easy It Is to Be Saved; How Easy It Is To Be Lost; Divine Healing and Natural Law; Ye Must Be Born Again; Prayer; Christian Science Unchristian; Misdirected Efforts and Wasted Strength. Mar, p. 393: List of Tracts for the Times; all but 6 are by ABS.
 - 1912: *CAW 1912*, Feb 3, p. 286: Look on the Fields, recently published as free literature.
 - File also contains a two-sided tract, Touch Not Mine Anointed "by the Late A. B. Simpson" and Broken Pinions "from 'The Victorious Life' by Charles G. Turnbull". Published by the Free Tract League, Box 1175, Station B, Cleveland, Ohio.

1. Foundation Truths Series (Memorial series)

- See *CA 1890*, p. 224; *CA 1889*, Aug 8. Divine Healing.
- Sanctification (see also *CA 1889*, Aug 8; *CA 1890*, Apr, p. 224): "Rolled Away", "Committed", "Himself", "The Faith of God", "I Have Learned the Secret", "Union with Christ".

2. Living Truths Series (Memorial series)

- *C&MA 1900*, Oct, p. 208: "This is the title of a new series of Gospel tracts just begun by the Christian Alliance Publishing Company, with the view of placing our small tracts and leaflets on as popular and inexpensive a plane as the Colportage Library has placed our larger books. For a single cent a week, or fifty cents a year subscribers are furnished each week with a new tract which formerly sold for two or three cents. By taking advantage of these tracts, we are able to save postage and greatly reduce the cost of this class of religious literature. We trust our friends will liberally help us, first by giving us a subscription list that will justify our using the second class mails and next by buying these tracts in large quantities to give away. Any quantity of any issue can be obtained at the same prices, one cent a piece. The next issue will be 'Christ our Sanctifier'. Send a stamp for a sample copy."
- *C&MA 1901*, Mar, p. 148: "How to Receive Divine Healing" by ABS; "The Believer's Hope" by F. E. Marsh. *C&MA 1901*, June 8, p. 324: a list of 35 titles (identical list on back page, *C&MA 1901*, Aug 17, p. 99).
- *C&MA 1902*, Mar 15, p. 150: editorial. Living Truths series discontinued due to postal regulations. It came under book rather than magazine regulations. The Colportage Library discontinued for the same reason. "This little serial, which was begun a year and half ago, and carried on for about a year with much acceptance and blessing, was interrupted by a change in the postal laws, rendering it impossible for us to send out this publication at publisher's rates, owing to the fact that it came under book rather than magazine matter. We have received so many letters deploring its discontinuance and expressing an earnest desire for its renewal in some form as a channel for spiritual literature in a simple and portable

form and at moderate prices that we are seriously considering the issuing of this serial in a somewhat modified form and combining in some measure with it also the Colportage Library, which was also discontinued for the same reason and which we find is greatly missed by our friends. We shall give more explicit announcements in a week or two and meanwhile should be glad to receive suggestions from our friends who are in touch with the pulse of our people in these matters.

- *C&MA 1902, Apr, p. 192* announces new periodical, Living Truths.

- File also contains the following tracts:

Christ Our Sanctifier by Rev. A. B. Simpson; Vol 1, no 2; October 13, 1900. 20 p.

Him That Cometh by Rev. A. B. Simpson; Vol 1, no 4; October 27, 1900. 21 p.

The Names of the Lord by E. P Knight; Vol 1, no 5; November 3, 1900. 21 p.

Caught Up by Rev. F. E. Marsh; Vol 1, no 7; November 17, 1900. 19 p.

All Things New by Rev. A. B. Simpson; Vol 1, no 15; January 12, 1901. 20 p.

The Heart of God by Rev. A. B. Simpson; Vol 1, no 17; January 26, 1902. 22 p.

The Ministry of Prayer by Mrs. Jennie Fuller; Vol 1, no 21; February 23, 1900 [sic, should be 1901]. 31 p.

Divine Healing in the Psalms by Rev. A. B. Simpson; Vol 1, no 25; March 23, 1901. 24 p.
(2 copies)

The Vicarious Sacrifice of Christ by Pastor A. J. Frost; Vol 1, no 26; Mar 30, 1901. 22 p.

Sanctified Wholly and Preserved Blameless by Rev. A. B. Simpson; Vol 1, no 27; April 6, 1901. 16 p.

The Significance of the Lord's Supper by Rev. A. B. Simpson; Vol 1, no 31; May 4, 1901. 18 p. (2 copies)

The Lord's Healing in the Lord's Body by Rev. Henry Wilson; Vol 1, no 37; June 15, 1901. 15 p.

The Lord's Day by Rev. A. B. Simpson; Vol 1, no 41; July 13, 1901. 21 p.

Emblems From the Mount by Rev. A. B. Simpson; Vol 1, no 42; July 20, 1901. 20 p.

3. Tracts for the Times

- *C&MA 1905, Mar, p. 160*: list of Tracts for the Times. Subjects: fourfold gospel and missions, plus others.

a. Deeper Life

-File contains the following tracts: (each has 8 p.)

Saved and Sanctified. (2 copies)

Who Is Sufficient. (6 copies)

God's Easy Way of Holiness. (3 copies)

Practical Holiness. (4 copies)

Are You Satisfied? (3 copies)

What It Is. (3 copies)

What It Is Not. (2 copies)

The Indwelling Christ. (3 copies)

The Baptism of the Spirit. (3 copies)

b. Divine Healing

- File contains the following tracts: (each has 8 p.)

Divine Healing and Natural Law. (4 copies)

Is It God's Will? (3 copies)

The Lord for the Body (3 copies)

By His Stripes (6 copies)

Temples of the Holy Ghost (5 copies)

How to Keep It (3 copies)

How to Take It (3 copies)

Should We Care for Our Bodies? (6 copies)

Faith and Fanaticism (5 copies)

Questions and Objections (4 copies)

How to Help Others (5 copies)

- File also contains 2 copies of a two-sided tract: Touch Not Mine Anointed by "the Late A. B. Simpson" and Broken Pinions from "The Victorious Life" by Charles G. Trumbull. The tracts were published by the Free Tract League in Cleveland, Ohio.

c. Lord's Coming

- File contains the following tracts: (each has 8 p.)

Why We Expect Christ to Come (3 copies)

How We Can Haste His coming (2 copies)

Do You Want Him to Come? (2 copies)

Are You Living for His Coming? (3 copies)

The First Resurrection

The Plan of the Ages (2 copies)

Errors About His Coming (3 copies)

The Lord's Coming and Missions (2 copies)

The Second Coming of Christ: Maranatha

- File also contains Be Ready!, published by the C&MA, but not a "Tract for the Times". 8 p.

d. Missions

- File contains the following tracts:

The Responsibility. 8 p.

The Opportunity. 2 copies have 8 p., 1 has 6 p.

The Islands. 8 p.

Go, Give, Pray. 8 p. (2 copies)

The Emergency. 8 p. (2 copies)

e. Salvation

- File contains the following tracts:

"Where Art Thou?" 8 p.

"Taking Their Own Brimstone" 8 p.
How Easy To Be Saved. 6 p. (2 copies)
How Easy To Be Lost. 6 p. (2 copies)
Everything for Nothing. 8 p.
Neglected Warnings. 6 p. (2 copies)
Mother, Has Your Verse Changed? 8 p. (3 copies)
He Saved Others, Himself He Could Not Save. 6 p. (2 copies)
Put Your Name In It. 8 p. (3 copies)
Ye Must Be Born Again. 6 p.
A Modern Miracle. 7 p. (2 copies)

4. Alliance, What Is It?

a. Baptism, Holy Spirit (by Rev. A. B. Simpson)

- File contains the following tracts:

Baptism and the Baptism of the Holy Spirit. 16 p.
He That Baptizeth With the Holy Ghost. 40 p.
Tarry Till. 14 p. (*C&MA 1908, Feb, p. 317*: a new tract)

b. Baptism, Water

- File contains the following tract:

Baptism and the Baptism of the Holy Spirit. 16 p.

c. Deeper Life

- File contains the following tracts:

Pressure and the Test by A. B. Simpson. Published by Pilgrim Tract Society, Inc, Randleman, North Carolina. 4 p.

Sanctification by Albert B. Simpson. Published by the C&MA, 1983. 11 p.

i. Himself

- *CAW 1919, Dec, p. 204*: "On a visit to England more than thirty years ago, Mr. Simpson was invited to speak at a conference in which a number of prominent Christian leaders were to take part. Two speakers preceded him, their point of view widely divergent. One presented "Eradication" as the secret of Christian living; the other, "Suppression". Naturally this created a tense atmosphere, making it very difficult for a third speaker even if he had been an adherent of one or the other side. But with his rare tact and graciousness, Mr. Simpson won the hearts of his hearers in an impromptu address on the truth God had burned into his own soul and then committed to him as a trust--HIMSELF. At the close of the session he was asked in what volume his address might be found, and his interrogator could not believe that it had been an impromptu heart-talk suggested by the previous speakers and not a well-chosen and carefully thought out and elaborately prepared theme. Mr. Simpson was prevailed upon to publish it later in pamphlet form and it is safe to say that nothing he has written has been so used to stablish and strengthen Christians and Christian workers as this simple heart message." By Emma Beere.

- Poem appears in *CA 1890, Dec 27, p. 376*, 5 verses and chorus. Published as a hymn in the 1891 edition of Hymns of the Christian Life (Simpson's music).

- *AW 1962, May 16, p. 6*: [Re "Himself"] "There is an interesting story associated with

the following message by A. B. Simpson, founder of the Christian and Missionary Alliance.

Dr. Simpson was once in England attending a conference held at Bethshan, a deeper life center in London. He was scheduled to speak a certain hour, but preceding him were two other speakers, both of whom spoke on the subject of sanctification. The two did not agree. One held that sanctification was achieved through the suppression of the carnal nature. The other declared that to be sanctified a man must have the old man totally eradicated. As might be expected, feelings were a bit tense among the listeners as they waited for the last speaker.

Then Dr. Simpson arose and presented his own beliefs on the controversial subject. In beautiful simplicity the whole theological matter was reduced to one word, "Himself". The message has since become a religious classic."

- From p. 341, book: Elizabeth Baxter [not clear if Elizabeth Baxter is author, subject or title of book or if she is the contributor of the book to Sawin's library]: "It was during the International convention of 1885 at Islington, that the late Rev. A. B. Simpson gave the striking address, subsequently issued (in many languages and above a million copies) under the title 'Himself'. The present writer still remembers the glow coming with the message, as he sat near him upon the platform. 'We are witnesses of these things.' Our function is thus simplified, for they are the things concerning Christ, the world's Creator-Redeemer--its Owner and its coming Ruler. Teaching and testimony were normally connected in the Convention as cause and effect. Our Lord went about (1) teaching, (2) preaching and (3) healing (and it is significantly added) 'every sickness and every disease among the people' (Matthew 9:35). He was declared to be fulfilling Isaiah 53:4,5 (see Matthew 8:16,17)." Sawin notes that Islington is the Bethshan Conference of June 1885, Agricultural Hall and that this article was written by Mr. Booth-Clipborn in The Christian Herald, January 13, 1927.

- *AW 1937, August, p. 500*: "During his first missionary journey, upon the return, I think [Sawin's note: No, going if anything in 1893], 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 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.

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.'" Written by Rev. Kenneth MacKenzie, DD. "VI. My Memories of Dr. Simpson."

- The file also contains 8 different editions of the tract "Himself", including one in French and one in Spanish. Two of the versions were published by non-Alliance sources: one by the Osterhus Publishing House of Minneapolis and the other by the

Pilgrim Tract Society of Randleman, North Carolina.

ii. Holiness

- File contains the following tracts:

The Four-Fold Gospel: The Fullness of Jesus. 9 p. (3 copies). The 10th page has "Are You a Channel?" on one copy and "The Christian and Missionary Alliance" on the other two).

The Four-Fold Gospel: The Message of the Christian and Missionary Alliance. 10 p.

The Power of Stillness. Revised and enlarged. 4 p. Published by the Hebron Tract Society, Philadelphia. (3 copies) See *CAW 1911, Vol 36, p. 71*.

The Power of Stillness. 2 p. (the 3rd page is "Humility", by Andrew Murray) Published by the C&MA Philadelphia Branch.

Union With Christ. 16 p.

d. Divine Healing

- *CA 1890, Dec, p. 373*: "Divine Healing in the New Testament", "Divine Healing through the Holy Spirit" (see *Oct, p. 241*).

- File also contains the following tracts:

Thankfulness and Healing. 4 little p. Published by Free Tract Society, Los Angeles. (2 copies)

Divine Healing and How to Keep It. 4 p. Published by Free Tract Society, Los Angeles. (4 copies)

Divine Healing in the Atonement. 14 p. (2 copies)

Divine Healing: The Vital Touch. 4 p.

How to Receive and Retain Divine Healing. 11 p. (4 copies)

How to Receive Divine Healing. 6 p. (3 copies)

How to Retain Divine Healing. 6 p. (2 copies)

Inquiries and Answers Concerning Divine Healing. 28 p. (3 copies) 29 p. (2 copies)

The Secret of Divine Healing. 6 p. Another copy has 8 p.

My Medicine Chest or Helps to Divine Healing. 16 p.

e. The Lord's Coming

- File contains the following tracts:

Christ Our Coming Lord. 37 p.

Our Attitude Toward the Lord's Coming. 27 p. (5 copies: of these, the last page is missing in one copy)

f. Missions

- File contains the following tract:

Concerning Our Brother. 12 p.

g. Special Occasions

i. Easter

- File contains the following tract:

Our Living Lord. 16 p.

ii. New Year

- File contains the following tract:

Our Land of Promise: A New Year's Message, 1918. 4 p. (2 copies)

II. Business Enterprises

A. Publications

1. Annual Reports, et al

- 1899: Souvenir and Survey of the Work of the C&MA. Printed at the time of Old Orchard Camp. Xeroxed and in 8 ½ x 11 file.

2. Booklets

a. "A"

- File contains the following booklet:

"To Me To Live Is Christ" by Edward Armstrong. Brooklyn, New York: The Christian Alliance Publishing Company. 15 p. (2 copies)

b. "B"

- Bales, M. M. Christ For the Body. New York: Alliance Press. Cost 8 cents.

- 1906, Berachah, *C&MA 1906, Nov, p. 273*: An Illustrated Manual of Berachah. Nyack. A complete and attractive account of work of Berachah yet published.

- File also contains the following booklet:

"Do All Speak With Tongues? An Open Letter to the Ministers and Saints of the Pentecostal Movement" by F. F. Bosworth. Brooklyn, New York: The Christian Alliance Publishing Company. 22 p.

c. "C"

- File contains the following booklets:

The Congo by Rev. H. D. Campbell. New York: Christian and Missionary Alliance. 8 p.

Captain John Coutts. New York: Christian Alliance Publishing Company for the Soldiers' and Sailors' Alliance for Fellowship and Service (692 Eighth Avenue, New York City). 5 p.

Christ on the Battlefield: The Italian Soldier. Nyack, New York: Missionary Institute. 4 p.

The Christian and Missionary Alliance: A Statement Regarding Its History, Government, Message, Policy, Scope. New York: The Christian and Missionary Alliance. 7 p.

Jesus in the Midst in...a Sevenfold Aspect by Henry Cummins. New York: Gospel Publishing House. 19 p.

d. "D"

- File contains the following booklet:

The Life More Abundant by V. D. David, the Tamil Evangelist. South Nyack, New York: Christian Alliance Publishing Company. 32 p.

e. "E"

- File contains the following booklets:

The Precious Blood by Rev. T. C. Easton. South Nyack, New York: Christian Alliance Publishing Company. 27 p.

Why I Am Not a Christian Scientist by Fred Erdman. New York: Christian Alliance Publishing Company. 15 p. (2 copies, one of which is missing the last page)

f. "F"

- File contains the following booklets:

The Ideal Missionary by Mrs. Jennie Fuller. "Published by Christian and Missionary Alliance." 14 p.

The Dark Soudan by Mary B. Mullen. New York: Christian and Missionary Alliance. 7 p.

g. "G"

- File contains the following booklets:

The Real Heart of the Missionary Problem by Dr. R. H. Glover. New York: Christian and Missionary Alliance, 1915. 16 p. (3 copies)

Trustees of the Gospel by R. H. Glover. New York: The Christian Alliance Publishing Company. 4 p.

h. "H"

- File contains the following booklet:

The Law of Faith by H. S. Hallman. New York: Christian Alliance Publishing Company. 14 p. (Sermon preached in the Gospel Tabernacle, 692 Eighth Avenue, New York City)

i. "I"

- This file is empty!

j. "J"

- File contains the following booklet:

The Joy of Doing Without For Christ's Sake. New York: The Christian and Missionary Alliance.

k. "K"

- File contains the following booklets:

Calvary: The Crisis of History by James R. Kaye. New York: Christian Alliance Publishing Company. 24 p. "A sermon delivered in Jerusalem, Palestine.

l. "L"

- This file is empty!

m1. "Mc"

- MacArthur, W T: Travelogues Publishers: The Evangel Publishing House, 162 West 74th Street, Chicago, Illinois. H. D. Stoddard has one on China, first two pages missing.

- MacArthur, W. T. The Turkey Story. New York: Christian Alliance Publishing

Company. (3611-14th Avenue, Brooklyn) Reprint. H. D. Stoddard published an edition with 51 p. Pamphlet published some 15 years ago under the title of Practical Righteousness.

- MacArthur, W. T. Practical Righteousness. New York: Alliance Press Company (692-8th Avenue), nd. 34 p. CPI copy: new and enlarged edition (318 West 39th Street) nd, 46 p. H. D. Stoddard's has a red cover. One long chapter with several headings.

- MacArthur, W T: Twenty Sermonettes. Published by author, 1140 Lake Street, Oak Park, Illinois. 77 p. Introduction by William Christie. Good book to have and read. These first appeared in the Alliance Weekly. Has a chapter on The Genius of the Alliance, p. 47-50, where he recounts something re: ABS beginnings and the Alliance.

- Mackenzie, Rev. Kenneth. Elijah, A Character Study. Brooklyn, Christian Alliance Publishing Company, nd. 40 p. (5 chapters) Addresses given at Old Orchard in summer of 1921 (*AW 1922, May 6, p. 117*).

- File also contains the following booklets:

The Turkey Story and Other Incidents by William T. MacArthur. Oak Park, Illinois, Pioneer Publishing Company, 1939.48 p.

- Healed by Him Alone by Annie McFedries. Pittsburgh, Pennsylvania: Christian and Missionary Alliance. 8 p.

m2. "M"

- Mauro, Philip. Concerning the Sabbath. New York: Christian Alliance Publishing Company (692 Eighth Avenue). 56 p. Ten or eleven short chapters. Introduction written in Framingham, Massachusetts, Dec 1915. Subject: the Christian and Sabbath-keeping and its relation to old and new covenants, law of Moses and law of Christ.

- Mauro, Philip. The Truth About Evolution.

- Mauro, Philip. Watch, Be Ready. Advertised in MacArthur's Practical Righteousness.

- Mauro, Philip. Why We Separated From the World. New York: Alliance Press Company (692 8th Avenue), 5th ed. 30 p. 1st edition: Feb 1905; 2nd: Apr 1907; 5th Jan 1912.

- File also contains the following booklets:

My Experience in Christian Science. No author given. New York: Christian Alliance Publishing Company. 20 p. The inside of the front cover lists a total of 9 CAP publications dealing with the subject of Christian Science.

The Question of the Sabbath by CFM. New York: Christian Alliance Publishing Company. 7 p. (2 copies)

Questions on Divine Healing by Abbie C. Morrow. New York: Christian Alliance Publishing Company. 8 p.

Believing God by George Müller. Philadelphia, Pennsylvania: Christian and Missionary Alliance. 2 p. The back of the tract has a page quotation on humility by Andrew Murray.

i. Missionary Series

- File contains the following tract:

Our Missionary Vision. No author given. New York: Christian and Missionary Alliance. The back of the tract has a poem by ABS: A Macedonian Cry.

n. "N"

- File is empty!

o. "O"

- File contains the following booklet:

Kwang-si: Past Achievements and Present Needs by Rev. Walter H. Oldfield, Wuchow South China. New York: Christian and Missionary Alliance, 1913. 14 p.

p. "P"

- File contains the following booklets:

Seducing Spirits by Rev. P. W. Philpott. New York: Christian Alliance Publishing Company. 23 p. The inside of the back cover has On the Road to En-dor, a poem by Rudyard Kipling. (2 copies)

"How he lost his pardon" by A. T. Pierson, D. D. New York: Christian Alliance Publishing Company. 4 p. (1 original copy and another photocopied copy).

q. "Q"

- This file is empty!

r. "R"

- Modern Amusements Vs. Church Membership by W. B. Riley. During World War I period. Advertised in MacArthur's Practical Righteousness.

- Theosophy or Buddhism Abroad by W. B. Riley. New York: Christian Alliance Publishing company (318 W. 39th Street). 29 p.

- The Two Crosses by Dr. John Robertson from Scotland. Alliance Publishing Company. APC has exclusive USA publishing rights, *C&MA 1898, Feb, p. 157*.

- File also contain the following booklets:

Christian Science...or Fundamentals of Mrs. Eddy's Faith by Rev. W. B. Riley. New York: Christian Alliance Publishing Company, 1899. 29 p. (2 copies)

Divine Healing or Does God Answer Prayer for the Sick? by Rev. W. B. Riley. Brooklyn: The Christian Alliance Publishing Company, 1899. 24 p. (2 copies)

Theosophy or Buddhism Abroad. New York: Christian Alliance Publishing Company, 1899. 29 p. 2 other copies have 27 p.

s. "S"

- This file is empty!

t. "T"

- This file contains the following tract:

"Your Hour and the Power of Darkness" by Mrs. W. M. Turnbull. New York: Christian and Missionary Alliance. 8 p.

u. "U"

- This file contains the following tract:

Roger's Reasons or The Bible and Science by John Urquhart. New York: Alliance Press Company. 30 p.

v. "V"

- This file is empty!

w. "W"

- *C&MA 1906, May, p. 280*: Advertised, Nlonda Kinkela by Iner C. Wickware (an Alliance missionary); story of an African boy's conversion.

- This file also contains the following tract:

Holy Ann: Remarkable Incidents in Her Life by Mrs. Eva M. Watson. Harrisburg, Pennsylvania: Christian Alliance Publishing Company. 32 p.

x. "XYZ"

- This file is empty!

3. Publications: Locations

a. Book Repositories

- *WWW 1885, Feb, p. 64*: 246 West 23rd Street, Tract and Book Repository. *April, p. 128*: 140 West 23rd Street; fitted for publishing house plus Tract and Book Repository, leased for 2 years. 692 8th Avenue: retail books and tract room.

- 1888-1889: 1488 Broadway, New York City. Moved here in Aug/Sept 1888 (*CA 1888, Sept, p. 129*). See also *CA 1889, June, p. 96*. Books are advertised. *CA 1889, Jan, p. 15, 31; Mar, p. 47*: New store, 1488 Broadway, near 42nd Street; carries full stock of religious materials.

- *CA 1892, Nov, p. 305*: "retail store still at 692 8th Avenue".

- *CA 1894, Nov, p. 480*: list of agents in various towns and cities: 43 total.

- *CA 1896, p. 72 and 120*: identical list, full-page, of people, churches and companies that sell Alliance publications, ca. 94 in number.

- *Story of the C&MA*, p. 24: 1900 "the retail and tract room", 692 9th Avenue.

- English friends: Mr and Mrs Brodie; John Snow and Company, Ivy Lane, London handled Alliance publications, 1893.

- File also includes *C&MA* picture of "Christian Alliance Publishing Company, New York", dated 1900 at 692 [8th Avenue].

b. Editorial Offices

- January 1882: 23rd Street and 8th Avenue: Grand Opera House Building

- *WWW 1883, May, p. 93*: "Our readers will notice that our office has been removed to 446 8th Avenue, being part of the property [near 32nd Street], purchased for the site of the Gospel Tabernacle. The business and publishing department will henceforth be under the personal management of Mr. Melville Strong, to whom we request that all subscriptions and communications be addressed directly. All communications for the editor should still be addressed to the Rev. A. B. Simpson.

We will issue in tract form, many of the more valuable papers published in the magazine. Any persons desiring the striking and most useful testimony of Mrs. Naylor in this number can be supplied at one cent each, by sending their address to this address. Also No. 2 of the Gospel of Healing in this number. The price of this is three cents."

- *WWW 1885, April, p. 128*: "office and publishing work". Leased for 2 years, fitted up for a publishing house and tract and book repository: 140 West 23rd Street. *WWW 1885, Oct, p. 251*: ABS uses this address for correspondence re: the school. *WWW 1887, Jan, July and CA 1888, Jan*: 45th Street and Madison Avenue. Also Old Orchard supplement in the editorial page.

- *CA 1888, Sept, p. 129, Dec, p. 177*: publishing office now 1488 Broadway.

- *CA 1889, Jun, p. 95*: 692 8th Avenue and 44th Street. An advertisement: "has removed to their permanent office in the Tabernacle building."

- Z. [?] Chas. Beals: advertising agent for periodical, *CA 1888, May, p. 64b, inside cover*. Madison and 45th. He also managed the Tract Repository, *CA 1888, June, back page*.

- *CA 1893, May, p. 293*: fire destroyed much material, May 5 at 1528 Broadway and 45th Street. Wholesale department carried on in this place. May 6, editorial offices moved to 692 8th Avenue. See also *CA 1892, Nov, p. 305*.

- *CA 1894, Dec, p. 554*: publishing offices at 319 West 42nd Street. Don't use 692 8th Avenue.

- 1898-1900: 3611 Fourteenth Avenue, Brooklyn.

- 1906: 690 Eighth Avenue, New York City.

- 1917: 692 Eighth Avenue, New York City.

- *CAW 1913, Aug, p. 254*: [masthead]" Alliance Weekly: A Journal of Christian Life and Missions. Editor: Rev. A. B. Simpson. Associate Editors: Rev. J. Hudson Ballard, M.A., Rev. J. E. Jaderquist. Special contributors: Rev. F. W. Farr, M.A.; Rev. George P. Pardington, Ph.D.; Rev. Kenneth Mackenzie, Jr., Rev. Robert H. Glover, M.D.; Principal W. C. Stevens, Pastor F. E. Marsh, Miss Evyleen Harrison, and others.

Published weekly by Christian Alliance Publishing Company, 692 Eighth Avenue, New York City. Subscription price, \$1.50 per year, payable in advance. Subscribers in foreign countries will please add fifty cents for postage; in Canada fifty cents. Change of address: Always give both your old and new address. Send all subscriptions, changes and remittances to The Alliance Weekly, 692 Eighth Avenue, New York City. Entered at the Post Office of New York as second class matter.

Statement of the Ownership, Management, Etc: of The Alliance Weekly, published weekly at New York, NY, required by the Act of August 24, 1912. Editor, Albert B. Simpson, 692 Eighth Avenue, New York City. Managing Editor, E. F. Beere, Fern Avenue, Nyack, New York. Business Manager, J. E. Jaderquist, 2626 East Main Street, Bridgeport, Connecticut. Publisher, The Christian Alliance Publishing Company, 692 Eighth Avenue, New York City. Owners: (If a corporation, give names and addresses of stockholders holding 1 per cent. or more of total amount of stock.) Franklin L. Groff, 1115 Prospect Street, Plainfield, New Jersey; V. T. Jeffrey, 690 Eighth Avenue, New York City; Robert S. Davidson, 72 Perry Street, New York City; The Christian and Missionary Alliance, 690 Eighth Avenue, New York City; The

Christian Alliance Publishing company, 692 Eighth Avenue, New York City. Known bondholders, mortgagees, and other security holders, holding 1 per cent. or more of total amount of bonds, mortgages or other securities: None known. - J. E. Jaderquist, Business Manager, April 1, 1913. Sworn to and subscribed before me this 21st day of Mar, 1913. Gustavus R. Smith, Notary Public No. 181, New York County. Register's Office, No. 3085. (My commission expires March 30, 1913.)

- *CAW 1919, Oct 26, p. 60*: "Mr. Simpson takes this opportunity to say that, owing to the condition of his health, he transferred some time ago, all his business affairs and interest to his official brethren, who have kindly taken over his trust. He deeply appreciates their great kindness in this undertaking and hopes that the Christian friends, who have so generously stood with him, will uphold these brethren with their loving sympathy and prayers. Inquiries concerning these matters may be addressed to the treasurer of this committee, Rev. A. E. Thompson, 690 Eighth Avenue, New York City."

- 1918: 318 West 39th Street, New York City: see brochure in Promotion file (8 ½ x 11). Has picture of office.

c. Print Shop

- *WWW 1883, May/June, p. 93*: "Hitherto we have been at the mercy of printers, whose unreasonable detention of the work has been a great source of annoyance and was beyond control. But now we have at length been enabled through the goodness of God to open an independent publishing and printing house in connection with this work, with new type and material especially for this magazine, and we shall now be able to command that promptness and regularity which will greatly added, we trust, to its interest and value. Those of our readers whose vision is not quite as good as Moses' will not object, we presume, to the bolder type in which we present these pages to them. With the new arrangements we will hope for a large increase of readers and subscribers. This season of conventions and holidays is a good time to consider this matter; and we shall be glad to supply the magazine for the second half of the year, from July to December, for fifty cents."

- *WWW 1883, July, p. 113*: "We issue this number of THE WORD, WORK AND WORLD from our own type and with the advantages of our own Printing Office. Hereafter we hope to have greatly increased facilities for rendering the Magazine a more prompt, faithful and useful messenger in every home where it has been so kindly welcomed. We send one extra copy to our subscribers this month. Cannot you send it to a friend who might be glad to take it and thus accomplish a double service? The proceeds of the Magazine are wholly devoted, besides its own support, to the Missionary work. The services of the Editor, the Business Manager, and the Superintendent of printing are entirely gratuitous. Now it will be a little service if our readers will just join the partnership and make it not only self-supporting, but a means of large revenue for the Gospel."

- *WWW 1883, May/June, p. 93*: 446 8th Avenue near 32nd, "opened an independent publishing and printing house." Before had farmed out; not punctual. New place managed by Mr. Melville Strong, member of the Gospel Tabernacle.

- *CA 1889, Aug, p. 19*: "We have been compelled to reopen our own printing establishment." Cause: delay in printing Tabernacle Sermons. The new place will print the magazine and other

publications and will have its own staff.

- *CA 1890, July 4, p. 417*: "A Christian worker of eminent literary ability has been wholly given to the editorial department as a labor of love." Also a printer "has given his services". Moving this week to 8th Avenue and 37th Street, improved and more spacious premises where printing, folding and mailing will be done. *p. 427*: address is 301 and 303 West 37th Street.

- *CA (year unspecified), Dec, p. 554*: Consolidated the publishing and printing work. Location: 319 West 42nd Street. ABS private mail also to be sent to the above address.

- *C&MA 1897, Jan, p. 36*: Editorial re: advertisement and the publishing business to go to other hands. List of agents who sell Christian Alliance Publishing products, *p. 48*. *May, p. 492*: a printing house erected in Nyack, an editorial. *p. 540*: an entirely new plant. First mailing of C&MA.

- *C&MA 1897, Aug, p. 204*: a new and complete plant; to print some new editions of several books and tracts. *p. 228*: at South Nyack.

- *C&MA 1897, May, p. 492; June, p. 540, AR 1898, p. 12*: Ca. May 20, 1897, printing facility moved to Nyack.

- *C&MA 1900, Dec 15, p. 334, 362*: Nyack printing plant destroyed by fire on Dec 12. Nyack Journal printed some for them; may have articles. Fire broke out in the embossing room. The periodical and new books ready for the binder were destroyed. The publishing building containing books, tracts, mottoes and front offices were not damaged. Happened during the day when employees there. No life was lost. Plates for new books ready for the binder were also saved. Consult the Nyack Journal. *p. 348*: after the fire. *p. 362*: under subscribers for Living Truths. Are in process of making repairs.

- *C&MA 1898, p. 70*: Full page ad of printing facilities.

- *C&MA 1899, Sept 2, p. 209*: Alliance Press opposite South Nyack depot. Staff of 25 people. Company and subscription department under Emma Beere. J. G. H. Simpson in charge of Alliance Press. Emanuel Raff in charge of the embossing department. Louis Shepard, assistant editor of C&MA, cares for literary details and layout. *p. 211*: picture.

- Story of C&MA, *p. 24*: "wholesale and publishing department at South Nyack". A special building was erected, 1900.

- *AR 1901, p. 135*: Building of Christian Alliance Publishing Company in South Nyack destroyed by fire. Loss: \$26,750; covered by insurance.

- *C&MA 1902, May, p. 248*: editorial. Moved from South Nyack to 38 West 18th Street, between 5th and 6th Avenue. Called Alliance Press Company, "consolidate the entire business under one firm name in the city." Property in South Nyack being converted into cottages. The retail business will continue at 692 8th Avenue. *p. 256*: Full page announcement of removal to New York City. Name changed from Christian Alliance Publishing Company to Alliance Press Company. *p. 276*: editorial comments on the move.

- Print shop moved after Nyack fire to 318 West 39th Street, New York City. May have been across from Gimbels (Anna's telegram, January 6, 1950). Same address occurs back page of *AR 1920*. Brochure Whole World Has a Right to Hear (1919) has several pictures of this facility.

- File also contains 2 copies of a picture of the printing and publishing house at Nyack, dates 1900.

4. Publications: Lists

- He published tracts and sermons at least as early as 1883, probably earlier. *WWW 1885, Nov, p. 322*: ABS announced that in 1886, he would issue weekly tracts and sermons entitled Tabernacle Sermons. Those already published went through several editions and had a wide circulation.

- *WWW 1888, p. 72*: "Publications: (Available January 1, 1888) The Christian Alliance."

Perhaps the cheapest paper in the world, 16 large quarto pages, only \$.50 a year; in clubs, \$.40. A large circulation has been promised. The Tabernacle Sermons by Rev. A. B. Simpson, \$1.50 per year, \$.15 monthly. The new series will be in octavo book form, on heavy laid paper suitable for handsome binding, about 100 pages monthly. The first volume this year is "The Four-fold Gospel." The Fulness of Jesus. By Rev. A. B. Simpson. A complete sketch of the teaching of the entire New Testament, with respect to Christian Life. Natural Emblems of Spiritual Life. A new volume of sermons on one of the freshest of themes. The Gospel of the Kingdom, being sermons on the Lord's Coming: discussing every part of the subject. The King's Business. Sermons on Christian Service. A Cloud of Witnesses Concerning Divine Healing. The testimonies of Dr. Corkeran, Dr. Wilson and others. The Gospel of Healing, Seven Stars, etc. The Triumphs of Faith by C. F. Judd, is an excellent little monthly; \$1.00 a year. Thy Healer by Mrs. Baxter, London, \$.75 a year. Times of Refreshing by Dr. Cullis, Boston. Words of Faith by Mr. McCulla, besides many publications on Christian Holiness in all parts of the land. - CA 1888, Mar, p. 48: "Publisher's Notes. Send all subscriptions for The Christian Alliance only to the publishers of the Christian Alliance or The Word, Work and World Publishing Company, 45th Street and Madison Avenue, New York. We will not be responsible for money sent to any other address.

The regular issue has now begun and subscribers can remit as soon as they please. Don't send stamps if you can find anything else. We get enough to maintain a post office. Postal notes are better and can be got for the smallest amounts.

The fourth volume of The Tabernacle Sermons is now ready. Natural Emblems of Spiritual Truth, over 300 pages; paper, 75 cents; cloth, \$1.

The first volume of Tabernacle Sermons for the year 1888, is published. Four sermons entitled, "The Four-Fold Gospel" and the special themes: Christ our Saviour, Christ our Sanctifier, Christ our Healer, Christ our Coming Lord; over 100 pages; large pica type; handsome paper; engraved cover; paper, 15 cents; cloth, 25 cents. The Sermons separately, 5 cents each.

The Christian Alliance Year Book is ready since January 1st, containing a verse for every day in the year, bearing on the Four-fold Gospel. Also many helpful little papers on the Christian life, besides important information respecting the Alliance and the Lord's work in this and other lands. Price 10 cents. Send to this office.

The Tabernacle Sermons for February and March are issued. They form the first monthly part of a series on "Divine Emblems of Spiritual Life and Truth" and contain eight sermons of especial value on the types and emblems of the Book of Genesis, to be continued through the Old Testament books and form several handsome volumes. This volume of Sermons, 30 cents; \$1.50 per year; with Christian Alliance, \$2.00. Address this office.

Persons whose subscriptions for The Word, Work and World have not expired will be credited with the value of them in corresponding subscriptions to The Christian Alliance and the Tabernacle Sermon. The price of these is respectively 50 cents and \$1.50, or \$2.00 for the two, being equal to a subscription for eight months to The Word, Work and World.

- CA 1890, Dec 12, p. 353: an editorial re: enlarging the publication work.

- CA 1892, July, p. 96: Full page ad of books, tracts, etc. Also, Dec, p. 400.

- CA 1893, *May*, p. 304: Full page, also *July*, p. 64; *Sept*, p. 208; *Oct*, p. 272; *Nov*, p. 320. *Dec 15*, p. 384: different, Christmas ad.
- CA 1895, *Feb*: clear list of ca. 32 titles. *Sept*, p. 192: clear list of books, booklets and tracts. *Mar*, p. 112, 200. Catechisms for the Young (re: the fourfold gospel), prepared by Miss E. M. Brickenstein.
- CA 1896, *July*, p. 48: list of available publications, books, tracts.
- C&MA 1897, *Jan*, p. 36: to hand over the publishing department of the weekly to other hands. ABS had carried the financial burden and business oversight for many years. Now to use legitimate advertisements.
- 1900: Forty Days with Christ by Louise Shepard. 40 page booklets, C&MA 1900, *Apr*, p. 223. Addresses on Divine Healing by Mrs. E. Baxter and The Praise of Faith by C. J. Montgomery, C&MA 1900, *Sept*, p. 180. 15 cents each; two for 25 cents.
- 1901: Saved and Sealed by M. M. Bales; Anti-Christian Supernaturalism by Mackenzie; Not I, But Christ by Ira David; will be ready for October Convention, C&MA 1901, *Sept*, p. 148. New missionary calendar for 1902, 52 sheets, ready for use in a few weeks, picture following, *Dec*, p. 330. *Dec*, p. 316, Bible Lamps for Little Feet by Henry Wilson.
- 1902: Missionary Calendar. 52 pages, one for each week. Has Scripture verse and prayer calendar for the various fields, also appeared in 1901, C&MA 1902, p. 16.
- 1903: A Life For God in India, Just the Same Today (on the miracles of Christ), C&MA 1903, p. 14 (Also coming soon The Parousia of the Son of Man by John Oerter. Through Blood-stained Shansi by Mrs. Kittie Woodberry, *July*, p. 112. The Paraclete by D. Y. Schultz from Bellevue, Pennsylvania, *Aug*, p. 126. Redemption by K. Mackenzie (sermons delivered at New York and Old Orchard).
- C&MA 1904, *May*, p. 396: Mysteries of the Kingdom by W. C. Stevens. A new volume just added to our stock, treats the 2nd coming.
- C&MA 1905, *Apr*, p. 270: About to be released: Types of the Holy Spirit and Saved and Sealed (an improved edition) by M. M. Bales. And a tract Christ for the Body, testimony of Mr. and Mrs. Bales. *Oct*, p. 638: Ebenezer compiled by R. H. Glover, several contributors. Alliance Press Company, publishers. *Aug*, p. 526 (advertisement): Bible Lamps for Little Feet by Henry Wilson. Published by Alliance Press in New York, 1902. 52 object lessons/talks given by the author at various conventions. *Dec*, p. 760: supplement of 4 pages, books offered by Alliance Press.
- C&MA 1906, *Apr*, p. 264 (advertisement): Stories of Salvation: stories of ministers and Christian workers. *Jan*, p. 40: long list of books offered by publishing house. Shows a wide scope of books. *Feb*, p. 104: another long list of Alliance Press publications.
- C&MA 1909, *Mar*, p. 424: A long list. *Apr*, p. 8: Meditations from Fenelon: translated from the French, previously advertised as in preparation. *May*, p. 128: previously mentioned book just published by Alliance Press. Was compiled by Mrs. Isabella Kennard of Tarrytown from letters and writings of Fenelon hitherto unpublished in English. Arranged as a daily devotional book. *Jan*, p. 264: editorial, Tibetan Outposts by David Ekvall. Completed and published, \$1.25. *Jan*, p. 238: The A. B. C. of Divine Health by Henry Wilson, a new volume compiled from addresses and writing, includes his testimony.
- CAW 1912, *Dec 7*, p. 146, editorial: to publish two Sunday School papers, one for

primary classes, the other for intermediate scholars. *Dec 14, p. 173*: an advertisement for The Alliance Primary Paper and The Alliance Intermediate Scholar (the publishing house now out of Simpson's hands). F. E. Marsh author of Sunday School Notes from January 6 to June 30. G. P. Pardington resumes July 7, 1912.

- *CAW 1913, Oct, p. 22*: Twenty-five Wonderful Years, in process of publication. Cost=\$.50, cloth. *July 19, p. 254*: Statement of the ownership, management of the periodical.

- *CAW 1920, Feb 14, p. 341*: Booklet The Whole World Has a Right to Hear.

5. Publishing Companies

- *C&MA 1906, June, p. 377*: editorial. Explains the business hardly meets costs, not profit-making, but literature has proved a big blessing, exerted much influence. Shouldn't try to get a "good deal". *July, p. 425*: full page article why C&MA cannot be sold for \$1.00 a year. All is gratuitous, except the Sunday School lessons and printing costs.

- Company transferred from private ownership to the C&MA, *CAW 1912, Apr 13, p. 17* (full page announcement). Dr. Jaderquist became the chairman of the Company. This includes the periodical and the whole publishing business. Ad on *p. 32*. Mr. Jaderquist coming, editorial, *CAW 1912, May, p. 114. June, p. 162*: long editorial re: passing of printing business to J. E. Jaderquist and the Alliance. Reflects some of ABS' problems with the business. *June, p. 199*: letter of thanks to ABS from Council.

- Meeting at Easter in Nyack; then Annual Meeting to Gospel Tabernacle, New York. *AR 1911/12, p. 9*: Has passed under new control. "The Annual Business Meeting and the Board have incorporated a publishing company, which has taken over this entire work." (President's report) *p. 75*: A Council committee appointed to investigate the transfer of the Publication Department to the Society (Simpson reported it as done, accepted by the Board, but now questioned by the Council). *p. 76*: Committee report accepted and Simpson thanked "for his magnanimous spirit in this transfer to the Society."

- *CAW 1913, Apr 26, p. 61*: Article re: equipping a modern printing plant, raising funds, etc, making it a profitable business. *July 26, p. 258*: editorial appeal by ABS for financial assistance, sufficient capital. Loans or annuities needed, J. E. Jaderquist the manager.

- *BofM 1914, Sept 19*: Publishing Committee authorized to purchase the business of the Gospel Publishing House; books, tracts, plates, mailing lists and inventory worth about \$25,000. Cost \$13,700.

- *BofM 1918, June 29*: "Resolved that the stockholders of the Christian Alliance Publishing Company be empowered to acquire the whole or any part of the capital stock of the Alliance Press Company upon such terms as they may deem proper."

- *BofM 1919, Jan 3*: "Moved and seconded that the third item of Section 2 be considered. Carried. Resolved: That by concurrent vote of at least 2/3 of the whole number of the Board of Directors known as the Board of Managers, that we authorize the purchase of the business known as the Alliance Press Company, at a price of not more than Five Thousand (\$5000) Dollars above the best offer than can be obtained before May 1st 1919, provided that we pay not more than \$25,000 for this property."

- *BofM 1919, Jan 4*: "Resolved: That the raising of the \$30,000 for headquarters publishing company and Nyack lands be placed in the hands of the Special Business Committee. Adopted."

- *CAW 1920, Jan 17, p. 277*: Appeal for \$5000 capital to cover outlay for biography of

ABS and reprinting some of his books. Senft acting Publishing Secretary. *May 15, p. 110*: Little money has been received. *Sept 4, p. 353*: editorial appeal for capital especially to republish ABS books. Demand greater than years preceding his death. Need to buy paper. Cannot print for lack of capital. Need \$20,000. Appeal by Paul Rader. *Sept 25, p. 417*: \$162 received. If subscribers would send \$5 each, the \$20,000 would be provided. - *AR 1920, back page*: publishing headquarters at 318 West 39th, New York. *AR 1921, back page*: now located at 3611 14th Avenue, Brooklyn, New York.

a. Alliance Press

- *CA 1893, Dec, p. 369*: Christian Alliance Publishing Company has no connection with the former firm of Raff and Company. That relationship was dissolved some time ago. Our own establishment, The Alliance Press has done composition and press work of recent months.

b. Word, Work, World

- The Word, Work and World Publishing Company, name of his periodical January 1882 to December 1887. The printing had been hired out until early 1883, "hitherto ...at the mercy of printers." *WWW 1883, June, p. 93*. In April or May 1883, opened "an independent publishing and printing house and gave it the name of the magazine." (place = 446 8th Avenue) *July, p. 113*: "we hope to have increased facilities" for printing the periodical more promptly. Services of the Editor, Business manager and superintendent of printing "are all entirely gratuitous." In existence since 1883, Story of the C&MA, p. 24. *WWW 1888, Jan, back cover*: same name of publishing company, located at 45th and Madison Avenue.

c. Christian Alliance Publishing Company

- Name changed to the Christian Alliance Publishing Company, January 1, 1889. See *CA 1888, Dec, p. 177*: "Commencing with the incoming year, the "Word, Work and World" Publishing Company will change its name to that of "The Christian Alliance Publishing Company.

Our friends will please make all orders, henceforth, payable to the latter, and we will only be responsible, after this notice, for orders and remittances made out in this way.

The address, for the present, will remain the same, 1488 Broadway. Subscribers will please remit for the new year as promptly as possible. At the low price of the Christian Alliance, very many could afford to take extra copies for gratuitous distribution, or to send to some friend who might thus become interested in the truths set forth in these publications and thus lead into blessing sin their own lives, for which they would be eternally grateful. Very many who are now rejoicing in the fulness of Christ, have been led to know Him in this way, by the kindness of a friend in sending them, in the first instance, a tract or magazine."

- Began as a corporation in 1912. In 1919, business has trebled (see brochure, The Whole World Has a Right to Hear).

6. Books

- 1910: *C&MA 1910, Feb, p. 298*: editorial. Alliance Press about to publish A Jewelled Crown by Eveleen Harris. *July 2, p. 221*: Spirit, Soul and Body by J. H. Ballard. Ready

ca. July 15 (p. 240) The Little Man From Chicago by Mrs. Meminger.

a. "A"

- Anderson, Mrs. May Maybette. The Latter Day Rain: its Counterfeits. Part 1-3, Signs of the Times, p. 114-137, published by Alliance Press, 1907. Part 4, Living Truths, Sept 1907, p. 532f. She was apparently Mrs. Hawkins at one time (Living Truths, 1904, p. 197).

- Hawkins, Mrs. May Anderson. A Sun-bathed Life. Nyack, New York: Christian Alliance Publishing Company. Alliance Colportage library, Volume 2, Number 2. January 15, 1900. 108 p.

b. "B"

- Bales, M. M. Saved and Sealed. First published in 1899. See *C&MA 1899, Feb, p. 81*.

- Bales, Rev. Milton M., D.D. Saved and Sealed. 5th edition. New York: Alliance Press Company (692 Eighth Avenue), 1905. 100 p. *C&MA 1899, Feb, p. 81*: a new book in press. Copy located at C&MA Pittsburgh Church, North Side, Sunday School library. Seven chapters: 1st 3 re: conversion, how to be saved; Chapter IV: What Keeps You from the Fulness of Jesus; Chapter V: Conditions of Pentecost and What Pentecost Settles; Chapter VI: How to Keep the Fulness of the Spirit and To Walk in the Power of the Spirit.

- Bales, Rev. Milton M. Types of the Holy Spirit and Other Addresses. New York: Alliance Press Company, nd. 148 p. Ten chapters, I-VI re: the Holy Spirit; VII-X re: the Christian life. Are sermons preached 1904/1905. They concern the 2nd crisis experience, the life of sanctification or the Spirit-filled life. Sermons are topical, hortatory; not expository nor literary specimens. Bales makes a sharp distinction between regeneration and justification and sanctification/Spirit-filled. Author was Spirit-filled Feb 17, 1893. Sealing is not at the initial experience, but subsequent to conversion, p. 87, 88. He preaches like an old-time holiness preacher, Nazarene or Wesleyan or Salvation Army. Has been preaching 11 years since Spirit-filled, p. 109. He once pastored in Chicago, p. 101; belonged to the Rock River Conference in 1893, p. 108; was pastor of "the Tabernacle Church", p. 144.

- Bainbridge, Harriette S. Life For Soul and Body. *C&MA 1906, Nov, p. 333*: Just issued from Alliance Press. Author from England.

- Ballard, Rev. J. H. Spirit, Soul and Body. New York: Alliance Press Company (692 Eighth Avenue), 1910. 259 p.

c. "C"

- This file is empty!

d. "D"

- This file is empty!

e. "E"

- Ekvall, David. Outposts, or Tibetan Border Sketches Tibetans Outposts, p. 21, final title. *C&MA 1907, Apr, p. 193*: to be ready for summer conventions.

f. "F"

- This file is empty!

g. "G"

- Gray, James M. Bulwarks of the Faith. New York: Alliance Press, 1899. *C&MA 1899*, p. 429: ready for Christmas. Articles that appeared in the magazine. Just received from the binder, *C&MA 1900, Jan*, p. 9.

h. "H"

- Just the Same Today. New York: Alliance Press Company, 1903. 67 p. (ABS copyright). NFH (author?) The story of miracles in the New Testament.

- Harrison, Eveleen. A Jeweled Crown. New York: Alliance Press Company. Advertised *C&MA 1910, Feb*, p. 298: editorial.

i. "I"

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j. "J"

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k. "K"

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l. "L"

- LeLacheur, Rev. D. W. The Land of the Lamas: or The Opening of Thibet to the Gospel. South Nyack, New York: The Christian Alliance Publishing Company, nd. 63 p. (Ca. 1896) A large number of pictures, including one of Messrs. Christie, Simpson (not A. B.) and Ekvall. (These pictures are in Christie and LeLacheur files). A letter enclosed from L. B. Quick, December 4, 1961 corrects p. 150, paragraph 3 re: Christian worker and Mr. Cassidy. Also gives the account of Cassidy's death.

- LeLacheur, D. W. Limiting God and Other Addresses. New York: Christian Alliance Publishing Company (692 8th Avenue), nd. 130 p. Has twelve chapters, each chapter beginning with a text of Scripture as Dr. Simpson's writings.

- Lindenberger, Miss S. A. A Cloud of Witnesses. Nyack/New York: Christian Alliance Publishing Company, March 1900. 137 p. Intro by ABS. Says because testimonies are so numerous, a 2nd volume probable. This is a second edition with changes. First published 12 years earlier (1887/8) by WWW. A compilation of testimonies re: Divine Healing.

- Lindenberger, Sarah A. Streams From the Valley of Berachah. New York: Christian Alliance Publishing Company (692 Eighth Avenue), December 1893. 160 p. *CA 1893, Dec*, p. 354. *CA 1893 Oct*, p. 387: an Alliance Colportage Library edition. 12 chapters re: the spiritual experiences of the author, a lady, including a healing testimony.

Author: Until 20 years old, lived a worldly life, attended church as a respectable exercise. Home was in Kentucky. Spent some years in society, developed selfishness and extravagance, lived midst luxury. Delicate in body, couldn't walk far or down stairs; had chronic dyspepsia and weak eyes, caused by granulated lids and far-sightedness (couldn't stand bright light).

Visited relatives in the North, who were Christians. Their life before her challenged her; she bought a Bible and found the Lord as her Saviour. Joined an Episcopal Church in Brooklyn. Went to Ocean Grove camp ground and met with Christians who knew the deeper life and divine healing. Here she consecrated herself unreservedly to the Lord. Returned to Kentucky but didn't trust the Lord for her body. Spent several years stumbling. Finally came to see healing in the Atonement, cast away remedies and took the Lord and was entirely healed. Visited several Faith Homes in Europe,

Bethshan, D. Trudel and Pastor Stockmayer's homes. In 1884, began in Berachah Home. Suffered nervous prostration in 1890, but this... [account ends here: can't find other card!]

m1. "Mc"

- Mackenzie, Kenneth. An Angel of Light. New York: Christian Alliance Publishing Company (692 8th Avenue), 1917. 194 p. A polemic against 3 false religions. They wrongly relate themselves to Christianity. Kenneth Mackenzie exposes them. Writes re: occult religions that have crept into America and fooling Christians into compliance/adherence to. Theosophy, an extract of Buddhism. Then present meta-physical systems that purport to cure illnesses which people suffer, ie. Christian Science, New Thought, Spiritualism (spiritism). These are compared with the authenticity and divineness of the Gospel. Theosophy and Christian Science are Buddhism Occidentalized, p. 59. Theory of the nothingness of Matter. So starving, suffering is not real.

What shall be the Church's stance in regard to these strange doctrines, especially since Divine Healing is prominent and entering the teaching and life of the Protestant Episcopal Church? The Emmanuel [?] Church, Boston, practised "healing", mostly mentally, but not Scriptural. Kenneth Mackenzie opposes them.

These systems assert to reinterpret Christianity. From whence do they originate? Satan and his demonic forces. These systems may be a form of Divine judgement because of unrepented national sins.

- Mackenzie, Kenneth. Anti-Christian Supernaturalism. New York: Christian Alliance Publishing Company (692 8th Avenue), nd. 191 p. *C&MA 1905, Nov, p. 718*.

- Mackenzie, Kenneth. Divine Life For the Body. New York: Christian Alliance Publishing Company (692 8th Avenue), 1900 and 1926= 175 p.(20th edition) First appeared in 1900, *AW 1937, p. 453*.

- Mackenzie, Kenneth. Our Physical Heritage in Christ. New York: F. H. Revell, 1923. 222 p. Part of book appeared as Jesus and Our Mortal Flesh in *AW 1923, Sept, p. 454*.

- Mackenzie, Kenneth. Redemption. Brooklyn (3611 Fourteenth Avenue): Christian Alliance Publishing Company, 1903 (copyright=ABS). Chapters: I. The Need of Redemption; II. The Nature of Sin; III. The Redeemer; IV. The Process of Redemption; V. The Fruits of Redemption; VI. The Condition of the Maintenance of the Life of Redemption, free to preach redemption, obligated to practise sanctification. Seems to be written as a book, but may have appeared in *CA*.

- McAuley, Jerry. Transformed: the Life Of Jerry McAuley. New York: The Alliance Press Company, 1905. 232 p. Alliance Press issuing a new edition from new plates. Price: 25 cents, 50 cents cloth, *C&MA 1905, July, p. 462*. Came out in October, 1905, *C&MA 1905, p. 686*.

- Miller, H. S. The Inspiration of the Scriptures. New York: Christian Alliance Publishing Company, 1917. 64 p. Author: teacher at Practical Bible Training School, New York.

- Miller, R. V. The Confession of the Hope. New York: The Alliance Press Company (692 8th Avenue), 1904. 79 p, 16 chapters. A series of addresses given at the New York and Pittsburgh conventions; outlines of Bible studies in unfulfilled prophecy. Robert Miller is from Toccoa, Georgia, *C&MA 1904, Feb, p. 162f*.

- Meminger, Mrs. The Little Man From Chicago. New York: The Alliance Press Company (692 8th Avenue), 1910 (ABS). 200 p. The life story of Wilbur F. Meminger. Preface by Dr. A. B. Simpson and introduction by F. H. Senft. Meminger was superintendent of the C&MA work in Chicago. He often spoke at Alliance conventions and churches, including the Gospel Tabernacle in New York.

m2. "M"

- Mallory, O. E. Lips Touched With Fire or Pentecost For Me. South Nyack: Christian Alliance Publishing Company, 1898. 179 p. (See *C*MA 1898, Mar, p. 215*). Nyack's copy is autographed by Margaret M. Simpson, daughter of ABS. See also *C&MA 1899, Feb/Mar. p. 113*. 7 chapters: 1: Pentecost, a Fact; 2: Purity; 3: Prophecy; 4: The Supernatural; 5: Power; 6: Fire; 7: Missions. Mallory a distinct "second blessing" preacher/teacher (see introduction, p. 23, 26, et al). He was fully acquainted with "holiness" movement of his day and the men such as A. J. Gordon, p. 19, 116, 165, 168-170, et. al; Dr. Chas. Cullis, p. 112, 124; C&MA, 37, 173f. He experienced the Spirit's baptism at Old Orchard, p. 56; pastored Branch Street Church, Lowell, Massachusetts, p. 77, 113. Book is warm-hearted, Christ-exalting and inviting to a life full of the Spirit and Christ.

- Mantle, J. G. Better Things or Studies on Hebrews. New York: Christian Alliance Publishing Company (318 West 39th Street), 1921. 3rd edition, 1921. 2nd edition, revised and enlarged. Dedicated to students at M. M. Institute. Reprint or revised. Has added 4 new chapters to original. Book first printed in England ca. 1896; result of Bible readings given in Brighton, England.

- Mantle, George. The Counterfeit Christ and Other Sermons. New York: Christian Alliance Publishing Company, 1920 by F. H. Revell. 203 p. Eleven chapters or sermons.

- Mantle, J. G. Guarding the Outposts. (*AW 1926, Mar 13*).

- Mantle, J. G. The Way of the Cross. Brooklyn: Christian Alliance Publishing Company (3611 Fourteenth Avenue), 1922. 269 p. Copyright G. H. Doran Company. Sixth edition, revised and enlarged. Foreword by Mantle; address- Nyack-on-Hudson.

- Marsh, F. E. The Christian Workers Equipment. New York: Christian Alliance Publishing Company, 1900. 390 p. Lectures to Christian workers. Marsh was in Sunderland, England when he wrote the preface.

- Marsh, F. E. Five Hundred Bible Readings.

- Marsh, F. E. Fully Furnished.

- Marsh, F. E. The Greatest Book in Literature.

- Marsh, F. E. The Greatest Theme in the World. New York: Alliance Press. 161 p.

- Marsh, F. E. Lectures on Christ's Atonement.

- Marsh, F. E. One Hundred New Bible Readings. *AW 1926, Mar 13*.

- Marsh, F. E. The Structural Principles of the Bible.

- Marsh, F. E. What Will Take Place When Christ Returns? Advertised in Satan by W. E. B. for \$0.75.

- Marsh, F. E. Why Will Christ come Back? *AW 1926, Mar 13*.

- Mauro, P. God's Pilgrims: Their Dangers, Resources, Rewards. New York: Gospel Publishing House (692 8th Avenue), 1918. 190 p. ACS= revised edition, 1918; first edition, 1912. Work on the Epistle to the Hebrews. Copy at Carlyle home, Nov 21,

1966.

- Mauro, P. Salvation and the Mortal Body. Alliance Press Company, 692 Eighth Avenue, New York. Author from Washington. The latest volume from the author's pen; just come to us from the press. Living Truths 1905, p. 688 & 1905, Dec, p. 760: "This little volume is a thorough treatment of the subject of Divine Healing from the standpoint of an educated layman. It is a very satisfactory discussion of the subject and throws much helpful light upon this question and will be found a great comfort to God's suffering children."

- Mauro, Philip. Life in the Word. New York: The Alliance Press Company (692 8th Avenue). 110 p. Copyright 1909, F. H. Revell Company. In Deland Home library.

- Mauro, Philip. Man's Day. New York: The Alliance Press Company (692 8th Avenue), 1908. 267 p. Also published in England: Morgan and Scott.

- Mauro, Philip. The World and Its God. New York: The Alliance Press Company (692 8th Avenue), 1905 (ABS)= 128 p; 1905 (ABS)= 104 p. Morgan and Scott, England, also published it.

- Judd (Montgomery), Carrie F. The Life of Praise. Oakland, California (Beulah Heights): Triumphs of Faith, nd. 3rd edition = 144 p. Originally editorials in Triumphs of Faith. ABS first compiled and published these in Alliance Colportage Library.

- Judd, Carrie F. The Prayer of Faith. Buffalo (288 Main Street): H. H. Otis, 1881. 163 p. 3rd edition. Advertised in *CA 1888, Jan.* 1910 edition = 180 p. See *CAW 1909, p. 78*, advertisement. Alliance Press republished it.

- Murray, Andrew. Divine Healing. Brooklyn, New York: Christian Alliance Publishing Company (3611 Fourteenth Avenue). 7th ed= New York: Christian Alliance Publishing Company (318 West 39th Street; 260 West 44th Street), 1900 (copyright ABS); 189 p, paperback.

n. "N"

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p. "P"

- Pardington, G. P. The Crisis of the Deeper Life. 1906. Ready for Old Orchard convention.

- Pardington, G. P. Twenty-five Wonderful Years. In the press, *CAW 1914, July, p. 251*. Published in conjunction with The Forward Movement, extra money for missions. A memorial volume, *ExCom Minutes 1913, Dec 6*.

- *C&MA 1906, June 30, p. 393*: Peck, Arthur Clermont or St. Clement. Christ's Return, the Key to Prophecy and Providence. Soon to be published, ready for Old Orchard. Also wrote The Masterpiece of Satan.

q. "Q"

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r. "R"

- Riley, W. B. The Seven Churches of Asia. Brooklyn: Christian Alliance Publishing Company (3611 Fourteenth Avenue; 318 West 39th Street), 1900 (ABS). 151 p. Seven chapters of each of the seven churches. A series of talks Mr. Riley gave in seven days, p. 7 and 10. No indication where. Are only slightly expositional. Holds the usual

futurist position (1st chapter), but presses nothing. Indeed, the Scripture portion is largely used for spiritual, practical application and exhortation. Probably ½ of the books is illustrations. He quotes from A. J. Gordon, D. L. Moody, A. T. Pierson and others. A. B. Simpson's name does not occur. One mistake: he has Thyatire in Macedonia.

- Riley, William B. The Gospel in Jonah or Sunday Nights in Soul-winning. New York: Christian Alliance Publishing Company (692 8th Avenue). 121 p.

- Riley, W. E. [?] The Menace of Modernism. New York: Christian Alliance Publishing Company (318 West 39th Street), 1917. 181 p. A series of messages delivered to students re: the use of false theology.

s. "S"

- CA 1894, Feb, p. 115: Shepard, Louise. The Christian Alliance Birthday Book. Christian Alliance Publishing Company, 1894 (February or March). ca 366 p. A selection each day from ABS writings, books, poems, booklets. A text of Scripture for each day.

- Shepard, Louise. Heavenly Manna: Bible Messages for a Month. New York: Christian Alliance Publishing Company, 1898. 119 p. Advertised in CA 1898.

- Shepard, Louise. Baskets of Fragments. *C&MA 1900, Jan, p. 9*.

- St. Clement = Arthur Clermont Peck. He wrote: Christ's Return: The Key to Prophecy, 1906.

- The Signs of the Times or God's Messages to His People Today. A symposium of papers for the times. Advertised in *C&MA 1907, July, p. 25* as Signs of the Times: God's Message for Today. Published in summer of 1907.

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u. "U"

- Living Truths 1905, Dec, p. 760: "Present Christianity... By John Urquhart, D.D. Alliance Press Company, New York. This little booklet is worth its weight in gold. It is an exposition of the epistles to the seven churches of Asia, and shows an insight into the condition of nominal Christianity today and the mind of the Master respecting it which will be a revelation to every honest reader. It is a very solemn appeal to the churches of Christ and should be widely circulated. It costs only five cents and can be purchased in lots of a dozen or more for 35 cents a dozen.

v. "V"

- *C&MA 1906, July, p. 438*: Victor of Lombard. Alliance Press, just published. Translated from French. Story of Victor Lombard's healing and spiritual transformation and his ministry in healing. p. 33: Victor Lombard, a distinguished banker in Geneva and "an old friend of this work." [editorial]

w. "W"

- Wilson, Dr. Henry. Bible Lamps for Little Feet. New York: Christian Alliance Publishing Company, 1902. 184 p. Copyright, ABS. 52 lessons for children. Selections from his children's talks, p. 104, Henry Wilson. Gift of Baxter and Alice Bush, 1980, Sept 2.

- Wilson, Henry. The Internal Christ. New York: Alliance Press, 1908. 92 p. Chapter

1: The Internal Christ, Colossians 1:27; Chapter 2: In Him, Colossians 2:9, 10; Chapter 3: Christ is All in All, Colossians 3:2; Chapter 4: Depths and Heights in our Spiritual Life, Revelation 4:1; Chapter 5: Is God Dead? Luke 7:22,23; Chapter 6: All My Springs Are in Thee, Psalm 87:7; Chapter 7: Songs in the Night, Job 35:10; Chapter 8: Thirteen Hallelujahs, Psalm 150. *C&MA 1908, Apr, p. 34: The Internal Christ is in preparation; ready by Easter.*

- Wilson, Dr. Henry. Veins of Truth in the Mines of God. A series that was published in Living Truths periodical. See index to Living Truths. A treasure house of striking thoughts and illustrations, p. 109, Henry Wilson. Publication uncertain.

- Wilson, Henry. Talks to the Children. Yearbook 1893 says: by 1893.

- Wilson, Dr. Henry. A second volume, compiled by his daughter. Like Bible Lamps. [source of information not noted.]

- Wilson, Dr. Henry. A memorial volume of more than 100 missionary martyrs. Was waiting for more photographs before issuing the volume, p. 127, Henry Wilson. Was unfinished as he died.

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7. Nyack Heights

- Nyack Heights Land and Improvement Company was incorporated, 1897, p. 41, Pardington. A new center for Alliance work, 16 years after Simpson left Presbyterian Church. He was 54 years old. Purpose: residential development, institutional work.

- Organization called Alliance Syndicate, 1897. Bought 60/70 acres of land on the mountainside, down to 100 feet of the R. R. station.

- *C&MA 1897, Apr, p. 324: "We are issuing from the press a manual containing full description, with maps and illustrations, of the new Alliance settlement known as Nyack Heights, where we are already commencing operations for the erection of our new Missionary Institute and the opening of other work in connection with the Alliance. We hope to be able to hold a large Convention during the last fortnight of August. Thus, in some sense, the new settlement will be a sort of memorial of the union of the two Alliances. Any person who may desire to obtain building lots and secure a place in this delightful home and settlement will be furnished with all information on application to the President of the Alliance Syndicate, South Nyack, New York. An office will be opened on the grounds after the first of May, 1897, where all will receive courteous attention and information, and an officer will be in attendance to show them building sites and give all desired information. We may add that the object of the Syndicate will be to furnish most beautiful and attractive building sites to be found in any suburb of New York at prices which will simply cover the cost of the land and the necessary improvements. Of course, these improvements are only as yet begun, but the plans show all the proposed streets and avenues, and they will all be opened, we have reason to believe, before the close of the summer. It is needless to add that the Syndicate are taking measures to provide the most perfect provision for pure and abundant water, perfect drainage and electric plant for lighting and all necessary power." p. 399: "Any friends who desire to obtain a manual with maps and pictures of the new settlement at Nyack Heights may write to the Secretary of the Nyack Syndicate, No. 692 Eighth Avenue,*

New York, enclosing stamps and all information will be supplied. There is no more beautiful spot on earth where a delightful home can be secured at prices which at present are extremely low, but will doubtless advance within the next year to a much higher figure."

- *C&MA 1897, Apr, p. 444*: editorial. Purchased by a syndicate of gentlemen, incorporating it under the name, Nyack Heights Improvement Company. No missionary funds involved, *p. 468*.

- *C&MA 1897, Sept 8, p. 241*: Story and picture (drawing) of new tabernacle. 150 ft. wide; 100 ft. deep. Elevated seats or seating on an incline. Seats ca 1500. Gas lights, build in 20 days. Cost \$2500, dedicated, Sunday, September 5. *Sept 22*: Corporation issuing a limited amount of preferred stock at 7% interest. Purpose: to improve the property. *Dec 8, p. 568*: names of directors of the Company: David Crear (treasurer), A. W. Dennett, E. G. Selchow, W. H. Conley, ABS, et al. Were offering stock, 7% interest. - *C&MA 1897, Apr, p. 410f*: Xeroxed re: Nyack Heights. *C&MA 1911, June, p. 191*: map of layout of the Heights. *p. 373*: several cottages erected for sale, ca \$2500, ca 7 rooms. *June, p. 540*: charges of missionary funds used in land speculation. The land was purchased by 5 men out of personal funds as a business enterprise and to provide property for MTI without requiring immediate cash outlay. MTI building paid for out of special contributions.

- *C&MA 1898, Aug, p. 133*: lots reduced in price; build this fall. *p. 156*: rumour missionary funds used for Nyack Headquarters. *Sept, p. 252*: Railroad being laid out. Nyack and South Nyack stations to be connected plus with the hill and West Nyack. Some by trolley.

- *C&MA 1899, Dec, p. 429*: Meeting of stockholders. Sale of lots, November 18 of lots adjoining NHLI property. Value of property increasing.

- *C&MA 1902, Apr, p. 220*: editorial announcement of land for sale on which to build a cottage. Also an account of the company's history and purpose. *p. 227*: story of the development of the Hillside, plus picture of the Hillside from south Broadway. Is the land up the hill between the Nyack and South Nyack railroad stations, ca 1 mile long and ½ mile wide. Offers land 50' x 100' free to those who will build cottages, ie houses (at least 6 lots were offered). *p. 248*: constructing an inclined railway from South Nyack station to the Institute and Tabernacle. Proposed fare: 5 cents. Will pass by Berachah Home, *p. 220*.

- *C&MA 1911, June 17, p. 191, 207*: map of roads, buildings on the Hillside (both maps the same).

- *CAW 1912, Aug 10, p. 290*: editorial. Following the Nyack Convention, several lots were purchased by friends to erect houses. Some are planning to educate their families at Nyack Schools. Some are local workers. A state road to be opened which will pass in front of the Alliance property, ie. 9W.

- *BofM 1919, Jan 3*: "Moved and seconded that we consider the second item of Section 2 relating to lands at Nyack. Resolved: That by the concurrent vote of at least 2/3 of the whole number of the Board of Directors known as the Board of Managers, as funds are provided for this purpose we acquire the lands recommended in the committee's report for a sum not exceeding Ten Thousand (\$10,000) dollars. - *BofM 1919, Jan 3*: "Resolved: That we proceed to raise a fund of \$30,000 for the purpose of purchasing

lands at Nyack, headquarters in New and strengthening the Publication Department, the funds to be apportioned by the Board, the principle of equality being maintained as far as possible. Carried unanimously."

- *BofM 1919, Jan 4*: "Resolved: That the raising of \$30,000 for headquarters Publishing Company and Nyack lands be placed in the hands of the Special Business Committee. Adopted."

- *CAW 1920, May 8, p. 87*: The company owning Nyack Heights about to be dissolved. Lands adjoining the Institute and Academy buildings have been offered to our schools at a reasonable price. The remainder of the Company's holding plus a considerable number of lots held in name of ABS will be sold at public auction on the grounds of Wilson Academy on Wednesday, May 19 at 2:00 p.m. Simpson's lots in the hands of those settling his estate. Will be held during Council.

- *CAW 1920, June 26, p. 198*: every lot disposed of. Most lots bought by Alliance people. MTI secured grounds adjacent to its buildings. There is a "promise of a sufficient sum from members of the Gospel Tabernacle to settle all of the remaining business affairs with which they have been dealing."

8. Restaurant

- *CA 1888, May, inside cover*: (advertisement) Restaurant and Dairy. 26 Duane Street (and Reade) Johnson City Hall Place. Open 6:00 a.m.-8:00 p.m. Rest of ad sounds like ABS.

- *CA 1889, Feb, p. 31*: Poem re: the restaurant. Address 28 Duane Street at Reade. "Soppett: the man who owns the place."

- Note from Cleo Evans to JS: "John, Did you know A. B. Simpson had to be bailed out 3 times from bankruptcy (restaurants). (R. B. Stewart was telling me. I think McCaig told him.)"

- *BofM 1922, Dec 4*: Board's assistance required re: a restaurant that ABS had operated.

III. Conventions

- *CA 1888, Jan, p. 1*: Brief article re: conventions, the need, their results and ABS readiness to visit cities, towns, etc.

- *CA 1888, Jan p. 11-15*: Conventions held in Old Orchard; Manchester, New Hampshire; Saratogaa Springs (Sept); Linwood Grove; Vermillion, Ohio (Sept; 50 miles west of Cleveland; July 28-Aug 6, 1888); Bridgeport, Connecticut (Nov 16-18); Newbury-port, Masseurussets (Nov 23-25 at Methodist Church); New York City (Dec); Buffalo, New York (Nov 30- Dec2; Wednesday to Friday); Cleveland, Ohio (Dec 3-5, Saturday to Monday; at Wesleyan Chapel); Toledo, Ohio (Dec 5-6; Monday to Tuesday); Chicago (Dec 7-8; Wednesday to Thursday; second convention; first had been in 1885).

- *CA 1891, p. 416*: Western Springs (Chicago area; June 19-28); *p. 402*: Round Lake, New York (July 5-15); Detroit (June 29-July 1); Beulah Park (Aug 1-8)

- 1899, besides Old Orchard, the following places: Binghamton, New York (June 24-July 2); La Porte, Pine Lake, Indiana (July 8-15); Asbury Park, New Jersey (July 21, 22); Beulah Park, Ohio (July 21-30); Old Orchard, Maine (Aug 3-14); Bradford, Pennsylvania (Aug 11-20); Atlanta, Georgia (Aug 18-27); Nyack, New York (Sept 1-10).

- *C&MA 1901, June (?)*: "Friends asked for something of the holy fire which God had kindled at the conventions at 23rd St. Tabernacle et. al. and Old Orchard. So we went from city to city and

state to state, found brethren of like mind both from our work and apart from it. This led to the formation of the Christian Alliance.” Then a Missionary Alliance was needed, so two Alliances began. In 1897, the two were merged under considerable strain. *C&MA 1901, May 11, p. 258*: It was a crisis, difficulties and misunderstandings, and took four years to understand the basis for an effectual operation of such a movement.”

- *WWW 1883, July, p. 113*: “The season of Conventions and Conferences has fairly opened. The great religious anniversaries have passed and the Summer Meetings for Bible Study and Christian Holiness, are commencing in various places. The Convention at Old Orchard meets the last week of July. The Conference for Bible Study, known as the Believers’ Meeting, opens at Niagara Falls early in August, and the Sunday School Encampments and Methodist Camp Meetings are too numerous to mention. One thing we trust these brethren will not forget, that the end of all these things should be practical, consecrated Service. There is a good deal of danger of spirited self-indulgence among advanced Christians and a good deal of need of the Master’s Words to the Disciples, who clasped his feet in the transports of the resurrection joy, “Go tell my brethren.” “Go teach all nations.” Treasured manna always corrupts. The truth must be “seed to the sower” or it will soon cease to be “bread to the eater.”

Perhaps the most important annual religious gathering in the world is the great Conference at Mildmay, London every spring. Thousands of the most earnest Christians in Europe gather in the great Hall, which has become the focus of so much excellent Christian work and for many days wait upon God in the most hallowed Christian fellowship and listen to addresses from the most eminent teachers of God’s Word on the themes that touch most closely the vital questions of Christian life. This year the great theme was Our Union with Christ- the Ground of Security, the Secret of Holiness and the Source of Fruitfulness. Two of these papers we present in the preceding pages. Such a meeting is a real bond of Christian fellowship, which no denominational platform can ever furnish. Here many of the noblest Christian enterprises in the world find their spiritual inspiration and nutriment. Here the great facts of Christian life and work and the vital truths of the Gospel receive their due emphasis above all sectarian dogmas and questions. Here Christ sees, in some measure, his prayer fulfilled, “that they all may be one.” Here all petty hobbies are corrected in the great balance of truth; and from these gatherings Christians go forth with a largeness of heart and aim which makes them centres of life and light and hallowed power, in every part of the land.

We earnestly trust that before next year shall close, such a gathering of God’s dear children shall be brought together in this city, from all parts of the land to consider the great truths which God is speaking to this generation and the solemn questions of evangelistic and missionary work to which His promised Coming calls His people with ever-increasing urgency. We present this subject for the prayers of all God’s children to whom these lines may come. God will open the way for the gathering together in this great centre of unbelief and worldliness a great company of His faithful people of every name in the one name of Jesus only to wait upon Him in the study of His Word and the fellowship of prayer for His own deep and thorough teaching, under the guidance of wise and faithful leaders, with reference to these great spiritual and practical questions.”

- The most unique feature of Simpson’s ministry; combined camp meeting, Keswick, Bible preaching, prophetic preaching, evangelism and world missions. With the exception of literature, they were the most influential in spreading Simpson’s views. The first was in 1884 at 23rd Street Tabernacle, 2nd in 1885. Old Orchard began in 1886, Aug 3-10.

- To research: "essence of Missionary Convention", Bynum dissertation, p. 30; AET, p. 104-117.

A. Canada

1. Conventions: City

- *C&MA 1898, Dec, p. 27*: Canadian Conventions, John Salmon.
- *C&MA 1900, Jan, p. 72*: London, Brantford, Hamilton, Toronto, Peterborough, an editorial report; *p. 89*: Maxville and Montreal; *p. 108*: report of London, Brantford, Hamilton; *p. 124*: report by John Salmon of the conventions.
- *C&MA 1901, Jan, p. 53*: announcement for Toronto, Feb 14-17 by John Salmon, repeated *Feb, p. 67*; *p. 92*: announcement; *p. 106*: editorial, winter convention for Ontario was held Feb 13-17. Morning sessions in Bethany Church, John Salmon, pastor. Afternoon and evening at Association Hall, Magill and Yonge Street. Friday evening the 15th, Student Volunteers sponsored a meeting in the Central Presbyterian Church, Dr. McTavish, pastor. ABS addressed them. 150 arose as volunteers for foreign service. R. A. Jaffray was among the missionary speakers. *Mar, p. 151*: report.
- *C&MA 1902, Jan, p. 52*: editorial report of conventions Jan 16-19 in Toronto and Hamilton; London (Jan 12-15). On Jan 19, ABS preached at Knox Church, Hamilton. *Feb, p. 69*: report of London convention by P. W. Philpott; *p. 83*: report of Hamilton convention, xerox it, Mabel Simpson Brennen sang.
- *C&MA 1903, Feb, p. 93*: Toronto, Feb 11-13, an announcement of speakers and place, Zion Congregational Church, College and Elizabeth Streets; *p. 104*: editorial report.
- *C&MA 1904, July, p. 92*: travels from Vancouver east to Revelstoke, British Columbia, Calgary, Brandon (Manitoba), Winnipeg. Participants: Mr. Senft, Mr. Bagbug (missionary from India). ABS and Stephen Merritt visited Brandon nine years previously. Maintained missionary offerings without any other meetings following ABS visit.

2. Conventions: Summer

- *C&MA 1905, p. 333*: 17th Annual coming at Zion Congregational Church Friday June 23 to Sunday, July 2. *p. 364*: further announcement and picture of Zion Congregational Church on College Avenue, Toronto.

a. Grimsby Park, Ontario

- *C&MA 1910, June 4, p. 160*: The Annual Canadian Convention of the C' & MA to be held June 26-July 3 at Parkdale Tabernacle. *p. 214*: announcement and program, is 22nd Annual Convention. *p. 240*: editorial report. ABS there and many others. Missionary offering: \$23,000 (*p. 272*). *Aug 6, p. 309*: long report.
- *C&MA 1911, May 27, p. 136*: editorial announcement re: Grimsby Park, Ontario, June 25-July 2; *p. 142*: brief announcement; *June 10, p. 168*: editorial, convention to be at Parkdale Tabernacle, Toronto, June 25-July 2. *July 8, p. 232*: editorial report: offering \$21,000 plus.
- *C&MA 1899, July, p. 8, 15* (picture)
- *C&MA 1900, Apr, p. 259*: June 20-July 1 in Grimsby Park. Rev. Philpott, 64 McGill Street, Hamilton, director; *p. 316*: preview of Grimsby Park with pictures; *June, p. 388*: announcement and program; *July, p. 8*: editorial report, 1st meeting in this place, 1500 the closing Sunday; *p. 15*: picture of workers and article

B. USA

1. Conventions: City

- *WWW 1885, Nov, p. 321, 322 also July, Aug, p. 220*: following convention at Gospel Tabernacle (on holiness and divine healing), the 2nd. Time: Oct 5-9, 1885 (Monday to Friday). Went to Tabernacle Baptist Church, Brooklyn for two days, Rev. Dr. Morse, pastor. Time: week of Oct 11th. Went to Philadelphia for 3 days; meetings in American Institute hall, Chesnut Street, arranged by Mrs. Beck and Dr. Clift. Time: week of Oct 18 (ie. Oct 20-22). Then Buffalo, New York, Oct 27-30 (Tuesday to Friday); Carrie Judd arranged the meetings. Pittsburgh, Nov 24-26 at Third Presbyterian Church, *p. 348* (church filled); sponsored by Mary E. Moorhead, 4246 5th Avenue, daughter of a U. S. Congressman. Chicago, Dec 1-3; at Clark Street Methodist of First M. E. Church; sponsored by J. B. Webb, Oak Park; see article about this meeting, *CA 1888, Mar, p. 42*. Detroit, Dec 3-4.

- *1886 Yearbook, p. 39*: Other 1885 conventions (attended in some cases by "immense numbers of persons"): Oct 12: first held in Brooklyn Tabernacle Baptist Church; Oct 20: second held in Philadelphia American Institute Hall and Kemuel House; Oct 27: third held in Buffalo, YMCA Hall; Nov 24: third held in Pittsburgh, 3rd Presbyterian Church; Dec 1: third held in Chicago, First Methodist Church; Dec 3: third held in Detroit, Woodward Avenue Congregational Church.

- *WWW 1886, p. 99f*: Aug 11 (Wed)- 13 (Fri afternoon) in Manchester, New Hampshire, following Old Orchard Convention. About 30 of the workers of Old Orchard went. The report is given in some detail. A Mrs. Adams was the sponsor of the meetings, *p. 103*. She had visited New York the previous winter and knew the students. Tried to get some to come to New Hampshire.

Some members of the group continued in Manchester for another week: the McBrides, Dr. Peck and Mr Oakes. The Baptist Church invited them to use their building. At the conclusion, the church invited Mr. Oakes to remain as their pastor. He did. Also Providence, Rhode Island, first convention there. Reference to it *CA 1888, p. 42*, but no record of it yet.

- *CA 1888, Jan, p. 14*: re: Buffalo, New York (Nov 30-Dec 2). Held in YMCA hall; workers included Dr. Cookman, Charles Ryder, Dr. Marvin, Carrie Judd, Major Chamberlain, Miss Prosser, Buffalo, Dr. Stryker, Minneapolis, et al. *p. 14, 15*: Cleveland (Dec 3-5, Saturday evening to Monday) in Wesleyan Chapel. Workers included Rev. John Dorland, Cleveland; O. M. Brown, Oberlin; Mr. Ryder; Miss Andrews; Rev. Orwig; Dr. Cookman. The Home of Healing there was under the care of Miss Thompson, the center of the work. *p. 15*: Toledo, Ohio (Dec 5-6, Monday evening to Tuesday). Mrs. Stahl, wife of business man, healed at New York Convention, sponsored the meetings in her church, Congregational. It was crowded on Monday night and the next day, many pastors attended. *p. 15*: Chicago (Dec 7-8, Wednesday to Thursday, the second convention). The first had been held 2 years previous (ie. 1886). Held in First ME Church. Speakers: Bishop Fallows; Dr. Fawcett; President Blanchard; Dr. Cookman; Rev. Davis, Oak Park; Rev. Glen Wood; W. E. Blackstone. Large attendance; many who had experience healing. Most people expressed willingness to subscribe as Alliance members. A Chicago and Illinois branch was organized, officers: Mr. Wood, Webb, Atwater, Clarke and Mrs. Rounds.

- *WWW 1887, May 31, p. 318*: Troy, New York, May 31-June 2 at the ME Church;

sponsored by Sara Musgrove, Lansingburg, New York.

- *WWW 1888, Jan, p. 12*: Manchester, New Hampshire, Aug 10-16. Left for Manchester after Old Orchard convention. Left a state of revival; several healed. Rev. Oakes, pastor. *p. 12*: Saratoga, New York (Sept). Rev. Traver, the sponsor. Two evening in a Gospel Tent. Praying that a permanent mission will be opened. See also *CA 1888, Apr, p. 60*: a testimony.

- *CA 1888, Mar, p. 42*: Providence, Rhode Island, Nov 1-3 (preliminary service, Monday). Held at the Gospel Mission, 114 High Street. Speakers: ABS, Cookman, McBride, Kimball, Peck, Hoyt, Dunbar, Carrie Judd, et al. Feb: 150-175 guests twice.

- *CA 1888, June, p. 81-89*: West Coast trip, Apr 16, 1888- May. A well-written travelogue. To San Francisco via DC, New Orleans, Texas, LA. In LA, preached at First Presbyterian Church, Dr. Chichester. In SF, ABS preached at First Free Baptist, Bush Street near Larkin. About May 1, public meetings in 1st Presbyterian. Mrs. Gove ran consecration meetings. holiness movement underway in "the past years". Went to San Jose also; met in First ME Church, Dr. Jewell, pastor. Large numbers (1000 plus) attended services covering 12 days. Stopped at Sacramento, too for informal meeting. Then back east via Denver, Twin Cities and St. Louis. Reference to this in *CA 1888, May*, a proposed trip. Found readers of his magazine and books at each stop. In Oakland, a training school/college under Professor Lambert (Spirit-filled and a Methodist) in operation. In Minneapolis, meetings in Centenary ME Church. Mr. and Mrs. Morrow's home (828 Fourth Avenue) opened for anointing service, *p. 88*; they publish the Sunday School Illustrator. Met Mr. Torrey, pastor of People's Church, superintendent of City Missions, too. In St. Louis, parlor meetings in home of Mr. and Mrs. Haines, Episcopalians; she had been healed. Congregational Church on 23rd Street for public services, Pastor Johnson.

- *CA 1888, June, p. 84*: Higher Christian Life-Holiness Movement under way "in past years." Miss Mindora Berry, not specially identified with any movement, invited ABS to west coast. Worked in San Francisco. She was a returned missionary from China and awakened much interest in China. The Pacific Holiness Association published a periodical Pacific Herald of Holiness and had a park, Beulah Park, *p. 85*. Mr. Knight. Another groups of "independents" who separated from former churches and worked along "holiness lines", Mr. and Mrs. Coplin.

- *CA 1888, Sept, p. 130*: Saratoga, New York, Sept 4-7 (Tuesday to Friday); held at 2nd Presbyterian Church, Rev. Terrett, pastor. There were a large number of speakers, including Mrs. Reeves. *Nov, p. 145*: Providence, Rhode Island, Oct 22 (Monday). Washington, DC, Dec 4; held at ME Church, Dr. Naylor, pastor. Portland, Maine, Dec 18-22.

- *CA 1889, Jan, p. 9*: Dec 6-8 (Tuesday to Thursday), 1888 Washington, DC at Hamline ME Church; attendance large; building filled. Dr. Naylor, pastor. Dec 18-23 (Tuesday to Sunday), Portland, Maine; in church of D. W. LeLacheur during the week. At City Hall on Sunday. Ryder, McBride, Oakes among the speakers. ABS not mentioned.

- *CA 1889, Feb, p. 24*: Jan 15-17 (Tuesday to Thursday), Boston, Massachusetts at Berkley Congregational Tabernacle (Tremont and Warren). Seats 1500, filled most services. Among the speakers were F. L. Chapell, Mrs. Whittemore, H. C. McBride, Mr. Ryder, Miss Gordon, A. J. Gordon, Dr. Kimball, William Oakes, D. W. LeLacheur, Dr. Cookman, Ethan Allen, Dr. Peck. Rev. Demming, pastor of the Baptist Tabernacle (Bowdoin Square) would host the Friday Meeting of the Christian Alliance (he began the Friday Meetings).

People came from surrounding cities and towns. *p. 17, 24*: Jan 8-10 (Tuesday to Thursday), Philadelphia at Wesley Hall (Arch St) and Gospel Tabernacle (Garden St), spring. Leaders were R. K. Carter, Mrs. Beck, C. W. Ryder, W. H. Walker (ABS also there). Reopened Kemuel (resurrection) Home (1618 Mt. Vernon St), had been closed about a year.

- *CA 1889, Feb, p. 17; Mar, p. 33, 34*: Jan 28, 29, Albany, New York at Jermain Hall. Jan 29-31 (Tuesday to Thursday), Syracuse, at Dutch Reformed Church; organized an Alliance Branch of 100 members. Jan 31-Feb 2 (Thursday to Saturday), Buffalo. Feb 3-5 (Sunday to Tuesday), Hamilton, Ontario; Sunday morning at 1st ME Church. Among the workers in Hamilton: Carrie Judd, C. W. Ryder, John Salmon, Dr. Cookman. A local branch was organized of 250 members. A Dominion Alliance was also organized. See newspaper reports. Feb 5-7 (Tuesday to Thursday), Toledo, Ohio at City Mechanic's Hall; about 2000 attended. Feb 8-13 (Friday to Wednesday), Bluffton, Ohio. A. E. Funk and C. W. Ryder there. Meetings in English first three days, then German. Two German pastors participated: Rev. E. Banert and Pastor Kuhlen (see testimony of healing, *p. 40*). Middle of March, 3 days, Philadelphia (*Apr, p. 50*); at same place as in January. Dr. Cookman, Captain Carter, Miss Sisson, Miss Gordon, ABS among the speakers.

- *CA 1889, Mar, p. 33; Apr, p. 51; May, p. 81*: May 5-8 (Sunday to Wednesday), Toronto at Association Hall (Yonge and McGill Sts); 1000 people attended the closing day; stood up to testify of the belief in the teaching of the Alliance. A few weeks later, Detroit and Chicago (Western Springs); in Detroit they met at the YMCA.

- *CA 1889, Sept, p. 115*: Sept 10-13 (Tuesday to Friday), Adrian, Michigan at First ME Church. 5 services each day. Speakers: ABS, Miss Sisson, Carrie Judd, et al; Seth C. Rees, president. ABS there to the middle of the convention.

- *CA 1889, Oct, p. 178*: Oct 7-10 (Monday to Thursday), Providence, Rhode Island at Union Hall. Participants: K. Carter, McBride, Dr. Peck, Mrs. Whittemore, ABS, et al. The party went to Newport, RI for a convention, maybe two days, Thursday and Friday.

- *CA 1889, Nov, p. 275*: to be held in Boston, Dec 10-12 (Tuesday to Thursday), the Northeast Convention. *Dec, p. 306, 307*: report of the same. Among the speakers: McBride, John Morrow, K. Carter, C. W. Ryder, I. Luce, E. A. Chase, E. W. Oakes, Dr. Peck. F. Farr, F. L. Chapell, A. J. Gordon, ABS and several ladies.

- *CA 1890, p. 17, 113, 171, 172*: Feb 4-8, Oberlin, Ohio; met in 1st Congregational Church; five auxiliaries in the state. *p. 65, 113*: Feb 13-15, Grand Rapids, Michigan at 1st Congregational Church. *p. 113, 171, 172*: Bluffton, Ohio, German branch. *June, p. 402*: June 18, 19, New Haven, Connecticut. *Sept, p. 161*: Sept 18, Malden, Massachusetts at Stanwood Hall on Pleasant St. *Oct, p. 210*: Sept 25, Milford, Massachusetts with Rev. F. W. Farr, report. *p. 226, 257*: Oct. 13-17 (Monday to Friday), Providence, Rhode Island. Sept 25, 26 (Thursday to Friday), Syracuse. Major R. Chamberlin, Buffalo, Mrs. A. M. Medley, Syracuse organized it. Held in chapel of Reformed Church. About 100 attended. Rev. W. H. Church, the new president. Meeting held 2 years ago (Jan 1889), an organization of 80 members, but it fizzled. a few remained. Christian Science was flourishing and hurt the Alliance. Press reported the 1890 convention ABS apparently not there. *p. 289*: October, Boston at Park St Church; a great response, wide representation. *p. 290*: Nov 13-15, Trenton, New Jersey in Library Hall. *p. 290, 306, 322*: Nov 18-20 (Tuesday to Thursday), Philadelphia at the ME Church (19th and Popular), Rev. Rose, pastor; largely attended, ABS not there. *p. 290, 306*: Dec 4-7 (Friday to Monday), Portland, Maine. *Dec, p. 337*: Dec 4-6 (Friday to Sunday), New England at Portland.

- *CA 1891, Jan, p. 17, 49*: Jan 13-16, Pittsburgh, Pennsylvania at Carnegie Hall; Jan 15, Toledo at

Memorial Hall; *p. 65*: Jan 20-26, Hudson Street Baptist Church (ABS not listed among the speakers, *Feb, p. 138*).

- *CA 1891, Feb, p. 145*: Mar 12-15, Jacksonville, Florida at Trinity Methodist Church, Rev. Snyder, pastor. Burnham visited and met many Alliance tourists, *p. 171*; visited the Sunshine State, *p. 177, 188, 194*. ABS went; stopped at St. Augustine, Columbia, South Carolina and Chattanooga en route north, *p. 203, 210*. S. Lindenberger and Mrs. Beck had been in Sanford. Eleven workers comprised the speaker party. Many conventions were conducted by Alliance workers without the presence of ABS and often with Charles Ryder and others. For example: Clayville and Saratoga, New York in April. Funk, Major Chamberlain, Buffalo, Rev. C. H. Pannell assisted.

- *CA 1891, June 12*: June 2-4 (Tuesday to Thursday) Hamilton, at 1st Methodist Church, King Street East. Large evening attendance; R. L. White and A. J. Mackenzie devoted officers. *p. 12, 19*: June 5-7 (Friday to Sunday) Toronto at Association Hall; larger attendance than Hamilton, "nothing but harmony and love". Brampton, June 8, all-day meeting held in Methodist Church; a fair attendance. Peterborough, June 9-10, at the Opera House; large audience, Mr. Turnbull a promoter; guest of Presbyterian pastor, Mr. Torrance. *p. 385*: Ottawa, June 12-14 at 1st Baptist Church; large attendance, Mr. Corey, the pastor. Louise Shepard, S. Lindenberger, Emma Whittemore, Henry Wilson, F. W. Farr, Charles Ryder, Mr. Salmon, Mr. Zimmerman and Mrs. ABS comprised the tour party, June 2-14. Held ca 50 meetings. See summary of meeting by Charles Ryder, *July, p. 28*. Party took a steamer from Ottawa to Montreal, then down Lake George, Saratoga and to New York City. Expresses hope that he can spend more time out preaching, that his people at the Tabernacle will understand.

- *CA 1891, July, p. 17*: Detroit, June 28-30, followed the Western Springs convention; one of the best conventions attended this year. Held at the Duffield Street Chapel. Dr. Stirling, MD, Toronto remained to continue meetings. See his testimony, *p. 25*. Mr. and Mrs. Bunson open their home for meetings and conduct meetings at the Chapel. Went to Chatham, Ontario for a day's services (two meetings) at the Presbyterian Church of childhood days (33 years previously), 1858. ABS' father had died 2 months previously. *p. 18*: Detroit from June 29 (Monday) to July 3 (Friday).

- *CA 1891, Aug, p. 129*: New London, at 1st Congregational Church, Dr. Blake, pastor. Stopped en route from Old Orchard. *p. 130, 162*: Aug 31 (Monday) - Sept 2 (Wednesday) at Harrisburg, Pennsylvania at the Evangelical Association Church; ABS there. *p. 177, 188*: Altoona, Pennsylvania at the 5th Methodist Church. Meeting organized by Mr. Senft. ABS there and a large party of workers. Sept 8-11 in Burlington, Vermont; Mr. Ryder there, but not ABS.

- *CA 1891, Oct, p. 177, 209*: Montreal at Dominion Square Methodist Church. Salmon, Farr, Mrs. Simpson, L. Shepard, et al, participated. An Alliance Branch organized. Mr. George Bishop, president. Sept 23 (Wednesday), Ottawa, met in a Congregational Church. Sept 24 (Thursday), Toronto, met at Christian Institute, Richmond Street; Dr. Zimmerman ordained; Seven young men and one lady volunteered for missionary service; \$750 given to support missionaries. Some lack of co-operation, maybe Mr. Fenton and Salmon absenting themselves; Mr. Howland, new president. Sept 25 (Friday), Hamilton, also *p. 225*, messages chiefly on missions; several young men volunteered to serve as missionaries; one liberal donation for missions (Hugh Brennen?). Sept 27-29 (Sunday to Tuesday) in Cleveland, Sunday morning at a Presbyterian Church; afternoon, Friends Meeting House; at night, First Methodist Church; Monday and Tuesday, Bible School on Huron and Euclid Streets; John Morrow and Salmon there; O. M. Brown was ordained, to remain in Cleveland; Mr. Myland conducts a highway mission. Sept 29-Oct 1 (Tuesday to Thursday) in Rochester, New York at Haywood Hall on South Clinton, ABS there.

- *CA 1891, Oct, p. 226, 273*: Oct 27-29 (Tuesday to Thursday) in Boston, Park Street Church; Mr. and Mrs. Morehouse in charge, Dr. James Bell, a surgeon, gave an address on Divine Healing. Oct 30-31 in Brockton at the Porter Congregational Church; many local pastors attended. *P. 289, 315*: Nov 1-4 (Sunday to Wednesday) in Portland, Maine at Vaughn Street Baptist Church, David LeLacheur, pastor; also State Street Congregational Church and Second Parish Congregational

Church. Nov 3-4 Worcester, Massachusetts at Salem Square Congregational Church. *p. 289, 315*: Nov 5-6 (Thursday to Friday) in Hartford, Connecticut, 5-600 attended; large number of people for foreign service, state Alliance formed. *p. 321*, in Parsons, Kansas; Mr. George Fisher is state secretary of the YMCA and conferred at length with ABS; a state Alliance was organized, Dr. Gunn, President, Mr. Fisher, Vice-president; are many potential young men missionaries. *p. 337, 396*, Nov 15 (Sunday) at Fort Scott; Rev. Dr. Green, a Baptist is president of the state Alliance. Nov 16 in Wichita, Mr. Ryder went there, ABS came later. Meetings held in church of Rev. R. L. Marsh, a Congregational church; an Alliance Branch was formed; Nevada, Missouri, Nov 16, ABS went there with the others; the work built up by Mr. Garrison of Indiana, Mr. R. H. Lanyon the leader, held in an ME church. *p. 238* in Topeka, Nov [?], Mr. Kingman's home town, defended trusting the Lord for healing, much hostility against ABS because of divine healing and the death of the missionaries, a small branch in Topeka. Kansas City, Nov 20 (Friday), a training institute there; afternoon and evening meetings in the Swedish Baptist Church. *p. 353* in Omaha, Nov 21-23 (Saturday to Monday), meetings at the People's Church. Nov 22-24 (Tuesday to Friday), Minneapolis; a training institute there, Rev. Herriot in charge, a former Presbyterian; the matron, Mrs. Fetter, was formerly of the NYMTC; meetings conducted at the Franklin Avenue ME church; an Alliance branch organized. *p. 354* in St. Paul, Nov 27-30 (Friday to Monday) at the Central Presbyterian Church; many of the meetings witnessed young people offering themselves for missionary service, but no record of missionary offerings. *p. 369* in Chicago, Dec 1-5 (Monday to Friday) at First ME Church, Clark and Washington Streets; Alliance had suffered reverses in Chicago because of false accusations of heretical views; Moody and Torrey wanted them at the Chicago Avenue Tabernacle; John Dowie had also aroused hostility among local Christians; R. A. Torrey and President Blanchard spoke at the meetings; about 55 young people rose to volunteer for missionary service; \$700 was donated for missions, including a \$100 watch of Major Cole.

- *CA 1892, May*: Mrs. ABS, Louise Shepard, Mr. Fuller to west coast. May 10, 11 in Indianapolis, May 12 in Vincennes. Fort Worth, Texas, May 15-19 convention; met Dr. Schofield of Congregational Church of Dallas, *June, p. 354. June 10, p. 369*: meetings moved to Dallas, began Friday evening, May 19-21; lengthy report. *June 17, p. 385*: report of Dallas meetings, then Monday, June 22 went to Austin, arriving 2 hours late at 9:00 p.m.; Tuesday, June 23rd to San Antonio to make connection for west coast; train went through El Paso and Yuma to LA. *p. 401*: arrived in Los Angeles, Friday June 27.

- *CA 1892, July, p. 2*: Saturday noon, arrived in Oakland, Montgomerys met the party; took the evening in San Francisco; the Oakland branch had already been organized by Carrie Judd Montgomery; a San Francisco branch was organized, Kelso Carter there. *p. 3*: June 10 went to San Jose. *p. 17* en route east to Denver, Saturday en route to Lincoln, "sabbath following" in Manhattan, Kansas then Topeka. *p. 33*, thence to Minnesota, White Bear Lake, St. Paul, then to Chicago, July 5 at the Bible Institute and the Chicago Avenue Tabernacle (Moody's).

- *CA 1893, Nov, p. 321*: Nov 9-16 in Atlanta, Georgia. Convention of Christian workers at the Opera House; comprised of those engaged in a variety of Christian work in the USA. R. A. Torrey and Rev. John C. Collins, New Haven, the chief executive officers. ABS preached re: Alliance work and world evangelization. Mrs. Whittemore told of Delia. *p. 330-331*, a report by S. A. Worden. The Atlanta Constitution said, "altogether Dr. Simpson's address was the event of the Convention."

- *CA 1895, Mar, p. 169, 200*: Trip south to Washington, D. C. (Mar 20, 21), Lynchburg (Mar 22, 24) et. al. Stephen Merritt went with. Other cities names through April 10 are in Virginia, Georgia, South Carolina and Tennessee. *p. 216*: itinerary through Apr 12

(Nashville, Tennessee). *p. 233*: in Pennsylvania. *p. 296*: to go west in May and June, Kansas, Colorado, California, Washington, BC and Winnipeg. *p. 328*: western itinerary through June 21-24 at Winnipeg. *July, p. 56*: to Kenwood, New York and Scranton, Pennsylvania.

- *CA 1895, p. 376*: May 24-25 (Friday to Saturday) in San Bernadino; 5 meetings; Dr. Frost, Baptist, Miss Ella Miller, returned Burma missionary. May 26 in Riverside, Mr. Snow, formerly of New England and in San Diego, Presbyterian Church, Rev. Kipp, an eastern friend; Mr. Dondore made the arrangements. On Tuesday they were in Pasadena, the Baptist church was crowded, Mrs. Durant arranged the meetings. In Los Angeles, Mr. Carradine preceded [presided?] and preached, met in Peniel Hall; 1000 people attended, very responsive; Alliance branch organized for southern California; Mr. Stevens there, brought about this issue; the Holy Spirit was the main theme; big response, 20 names included in the committee. On Thursday, they left for Fresno, Stephen Merritt remained. Sunday, June 2 in Oakland; then to Wednesday, Thursday in San Jose at large Baptist Tabernacle. Clara Howard, formerly of Japan leading the work. June 7-9 in San Francisco. *June 19, p. 392*, state Alliance organized for central and northern California, probably in Oakland. See *July 3* issue for Canada.

- *C&MA 1898, Mar, p. 276*: conventions in the south: Macon, Georgia, Columbia, South Carolina, et. al.

- *C&MA 1898, May, June, p. 516*: Trip west, as far as the coast; May 20-22, Detroit, Toledo, Indianapolis, Indiana; May 26 in Louisville, Kentucky, held in Fourth Street Church; St. Louis (ABS returned to NYC to rejoin the party in Los Angeles). *p. 588*: ABS rejoined the party in Los Angeles. *p. 612*: June 12 (Sunday) in Fresno, in San Francisco on Monday and Tuesday. One day in San Jose and Tuesday to Thursday in Oakland (Carrie Judd was instantly healed after several months near death). June 19 (Sunday), services in Salt Lake City.

- *C&MA 1899, Mar, p. 113*: ABS hopes to visit conventions at Norfolk, Virginia; Dunham, North Carolina; Columbia, South Carolina; Atlanta, Georgia; Chatanooga, Tennessee.

- *C&MA 1899, Nov, p. 396*: To Washington State from St. Paul for conventions (Spokane first) at the Peoples' United Church; then to 1st Presbyterian Church in Seattle and Chickering Hall in Tacoma; ABS left the party in Tacoma, the rest continued to Oregon and California (see list on *p. 396*)

- *C&MA 1900, Apr, p. 222*: Swing through the southeast: Greensboro, North Carolina, Macon, Georgia, Birmingham, etc. *p. 316*: review of conventions by S. C. Todd, east Tennessee, North Carolina, South Carolina, Georgia, Birmingham. *June, p. 366*: went to Memphis, Tennessee for 5 services. *p. 370*: Indianapolis.

- *C&MA 1901, Jan, p. 8*: To west coast, Los Angeles, Oakland, San Francisco. *p. 22*: in Creole City of New Orleans (editorial). *p. 36*: in LA, arriving at Colton, 5:00 p.m., Saturday, 4 days after leaving NYC; LA convocation began on Wednesday the 8th at 438 South Spring Street, W. C. Stevens, director; Sunday, Jan 13, the meetings removed to Peniel Hall. *p. 50*: LA convention closed Wednesday afternoon, Jan 14; Oakland, Jan 16 at 1st Baptist Church; closed Jan 20 at East Oakland Presbyterian Church. *p. 64*: [nothing further recorded]

- *C&MA 1909, Feb, p. 364*: editorial, anticipates a trip to California: Mar 28- Apr 3 in LA and Pasadena; Apr 4-10 in Oakland. *Mar, p. 400*: editorial (also *p. 364*), trip to include St.

Louis, Mar 22-25; Mr. Marsh to go with, F. L. Allen, superintendent. *Mar*, p. 416: another editorial about trip. *Apr*, p. 28: editorial, a large turn-out of people from every quarter; LA population about 300,000; the Eldridges in charge of the work; Mr. Ballard also in LA. *Apr*, p. 60: editorial report of his trip west; the four conventions: St. Louis, Pasadena, LA and Oakland pledged over \$12,000 to missions; there was no mention of the George Montgomerys, who were on a trip to the Orient, p. 96.

- *CAW 1912*, *Mar 2*, p. 337: leaving for 4 weeks on the Pacific coast, LA area, Oakland, Portland, Tacoma, Seattle and Spokane. *Mar 9*, p. 354: letter of thanks; train completely wrecked near Montgomery, Alabama on Wednesday night, Feb 28th; engine and 3 cars went into a deep gully; pullman cars were tilted over and badly shattered; waited til dawn for rescue train. p. 370: editorial comments on his trip. *Mar 23*, p. 387: letter about meetings in LA and Oakland. *Mar 30*, p. 402: letter about meetings in Portland and Tacoma. *Apr 6*, p. 2: meetings at Seattle and Spokane. (see p. 146, 162, 354 in Volume 37)

- *CAW 1914*, p. 273: Feb 8 and 15, Sundays at Moody Tabernacle, Chicago; 12th (Thursday) at Willard Hall about the Forward Movement; 9 and 10 at St. Louis (Monday and Tuesday) at the Grand Avenue Presbyterian church, Dr. Cannon, pastor; 13th, Friday at Mattoon, Illinois. *Feb*, p. 321: editorial report of meetings at Moody and St. Louis. *Mar 14*, p. 369: report on Feb 26 - Mar in Cleveland, Hamilton and Brantford, Ontario and western New York state. Sundays, Nov 1 and 8 to preach at Moody Church, Chicago plus Wednesday the 4th; prelude to Evangelist Nicholson of Scotland, coming Nov 12 for a campaign.

a. Adrian, Michigan

- *CA 1889*, *Aug 15*, p. 33: Sept 10-13, 1889; sponsored by Michigan Christian Alliance at First ME Church, Adrian. Host here: Rev. Seth C. Rees, Quaker. Speakers, ABS; Miss Sisson; Miss Judd; Rev. Robinson, Detroit; Dr. Gunn, Kansas.

b. Buffalo, New York

- According to Lindsay Reynolds, John Salmon met ABS here and was healed of kidney disease, Oct 27-30, 1885.

c. Chicago

- *C&MA 1893*, *Jan*, p. 2: An international convention to be held in Chicago at the Chicago Avenue Church (Moody's); duration: 15 days, 3 Sundays; date: Aug 13-27.

- *C&MA 1893*, *May*, p. 325: word about securing accommodation for the convention from Mrs. T. C. Rounds; R. A. Torrey heads the list of committee members.

- *C&MA 1893*, *July*, p. 65, 80: full page ads; at Mr. Moody's church. *Aug*, p. 69: invitation by ABS to attend the Convention. p. 85: ABS stopped in Chicago en route to NYC. p. 101: further announcements.

- *C&MA 1893*, *Sept*, p. 131: first report of the meetings. p. 132: ABS' report of the first week through Sunday; ABS preached in Mr. Moody's church (a.m. and p.m.) the 2nd Sunday. p. 149: report of the 2nd week.

- Aug 13-27, 1893: International Conference of the Christian Alliance and Missionary Alliance at Moody's Church in Chicago. Three subjects: Christian Truth, Christian Life and Christian Work. 24 speakers listed. See also p. 81, 142. R. A. Torrey, chairman of the local committee. It was part of Moody's campaign conducted for 6 months during the World's Fair. C&MA magazine records that the World's Fair commissioners opened the Fair on Sundays in defiance of Christian public opinion, p. 150. Alliance Christians at

least boycotted the entire Fair.

- *CAW 1918, Sept 7, p. 366*: at Humboldt Park Gospel Tabernacle, Sept 15-22, program recorded. Paul Rader speaker for Friday p.m. and Sunday afternoon missionary sermon; R. H. Glover, Saturday evening missionary platform and Sunday morning. *p. 412*: report.

d. Newark

- File contains pamphlet advertising the Newark Convention of the Christian and Missionary Alliance, to be held at the Gospel Tabernacle (89 North Ninth Street), Oct 1-6, 1918. Included is the daily program, a list of speakers and topics, instructions on how to reach the convention by streetcar, etc. Dr. F. W. Troy, pastor of the Summer Avenue Baptist Church in Brooklyn (one of the speakers) is pictured on the front of the pamphlet.

e. New York City

- See under Gospel Tabernacle, ABS Work, Conventions.

f. Philadelphia

- *CAW 1918, Oct 18, p. 2*: announcement of Oct 13-18 in Philadelphia. *Nov, p. 66*: this convention was postponed to Nov 2-8 due to influenza epidemic.

g. Saratoga Springs, New York

- *CA 1888, Jan, p. 11, 12*: 2 days in Sept 1887. *CA 1888, p. 130*: Sept 4-7, held in 2nd Presbyterian Church.

- *CA 1888, Jan, p. 12*: "**SARATOGA**: During the month of September we spent two delightful days at this City of Springs. What a change we found in seven years. All North Broadway has become an elegant and splendid park, adorned with sumptuous villas through the enterprise and taste of Judge Hilton and the vast wealth of the Stewart estate. The springs are as fresh as ever and the lofty pines as grand and cool. It is to be the queen of Summer inland watering places. In us the change was even greater. When last we had stood on the spot where now we preached the Gospel, we were at the lowest depth of depression. With broken health and its accompanying gloom and conflict, one afternoon we stood on that camp ground and heard the Jubilee chorus sing these words: 'My Jesus is the Lord of Lords, No man can work like Him.' The words rang in our heart like a heavenly message and the sinking spirit took a new hold of Him. A few weeks later, we found the dear Lord as a Healer and Wonder-working God and from that time began all the blessed work of which our present visit was a part. The meetings were very well attended. Two evenings we preached in the Gospel Tent, under the charge of our dear brother, Rev. Mr. Traver. One afternoon we were invited to speak in the Presbyterian Church on the subject of Divine Healing and there was much tenderness and we believe some precious fruit. The noon prayer meetings was also opened for an address of prayer and the hospitable home of Dr. Hamilton was the scene of an hour of service and blessing. There seems to be a good opening in this important town for a permanent work, and Mr. Traver and his dear wife have already made some real sacrifices to begin it. The summer work has been very good. The audiences have been excellent; several evangelists have visited and labored in the Tent. May the Lord speedily open a permanent mission building and grant the wisdom, power and co-operation necessary for the full fruition."

h. Washington, DC

- *CA 1888, Nov, p. 145*: Dec 6-8 (Tuesday to Thursday) at Hamline ME Church, Dr. Naylor pastor. Speakers: ABS, Dr. Cookman and Rev. H. C. McBride; church filled

every night, crowded on Thursday, "cordial response, delightful meetings, most fruitful." - *CA 1889, Jan, p. 9*: "**CONVENTION IN WASHINGTON**: A Convention for Christian life and work was held in the city of Washington, from Tuesday December 6th to Thursday evening, December 8th. Meetings were held by courteous invitation in the Hamline ME Church, Rev. Dr. Naylor, Pastor.

Among the other Washington friends who joined in the invitation and received us with the most generous hospitality were many others who from time to time had become acquainted with this work.

Dr. Cookman and Rev. H. C. McBride were able also to attend and render invaluable aid in the services. The attendance was large throughout, the church being filled every night and densely crowded the closing evening. We found a warm spiritual atmosphere among those earnest people and the soil deep and well cultivated for the precious seed that the Lord permitted us to sow. The truth meet with a cordial response and it was, upon the whole, one of the most delightful meetings, and we believe one of the most fruitful that we have yet been permitted to see.

We ask and expect a great and lasting blessing to rest upon this beloved minister and his affectionate and consecrated people and we can see a 'wide door and effectual opened' in this beautiful capital for the whole truth as it is in Jesus.

2. Conventions: Summer

- *C&MA 1891, June 26, p. 402*: June 19 (Sunday)- 28 at Western Springs, Illinois, in a tent. Report on *July 3, p. 1* (may the 3rd meeting) and *July 10, p. 17*: about 1000 different persons attended. Monday, June 29 - July 1 in Detroit, Michigan, met at Duffield Street Chapel, report on *p. 17, p. 33, 34, 49, 50*: Sunday, July 5-14 in Round Lake, New York; missions on Monday and Tuesday (13th, 14th); report on this on *July 17, p. 33*: Louise Shepard's gift of her jewels started a wave of giving jewellery and watches, enough total gifts to sustain missionaries. Attendance on July 12 about 200-300; Alliance friends from the state; about 3000 regular summer population at the lake. Aug 1-8 in Beulah Park, Ohio; money for 15 missionaries pledged prior to this convention; Dr. Farr called to the College. Aug 8-17 in Old Orchard, Maine, report *p. 97, 98*: \$30,000 pledged, ie. 60 missionaries. Aug 22-31 (Saturday to Monday) at Mountain Lake Park; report, *Sept 4, p. 145, 162*.

- 1st Pennsylvanian camp meeting at Harrisburg, July 10-19; ABS, Funk, Farr, Dean Peck, L. Shepard et al there, *C&MA 1896, July, p. 60*; full report, *Aug, p. 194*. Aug 24, 25 (Monday and Tuesday) at Corry Congregational Church; Aug 26 and 27 (Wednesday and Thursday) at Edinburgh, the Senfts there.

- **1897** July: *C&MA 1897, July, p. 60, 64*: editorial, Tully Lake, offering \$7000. *p. 60, 84, 120, 132, 156, 169, 182*: editorials re: Old Orchard, July 29- Aug 9; offering = \$65W; *p. 129* includes picture of Harry Guinness. *p. 60, 84, 112*: editorials, Williamsport; Eastern district pledge was \$10,000; 2nd Annual Pennsylvanian Convention, ABS spoke on Christian Giving. *p. 88, 132, 156, 180, 204, 257*: editorials, Beulah Park, Sunday Aug 8-22; a new tabernacle. *Aug, p. 132, 156, 180, 182, 192, 204, 228, 252, 276*: Sept 5-13 at Nyack Heights; new tabernacle being rushed to completion; Prospect Hotel, House, 5 minutes from the tabernacle; Tappan Zee House; about 1000 attended; see local press, a few hundred required accommodation at same time.

- **1898**: July 3-10 at Bennett's Grove, Binghamton, New York, outskirts of the city, trolley car service, *C&MA 1898, p. 37, 60, 65*. July 28-Aug 7 at Beulah Park, missions offering about \$10,000, *p. 40, 84, 97, 108, 156*. Aug 11-22 at Old Orchard, Mr. Godbey there, missions offerings were \$50-

60,000, p. 60, 85, 156, 173f., 180 (editorial), 193 (picture), 198f, 272. July 14-24 at Williamsport, Pennsylvania, Valamont Park, 3rd annual, \$16W for missions, p. 84, 137 (report). Aug 28-Sept 9 at Nyack Heights, p. 132, 156, 169 (full page and pictures), 192, 180, 204, 223, 228, 247, 252, 272, 280.

- **1899**: June 24-July 2 (Saturday to Sunday) in Binghamton, missionary offering of \$10,500, p. 88, 104, 108, 86 (re: July 8). July 8-16 at Pine Lake, Indiana (La Porte), the first convention here, p. 77, 86, 105, 136. July 21-30 at Beulah Park, Ohio, p. 136, 188. Aug 3-14 at Old Orchard, Maine, \$50-60,000 pledged, "My God shall supply all your need", p. 136, 182 (report), 184, 185, 193 (picture of staff), 200, 204, 231, 235. Aug 11-20 in Bradford, Pennsylvania at the YMCA building, \$20,000 pledge, p. 136, 201, 216, 220. Aug 18-27 in Atlanta, Georgia, at the Atlanta Exposition grounds; 1st convention, 1000-6000 people came, pledge was \$18,000, p. 136, 157, 201, 216, 232, 269. See Atlanta Journal and Atlanta Constitution for reports (1000-5000 people came). Sept 1-10 at Nyack, ABS there on closing days, offerings for the Institute building, p. 136, 201, 232, 249. Sept 10-17 (Saturday to Sunday) in Scranton, Pennsylvania, in a tent, supplementary convention for coal region, 60 miles of street cars, ABS there on Friday, p. 201, 265, 280, 284. Editorial re: the summer conventions, Oct, p. 332.

- **1900**: July 25-29 (Wednesday to Sunday) at Asbury Park, New Jersey, the 2nd annual in Baptist Church, Dr. Martin, pastor and the seashore auditorium on Sunday, p. 406 (announcement), p. 54, 68. June 9-17, at Indianapolis, held in 2nd Presbyterian Church, p. 408, 411 (report). July 7-15 in Rocky Springs, Pennsylvania, 5th convention, offering \$22,000, p. 433, 40 (editorial report), 155 (report by Annie Hess). July 12-22 at Beulah Park, Ohio (Colinwood), offering about \$10,000, p. 433, 54, 99. June 30-July 8 in Binghamton, New York at Bennett Park, attendance: 400-1500, p. 24, 55 (report by J. L., July 11). Old Orchard, 15th Annual Convention, \$42,500 pledged, p. 96 (report, editorial), 103 (picture with some identifications). August 16-26 in Atlanta, Georgia at Piedmont Exposition Park (fair grounds), offering about \$25,000, p. 41, 85, 124, 183 (report by S. C. Todd). Sept 2-10 in Nyack, 200-300 visitors plus Nyackers. One evening service in ME Church, others in a tent at the foot of the hill; offering \$3,300 for the Institute and missions; Aug, p. 96, p. 110 (list of speakers), 117 (Nyack-on-Hudson, including speakers), 152 (editorial report).

- Summer 1900: Grimsby Park, the first Canadian summer convention; missions offering \$4056 plus another \$1000; twenty-two workers, including 6 Canadians, *C&MA 1900, June, p. 403; July, p. 8, 15* (reports and picture)

- **1901**: June 8-16 in Indianapolis at the 2nd Presbyterian church, deeply spiritual, *C&MA 1901, p. 344* (editorial report). June 28 - July 7 (Friday to Sunday) in Toronto, Monroe Park, offering about \$5,000. p. 319 (announcement, program), p. 22 (editorial report). June 22-30 in New York State at the Empire Hall, Syracuse; J. E. Jaderquist local, pastor; offering around \$8000, p. 274, 291 (picture of Empire House and announcement of 12th Annual Convention of New York State Branch, North Salina and West Genesee Streets), July, p. 8 (editorial report). July 13-21 (Saturday to Sunday) in Rocky Springs; 6th Annual Summer Convention of Pennsylvania; 1st convention at Rocky Springs was last year; offering \$28, 150, p. 291, 360; July, p. 50, 81; Aug, p. 67 (report of annual meeting, Saturday, July 20). July 19-28 at Beulah Park, offering \$12,700, July, p. 11, 36; Aug, p. 64 (editorial report). Aug 2-12 (Friday to Monday) at Old Orchard; 16th annual; keynote: Arise, Go Up To Bethel; offering \$40,000 plus; ABS' Sunday sermon: "Other sheep...them...I must bring." p. 29, 39 (announcement and program); 78 (1st editorial report); 85 (report and picture of workers with names), 87, 92 (editorial report), 97 (*Echoes of Old Orchard*), p. 105 (from the Portland Daily Press, a score of testimonies of healing), p. 109. Aug 14-18 (Wednesday to Sunday) in Asbury Park, New Jersey at the

Westminster Presbyterian Church; offering was \$1100, *p. 121, 123*. Aug 15-25 in Atlanta, Georgia at Ponce de Leon Springs, 3rd Annual in the South; board provided in near-by homes; heavy rain drove them into the city to the Baptist Tabernacle and the Columbia Opera House on Sunday; more than 2000 attended; offering \$11,000 (Mr. Todd no longer in the work), *p. 50, 71 (advertisement and pictures of camp), 120*. Aug 25- Sept 2 at Nyack; offering \$5000, *p. 134, 137*.

- **1902:** June 7-15 in Indianapolis at the chapel of the Pentecostal Union; \$6200 pledged, *C&MA May, p. 321; June, p. 360* (editorial report). June 15-22 at Nyack; 5th Annual Convention of the C&MA at Nyack; offering \$5500, mostly for the Institute, *p. 220 (editorial announcement), 339, 349, 353, 374, 377*. June 29 - July 6 in Toronto at Monroe Park, a summer resort, offering \$5600, *p. 373, 22 (editorial report by P. W. Philpott)*. July 5-13, 13th Annual New York State Convention at Tully Lake (Assembly Park), about 250 in attendance, offering \$10, 558, *June, p. 335 (pictures); July, p. 22, 36, 165*. July 12-20 (Saturday to Sunday) 7th Annual Pennsylvania State Convention at Rocky Springs; offering \$31,200, *p. 377, July, p. 50; Aug, p. 81 (report of District Annual Meeting), 137*. July 30 - Aug 10 (Wednesday to Sunday) 17th Annual Convention at Old Orchard; motto: Attempt Great Things for God: Expect Great Things from God; offering reached \$46,000, *June, p. 363; July, p. 50, 78; Aug, p. 85 (picture of staff), 90*. Aug 8-17 16th Annual Convention, offerings were \$15,000, *p. 363; July, p. 68; Aug, p. 106 (editorial report)*. Aug 20-31 in Atlanta at Exposition Park; fourth convention in the South; Ulysses Lewis, chairman; Mr. Todd missing; offering was \$10,360, *July, p. 67 (includes picture of auditorium); Aug, p. 134, 179 (report)*.

- **1903:** Richmond, Virginia [no info]. June 7-14, Indianapolis; offering about \$6000. *C&MA 1903, May, p. 303; June, p. 43*. June 21-28 at Nyack, follows spring term at MTI; rained much, kept folk indoors; offering \$7000, *May, p. 289; June, p. 39, 57; July, p. 109*. June 28 - July 5 in Toronto at Monroe Park; offering about \$8000, *June, p. 43; July, p. 85; Aug, p. 123*. July 11-19 at Rocky Springs, Lancaster, Pennsylvania; branches represented, offerings were \$37,000; young people's meeting, *June, p. 11; p. 81, 113; p. 44, 150, 151, 155*. July 4-12 at Tully Lake, New York; 300 in attendance; offering \$11,000, *p. 25, 99*.

- **1904:** June 3-12 (Friday to Sunday) in Indianapolis at 2nd Presbyterian Church; offering \$7900, *C&MA 1904, May, p. 367, 394; July, p. 92*. June 26-July 3 in Toronto at Zion Congregational Church, the 16th Annual Convention; offering \$12,500; announcements, *May, p. 395; June, p. 38*. reports: *July, p. 97, 123*. Report by John Salmon and a newspaper report from the Toronto Globe, *p. 124*. July 3-10 at Tully Lake, 15th Annual Convention; offering \$14,330, *June, p. 38; July, p. 97*. July 9-17 at Rocky Springs in Lancaster, Pennsylvania; 9th Annual Convention; have secured the Opera House at Rocky Springs Park; offering \$42,000, a 12% increase; auditorium half full during week, full on last Sunday; about 12,000 people on closing Sunday on the grounds, *June, p. 65, 77 (picture of the auditorium and announcement); July, p. 113; Sept, p. 218*. July 23-31 (Saturday to Sunday) in Nyack, New York; the 8th Convention; offering \$7122, *June, p. 55; July, p. 107, Aug, p. 145, 172*. Aug 5-15 (Friday to Sunday) at Old Orchard; 19th Annual Convention; offering was \$45,000; motto: Pray the Lord of the Harvest, *p. 177, 187, 188, 193, 198 (picture), 203*. Aug 12-21 at Beulah Park, Ohio, 18th Annual Convention; offering \$16,000, *July, p. 108; Sept, p. 209*. Summer-long evangelistic campaign in St. Louis replaced the convention in Atlanta as summer calendar did not have room for both, *Aug, p. 161*. Sept 11-18: St. Louis International Convention of the Christian and Missionary Alliance; weather forced them into the Presbyterian Church, formerly pastored by Dr. Brooks, now by Dr. Gregg; offering over \$3000, *Sept, p. 222, 257*.

- **1905:** June 8-11 at Indianapolis in the Gospel Tabernacle; Miss Cartright has two homes for healing and holiness, *C&MA 1905, June, p. 369, 397*. June 12-15 at Louisville, Kentucky in the Broadway Christian Church; offering \$1148, *p. 397, 412*. July 8-16, the New York State Convention at Assembly Park in Tully; offering \$12,654, *p. 380, 449*. July 16-23 (Friday to Sunday) at Rocky Springs, Lancaster, Pennsylvania; offering \$43,000, *p. 396, 465, 508*. June [?] - July 2 at Zion Congregational Church in Toronto; offering was \$14,000, report of 4 Canadian conventions: July 3-6 in Ottawa, at 1st Baptist Church; July 6, 7 in Kingston at St. Andrews Church, *p. 433*. July 23-30 (Sunday to Sunday) 8th Nyack Convention, offering was \$10,375, *p. 412, 444, 481*. Aug 4-14 (Friday to Sunday) 20th Annual Convention at Old Orchard; offering was \$45,264, *p. 428, 492, 513, 524, 537 (picture of 17 missionaries at Old Orchard), p. 540, 556*. Aug 28-Sept 1 in Boone, Iowa. August 11-20 in Beulah Park; offering \$10,000, *p. 475, 529*. Aug 28-Sept 3 in Chicago at First Methodist Church; first convention had been held there 20 years ago; offering \$5018; pastor most cordial, *p. 513, 577*. Sept 3-10 in Winnipeg at Westminster Presbyterian Church; ABS went; offering was \$4400, increase of 300%. Aug 18-27 in Findlay, Ohio at Byal Grove Camp Grounds (one mile southwest of Court House); 5th Annual Convention of the northwest area of the state; several thousand attended the closing Sunday; J. H. Stumpf, the local superintendent, Paul Hosler in charge of finances; offering \$1300, *p. 477, 620 (picture of those in attendance)*. Nov 26 - Dec 3 in Atlanta at the People's Tabernacle (McDaniel and Hightower Streets); the 7th Annual Convention; offering \$6600, *p. 748, 785*.

- **1906:** List on *C&MA 1906, Apr, p. 217*: Indianapolis, June 9-17 at Mayflower Congregational Church; offering was \$8000 (see also *p. 357, 377, 422*); Canada, June 30-July 8 at Grimsby Park (between Suspension Bridge and Hamilton-on-Lake), 18th Annual Canadian Convention; offering \$19,000 (see also *May, p. 281; June, p. 371, 393, 409; July, p. 425*); Tully Lake, July 7-15, 17th Annual Convention, offering was \$9600 (see also, *June, p. 372; July, p. 33; Sept, p. 141*); Lancaster, Pennsylvania at Rocky Springs, July 14-22, 11th Annual Convention, offering \$45,000 (see also *July, p. 404; July, p. 49; Sept, p. 157*); Nyack, July 21-29, offering was \$5300 (see also *July, p. 421; Aug, p. 65*); Old Orchard, Aug 3-13 (Friday to Monday noon), 21st Convention, special feature re: testimony and work of the Alliance daily from 11:00-12:30, motto: In His Heart, In His Hand, At His Feet, At His Command (ie. the Father's love, care, teachings, and right to our service), 4500 present on the closing Sunday; offerings were \$50,400, Simpson's missionary sermon based on John 3:16 (see also *June, p. 393; July, p. 436, 33; Aug, p. 65, 125, report and picture of workers, including the choir, with some names, 129*); Beulah Park, Aug 10-20, 20th Annual Ohio Convention, offering about \$11,000, (see also *July, p. 45, 113; Sept, p. 172*); Boone, Iowa, Aug 26-30, offering \$3500 (see also *p. 81, 93, 145, 161*); Chicago at First Methodist Church, Aug 29-Sept 2, offering was \$3000 (see also *Aug, p. 77; Sept, p. 177*); Atlanta, Georgia at Central Congregational Church, Oct 11-21, offering was \$10,700 (see also *Sept, p. 172, 209, 257* and report by Mr. Lewis on *Nov, p. 330*); Winnipeg, Manitoba, Sept 2-9, offering about \$3000, attendance small, 93 the last Sunday morning (see also *Aug, p. 81; Sept, p. 177, 205*); Findlay, Ohio at Byal Park (holiness campground), 6th Annual Convention (although *Oct, p. 221* says that it was the 7th), hot during convention, offering was \$1200 (see also *Aug, p. 77; Oct, p. 221*). *p. 141*: report of Beach meetings; Ira David has led these meetings for the past 6 years.

- **1907:** Indianapolis, June 15-23 (Sunday to Sunday), offering over \$7500; Eldridges money to Los Angeles; sermon Gifts and Grace, printed on next page and may have been preached at Indianapolis Convention, *C&MA 1907, June 29, p. 301*. Canadian Convention in Toronto at Zion Congregational Church, June 23-July 1 (Sunday to Monday), attendance large, the spirit earnest; 42 young people gave themselves for foreign service; \$20,000

pledged; no extravagance re: "tongues" and spirit of power and love poured out, *June 15, p. 226, 229; July, p. 313*. New York State, 18th Annual Convention at Tully Lake, July 6-14, offering was \$8800; Mr. Richard the new District Superintendent; Rev. James Leishman, the retiring District Superintendent; some altar services lasted for hours; a conviction that these are the days of the latter rain; at closing service, altar service continued until the break of day, *June 15, p. 226, 301; Aug 10, p. 70; July, p. 25*: "a season of quiet, but deep spiritual blessing." Beulah Park, Aug 9-18, 21st Annual Convention; large attendance; Spirit poured out in unusual measure in various gifts and graces, but a careful avoidance of unnecessary extravagances, some spoke in tongues; offering \$14,500, *July, p. 34; Aug 24, p. 85; Sept, p. 128; June 8, p. 214*: outline of summer work including the home, convention and Bible school. Rocky Springs, Lancaster, July 12-21 (Friday to Sunday); attendance larger than former years; two all-night meetings of prayer; several special manifestations of the power of God, thorough heart-searching and consecration; excesses were carefully guarded against; offering exceeded \$50,000; 12,000 attended on the last Sunday; four nights of prayer; some spoke in tongues, *June 22, p. 229; June 29, p. 310; July 27, p. 37; Sept, p. 116*. Nyack (July 21-28); large attendance, Tabernacle was used; offering, *July, p. 320; Aug, p. 49*. Old Orchard, Aug 2-12 (Friday to Monday); fear of mingled currents, different spirits; prayer answered and counterfeits and deceptions were restrained, but true seekers after truth and life were satisfied; second coming was emphasized; offering the largest for many years; in early days of this convention, outside parties brought extreme teaching and experiences, but in last days harmony was restored; nothing mentioned about the offering; no mention of the Old Orchard fire; tongues crisis a problem, *July 13, p. 13, 22; Aug 3, p. 56, 61, 73, 92 (picture of Old Orchard workers, fewer than usual), 106*. Chicago, Aug 29 - Sept 1; beside Gospel Tabernacle in a tent; the campground that had been previously engaged refused because of conservative feeling (a Free Methodist camp); interest awakened in the Moody Church; offering about \$4000, *p. 73, 121*.

- **1908**: Nyack Convention, July 18-26, *C&MA 1908, June, p. 198; July, p. 238*. Indianapolis, June 12-21 (Sunday); offering about \$6500; much division among Alliance people in this area about tongues; ABS there the last 2 days, *June, p. 212*. Toronto, June 28-July 5 at Zion Congregational Church; offering \$24,000 for the whole Dominion, *p. 212, 246*. Binghamton, O'Neal Park (formerly Bennett Park), Aug 13-23; E. J. Richards, superintendent; First Annual Meeting of Binghamton; meetings held in a tent; report by Gula A. Starbud, *Aug 22, p. 351; Sept 19, p. 418*. New York State Convention, July 3-12 at Tully Lake; offering \$10,750; the local hotel "in wretched condition"; hope to transfer location next year, *June, p. 217; July, p. 262*. Rocky Springs, July 10-19, 13th Annual Convention; offering was \$52,000, including about 45 pledges from organized branches, *July, p. 237 (picture of the Park Trolley Terminal), 278*. Old Orchard, July 31 - Aug 10 (Friday to Monday), Text: "Stand Fast in One Spirit" (Philippians 1:27), motto: With One Spirit; ABS' opening sermon on Sunday, "Present Truth"; offering over \$55,000; E. D. Whiteside there the last days; correction of inaccurate newspaper reporting; sensationalism over offering jewellery; Boston and Portland papers are accurate, *p. 180; July, p. 251; Aug, p. 296, 314, 330, 380*. Beulah Park, Aug 7-16; 22nd Annual Convention; largest attendance ever; offering over \$12,000, *July, p. 282; Aug 15, p. 330; Aug 22, p. 346; Sept 12, p. 402*. Chicago, Aug 16-23 at Humboldt Park Gospel Tabernacle on North Avenue near Ballow Street); 12th Annual Convention; meetings in a large tent adjoining the Gospel Tabernacle,

800 people on closing Sunday; offering about \$5000, *July*, p. 267; *Aug 29*, p. 362; *Sept 12*, p. 403 (report by *Isabella M. Fisher*). Atlanta, Aug 23-30 at the Union Congregational Tabernacle on McDaniel Street near Whitehall Street; ABS gave two missionary sermons; offering was \$10,250, *Aug 22*, p. 351; *Sept 5*, p. 380. Boone, Iowa, Aug 25-30, *Aug 1*, p. 301. Beulah Park, East Oakland, California, July 25-Aug 2; first Northern California District Convention; is not the same place at Beulah Heights, associated with Mr. and Mrs. George Montgomery, can be reached by 13th Avenue cars, J. E. Jaderquist, superintendent; Mr. Eldridge was a speaker, also J. E. Jaderquist, J. H. Ballard, and the William Christies; offering was \$1200, *July*, p. 238; *Aug 29*, p. 367.

- **1909**: Toronto, June 27 - July 4, 21st Annual; missionary offering was \$21,000, *C&MA 1901*, p. 201, 230, 249. Keuka Park, New York, July 2-11; attendance larger than usual; offering was \$10,270, *June*, p. 168, 201, 264, 273 (pictures of workers). Nyack, July 17-25 (Saturday to Sunday), 13th Annual Convention; offering was \$7100 for missions and the school; about 300 visitors attended; motto: Jesus Only, p. 217, 280, 296, 317 (full report under "Gleanings from Nyack"). Binghamton, O'Neil Park, Aug 12-22, 2nd Annual; R. A. Jaffray, G. V. Brown, E. J. Richards et al the speakers; ABS not mentioned, nor a missionary offering (same time as Beulah Park), *Oct*, p. 29. Old Orchard, July 30 - Aug 9 (Friday to Monday); motto: I will pour water on him that is thirsty; offering \$57,000, p. 180, 264; *July*, p. 285, 314, 332, 352 (picture with identification of speakers). Rocky Springs, Pennsylvania, Aug 6-15, 14th Annual Convention; offering was \$53,000; largest yet, over 6000 came by trolley car; 500 vehicles on the grounds, *July*, p. 284, *Aug*, p. 348; *Sept*, p. 404 (includes pictures of 10 ladies, 7 men). Beulah Park, Ohio, Aug 12-22; offering \$10,078, p. 301, 348, 364; *Sept*, p. 421. Atlanta, Georgia, Aug 22-29; offering exceeded \$11,000, p. 380. Boone, Iowa, Aug 20 - Sept 2, *Sept*, p. 398. Indianapolis, June 13-20. Worcester, Massachusetts at Valley Falls, June 25 - July 4, the first; pitched a tent, p. 197, 230, 321.

- **1910**: New York State Convention in Keuka Lake, July 1-10; is largely attended; offering was \$11,000; ABS there, Sunday morning text: Joshua 17:3, p. 195 (with picture), 240, 256, 341. Nyack Convention, July 24-31; offering \$7640, p. 304. Beulah Park, Aug 18-28; the 24th Convention; offering was \$12,000; ABS there the last few days, p. 259; *Sept 3*, p. 368. Rocky Springs, Aug 12-21; 15th Annual for Eastern District (minus NY State); ABS present the last 3 days; offering was \$54,000; Mr. Richards to be the new DS; evening services were evangelistic, many were converted, *July 30*, p. 293; *Aug 27*, p. 352, *Oct 15*, p. 45. Binghamton, O'Neil Park, Aug 25 - Sept 5 (formerly Bennett Park), *Aug 13*, p. 323. Boone Convention, Sept 4-11; over 200 visitors; offering \$7000, *Aug 13*, p. 325; *Sept 3*, p. 373, *Sept 10*, p. 384, *Sept 24*, p. 416.

- **1911**: Keuka Lake, New York State Convention, June 30 - July 9; offering was almost \$12,000; College used as hotel, *C&MA 1911*, *July 15*, p. 248; *Sept 16*, p. 396. Beulah Park, California, June 28 - July 9, Northern California, tent; F. E. Marsh, A. E. Thompson, Mrs. Lindstrom (Japan), G. W. Davis, et al there, *Sept 9*, p. 283. Nyack, July 23-30, not quite as large as usual; offering was \$4500, *July*, p. 232, 243; *Aug*, p. 296. Old Orchard, Aug 4-14; ABS preached a series; offering was \$50,000, *July*, p. 216, 232, 248, 262; *Aug 12*, p. 312; *Aug 19*, p. 328. Rocky Spring, Aug 11-20, 16th Annual Convention; offering was \$40,000; are some undercurrents of division and discouragement and distracting new movements; attendance less than a year ago, but closing Sunday, the largest ever; R. R. Brown led the singing, p. 345; *Nov 25*, p. 125. Beulah Park, Aug 18-27, 25th Annual Convention; Myland gone, J. D. Williams the superintendent; offering was \$19,000, *July*, p. 251; *Sept 2*, p. 360; *Oct 14*, 27. Wheaton, Sept 1-3, *Aug*, p. 312; *Sept 9*, p. 377. Binghamton, O'Neil Park (formerly Bennett Park), Aug 10-20; missionary offering only, *July 29*, p. 279; *Dec*, p. 157.

- **1912:** Binghamton, O'Neil Park (formerly Bennett Park), June 28 - July 7, 23rd Annual Convention of New York State; Tent seated 600 people; offering was \$12,000 plus, nearly \$13,000; after an interval of several years, the State Convention returned to O'Neil Park; more centrally located and a large attendance, *CAW 1912, May 11, p. 82, 130; June 8, p. 157, 161; June 13, p. 226; Aug 24, p. 333.* Toronto, June 12-16 at Toronto Bible College (110 College Street); offering was \$15,000 plus (*p. 194* editorial; offering was near \$21,000, *June, p. 130, 142, 178, 194.* Old Orchard, Maine, Aug 2-12; "More than helpful teachers will be present; the Master will outweigh all other attractions; what think ye? Will He not come to the feast?" John 7:11 and 11:56, text for ABS' Sunday morning sermon; smaller attendance than usual, especially first 6-7 days, a few hundred less regular attendants; financial strain and loss of District Superintendent part of reason; offering exceeded \$50,000, but was the most spiritual and powerful convention; Mr. Franklin elected DS; morning meeting (10:00 a.m.) subjects: Mon, The Point of View; Tues, Foregleams of the Coming One in the Old Testament; Wed, Christ's Own Prophecies Concerning His Coming; Thurs, Advent Outlooks in the Acts and Epistles; Fri, The Apocalypse and the Coming One; Sat, The Practical Value of the Blessed Hope, *May 11, p. 82; July 13, p. 225; July 20, p. 251; Aug 10, p. 290; Aug 17, p. 306.* Beulah Park, East Oakland, July 3-14, *June 8, p. 146.* Nyack, July 21-28; to be held at Hillside Chapel and Berachah (Tabernacle was down and Pardington being built); MTI being repaired, but ample accommodation at Berachah; attendance much less than a year ago; offering was \$4208, *July 6, p. 218; July 13, p. 225; Aug 3, p. 274.* Beulah Park, Central District, Aug 16-25 (Friday to Sunday); 26th Annual Convention; hotel previously burned; had a dining tent and tents to live in, also some cottages; attendance larger than usual; offering was \$23,000; "the very best ever attended", *July 20, p. 242; July 27, p. 269; Aug 24, p. 338; Sept 14, p. 398.* Rocky Springs, Aug 9-18; attendance large; offering was \$43,000, *July 20, p. 242, 253; Aug 24, p. 322.*

- **1913:** Toronto, June 17-22 at Toronto Bible College (100 College Street); offering was \$16,500, for Ontario; Mr. Long and Dr. Zimmerman, the leaders; was well-arranged and wisely conducted, *CAW 1913, May 31, p. 140; June 28, p. 194.* Binghamton, O'Neil Park, June 27 - July 6, 24th Annual; announcement of G. V. Brown as DS; evangelist: Paul Rader; ABS came 2nd Saturday; offering was \$14,000; 60 young people offered themselves for foreign service, *June 7, p. 146; June 14, p. 173; June 21, p. 189; July 12, p. 225.* Beulah Park, Oakland, July 9-20, the 6th Annual; northern California district camp meeting, Herbert Dyke, DS, *June 21, p. 178.* Nyack Convention, Sun July 20-27; a goodly company; offering was \$5500, of which \$1000 for Nyack Schools, *July 5, p. 209; July 26, p. 257; Aug 2, p. 273; Aug 9, p. 301 (report by W. C. Stevens).* Beulah Park (Central), Aug 15-24, 27th Annual; new hotel now completed, tents available; eight miles east of Cleveland Public Square; "a great outpouring of people and an overflowing blessing"; offering was \$24,000; J. Kirk not mentioned, *July 26, p. 269; Aug 23, p. 322; Aug 30, p. 337; Sept 20, p. 398.* Springtown Camp, Aug 22-31; held at Kressler's Grove on road to Hellertown; J. D. R. Allison, Grace Church in Springtown was director, *Aug 23, p. 322.* Old Orchard, Aug 1-11 (Friday to Monday); Paul Rader the evening evangelist or songleader, ABS the 11:00 a.m. speaker; 15 meetings each day; ABS had the daily 11:00 a.m. period; many seeking sanctification; new voices: President Blanchard from Wheaton, Dr. Scofield, Charles Inglis, Paul Rader, Colonel Dean of the Salvation Army; offerings about \$47,000, *June 14, p. 162, July 5, p. 219; July 26, p. 258; Aug 9, p. 289; Aug 16, p. 305, 309.* ABS Old Orchard sermons: Sun Aug 3: Spring, or the Spontaneous Life, *p. 339;* Mon Aug 4: Wings, or the Transcendent Life, *p. 355;* Tues Aug 5: Heavenly Garments, or the Secret of Holy Character, *p. 371;* Wed Aug 6: Motors, or the Secret of Spiritual Power; Thurs Aug 7: Radium, or the Radiant Life, *p. 387;* Fri Aug 8: What O'Clock Is It? or the Signs of the Times, *CAW 1914, Dec, p. 146;*

Sat Aug 9: My Medicine Chest, or Helps to Divine Healing, *p. 18*. Sun Aug 10, Annual Missionary Sermon: The White Fields. Rocky Springs, Aug 8-17, G. V. Brown the director; offering was \$44,000, *July 26, p. 258; Aug 23, p. 322*.

- **1914**: Toronto (ended Sunday June 7) at the Toronto Bible College, 110 College St; ABS there the last weekend; offering \$23,091, a considerable advance; \$600 given to the Self-denial Fund; offerings increasing, also students for MTI, *CAW 1914, p. 50, 162, 177, 193*. Binghamton, New York, June 25 - July 5 (Friday to Sunday) at O'Neil Park; G. V. Brown in charge; offering was \$12,680, "one of the sweetest families in all our work.", *p. 189, 241*. Nyack, July 19-26; offering was \$6400; ABS spoke of the place in its relation to the work as a whole, *June, p. 209; July 25, editorial (p unspecified); Aug 1, p. 289*. Old Orchard, July 31 - Aug 10 (Friday to Monday), Henry C. Morrison speaker; offering \$52,200; attendance reached a high water mark, *May 30, p. 130; June 27, p. 209; July 18, p. 258; July 25, p. 274; Aug 15, p. 321 (editorial report by other than ABS {JHB or JEJ})*. Rocky Springs, Lancaster, Pennsylvania, August 7-16; offering a record amount, *Aug 22, p. 337*. Beulah Park, Ohio, Aug 14-23; 28th Annual; offering larger than usual, about \$22,000, *Aug 1, p. 299 (includes picture of Beulah Park Home, large building); Aug 29, p. 253*. Mount Lake Park, Maryland, Aug 26-30.

- **1915**: Binghamton, June 25 - July 4 (Friday to Sunday) at O'Neil Park, *CAW 1915, June, p. 166, 190*. Toronto, Ontario, June 6-12 at Toronto Bible College; offering was \$15,000, *June 19, p. 177, 146*. Nyack Convention, July 4-11 (Sunday to Sunday); offering about \$7000, *June 26, p. 193; July 17, p. 241*. Mountain Lake Park, July 14-18; attendance exceeded 1914; offerings about \$500 for missions and expenses, *July 3, p. 221; July 24, p. 257*. Old Orchard, July 30 - August 9; keynote: A Little Farther; offering were \$42,000, *p. 222, 253, 289, 305*. Camp Hebron, July 11-18; E. J. Richards and Mr. Simpson there, *July, p. 241; Oct 9, p. 30*. Mahaffey, July 23 - Aug 1. Rocky Springs, Lancaster, Pennsylvania, Aug 6-15; stormy weather kept crowds away; on the closing Sunday morning, thunderstorm made it impossible to hear about 11:00 a.m., Mr. Compton prayed the Lord to suspend the rain and storm, quickly the sun came out; offering was \$46,000, *July 24, p. 269; Aug 21, p. 321*. Beulah Park, Aug 13-22, 29th Annual Convention; H. A. Dickman speaker; ABS unable to attend because of illness in the family; offering \$20,000, *July 31, p. 285; Aug 28, p. 337*. Eliada Camp Meeting, Sept 3-13 in Ashville, North Carolina at Eliada Orphanage, 4 ½ miles west of Ashville; no charge for tents or boarding; a free-will offering, *p. 331*.

- **1916**: Binghamton, New York, June 30 - July 9 (Friday to Sunday) at O'Neil Park, 27th Annual Convention; offering was \$12,816; ABS apparently not there; WMT gave the missionary address, *CAW 1915, June, p. 190; July 15, p. 241*. Toronto, June 4-11 at Bible Training College, 110 College Street; Mr. Simpson there; offering was \$16,000 plus [*no reference supplied*]. Attleboro, Missouri at Camp Hebron, June 30 - July 9 (Friday to Sunday); missionary offering on Sunday morning of \$400; second camp Aug 25 - Sept 4; grounds offered for sale to the District, \$1100 pledged to buy them; 600 attended the closing Sunday; *p. 193; July 15, p. 241, 296, 398*. Old Orchard, Aug 4-14; ABS to preach 1st Sunday morning, Wednesday morning and 2nd Sunday morning (annual missionary sermon); offering was \$50,000, *July, p. 251, 268, 305, 321 (picture of speakers and staff)*. Nyack, July 21-30 (Friday to Sunday); AYP special (1st) convention at same time, July 8, others also attended; ABS sermon The Nyack Ideal; offering was \$7000, *July 8, p. 238, 289, 317*. Rocky Springs, Lancaster, Pennsylvania, Aug 11-20 (Friday to Sunday), 21st

Annual Convention; ABS to preach Saturday afternoon and Sunday morning (annual missionary sermon); offering was \$50,500, largest this season, highest for Rocky Springs, *p. 193, July 22, p. 257; July 29 (p. not specified)*. Beulah Park, Aug 18-27 (Friday to Sunday), 30th anniversary of the camp; 134 young people volunteered for missionary work; offering about \$21,000, *p. 193; Aug 5, p. 300, 353*. Melrose, Massachusetts, Aug 15, 16 (Tuesday and Wednesday) at Pine Bank Park, a 2-day Bible and Missionary Conference arranged by city officials; attendance was 300-450; followed Old Orchard, *Aug 5, p. 366*. Mahaffey Camp held, but no advance advertisement, no date or report, *Aug, p. 318*. Atlanta, Georgia, Oct 15-22; offering was \$12,377, *Sept 23, p. 401; p. 126 (report by Ulysses Lewis)*.

- **1917:** Toronto, June 10-17; ABS there Saturday afternoon and Sunday morning, *June 23, p. 177*. Binghamton, June 29 - July 8 at O'Neil Park; ABS scheduled for last Saturday afternoon and Sunday morning; best convention on record in numbers, representation and offering (which was \$16,477), *p. 157, 174, 225*. Nyack, July 22-29, 20th [21st?] Annual Convention; ABS preached at least twice; Sunday evening *The Men at the Front and the Forces Behind Them*; offering over \$5000, *p. 187, 238, 273*. Old Orchard, Maine, Aug 3-13; Mr. Simpson to give six addresses on *Lessons From the World War*; ABS' first sermon *Preparedness*, closing *The Missionary Message of the World War*; large representation from Canada; offering \$66,500, largest in past 20 years, should go to \$70,000, *p. 187, 209, 253, 305*. Lancaster, Aug 10-19, the 22nd Annual Convention; ABS to be there Saturday and Sunday; offering \$63,000, *p. 241, 285, 321*. Beulah Park, Ohio, Aug 15-26; ABS there Saturday and Sunday; offering was \$27,506; H. M. Shuman to be acting superintendent of the District, *p. 286, 350*. Attleboro, Massachusetts, June 29 - July 1 (Friday to Sunday); camp purchased in 1916; an old camp, have been meetings for some 50 years (William Franklin, reporter); 500-600 people on Sundays and July 4; offering \$800; Rev. Edwin L. Bowyer, Cleveland in charge of music; 2nd camp Aug 24 - Sept 3 (Friday to Monday: Labor Day), ABS to come to the camp; Sunday, Labor Day about 500 present; W. T. MacArthur the evening speaker, *June, p. 157 (2 weeks of camp advertised); Aug 11, p. 300, Nov 3, p. 78*. Atlanta, Oct 21-28, 19th Annual Southern District Convention; ABS there three days, preached at Toccoa on Sunday evening at a large Baptist Church; offering \$18,904, *Sept, p. 378; Oct, p. 7; Nov 3, p. 65*.

- **1918:** Toronto, June 9-16; Dr. Glover preached the missionary sermon; Paul Rader there; held in auditorium of the Bible Training College; well-attended; AET and WMT there throughout, Paul Rader, 3 days; had to move to larger quarters; offering was \$22,000, *CAW 1918, p. 161, 177 (Glover not mentioned)*. Binghamton, New York, June 28 - July 7 in O'Neil Park; Turnbull, Thompson, Glover, Jaderquist there; Glover missionary sermon; offering \$26,000, *June 22, p. 189, 225*. Camp Hebron, June 28 - July 7, *June, p. 174*; fall camp report: Labor Day was young people's day; large attendance, taxed to capacity, *Oct 5, p. 14*. Toccoa, Georgia, July 12-21, *July, p. 216, 238*. Nyack, Sept 1-8; Paul Rader, Tuesday afternoon and evening; Robert C. McQuilkin, Wednesday to Sunday; R. H. Glover, Sunday a.m. missionary sermon; offering over \$9000, *p. 174; Aug, p. 350, 369*. Old Orchard, Aug 2-12; Paul Rader, evening evangelist and missionary sermon, 2nd Sunday a.m.; 1st Sunday a.m. W. M. Turnbull; fewer visitors from a distance; offering \$21,000, mostly small pledges, large contributors have transferred to other conventions, *July 20, p. 253, 257; Aug 3, p. 273, 289; Aug 17, p. 305, 308*. Lancaster, Pennsylvania,

Aug 9-18 at Rocky Springs, 23rd Annual Convention; Paul Rader to speak the last 2 days and give the missionary sermon; R. A. Forrest, evening speaker; offering was \$76,600, the highest yet, *July 27, p. 270, 321*. Beulah Park, Aug 14-25 (Wednesday to Sunday), 32nd Annual Convention; Paul Rader spoke Tuesday and Wednesday; R. H. Glover gave the Sunday afternoon missionary address; accommodation full; offering almost \$33,000, *Aug 3, p. 285*.

- **1919:** Toronto, June 8-[?] (Sunday to Friday); held in YMCA hall and Massey Hall; Rader, Thompson and Turnbull came for the closing meetings; Mantle and Philpott there during the week; closing audience largest ever; pressed the "forward movement"; offering was \$49,376, new contributors, *CAW 1919, June 21, p. 199; June 28, p. 209*. Binghamton, New York, June 27 - July 6; Thompson, Snead, Collette, Burgess, Jaffray, et al; Jaffray gave the annual missionary sermon; offering was \$32,723, a 30 % increase, *p. 177; July 12, p. 241*. Attleboro, Massachusetts, June 27 - July 6 at Camp Hebron; W. H. Chandler, J. H. Stumpf, C. T. Potter, C. B. Doyle, speakers; largest camp yet; offering about \$9000, *p. 190; Aug 16, p. 335*. Toccoa, Georgia, July 20-27; offering over \$20,000, *p. 321*. Old Orchard, Maine; speakers: Rader, Philpott, J. C. Masee, K. MacKenzie; also Jaderquist, Glover and Turnbull; Philpott, evangelist, Saturday to Friday; Rader, Saturday afternoon and Sunday evening; R. H. Glover, annual missionary sermon; Paul Rader took the missionary offering, almost \$30,000; attendance large than previous years, *July 5, p. 238; Aug 9, p. 305; Aug 16, p. 321*. Lancaster, Pennsylvania, Aug 8-17 at Rocky Springs, 24th Annual; Philpott evening speaker through Wednesday, E. S. Conley 3 nights; R. H. Glover, Saturday evening and annual missionary sermon, Sunday morning; offering over \$93,000 despite heavy rains, later \$96,750, *July 26, p. 286, 337*. Beulah Park, Ohio, Aug 15-24; speakers: Rader, Glover, Jaderquist, Turnbull, Richards, Gregory Mantle, Forrest, et al; large and more representative than ever before; Rader there 2 days, preached 3 times; Dr. Glover there 3 days and gave the annual missionary message; offering was \$45,000; 33 young people responded for missionary service, *Aug 2, p. 302; Aug 20, p. 363*. Nyack, New York, Aug 31 - Sept 7; speakers: K. Mackenzie, H. L. Stephens, Miss Dora Kane, Charles Inglis, Thompson, Turnbull, Cable; R. H. Glover preached the missionary sermon; offering over \$7000, *Aug 30, p. 366, 385*. Mahaffey, July 25 - Aug 3 (Friday to Sunday); speakers: E. J. Richards, G. V. Brown, W. W. Newberry, E. M. Collette, *no ref specified*. Camp Hebron, Aug 21 - Sept 1; speakers: S. F. Weston (Toronto); S. W. McGarvey (Johnstown, Pennsylvania), H. L. Pierson and J. E. Jaderquist, *Sept 6, p. 382; Oct 4, p. 30*.

- **1920:** Attleboro, Massachusetts, June 25 - July 4 at Camp Hebron; offering was \$16,800, *CAW 1920, July, p. 270*. Binghamton, June 25 - July 4 at O'Neil Park, 31st convention; offering was \$39,000 [*no ref specified*]. Asbury Park, New Jersey, July 18-25; Rader had been there in recent summers; offering was \$35,715, *June 26, p. 198; July, p. 273, 285*. Old Orchard, Maine, July 30 - Aug 8; Glover and Rader to be there; offering over \$34,000; attendance large; Mrs. Simpson there; letter of appreciation, *p. 305, 350*. Gave up Rocky Springs; Mahaffey and Asbury Park replace it, *July 24, p. 257*. Mahaffey, Pennsylvania, Aug 6-15; replaces Rocky Springs; large attendance; Dr. Glover preached missionary sermon; offering was \$137,000, \$2700 given for grounds improvement, *p. 198, 326*. Beulah Park, Aug 12-22; offering was \$71,500, *p. 342*. Nyack Convention, Sept 4-6; Graham Scroggie and G. Mantle two of the speakers; larger attendance than usual; offering was \$8000; Charles Inglis, G. Mantle and Alliance personnel, the speakers, *p. 385*. Camp Hebron, Aug 27 - Sept 6.

a. Asbury Park, New Jersey

- 1892, July 23 - Aug 1 (Sunday to Monday), at Educational Hall *CA 1892, July 1, p. 1;*

July 23, p. 65, 75, 81.

- 1893, July 8-16 (Sunday to Monday), at Educational Hall, *CA 1893, June, p. 385; July, p. 60, 61; 71-79; 88-91.*

- 1894, July 21-29 (Saturday to Sunday), *CA 1894, Aug, p. 98, 122.*

b. Atlanta, Georgia

- 1904, Nov 21-27 (Monday to Sunday), at Wesleyan Tabernacle, Auburn Ave and Ivy St (belongs to the Methodists); offering was \$6000; ABS not there, Mr. Henry Wilson gave the Sunday afternoon missionary address, "never heard better preaching"; offering was \$6097, *C&MA 1904, Nov, p. 364; Dec, p. 433, 475 (report by U. Lewis)*

c. Beulah Park, Oakland, California

- *CA 1890, Sept, p. 130:* Convention to be held in October, ABS unable to attend; Dr. Peck working in Oakland and San Francisco; also Carrie Judd Montgomery.

d. Beulah Park, Ohio

- *CA 1891, May, p. 315:* purchase of Lake Shore, eight miles east of Cleveland by the Cody Brothers. O. M. Brown and D. W. Myland there. The New Beulah Park, near Collinwood Station, on the lake shore. Aug 1-17, *p. 321; Aug, p. 81.*

- *CA 1892, July, p. 66:* advertisement. *Aug, p. 129:* report; little said; missionary offering, \$4000. *May, p. 331,* description of grounds and availability.

- *CA 1893, p. 132:* held Aug 5-13; ABS stopped by for a day en route to Chicago.

- *CA 1894, Aug, p. 170:* Aug 1-19, two weeks; property there purchased and being developed; Brown, Myland, Kirk and Kerr there; ABS sermon was The Macedonian Cry, Acts 16:9; \$10,000 pledged; 120 offered themselves as missionaries.

- *CA 1895, p. 411:* Aug 12-25 (Monday to Sunday); a brief history of the conventions and places. Picture of the Tab at Beulah Park. *July, p. 72:* dates disagree with former (Aug 11-25). Also editorial reports, *Aug, p. 136, 152,* missionary offering was about \$20,000.

- *CA 1896, July, p. 133:* Aug 9-23, grounds (buildings) destroyed by a cyclone; meetings to be held in Cleveland. *Sept, p. 212,* pitched a tent opposite the entrance gate to Beulah Park; 2nd Sunday, 2000 people attended. *p. 228-237:* report; G. W. Eldridge (from Anderson, Indiana) there and spoke. *p. 238:* editorial; offering was about \$10,000.

- *C&MA 1897, Mar, p. 256:* article (L. Cody, author) and picture of proposed Tab to seat 2500 persons. *July, p. 88:* description of grounds, drawing of Tabernacle and announcement re: the coming convention, Aug 8-22.

- property worth \$10,000, donated to the Alliance (p. 6 of the 1899 brochure).

- *C&MA 1905, p. 317:* picture of Tabernacle at Beulah Park, Ohio.

- *C&MA 1907, Feb, p. 92:* announcement; is in Collinwood, Ohio. *July:* advertisement of 21st Convention, Aug 9-18. *Sept 14:* report.

- *C&MA 1901, May, p. 133:* considering disposing of Beulah Park property, but will continue this season; have done some repairs.

- *C&MA 1911, Apr 1, p. 8:* editorial; the hotel destroyed by fire.

- *CAW 1913, Jan 4, p. 222:* work on the Home Building has started; to be used all summer as well as for the convention.

- *CAW 1915, July, p. 285:* Aug 13-22, is the 29th Annual Convention for the Central District, which places the first in 1887; program detailed; Beulah Park within the city limits of Cleveland, 8 miles east of Public Square.

- *CAW 1918, Aug, p. 285, 337*: Aug 14-25 (Wednesday to Sunday); accommodation taxed to capacity; \$33,000 missionary pledge.
- *CAW 1920, July, p. 250*: Aug 12-22 (Thursday to Sunday); offering \$70,000 (but \$71,500 on *p. 342*), the largest in the history of the District, HMS superintendent, *AR 1920-21, p. 80*. During the year, the property sold for \$30,000, cash, Beulah Beach purchased; speakers, Paul Rader, Herbert Dyke, Charles Dinle, E. J. Richards, R. H. Glover, W. M. Turnbull plus missionaries.
- File also contains a 12 p. brochure for the 1918 32nd Annual Convention of the Central District of the Christian and Missionary Alliance, to be held at Beulah Park, Cleveland, Ohio, Aug 14 to 25, 1918.

e. Binghamton, New York

- 9th Annual convention of the C&MA of the State of New York, 1898 (see brochure in 8 ½ x 11 file).
- *CAW 1914, July 11, p. 241*: "The Binghamton Convention was overshadowed by the Holy Ghost, sweetened by intense prayerfulness, illumined by profound and stirring teaching and crowned with overflowing blessing and practical beneficence. The missionary day was the day of days and the offering was most encouraging, reaching, \$12,680.00. Messrs. Brown, Richard and the other leaders are to be congratulated on one of the sweetest family circles in all our work and one of the most fruitful plantations of the Master's vineyard. The writer found it like the days of heaven upon earth."
- *CAW 1915, June 19, p. 190*: held June 25 - July 4 at O'Neil Park.
- *CAW 1912, June 8, p. 157*: full page of anticipated program at O'Neil Park, June 28 - July 7; report, *Aug 24, p. 333*.
- *CAW 1918, June, p. 189, 225*: June 28 - July 7; has complete program.
- File also contains 10 photographs; 2 copies of the brochure for the 23rd Annual convention of the Christian and Missionary Alliance of the State of New York held in O'Neil Park, June 28 - July 7, 1912; 2 copies of the brochure for the 29th Annual Convention of the Christian and Missionary Alliance of the State of New York, June 28th to July 7th, 1918 and 2 copies of the 30th Annual Convention of the Christian and Missionary Alliance of the State of New York, June 27th to July 6th, 1919.

f. Camp Hebron, Attleborough, Massachusetts

- *CAW 1914, Aug 8, p. 318*: brief account of the Camp as written by W. W. Newberry; Alliance workers among those at the 1914 camp; missionary offering taken for Mr. Jago; ABS invited for the 1915 camp.
- *CAW 1915, July 17, p. 241*: editorial, Rev. Arthur Greene (Providence) opened the old Hebron camp ground to our teachers and missionaries. E. J. Richards conducted bible services; Mr. Simpson invited for the last 3 days, \$1119 pledged to missions.
- *CAW 1915, p. 241*: new convention on grounds arranged for by Rev. Arthur Greene (Providence, Rhode Island) et al; early week in July; ABS there last 3 days; fall camp held Aug 27 - Sept 6, *Oct 9, p. 30*.
- *CAW 1917, June 2, p. 142*: purchased Camp Hebron last year. *Aug 11, p. 300*: report of camp meeting. *Nov 3, p. 78*: report of 2nd camp meeting.
- *CAW 1918, Oct 5, p. 14*: report.

- File also contains 3 photographs.

g. Cowanesque Valley, Knoxville, Pennsylvania

- File is empty!

h. Eliada, Ashville, North Carolina

- *CAW 1918, Aug, p. 286*: located at Ashville, North Carolina.

i. Fairmont, Minnesota

- *CAW 1915, July, p. 270*: June 18-27; J. D. Williams reports, held on east bank of Lake Hall.

j. Harrisburg, Pennsylvania

- *CA 1896, June, p. 540*: July 10-19 (Friday to Sunday), is also State Convention; at West End Park with Tabernacle and comfortable seats. *July, p. 60*: first summer convention of the Pennsylvania Alliance. *Aug, p. 194*: full report; \$9000 pledged to missions.

k. Keuka Lake, New York

- Keuka College on Keuka Lake, July 22-30, 1893, full-page ads, *CA 1893, June, p. 401, 417; July 14*. Report, *Sept, p. 139*.

- *CA 1894, Jun 29, p. 695*: July 15-22; was the 4th Annual Convention of the New York State Christian Alliance; met at Keuka College Assembly Grounds on the township of Penn Yan; stayed in the college buildings and in cottages. *July, p. 74*: report; ABS there.

- *CA 1895, May, p. 264*: 6th Annual New York Convention, June 29 - July 7, picture of the College and map of area in New York State. *July, p. 40*: editorial report; missions offering about \$12,000 (double the preceding year, *Oct, p. 264*). *p. 41*: a 3 column report by letter.

- *CA 1896, June, p. 590*: June 27 - July 5 (Sunday to Sunday), advertisement, pictures and map. *July, p. 60*: editorial report; largest attendance yet. *p. 114*, report by letter.

l. Linwood Grove, Ohio

- *WWW 1887, Oct, p. 175*: Linwood Grove, "not very large"; Ohio and Michigan people attended; Oberlin folk apparently organized it; convention held in early days of September; ABS there on Wednesday; Christian Alliance branch organized; Faith Missionary Magazine infers that the Ohio brethren planned these conventions and invited New York personnel to participate (April 1888, p. 49). Group initiated steps to buy property near Ruggles Grove on lake; No indication of culminating the purchase.

- *CA 1888, Jan, p. 12*: "**THE OBERLIN CONVENTION**: On the banks of Lake Erie, about fifty miles west of Cleveland, is Linwood Grove. It is at Vermillion Station, on the Sandusky Railroad. Here the Evangelical Association have their summer meetings, and here in the month of September a few friends met at the invitation of the Ohio brethren to hold a convention for the promotion of Christian Life and Work. The spirit of Charles Finney seemed still to hover over the place and among his old friends and followers whom we met were many of like spirit. There were brethren from Western New York, Ohio and Michigan and before the close an association was formed in connection with

the Christian Alliance and representing the States of Ohio and Michigan. The spirit of the meetings was devout and intensely spiritual. Some wonderful testimonies were given of healing of disease, even many years ago and a delightful missionary spirit pervaded the place. Elsewhere we give an account of the origin and progress of the Oberlin Missionary work. Mr. Brown is a sort of American Hugh Miller. All the week he works at his anvil and then at night and on the Lord's Day he strikes harder blows for the truth with pen and tongue, editing the Faith Missionary and taking oversight of the workers that have gone forth from the mission, the sending of supplies and the still higher work of holding them up in faith and prayer. It was a short but delightful season of fellowship and service and we know few regions where the Four-fold Gospel has a more welcome home than the hearts of our dear brethren in Ohio."

- *CA 1888, Sept, p. 130*: Linwood Grove, on shores of Lake Erie, July 25 - Aug 1 (Wednesday to Wednesday); however, advertisement *July, p. 97*, says July 28 - Aug 6 (Saturday to Monday); attendance greater than 1887 (Myland, chapter 3, note 31 says about 3000, but date may be 1889); many cases of Divine working and healing, including D. W. Myland; speakers, O. M. Brown, A. Hussey, J. Morrow, Charles Ryder, Stahl of Toledo, Bronson of Detroit, Chamberlain of Buffalo, C. Judd, Walter Malone of Cleveland, also Mrs. Thompson of Cleveland and Mrs. ABS (John Salmon not mentioned).

- *CA 1889, Aug 22, p. 55, 56*: Linwood Park or Linwood Grove, July 27 - Aug 5, same dates as Old Orchard; west of Cleveland, near Vermillion; no mention of missions; many healings; largest group came from Blufton, Ohio; Bible teaching, 4 Fold Gospel, the major emphasis; guests came from western Pennsylvania; Michigan, Indiana, Ohio and a few from Chicago, Mississippi, Toronto and California; attendance Sundays 500-600; speakers: Rev. Updergraft, Rev. J. Morrow, Salmon, Dunbar, Hussey, S. C. Rees, O. M. Brown, et al; sisters: E. Sisson, C. Judd, Mrs. Andrews and Mrs. Thompson.

- *CA 1890, Aug, p. 82*: announcement and workers, Aug 30 - Sept 7 (Saturday to Sunday); near Vermillion on Lake Erie; Germans had meetings in their own tongue, A. E. Funk, the leader; *Sept 12, p. 146*; *Sept 26, p. 187*: Mr. Brown, the head of the work; 14 young people dedicated themselves to foreign service; closing Sunday services continued until 1:30 a.m.; German on one end, English on the other; five Quaker ministers there; 500 people partook of the Lord's supper together.

m. Mahaffey, Pennsylvania

- *CAW 1914, July 25, p. 286*: lists speakers, mostly district pastors; "The 18th Annual Susquehanna Park Holiness Camp Meeting, under the auspices of the C&MA will be held at Susquehanna Park, one mile below Mahaffey, Pennsylvania, July 24 - Aug 2, 1914."

- *CAW 1915, July 17, p. 254*: announcement of camp July 23 - Aug 1 at Susquehanna Park, one mile below Mahaffey; Rev. J. V. Krall and S. W. McGarvey seem to be in charge;

- *CAW 1917, July 28, p. 270*: announcement of 21st Annual Camp Meeting, July 27 - Aug 6.

- *CAW 1918, July, p. 234*: announcement of Susquehanna Park Camp Meeting, July 26 - Aug 4; located one mile from Mahaffey.

n. Mountain Lake Park, Maryland

- CA 1889, Aug 15, p. 33; Sept 20, p. 114: Mountain Lake Park, Sept 3-9, "the closing reunion for the summer"; located 2800 feet elevation is Allegheny Mountains, 800 acres of land; air delightful; invited by Miss Sarah Harris and Jennie Smith, Quakers; they have cottages there, advocates of 4 Fold Gospel; guests came from Pittsburgh, Wheeling, Baltimore, Washington and the Carolinas; speakers: Rev. Charles Ryder, Rev. John Morrow, A. Hussey and ABS; sisters: C. Judd, E. Sisson, Mary Morehead, Miss Campbell of London, Miss Jennie Smith, Harris, Shearman; camp managed by two ME pastors, Drs. Masden and Baldwin.
- CA 1890, p. 81, 147: Aug 30 - Sept 7, 9 days; speakers: H. C. McBride and wife, J. Morrow (Pittsburgh), Mrs. Beck (Philadelphia), Sarah Harris, Jennie Smith, ABS et al.
- CA 1891, Sept, p. 144, 162: Aug 22-31; Sunday night, an Alliance Branch was organized, probably regional or state; not appropriate to take a missionary offering.
- CA 1892, July, p. 55: letter from Mrs. Watson re: the Park, its facilities and the Alliance Convention, Aug 20-28; p. 145: a report.
- CA 1895, Aug, p. 140: July 17-21, report of the 6th Convention.
- CA 1896, Sept, p. 219, 220: July 14-20; ABS not there, but John Salmon and W. H. Conley and others attended.
- CAW 1915, May, p. 114, 193: a new convention July 13-18 (14-18?).

o. Nyack, New York

- CAW 1915, June, p. 189, 193: July 4-11; report: p. 241.
- CAW 1918, Aug 18, p. 273: Sept 1-18; p. 350: proposed program; p. 369: report of Convention; \$9000 missionary offering; see ABS, Closing Years (Chapter 5, His Personal Life, VII, Closing Years) for his remarks.
- File also contains a brochure for the Nyack Heights Convention, The First Assembly of the Christian and Missionary Alliance, September 4-14, 1897 (8 p.) and another brochure of The Nyack Convention of the Christian and Missionary Alliance, Nyack-on-the Hudson, Sept 1-8, 1918 (6 p.)

p. Old Orchard

i. Association

- The Camp Meeting Association was formed in July 1873. They obtained roughly 50 acres of land and a half-mile of beach. Much of the land was forest and there was a valley forming a natural amphitheatre. It will accommodate about 7000 worshippers. The area is remarkable for its acoustics. An ordinary speaker can be distinctly heard. Tents and cottages surrounded this amphitheatre. The B&M Railroad built a camp ground station for the patrons of the camp.
- Plaque of the three founders, given in 1942; at entrance gate, opposite Methodist Church; Isaiah Luce, a Methodist; Randall, a Free Baptist; C. Munger, a Methodist.
- From the Minutes of the Camp Meeting Association of 1873; I. (Isaac[?]) Luce, President: "Article 2. Object. The object of this association is to provide, improve and maintain a suitable grove and grounds with appropriate surroundings for the holding of camp and other religious meetings for the promotion of Scriptural Holiness and conversion of sinners according to the Doctrine and usages of the Methodist Episcopal Church in the United States of America."
- Tabernacle erected in 1883.
- 70th Season, 1943, booklet: a one-page history of the Association; Tabernacle

erected in 1883; pictures of Luce and Randall and brief account of them.

ii. History

- *WWW 1883, Sept, p. 139*: "The meeting at Old Orchard was attended by an unusual number of person, and much deep hunger was manifested for divine truth and life. There were many testimonies for physical healing and much interest on this subject was shown. It is not perhaps, amiss to hint, in these days of loose teaching on the great themes of evangelical truth, especially those connected with the Person of Christ, the Work of the Spirit and the Future Life, that much caution should be exercised by those who direct such gatherings to prevent persons who hold unscriptural views of truth, from being set forward as authorized teachers. We do not know but a disguised form of Restorationism is being secretly inculcated by even prominent and once trusted leaders and spreading the leaven of a soul-destroying Universalism among unsuspecting and simpleminded Christians.

These summer gatherings are coming to be a sort of Spiritual Training School for Christians and too much prayer and care cannot be spent upon their direction and working."

- Christian and Missionary Alliance and Healed by Faith in an issue of The Old Orchard Mirror (incomplete data) (in one of the bound volumes, there are 2, of The Old Orchard Mirror).

- *AW 1937, Sept, p. 565*: Mackenzie's memories of Dr. Simpson: Old Orchard: Great throngs and enthusiastic giving of missions marked these convenes. Dr. Simpson presented the missionary note with clear, dispassionate and convicting unction. There was nothing sensational; everything most common sense and judicious.

But on one occasion, Louise Shepard related the well-known story of the period in one of Europe's lasting wars, when the women stripped themselves of gold ornaments and received iron in place. Spontaneously, the company poured into the baskets watches, pins, rings and ornaments otherwise. The act was regarded as unbalanced emotionalism and Dr. Simpson was made the object of criticism. The continued for several years. The Lord, however must have honored those who parted from treasured possessions. And we should be cautious as to our judgment of them. Dr. Simpson never sought to direct the gifts of others. He so completely in the leading of the Lord, that he had no desire to dominate his friends. One bountiful missionary offering at Old Orchard I recall was \$200,000. A gift of \$50,000 called for emulation on all sides.

- "The Strange Experience of Marjorie Googins (and story of Googins Rocks)", The Old Orchard Mirror, a tri-weekly Journal of Beach events. Old Orchard, Maine; June 30, 1903; Volume 4, Number 1, p. 1.

- Thomas Rogers was one of the first settlers near Old Orchard, 1667-1668. He was killed by the Indians along with nine others. His son-in-law was Patrick Googin.

Patrick Googin brought fruit trees from Wood Island to Old Orchard area. He transplanted them, covering a stretch of some 2 miles from the mouth of the Saco River to the site of Old Orchard. The rocks (1977) south of the pier about one mile and slightly submerged at high tide were named after Googin. In the early years, there were rocks up on the beach as well. There are pictures of them in the file of Old Orchard in the Maine Historical Society Library in Portland, Maine. They have been removed for housing. Once, they were back as far as the stores on the corner of Union

Avenue.

In 1671, a Captain Winchell, while on patrol with some troops, was ambushed by Indians. They took refuge behind Googin's Rocks, backs toward the ocean. They were attacked several times, but were able to repulse the redskins. Reinforcements came to the redskins and the soldiers anticipated another attack. They were now up to their knees in water, because of the incoming tide. They decided to stay in the water and fire from there. Suddenly reinforcements for the Captain and his troops came and the redskins fled. This area is located near the foot of Union Avenue. In the opposite direction from the Beach, Union Avenue leads up to the Camp Ground.

- Old Orchard Mirror, June 14, 1902: Volume 3, p. 5: picture of surf at Old Orchard (looks like Googin's Rock at end of the street, ABS story)

- From 1827, Old Orchard was the resort area of the times. It is located: 104 miles from Boston, 339 miles from New York; 293 miles from Montreal; 500 miles from Prince Edward Island. Over the years, people came via train, ship and even private carriage. The Boston and Main Railroad had a stop just for the Camp Meeting site. The Eastern Steamship Line ran ships both from New York and Boston to Portland and Old Orchard. Not only is the area favored by a beach, but also by pine groves and open fields. Over the years, many hotels, cottages, camps, amusement areas were constructed. There were even tennis courts and a nine-hole golf course back in 1920.

- Old Orchard, Maine. np: Graves, Lock and Company, 1879 (booklet); by J. Staples Locke: June 26th has been a gala day at the beach, similar to the festival of waters.

Early in its history, the people believed that the ocean waters were endowed with healing properties. Thousands of people came for healing and rejuvenation. At first the festival was held on June 24th. But the General Court was later held on the 25th, this necessitated the festival to be changed to the 26th. In 1880, this festival was not kept with the same fervency and superstition as formerly.

- Research: Colonial Sketch of Old Orchard, there is no date, but roughly 1909 or earlier. It contains an early history of Old Orchard. Old Orchard and Vicinity, L. H. Nelson Company, Portland, Maine, 1906. 32 p. The pictures include the Pine Groves, Fern Park, Guild Park, Camp Grounds and Googin's Rock. Old Orchard, Maine. np: Graves, Lock and Company, 1879 (booklet); by J. Staples Locke.

- Historical Society has post-cards of some hotels in 1907 and others in 1915; they were very large, some 5 stories high. They have decorative corner towers.

- 1907 fire: fire destroyed many of the major hotels. Rebuilding began immediately, including a standpipe to assure proper water-pressure.

- Railroads: Maine Central ran excursions to Crawford Notch. Carried observation cars. Grand Trunk Railroad ran trains from Montreal to Old Orchard to accommodate vacationers.

iii. Alliance Meetings

- Research: check Portland newspapers and Boston Transcript at dates of conventions.

- Camp booklet, 1924, 51st season; one page write-up of previous Alliance meetings.

iv. Staples

- Telephone conversation with Cynthia Michaud, Old Orchard Beach, Maine, regarding Staples background; James and Peter in ancestor list; doesn't know about Moses

- E. C. Staples, Proprietor, "Staplehurst", Old Orchard (end of A. Street from Historical Library; it fronts on Saco Avenue on hill).
- Souvenir edition of The Old Orchard Mirror, a semi-weekly journal of Beach Events; Old Orchard, Maine, Sept 1, 1900. Volume 1, number 18: pictures of H. W. Staples, E. C. Staples, original Old Orchard House, p. 9; F. G. Staples, p. 11, proprietor of Sea Shore House.

v. 1886-1900

- Paid, 1885, Oct, p. 35: Mr. Isaiah Luce and Hezekiah Chase visited the NYC Convention. they invited Mr. Simpson to bring that meeting to Old Orchard the following summer.
- Twenty-Five Wonderful Years, p. 35: Misters Luce and Chase visited ABS in 1885 at NYC and invited him to take the time at Old Orchard previously used by Charles Cullis. He had moved his convention to Intervale, New York.
- AET, p. 109: Mr. Chase, a camp ground director, attended the 1885 (2nd) NYC convention at 23rd Street received "Christ in His fulness as never before" and "I cordially invite all of you to Old Orchard next summer for a similar convention." Later, the directors sent an official request to conduct a convention for Christian Life, Work and Divine Healing.
- Hezekiah Chase, David LeLacheur and Mr. Israel made arrangements for 1886 Simpson conventions (see Chase file). Chase died in 1920, May 27 at age 84.
- WWW 1886, Sept, p. 130: "The first meeting of the Old Orchard Convention was held on Tuesday afternoon, Aug 3 at 3 o'clock in the Tabernacle. The church was well-filled and a deep feeling of solemnity was manifest at the gathering, a sure token of the presence of the Holy Spirit and His blessing upon the opening services. As was often expressed afterwards in the meeting, the waves of blessing began to roll in at high tide and continued to increase in power and fullness until the very end. The meeting was opened with prayer by Mrs. Clarge of Jersey City and after singing a hymn, the leader, Rev. A. B. Simpson, of New York, spoke as follows:

I remember well how much this place has meant for me in blessing. I came here 5 years ago during a convention held by Dr. Cullis of Boston to enjoy the incomparable shore, the fine air and these lovely woods. It was not in the convention however, but alone out in the fine woods that the Lord met me as never before and completely changed my whole life. He spoke to me in healing, he led me out into new fields of service and made Himself gloriously real to me in every way and I feel more like being still this first day in dear Old Orchard and getting again under that old pine tree alone with Him, than of saying much to you in the way of instruction. Today, let there be an outflow of heart on every side. Strike the chord that has been struck in your soul for this convention. Give the keynote of what you would like it to be. A sister in the train today gave me God's message to her for these meetings and I read it from her little Bible. It is not what God said to me, but it is very precious. It is Psalm 68: 'Let God arise', not Dr. Someone, nor all the people. This you know was the cry in olden time when the silver trumpets sounded and the host of God moved forward. Oh, may we know of His arising in Power among us this week...

We are not going to satisfy the full desire of the heart of Christ for this convention unless we rise far beyond our blessing and reach out to all the world. With what measure ye mete it shall be measured to you again. What kind of a measure have you brought? 'According to' has been ringing through my heart for weeks. See what you have got and what you need. Get the measure empty...

Some of you perhaps are thinking 'He can't make much out of me.' Are you going to limit the Holy One of Israel? Surely He can manage you as well as Satan. It will be according to your faith.

Measure up today as well as down; down as low as all your need, then measure up to God. There is no searching His understanding and He is able to supply all your need according to His riches in glory by Christ Jesus. Take Him, then for immortality as well as time. Don't miss anything He has for you in all this life."

- *WWW 1886, July, p. 64*: notice of convention, Aug 3-10 (Tuesday to Tuesday); *Aug, p. 99*; *Sept, p. 130-186*: report, messages and some notations and testimonies. ABS message produced in full; no missionary sermon; WEB missionary message the only one reproduced; preached Monday, the 9th. Speakers: Mrs. Clarke (New Jersey, minor part), W. E. Blackstone, A. B. Simpson, Miles Grant, Boston, Dr. Munger, John E. Cookman (New York), George B. Peck (Boston), Walter Gardner (Boston), H. L. Hastings (Boston), Mrs. Henry Pierson, H. C. McBride (healed previously), Rev. Morrow, Sarah Lindenberger, Miss H. A. Waterbury, Rev. Hezekiah Chase, Rev. Ed William Oakes, Major Cole (Chicago evening evangelist). Testimonies re: service from: Rev. J. Oliver, Mr. M'Kinney (Portland), Mr. Crocker (Providence), A. E. Funk. No program or schedule printed in *WWW*. Beach, Henry and Mrs. Pierson (Boston), horse carriage.

- *1886 Yearbook, p. 39*: advertised, to be held Aug 1-9 (see also *WWW 1886, July, p. 64*). Speakers to be: Dr. Cookman, Carrie Judd, Major Cole, ABS and others. Subjects: Christian life, Divine Healing, Evangelism, Foreign Missions and the Lord's Coming. The meeting arranged after "repeated invitations of the past three years [1883-1885] from the local friends."

- *WWW 1888, July, p. 64*: Opens Tuesday at 3:00 p.m. with praise and testimony meeting. 6:30 a.m. early meeting; 9:00 a.m. general prayer meeting; 10:00-12:00 Bible addresses, the Scriptures, Lord's Coming and Christian and Missionary work; 2:00 p.m. addresses on Christian life and holiness; 4:00 p.m. inquiry meeting, immediate decision and full consecration; evening, evangelistic service and beach meeting.

- *WWW 1886, July, p. 168*: "The first meeting on Sabbath morning was a love feast held in the Tabernacle at 9 o'clock. The building was crowded and many full hearts gave expression to their joy in words of praise and thanksgiving. 105 were counted standing to give their testimonies and fully 200 people stood upon their feet at the close of the meeting, as a sign that they would like to have spoken, but could not get an opportunity. At the close of the testimony meeting the large audience repaired to the amphitheatre for the more formal services of the day. The air was bright and fresh after the rain of the night before, and a more joyous gathering probably could not have been found on that quiet Sabbath than the one that gathered at Old Orchard to magnify their Lord and King.

The services were opened with a song of praise and a word of prayer and then the congregation was addressed by the Rev. ABS on 'The Lord's Second Coming' (I Thessalonians 5:23-24), linking the gospel of full salvation with the glorious hope of our Lord's coming."

- *WWW 1886, p. 172-175*: sermon, "Consecrated Service" from Isaiah 6 and Romans 12; excerpt: "I do not believe in the gospel of limitation. It is better to let the Holy Ghost lead in His own way. There has been a divine order running through these meetings. I never saw such unity in my life, such intense profound oneness, in which all sectarianism has been swallowed up. We began, you remember, with praise, then we honored the Holy Ghost and looked a little at His working. Then our eyes were drawn to the crucified, ascended and coming Saviour. Yesterday we saw the spiritual side of His life as related to our material frame. Today let us consider what should be the outcome of all this blessing from the Lord in consecrated service to Him."

- *WWW 1887, Jan, p. 63*: announcement for July 30 - Aug 9 (Saturday evening to Tuesday),

"expected to be a meeting of unusual interest and it is proposed to call together...the friend of missions for a special season of conference and prayer about the work of foreign evangelization." (editorial). Reports, in *Aug/Sept*, p. 65f. Speakers: Rev. G. D. Watson, Dr. Cookman, Dr. C. H. Kimball (Holyoke), Rev. H. W. George (a.m. Bible), Rev. H. C. McBride (Brooklyn), Carrie Judd, Rev. E. W. Oakes, Dr. George B. Peck (Boston), Rev. Scovill (Brooklyn), Rev. J. Morrow (Pittsburgh), Rev. J. S. Haugh (Connecticut, also Mrs. J. L. Haugh, p. 87), Rev. W. A. A. Gardner (New York, song leader), Rev. Charles Ryder, Rev. T. Crocker (Providence), Rev. Davis (Mississippi), Miss Tobey (Mississippi), Mrs. Clark (New York), Mrs. Rose (New York), Dr. Munger, (Maine), Rev. Isaac Luce (Maine), Rev. Hezekiah Chase (Maine). Missionaries: Lottie Sisson, India; Miss Ballou. Music: Mr. Gardner (had a chair), the Haynes' family gave specials. Business men in attendance: Judge Clarke (Manchester, New Hampshire; wife healed in 1886), Mr. Wilmot (Bridgeport, Connecticut), Mr. Currie (New York), Mr. Fenton (Toronto), Mr. Burghard (Louisville), Mr. Whitemore (New York), Mr. Noble, Mr. Kinney, Mr. Adams (Manchester New Hampshire; healed in 1886). *CA 1888, Jan p. 11*: report of Old Orchard 1887: attendance 1000-4000 (latter number on Sundays). *WWW 1887, Aug/Sept*, p. 65: Thursday given to 2nd coming; Friday to Healing, Ina Moses healed; Saturday was reports of Christian work; attendees are spreading the Fourfold Gospel. Ministers met several times to discuss forming the Christian Alliance. Dr. C. H. Kimball presented plans for a Christian Alliance to the entire group. Date not given, but seems to be the first of the week Aug 8 or 9. Report states: later the foreign missionary work organized [Tuesday?], "the last subject of the Convention." p. 67.

- *CA 1888, Mar*, p. 48: "Our friends throughout the country and especially in New England will bear in mind that the usual Summer Convention at Old Orchard Beach is arranged to be held (D. V.) from August 10th to 20th, including as last year two sabbaths. It is too soon to anticipate all the details of the arrangements which the Master may lead us to prepare for the instruction, comfort and cleansing of His people, but we trust that all the elements which have combined for so much blessing during the past two summers will be more than repeated and that many added sources of blessing will be supplied.

There will be still more thorough provision for Bible instruction and study and a series of systematic instruction with special reference to the truths that have been more particularly questioned by ministers and journals in that section of the country, especially the doctrines of sanctification and the Lord's coming. The deeper spiritual interests of the multitudes who go to these gatherings for the cleansing of their Christian life and the healing of their bodies will receive supreme attention. We believe there has been a good deal of controversy with regard to some of the teachings on the part of some of our brethren in Maine. Much of this divergence of opinion probably arises from misunderstanding of the doctrine really taught, but even where this is not the case we desire and are determined to meet all these issues in the spirit of patience, tenderness and love, avoiding the spirit of controversy and vindicating the truth of Christ and exalt His glorious person. When we remember how very slow some of us were in accepting the deeper teachings of these precious truths and hopes, we may well be patient and forbearing with one another. So far as we have found there has been no word of unbrotherly personality in any of these discussions, but an honest and candid expression of doctrinal opinion with a fraternal spirit of confidence and love. We can only reassure our friends in the churches referred to, that there is no antagonism whatever intended on the part of the Christian Alliance and its friends towards the evangelical churches whom we sincerely love, and with whom we claim the most humble and tender fellowship in our common Lord, whose true work we desire in every way to promote and encourage. We have never advised our friends to withdraw from the churches or take any position of opposition, but to do their best to promote the cause of Christ in the places where they are providentially called, unless indeed they should be definitely called by the Lord

into some special work for Him and the salvation of souls, which may lead them, as Mr. Moody and some others have been led, into a work which is less denominational and more a work of Christian union with all the people of God of every name.

We have received a most cordial invitation from the entire Trustees of the Old Orchard Camp Ground to continue these delightful assemblies and the assurance that multitudes have been greatly blessed through them in the past and that the influence has extended widely through all New England. We have no doubt that a sufficient discussion of the points of divergence in non-essential matters of doctrines will lead to a wider interest and a firmer hold of the truth on the part of all honest inquirers. We have already received from friends in the most distant parts of the world and far antipodes of Australia and New Zealand, the return echos of last year's convention at Old Orchard and the intelligence of their purpose to unite with us at the gathering if the Lord will. Let there be much prayer on the part of all who are interested in this gathering, for the presence and power of the Holy Spirit and the over-ruling of all things for the glory of Christ and the advancement of His kingdom."

- CA 1888, July, p. 97: Aug 10-20 (Friday to Monday), program outlined. p. 130: statement re: it being held. p. 130f: summary of some of the messages. Speakers: Dr. Kimball (Holyoke), E. W. Oakes (Manchester), A. B. Simpson (New York), Charles Ryder (Providence), J. E. Cookman (New York), H. C. McBride, L. Hawkins, F. L. Chapell (Flemington, New Jersey), D. W. LeLacheur (Portland), W. H. Walker (Vermont). No recorded missionaries in attendance nor speakers' messages. "**Old Orchard:** The great annual gathering by the seas was held at Old Orchard Beach, Maine, from Aug 10th to 20th, including two Sabbaths. It was in the sober judgement of hundreds, the best Convention we have ever held on these hallowed grounds. The attendance was very large--the spirit heavenly and the teaching and addresses full of freshness, power and inspiration. Many new voices were heard and never will be forgotten. We give an imperfect report of several and regret that our space has crowded out much that might have been profitably included. Some of the addresses promised for publication haven not even reached us. There are enough to show the vintage of the land. It was a good land, and there was not only milk, but honey too.

Old Orchard is a wonderful place. We cannot trust ourselves to speak of what it has meant to us, and especially this year. But we advise everybody to go next August if the Lord will permit." *unspecified ref: perhaps p. 130?*

- CA 1889, June, p. 81: announcement of convention, July 27 - Aug 5 (Saturday to Monday); also announcement, Aug, p. 3; summary reports: p. 18-20, 44. Handsome missionary offering, little details given, several messages printed, no pictures. Speakers: A. B. Simpson, Dr. Young (Toronto), Dr. V. C. Hart (China), Dr. Gunn (Kansas), Rev. J. Morrow (Pittsburgh), F. L. Chapell, Charles Ryder, David LeLacheur, R. K. Carter. Missionaries: several outgoing persons.

- CA 1890, July, p. 433, 418, 17; Apr 18, p. 241; June, p. 381; Aug 1, p. 33, 40: no picture; July 19-29 (Saturday to Tuesday); largest assembly in connection with Christian Alliance ever, several thousand; almost filled the grove auditorium. People gave \$500 more than expenses. Day meetings removed to the Grove. Prayer Alliance Pledge, no missionary pledge. Speakers: A. B. Simpson, Dr. Dougan Clarke (Society of Friends), Rev. Egerton Young (Canada), Rev. D. B. Updegraff, Dr. Hastings (Boston), R. Kelso Carter, Sarah Lindenberger, C. W. Ryder, E. M. Whittemore, John Morrow (Pittsburgh), T. H. Stacy (Auburn, Maine), Elizabeth S. Tobey (Boston), Stephen Merritt (New York), David LeLacheur, C. N. Kinney, Miss H. A. Waterbury

(p. 60), H. C. McBride (Ocean Grove), W. H. Walker, F. L. Chapell. Missionaries: Peter Scott (appointee), Mr. and Mrs. W. I. Knapp (appointees to China), Harriet Waterbury on Alliance missions. Children: Elizabeth Tobey (Boston), Mrs. Schultz (New York), Miss Haddock (New York), Miss Eugenia Jewett (Manchester). *July*, p. 33, 34: Prayer Alliance organized; purpose: to pray for the evangelization of the world. Preceded by 7 sermons on "The Life of Prayer" preached at Gospel Tabernacle and published in the CA. Followed by 11 sermons published in the book A Larger Christian Life. Sermon number one preached at Old Orchard, Sunday a.m., July 27th. p. 59: Missionary meeting, Sunday afternoon, July 27; ABS did not preach; no pledge offering mentioned. Charles Kinney spoke, chairman, Board of Missionary Alliance and three missionary candidates. Missionaries were P. Cameron Scott, William Irving Knapp and Mary Birrel Knapp. (See biography of Matthew Birrel, p. 8,9 for a brief autobiography of MBK: she came from Toronto to NYMT College)[Matthew Brown Birrel, Missionary to the Chinese: Jottings, an Autobiography. United States?: s.n., 1981.]

- CA 1890, *July/Aug*, p. 33, 34: "The largest assembly ever held at any place in connection with the Christian Alliance." All public services removed to the grove. The 2nd Sabbath "almost filled the enormous auditorium under the trees." A midnight prayer meeting on the closing Sabbath to receive the power of the Holy Spirit for the work of the coming year.

- CA 1891, *Aug*, p. 82: Aug 8-16 (Saturday to Sunday). Speakers: Sarah Lindenberger, R. Kelso Carter, Dr. F. L. Chapell, F. W. Farr, John Morrow, H. C McBride, E. S. Tobey, Dr. George Peck, D. W. LeLacheur, Rev. R. Chamberlain, W. H. Walker, C. N Kenney, John Scott, Mr. H. Nichols, Prof. Roberts, E. W. Oakes, Mrs. M. J. Clark. Missionaries [sic]: Mrs. D. M. Douw. *Aug 14 and 21*, p. 97: editorial; pledged \$30,000; will send 60 additional missionaries. p. 98: a long report; most conversions ever at Old Orchard, 60 were baptized; many of the messages are printed in the magazine.

- CA 1892, *July*, p. 35, 49, 82, 97; *Aug*, p. 100f: Aug 6-15 (Saturday to Monday); pledge was \$50,000. Speakers: (New Voices, listed on p. 35) Henry Wilson; Stephen Merritt; A. J. Gordon C. I. Schofield, Dallas; Dr. Tinn, Ft. Worth; Mrs. E. V. Baker, Chicago; James Snyder [Suydam?], St. Paul; E. T. Marvin, Lockport, New York; George S. Fisher, Topeka, Kansas; also A. B. Simpson; H. C McBride, Ocean Grove, New Jersey; F. W. Farr, New York; A. E. Funk, New York; F. L. Chapell, Boston; Mr. Warszawiak, New York (Jewish); Charles W. Ryder, Providence; George B. Peck, Boston; H. J. Pierson, Boston; C. Morehouse, Boston; Isaac Luce, Old Orchard; C. N. Kinney, Sing Sing; W. H. Walker, Pittsburgh; Elizabeth Tobey, Boston; E. M. Whittemore, New London; Sarah Lindenberger; Mrs. Clark, New York; Mr. Lowe, Cincinnati; Rev. B. Helm, Stanford, Kentucky; Mr. Stacy; Louise Shepard; Col. H. S. Hadley, New York; Mr. H. Hadley, New York (?); Dr. J. Oerter, New York; Mr. Cruickshank, New York; Mrs. Steele, Chatanooga. Missionaries: (New Voices) M. B. Fuller; Theodora Crosby, South Seas; also Mrs. Langley, Haiti; Mrs. Helen Kinney, Sandfad, Japan. Candidates: Mr. M. D. Wood; Mr. C. Erickson and Mr. and Mrs. P. Neilson, all going to India. Music: Louise Shepard (music not mentioned in reports). *Aug*, p. 98: missionary pledge goal was support for 100 missionaries at \$500 each missionary; 53 pledged \$500; several more pledged \$400; about 60 persons pledged \$30,000; over \$50,000 pledged.

- CA 1893, *July*, p. 5, 33, 49; *Aug 18*, p. 100: July 29 - Aug 7 (Saturday to Monday). ABS on a round the world trip, Chicago convention began Aug 13). Speakers: A. B. Simpson; C. N. Kinney; Henry Wilson; Stephen Merritt; H. C. McBride; F. L. Chapell; Charles Morehouse;

Charles W. Ryder; George B. Peck; H. J. Pierson; Emma M. Whittemore; A. E. Funk; O. S. Schultz; F. W. Farr; Sarah Lindenberger; Louise Shepard; Isaac Luce; Rev. H. Chase; W. H. Howland; John Oerter; Mrs. M. J. Clark, J. E. Sterling, *p. 104*; O. E. Mallory, *p. 106*, John Currie, *p. 107*. Missionaries: Mary Funk, China; Theodora Crosby; Peter Scott. Music: Prof. B. Frank Butts; Louise Shepard. Pledge was \$30,000: little reporting in the C&MA; some messages recorded. Reason: ABS trip and Convention in Chicago during Moody's 6-month crusade.

- *CA 1894, July 13, p. 26, 50, 74; Aug, p. 122, 146*: July 28 - Aug 14 (Saturday to Monday, including 3 Sundays). Aggregate attendance, around 10,000; Sunday congregations: 6000. Bible school in the mornings; first week: sanctification and healing; 2nd week: Lord's return. Speakers: Stephen Merritt; F. L. Chapell; O. E. Mallory, A. E. Funk; Walter Russells; H. Chase, Old Orchard; R. H. Glover; Clark Morehouse, Boston; Mr. Ray, Cambridge; Mrs. Clark; Elizabeth Tobey, Boston; Sarah Lindenberger; Louise Shepard; George B. Peck; C. N. Kinney; F. W. Farr; Henry Wilson; C. I. Scofield, Texas; Robert Cemron; Dr. Nathaniel West; Prof Stroeter, New York; A. B. Simpson; Mr. Isaac Luce, Portland; Col. H. S. Hadley, New York; Mrs. Prindle, New York, Florence Mission; the Sanfords; Ethan Allen; Rev. Allen; Mr. Dewitt, Brooklyn; the Weavers, New York; Mr. Burkhardt, Louisville; Dr. Furry, New York; Mr. Dennett, New York; Thomas H. Stacey. Missionaries: Mrs. M. B. Fuller, India; Mr. W. H. Johnston, China; the Hales, Burma; Win Macomber, Congo; R. H. Glover, China; and outgoing candidates: Miss Bella Glover, China; Miss Holmes; Miss Petrie; Mrs. H. M. Mallory, *p. 182*. Music: Mr. Greenwood, song leader; Miss Warren, piano; Louise Shepard, soloist. Beach: Mr. Walter Russell; Dr. R. H. Glover. Children: Henry Wilson.

- *CA 1895, p. 33, 40; Aug, p. 88, 106; Sept, p. 184*: July 28 - Aug 13 (Saturday to Monday, including 3 Sundays). Pledge \$65,000, will reach \$75,000. Henry Wilson in Sweden. Bible School in morning sessions, no picture. Speakers; Major D. W. Whittle, Northfield, evening; A. B. Simpson; C. I. Scofield, Dallas; Dr. J. J. Hall, Norfolk, Virginia; Dean Peck, Denver; Dr. Easton, D. C.; H. C. McBride; Henry Wilson; Stephen Merritt; F. W. Farr; A. E. Funk; Dr. Bishop; Robert Cameron, Boston; F. L. Chapell, Boston; Nathaniel West, Syracuse; George B. Peck, Boston; O. E. Mallory, Lowell; Isaac Luce, Portland; H. Chase, Maine; Robert Henk; George Montgomerys, Oakland; Charles Morehouse, Boston; Mrs. Abbie C. Morrow; Delia Rees, Newport; Mrs. Margaret Clark, New York; Elizabeth Tobey, Boston; Sarah Lindenberger; Louise Shepard; Walter Russell, Canada; Horace W. Houlding. Missionaries: Albert Woodcock, Congo; Howard Nichols, China; W. Macomber, Congo; Miss Munson, West Indies; Mrs. Willard, Bulgaria; Mrs. Radanlove, Bulgaria; Bessie White, South America; Miss Landis, China; the Saws, China. Music: Mr. Henck, songleader; Louise Shepard, soloist. Children: Elizabeth Tobey. *p. 184*: reply to critics re: the missionary offering: had been misrepresented in religious journals.

- *CA 1896, July, p. 36, 43, 86, 121, 133-148, 173-184-188, 212*. July 25 - Aug 10 (Saturday to Monday). Slogan: "The Whole Gospel For the Whole World". Picture, *p. 121*: map of world, left of pulpit; mottos on top and bottom, "A Plea for the Perishing" "Lord, What Wilt Thou Have Me to Do?" (same motto in 1897) Speakers: Stephen Merritt; Henry Wilson, Dr. George Peck, Boston; Dean Peck, Denver; Mrs. Morrow; Louise Shepard; Mrs. Clarke, New York, 76 years old; C. N. Kinney; D. W. Whittle; Sarah Lindenberger; George P. Pardington, Brooklyn; O. E. Mallory, Lowell; F. W. Farr, New York; Dr. Addison Blanchard, Denver; Dr. John Robertson, Scotland;

William R. MacArthur, Pittston [?]; Rev. George Kibbe, Manchester; Rev. Mr. Chase, Old Orchard; H. C. McBride, Ocean Grove; A. E. Funk; Miss Ober; Minnie Draper, Sing Sing; Rev. I. Luce, Old Orchard; Rev. H. Chase, Old Orchard; Mr. Allen, Armenia, massacre; Dr. Plummer, Boston; Dr. Cameron, Boston; Rev. Mr. C. W. Morehouse, Boston; Rev. T. H. Stacey, Saco, Maine. Missionaries: David LeLacheur, China; Mr. W. Cramer, Congo; Mr. Matthew Frances, Soudan; Carrie Bates, India; Miss Dunn, Palestine; Mrs. Langley, Haiti; Mr. Harkness, Japan; Mr. Ave, Congo. Music: J. H. Burke, song leader, soloist; Louise Shepard, soloist. Children: Miss Tobey; Mrs. Twining; Mrs. ABS; Henry Wilson; Major D. W. Whittle. Beach: Mr. DeWitt, Mr. Bush. *p. 43*: home at the Beach for missionaries (picture of it) About 7000 attended the closing Sunday, *p. 179*. Over \$100,000 given and pledged though times were hard, *p. 182*. Message at Old Orchard by Mr. Blanchard, *p. 184-188. Sept, p. 212, 213*: allegations re: a gold watch the donor wanted returned (in newspaper). Comments about the large offering (2 paragraphs). \$100W given at Old Orchard. - *C&MA 1897, July, p. 60, 84, 108, 132, 156, 209*: July 30 - Aug 7 (Friday to Sunday); Hymns of the Christian Life, no 2 introduced at camp. Missionary offering was \$65,000. Slogan same as 1896, *p. 169*. Speakers: A. E. Funk, A. B. Simpson, H. C. McBride, Dr. Harry Guinness, London; Sarah Lindenberger; Mrs. Clark; Dr. Chapell, Boston; A. C. Gaebelien, Jewish work; F. W. Farr; Stephen Merritt; E. W. Oakes; C. W. Morehouse, Superintendent of Northeast District; George P. Pardington; George B. Peck; Dean Peck; George Kibbee; W. T. MacArthur; F. H. Senft. Missionaries: Mr. Egerton, Congo; H. D. Campbell, Congo; Mr. and Mrs. Forder, Arab Lands; M. B. Fullers, India; Mr. and Mrs. Z. C. Beals, China; Dr. Gulick, Japan; Mr. Mitchell, Soudan. Music: May Agnew; Louise Shepard; Miss Loob. Beach: Mr. Walter Russell. Children: Miss Elizabeth Tobey, Boston; Mrs. ABS. - *C&MA 1898, July, p. 85, 97, 108, 120; Aug, p. 173-180, 193, 194, 198*. Aug 11-22 (Thursday to Monday). Pledge was \$50W plus: 1000 people pledged. Pictures: *p. 97, 120, 193*. Speakers: Dr. F. L. Chappell; A. B. Simpson; Dr. Robert Cameron, Boston; Dr. John Robertson; Dean Peck; Dr. Thomas C. Easton, D.C.; Milton M. Bales, Chicago; Dr. Charles H. Pidgeon, Cannonsburg, Pennsylvania; Rev. Flint, Los Angeles; Rev. H. C. McBride, Rev. Godbey; Henry Wilson; O. E. Mallory; Rev. C. C. Cook, New York; Rev. H. M. Warren; A. E. Funk; O. E. Mallory; Steven Merritt; George Kibbee; Mrs. Scudder, California; Dr. Zimmerman, Peterborough, Canada; Mr. J. D. Williams; Sarah Lindenberger; D. W. Myland; Mrs. MacDonald (sister of Mrs. ABS); C. Kinney. Missionaries: David LeLacheur; E. C. Kingman, Soudan; Bannister, India; John Symington, Congo; Gulick, Japan; Miss Annie Gowans, Peking; William Franklin, India; Rev. Mr. Currens, Korea; Mr. Carroll, India; Miss Emily Wheeler, Turkey; W. E. Blackstone. Music: May Agnew; Louise Shepard; The Ohio quartette (Myland, Kirk, Kerr, Boyer), *p. 208*. Beach, Mr. Walter Russell. - Lewiston Evening Journal, Aug 23, 1898, p. 5: "**And \$60,000 in Pledges and Bullion Pour in at the Alliance Meeting at Old Orchard. Dr. Simpson Passes the Hat**: At the Christian Alliance camp meeting at Old Orchard, Sunday, under the leadership of Rev. Dr. A. B. Simpson of New York, the sum of \$60,000 was raised for foreign missions. About 50 pledges came from Christian Alliance branches and individuals in various parts of the country.

In the forenoon Dr. Simpson preached on "The Coming of the Lord" and in the afternoon Dean Peck of New York spoke on foreign missions. The collection started with a contribution of \$3000 which Dr. Simpson announced came from a hard working farmer who had earned every dollar of it by the sweat of his brow. Ushers were sent out into the immense audience to distribute "pledge cards". These cards, bearing the addresses of the givers, were sent up to the desk. Dr. Simpson announced no names of donors. An individual check for \$5000 was the largest contribution received. There were several pledges of \$1000 and one of \$2000. Outside of about 50 pledges, the contributions varied from \$1 to \$50.

The announcement was made that a band of missionaries will be sent to Cuba and the Philippines as soon as possible, about \$6100 being pledged for this purpose. About 50 in the audience volunteered to enter the foreign missionary service if the Lord opens the way for them."

- *C&MA 1899*, p. 182, 184, 198-200: Aug 4-14 (Friday to Monday); pledge was \$50,000. Picture, p. 193. Speakers: A. B. Simpson, F. W. Farr, Dr. C. H. Pridgeon, Cannonsburg, Pennsylvania; Dr. John Robertson, Scotland; Dr. Zimmerman, Peterborough, Ontario; Sarah Lindenberger; H. C. McBride; P. W. Philpott, Canada; O. E. Mallory; Rev. George Fisher, Toronto; Henry Wilson; Mrs. M. J. Clark. Missionaries: David W. LeLacheur; William Franklins, India; Miss Emma Barnes, Japan; Miss E. Von Vunton, china; Howard Smith, Soudan; J. Hal Smith, Soudan; Bessie White, South America; Ina Moses, South America, healed previously at Old Orchard; The Maguires, Congo; F. H. Senft, Jerusalem; Mr. F. Sjolund, Sweden; Mr. Mazarano, Cuba, picture, p. 226. Music: May Agnew; Louise Shepard; the Ohio quartette. Children: May Agnew. - Old Orchard Herald, Volume I, no 1, July 1, 1899: lists hotel guests, etc. Social page. Volume I, no 13, Aug 12: "Tomorrow Dr. A. B. Simpson will prove whether or not he has lost his hold on the Old Orchard public in the matter of obtaining funds for the Christian Alliance." 3rd page. Volume I, no 14, Aug 16: reports that \$55,000 collected; remarks about the offering rather supportive and critical of critics.

- *C&MA 1900*, July, p. 24, 68, 82: Aug 3-13 (Friday to Monday); pledge was \$42,500. Picture, p. 103. Speakers: A. B. Simpson, New York; F. E. Marsh, England; W. B. Riley, Minneapolis; W. E. Blackstone, Chicago; F. W. Farr, Philadelphia; G. N. Eldridge, Indianapolis; F. W. Meminger, Chicago; D. W. Myland, Cleveland; H. C. McBride, Ocean Grove; O. E. Mallory, Worcester, Massachusetts; S. C. Todd, South Carolina; P. Philpott, Hamilton; Henry Wilson, New York; A. E. Funk, New York; W. R. Newell, Chicago; Mrs. Clark, New York; Miss Warren, Berachah Home. Missionaries: D. W. LeLacheur; William Franklins, India; W. A. Cramer, Congo; the Stevensons, Congo; William Christie, Tibet; Martin Ekvalls, Tibet; W. W. Simpsons, Tibet; Dr. Wang, Tientsin; Roy Coddling, Soudan; Soderberg, Congo; Miss Mallory; Bessie White, South America; Mrs. Lillian Reeves, South China; Mrs. Moyser, India. Music: May Agnew; Blackstone quartette; Ohio quartette, Margaret Simpson.

- The Old Orchard Mirror, Volume 1, no 13, Old Orchard, Maine, Aug 15, 1900, p. 1: **Christian Alliance**: \$42,058 in cash and pledges. Rev. Dr. A. B. Simpson said he was "very well satisfied", "some years these have amounted to nearly, if not quite, \$100,000." "The Alliance has received this year about \$90,000." "Enormous audience present to listen to Dr. Simpson's morning address. The collection was taken up very quietly. The pledges were not in very large amounts. There was one for \$5000 coming from a well know business man, one for \$2000 and two for \$1500 and a large number ranging from \$50 to \$200." "Last year the offering amounted to \$45,000, but this year a special collection of \$2500 was made to replace funds sent to

missionaries who escaped from China, so the actual falling off this year is slight."

vi. 1901-1910

- *C&MA 1901, p. 92, 22, 29, 39, 50, 64, 78 (picture with some names, Aug 17, p. 85):* Aug 2-12 (Friday to Monday); motto: Thanks be unto God, etc, I Corinthians 15:57. Mr. Simpson's text for the missionary sermon on Sunday morning was John 10:16, same as the October convention, 1900. Speakers: A. B. Simpson; Henry Wilson; A. E. Funk; Mr. Fife; Professor Wright; Rev. C. N. Kinney, Sing Sing; M. M. Bales; J. D. Williams; E. D. Whiteside; Mrs. T. C. Rounds, Chicago; W. E. Blackstone; Mr. W. F. Meminger; The Eldridges; Sarah Lindenberger; Ira David, Brockton; William Newell; F. W. Farr; White; P. W. Philpott, Hamilton; J. D. Williams. Missionaries: M. B. Fuller; Mr. Moyser, India; Mr. Lindstrom, Japan; The Bailleys, South America; The Franklins, India; R. A. Jaffray, South China; David Ekvalls, Tibet; John Fees, South China; W. W. Simpsons, Tibet; Martin Ekvalls, Tibet; Miss Rutherford, Peking; The Stevensons; Miss Parmenter. Children: Henry Wilson; Mrs. ABS (picture, p. 37). Music: May Agnew; Margaret Simpson; Pastor Kenning, Canada. Youth (ladies): Sarah Lindenberger; J. D. Williams.

- Old Orchard Mirror 1902, Volume 3, p. 7: Among hotel guests listed is: Rev. Milton M. Bales of the New York Gospel Tabernacle. There at "The Castle" for his 3rd season.

- *C&MA 1902, July, p. 36, 50, 78, 90, 92 (picture of staff, Aug, p. 85):* July 30 - Aug 11 (Wednesday to Monday). Motto: Attempt Great Things For God; Expect Great Things From God. Speakers: F. W. Farr; W. C. Stevens; Kenneth Mackenzie; A. B. Simpson; Philpott; M. M. Bales; Henry Wilson; A. E. Funk; McBride; Ira David, Brockton; O. E. Mallory; Dr. John Robertson, Scotland; Sarah Lindenberger; Miss Smock; W. M. Newell; Rev. Kenning, Canada; Rev. Fisher, Toronto. Missionaries: Mr. Earl, Annam; C. A. Mitchell, Soudan; R. H. Glover, China; The Landises, South China; Mary Mullen, Soudan; Gardner; Miss Knight, India; Miss L. Scoville, Burma; The Hamiltons, Burma; Mr. and Mrs. Borup, Burma; Miss Stone, Venezuela; Mr. Carl Erickson, India; The D. Ekvalls, Tibet; Mr. W. E. Dawson, Chile; Mr. H. Lindstrom, Japan. Music: Rev. Kenning, soloist and song leader; May Agnew, piano; Margaret Simpson, soloist. Beach: Meminger; Ira David; Philpott. Children: Henry Wilson; Mrs. A. B. Simpson. Youth: May Agnew; Sarah Lindenberger.

- Old Orchard Mirror 1903, Volume 4 (bound volume):

June 30, p. 6: notice of meeting; "The Christian Alliance Convention July 30 to Aug 11."

Aug 4, p. 1: program outlined in detail. p. 5: "Young people's meetings announced for every evening at 7 o'clock in the large tent."

Aug 8, p. 1: Alliance speakers named.

Aug 11, p. 1 (full page): "Dr. A. B. Simpson preached his annual sermon and raised \$42,000."

- *C&MA 1903, p. 84, 85, 99, 127, 141, 155, 162:* July 31 - Aug 10 (Friday to Monday). Slogan: I am Sure God Answers Prayer; I have Proved God Answers Prayer. Pledge was \$42,500. Picture:, *Aug, p. 162.* Speakers: A. B. Simpson; Henry Wilson; A. E. Funk; W. C. Stevens; F. W. Farr; Ira David, Beach; W. E. Blackstone; John Robertson; W. H. Daniels; Ken Mackenzie; S. H. Hadley; O. E. Mallory; Minnie Draper; Sarah Lindenberger; M. M. Bales; C. N. Kinney. Missionaries: R. H. Glover, China; C. Martin Landis, China; Howard I. and Mrs. Nicol, China; C. Erickson, India; Mrs. G. W. Woodward, India; William Ramseys, India; H. Campbell, Congo; Mary

Mullen; Soudan; Miss Elizabeth M. Clark, South Africa; Miss Brown, Palestine; J. Hal Smith. Music: Mr. Handenschild; Mr. Card; Rev. Kenning; Margaret Simpson; Mr. Stumpf. Children: Henry Wilson. Business: L. K. Brubaker.

- *C&MA 1904*, p. 188, 198 (picture, too): Aug 5-15 (Friday to Monday). Alliance Hymns, No 3 introduced. Speakers, Musicians, Missionaries: F. W. Farr; A. B. Simpson, series on John; Mr. Miller, Bible; Rev. A. E. Funk, New York; Mr. McDowell, cornetist; Mr. Kenning, music; Mr. Benter, Northfield, music; Miss Hunt, cornetist; Josephine Harris, Congo; Henry Wilson, children; Mr. Buchanan, South America; Mr. McKillop, Jamaica; Miss M. T. Draper; Dr. F. W. Troy, Brooklyn; Isaac Hess, South China; Miss Mary Mullen, Congo; Mrs. Matthews, Tennessee; Mrs. Stinson, Hyde Park, Boston; Mrs. May Agnew Stephens, Canada; Mr. Philpott, Canada; Mr. Ave, Congo; Miss Holmes, India; Mr. O. E. Mallory; Mr. Bales; Rev. Kenneth Mackenzie; Mrs. Brodie; Ira David, Brockton; Miss Yoder, India; Dr. Graves, China; Mr. Angel, New York City, Jewish work.

- *C&MA 1905*, p. 540 (picture, too), 556: Aug 4-15 (Friday to ?); missionaries pictured alone, p. 537. Speakers, Musicians, Missionaries: H. L. Stephens, Toronto; Henry Wilson; A. E. Funk; Miss M. Mullen; Mr. Buchanan, Argentina; F. E. Marsh; Ira David; Dr. F. W. Troy, Brooklyn; Mrs. Graham, Soudan; J. D. R. Allison, Congo; Miss Quinn, Central China; Miss Minnie F. Draper, Ossining; Rev. M. M. Bales; Rev. J. D. Williams, Brooklyn; Dr. J. Urquhart, Scotland; Mrs. Scudder, Santa Barbara, California; Rev. H. L. and Mrs. Weiss, Chile; Mrs. Murray, Palestine; Margaret Simpson, music; Rev. H. Kinning, music; Mrs. ABS, morning prayer; Dr. O. E. Mallory, Malden, Massachusetts; Philip Hinkey, South China; Miss E. Wells, China; Mrs. K. C. Woodberry, Shanghai; Sarah Lindenberger.

- *C&MA 1906*, June, p. 393,436; July, p. 33, 65, 76; Aug, p. 81, 97, 125 (picture and report): Aug 3-13. Speakers: Henry Wilson; F. W. Farr; A. B. Simpson; F. E. Marsh; A. J. Ramsey; Ira David; Minnie Draper; Sarah Lindenberger; F. W. Troy; C. N. Kinney; A. E. Funk; John Lyall; V. T. Jeffrey; W. C. Stephens; Philip Mauro, esq; O. E. Mallory. Missionaries: Mr. Iner Wrekware, Congo; The Allisons, Congo; Miss Best, Palestine; R. Logan, South America; Mrs. Josephine Turnbull, India; Mary Mullen; Mr. Worsnip, South China; Mrs. Woodward Bach, India; Miss Villars, Africa; Miss Young, China; Rev. W. Smart, South America. Music: Dr. George P. Palmer, Toronto; May Agnew Stephens; Miss Mauro; Mrs. Raughter. Youth: May Agnew Stephens; Margaret Simpson; Miss Mauro; Minnie Draper; Mrs. Stinson.

- *C&MA 1907*, July 13, p. 13, 22, 49, 56, 61, 92 (picture), 106. Aug 2-12 (Friday to Monday). Speakers: F. E. Marsh, NYC; A. J. Ramsey, Norfolk, Virginia; F. W. Troy, Madison, New Jersey; Rev. A. Allan, Scotland; W. R. Newell, Chicago; Miss May G. Davies, England and Berachah; Henry Wilson; A. E. Funk; Ira David; O. E. Mallory; A. B. Simpson; W. C. Stevens; Sarah Lindenberger; The Harold L. Stephens; Miss Minnie T. Draper; The R. A. Forrests, Columbia, South Carolina; Rev. Henry Kenning; Rev. Lewis Meyer, Jewish missions, Chicago; Rev. T. Cullen; Dr. McBride; Miss Scofield, London, England. Missionaries: Isaac Hess, South China; Mrs. Shantz, China; Miss Young, China, Miss Morgan, China; C. F. Snyder, Tibet; Mrs. Bannister, India; The Duckworths, India; Mrs. Dickenson, Soudan; Gerald Bailey, Venezuela; Miss M. B. Mullen, Lovejoy Missionary Institute; Mr. Andrews, India. Music: May Agnew Stephens, Margaret Simpson; Rev. Henry Kenning. Youth: May Agnew Stephens; Mrs. Stinson; Margaret Simpson. Beach: Ira David.

- *C&MA 1908*, p. 180, 212, 251, 278, 296, 314, 330, 380: July 31 - Aug 10 (Friday to Monday). Text: Stand Fast in One Spirit, Philippians 1:27. Pledge was \$55,000. Speakers: Philip Mauro; A. J. Ramsey; Kenneth Mackenzie; W. F. Meminger; P. W. Philpott; Mary Glover Davies,

Berachah Home, from England; F. E. Marsh; W. C. Stevens, Principal Willard Fuller (Wilson Academy); A. B. Simpson; Ira David; O. E. Mallory; T. Cullen, Evangelist W. Tucker; William Franklin, Fraser, Montreal; Minnie Draper, Chamberlain, Boston; Sarah Lindenberger; A. E. Funk; E. D. Whiteside; Bowditch, Boston; Orr, Portland; Sellew, Longmeadow. Missionaries: Rev. Louis Meyer, Chicago (Jewish); William Farmer, South China; David Muir, Soudan; William Franklin, India; Mr. Allen, Congo; Mrs. Evans, Soudan; John Fee, South China; Mrs. Farmer, South China; Earl Clark, South America; Miss Chang, Shanghai; Mrs. Dickinson, Africa; Earl Clark, South America. Children: Principal Willard Fuller; Mrs. A. B. Simpson; Minnie Draper. Young People: The H. L. Stephens; Mrs. Stinson; Margaret Simpson. Music: Mr. Henry Kenning; May A. Stephens; Margaret Simpson; Choir; Mrs. French; Margaret Mauro. Business: Harold Stephens. Beach: Ira David.

- *C&MA 1909*, p. 204, 280, 285; *July 24*, p. 314, 332, 352 (picture): July 30 - Aug 9. Slogan: I Will Pour Water on Him Who Is Thirsty. Speakers: Wilbur F. Meminger; R. A. Forrest; F. E. Marsh; Carrie Judd Montgomery (he was there, too); Minnie T. Draper; Miss Angell, Jewish work, NYC; Mr. Chalmers, Jewish work, NYC; James Lyall; F. H. Senft; W. C. Stevens; O. E. Mallory; W. H. Chandler, Wheaton and Scranton; J. F. Bowditch led a prayer service. Missionaries: R. A. Jaffrays, South China; Mr. Hamil, South China; Mr. B. H. Alexander, South China; John Woodberry, Shanghai; The Moysers, India; The William Franklins, India; Jessie Fraser, India; Mr. David M. Evans, Africa; Miss Elizabeth Gummoe, Palestine; Miss von Gunter, China; Miss O'Donnell, India; Rev. Louis Meyer, Chicago. Music: M. A. Stephens; Mrs. Mumford, Philadelphia, soloist; George Stephens; Mrs. John Lyall; Miss Orr; Mr. Tucker; Mr. Orr, Portland; Edgar K. Sellew; J. A. Fraser. Children: Mrs. A. B. Simpson; Mrs. Tilden; Miss Shepardson. Youth: Mrs. Ruth Senft; Mr. George Stephens; J. H. Ballard; R. A. Forrest; Margaret Simpson. Beach: R. A. Forrest; V. T. Jeffrey.

- Orchard Beach Campmeetings, 37th Season, 1909: "Missionary Alliance Convention, Rev. A. B. Simpson, Leader, July 30 to August 9, 1909. The Annual Convention of the C&MA. Rev. A. B. Simpson, President, will begin July 30th and continue until August 9th inclusive. Mr. Simpson will be assisted by Rev. F. E. Marsh of New York, Rev. A. E. Funk of New York, Rev. James Lyal and Miss Mary G. Davies of England, Mr. Philip Mauro of New York, Rev. Robert Jaffray of South China, Rev. A. Forder of Palestine and Arabia, Rev. William Franklin of India, Rev. W. Christie of Thibet and many other missionaries from almost all fields represented by the Alliance. An unusually excellent Song Service is being planned with a number of strong leaders and singers. This convention has established for itself a reputation that extends to the world, and large numbers attend these meetings at Old Orchard from all parts of the world. Look for and expect great things from the Lord at this convention. Be sure and ask for tickets to the Alliance Convention, Old Orchard (railroad).

- *C&MA 1910*, *July 9*, p. 223: full page advertisement with side view of the grove and platform. *July 23*, p. 272: editorial, Aug 5-15, (Friday to Monday). *Aug 13*, p. 320: editorial, convention begun, attendance unusually large, Motto: Crown Him Lord of All. *Aug 20*, p. 336: camp grounds unwittingly rented to Jehovah Witnesses in September 1911. Alliance threatened to cancel their 1911 rental if Jehovah Witnesses were allowed to come. Convention published a manifesto against Jehovah Witnesses, ie. Millennial Dawnism. Missionary offering was \$61,000; ABS not mentioned anywhere in the editorials.

- *C&MA 1910, July, p. 272; Aug, p. 320, 336*: Aug 5-15. Speakers: E. J. Richards; Charles Inglis; Sarah Wray; W. C. Stevens; J. H. Ballard; F. W. Farr; J. D. Williams; R. A. Forrest; A. E. Funk; O. E. Mallory; Ira David; McBride; William Franklin; Carrie Judd Montgomery; Minnie Draper; Mrs. Kirk; Mrs. Perkins. Missionaries: W. N. Ruhl, Tibet; A. E. Thompson, Palestine; M. B. Fuller, India; Miss Fuller, India; Miss Annie Little, India; Mrs. Hulda F. Lund, Philippines; Mr. Campbell, Africa; The Williams, Africa; Fred A. Christopherson, China; Mary Parmenter, China. Music: May A. Stephens; Frank Holsworth; Miss Brower; Margaret Simpson.

vii. 1911-1920

- *C&MA 1911, p. 312, 328*: Aug 4-14 (Friday to Monday). Opening text: All the promises of God...are yea...and Amen. Pledge was \$50,000 plus (no pictures at all). Speakers: A. B. Simpson; W. T. MacArthur; W. C. Stevens; A. E. Funk; F. H. Senft; E. D. Whiteside; Minnie T. Draper; Sarah Lindenberger; Dr. H. C. McBride; F. E. Marsh; Rev. D. H. Moore, London; F. W. Farr; Harold L. Stephens; O. E. Mallory; Rev. A. L. Mershon. Missionaries: R. H. Glover; Mrs. A. E. Thompson (?); Frances Parsons; Henry D. Campbell, Africa; The H. S. Nichols, China; Mrs. R. H. Glover; Rev. H. Lindstrom, Japan; Rev. S. Hamilton; Miss Gardiner. Music: M. Agnew Stephens. Children: Mrs. A. B. Simpson; Mrs. D. D. Tilden; Miss J. Shepardson. Youth: Mrs. F. H. Senft; May A. Stephens; Mrs. William Franklin; Mrs. R. H. Glover. Beach: J. D. Fraser; William Franklin; V. T. Jeffrey.

- *C&MA 1911, Feb 4, p. 296*: editorial re: temporary uncertainty on continuance at Old Orchard has been removed. Will be held Aug 4-14.

- *CAW 1912, July, p. 251, 290, 306* (no pictures): Aug 2-12 (Friday to Monday). Speakers: A. B. Simpson; Charles Inglis; H. C. McBride; R. A. Forrest; R. H. Glover; A. E. Funk; J. H. Abram, Boston, Jewish work; W. C. Stevens; Minnie T. Draper; Sarah Lindenberger; William T. MacArthur; G. N. Eldridge; J. E. Jaderquist; Chester I. Orr; J. H. Ballard; O. E. Mallory; F. W. Farr; A. D. Jackson. Missionaries: Philip Hinkey, South China; Grace Kennedy, Soudan; Rev. Kuykendall, China; W. H. Oldfield, South China; Emma E. Barnes, Japan; William A. and Mrs. Franklin, India; J. D. R. Allison, Congo; Mrs. Woodberry; Mrs. R. H. Glover. Youth: R. A. Forrest. Children: Mrs. A. B. Simpson; Mrs. R. A. Forrest; Mrs. D. D. Tilden; Mrs. G. N. Eldridge. Music: Mr. C. A. Rossignol; Mr. W. Rucker; Mrs. Pierce, Portland organist. Beach: V. T. Jeffrey; J. David Fraser; D. J. Fant; Charles Inglis.

- *CAW 1913, p. 258, 274, 289, 305, 162, 219* (no pictures): Aug 1-11 (Friday to Monday). Speakers: President C. A. Blanchard, Wheaton; C. I. Scofield; J. H. Ballard; J. E. Jaderquist; A. B. Simpson (11:00 a.m. daily services); Charles English; Paul Rader preached, led singing and chaired, from Pittsburgh; E. J. Richards, Col. Dean, Salvation Army; Rev. William Franklin; O. E. Mallory; R. H. Glover; Sarah Lindenberger; Miss Annie McFedries; Max Reich, Saturday a.m. Missionaries: R. H. Glover; W. Holdfield; M. Ekvall; Charles Ave, Congo; Fuller; E. O. Jago, Palestine; Mr. and Mrs. William Ramsey, India; Mrs. David Ekvall; Mrs. Cutler; Miss Patton; Miss Lillian Drane, Central China; Miss Galbraith, West China; Mabel Francis, Japan; Hazenberg. Children: Mrs. A. B. Simpson; Mrs. J. Jaderquist. Young People: Cora Rudy. Beach: David Fraser; V. T. Jeffrey; Paul Rader; Charles Inglis.

- *CAW 1914, p. 321, 274* (no pictures): July 31 - Aug 10 (Friday to Monday). Music: B. F. Butts, director; M. A. Stephens; Emily Farron; Mr. MacDonald, cornet. Speakers: J. E. Jaderquist; E. D. Whiteside; J. H. Ballard; F. W. Farr; A. B. Simpson; W. M. Turnbull; Henry C. Morrison, Asbury; Charles Inglis, England; O. E. Mallory; Sarah Lindenberger. Missionaries: W. M. Turnbull, India; E. O. Jago, Palestine; Margaret Quinn, China; The Van Dycks, China;

Mr. Thomas Worsnip; The Martin Ekvalls, Tibet; Peter Hagberg, India; J. D. R. Allison, Congo. Children: Mrs. A. B. Simpson; May A. Stephens; Mrs. Tilden; Miss Shepardson. Youth: Cora Rudy. Beach Services: V. T. Jeffrey; J. David Fraser.

- *CAW 1915*, p. 253, 305, 289, 253 (no pictures): July 30 - Aug 9 (Friday to Monday). Keynote: A Little Farther. Pledge was \$42,000 plus. Speakers: E. D. Whiteside; A. B. Simpson, R. D. Walker; Charles Inglis; William Franklin; Walter Turnbull; Paul Rader, evangelist; Charles A. Blanchard, Wheaton; V. T. Jeffrey; J. David Fraser, Montreal; Mrs. E. M. Whittemore; J. E. Jaderquist; F. W. Farr, went west afterwards; O. E. Mallory; W. T. MacArthur; Sarah Lindenberger. Missionaries: R. H. Glover; Robert Jaffray; A. E. Thompson; E. O. Jago; Martin Ekvall; Ella Rudy; Rev. E. E. Crist; Bertha D. Henshaw; Mrs. D. P. Ekvall; Rev. Bert Cox. Music: H. MacDonald, cornet and orchestra; R. R. Brown, song leader and choir. Youth: Cora Rudy. Children: Mrs. ABS; Miss Madele Wilson. Beach: J. D. Fraser; Walker; Inglis; MacDonald; Hakes.

- *CAW 1916*, p. 161, 257, 289, 305, 322, 337. (Picture in *AW 1924, Feb*, p. 805 Motto: Crown Him Lord of All. D. Rupp, left front) Speakers: Charles Inglis; W. T. MacArthur; R. A. Forrest; Sarah Lindenberger; Dr. Troy; Paul Rader; Charles G. Turnbull. Missionaries: Mr. and Mrs. Rupp, Soudan; Mrs. Graham, Soudan; Mr. Moyser, India; Mr. H. D. Campbell, Congo; Mr. Carter, China; Mr. M. B. Birrell, China; E. O. Jago; Walter Turnbull. Music: R. R. Brown, Beaver Falls, Pennsylvania; Mrs. Senft; Mrs. Stauffer; Mr. A. W. Browning, Brooklyn, soloist; Mrs. Frances Lewis, voice; Mr. McKee, Moody Tabernacle; Ada Pierce, piano; Mr. MacDonald, cornet. Youth: Cora Rudy. Children: Charles Donle, Providence.

- *CAW 1917, June*, p. 187, 209, 241, 253f, 273, 305 (no pictures): Aug 3-13 (Friday to Monday). Speakers: Paul Rader; Rev. Joseph Kemp, Metropolitan Tab, NYC; Dr. Charles Blanchard; Charles Inglis; A. B. Simpson; Walter Turnbull; Rev. William Montgomery, Syracuse; Sarah Lindenberger; J. D. Fraser; R. R. Brown; R. H. Glover; William Franklin; J. E. Jaderquist; O. E. Mallory; Mrs. E. M. Whittemore; Mrs. Steele, Chattanooga. Missionaries: R. H. Glover; William and Mrs. Christie, Tibet; Issac Hess, South China; Rev. I. Wickware, Congo; E. R. Carner; Miss A. LeFevre, Chile; Miss Young, Central China; Robert Roseberry, Soudan; E. O. Jago. Music: R. R. Brown, Beaver Falls; Ada Pierce; H. MacDonald, New York. Youth: Cora Rudy Turnbull. Children: Mrs. ABS; Charles Donle; Miss Shepardson. Beach: R. R. Brown; Charles Inglis; Mr. H. MacDonald; William Franklin.

- *CAW 1918*, p. 129; *June 1*, p. 209; *July*, p. 247, 253, 257, 273, 289, 305, 308. Aug 2-12 (____ to Monday). Speakers: Paul Rader; A. B. Simpson, present as "listener and learner", p. 308; Leon Tucker; Jessie MacPherson, Friends' Society; Mrs. Ralph Norton; W. T. MacArthur; William Franklin; William Montgomery; A. E. Thompson; R. H. Glover; J. E. Jaderquist; William Turnbull; Dr. John Robertson, Scotland; A. E. Funk; R. J. Young, superintendent of Boston Branch; Sarah Lindenberger; George T. B. Davis, Pocket Testament League; Mr. C. E. Putnam, Kansas, Bible lectures with charts; Paul Rader gave the annual Sunday morning missionary sermon. Missionaries: David Mason, Congo; Miss K. E. Driscoll, Soudan; F. A. Christopherson, South China; A. I. Garrison, India; Miss Elise Von Gunten, South China. Youth: Mrs. Cory Rudy Turnbull.

- *CAW 1919, July*, p. 238; *Aug*, p. 305, 321. Pledge was \$33,000. Speakers: Paul Rader; P. W. Philpott, Hamilton, Ontario; J. C. Masee, Baptist, Dayton; Kenneth Mackenzie, Episcopalian; A. E. Funk; J. E. Jaderquist; E. J. Richards; R. H. Glover gave the Sunday missionary sermon; W. W. Newberry, Scranton, Pennsylvania; Simpson did not attend, p. 321. Missionaries: Rev. M. P. Zook, Chile; E. O. Jago, Palestine; K. D. Garrisons, India; Mrs. W. H. Oldfield, South China; W. C. Cadman, Viet Nam; Mary F. Parmenter, Central China. Youth: Mrs. Cora Rudy Turnbull. Children: Charles Donle.

- Orchard Beach Campmeeting, 46th Program, Old Orchard Maine, 1919 program: "As usual

this convention will be made interesting and helpful by a variety of speakers from both the home and foreign fields. Among the home workers that are expected to be present are Rev. P. W. Philpott, Hamilton, Ontario, Canada; Rev. J. C. Masee, DD., Dayton, Ohio; Rev. William T. MacArthur, New York City; Rev. Kenneth MacKenzie, Westport, Connecticut; Rev. W. M. Turnbull, DD., Nyack, New York."

- *CAW 1920, July 3, p. 218; July 17, p. 251, 305, 350: July 30 - Aug 8 (Friday to Sunday).* Pledge was \$34,000. Mrs. ABS attended. Speakers: Paul Rader; Gregory Mantle; Hebert Dyke; Kenneth Mackenzie; W. H. Turnbull; F. W. Senft; E. J. Richards; A. E. Funk; William Franklyn. Missionaries: R. H. Glover; 13 missionary candidates; S. P. Hamilton; The Walter Oldfields, China; Mary Parmenter; B. Alexander, China; Mr. Willes; Mr. Rurhl, Tibet; Eicher, India; Mildred Patten. Music: R. R. Brown, song leader; Grace Allen, blind soloist. Youth: Mrs. Cora Rudy Turnbull. Children: Uncle Charlie Donle.

q. Rocky Springs, Pennsylvania

- 1901-2: Minnie Cline, Mechanicsburg, in Alliance from about 1900-1902. Some meetings in a roller-skate rink, but main meetings in the theatre building, seated about 2000 people. Minnie went down Saturday (first time about 1903), stayed over one night and took a room wherever there was a vacancy, on one occasion a dressing room in the theatre. Could hear the service from her room. Healing and baptismal meetings on Saturday. Baptized in a creek, not real wide. ABS didn't baptize; some of the preachers did. Heard Robert Glover, Henry Wilson, Kenneth MacKenzie, Whiteside, Senft, et al. She has an autograph album with their names in it. She heard ABS at Camp, but not in Harrisburg or Mechanicsburg. They had monthly meetings, but ABS didn't come.

- *C&MA 1904, July 2, p. 77: picture of Rocky Springs auditorium.*

- *C&MA 1907, Sept, p. 116: report of Convention; over 12,000 on the campgrounds the closing Sunday.*

- *C&MA 1910, Aug, p. 352: "The Annual Convention of the Christian and Missionary Alliance at Rocky Springs, Lancaster, Pennsylvania, closed on Sabbath evening, August 21st, after ten days of large and increasing blessing. Many prominent ministers and missionaries took part in the services. Rev. Charles Inglis was greatly used in the evangelistic meetings and many were saved. Among the leading workers were Mr. and Mrs. Senft, Messrs. Funk, Richards, Williams and Mrs. Williams, Messrs. Ballard, Whiteside and many others from the home field with half a score of our best missionaries. Mr. Simpson was present the last three days. The Workers' Meeting on Saturday was as usual an inspiring series of testimonies reminding one of the Master's work, "They that are with Him are tried and chosen and faithful." The missionary service on the closing Sabbath was stirring and an offering of about \$54,000 was made for the work, while a fine body of young men and women rose up to express their willingness to go to the mission field. We were glad to notice among them several volunteers for the Congo. A resolution in memory of the late Dr. J. K. Smith of Harrisburg, formerly the president of the District, was passed unanimously and words of very high appreciation were spoken by Mr. Whiteside and others. The work of the District appears to be in a strong and hopeful condition and we trust the transfer of the administration to the*

experienced and faithful hands of the new leader will not only bring no reaction, but will lead to enlarged power and fruitfulness. Mr. Richards has spent a large part of his life in this district and will be found splendidly qualified to follow up the great work which God has been pleased to give to his predecessor."

- *CAW 1918, July, p. 270*: advertisement, Aug 9-18.

- Unidentified article, Wednesday, Aug ?, 1918: **“\$76,654.59 RAISED BY THE MISSIONARY ALLIANCE; Greatest Offering Given by any Convention Here; Feature of the “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. Vern Brown of Wilimington, Delaware, in which he hoped all would be able to return to the convention next year.

The amount raised at the annual missionary offering was a big surprise to every one, as the heavy rains of the afternoon kept many people away. The offering totalled \$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 team, automobile and trolley, until the part 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 the holy rite, which was performed by Rev. T. Park Gates, of Asbury Park, New Jersey. 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 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 Mason, of the Congo and Dr. R. H. Glover, the Foreign Secretary gave short talks, which were a resume of previous addresses, after which Rev. E. F. M. Staudt, 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 Pitman, \$6000; Maederia, \$171; Morell, \$550; South Fork, \$1000; Corry, \$575; Grafton, \$275; Laceyville, \$800; Washington, Pennsylvania, \$1200; Greensburg, \$500; Williamsport, \$4000; Avona, \$575; Hoover Heights, \$1300; Ashley, \$1200; West Brownsville, \$600; Harrisburg, \$710; Springtown, \$500; Beaver Falls, \$13,000; Hershey, \$430; Pittsburg, No 2, colored, \$400; Mechanicsburg, \$411; Glendale, \$108; Pittston,

\$1000; Huntington, \$200; Hagerstown, Maryland, \$1100; West Butler, \$200; West Butler, \$600; McConnell, \$250; Laceyville, \$200; for the outstanding stations; Coal Run, \$564; Scranton, \$2300; Mahaffey Circuit \$300; Clymer, \$277; Altoona, \$1500; Wilmington, Delaware, \$2600; Baltimore, \$1000; Philadelphia, \$5000; Mennonite Brethren, \$8000; Pitman, \$1500; Pittsburgh, \$15,000 and Lancaster, \$3000.

- *CAW 1920, Aug 21, 1920, p. 326*: Maybe concluded in summer of 1918 [true! JS] Moved to Mahaffey in 1919, *AW 1963, May 29, p. 6* (also Donald McKaig, Mahaffey History). Report, *CAW 1918, Aug, p. 321*.

- File also contains: a postcard of the Rock Springs Tabernacle, programs for the 1918 and 1919 conventions (8 p. each) and a photo of Pittsburgh people at Rocky Springs Camp.

r. Round Lake (near Saratoga), New York

- *CA 1890, June 20, p. 384*: Announcement, July 14 - ?; *p. 401*: from July 30-20 [sic]; *July 18, p. 17*: report, camp meeting and State Convention. The first ?

- *CA 1891, May 29, p. 337*: July 5-15. Editorial about the upcoming convention, also *p. 402*. Reports on *p. 33, 34, 39*: a thousand on Sunday. About 100 people, *p. 50* most significant. The spark that ignited the bush for 100 missionaries. Also see *p. 5_?*, *1st column, last paragraph and following*, asking for 100 missionaries. *P. 49*: second convention.

- *CA 1892, July, p. 19*: announcement, July 3-11 (Sunday to Monday); *p. 34*: report. Results, *p. 66, 81, 93, 97* [this sentence may refer to 1891]

s. Scranton, Pennsylvania

- *CA 1918, Aug 18, p. 305*: Aug 23 - Sept 2. Met in a tent, Pennsylvania Avenue and Greenridge Street.

t. Springtown, Pennsylvania

- *CAW 1912, Mar 16, p. 381*: Jan 21-25. Speakers: G. V. Brown, Rev. John Coxe, Miss Laura Oehme of China; Miss Edith Plattenburg, Soudan. A new charge (work). Installation service January 23 (Tuesday) for Rev. F. A. Monsley. Attendance good, much interest.

- *CAW 1913, Aug 13, p. 322*: Aug 22-31. Held at Kressler's Grove on road to Hillertown. J. D. R. Allison, pastor of Grace Church and camp director.

- *CAW 1916, Nov, p. 78*: Aug 17-28. Springtown Holiness Camp Meeting, a report. The best campaign ever. Speakers: B. F. Armstrong, Bible teacher; subjects: Holy Spirit, Second Coming, world evangelization. J. W. Cooper; evangelist; subjects: deeper life, need of conversion; Marie Doste, missions. Six baptized the last Sunday.

- 1919, Aug 22-31 (Friday to Sunday) [no reference cited]: "This camp was instituted by God Himself in 1905." People were saved, sanctified and called to the mission field. 11 were baptized in the stream near the camp, 5 of them were school teachers. Speakers: J. V. Krall, Wilmington, Delaware; W. S. Moore, Johnson City, New York; B. F. Armstrong, Newark, New Jersey; W. I. McGarvey, Corning, New York; Dr. Colby, East Orange, New Jersey.

- *CAW 1919, Jan, p. 270*: re Winter Convention, Nov 21-24, 1918. T. P. Gates, A. E. Funk and Mrs. Torvaldson, China were the workers; offering was \$600. Called Springtown Full Gospel Church. Was well attended although pastorless. The church is a Full Gospel Lighthouse in a large District.

- *CAW 1920, p. 258*: pastor = A. F. DeVries; convention in last week of November; offering was \$839. J. H. Hartman, J. V. Krall speakers, plus missionaries. *Aug 14, p. 317*: Annual Springtown Camp to be held at Bitts' Grove on the hill road to Hellertown, ½ mile from Springtown. Rev. W. R. Matthews, Springtown in charge. Speakers: A. C. Snead; I. L. Bevan, Pitman, New Jersey; E. M. Brickley, Johnstown, Pennsylvania; W. N. Ruhl, Tibet. 21 meals for \$7.00; lodging was \$.25

per night. *Dec 4, p. 573*: missionary convention, Nov 1-7. William R. Matthews, pastor. Workers: W. I. McGarvey, F. H. Senft, E. F. M. Staudt, George Jennings, Mrs. C. B. Wells. Offering was \$1075, a 20% increase.

- *AW 1924, Jan 5, p. 743, 828*: E. L. Whitaker, pastor. Missionary Convention offering was \$1000 more than previous year. *July 19, p. 54*: Pastor Whitaker resigned and moved to Lansdale, Pennsylvania, 20 miles distant. He had been holding cottage prayer meetings there. *September 27, 1924*: Leroy Hertzog succeeded Mr. Whitaker. Came from Shamokin, Pennsylvania. A MTI grad, his first pastorate. *Oct 25, p. 274*: closed Labor Day, the Camp Meeting, Springtown, a beautiful German settlement, an agricultural district of almost unsurpassed fertility. Workers: Frey Hayes, McKees Rocks; W. A. Tenney, Williamsport; Walter Erb, Philadelphia; E. L. Whitaker. Several were baptized. *Dec 27, p. 454*: 14th Annual Missionary Convention. Speakers: J. H. Cable, Nyack; H. P. Young, Lancaster; Walter Erb, Philadelphia. Offering over \$1000; Leroy Hertzog, pastor. - File also contains a photograph taken at the 1930 convention, including John Cable, Mr. Gray and Harold Rhoads.

u. Toccoa, Georgia

- *CAW 1918, July, p. 238*: July 12-21. Annual Missionary Convention and Prayer Conference, a summer convention. Report, *Aug 18, p. 318*.

v. Toronto

- File contains a program for the 1918 Annual Summer Convention of the Christian Missionary Alliance, "to be held in Toronto Bible College", June 9th to 16th. 11 p.

w. Tully Lake, New York

- South of Syracuse, near Tully, New York (so said Alice Bearslee). Met there in early years.

- *C&MA 1907, Feb, p. 160*: "**New York State Convention Grounds**: by A. D. Jackson, State Superintendent. The New York State Christian and Missionary Alliance has had in contemplation for some time and has finally decided to change the place of meeting of the Annual Summer Convention, from Keuka College, to Tully Lake Park Assembly Grounds.

Geographically it is quite in the centre of the state, on one of the principle lines of railroad, the Delaware, Lackawanna & Western (Syracuse & Binghamton Division). Twenty-one miles south of Syracuse, it is very accessible for the friends in the eastern, western and northern parts of the state, coming to Syracuse and changing to the D. L. & W; the same in the southern, eastern and western, coming to Binghamton and changing to the same road, with the excellent connections at both points.

The Park Station at Tully is but a few rods from the Park with 'bus accommodations for those who desire.

The Park and Assembly grounds are owned and managed by two Christian gentlemen, whose aim has been since its opening, some four or five years ago, to make it a place of high moral character, there being a Chataqua Circle and Teacher's Summer Training School held there the last of July and August.

It is hid away in the woods beside this beautiful little lake free from everything that would confuse or distract and at a high altitude, making it cool and delightful. It has an auditorium seating about two thousand, two hotels and about fifty cottages, affording

ample accommodations for all who may come. The rates at the hotels are one dollar per day, or five dollars per week. Parties who want to care for themselves can rent cottages, all furnished, at very reasonable rates. Tents with floors can also be rented.]

We are looking forward to a larger attendance this year, owing to its being much more central and accessible. The Convention this year will commence, as usual on the last Saturday of June--June 26th and close Sabbath evening, July 3rd."

x. Western Springs, Illinois

- Cook County, 15 miles west of Chicago. *CA 1889, p. 50*: advertised for June 7-16 (Friday to Sunday), 10 days. Brief report, *p. 81*, ABS there and many others, a wide attendance.

- *CA 1890, May, p. 337, 354*: advertised June 20 - Aug 17, all summer.

- *CA 1891, July, p. 1*: Announcement. *July 3, p. 17*: report of June 19-28 convention. Conducted for 3 years, met in a tent. About 100 attended on the closing Sunday, but no large during the week. W. E. Blackstone spoke once. Had a large corps of workers, many from New York. Had been a crisis in this area, but apparently solved.

y. Williamsport, Pennsylvania

- *CMA 1897, p. 60, 84, 112*: July 10-17 (Saturday to Sunday)

- *CMA 1898, June, p. 568*: picture of Tabernacle in Vallamont Park. Convention held July 14-24.

IV. Gospel Tabernacle

- File contains 2 photographs (taken from annual reports, etc) of the Tabernacle: an interior shot from 1899; an exterior shot from 1900 and another photograph from 1900 of the Alliance Home.

A. History of

- File contains a scrap of paper found in the cornerstone of the Gospel Tabernacle, New York City, Jan 12, 1889: "2 Historical Sketch of the Gospel Tabernacle from the beginning of the work with the branches of work connected therewith. Also a general outline of the work at the beginning of the year 1889. Deposited in the cornerstone of the new Gospel Tabernacle 44th St and 8th Ave, New York City on the 12th day of January, 1889."

- *CA 1889, Feb, p. 23, 24*: "...tion, so far, in the work. Above all else the providence of God has been truly wonderful in giving us weather such as has never before been known at this season of the year. It is now nearly the end of January and there has scarcely been a day since the work began when weather was extreme enough to hinder the workmen in any way and the skies are still as bright, and the air as genial almost as in early spring. Our good builders, who do not claim to be unusually devout, have quite settled down to calling it "the Lord's weather." There is every reason to hope that the work will be complete by the early spring and ready for dedication, we trust before the end of May. In the cavity of the corner-stone a number of interesting and valuable papers were deposited--among them the constitution of the church, the list of original officers and members, the present officers and members, officers of the Sunday-school, programme of the proceedings at the laying of the corner-stone, picture of the building, sketches of Berachah Home, the Training College, Berachah Mission, Berachah Orphanage, with reports, etc, Christian Alliance, Evangelical Missionary Alliance, badge of

the Alliance, names of architects and contractors, sacred promises claimed and quoted by friends of the work, the name of the Lord Jesus as the Name above every name, current coins, etc., etc. There was no collection or subscription mentioned, nor is it the intention of the church to make any appeal for financial help, but quietly to complete the work in the name of our Lord, and at the dedication to allow all the friends freely and at the Lord's own leading, to present such thank-offerings as He lays upon their hearts and such as we believe will enable us to dedicate the house without debt for the work and glory of God."

- CA 1889, June, p. 83: Gospel Tabernacle, 8th Ave and 44th will be opened, DV, Sunday, June 23rd.

1. Development 1882-1889

- Original Seven: Known for sure: Josephus Pulis; Nellie A. Griffin; Possibilities: Elizabeth Lockwood (note in corner-stone box, dated Nov 1, 1886). She states: "I left friends and kindred 5 years ago, ie. Nov 1881.

- Aim: to create its own constituency, not round up Christians. The many Christians who came were those who had been healed and filled with the Spirit.

- The King's Business, 1886, p. 103, 104: "After coming to this city, I was much pained at the inability of the church of which I was pastor and most of the other churches of the city, to reach the masses. I felt one of the greatest hindrances was pew rents. But I was told that free churches were impracticable. I appealed to the success of the Church of the Strangers. But I was answered that this church had been richly endowed by Mr. Vanderbilt, who had given the building where they worshipped to them. God put it on my heart to prove that it was practicable and I left at length my old church with the simple desire to form a church for the people of all classes based on absolute freedom and with the avowed principle that I would not solicit either a worker or a dollar, but depend upon God to send both the mans and the men He needed. I have been able to keep both these resolutions, I believe. Within our own membership we have voluntarily given what we could, but outside no man has been asked to help; at least, with my knowledge and consent. And, although our methods have not always been as full of faith as I could wish--although, at times, our official board have been tempted to transact their work rather in the form of a secular business than as the Lord's especial work— yet it is simply marvelous how He has sustained this work without the help of anyone outside and made it the free home of all classes, both rich and poor, and the birthplace of thousands of precious souls. And if, as I believe is now the case, we shall henceforth make every business matter and financial need, in all our work and on the part of all our officers, a matter of simple faith and prayer, I believe He has blessings in store for us exceeding abundantly above all that we are able to ask or think". See also 1907 address, Living Truths, March issue. Is xeroxed in 8 ½ x 11 file. See *WWW 1886[?]*, July, p. 33-36: History of Gospel Tabernacle.

- Advertisement in the New York Herald Tribune, Sat Nov 26, 1881, p. 6: "**Evangelization of the Masses:** The Rev. ALBERT B. SIMPSON will hold a meeting of Christian Workers and Gospel service at half-past 7 to-morrow, in Caledonian Hall, near the corner of 13th St and 8th Ave. All interested are invited.

- 1881, Nov, First meeting: A Sunday afternoon, Nov 20, in a cheap hall in the vicinity of 13th Street Presbyterian Church (Caledonian Hall, 8th Ave and 13th St). He had announced through the press "an address on the spiritual needs of the city and the masses." Living Truths 1907, March, p. 151. "There was an encouraging attendance." They called a meeting during the week for conference and prayer" on the part of all who were willing to help." "The secular press gave a wide advertisement to the new movement." All quotes from LT 1907, March.

- Second meeting: "On the appointed day, the meeting for Conference and Prayer was held in that

cold and cheerless dance hall.” Seven persons “huddled around a little stove” and God’s message to them was Zechariah 4:6b and 10a, Living Truths 1907, Mar, p. 152. The hall, “an upper room”, the 3rd floor, a dance hall on 13th Street (his 1890 dedicatory/memorial message).

- The King’s Business, 1886, p. 272: “I remember well the cold and desolate afternoon, years ago, when a little band of humble, praying Christians met in an upper room to begin this work for God. There were less than a dozen and we asked the Lord to give us His word for this work; and we opened our Bibles and these words were just before us: “Who hath despised the day of small things; not by might, nor by power, but by MY Spirit, saith the Lord of hosts.” And we knelt before Him there and thanked Him that we were poor and thanked Him that we were few and thanked Him that we were weak and threw ourselves upon the might of the Holy Ghost and He has never failed us; and if we keep little enough and lowly enough and humble enough and trustful enough, He will love and bless us more and more. O, beloved, cherish this vision! I know God wants us to remember in our work, above everything else, the might of weakness which is the might of God.”

- *C&MA 1910, Nov, p. 106, right col, 4th par: 2nd meeting*. In sermon, reference to a cold, desolate afternoon when humble Christians met in an upper room to begin this work for God; less than a dozen; opened our Bibles “who has despised the day of small things; not by might”.

- The seven or eight: 2 men, rest were women. Joseph Pulis, Edward William Oakes, Nellie Griffin (*WWW 1887, Feb, p. 94, supplement, p. 75*); Miss H. A. Waterbury (*CA 1890, Mar, p. 204*) ? Two still present May 5, 1901 (one was J. Pulis). Mrs. Ackerman [? or was she at Old Orchard: JS] from Mr. Carl Welter, 14 Elm Street, Ilion, New York 13357.

- In *C&MA 1901*, report of May 5th service and message. Beginnings: Seven people met in a dance hall on a cold November day around a big coal stove (two of those were present on May 5, 1901). A meeting for prayer: God would lead us into the work for which He had called us. Two verse: “Who has despised the day of small things?” Zechariah 4:10; “Not by might or by power...” Zechariah 4:6. Went out and began a simple work for the neglected classes.

- Third meeting: “The next Sabbath evening (Nov 27), evangelistic services were begun in the old hall...the first convert saved.” Living Truths 1907, Mar, p. 152. Caledonian Club Hall.

- Unidentified newspaper article, no source, no date: “**Evangelizing the Masses: A New Missionary Movement begun by the Rev. Dr. Simpson in Caledonian Hall:** There was held last evening, in Caledonian Hall, in Thirteenth street near Eighth Avenue, the first of a series of Sunday evening meetings by which the Rev. Albert E. [sic] Simpson proposes to prosecute an anti-sectarian religious movement among those who are not usually reached by the churches. Mr. Simpson was until recently the pastor of the Thirteenth Street Presbyterian church and as has been previously published, he recently resigned his position there to undertake this work for the evangelization of the masses. A number of meetings have been held previous to last evening, but they were in reality preparatory meetings for the benefit of such workers in the cause as have enlisted to aid in the work.

Mr. Simpson explains his plan as being an effort to reach not only the poor, for whose benefit many charitable and religious organizations already exist, but also the great class between the rich and the poor who are not within the active influence of the church. He does not propose any rivalry to his old Church, which is very near his present headquarters, nor does he propose any sectarian organization, but for the present, simply works by means of preaching and meetings of prayer and inquiry to present the Gospel to those who do not

ordinarily attend religious services. Being asked how the expense of the movement was to be met, he said he did not care to say anything on that point at present. He did not propose to ask for any pecuniary support, but he believed if the work proved to be a wise one, there would be no difficulty on that score. For the present, he did not even propose to take up a collection at the meetings to defray expenses. As to the help by personal co-operation which he needed, he said that he had not yet asked anybody to enter the work with him and he did not propose to do so; many persons had come as God had moved them to come and if it was right that he should be so supported, god would put it into the hearts of the right people to join him. The meeting last evening was well attended. The service was made quite simple and unconventional and was closed promptly at half-past eight o'clock and followed by a short inquiry meeting. After a brief service of song the preacher spoke from the text, "The Son of man is come to seek and to save that which was lost." He said that Christ's estimate of sinners was entirely different from that of the proud, self-righteous men of His day. He recognized the enormity of sin far more deeply than they, but saw in it something even sadder than its wickedness—namely, the misery of its victims. They were lost. Their life was a disappointment and a mockery and its close a dark tragedy over which Christ's compassion melted and anger was lost in sorrow. Sin was the loss of everything—the missing of something unspeakably glorious. But even in the most notorious sinners, he often saw elements of hope far greater than in the more virtuous classes. They were nearer the Gospel because more conscious of their utter misery and need."

- *Living Truths* 1907, p. 152: Week-night meetings held in the pastor's house, attended by workers and converts. The purpose: "Teaching and training of the little flock."

- Unidentified newspaper article: "**The Rev. Mr. Simpson's Work: Plans for Reaching People who Never Go to Church and Winning their Attention:** A few Sundays ago, the Rev. Albert Simpson surprised his congregation in the Thirteenth Street Baptist [sic] Church by announcing from his pulpit that he was about to resign his position that he might work in other fields and reach the poor and those who never went to church. He said that he believed the example of Christ was the right model for him and while he was as much as ever in sympathy with the work of the church, he felt that his duty was in the work of undenominational evangelism.

The Rev. Mr. Simpson has been at work since leaving his pulpit in Caledonian Hall, Jackson square at Eighth avenue and Thirteenth street., a block and a half from his former church. He has held three services on each Sunday and during the week there have been meetings for prayer, conferences and Bible study. Mr. Simpson is very much in earnest in his new labors and feels that the work has begun most favorably. He regards it in the light of a preliminary drill for more extended efforts. On Sunday morning he conducts a meeting for children of the neighborhood, at which the singing is a principal feature. In the afternoon a meeting is held for the benefit of his assistants and coworkers. There are devotional exercises and addresses and band of workers as they are called are instructed and drilled in their duties for future meetings. The evening meeting is free to the public. Mr. Simpson preaches a short sermon, and the gospel songs are made a feature of the exercises. At the close an inquiry meeting of twenty minutes is held, during which his assistants, who have seats in the audience, do what good they can by personal appeals and words of welcome and fellowship to those seated near them. Mr. Edward William Oakes, who was formerly at the Union Tabernacle, is Mr. Simpson's chief assistant, and he has been conducting out-door meetings in the square just before the evening meetings in the hall.

The Rev. Mr. Simpson said yesterday that he was much encouraged by the zeal of his band of workers. He is making preparations to engage a larger hall in some central part of the city about Christmas time or New Year's, where on Sunday evenings, he will hold mass meetings, especially intended for the non-churchgoers, whom, above all others, he desires to reach with his teachings. He will endeavor to make the meetings attractive to these people by the singing, by the marked shortness

of his sermon and by an absence of any money-raising features, which might keep away the people whom he wants to attract. It is Mr. Simpson's plan to make this mass meeting the centre from which bands of workers shall go out to the different parts of the city to establish branch meetings. The work already begun in Caledonian Hall will be kept up in this way and in other sections of the city, Mr. Simpson will try to carry forward his undenominational work."

- Unidentified newspaper article, probably of Monday Jan 2, 1882 or maybe Jan 9: "**Preaching to the Masses: Evangelistic Services in the Academy of Music:** The first of a series of evangelistic services was held in the Academy of Music last evening under the direction of the Rev. A. B. Simpson, assisted by the Rev. George F. Pentecost. Gospel hymns were sung by Mr. and Mrs. George C. Stebbins. The hall was well filled notwithstanding the severity of the weather. "We have begun tonight," said the Rev. Mr. Simpson, "a series of meetings to reach the multitude which does not attend church. The churches on Manhattan Island are capable of accommodating about 250,000 persons, but the average attendance in churches of all denominations in this City will not exceed one-half that number. There are thousands of men and women in this great Metropolis who are passing through life without paying the slightest attention to their spiritual welfare. For the purpose of filling the empty seats in the churches in obedience to God's command, we shall go out into the highways and compel them to come in. These meetings are for the benefit of the great masses. They are not designed for the very rich or the very poor. Among the middle classes we are convinced there exists a great necessity for a revival movement of this kind. A marked feature of the services is that they will be devoid of denominational feeling." Mr. and Mrs. Stebbins sang the "Cradle Hymn" with fine effect, after which the Rev. Mr. Pentecost delivered an address. He referred to the growing tendency of the day toward atheism and materialism. "The opponents of religion," he said, "liken our lives to some poor, miserable thing that flickers for a short time like a candle and after a brief period vanishes forever. It is with such ideas as these that thousands of men are being misled. It is frequently asked, 'How can God be just and yet allow sin to exist?' The answer to this is that God allows sin to exist in order that by Him and through Him alone we may be brought to righteousness. Are the few years we have to pass here all we are ever to know of life? Such a theory is monstrous. I could not bring myself to believe in it. No; Christ's assurance to us of an after life is all sufficient. Let us lift up our voices and our hearts, therefore, in gladness at this assurance of a happier and more perfect life in the future." Several hymns in which the congregation joined, were then sung, closing with the hymn, "Beyond the smiling and the weeping", which was sung by Mr. and Mrs. Stebbins. The services are to be continued each Sunday for several weeks."

- Church Organization, 1882: Formal organization of the church took place in Feb 1882, *WWW 1884, July, p. 157*; Feb 10, 1882, according to Pardington, (25 Wonderful Years, p. 26); Feb 10 1883, according to 1893 Yearbook, p. 39 (an error). Membership was about 30 persons, (Story of C&MA, p. 18 says 17). They held 3 services on Sunday, 2 every day. Afternoons was to train workers. They met in the Grand Opera Hall, 8th Ave and 23rd St. In the summer, the Gospel Tent was located on 23rd St. By the end of the year, membership was over 200 persons. Membership in the second year (1883-84) didn't increase as rapidly as the first year, *WWW 1884, July, p. 159*. Summer 1883, the tent was erected on 30th St, July to October. Autumn of 1883, beginning with November until the new year, church met in the Hippodrome (Madison Square Garden) on Sundays. They stopped meeting there because of an inability to heat the building. They went back to Grand Opera Hall for 3

months. Then at the beginning of April, the church moved into the old Armory on 23rd St near 6th Ave (once Dr. Yanse's church). The bad repair of the building made the congregation reluctant to rent it in October 1882. A theatrical company, Mr. Salmi Morse, lease and repaired the building for the Passion Play. Company went bankrupt, Morse dead in river.

- Organized in pastor's home, Friday evening, probably 123 W 13th St, next to Presbyterian Church, *WWW 1883, Mar, p. 45*. Feb 10, 1882, 35 person there, *AET, p. 93*; also 1888 Yearbook, p. 70; *CA 1896, Oct, p. 324*.

- Unidentified newspaper article, probably Monday, Jan 23 or 30: "**Evangelistic Services:** What would be considered a large church congregation gathered in the Academy of Music last night at the evangelistic services conducted by the Rev. A. B. Simpson, late of the Thirteenth Street Presbyterian Church. Mr. Ide, of Brooklyn, led the singing and was aided by a choir. Printed slips containing selections from Moody and Sankey's "Gospel Hymns" were distributed to the people as they entered the Academy. With regret Mr. Simpson announced that their services in that building might be interrupted for three or four Sundays because of prior engagements of it for balls on Monday nights, to prepare for which a couple of days previous are needed. The Board of Trustees have therefore contingently engaged Steinway Hall, in the next block. Mr. Simpson preached on the tenderness of God toward sinful man and took as his illustrations the parables of the lost sheep, the lost coin and the prodigal son as setting forth in separate aspects the same great truth. Then he pictured the joy in heaven over the repentant sinner, and made his appeal to such as might be present to begin the new year with a new life. An after meeting was held in the directors' room upstairs. Next Sunday evening Mr. and Mrs. Stebbins of Brooklyn, are expected to lead the singing."

- Unidentified newspaper article: "**Mr. Simpson's Park Theatre Revival Service:** There was scarcely an empty chair in the orchestra and parquet at the Park Theatre last night and a good many people were in the dress circle. The Rev. A. B. Simpson sat, stood, or knelt, as occasion required, behind a small table that had been set just in front of the prompter's box. At his left was a cabinet organ. His large choir almost covered the rest of the stage, which was set to represent a drawing room. Mr. Simpson pushed the revival service vigorously and permitted nothing to lag. The meeting was divided into three parts, the first part ending at 8 1/2, the second part at 9 and the third part lasting as long as persons under conviction of sin chose to remain and converse with the preacher.

When, at 9 o'clock, Mr. Simpson requested all those to stand up who had not yet given their hearts to God, but felt inclined to do so, one after another arose, until about twenty were on their feet.

Mr. Simpson says he has no intention at present of organizing a regular church society. "We have holy communion," he said, "and that is all. We keep no church record or anything of that sort. Our names are registered in heaven and that's enough for us." Abbey Park Theatre, Broadway near 22nd, Mar 19 - Apr 23, 1882.

- Unidentified newspaper article: "**The Atonement; The Rev. A. B. Simpson on the Doctrine of Salvation through the Blood of Christ:** The Rev. A. B. Simpson conducted religious services in the hall of the Grand Opera House, Twenty-third street and Eighth avenue. "A Scarlet Cord", was the title of his discourse and his text was taken from Joshua 2:18: "Behold, when we come into the land, thou shalt bind this line of scarlet thread in the

window which thou didst let us down by: and thou shalt bring thy father and thy mother and thy brethren and all they father's household home unto thee." Rahab, the preacher said, had been a woman of the vilest character. Nevertheless she was destined in the providence of God to be a representative character in biblical history. Because she had hid the messengers which Joshua had sent to spy out Jericho, "she dwelleth in Israel even unto this day." The scarlet cord that hung from her window was an emblem of her faith and a guarantee of her safety. Why was this crimson token put in her window? The answer came down in the New Testament. It was the crimson mark of the cross. This scarlet cord on the walls of Jericho was a symbol of that precious blood by which the sinner is reconciled to God. She knew that she was leading a sinful life and her simple sign was the token that she was a believer in the redemption of sinners. The doctrine of the simple atonement of the cross was becoming more and more universal. God had said that anything that dishonored the blood of Christ was of Satan. If infidelity put dishonor on the cross it was of Satan. It was the blood of Christ we held as our token. It was the scarlet cord that we put upon our clothes. The blood of Jesus had been spilled for our redemption. Let us rejoice that blood had been shed for us. If we brought that blood to God with devout hearts, we would be accepted. God put this blood on our hands and told us to bring it to Him. When at last we should come to pass out of this cold temple of the body, then as we took in our hands that precious blood of Jesus Christ, the gates of heaven would be opened to us. The blood of Jesus Christ was the passport to heaven. The soul that was enrolled under the banner of the cross was saved. It was this very Rahab who became the mother of David and in whose line came the humanity of the Son of God. So we might see how much there was in that scarlet cord. It reached down to us and we find in heaven that scarlet thread, the memorial of our faith. It will bring us into the company of Christ and lead us to eternal blessings." Grand Opera House. May 1882 Sundays: 1, 8, 15, 22, 29.

- Grand Opera Hall, summer tent, 1882. Unidentified newspaper article: "**Temperance Tent Meetings:** A crowd stood yesterday afternoon before a long and high board fence on the south side of West Twenty-third street, between Seventh and Eighth avenues and appeared to be staring at the fence. It was completely covered from end to end with three-sheet posters in violent white and blue of theatres and summer excursions. Suddenly a section of the fence which had been sawed out and made into a gate swung outward and the men, women and children surged in and sat down within a two-pole tent, big enough for five hundred people or more. There was a rough wooden platform and around it was stretched a scarlet cloth, on which were texts in silvered letters. Mr. Sidman sat at a cabinet organ on the platform. Mr. Pullis of the Christian Home for Intemperate Men, in Eighty-sixth street, presided and the Rev. Mr. Simpson of the Grand Opera Hall evangelical meetings and the mainspring of the enterprise exercised a general superintendence. It was a temperance meeting. Four reformed drinkers appeared. At the close of the exercises three unreformed drinkers arose and asked for prayers.

Gospel temperance meetings are to be held in the tent until cold weather comes, but only on Sunday at 4 p.m. and on Friday evenings. Every other day and evening evangelistic meetings are to be conducted by Mr. Simpson."

- *WWW 1882, Nov, p. 221:* Touching Incidents, etc. Re: summer tent work and return to Grand Opera Hall. Flock praying for a permanent home.

- Gospel Tabernacle, Jan 1883: members 217; attendance Sunday evenings, about 700.

- 1883, July 9: Gospel Tab formally incorporated, see incorporation papers in 8 ½ x 11 file.

Congregation met on Friday, May 27 in Grand Opera Hall to elect trustees and officers. Trustees elected: A. B. Simpson, Stewart B. Close, Henry Cochrane, James Hutchinson, George Robinson, Margaret Cameron, Ellen A. Griffin. Signed by Court officer, July 9, 1883.

- 1883 March: A congregational meeting on Mar 20th voted to purchase a site on 8th Ave to erect a

spacious Tabernacle. \$13,000 was subscribed. To cost about \$20,000. Expected to erect a Gospel Tent on the property by June 1st (it wasn't used). Tabernacle to be opened Nov 1883, *WWW 1883, Apr, p. 68*. A newspaper clipping verifies this, locates the property on the north side of 32nd St., near 8th Ave. Will include the Missionary Training School.

- *WWW 1883, Apr, p. 68*: "With profound gratitude to God we are able to announce that a site has been obtained on 8th avenue, and steps have been practically inaugurated for the erection without delay of a simple and spacious tabernacle for the Gospel work carried on at present in the Grand Opera Building, New York. A meeting of the congregation was held on March 20th to consider the matter and before the close of the week, the sum of \$13,000 was subscribed in voluntary offerings for the erection of the building. The whole sum required for the completion of the work is \$20,000, but the trustees are going forward with the work with energy and promptness and are confident that the whole amount will be supplied by the willing gifts of the friends of the work and the gracious care of Him who has said, "The silver and the gold are mine." They have adhered to their purpose to solicit no subscriptions, but depend entirely on the spontaneous offerings of the people, believing that it is God's way and this is God's work and will be fully sustained. Should any of our readers wish to have a share in this House of Faith, they can communicate with the pastor of the Gospel Tabernacle, Grand Opera Hall, New York. It is hoped that the site can be occupied by the Gospel Tent by June 1st, and the Tabernacle will be completed and opened not later than November next." See also *June, p. 93*. Also in *AR and WWW 1883, Mar, p. 46*: committee beginning negotiations to lease or purchase a site.

- *New York Tribune*, unidentified date and page: "**Curing the Sick by Faith: A Church and Pastor Supported by a Peculiar System:** In a week or two ground will be broken on the north side of Thirty-second street, near Eighth avenue, and the building of a church for the congregation of the Rev. Alfred [sic] B. Simpson, the evangelist, will begin. It will be a plain brick edifice 100 feet square, capable of holding conveniently 2000 persons. The cost will be about \$20,000 and it is expected to open in a year.

While the main entrance will be in Thirty-second street, a wing will run through the block to Eighth avenue and there will be an entrance on that side. There will also be a training school for missionaries and others engaged in the peculiar work of this church. The Rev. Mr. Simpson was formerly a Presbyterian minister, and his last charge was the Thirteenth Street Presbyterian Church, where he succeeded the Rev. Dr. Burchard. He resigned this charge voluntarily to labor as an evangelist. A peculiarity of this work is that it is conducted without any regular system of contributions; all the financial aid that it has received except the Sunday collections has been unsolicited. The pastor gets no salary and depends on voluntary contributions for the support of himself and his family. All other branches of the work are supported in the same manner. Day after day gifts are received, generally from unknown persons. 'Repeatedly, when I have been without a cent in the world,' said Mr. Simpson to a Tribune reporter, 'just the sum of money of which I was in need has come to me from persons whom I have never met and who had no means of knowing my wants. These contributions have amounted to thousands of dollars and one gift of \$10,000 was received from an unknown donor for the special purpose of building the new place of worship. The work has prospered far beyond our anticipations. My purpose was to organize a church among the middle class people. A year ago last summer, we held services in a tent in Twenty-third St., near Eighth Ave. and during the winter at a hall in the

Grand Opera House. This last summer our tent has been in Thirtieth St., near Seventh ave. Our membership has reached 300. We have a large Sunday-school and a regular attendance on our services of from 700 to 800 persons. The increase has been about 20 per cent over the attendance of a year ago. In another year we shall have a church of our own, all paid for, which we shall call the Gospel Tabernacle. In the training school, we shall train men and women for home and foreign missionary work. My plan and my idea of a church are those which are exemplified in the great London churches of Newman Hall and of Spurgeon, comprising thousands of members of no particular class, but of the rich and the poor side by side. We have now six young men preparing to go to Africa on the Congo for mission work there. Our course of instruction covers from one to three years. We make no charge for it and we do not attempt to give a classical education to our workers, but to impart to them a knowledge of useful arts which they can teach to the natives. We have a mission for fallen women in Twenty-seventh St. that has produced wonderful results and we have sustained, also, the 'faith work' in the curing of diseases through prayer.

"This branch of our work continues with miraculous instances almost daily of God's power. I do not profess to do anything myself and I do not seek publicity, for the reason that the purpose is often misinterpreted and more harm than good results. Curing disease by faith and prayer is only one of the phases of our work. One meeting each week out of a dozen meetings is devoted especially to this purpose. The physicians, I understand, say that we cure no cases but those of hysteria, but I could show them many cures that had been pronounced impossible by the profession. There are well-authenticated cases of consumption, of cancer, of blindness and paralysis. That crutch you see above my book-case is one that was carried for years by a poor woman, Mary Vilban, of No. 501 West Forty-third St, who was for a long time at various hospitals of the city without relief. After a few months with us she was able to walk so well that she has left her crutch here now and never has need of it."

- 1883, November: Closed tent end of October. Moved into Hippodrome or Madison Square Garden. Opened meetings on Sunday, Nov 4. Services: 10:30 a.m. (Sermon: "Cast thy bread upon the waters"); 3:00 p.m. (Sunday school, over 300 children came); 4:00 p.m. (Sermon: Aggressive Christianity, Luke 14:23; chapter 1 of The King's Business is the same topic and text; the anniversary (2 years) of his farewell from 13th St Presbyterian Church.); 7:30 p.m. (Sermon: "Son of Man came to seek and to save..." Luke 19:10; many remained for the after meeting).

- Unidentified newspaper article, probably Nov 5, 1883: "**Gathering in the Sinners: Opening of Rev. Mr. Simpson's Gospel Mission at Madison Square Garden:** Madison Square Garden presented a curious picture yesterday. The large building was divided across the centre with a red, white and blue striped canvas screen and a platform was fixed close to the screen with chairs placed in blocks, in the faint endeavor to transform the huge space into some semblance of a chapel. All day long crowds of worshippers thronged into the place, which has so lately resounded with the neighing of horses and the not too devout language of stablemen and hostellers. The cause of this transformation was the opening of a series of Gospel services which will be conducted every Sunday during the winter by Rev. A. B. Simpson.

Yesterday the morning service began at 10:30 a.m. Mr. Simpson preached on the text, 'Cast thy bread upon the waters: for thou shalt find it after many days.' He made an urgent

appeal for assistance in the good work which he had undertaken. In the afternoon, a Sunday school was organized in the upper rooms to which over 300 children came. Services were also held at 4 o'clock and in the evening.

It is seven years since the Garden has been devoted to religious purposes, the last occasion being when Messrs. Moody and Sankey drew large crowds to the revival meetings. From the attendance yesterday it looks as if Mr. Simpson will rival these celebrated apostles." See also *WWW 1883, Oct, p. 154*.

- *WWW 1883, Oct, p. 154*: "The old Hippodrome, or Madison Square Garden has just been secured for religious services on Sundays in connection with the work of the Gospel Tabernacle. The Tent on 30th St. was closed last week and the opening services in the Hippodrome held on Sunday November 4th. The morning and afternoon meetings were well attended and the evening congregation was quite large. The preparations had been very hurried and the immense hall was only partially in order, the new floor not having been quite completed and the furnace not ready for use, but the day was bright and lovely, the hearts of the people full of hope and earnestness and the services much blessed. A large curtain had been hung near the centre of the audience room, just beyond the central chandelier, leaving a space about two hundred feet square for the seats to be occupied. Into this vast space seven thousand people could be crowded and perhaps quite as many as this had been often present during Mr. Moody's services there seven years ago. The Pastor preached in the morning on the words 'Cast thy bread upon the waters and thou shalt find it after many days' and referred to the fact that it was just two years that day since he had preached his farewell sermon to his former church and gone forth to labors for the masses. God had graciously already fulfilled the text in his experience and now marked this anniversary by opening a door more wide and spacious than he had then even dared to anticipate. In the afternoon, the subject was 'Aggressive Christianity' founded on the Parable of 'the hedges and the highways' and many testimonies were given by those who had been saved in this place. One soul was saved as 'a kind of first fruits' as Mr. Pratt had prayed in closing the service. At night, 'the Son of Man is come to seek and to save that which was lost' was the theme and many remained to the after meeting for prayer and conversation. Before the close, several had given themselves to God and Christians went home with hearts very full of praise and prayer that God had opened such a door and given to the work so soon His gracious seal. On the following morning, the Pastor received a letter from a venerable and godly minister which explained much of the blessed sense of Divine help through the day and all the night which followed. 'As I walked to my home the other day, I wept in longing desires too big to be uttered for such a blessed baptism of the Holy One upon you, filling you so full that your utterances will be the channel of such marvellous manifestations of the power of God during all the first day's services in the Hippodrome as will make it remarkable. As I walked and talked it was given me to spend the coming Sabbath in fasting prayer. As the power is with God it is possible I can do more for your enterprise in this way than in any other.'"

- *WWW 1884, Jan, p. 18*: Extreme cold caused meetings to be suspended. Mr. Forbes of England preached the last Sunday and then at Grand Opera Hall (maybe Dec 23). Many converted during time at Hippodrome. Looking for more adequate space for the work. Dec 26, Wednesday was a special party at Grand Opera Hall for the street boys of New York. They had been attending the evening services from 7-8 to receive religious instruction. Party had entertainment, turkey, etc, cake, candy, gifts and 3 Christmas trees. Most of the boys were from Roman Catholic families and some were newsboys.

- Unidentified newspaper article: "**A Church in Salmi Morse's Theatre:** Over two years ago, the congregation of the Gospel Tabernacle, which has been worshipping in the Grand Opera-house, Steinway Hall and other public places, made an effort to secure the building in Twenty-third street, west of Sixth avenue, known as the Armory and which had formerly been Dr. Sause's church. This

effort proved futile on account of the leasing of the building to a company which expended \$70,000 to prepare it for Salmi Morse's Passion Play. The failure of this scheme was followed by a corresponding failure to make the place pay as a theatre and the congregation of the gospel Tabernacle has now secured the building and will open it as a place of worship, under the direction of the Rev. A. B. Simpson, tomorrow morning. Services will be held morning, afternoon and evening on Sundays, a consecration meeting on Friday afternoons, and religious services on every evening of the week. The congregation is unsectarian and thoroughly evangelical and the services are intended to supply the wants of the poorer classes who do not attend church. Dr. Simpson maintains, as aids to his work, a Faith Home, at No 331 West 34th St and a free college for the education of young men and women as evangelists." First services at 23rd St. Tab on Saturday, April 5, 1884.

- Unidentified newspaper article: "**Restored to Its Original Purpose:** The 23rd Street Theatre, where Salmi Morse attempted to produce his "Passion Play", was yesterday rededicated as a church for the Gospel Tabernacle and will be know henceforth as the Twenty-third Street Tabernacle. The morning sermon was preached by the pastor, the Rev. A. B. Simpson. He said, in part:

As we sit in this building this morning I am reminded of a providence I dare not fail to speak of. Some two or three years ago, I passed by this building, which was then the old armory, the two lower floors being occupied as a livery stable. I was struck with its location. It is in the very heart of the city and I was impressed with the thought that it was just the kind of a place needed for our work. I went to the agent and secured the refusal of the building. The project of moving here was presented to our people, but they preferred to go to the other place. Later we desired again to come here, but a strong financial company, led by a gentleman who had set his heart on the project of representing the blasphemous "Passion Play", had secured the building for five years. We did not stop praying. One lady prayed: "O Lord Jesus, make the carpenters fit up that place for us. Make the Passion people decorate and furnish it for us. We cannot afford to pay \$15,000 to do it ourselves." God did put his hand on it and he did stop the public production of that play. After spending \$70,000 in remodeling the building, the project broke down and the company gave up the lease. They offered to sell us their improvements for \$5000. We prayed over it and God stopped us from going too fast. The building was finally put into the market and sold at auction and the gentleman bought whom we prayed would buy it. The result is that we have been enabled to come in here without paying a penny for the improvements." April 7, 1884

- *AR 1884, July; WWW 1884, p. 158*: Had been an Armory; then used as a church, Dr. Yanse, pastor. In March of 1882, Gospel Tab considered renting it, but declined because of the state of repair. Rented Grand Opera Hall. In Oct 1882, Gospel Tab again considered renting it as the financial situation was better, but Salmi Morse rented it at \$15,000 per annum and spent about \$70,000 to repair it. When completed, "their play was arrested, the company became bankrupt and Mr. Morse was found in the river: dead," and "the building was thrown back to the owner". It came on the market again. In the middle of March, negotiations closed for the leasing of the building.

- *C&MA 1903, Aug, p. 154*: "Many times in life the experience comes to us when God has given us confidence for something and then seemed to shut the door. I shall never forget an experience of this kind to our first Tabernacle in New York City. We had been greatly blessed in Gospel tent work all that summer and hundreds of precious souls had been

gathered in, but we had no church home. Our people began to pray and they fastened their faith upon an old armory building in Twenty-third Street, just a few steps from the tent. This little handful of people was quite sure that God had granted them this place, when suddenly, when we were about to close the whole matter, word came to us that the owner of the building had a better offer and had closed a fifteen years' lease to a theatrical company who were going to use it for the Passion Play. We were stunned. There seemed to be no other spot. But the following day a poor working woman came hurrying up to me from her work and asked with beaming face, 'Did you hear the news?' 'Oh yes,' I said, with rather downcast look. 'Isn't it glorious?' she asked. 'Well, I don't quite see the glory yet,' I replied. 'You know,' she said, 'we never could fix up that old armory. It would cost thousands of dollars. God has given it to us for our work and He has just sent these people along to fix it up and when it is all ready, see if He doesn't put us in it. Isn't it glorious?' she asked again.

The theatrical company spent seventy-five thousand dollars making a religious theater out of it. In the meantime they wrote to us stating that we could have the use of it on Sabbath evenings for religious services, but this we refused. One morning in passing the building we noticed a sign upon it, 'To Let'. God had smashed the Passion play all to pieces and there were some awful tragedies connected with it. The proprietor gave us the building, improvements and all included, at a lower rent than they offered it to us six months previously and it was here we began our work and had our first Alliance Convention. The Lord just showed us how He could test us after He had promised us and then gloriously surprised us with His blessing." See also sermon *C&MA 1903, Aug, p. 142.*

- *CAW 1915, Apr, p. 52*: "Prayer brings blessing to the cause of Christ. It is the secret of all success in the church and the missionary movement, and all our plans and all our campaigns. I wonder if we have as much of it as in the early days when we marched forward on our knees. How can we ever forget how we marched around this city of New York for years before we got settled, holding meetings in tents and dance halls and on the street corners and in the big hippodrome and in the theatres and music halls until at last God located us here. I could write or tell the story if I had time of many and many a marvellous deliverance. I remember so well when we were trying to get our first sanctuary, the old Gospel Tabernacle on Twenty-third Street. After we thought we had secured the property from the owner of the building, there came along a theatre company and stole it from us by offering an enormous rental. They spent nearly one hundred thousand dollars in fitting up that old armory in Twenty-third Street. We waited, and prayed and did not understand. One dear saint said to me, 'Pastor, God sent these people to fix up the place because they have lots of money. When they get it all fixed then we will get it.' And so it came to pass. The company was turned out before they were able to use it for the blasphemous play they were planning to produce, the Passion Play and the owner gave it to us on the same terms as before a single improvement was made. There we had our first convention. There the Alliance was born. From there the first missionary parties went out, all because God taught a few of His humble people to pray, pray, pray. I wonder if we have become so respectable, in these later years that we expect the machine to run itself and we do not keep the oil and fire supplied as God wants us to. Or, do we look to some leader to do the praying? I tell you it was not the leader in those days; it was the men and women whose hearts God had touched."

- *WWW 1885, Jan, p. 32*: "The work of the Twenty-third Street Tabernacle and Berachah Home during the past month has been full of encouragement. The Tabernacle services have been largely attended, with many hopeful conversions. Mr. Joseph Mackey has been appointed Superintendent of the Sunday School and is working with great energy. Mr. Spencer W. Coe conducts a most delightful Praise Meeting every Tuesday night. There is also a Chinese School, which is accomplishing much good. The ladies under Mrs. Naylor's superintendence have resumed their winter's work. The young men conduct street services every night and hundreds often gather around them at the corner of Sixth avenue to hear the Gospel for the poor. An earnest work is carried on among the sailors and services

are held weekly on board the Minnesota, the gun-boat in the harbor. The Home, 328 West Twenty-third street, has been filled to its utmost capacity from the week of its opening. Among the honored guests who have been with us the past month in mutual blessing are Rev. Dr. Stanton, Mr. Ethan O. Allen and Mrs. Lowry, Evangelist. The ladies connected with the Home sustain a most blessed mission work, known as the Berachah workers, among the tenement houses. Not less than eight to ten cottage meetings are held every week by different persons and souls are converted at nearly all these meetings. The Friday meeting is largely attended by all classes and denominations and many examples of the saving and healing power of God are graciously vouchsafed from time to time. As we commence another year, we do indeed thank God and take courage.”

- *WWW 1885, Mar, p. 96*: “The work of the past month in the Tabernacle has been encouraging. The congregation agreed at the last meeting to lease the Tabernacle for another year or term of years, if possible and a supplementary subscription of \$4000 besides the weekly offering was raised in order to cover the cost. The rental is now \$6000 per year, the rear building having been separately leased. The whole expenses of the work are met by the voluntary contributions of the people.

Berachah Home has been constantly full and many have from week to week given testimony to the spiritual baptism and physical healing of the Spirit of God. The Friday meeting is now very largely attended and its spirit is deeper and stronger from week to week. Some of the most encouraging features of the work are connected with the various missions. That among the sailors and on the docks and vessels is deeply interesting and most blessed in its results. Some glorious instances of the grace of God have been seen in the conversion of these noble fellows. Last week two met in one of our meetings who had parted six weeks ago in anger, both unsaved. God met and saved them soon after and they at once began to pray for each other and last week they both met at the feet of Jesus to find that they loved the same dear Saviour. Among the blessings of the month is the gift of a considerable sum of money to open a Home for the Training College and the yet more valued gift of the services of a dear brother and sister to take charge of it. We hope to open it in October in time for the next session of the College. The classes are well attended and the results of the studies are very satisfactory; the standard of excellence at the two term examinations being much higher than last year.”

- *WWW 1885, Sept, p. 251*: “In our last issue we did not have space to refer to the valuable services of our dear brother, Rev. Henry Varley of England, in the 23rd Street Tabernacle, New York, during the absence of the pastor in England, during June and July. His meetings were very largely attended and the power of God signally rested upon them. Many persons-- several hundred, professed conversion and his Bible readings were most refreshing to Christians. A farewell service was held on the eve of his departure for England and many friends bade our dear brother farewell with deep affection. We were much refreshed by the spirit of this dear brother and thank God for his providential coming.

During the same period of absence, thankful mention should be made of the faithful and most brotherly services of the Rev. J. D. Colbourn, who took charge of the church for the Summer. His unselfish and earnest spirit won the respect and love of all who knew him. Brother Colbourn was for many years a missionary among the Karens of Burmah; and his son has recently been healed of a cancer in his face through believing prayer on the part of himself and Dr. Gordon and Dr. Peck, of Boston.”

- *Yearbook 1886, p. 30-34*: a review of the work of the Tabernacle, officers, services,

constitution and principles.

- *WWW 1885, Sept, p. 252*: about missions in the city. Will bring the workers and people to the Gospel Tabernacle once a week.

- Unidentified newspaper article (part is missing): "...[su]fficient number of gospel hymns had been [sung, Rev.] A. B. Simpson preached the sermon, taking [as his te]xt Romans 15:29: 'And I am sure that [when I c]ome unto you I shall come in the fulness of [the] blessing of the Gospel of Christ.' The pastor stated that the congregation of the Twenty-third Street Gospel Tabernacle was there by the courtesy of the Board of Trustees of the Congregational Church, that certain legal formalities necessary to the transfer of the property could not have got through with in time, but that the use of the church and its annexes had been in the meantime tendered so courteously, with such noble Christian consideration, that he could not fail to mention it at the very outset of his sermon. As to the words of the great apostle which he had just quoted there were four words that peculiarly attracted his attention. These were 'blessing', 'assurance', 'Jesus Christ' and 'fulness'. The Gospel came to us laden with blessings. While the Old Testament ended with a curse, the Sermon on the Mount began with a blessing.

The Gospel came between man and Christ. The blessing which Christ gave is that of the heart, blessing which inspired love. Was that blessing reflected in the love of a house, a residence, a business? Not at all. It was the love of human beings, of our friends, of our own people. There was always something to love in mankind. Many people thought that His help, His salvation, was their true blessing. They declared themselves attached to their Church, but it meant nothing. Jesus Himself was the living reality. The only man who felt that a gentle touch of divine nature had come to him was the one who communed with Christ.

The pastor then expressed the hope that the building now known by the sweet name of the Church of the Disciples might henceforth bear the name on every wall and in every face that entered the sacred edifice. As to the question of assurance, the greatest blessing now resting upon mankind was the assurance of the blessing of Christ. I know, continued the preacher, that the world is in doubt, but the doubters are to be damned as well as the profligates. This little element of doubt is the most dangerous. This we have to fight. The agnostic says he does not know. Than what is he better than an infidel? This Bible on which I speak I must believe to be true, or I ought not to preach. When we do believe, let us do so without equivocation. Doubt is the great danger. We must be sure of our salvation on the authority of the word here in this Bible and unless you have the assurance in your own innermost heart that your sins will be forgiven you will never have any real joy.

As to the fulness of the blessing of Christ, the world was full of half-starved people, who had just religion enough to make them miserable and not Christ enough to make them look up. He, the master, wanted to preach the full Gospel, 'Jesus, the Song of God, Jesus the Song of Man, Jesus the crucified.' He would preach in this new church the real atonement for real sin, the real blood of Calvary instead of the milk and water of modern preachers; no resurrection on Easter Day only, but resurrection all the time. He would preach Christ not only crucified but living; that there was a body as well as a mind in the Redeemer. The fulness and spirit of soul and body was full of salvation. Christianity never got power until it was full of Christ. A Christian could do no good if he were only half full of Christ, nor even nine-tenths full; and he really could do nothing until he was thoroughly full of Christ.

He trusted therefore that the fulness of the blessing of the Gospel would rest upon all assembled in the sacred edifice. As to those to whom the place, owing to the neighborhoodship, had been familiar, he trusted that they would select their own accustomed places in pews and join together with the newcomers in the Christianity of love and humanity.”

- The King's Business, p. 231: “And so in God's work, we have got to trust Him before we see any evidence. This has been a great help to me in all this work for Christ. God has always said to me: ‘Before the seed appears above the ground, before the fruit hangs on the branches, before there is any sign of results, you must always expect and claim that you have a blessing from this day.’ I could not tell you how many times I have absolutely had to count God's promise fulfilled, God's gift bestowed, when it seemed almost impossible that it could be done, and just took this little phrase and said: ‘From this day thou has blessed;’ and in due time the blessing came. The very thing for which we are thanking God today seemed to be refused for weeks and in the hour when they were most utterly refused, God then bade us believe that they were given and in a few days the answer came and the hearts of men were made to move according to God's will and power. And so we must believe from this day. God starts with us from the beginning and pledges His Word all the way along’. May 1886, 1st Sunday at Madison Avenue? Perhaps not, see, p. 219.

- The King's Business, p. 344f: “For twenty-five months He has permitted us here to do as much work, perhaps, as many churches do in five or six years-- a good deal more than I ever did in six or seven years before, even counting by the number of services. We have had about 1100 religious services in this place within the time I have mentioned. Many of them were for the comfort of Christians and the building up of God's church and people and therefore have not had the same visible results in the way of salvation; but almost every evangelistic service that has ever been held here has been followed by the conversion of souls. I have made no attempt to keep a record of these names, but I should judge that at least as many as a thousand souls every year of our work here-- which is only about 20 a week-- have been awaked and talked with on the subject of their salvation-- sometimes a great many more-- and very recently, in connection with our mission work, this number has been more than doubled. The Lord has permitted us, during these two years, to bring perhaps many souls to the feet of Jesus, whom we have not been able to follow afterward. God only knows; and I am sure than tens and tens of thousands have come in here once or twice and passed on, having heart the word of eternal life.

I shall never cease to thank God for the wonderful Providence that opened this place and the still more wonderful grace that made it a perfect delight to minister and serve Him here. I thank Him also for the dear people that have gathered for the laborers that have been always willing to lead souls to Christ, for the way in which He has met the financial needs, for the manner in which He has raised, I think, at least \$25,000 in these two years and met the needs of the work without our going to man. I don't speak at all of the money given to establish a home and sustain a training college; I don't speak at all of the work done in connection with the work for which the Lord has made me personally responsible, but for the work of this church God has put it into the hands you simple people to sustain. I thank Him the more because there has been nothing on our part to cause it; there has been nothing of human ability, but simple dependence in Christ. You know very well that the truth given here has been very simple and wholly designed to lead sinners to Christ and to lead

Christians closer to His side. You know there has been no great business capacity in the management of things, no ecclesiastical experience; we have been simple humble instruments of Christ and He has seen fit to lead us on and to bless us; and we do this morning give Him all the praise and glory place ourselves at His feet in great humility, and ask Him to use us still...

And so, in the work of God we have seen so much that was incomplete. I have seen so much in my own work that I have cried to God these past few years that, even if He gave me very little work it would be all clear work: that it would be all finished work.

I remember that when, 5 years ago, this work began, how delightful it was that there were only a dozen or twenty embers, and to feel that we were all on a scriptural foundation; and the desire has never left me that whatever we do may last until the master comes, even if it be humble work."

- *The King's Business*, p. 349: "And so, it is not enough to go on for a while. It is the last step that wins. O, may God put on your hearts this great thought, 'that I may finish my course with joy and the ministry that I have received of the Lord Jesus to testify the Gospel of the grace of God.'" Expenses about \$10,000 annually, *1886 Yearbook*, p. 31.

- *WWW 1886, Oct, p. 231*: "Thursday afternoon, October 7th was given up to the services connected with the setting apart of the buildings and departments of work which God had graciously added since the last Convention. First was the Tabernacle building itself which the Lord had enabled this people to purchase last May in answer to much prayer at a cost of \$126,000." Gospel Tabernacle at the corner of Madison Avenue and 45th Street.

- *WWW 1887, Jan, p. 41*: Brief report of 1886. \$70,000 given for all Tabernacle work, including the College and Berachah Home, Mission and Orphanage.

- *1888 Yearbook*, p. 70, 71.

- *1893 Yearbook*, p. 39-43.

- *CA 1888, June, p. 96*: "We ask the prayers of our friends in all parts of the land for special guidance and blessing in the important changes in the location of the entire Tabernacle work which we believe the Lord is leading us to make this Summer and that it may be consolidated and established in the place where He can most completely bless it and use it until He come.

An important evangelistic work is just opening in the Gospel Tent, New York corner 55th Street and Broadway, for which we ask the earnest prayers of our friends."

- *CA 1888, Aug, p. 113*: "The Gospel Tabernacle, New York, has just been sold for \$160,000, with a view to the erection of a new building in a better location and more adapted for the evangelistic work of the church.

Negotiations for the purchase of four lots on 8th Avenue near 42nd Street are in progress and plans are being prepared for the proposed buildings. A college building will probably be combined with the church and perhaps also a new home for the work now carried on at 61st Street and Park Avenue. The chief object of the congregation in going to this neighborhood is to get near the non-church-going masses, who throng this great thoroughfare more thickly than any section of the city. The present location has proved a good one for a certain kind of church work among the better classes, but is too aristocratic for the great evangelistic work which has ever been the chief aim of this people and the building has become almost useless for winter work on account of its hollow metal walls and the difficulty of heating it. It is to be torn down and a club house erected on the site." p. 130:

Property on 8th Avenue and 44th Street; will house (on 8th Street) stores, office of publication and tract work; College Home and Lecture Room, Tabernacle proper; two chapels. 44th: Berachah Home with chapel, 100 guests. Paid \$78,000 for the land. Bought it from the Astor Estate. Buildings to cost about \$100,000.

- *CA 1890, p. 202*: Tabernacle, College Home and Berachah cost less than \$200,000. Cornerstone text given ABS seven years ago, II Samuel 7:10,11c.

- *Yearbook 1888*: “**The Gospel Tabernacle**: In the autumn of 1881, the Rev. A. B. Simpson, after a ministry of sixteen years in the Presbyterian Church, withdrew in good standing from the Presbytery of New York and the pastorate of the Thirteenth Street Presbyterian Church and began an independent evangelistic work with a view to reach the non-church going masses. The first meetings were held in a hall of Thirteenth street where a Sabbath School was begun and a quiet congregation gathered together. The evangelistic services were held on Sabbath evenings in the Academy of Music, Steinway Hall and Park Theatre. In February 1882, a church was organized consisting over thirty members. The constitution adopted was very simple, the Word of God being absolutely and only adopted as the basis of faith and practice, and the principles of its support made wholly voluntarily and free. In May, of the same year, a settled home was secured and retained for two years in the Grand Opera Hall, Eighth avenue and Twenty-third street, where the work became still more established and strengthened. During the two summers of that period, special evangelistic services were held in gospels tents and for a time in the Hippodrome on Madison avenue, and many precious souls were saved in all these services, only a very small part of whom became permanently connected with this church. In the spring of 1884, the way was opened for the occupation of the Tabernacle on Twenty-third street, which was used for two years as a church home. This building had been asked of the Lord two years previously, but meanwhile Mr. Salmi Morse managed to secure it on a fifteen year’s lease for the performance of the “Passion Play”. After spending much money in fitting up the building and other expenses the Lord broke utterly to pieces this whole infamous business and enabled the church to secure the building all ready for use without the outlay of one dollar, except, of course, the annual rental. In 1886, the old Church of the Disciples, corner Forty-fifth street and Madison avenue, was purchased and has since been the centre and home of the work. The chief aim of the entire work is evangelistic, to lead souls to Christ and to afford a free and simple church home to those who do not attend other churches.

The present building is not so well adapted to this latter purpose, and may be ultimately changed to one better fitted to reach the masses.

Connected with the work are several important adjuncts:...”

- *CA 1889, Jan, p. 9*: In 7 years, the various departments have received about 1/4 million dollars; ie. The Gospel Tab; Berachah Home; New York Missionary Training College (5th year, 1888-89); Berachah Orphanage, 161st St and 11th Ave; publication work; foreign missionary work, have sent 14 missionaries; city missions (Berachah Mission, 32nd and 10th; South Street Mission at Catherine Ferry, opened in 1888, conducted by Mrs. Bishop and Mrs. Doolittle); Sixth Ave near 13th St). *Oct, p. 147*: “Commencing Monday, October 7th, daily services will be held in the Gospel Tabernacle every evening at 8:00 o’clock.”

- *C&MA 1900, Jan, p. 40*: Annual Meeting report: membership, 1289.

- *C&MA 1908, Oct 31, p. 78, last paragraph*: ABS tells a little about it as he concludes his Sunday morning sermon: “its early members were not brought in from other churches, but from the world by the grace of God in profound conversion.” “The first years...found it thronged with seeking souls...God give us the old-time fire.”

a. German Work

- *WWW 1887, Apr, p. 255*: Opened a Gospel Tabernacle on 9th Avenue. Rev. Mr. Aussman ordained at the October Convention in 1886. Is in charge of the work, assisted by A. E. Funk, et al. Is a Fourfold Gospel Preacher. German population in New York City

is about 250,000. There are 47 churches with 14,757 members.

2. Development 1890-1919

- *CA 1891, Jan 30, p. 65*: 9th anniversary to be held, Tuesday, February 10. *Feb, p. 82*: correction re: "entertainment". *p. 114*: report; ABS gave a review of the work. *Oct, p. 226*: Schedule of speakers during the week-night services: ie. F. W. Farr, Stephen Merritt, Dr. Wilson, ABS or A. E. funk; Friday afternoon consecration meetings; Friday evening, Young Peoples; Sunday, ABS and Henry Wilson.
- *CA 1894, Jan, p. 49*: met January 18 for annual meeting; membership nearly 1000; contributions exceeded \$60,000 during 1893, including Home and Foreign Missions. *Jan 26, p. 85*: \$22,000 contributed in 1893 for foreign missions; percentage of members serving as missionaries larger than any other church in the world.
- *CA 1895, Jan, p. 72*: Evangelistic meetings in the American Theatre. Closing meeting Sunday, February 3. Conducted since the close of the October Convention.
- *CA 1896, Oct, p. 321*: Opening article, "The Beginnings of the Work of the Alliance" by ABS. Picture of 45th and Madison Avenue church, Gospel Tabernacle entrance, Berachah Home (250 West 44th), the Book Store, 8th Ave, Hebron Home, Berachah Orphanage and Children. Several personal references.
- *CA 1896, Dec, p. 541*: A. T. Pierson meetings at Gospel Tabernacle and American Theatre on Sundays (42nd and 8th Ave); Tuesdays to Fridays at 3:00 p.m. and 8:00 p.m. at the Tabernacle, Sundays (same times) at American Theatre; evangelistic in nature. *p. 575*: full page provisional program for the Dec 24 - Jan 3 (Thursday to Sunday) Convocation commemorating the 1900th year of Christ's birth. Held at the Gospel Tabernacle and American Theatre. *p. 588*: the call (by ABS) for the convocation and the list of names of those who signed it; 23 names.
- *C&MA 1898, Jan, p. 36*: Annual Business Meeting. *p. 60*: special meetings with Rev. C. C. Cook of Washington to begin January 30 (also *p. 156*). Annual meeting held Tuesday evening, January 11; floating debt paid off; membership, 1270; 100 members on the mission field; pastors: ABS, H. Wilson, A. E. Funk. *p. 88*: pictures of recently deceased members of the Gospel Tabernacle: John Henderson; Dr. Amelia Barnett, MD (84 years old); Mrs. Annie Symington; Mr. H. W. Burnham; Mrs. Kate Newman; Mr. W. H. Conley of Pittsburgh. *P. 239*: Pandita Ramabai message at Gospel Tabernacle, Sunday, March 6. *p. 349*: Rev. C. C. Cook invited to be associate pastor at the Tabernacle for 12 months.
- *C&MA 1899, Mar, p. 124*: Memorial record for 1898: Moses Harris, Feb 20, daughter Josephine, Congo missionary; Louise C. Stead, Mar 7, a young wife; Miss Kate White, June 21; Miss Horeis, July 2; Mrs. R. J. Sedgwick, Sept 5; Jane E. Clifford, Nov 18, 78 years old; Robert A. Carter, Dec 25, 49 years old.
- *C&MA 1899, Oct 7, p. 292*: testimony re: early days in a sermon (2nd col, 2nd par) about passion play theatre, 23rd St. Tab. Also col 3, IV, par 1 (200 members are 1000s of miles from their home church).
- Unidentified newspaper article (JSS dates it 1899): "**Thousands for Heathen: Rev. S. [sic] B. Simpson Raised \$68,000 at a Meeting in New York for Missions Work:** At New York on Sunday sixty-eight thousand dollars was raised in Carnegie Hall for the heathen. It was obtained by the Rev. A. B. Simpson and his associates in the Christian Missionary

alliance, amid the tumult of religious enthusiasm which prevails when the alliance takes up its annual collection.

Women tore off their jewels and men their coats and vests, throwing them to the collectors and shouting "Glory to God!" and "Hallelujah!" as they contributed all to the fund by which the alliance will keep their missionaries...for the year."

- *C&MA 1901, Dec, p. 330*: "**The Gospel Tabernacle**: This church, which began its work many years before the organisation of the Alliance, has now been incorporated for nearly twenty years. Its twentieth anniversary will occur in February, 1902; but it was really begun in the previous autumn, just twenty years ago. During that period, more than two thousand members have passed through its ranks and nearly three hundred missionaries in foreign lands have been included in its communion roll. It is a very simple Gospel church, founded on the Word of God alone and governed by a simple constitution combining the best features of the various evangelical churches, while its membership is open to all denominations. Among its pastors one received ordination as a Presbyterian [ABS], another is an Episcopalian clergyman (Henry Wilson), a third is a minister of the Mennonite body. Others in the past have been Baptists and the latest acquisition to its ministerial force is a Methodist clergyman [M. M. Bales]. It has a fair title to be called "ecumenical." In all these twenty years a most perfect harmony has existed in its simple and spiritual work and while not wealthy or influential in the social or worldly sense, yet it has exercised a blessed influence upon Christian work in every direction and its membership today embraces a large portion of the active city mission workers of New York as well as many honored workers in heathen lands. On Sabbath morning, December 8, an impressive service was held in connection with the installation of the Rev. Milton M. Bales as one of its four associate pastors. The attendance was very large and the services deeply interesting. A report will be given in our next issue."

- *C&MA 1900, Dec, p. 330 (editorial)*: re: 20th anniversary. During these 20 years, 2000 members have passed through its ranks, nearly 300 missionaries have been included in its communion roll. *P. 347*: report of M. M. Bales installation service. *C&MA 1901, Jan, p. 22*: 19th Annual meeting held on Friday evening, Jan 11. Missionary offerings: more than \$25,000; "this has been true for many years." Membership was 1400; 100 are foreign missionaries.

- *C&MA 1901, Oct, p. 246*: M. M. Bales becomes an associate pastor with ABS, Dr. Wilson and A. E. Funk. He assumes the chief pastoral and ministerial duties. The other 3 pastors are away much of the time. *Nov, p. 246*: Church extended a call to M. M. Bales of Chicago to become its pastor. He accepted.

- *C&MA 1905, July, p. 417 (editorial)*: ABS preaching evening services. Attendance and power of the services renewed. F. W. Troy and W. R. Newell to preach.

- *C&MA 1907, Feb, p. 61*: Quarter centennial, Monday afternoon and evening, Feb 11, afternoon and evening. The several speakers stated. *p. 73*: editorial re: God's blessing on the Tabernacle; "several hundred" gone as missionaries; "mother" of many spiritual organizations and missionary agencies; her children scattered in almost every land. *p. 85*: editorial. A partial list of men and women who have participated in the work of the Tabernacle. *Mar, p. 88*: "Reminiscences, Personal and Pastoral" by Henry Wilson. *p. 111 or 118*: "The Gospel Tabernacle and Related Work" by F. W. Farr (speaks of Berachah Home and Rescue Missions and publication work. *p. 123*: "The Gospel Tabernacle and the Missionary Institute" by A. E. Funk. Also in Living Truths.

- *C&MA 1907, Jan, p. 25*: Annual meeting, Jan 11, no news. Quarter Centennial set for Feb 10, 1907.

- *C&MA 1907, Feb 9, p. 61*: "The Quarter Centennial of the Gospel Tabernacle, 692 Eighth Avenue, New York, will be observed by appropriate services on Monday afternoon and evening, February 11th. The afternoon service will commence at three o'clock and will be followed by a reception by the pastors of the Tabernacle and their wives and simple refreshments served in the adjoining chapels of the Missionary Home between six and seven p.m. The evening service will be resumed at 7:30 p.m. There

will be appropriate addressed, solos, quartettes and congregational hymns. Mr. Simpson will give a retrospect of the history and the spiritual development of the work, Dr. Wilson some reminiscences of his personal and pastoral ministry and memorials of those that have passed from our midst. Mr. Funk will speak of the Tabernacle in relation to the Institute and the Missionary work. Mr. Farr has been asked to give an address on the Tabernacle and its related work, institutional, publication, home missionary and generally its influence upon Christian life and work. Mr. Marsh will speak of the uplook and the outlook for the future. Time will also be given for brief testimonies from other workers and old friends. There will be quartettes from the Nyack schools. A souvenir program of special appropriateness and attractiveness will be sent to all whose names can be secured for the mailing list now in preparation. Our readers are requested to furnish names of old friends of the work to D. McLardie, Esq., Catherine Mission, foot of Catherine St., New York. A very large attendance is expected and invitation is hereby given to all friends of this work who may not receive personal notices.”

- *C&MA 1907, Mar, p. 147*: “Uplook and Outlook” by F. E. Marsh; a sermon with little about the Tabernacle.

- Living Truths, 1907 March: ABS retrospective of the past 25 years; several memorial messages.

- *BofM 1911, Feb 25*: BofM approved the organization of an Alliance Branch in New York City. Rev. Holsworth in charge; location not indicated.

- *BofM 1912, Apr*: Rev. Holsworth in Astoria; coming closer to union with C&MA. *June 15*: in College Point.

- *CAW 1914, Dec 19, p. 178*: Pastor’s sermon, December 13, “Automatic Christian Life”, communion service. Mr. Schachtel, secretary of the Tabernacle, 13 new members received, 67 t date. Pastor absent at least 1/2 of the Sundays, no permanent acting pastor. Rev. E. B. Fitch, visiting pastor. Young people and Sunday school, good spiritual conditions. *p. 193, 194*: editorials about Watch-night service and Sunday school festival and previous activities, ie. for two years have reached out to families and children, recent immigrants from central and southern Europe, Saturday afternoon sewing classes for girls and basketmaking for boys.

- *CAW 1915, Jan 9, p. 225*: editorial report of the Watchnight service. Annual Business Meeting to be Jan 12, Tuesday. Has been the best year in recent history, although minus an acting pastor. *Jan 23, p. 266*: report of Annual Meeting: 104 members added, 98 by profession of faith. Sunday school grew beyond all previous records. Sunday evening service has grown again like its former standard. *Feb 27, p. 337*: editorial; services suspended for 2 Sundays during renovation and refurnishing and repainting (Feb 7 and 14). Services began again Feb 21. The new look is described including the decorations over the pulpit, “Jesus Only, Jesus Saves; Christ is All in All”. Church is now 25 years in the present building (1889-1914).

- *CAW 1917, Apr, p. 17*: “New York Tabernacle has issued a quarterly bulleting, giving historical and official information...will continue every three months.” E. B. Fitch, assistant pastor.

- *CAW 1916, p. 366*: noonday street meetings held during past summer; business men preached/testified. About 90,000 listened during the five months; 277 meetings held, Joseph Hakes, chairman.

- *CAW 1917, Dec 29, p. 194*: ABS gives a review of early days of Alliance movement.

- *BofM 1919, Nov 5*: “Whereas, the original vision of our late beloved leader and those friends who with him founded the Gospel Tabernacle, that this sacred edifice should be a centre for the promulgation of the Four-Fold Gospel and that this plan included the preparation of young people for this glorious ministry as is evidenced by the construction of the building itself, and whereas, the abundant blessing of God has rested upon the past efforts to fulfill this vision and whereas Dr. Simpson expressed the earnest wish that Mr. Rader shall assist him in carrying forward the work of the church when in the providence of God the former’s active service was curtailed by weakness, and whereas, Mr. Rader was elected Vice President of the C&MA by the vote of the Annual Council and through the decease of Dr. Simpson is now president, Be It Resolved: That this Board express its loyalty to Mr. Rader and its hearty approval of his expressed desire to reestablish the work at headquarters upon the original pattern and in loving fellowship invite the Gospel Tabernacle to unite with us in supporting him in all practical steps toward this end.”
- *CAW 1919, Dec 27, p. 230*: editorial: church officers want closer cooperation with the BofM. Engaged in a joint night of prayer about guidance for the future.
- *CA 1890, Mar, p. 156, 157*: floor plan and dedication service of Tabernacle. *p. 200*: memorial address by ABS.

3. Locations

- Summary: *Caledonian Club Hall*, Jackson Square (West 13th Street and 8th Avenue); 1881, Nov, Dec, Feb 12 observed Lord’s Supper. *Academy of Music* (West 14th Street); 1882 Jan; rent was \$100 per service. *Steinway Hall* (near Academy of Music); Feb until Mar. *Abbey Park Theatre* (Broadway, near 22nd) 1882, beginning of Mar until Apr 23. *Grand Opera Hall* (northwest corner of 23rd Street and 8th Avenue; 1882, Apr 30 until 1884, Mar 30; leased for \$2000 per year, see also 1886 Yearbook, p. 30. *23rd Street Tabernacle* (Between 6th and 7th Avenues); 1884, Apr until 1886, Apr; rental was \$6000 per year; location was formerly a church, then a stable and armory and the redesigned for the Passion Play. *Church of the Disciples* (45th Street and Madison Avenue); 1886, May 2 until 1888, July); \$24,000 down payment.
- *Caledonian Club Hall*, Jackson Square (West 13th Street and 8th Avenue); a block and a half from his former church; 1881, Nov 20 to Dec. Services conducted here first all day Sunday and during same period as in Academy of Music and Steinway Hall. (K. MacKenzie and grandfather had belonged to the Caledonian Club, *AW 1937, July, p. 452*) *WWW 1882, Feb, p. 78*: evangelistic work carried on for five months. Regular Sunday morning services conducted here, starting with Feb 13, the Lord’s Supper observed and the work more fully organized. AET states that the church was formally organized in the pastor’s residence on Friday, Feb 10, 1882, p. 93. (The Sundays in February were 5th, 12th, 19th, 26th. Were 35 persons in the initial organization.
- *Academy of Music* (14th Street); Jan 1882 commenced popular, large evangelistic services here (evening services), *WWW 1882, Feb, p. 31, 78*.
- 1888 Yearbook, p. 70: first meetings in a hall (Caledonia) on 13th Street, Nov 1881; started a Sabbath School; neighborhood children, a quiet congregation. Sunday evening evangelistic services in the Academy of Music, Steinway Hall, Abbey’s Park Theatre; Apr 30, first service. May 1882, Grand Opera Hall, 8th Ave and 23rd St; here two years to spring 1884; two summer of meetings in gospel tents (ie. 1882, 1883). Hippodrome on Madison Ave used in Nov, Dec 1883 until too cold. April 1884 moved to 23rd St Tabernacle; here 2 years; Mr. Salmi Morse prepared it for Passion Play. Church of the Disciples, May 2, 1886, 45th St and Madison Ave was purchased. This building not adapted for evangelism and “ may be changed to one better fitted to reach the masses”, p. 71.
- *Steinway Hall*, late Jan or Feb 1882; Sunday evening; apparently moved here from the Academy of Music (on same square); Bible readings held during the week, evangelistic services on Sunday evenings.

- *WWW 1882, Feb, p. 78*: “Evangelistic work commenced by the Rev. A. B. Simpson, in the Academy of Music, New York has been removed to Steinway Hall, owing to the difficulty of obtaining the Academy regularly at present. Steinway Hall is on the same square and nearly as large. It has the advantage of a fine inquiry room adjoining the main hall, which is filled every Sabbath night. There have been conversions at every service and many encouraging assurances of the Master’s presence and power. Bible readings are held during the week. There also Sabbath services at the Caledonian Hall on 8th Ave and 13th St. Next Sabbath morning the work is to be more fully organized by the observance of the Lord’s Supper at Caledonian Hall and the commencement of a regular morning service. It is felt that the time has come for the organization of such a church, on a simple scriptural basis, with methods of work adapted to reach all classes with the Gospel in the most effective way possible. It will be undenominational, independent, strictly evangelical and aimed to be governed in all things directly and only by the Word of God.”

- *Abbey Park Theatre*, Broadway near 22nd St, *WWW, Vol 1, Mar, p. 121*. For Sunday evenings and maybe Sunday mornings; contemplated to take it for spring and summer; Steinway was only rented for a short time; to begin on Mar 19th; continued through Apr 23rd, *WWW, Vol 1, p. 175*.

- *Grand Opera Hall*, northwest corner of 8th Ave and 23rd St, Apr 30, 1882; leased for a year, services on Sunday morning and evening and the evenings of the week (Sunday school on Sunday afternoon). Moved here after the final meeting in Park Theatre on April 23, 1882, *WWW 1882, p. 175*. 1886 Yearbook, p. 30 generalizes the date to May. Friday meetings were in the assembly hall, up two flights of stairs, “a tiny, dingy place it was”, according to Kenneth MacKenzie, “He [ABS] was holding his services in the Grand Opera House, 8th Ave and 23rd St, the assembly hall being up two flights of stairs, entrance on the street. And a tiny, dingy place it was.” *AW 1937, June or July, p. 452*. MacKenzie visited in March, April 1883.

- *WWW 1883, May/June, p. 93*: Purchased property Apr or May 1883 at 446 8th Ave to build Tabernacle. Business and publishing office moved there. See also address in Gospel Tab, AR 1884, p. 15. It was ABS’ office address after May 1, 1883.

- *Hippodrome* (Madison Square Garden), Nov 83 to new year. Used it for Sunday services, large crowds in the evening. Returned to Grand Opera Hall because of heating problem, *WWW 1884, p. 156f*).

- *23rd St Tabernacle* (between 6th and 7th Ave), called the Oberammergau Theatre, *AW 1919, Dec, p. 219*. This is an old armory, formerly Dr. Yanse’s church. First fall convention held there, *C&MA 1901, May, p. 258*. Building was leased in 1882 to produce the Passion Play, spent \$70,000 repairing and refitting it; company went bankrupt. ABS leased the building in May 1884; began services in Apr. Services were held nightly. Renewed lease for a year in Mar 1885; paid \$500 per month; \$6000 per year, *WWW 1885, p. 96*. Conversions, healings, Spirit baptisms continue to characterize the work. “Last morning in this place” (there two years and one month), Mar/Apr 1886, *King’s Business*, p. 344. Ibid, p. 307: “moving to a new church home” (45th and Madison); story also in *CA 1896, Oct, p. 322*. During this time had conducted about 1100 services (KB, p. 345); about 1000 souls converted each year, 20 each week; some were saved at every evangelistic service.

- *The Church of the Disciples* (Madison Ave and 45th St); first service was May 2, 1886, *WWW 1886, July, p. 34*, also *Fulness of Jesus*, p. 29. Picture *CA 1896, Oct, p. 321*. An immense building, too cold in winter. Inadequate accommodations for other parts of the church work. Bought at half price of value: \$126,000 in May 1886; down payment was \$24,000. An urgent demand to purchase this church was accepted in June 1888; “sold advantageously” for \$160,000, *CA 1888, July, p. 97*. A location “further West was being sought at time of sale. *CA 1888, Aug, p. 113*: purpose of erecting new buildings on 4 lots on 8th Ave near 42nd St.

- *Standard Hall* (1476 Broadway at 42nd St, *CA 1888, Sept, p. 129*); 4 blocks away from Grand Central

Station, *CA 1889, Apr, p. 50*. Annual Meeting held here, Jan 11, 1889. 1888, summer to Oct 1st in Gospel Tent, 55th and Broadway, *CA 1888, Sept, p. 130*.

- *New Tabernacle*, announcement of land purchase: partly on 8th Ave and partly on 44th St. 44th St owned by Astor Estate. 8th Ave, "the greatest resort of the middle classes", *CA 1888, Sept, p. 130*. Cost of site: \$78,000; cost of buildings: \$100,000.

- *Wendell Hall & Healey Hall*, a few months in 1889. Met in these places while awaiting the completion of the Tabernacle on 8th Ave, AET, p. 95.

- *Gospel Tabernacle* (8th Ave and 44th St); cornerstone laid on Jan 12, 1889, *CA 1889, Feb, p. 23*. 11th place occupied since the start of the work, AR 1889, p. 9. Opened on June 23rd, 1889. Cost of church and college building will reach nearly \$140,000. Berachah cost about \$60,000. Paid for by sale of old building and loan of \$70,000. Unprovided debt was \$18,000, of which \$8000 was due the contractors, *Ibid, p. 44. CA 1889, Oct 4, p. 147*: Daily services to be held in Gospel Tab every evening at 8:00 p.m. "during the whole winter". *Dec 20, p. 307*: buildings not wholly completed. Fall Convention, accordingly, postponed. Tabernacle dedicated on May 16, 1890, *CA 1890, p. 156*.

a. 690 8th Avenue

- *BofM 1918, Sat, Dec 28*: "Resolved: That a committee representing the Board and the Trustees of the Gospel Tabernacle be appointed to report to Dr. Simpson regarding proposed transfer of the Gospel Tabernacle property and that Dr. Glover and Mr. Thompson represent the Board."

- *BofM 1919, Jan 3*: "The joint committee of Board and Gospel Tabernacle to inform Dr. Simpson of proposal to transfer Gospel Tabernacle property, reported that Dr. Simpson gave consent on condition that the minutes make clear that he was not a personal beneficiary. Report received and adopted."

- *BofM 1919, Jan 3*: "Resolved: That by the concurrent vote of at least two-thirds of the whole number of the Board of Directors known as the Board of Managers, the Christian and Missionary Alliance acquire the premises known as No. 690 and 692 Eighth Avenue in the City of New York from the Gospel Tabernacle at a purchase price of not more than \$140,000. That the Christian and Missionary Alliance give back a bond and second mortgage to the seller of said property for such sum as may be necessary in such transaction with interest running thereon at the rate of 6% and on such other terms in said bond and mortgage as may be agreed on with the Trustees of the Gospel Tabernacle; and to also execute and deliver to the seller a lease of the church portion of such premises on such terms as may be agreed on with the said Trustees. The resolution was unanimously adopted."

B. Homes

- First mention of a healing home in *WWW 1882, p. 216*: House of Healing 980 1/2 De Kalb Ave, Brooklyn, J. C. Young, formerly with Dr. Cullis, in charge. First meeting, June 1, 1882, bottom of the page, 1st column.

1. Berachah Home

a. Locations

i. The First Home:

- Was home of ABS, AET. Christian friends assembled for its dedication as a Home for Faith and Physical Healing on Wednesday, May 16, 1883, AET, p. 141. Address 331 West 34th Street (see under His Life).
- Was advertised, *WWW 1883, Mar, p. 47; Apr, p. 68; July, p. 93*. Was to be opened ca May 1. Was opened May 16th, *p. 93*.
- Purpose: for instruction in healing, *WWW 1884, July, p. 158*; also *WWW 1886, Vol VII, p. 186* (also a resume of this work as an editorial).
- Mr. Selchow was healed here in 1883, *WWW 1886, p. 231, 232*. Jehovah Shummah + The Lord is there; Ezekiel 48:35, city of Ezekiel, vision.
- Was advertised *WWW 1884, Jan p. 29*.
- Berachah or Beracah means "blessing". A warrior of Saul who joined David bore this name (I Chronicles 12:1-3). It is also the name of a valley in the Judean wilderness, west of Tekoa (II Chronicles 20:26). Jehosphaphat defeated a coalition of Ammonites, Moabites and Edomites (trans-Jordanites).

Lines Dedicatory

In the beautiful vale of Berachah
I learn all the songs that I sing;
Whence streams of refreshing are flowing,
And life-giving waters up-spring.

This wonderful vale of Berachah
Such help for hard places will bring;
All troublesome thoughts will lie captive,
And new songs of praise we shall sing.

These streams from the vale of Berachah
Bring fullness of life where they flow;
Bring love, joy and peace in full measure,
Till fullness of blessing we know.

Would you enter this valley of blessing
In secret with Jesus alone?
Surrender in loving obedience,
And place Christ, the Lord, on the throne.

- E. Theodora Crosby (frontpiece of Streams from the Valley of Berachah, NY: Christian Alliance Publishing Company, 1893. 160 p. Author: S. A. Lindenberger)
- "We hope, not later than the first of May, through the Divine blessing, to open in this city a home, where persons who desire to attend the religious services held here and claim the promise of healing in the Name of Jesus, can spend a few days or weeks and in an atmosphere of faith and prayer and with the aid of thorough Scriptural instruction and affectionate personal dealing, be prepared to receive in simple faith and full consecration this great blessing and the special and the special baptism of Spiritual power which accompanies it. We will give fuller particulars in our next issue, but meanwhile, any who desire to communicate with the Pastor, Rev. A. B. Simpson, Grand Opera Hall, New York, who will have personal charge of the work and the household, and will be glad to answer inquiries." *WWW 1883, Mar, p. 47*.
- *WWW 1883, Apr, p. 68*: "We are happy to say to expectant friends that a very desirable house has been secured and we now anticipate through the Divine blessing, the opening of

the proposed House of Faith and Healing, about the 1st of May. Further information will be given to parties making direct application to the Rev. A. B. Simpson, at this office.

- *WWW 1883, July, p. 114*: "**The Home, 34th Street**: The work of God at the Home, 331 West 34th Street, has been very greatly blessed during the past month. It began with some real trials of faith, but almost immediately after God was pleased to send several of the most wonderful cures of healing we have ever known. One, a poor paralytic, unable for eight years to walk without a crutch and utterly unable to sit down at all, whose dejected face and helpless form had been for weeks the object of compassion to all the people who attended the meeting, and who had been discharged from one hospital in this city as an incurable several years ago, and again this Spring refused admission on the same ground, was enabled, in faith, in the name of Jesus, to rise up and walk, and throw away her crutches instantly and is now well. Her testimony is given in these pages. Two days afterwards another case, also discharged as an incurable from one of the largest hospitals in the city, with spinal disease, was healed at once by her simple trust in His Name. There have been many of these cases of healing and blessing. To God be all the praise. May His presence ever make this place to be called Jehovah Stannah. the weekly meeting for Consecration is held every Friday, at the Home, at 3 o'clock."

- *WWW 1883, Aug/Sept, p. 142*: "The work of God at the Pastor's Home during the summer has been full of encouragement and cause for thanksgiving. Many beloved children of God have gathered from North and South, East and West, within its walls and brought and left more blessing, even than they came to seek. Several of them have been dear brothers in the ministry of various denominations, but all consciously one in Jesus Christ. Among these welcome friends and honored workers in the Master's vineyard have been Rev. Mr. Oliver and wife of South Carolina, Rev. Dr. Easton and wife, of New Brunswick, New Jersey, Miss Mary H. Mossman, Ocean Grove, Miss Carrie Judd of Buffalo, Mr. and Mrs. Pierson of Boston and many others whose simple faith and love have made them life members of our home circle. The Friday meeting has been held at the Home for the summer and has been very largely attended, but will now be removed to the tent, 30th Street and 7th Avenue, for the rest of the season. Week after week, the very power of God has rested upon this gathering and the testimonies given of God's great power have been often truly wonderful. The return of many old friends makes the parlors too small for the increasing attendance, and renders necessary the larger accommodation.

A very touching and beautiful incident recently occurred which may encourage others to pray. A venerable and devout Christian from the west visited us at the Home for a very brief season. While there, he was deeply moved to pray for the work. Some weeks after his return he wrote to us asking if God had not been blessing the work very much of late, adding that he had been praying constantly for it and was confidence in God and wished to know it publicly that he might encourage others to pray in like manner for other enterprises. We wrote to him that indeed his prayers had been fulfilled and that during that very period some of the most signal instances of God's power which we had ever known had occurred in the healing of the sick and the salvation of soul and body. The most cheering fact about all this work of faith is the effect of these truths and influences in producing conviction among the unsaved, leading souls to Christ and bringing Christians into spiritual life, liberty and power. It is indeed a full salvation. The healing of the body is never emphasized above that of the soul, but always made subordinate. Among all our many services, over twelve every week, there is but one for this special subject. And even at this, the great end sought is the full consecration of our whole life to God and the prayer of the Beloved John, 'That thou mayest prosper and be in health, even as thy soul also prospereth.'

In answer to many enquiries about the Home, and the terms on which persons are received, we are glad to say, that any worthy and respectable Christian who is willing to accept Christ in His promise of healing and will fully act faith in Him for this, will be received, for a short time, in the name of the

Master, on whatever terms they may be able conveniently to afford of may find most suited to their comfort and independence."

ii. *The Second Home* (328 West 23rd Street)

- Purchased in Mar/Apr 1884 by E. G. Selchow. Opened on May 5, 1884 and dedicated under name of Berachah Home, AET, p. 142; 1888 Yearbook, p. 64. Cost: \$30,000.

Advertised in *WWW 1884, July, p. 169*. Replaced the pastor's home.

- *WWW 1886, p. 178*: Miss Lindenberger talks about it. Also *p. 186*, an account of its history by an editor, maybe HAW.

- After renovations, Home opened on May 5th, 1884. Selchow contributed \$8000 and paid interest on the mortgage.

- ABS, Mr. Selchow, Misses E. A. Griffin and S. Lindenberger were in charge. John Pullis helped; also John Cookman and Dr. Henry Wilson helped.

- Meetings held on Mondays and Fridays. Ca 700 entertained as guests during 2 years and 4 months.

- *WWW 1885, Jan, p. 32*: this home reported as filled.

- *WWW 1885, p. 158*: ABS comments "Two years ago this house was given to the work. Past year, more than 300 guests were received, from one to ten weeks, many wonderfully healed, more than 100 converted, hundreds raised to a higher Christian life, outside visitors numbered several thousands." The home was sustained by the voluntary gifts of the guests. Carrie Judd and Miss Sisson of London were visitors.

- "**Faith For the Ailing: Two Houses in the City where all Sicknesses are Treat Alike:** There are two institutions in this city where the sick in body resort to be cured by faith. One has been in existence three years and the other a year and a half. The former is the Home for Faith and Healing at 328 West Twenty-Third Street, conducted by the Rev. A. B. Simpson, who retired from the Presbyterian Church to teach and preach independently of any church organization. the other is the Faith Healing Institute conducted by Mrs. Anna J. Johnson at 200 and 202 West Fifty-ninth Street. Both institutions have been recently enlarged to gain more room for patients.

Mr. Simpson had his home until two months ago at 331 West Thirty-fourth Street. He said recently: 'Four months ago I began to pray for a new home. I was not surprised when one day an estimable business man of this city called on me and proposed buying this house. I was not aware even that he believed in the faith cure. He assured me that he had long had in mind the purchase of a new house for the work. The house was purchased outright by him and given for this work exclusively.

The house is of brown stone, five stories high and very broad. It is one of the finest residences in West Twenty-third Street. Morning and evening daily, in the spacious parlors, patients testify to the benefits they have received and prayers are offered, all kneeling and remaining long in silent prayer. Attendants in the house meanwhile move through the halls noiselessly.

'The house is to be called the Berachah Home,' continued Mr. Simpson. 'This name is from II Chronicles 20:20, 26, "And they rose early in the morning and went forth into the wilderness of Tekoa and as they went forth Jehoshaphat stood and said, 'Hear me O Judah and ye inhabitants of Jerusalem. Believe in the Lord your God and ye shall be established; believe in the Lord your God and ye shall be established; believe his prophets so shall ye

prosper.' And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the place called the valley of Berachah unto this day." What shall I say as to the evidences that this work is genuine? God is everything or nothing and if He cannot help us in health and in business, there can be nothing in religion. I proceed on the principle that God will help when we call. When I resigned my charge three years ago, I did not know three people in the city who believed in this implicit faith in God for themselves and now I know of hundreds thoroughly committed to it and nearly all from the evangelical churches. The Rev. Mr. Watkins of Holy Trinity Church has had conversations with me here and is deeply interested. Any why shouldn't we all be interested in making religion a fact, not a theory or an abstract belief? We will not try to cure people who are not Christians, or who do not want to become Christians. We receive helpless Christians and teach them and require them to believe that God answers prayer and they are healed, not by our own knowledge or strength, but by the knowledge and strength of Christ Jesus. That is all there is to it. It is so simple that many will not bring themselves to believe in it. They look to human machinery: we look to God. The results are known. People are continually coming to the throne and going away healed. If any one wants testimony let him attend the Fridays consecration meetings at 2:30 in the Tabernacle in Twenty-third Street, between Sixth and Seventh Avenues. To those who may surmise that money is made in this work, I declare that not a penny contribution is asked and that the work is all carried on by free-will offerings." Quotation merely identified as July 1884, publication unknown, probably newspaper.

- *WWW 1885* re: Berachah: *Jan*, p. 32; *Mar*, p. 96; *May*, p. 158: 2 years old, xeroxed 8 1/2 x 11), p. 159: closed temporarily, xeroxed 4x6; *Sept*, p. 252; *Dec*, p. 350: pastor home, more regular meetings

- *WWW 1885*, *Feb*, p. 96: "Berachah Home has been constantly full and many have from week to week given testimony to the spiritual baptism and physical healing of the Spirit of God. The Friday meeting is now very largely attended and its spirit is deeper and stronger from week to week. Some of the most encouraging features of the work are connected with the various missions. That among the sailors and on the docks and vessels is deeply interesting and most blessed in its results. Some glorious instances of the grace of God have seen in the conversion of these noble fellows. Last week two met in one of our meetings who had parted six weeks ago in anger, both unsaved. God met and saved them soon after and they at once began to pray for each other and last week they both met at the feet of Jesus to find that they loved the same dear Saviour." Also a report in 1886 Yearbook (1885 history), p. 35. Spring of 1883, a Home opened on 331 West 34th Street. One year later, E. G. Selchow donated a house on 328 West 23rd Street. Was opened on May 5, 1884.

- *WWW 1885*, *May*, p. 159: "**Brief Closing of the Home:** On account of the absence of the Pastor and some of the workers, it has been thought best to close Berachah Home for a few weeks. Miss Griffin will probably remain in the city and can be seen at the Home in case any parties require to be visited. Miss Lindenberger will probably join the party who go to Europe. So far as we yet know, the names of others going from here are: Rev. Dr. Stanton, Rev. Mr. Smith and daughters, Mr. Peck Smith, Miss Moorhead of Pittsburgh, Mr. Jerome, Miss Parrish and Miss Jamieson of Philadelphia, Mrs. Schultz, Miss Gordon

and cousin, Nashville, Mr. Clifford Gordon, Mrs. Simpson and Mr. A. H. Simpson.

We trust that there will yet be others from the West and also Boston." [Europe=Bethshan Conference]

iii. *Third Home* (#100, 102 East 61st Street and Park Avenue)

- Near Central Park. Street Cars direct to Tabernacle. 2 commodious houses, 4 and 5 stories high, ca 40 guest rooms. Located here from 1886 to 1889.

- Bought Aug 1886, moved in Sept 1. Cost = \$75,000: down payment \$25,000, from Sarah Lindenberger \$17,000, from the sale of 328 23rd Street \$8000.

- Dedicated Oct 8, 1886.

- *WWW 1886, July, p. 64; Aug, p. 127; Sept, p. 186; Oct, p. 231, 232; CA 1890 [?]*

- *WWW 1886, Sept, p. 186*: Many healed and consecrated as missionaries and workers through the States. Many were also converted.

- In 1885, Sarah Lindenberger invested in some up-town lots. In one year, she sold them and gained \$11,000. To this amount, she added \$6000 and gave \$17,000 for down payment. Mr. E. G. Selchow, the property trustee.

- These buildings were sold to the Door of Hope Mission for fallen women, Mrs. E. M. Whittemore, director, 1893 Yearbook, p. 51.

- Christian Alliance Yearbook, 1888, p. 63, 64: "**Berachah Home**: Soon after the organization of this work a number of persons connected with it were divinely healed through faith in the name of Jesus. Many persons from a distance soon began to come for inquiry and instruction. The principle involved in these healings is intelligent and Scriptural faith in God on the part of the person concerned, springing from thorough conviction and not through any personal power in the pastor or other workers. All cases have been carefully instructed and the need was soon felt for a Home where they could be received for rest, teaching and spiritual quickening.

In the spring of 1883 such a Home was opened at 331 West Thirty-fourth Street and was the scene of many blessed manifestations of the Divine Presence and power during the ensuing year. One year later, Mr. E. G. Selchow was led to donate the valuable house #328 West Twenty-third Street for a permanent home for this work and it was opened May 5th, 1884 for this purpose.

During the two and a half years that it was used for this work many hundreds of guests left its doors refreshed, quickened and in many cases, signally restored to health and strength. In the autumn of 1886 the Lord was pleased to give a much larger Home, containing two commodious houses on the corner of Sixty-first Street and Park Avenue, where still wider and more marked blessing has continued to attend it. The terms are adapted to the circumstances of all. Daily meetings are held at 8:30 a.m. and 3:00 p.m. and the atmosphere of the house is one of delightful rest and spiritual refreshing. Persons desiring to remain at the Home should write to Rev. A. B. Simpson or to Miss Lindenberger, Deaconess in charge. Mr. E. G. Selchow, 41 John Street, is trustee of the property."

- Members of the Gospel Tabernacle, living at 102 East 61st Street, Nov 1888 from the 1888 membership list: Adeline Adams, Miss H. K. Bruce, Mr. and Mrs. G. B. W. Dakin, Mr. and Mrs. F. R. Fenessy and daughter, Mrs. Maria and Miss Hattie Holden, Minnie B. Jackson, Sallie Lindenberger, Elizabeth F. Post, Mrs. Maria L. Roberts, Eliza Robertson.

- While waiting to move in 250 West 44th Street, the Home was moved to the Lyon Mansion in White Plains, corner of Broadway and Railroad Avenue, ca 40 rooms. *CA 1889, Apr, p. 50; May, p. 79; June, p. 96; Sept, p. 127.*
- iv. Fourth Home (250 [260?] West 44th Street)*
 - *CA Feb 1890, p. 154f*: historical, picture and floor plans (is xeroxed). Six stories by the Gospel Tabernacle. Dedicated Monday afternoon, Mar 17. Dedication sermon, *p. 206*. Was in operation, 1892/93.
 - *CA 1890, Mar, p. 206*: memorial address by ABS (is xeroxed).
 - *CA 1890, May, p. 207*: "The Work of Berachah" by S. Lindenberger.
 - *CA 1890, p. 100*: Monday, Mar 17 was the dedication reception (with refreshments). Hostess: Mrs. Whittemore; assistants, Mrs. Field, Mrs. Bishop, Mrs. Brodie, Mrs. Kenny, Mrs. Dakin, et al. Miss Lindenberger and some of the above ladies received the guests in the parlors.
 - *CA 1893, Jan, p. 26*: report by S. A. Lindenberger for 1892.
 - 1893 Yearbook says it was "erected through God's great goodness, holding ca 100 guests," p. 48.
 - Cost \$60,000: \$31,000 given; balance expected from the sale of the 61st Street homes. Land came from the Astor estate, who were considerate in the price of the land.
 - File also contains a photograph of the fourth home.
- v. Fifth Home (Nyack)*
 - File contains a photograph of Berachah Home, Nyack, dated 1900.
 - *C&MA 1908, Aug 8, p. 318*: Description of homes and buildings on the Hillside, as well as the ministries and facilities of Berachah.
 - *BofM 1918, Nov 8*: "Resolved: that we authorize the issuing of annuity papers granting \$1200 per annum to Miss Sarah Lindenberger in exchange for her transfer to the C&MA of the mortgage of \$20,000 upon the Alliance Hotel, 44th Street, New York, provided that Miss Lindenberger surrender all other claim she may have against the A. B. Simpson estate."
 - *BofM 1918, Nov 30*: "Resolved: that we look favorably on the Alliance Hotel for the uses of the Society and that the committee be asked to present a plan for such use."
 - *BofM 1918, Nov 30*: "Report that annuity has been issued to Miss Sarah Lindenberger for \$1200 in lieu of transfer of mortgage of \$20,000 on the Alliance Hotel."
 - *BofM 1918, Dec 14*: "Resolved: that the recommendation that the Alliance Hotel be opened as a rooming house under the direction of the present owners, the NY & R Realty Company, with O. L. Greer as manager of same for time being, be approved."
 - *BofM 1919, Jan 3*: "Resolved: that \$5000 in Treasury, being receipts of sale of the Watertown property be appropriated for the purchase of Headquarters' property. Carried unanimously.
Moved that the treasurer of this fund be authorized to pay to the NY & R Realty company this sum of \$5000 in advance of the signing of the papers transferring the property.
Moved and seconded that we act on that part of Section 2 relating to the Alliance Hotel. Carried unanimously.
Resolved: that by the concurrent vote of at least 2/3 of the whole number of the Board

of Directors known as the Board of Managers, we acquire the premises known as the Alliance Hotel, 258-260 West 44th Street, NYC together with the furnishings, at a purchase price of not more than seventy thousand (\$70,000) dollars. Carried unanimously.

2. Berachah Orphanage

- 329 East 50th St. Opened by and under the care of Mrs. O. S. Schultz, *WWW 1886, Oct, p. 232*. In September 1888, it was at 161st St, West of 11th Ave (annual report is in file). After several moves, it was located at College Point, Long Island. Published a monthly paper, Echoes from the Valley of Blessing (\$.25). Girls section moved to Nyack in Dec 1899, located at corner of Hillside and Clinton Aves, *CA 1899, Dec, p. 445*.

- *WWW 1887, Jan, p. 38-41*: trials the orphanage has experienced by A. E. Funk.

- Footnote from Norris Magnuson, Salvation in the Slums: Evangelical Social Work, 1865-1920. Metuchen, New Jersey: Scarecrow Press and the American Theological Library Association, 1977, p. 209: "13. Caroline E. Shultz, "Berachah Orphanage", *WWW 1888, p. 75*, spoke in detail about divine guidance for the home; her article, "Berachah Orphanage", *CA 1895, p. 348*, gave her background as superintendent and the story of Berachah's origin, noting its regular publication, Echoes from the Valley of Blessing; *WWW 1888, Dec, p. 190-191*; editorials in *C&MA 1899, Dec 9, p. 445 and Dec 30, p. 492* referred to the removal of the home to Nyack; George P. Pardington, Twenty-Five Wonderful Years, 1889-1914: A Popular Sketch of the Christian and Missionary Alliance (New York, 1914), 96-97; A. E. Thompson, The Life of A. B. Simpson (New York, 1920), 101.

- File also contains a 1900 photograph of the Berachah Orphanage at College Point.

3. Hebron Home

- 1892, no 224, West 45th St, Mrs. E. A. Pentz in charge. Name means fellowship, friendship. A home for workers, Publishing House workers, boarders for periods longer than Berachah allows; home for some of the College students; they will eat there, *CA 1892, Sept, p. 195*. *CA 1892, Dec, p. 404*: an announcement.

- *CA 1896, Feb, p. 206*: article by a guest, Mary B. Wilcox, impressions of the home. Mrs. E. J. McDonald in charge (sister-in-law to ABS; probably Mrs. ABS' married sister).

4. Hephzibah House

- File is empty!

5. Missionary Home, Brooklyn

- A home donated at 131 Waverly Ave, Brooklyn. M. B. Fuller and wife to be in charge during furlough, *CA 1892, Mar*.

C. Members

- William H. Rutan, the first convert at Caledonia Hall and attended the first class for workers. His wife a Sunday School scholar at 13th St. Presbyterian Church, *CAW 1920, Oct, p. 429*.

- 1883, Jan: 211 members; 1888: added 43, lost 8, had 245 at end of year, average attendance was 280; 1889: added 62, lost 16, total membership of 500 [?]; 1896: added 107, lost 12, membership was 1194, *p. 81*; 1897, added 101, lost 25, membership was 1270, *p. 86*; 1898: added 42, lost 38, membership was 1274, *p. 92*.

- Membership List: 1889-1899, book includes minutes of Annual Meetings, Jan 1889-Jan 1899. ? to 1902, Mar.

1. Members, 1882-1889

- 1883 (from 1882-83 Annual Report = 170 members): Griffin, Nellie A., 94 Macdougall St; Griffin, Maggie L., 94 Macdougall St; Simpson, Charlotte M, 182 6th Ave; Simpson, Mrs. A. B. (Mrs. M. H. Simpson); Simpson, Albert, Gordon and Mabel (17, 13, 11 years old); Negus, Mr. W. M. and Mrs. Hattie L; Cochrane, Mr. Henry C. and Mrs. Letitia, 150 West 24th; Gerrish, Mr. Francis M, 169 Allen St; Groff, Frank L, 61 Jane St; Funk, Mary; Naylor, Henry and Mrs. Frances S, Hotel Bristol, 42nd and 5th Ave. Ladies: 20 + 22 + 22 + 23 + 20 + 32 + 11 = 150. Men: 12 + 15 + 15 + 14 + 17 + 5 + 10 = 88. Couples: 3 + 8 + 7 + 6 + 1 + 4 + 3 = 32.
- 1888: Members from list in cornerstone; date Nov 1888: Men: 122; Ladies, single, 125; Ladies married [attending without their husbands], 87; Couples, 51 or 102 people; Children 45 = 481. Total members: 481; of which 263 were women, 173 were men and 45 were children.
- *C&MA 1906, Oct, p. 257*: editorial re: Mr. and Mrs. Charles P. Cassilly were regular attendants at the first Bible classes held by ABS. The editorial concerns her recent death.
- File also contains the membership list of The Gospel Tabernacle, Madison Avenue & 45th Street, which had been in the cornerstone, Jan 1, 1889. 15 p.

2. Kind of

- Emblems...Exodus, p. 126: "I am so glad that the dear friends who gather here, have not been drawn by dainties. I sometimes say to my friends when they speak of this little flock and of the insincerity of Christians and their desire for earthly things, I say, the little flock that comes here is not drawn by such things, any human agencies, splendid rhetoric or oratory or music; but they have simply Christ, I trust, the living Bread. And it is such a joy to think that one is surrounded by such, for only as they love it will they come to hear it."

D. Mission Work

- *WWW 1885, Sept, p. 225*: "For the coming winter, it has been determined, in connection with the evangelistic work in the Gospel Tabernacle, to open three or four missions in various destitute parts of the city and send our workers in bands to each of them, gathering all together on Sabbath and once a week in the Tabernacle for mutual encouragement and edification and then distributing the workers to the special fields for aggressive work. Will our friends ask God's especial blessing upon this new work for Him?"
- See Norris Magnuson, Salvation in the Slums: Evangelical Social Work, 1865-1920. Metuchen, New Jersey: Scarecrow Press and the American Theological Library Association, 1977, p. 83, 84 and notes 32-37 on p. 229, 230.

1. Berachah Mission

- 29th St, just west of 9th Ave. Opened in Nov 1885 by Mr. and Mrs. Naylor. They rented a building which had been erected for a school or a church and held services every night, *WWW 1885, Dec, p. 350*. She had been previously healed. Were wealthy people. Seated about 400 people. Last service was June 20, 1887. 2nd Annual Report in file, Sept 1, 1887. Mr. Childs, the superintendent, assisted by Mr. Bertram Osgood, student at the New York

Missionary College, 1886 Yearbook, p. 36.

- *WWW 1885, Dec, p. 350*: 29th St near 9th Ave, rented and sustained by the Naylor.
- The Valley of Blessing, being the third report, Sept 1, 1887-Nov 1, 1888. Founded on Nov 1, 1885; incorporated Apr 9, 1887. Mr. and Mrs. Henry Naylor, founders and managers. Hell's Kitchen area was between 30th and 40th Streets, north river front. Very heart of Hell's Kitchen was 35th to 40th Streets, 10th and 11th Avenues. Services nightly at the Mission and Sunday mornings (Sunday school). Services also on board ships on Sunday mornings (Wilson Line ships). Reading room for sailors at 481 Canal St. One afternoon each week a mother's meeting; sewing taught by Mrs. ABS and Mrs. Henry Naylor. Reports on how the meetings are conducted plus many testimonies of converted people.
- *WWW 1887, June, p. 341*: 463 West 32nd St, near 10th Ave. First services, Tuesday June 21, 1887. This place built and equipped at a cost of \$35,124 for the building and lot, \$2623 for the furniture and fixtures. Mr. and Mrs. E. W. Blandy, resident superintendents, Sept 1887 - Nov 1888. Rev. Robert A. Henck (ordained by ABS on Friday, July 1, 1887), the superintendent [date unsure]. Later, he married Mrs. Naylor. Opening services in new building are described in the 2nd Annual Report, p. 6f.
- *CA 1889, Oct, p. 203*: a report.
- File also contains a card for the mission, listing service times, etc.

2. Men

- *WWW, 1885, Dec, p. 350*: Hall on 13th St near Greenwich Ave, near Caledonian Hall. 23rd St. Tabernacle young men, rented, directed and sustained it. Seats about 120 people; meetings every evening except Saturday, 7:45 p.m., 1886 Yearbook, p. 37.
- *WWW 1885, Jan, p. 32*: Young men held street services each night on 6th Ave and 23rd. Work among sailors included weekly services on board the Minnesota, a gun-boat in the harbor. The ladies did mission work among the tenement houses. They held 8-10 cottage meetings every week.
- A branch of Berachah Mission at 38th St and 11th Ave.
- The Colby Mission, Greenpoint, Brooklyn, operated by Charles Colby and his family; were inspired by ABS.
- During 1885, 1886, averaged about 40 conversions a week in the city mission work, p. 344, King's Business.

a. Eighth Avenue

- *C&MA 1899, Dec, p. 428*: 291 8th Avenue, near 23rd St, where "Alliance movement had its Headquarters many years ago." A large store used for a mission hall. May Agnew in charge. Dedicated Thursday, November 23. Wilson, Selchow and Crear associated with May Agnew. Called the Midnight Mission, Story of C&MA, 1900, p. 14. A mission in Nyack, no other New York mission mentioned.
- *C&MA 1900, Dec, p. 309*: 1st anniversary of 8th Ave mission, Nov 23, 1900. Tabernacle Young People's Society helped during the year. ABS spoke. Sara Wray of England there, just returned from her home in England. Dr. Wilson chairman of the missions committee. Miss Agnew, chairperson. J. D. Williams, A. E. Funk, Margaret Simpson and Miss Agnew sang several times.

- According to Magnuson, Stephen Merritt founded it. In 1892, he started his "Traveller's Club" there for the unemployed and destitute. Aided by the Christian Herald, p. 50. Also notes, p. 211, note 28. See *WWW 1887, Dec, p. 202*.
- *C&MA 1906, Dec, p. 337*: celebrated 7th anniversary, Sara Wray director, 1881. "It was here that the Alliance work began a quarter of century ago in the old 23rd St. tent and the Grand Opera House meetings."
- *C&MA 1907, Oct 26, p. 53*: Just closed another year of ministry. It is a self-supporting mission by members of the mission. Supports one of its converts, Mr. Carpenter in South China. *Dec, p. 164*: 8th Anniversary held Nov 24th.
- *C&MA 1908, May, p. 112*: The mission premises destroyed by fire. Using temporarily a room in the Grand Opera Hall, 23rd St near 8th Ave. *Dec 5, p. 162*: editorial about "another anniversary"; work supported by men who were converted at the mission.
- *C&MA 1909, Feb, p. 312*: Mission published a monthly magazine, Mission Tidings, Sara Wray, editor and superintendent. Cost: \$.50 per year. Two issues already published, probably Jan and Feb, 1909. *p. 347*: "Transformed" about the mission, "a child of the Gospel Tabernacle". Story of a recent convert.
- *C&MA 1910, Aug 20, p. 341*: Have located a new building, 290 Eighth Ave; cost of \$39,000, plus \$1950 to purchase the lease of the present tenant. Paid \$6000 down. Owe \$2000, Sept 1. *Oct 1*: editorial, new mission at 8th Ave and 25th St to be dedicated on Sat, Oct 1st. *Oct 1, p. 8*: new mission, 8th Ave and 25th St to be dedicated, Sat Oct 1. *Oct 22, p. 56*: report of service, Sun evening, Oct 16 in connection with the dedication. \$7500 had been given to date. 400 people attended including May Agnew Stephens.
- *C&MA 1912, Nov 12, p. 130*: "All this was impressed upon many hearts with new emphasis as we gathered a few nights ago at the Thirteenth Anniversary of the Eighth Avenue Gospel Mission. The services were under the direction of Miss Sarah Wray, Superintendent of the Mission and were most delightful and inspiring. The singing was especially attractive and uplifting. The story of these thirteen years was briefly told by the leader and was a high testimony to the faithfulness of God and the fidelity of the members of the mission. Not only had it been self-supporting from the beginning, but it had actually dated to venture out upon the purchase of its own mission premises and had not only been able to make a beginning, but to keep up all the obligations of the contract and greatly reduce the mortgage debt upon the property. The spiritual results of the mission were still more impressively witnessed by the stirring testimonies of scores of the converts as they told the glad story of their salvation from the power of sin reaching down from the earliest days of the mission to the last meeting held twenty-four hours before, at which one of the most interesting of all those who testified had just been saved. Our hearty congratulations and earnest prayers are extended to Miss Wray and her loyal workers as they close the second week of years, the fourteenth of their noble history."

3. Women

- Gospel Tabernacle Annual Report, 1882-83, p. 9: Began at New York City, 120 West 27th St, precise date not given in AR. A mission for fallen women. Mrs. Naylor, chair lady, continued under others as the Margaret Strachan Home.
- *WWW 1883, May/June, p. 90*: Midnight Mission on 27th St. for prostitutes. Begun by Mrs. Naylor in March/April, but many men came and were saved.

- Annual Report, 1891, p. 240f: Door of Hope began Oct 25, 1890 under the auspices of the Christian Alliance. It became known as the Door of Hope mission. It sprang out of the 1890 October Convention: a wealthy woman was converted during that convention. Mrs. E. M. Whittemore was in charge; they used the former Berachah home 102 East 61st St, *CA 1891, Oct 24, p. 225. CA 1891, Oct, p. 257*: First anniversary; Delia converted during past year, gave her testimony at the Oct 19, New York Convention; eighty girls have been received, now settled in Christian families; others returned to their parents. See also C&MA supplement, Oct 1891, p. 16.
- South Street Mission or Catherine Street Mission. Opened by Tabernacle ladies, supported by Mrs. D. W. Bishop.

E. Missionary College (see Training Schools)

- Gospel Tabernacle Annual Report 1883, p. 10: (*also WWW 1883, Mar, p. 46, 47*) Contemplated: "the opening of a Missionary Training School for Christian Evangelists...to go forth as laborers into neglected fields." \$300 has already been given. *WWW 1883, Apr, p. 68* : editorial about more gifts and interested students.

F. Missionary Union

- Gospel Tabernacle Annual Report 1883, p. 10: "has been organized"; no date given; about Jan 1883. p. 16: officers: President: ABS; Treasurer: Mr. J. Hutchinson; Secretary: Mrs. M. H. Simpson (see also *WWW 1883, Mar, p. 46, 47*). Purpose: to encourage young people to labour for Christ at home and abroad; to open a missionary training school.
- *WWW 1883, Mar, p. 47*: "With a view to prepare for this great work, a society has just been formed in this city for the evangelization of the world by such organized efforts. It contemplates among others the following objects: -- To employ earnest laymen and consecrated women, properly qualified and trained; to provide for their simple, thorough and spiritual training, by opening at an early day of a Missionary Training College; to send them forth with the special baptism and power of the Holy Ghost, rather than mere scholastic knowledge; to send out missionary colonies and seek to make them as far as possible, self-supporting by judicious industrial work; to proclaim to the world the promise and power of Christ to save both soul and body and heal all manner of disease for those who trust Him; to announce to the nations the solemn message of the Lord's speedy coming and cry "Prepare ye the way of the Lord"; to raise funds to assist in sustaining such laborers and institutions, by free will offerings. The membership of this society will consist of all who contribute to its funds the smallest sum weekly, monthly or yearly and they can be members of any evangelical Church or reside in any part of the world. Any who desire to unite in this blessed work can write to the editor of this Journal or Mr. J. Hutchinson, Treasurer, care of Grand Opera Hall, New York."
- *WWW 1884, Jan, p. 27*: Young men training for Africa. *WWW 1885, p. 41, 64*: party left for the Congo in November.
- *WWW 1885, Jan, p. 9, 10*: Reprint of article in New York Herald about 5 young men going to the Congo; positive article. *Jan, p. 28*: editorial, party still in London. *p. 32*: article from the Christian Weekly. *Feb, p. 41, 42*: letter from John Condit (picture *CA 1896, July, p. 75*). *p. 64*: party left London, Jan 3rd. *Mar, p. 96*: editorial, off the coast of Liberia on Jan 18. *Apr, p. 102-104*: letter from John Condit. *p.127*: editorial, Portuguese refused to let them remain in Cabinda; started for Banana. *May, p. 159*: editorial; secured land in Vivi. Condit, Jensen,

Gerrish still at Baptist Mission; Condit sick. *June, p. 166*: letter from John Condit. *July/Aug, p. 220*: editorial, time= end of May. Condit was dead; Gerrish remained with Baptist mission; Quayle stopped in England; Jensen and Pearson returned to New York.

- *WWW 1885, Jan, p. 32*: "We welcome these pleasant words from the Christian Weekly: a few days ago we had a visit in our office from a young man who, with four others, before these words are printed will have sailed for Africa, where they are to labor as missionaries. Following the model of the China Inland Mission, they go at the instance of an independent church organization in this city and with that church behind them, but pledging them no salary. They go expecting to use prayer rather than quinine as an antidote to the African fever. They feel that faith, for their support and for their preservation from sickness, is all that is needed. Again we say every Christian will wish them God speed and will trust that they may accomplish very much in carrying light into the Dark Continent."

- *WWW 1885, Mar, p. 96*: "Our latest intelligence from the Congo band was dated Jan 18 and was written off the coast of Liberia. The young men were all well and full of hope and courage. They had just had their first sight of the coast of Africa and expected in about twelve days to land at Cabinda. Ere this they doubtless there and we trust their home is already finished. We doubt not there good work has already begun, among the foreign sailors, at least if not the natives."

- *WWW 1885, May, p. 159*: "The most recent letters from our brethren in Africa, represents them as just establishing their work at Vivi, Mr. Stanley's headquarters, by securing a site for a farm and endeavoring thus to make the Mission self-supporting. Vivi is the best point for a new Mission on the Congo, because it is the central depot for the International Society, the head of navigation and on the north bank of the river, where as yet, no Missions have been planted. Our dear brother, Mr. Quayle, has shown peculiar enterprise and tact in pioneering and negotiating in this matter. He has been accompanied by Mr. Pearson in the ascent of the river. The other brethren, Messrs. Condit, Gerish and Jansen have remained at the mouth of the river, at one of the stations of the Baptist Mission. Mr. Condit has been sick, but his case was presented to God in prayer and he has recovered. They have been graciously sustained through the early difficulties of their work and we now confidently hope that they will be fully established by the middle of the Summer. We judge of the measure of prayer that is going up for them by the evidences that are sent in the form of practical aid and support in their costly and difficult work."

- *WWW 1886, Nov, p. 314*: editorial re: Frank Gerrish, an appointed member of the Baptist Mission (Boston) and supported by the Gospel Tabernacle. Revival at his station; over 1000 souls led to Christ He died in 1889 (Frances M. Gerrish) and his name scratched from the rolls.

- *CA 1888, July, p. 96*: "The Rev. Frank Gerrish, who went out from this church four years ago as a missionary to the Congo and on the return of some of his associates remained in connection with the Baptist Mission, but has since been in part sustained by this church, has just returned from the Dark Continent and been warmly received by his old friends. He has improved very much in every way and shown satisfactorily that the center of Africa is not an impracticable field for an American or European. He has been stationed most of the time at the Equator Station and has fairly mastered the language. He describes the Upper Congo region as a most inviting mission field and has been of great help in conferring with our Board about their plans of work in that region. If the Lord should lead him to go back with our party, he would

be a most welcome and valuable addition.”

- *CA 1889, Nov 15, p. 241*: ABS editorial reply to a Boston Journal criticism of the 1885 mission to the Congo. The Journal had protested to the Secretary of the Navy this ill-planned, faith-cure, self-supporting mission. Simpson writes of them: A few New York friends supplied outfit, passage and supplies. John Condit walked 50 miles “immediately after reaching the country,” a probable cause of his getting sick. Gerrish joined the American Baptist Mission of “his own free choice.” His New York friends continued to send him money. The other three returned to this country. The English Baptist’s “charity” did not provide them passage home. Their sale of goods paid their fare to England. Their sale of supplies sent later paid for their board while living with the Baptist missionaries. Mr. Clark of the American Baptist Mission sent a receipted bill for all expenses. The balance was given to Mr. Gerrish’s support. Simpson doesn’t acknowledge the Missionary Union, but appeals to New York friends voluntarily supporting them.

G. Organization of

- May 25, 1883: Northwest corner of 8th Ave and 23rd St. Congregation elected 7 trustees (incorporated by this action): ABS; Steward B. Close; Henry Cochrane; James Hutchinson; George Robinson; Margaret Cameron; Ellen A. Griffin.

- Incorporated July 9, 1883 (see incorporation papers in 8 1/2 x 11 file).

1. Annual Reports

- *WWW 1883, Mar, p. 45, 46*: Annual Report or Pastor’s Report (first).

- *WWW 1884, July, p. 157*: 2nd Annual Meeting on Monday May 23, 1884 at the Tabernacle Building, Grand Opera Hall, 23rd St.

- There is no third report published in WWW. There are some reports in the periodical of activities during the previous month. They are in the 4x6 file under “History”.

- *WWW 1887, Jan, p. 41*: a brief account.

- There is no fifth report published in the WWW. Periodical is occupied with reports of conventions and ABS trip to west coast.

- *CA 1889, Jan, p. 9*: The sixth report (re: 1888).

- Date of Annual Meetings: 1889, Jan 11th, Standard Hall, 1476 Broadway; 1890, Jan 20th at Gospel Tab to 1899, Jan 9th.

- *CA 1894, Jan, p. 49, 84*: Annual Meeting, Thursday Jan 18 for 1893; membership nearly 1000; contributions for all purposes exceeded \$60,000 in 1893, \$22,000 for missions.

- *C&MA 1908, Jan, p. 264*: Annual Meeting held Monday, Jan 13th: "more of its members are in the mission field than perhaps any other church in the world."

- *C&MA 1909, Jan, p. 300*: Annual Meeting held Wednesday, Jan 13th; page and a half report. Receipts: \$10,409.69; Disbursements: \$10,722.78; Due treasurer: \$275.85; membership 1461; no report of missionary gifts.

2. Business Meetings

- Minutes of Business Meetings of Tabernacle 1889, Jan - 1892, Dec (meetings held each month). 1898, Jan - 1905, Dec.

- *C&MA 1900, Jan 11, p. 41*: report: many members foreign missionaries. ABS, Wilson and Funk the pastors. *Feb, p. 125*: report of Young People’s Work.

- *C&MA 1902, Jan, p. 38*: Annual Business Meeting was held Jan 11th and 13th. Mr. Bales

had come as a new pastor. Mr. Varley had been conducting meetings. *p. 55*: summary of Mr. Varley's address.

- *C&MA 1903, Jan, p. 62*: editorial comments: met Monday, Jan 12; 86 new members; 1415 total. *p. 65*: report of a visitor from Weymouth, Massachusetts to the Tabernacle, Mrs. J. K. Been.

- *CAW 1914, Jan, p. 274*: Annual Meeting held Wednesday, Jan 14th; membership increased; Sunday School is thinning as are Young People's activities. Gave thought to a new pastor, but decided to pursue calling an assistant. ABS away much. J. H. Ballard preaching. *Feb, p. 349*: report of Young People's rally to which other groups were invited.

3. Constitution

- 1883 AR; 1893 Yearbook, p. 41-43; 1900, Story of the C&MA, p. 21, virtually the same as in the 1883 Annual Report.

4. Membership

- File is empty!

5. Officers of

- 1883 (from cornerstone, laid Jan 12, 1889): Pastor: A. B. Simpson. Deacons: William M. Negus; Henry Cochrane; John S. Edwards; J. B. Miller; William H. Rutan; Charles Stratton; A. B. Roger; Dr. S. J. Stoddard. W. S. Johnston. Trustees: A. B. Simpson, President; S. B. Close, treasurer (Stewart B.); Henry Cochrane; J. Hutchinson (James); Nellie A. Griffin (Ellen A.); Miss M. Cameron, secretary (Margaret). Church treasurer: Henry Cochrane. George Robinson's name appears in list of trustees in incorporation papers.

Sunday School: Superintendent: John S. Edwards; Assistant superintendent: O. S. Schultz; secretary: F. L. Groff; Treasurer: W. H. Rutan; Librarian: Z. C. Beals. Teachers: Mrs. ABS; Rev. A. E. Funk; Sarah Lindenberger; Harriett Waterbury; Mrs. Z. C. Beals; Mrs. F. A. Gordon; Mrs. L. A. Faulk; Mrs. F. R. Fennessy; Miss Eusen; Miss K. Bunn; Miss H. Horrias; Miss A. Tweed; Miss Roche; Miss Lewis; Miss E. Funk. Mrs. Butler; Miss; Dunn; Miss Burns; Miss Allen; Mrs. Felters; Mrs. Allen. Mr. Falcon; Mr. Rutherford; Mrs. A. Dilworth; Mrs. Barrett. 25 teachers: 3 men, 22 ladies.

- Official Directory of the Tabernacle in *CA 1893, Feb, p. 90*. Officers for the year, *p. 34*, no deaconesses; no ladies.

6. Pastors

- *CA 1891, Feb, p. 115*: E. William Oakes, the first assistant (1882). *p. 96*: 1886, A. E. Funk, assistant pastor. *CA 1891, p. 228*: Henry Wilson "will minister in equal fellowship with the pastor", began in Oct, 1891. Associate pastor until 1908. 1908-1909: Milton Bales succeeded Dr. Wilson. F. E. Marsh (no dates given). 1912-1913: William MacArthur, *p. 97 (sourced unidentified)*. 1914-1920 E. B. Fitch, *p. 97 (sourced unidentified)*. 1920: W. M. Turnbull succeeded ABS, John Cable: History of MTI, p. 11.

- *C&MA 1904, p. 466*: M. M. Bales resigned as Associate pastor, Dec 1904.

- *C&MA 1905, Nov 4, p. 689*: reception for F. E. Marsh and family, Friday, Oct 27.

- *C&MA 1911, Dec 30, p. 194*: Wednesday evening, Dec 20, church issued a unanimous call to W. T. MacArthur as associate pastor.

- *CAW 1912, Jan 5, p. 210*: W. T. MacArthur to be installed associate pastor, Jan 7, Sunday.

H. Publications of

- File contains Be Ready! "For the Coming of the Lord Draweth Nigh". New York: The Gospel Tabernacle. 8 p.

I. Services of

- File is empty!

1. Conventions

- *WWW 1883, July, p. 113*: "Perhaps the most important annual religious gathering in the world is the great Conference at Mildmay, London, every spring. Thousands of the most earnest Christians in Europe gather in the great Hall, which has become the focus of so much excellent Christian work and for many days wait upon God in the most hallowed Christian fellowship and listen to addresses from the most eminent teachers of God's Word on the themes that touch most closely the vital questions of Christian life. This year the great theme was Our Union with Christ: the Ground of Security, the Secret of Holiness and the Source of Fruitfulness. Two of these papers we present in the preceding pages. Such a meeting is a real bond of Christian fellowship, which no denominational platform can ever furnish. Here many of the noblest Christian enterprises in the world find their spiritual inspiration and nutriment. Here the great facts of Christian life and work and the vital truths of the Gospel receive their due emphasis above all sectarian dogmas and questions. Here Christ sees, in some measure, his prayer fulfilled, "that they all may be one." Here all petty hobbies are corrected in the great balance of truth: and from these gatherings Christians go forth with a largeness of heart and aim which makes them centres of life and light and hallowed power, in every part of the land." October convention not forecast here, but the example set forth.

- *WWW 1883, July, p. 113*: "We earnestly trust that before next year shall close, such a gathering of God's dear children shall be brought together in this city, from all parts of the land, to consider the great truths which God is speaking to this generation and the solemn questions of evangelistic and missionary work to which His promised coming calls His people with ever increasing urgency. We present this subject for the prayers of all God's children to whom these lines may come. God will open the way for the gathering together in this great centre of unbelief and worldliness a great company of His faithful people of every name in the one name of Jesus only to wait upon Him in the study of His Word and the fellowship of prayer for His own deep and thorough teaching, under the guidance of wise and faithful leaders, with reference to these great spiritual and practical questions."

- Summary: 1884-1890, six Conventions through March 1890. 1st: 1884, Sept at 23rd St. Tabernacle; see also reference in *C&MA 1901, May 5*. 2nd: 1885, Oct 5-9 (Monday to Friday) at Gospel Tabernacle, 23rd St; report, *WWW 1885, p. 320*, nothing said about missions. Announcement, *May, p. 159*. Tentative program, *Sept, p. 251*. 3rd: 1886, Oct 4-11 (Monday to Monday), at Madison Ave and 45th St; advertised in 1886 Yearbook, p. 38. 4th, 1887, Oct 25-28 (Tuesday to Friday) at Madison and 45th St; held under the name and auspices of newly-formed Christian Alliance; report, *CA 1888, Jan, p. 14*. 5th: 1888, Oct 6-16 (Saturday to Tuesday), *CA 1888, Sept, p. 129*, held at Central Baptist Church (Dr. Sanders, pastor), except Sundays and first Saturday; time and place changed twice, *Aug, p. 113*; also held at Standard Hall, Broadway and 42nd. 6th: 1890, Mar 10-17 (Monday through Monday), delayed because the new Tabernacle not finished, *CA 1890, p. 97*; extended another week, services at 3:00 p.m.

and 7:45 p.m., p. 145.

- AWT, p. 96: In Sept 1884, at 23rd St Tabernacle, ABS inaugurated a new type of meeting, the missionary convention. A synthesis of the best features of other kinds of public meetings, ie. Bible conference, camp meeting, evangelistic campaign, missionary promotion. (Speakers during 25 years listed in 1909 reference) In 1887, they had become famous. Divine healing a strong attraction, presence of returned missionaries another.

- *WWW 1884, July, p. 141*: editorial. Hope that arrangements can be completed for a Christian Convention in this city in the autumn. Purpose: to gather up the teachings of the summer; to emphasize the present truth God is teaching His Church; to confer and pray together for the work and the world. We need meetings in our large cities similar to the summer meetings in the mountains and at the seaside.

- *C&MA 1909, p. 432*: 25th anniversary; list of speakers during 25 years.

- Brief report of 1st Convention, with full list of speakers in 1886 Yearbook, p. 38.

- *C&MA 1909, Sept, p. 432*: "The first New York Convention in connection with this work was held in September 1884 in the old Twenty-third Street Tabernacle. The leading speakers in that convention were Rev. Dr. Guinness of London; John Cookman and Henry Wilson. The next year, the date was changed to October and it has been held at that season ever since and came to be known as the October Convention. That was the year of the great International Convention in Agricultural Hall, London and a number of us went over to it. The result was that a party of our English friends came back to us here for the Convention of 1885. This party included Mrs. Baxter and Miss Maney of London. The October Convention of that year was a memorable gathering and we have been reading with deep interest the full reports of it in our old files. Among the speakers were John Cookman, H. C. McBride, Henry Wilson and Dr. Rainsford. More than a quarter of a century has passed since these opening days and "the little one has become a thousand" and God has graciously guarded the work and kept it true to its initial purpose, "a full Gospel and a whole Christ for the whole land."

- *AW 1937, July, p. 452*: "His first convention, now to be at Twenty-third Street Tabernacle, was a so simple affair, that I can remember his rushing Joe Pulis to me one morning with a demand that I should hie me at once to fill the program by an address. But in the next year, 1885, he had a galaxy of speakers, among them, Mrs. Baxter of Bethshan, London, the record of this being in The Life of Dr. Simpson, by Rev. A. E. Thompson." K. Mackenzie, "My Memories of ABS".

- *WWW 1885, May, p. 159*: "We take this early opportunity of giving notice to friends scattered through the country, in order that they may arrange their plans for the summer accordingly, that it is proposed, D. V. to hold a Second Convention, similar to the one held here last Autumn, in the beginning of October. The meeting last year was preceded by so brief a notice, that many were not aware of it until afterwards. Any yet it proved a great and precious blessing to very many. We trust the next gathering may be more widely attended from all parts of the country. The object of the meeting is the spiritual life of God's people and holding forth the testimony of His Word regarding the 'present truth' and the great practical questions which He is pressing upon our age."

- Second Convention: *WWW 1885, Dec, p. 321*: (editorial) Oct 5-9 at 23rd St. Tabernacle; ABS regrets nothing was said about Foreign Missions. See also *May, p. 159* (an editorial advertisement); *July, p. 220*; *Sept, p. 251, 252* (the objects of the Convention); *Oct, p. 280*; *Nov, p. 320, 321* (editorial appraisal, quotes from Guide to Holiness and Christian Herald about their appraisal of the Convention. Program: Monday, 7:45 p.m. song service, choir, three addresses; Tuesday, Our Life in Christ; Wednesday, Divine Healing; Thursday, Christian Work in USA, including mission work; Friday, Second Coming, afternoon, consecration meeting, evening, testimonies by 7 individuals.

- *WWW 1885, Nov, p. 282f*: 38 pages of sermons, reports. Oct 5-9 (Monday to Friday). George S. Weeks, choir and song leader. Speakers who have articles in WWW: Henry Wilson, St. Georges Episcopal Church, NYC, Monday evening; Elizabeth Baxter, Bethshan,

London; R. Kelso Carter, Philadelphia; W. T. Hill, Brooklyn pastor; Carrie Judd, Buffalo; C. H. H. Pannell, Morristown, New Jersey; John E. Cookman, DD; Kenneth Mackenzie, Church of the Holy Trinity, NYC; H. H. Hutchins, Brooklyn pastor 26 years; H. W. Brown, pastor, Chicago; R. Wheatley, DD; Henry J. Pierson, Boston; E. W. Oakes, New York; Mr. Greenwood, Brooklyn; Charles Gibbard, Florence Mission (for fallen women), 29 Bleecker St, New York City; Jacob Freshman, Jewish work; Mr. Chevier, street preaching; Rev. W. D. Mossman, New Haven city mission; Josephus Pulis, New York City; T. C. Easton, DD; W. S. Rainsford, St. George Protestant Episcopal Church; John Currie, Brooklyn; Charles Ryder, testimony, also Captain Lewis Pennington; Mr. Chase, Old Orchard; Hon. Mr. Lathrop, Newark. Also on platform first night were: Mrs. Naylor; Dr. Clift, Philadelphia; Stephen Merritt.

- Third Convention: *WWW 1886, Aug, p. 127, 128*: editorial, begins Monday Oct 4; continues to Monday Oct 11. The first Old Orchard Convention takes much space in the periodical. Reports and message, *Oct, p. 190-252*. Theme of the convention, The Holy Spirit, seven topics listed on *p. 190*. City missions featured on Oct 11th. Possibly one message in foreign mission, *p. 246* by . A. Randle of the China Inland Mission.

- Fourth Convention: *WWW 1887, Sept, p. 111; Oct, p. 175, 227*: Oct 25-28 (Tuesday to Friday), called The Annual Convention for Christian Life and Work. Report: *Nov, p. 188; Dec, p. 227* plus many messages. Also, *CA 1888, Jan, p. 14*. Major interest: refinement of newly organized Christian Alliance and Missionary Alliance.

- Fifth Convention: *CA 1888, Sept, p. 129, 145, 146*: Fifth Annual of the Gospel Tabernacle for Deeper Truths, Oct 7-15 (Sunday to Monday), held at Standard Hall, 1476 Broadway and Central Baptist Church, New York City (Dr. Sanders, pastor) from Sat, Oct 6 to Tues, Oct 16.

- Sixth Annual, Mar 10-17, 1890: ran over an extra week. See *CA 1890, Feb 28-Mar 28*. Large advertisement, *Feb 14, p. 96*. Delayed because all facilities are not ready. The first Sunday afternoon missionary meeting at an October Convention, Sunday afternoon, Mar 16. F. L. Chapell the principal speaker.

- *CA 1890, Feb 28, p. 129*: "Remember the New York Convention in the Gospel Tabernacle, New York from Monday, March 10th to March 17th. The opening service will be held on Monday evening at 7:30 p.m. Among the many friends whom we expect to be with us and take part in the exercises are: Rev. D. Updegraff, Mount Pleasant; Rev. A. Hussey, Mount Pleasant; Rev. J. Morrow, Pittsburgh; Rev. Dr. Peck, Boston; Rev. D. W. LeLacheur, Portland; Rev. I. Luce, Main; Rev. C. W. Ryder, Providence; Rev. W. H. Walker, Bridgeport; Rev. J. S. Haugh, Long Island; Rev. H. C. McBride, Jamaica, Long Island; Rev. Mr. Pannell, Brooklyn; Rev. Dr. Henry Wilson, New York; Rev. Dr. Cookman, New York; Rev. V. C. Hart, New York; Rev. H. W. George, New Jersey; Rev. Mr. de Vries, Peekskill; Miss Carrie F. Judd, Buffalo; Miss E. Scovill, Nashville, Miss M. Gordon, Nashville; Mrs. Beck, Philadelphia; Miss Tobey, Boston; Miss Moorehead, Pittsburgh; Mrs. Brodie, London, England and others." "Much attention will be given to the Subject of Missions at this meetings, and a public missionary meeting will be held on the afternoon of Sabbath, March 16th at four o'clock [dedication day]."

- *CA 1890, Mr, p. 145*: "**The Convention:** We are in the midst of the best Convention we have, perhaps, ever had. The attendance is large, the spirit of the people most blessed and the

power of the Lord is present to save, sanctify and heal in a most glorious and abundant measure. The first three days and a half have been given to the great theme of Christ our Saviour and Sanctifier. God has submerged all human forms and names in Himself; but the spirit and teachings of Messrs. Updegraff, McBride, Carter, Morrow, Ryder, Wilson, Merritt, Mrs. Brodie, Miss Leonard, Miss Scovill and others have been of unspeakable help and Christ has been all and in all. The old man has received some terrific blows and the Divine Man has been altogether lovely.

The first hour, Friday, when the subject of Divine healing was presented, a dear sister who had not seen a ray of light for a long time received her sight in the meeting and a great number instantly took the Lord as their Healer. We hope, before the last form goes to press, to be able to give some account of the Dedication services of the Tabernacle.” “**Another Week:** So glorious and blessed has this week become that the Lord has put it in our hearts to spend another week in this sacred convocation. It will not be quite so crowded with meetings and workers, but two daily services will be held at 3 and 7:45 every night, and dear Brother Updegraff, Captain Carter, Mrs. Brodie, Miss Scovill and others are expected to remain with us and carry deeper, broader and higher this glorios tide of full salvation.”

- *CA 1890, Oct 20, p. 215*: first report. *Oct 24, p. 225*: editorial. Oct 4-13 (Saturday to Monday).

- *CA 1891, Sept, p. 193*: announcement, full page. Annual meetings of Christian Alliance and Missionary Alliance to be held during the Convention. *Oct, p. 227*: ABS summary of the Convention. *p. 229f*: full report. Opened 7:30 p.m., Sat with a prayer meeting.

- *CA 1892, Sept, p. 193*: advertisement, entire front page. *p. 229*: Ninth Annual, Oct 1-11, (Saturday to Tuesday). *Oct 14, p. 225, 229f*: reports and messages. Missionary pledge was \$30,000.

- *CA 1893, Sept, p. 163*: preliminary announcement, Oct 1-15. *p. 193*: announcement and speakers, including A. J. Gordon, Henry Varley, Nathaniel West. *p. 195*: the program. *p. 225*: the hoped for missionary offering. *p. 226*: announcement and report. Reports and sermons: *Oct, p. 231-239; 240*: report of second week and closing Sunday (9:00 a.m. to 11:00 p.m.), missionary offering was \$31,000. *p. 248, 264f*: reports, messages.

- *CA 1894, Sept, p. 281*: Sept 30 - Oct 15 (Sunday to Monday), announcement of program. *Oct, p. 314*: Opening. Sunday services, 7th and 14th, held in the American Theatre, 42nd St, near 8th Ave (10:30; 3:00; 7:30). *p. 338, 363*: exchanged gold watches for iron on Friday evening. Watches jewels and other treasures laid on the missionary altar. A. T. Pierson suggested a faith pledge of \$200,000 and 300 missionaries on the field by the close of 1895. \$50,000 pledged there, probably the largest to that time in the Alliance. Many already given and pledged at Old Orchard. Evenings: many converted. ATP preached. Decided to rent the American Theatre for 3 months for evangelistic meetings Sunday afternoons and evenings. *Nov, p. 411*: pledge now at \$55,000.

- *CA 1895, Oct, p. 229, 232, 248*: Sept 28 - Oct 13 (Saturday to ?). Closing meetings in the American Theatre; \$60,000 pledged and given for missions.

- *CA 1896, Sept, p. 212, 242*: announcements; dates: Sept 27 - Oct 13 (Sunday to Tuesday); *p. 272*: back page advertisement, D. L. Moody to come; to preach Sunday afternoon and evening at Carnegie Hall. *p. 325-330*: convention reports. *p. 345*: report of closing days. *p. 348*: picture of world map which hung above the platform during the Convention. *p. 377*:

missionary offering was \$122,000, editorial comments on the Convention.

- *C&MA 1897, Jan 3, p. 36*: report on Dec [?] convention with list of speakers.

- *C&MA 1897, p. 264*: advertisement, 13th Annual Convention, dates back to 1885. Oct 3-17. *Pp. 288*: advertisement, 44 speakers indicated, including 13 missionaries. *p. 324*: editorials. *p. 352*: 2nd Sunday at the American Theatre, 42nd and 8th Ave. *p. 378, 400*: editorials; pledge offering Sunday morning in the American Theatre was \$70,000 plus.

- *C&MA 1898, Aug 31, p. 204*: editorial announcement. *Sept 7, p. 240, 264, 285*: full page ads. *Sept 14, p. 253*: editorial ad. *Sept 21, p. 276*: to begin, Friday, Oct 7, 2:30 p.m. *Sept 28, p. 300*: full page ad with speakers (34 total). *Oct 5, p. 324; Oct 12, p. 348*: editorials, arrangements and speakers. *Oct 19, p. 365, 389*: reports and sermons. *p. 372*: editorial, \$112,000 pledged.

- *C&MA 1899, Sept 23, p. 265, 280*: announcements, Sept 30 - Oct 15 (beginning Sat, 8:00 p.m.) *p. 296*: opening services, ABS, Divine Illumination. *p. 316*: report. *p. 321*: report of Saturday evening, Sept 30. *p. 330-331*: messages by John Salmon, William T. MacArthur, Mr. and Mrs. G. N. Eldridge. *p. 332*: editorial, closed in Carnegie Hall, \$64,000 pledged. *p. 336, 350*: reports.

- *C&MA, Sept, p. 152, 162, 180*: announcements. Oct 5-15 (Friday afternoon, including two Sundays and Monday is Rescue Mission day); significance of the Convention; Wilbur Chapman to speak and 37 others. *p. 183*: "17th Annual Convention of the Alliance work", 1883-1900; list of speakers repeated. *p. 194*: editorial announcement and outline of program. *p. 208*: brief editorial report of first days. *p. 220*: synopses of convention messages. *p. 222*: editorial: closing days of convention: offering was \$52, 438; total during the summer to date: \$170,000. *p. 225*: reports given on Rescue Mission Day. *p. 229, 234*: convention addresses. *p. 254*: synopses of convention addresses. *p. 258*: missionary message by G. F. Pentecost (picture on *p. 259*).

- *C&MA 1901, Sept, p. 148*: Time: Oct 4-14; *Oct, p. 183*: announcement under "Lights and Shadows", shadows = martyrs and deaths; lights = many converts; receipts of \$264,639, a 70% increase over the previous year (famine relief, India); *p. 190*: program editorial. *p. 218*: editorial report, many were saved, many filled with Holy Spirit, many healed, offering was \$53,520 (5-600 pledges), 100 young people volunteered for the field; *Nov, p. 249*: report of mission day on Monday.

- *C&MA 1902, Sept, p. 176*: editorial announcement, Oct 1-12 (Wednesday to Sunday). 20th Annual; *Oct, p. 190*: editorial about program; *p. 204*: editorial, 20th Annual Convention of Alliance work in New York City, 1882-1902, Henry Varley a speaker; *p. 207*: announcement and program of convention; *p. 218*: editorial report, Tabernacle excessively crowded the last Sunday; report in the New York Times; offering over \$61,000; ABS sermon: A Great Missionary Movement; 40-50 converted at last Sunday evening service; *p. 221*: report of convention, Wilbur Chapman, city pastor; Henry Varley, England; George Lorimer, Baptist city pastor; James Gray, Boston among the speakers; *p. 234*: further report. - *C&MA 1903, Sept, p. 238b*: full page advertisement. Oct 2-10 (Friday to Sunday); *p. 267*: editorial report, standing room only, offering was \$92,222; *p. 278*: opening days of New York Convention; *p. 292*: closing days of New York Convention, Mr. Kenning; also minutes of a business session, Monday morning (last day); concerned Home Work of the Alliance. Henry Wilson chaired the meeting. ABS set forth the proposed evangelistic thrust into the various districts.

Importance of Young People's work also was stressed. *Oct*, p. 298: Convention Echoes: Friday, Oct 16, remarks by ABS.

- *C&MA 1904, Sept*, p. 268: Sept 30 - Oct 10 (Friday to Monday), 23rd Annual Convention, announcement and program; p. 284: some additions; *Oct 8*: editorials, great crowds; *Oct 15*, p. 305: editorial report, ABS missionary sermon from Rom 10:14, 15; \$70,400 was pledged; p. 316: report.

- *C&MA 1905, Sept*, p. 604: Sept 30 - Oct 9 (Sunday to Monday), announcement and program; p. 609: editorial announcement, Monday Oct 9 is missions New York City day; p. 636: brief report, opening sermon by ABS (texts: II Peter 1:12; I Chronicles 12:32); *Oct*, p. 641: editorial report, offering over \$80,000; p. 653, 668: reports.

- *C&MA 1906, Sept*, p. 129: Oct 5-15 (Friday to Monday night), editorial announcement; p. 189; *Oct 6*, p. 220: announcement and program; *Oct 13*, p. 225: Messrs. Joshua (preacher), Jenkins and Morgan from Wales brought living coals from the revival in Wales; they spoke and sang. p. 236, 252, 261, *Nov*, p. 285: reports; p. 241: editorial report, offering was \$72,000.

- *C&MA 1907, Sept 21*, p. 133: editorial announcement of dates, Oct 5-14; p. 142, 145, 154: announcements and programs; *Oct*, p. 21: editorial report of the opening services; throngs attended, "There is much intensity and much deep seeking after God, but no wild fire or mere fleshly excitement encouraged." p. 33, 48, 66: Notes from the New York Convention; p. 37: editorial report, attendance immense, a thousand persons turned away; offering was \$66,000, plus other offerings. Many marked conversions and other manifestations of the Holy Spirit's workings. Mr. Whiteside and Miss Muller led two or three all-night prayer meetings. Convention marks the beginning of a great body of workers going forth into service.

- *C&MA 1907, Sept 12*, p. 398: editorial announcement, Oct 2-12 (Friday to Monday), Dr. C. I. Scofield and Dr. James Gray among the speakers; *Sept 19*, p. 414: further editorial announcements; *Sept 26*, p. 428; *Oct 3*, p. 17: full page programs; *Oct 10*, p. 28: editorial report of beginnings; p. 33, 49: reports; *Oct 17*, p. 44: editorial report, very large attendance, offering was \$63,000

- *C&MA 1909, Sept*, p. 432: "The coming convention marks the quarter centennial of the work. We are not celebrating it, as such things belong rather to the world. But it is fitting that we should remember all the way that the Lord hath led us and especially the worthy names that are enrolled in the records of the past twenty-five years. Our eyes dim and our hearts thrill as we recall their forms and faces. John Cookman, Henry Wilson, David Lelacheur, John Condit, William Cassidy, John Conly, Dr. Barrett, Dr. Morse, Dr. Gordon, Henry Moyser, Clara Stromberg, Mr. and Mrs. Burke, Dwight Moody, William M'Comber, Mrs. Hess, Harriet Waterbury-- these are some of the well remembered names that have taken part in the conventions of the past quarter century and now are ministering in the great congregation before the throne. Let us 'be not slothful, but followers of them who, through faith and patience inherit the promises.'...The New York convention will open on Friday afternoon, October 1 at 2:30 o'clock, with brief addresses by most of the leading speakers and workers. Rev. W. T. MacArthur of Chicago will preach Friday evening. On Saturday Miss Grace Saxe will begin at 9:15 a series of Bible studies in the Old Testament and the other speakers of the day will be Principal Stevens at 10:15, Mr. Senft at 11:15, Principal Ballard at 4:15 p.m. and Rev. W. F. Meminger at 8:00 p.m. On Sabbath Mr. Senft will lead a praise meeting at 9:00 a.m. Mr. Newell will preach at 10:30, Mr. Hamil and Mrs. Josephine Turnbull will speak on missions at 3:00. Mr. Meminger will preach at 4:30 and Rev. Charles Inglis, of London, will preach at night. Programs announcing the other appointments, later, can be obtained by addressing the Alliance Press Company, 692 Eighth Avenue, New York."

- *C&MA 1909, Aug*, p. 364: editorial announcement, will be extended from 10 days to two weeks, Oct 1-14. p. 398: editorial, time changed to Oct 1-10 because of rail fare reductions; expected speakers. *Sept 25*, p. 432: editorials; this year the 25th year; Simpson reminisces some. *Oct*, p. 8: editorial announcement; Oct 10th afternoon and evening services to be in the New

- Amsterdam Theatre, 42nd St, just west of Broadway; list of speakers. *p. 16*: program for convention. *p. 9*: editorial report. *p. 40*: editorial report of closing; offering was \$64,000.
- *C&MA 1910, Sept 24, p. 416*: list of speakers; stereopticon views each evening. Sept 30 - Oct 10. *Oct 1, p. 8, 14*: opens Friday afternoon, 2:30 p.m. Lists opening events and speakers. *Oct 14, p. 40*: editorial report of closing days; offering almost \$60,000. *Oct 22, p. 59*: full page report.
 - *C&MA Sept 9, p. 376; Sept 16, p. 392*: editorial announcements, Sept 29 - Oct 9, closing Sunday at Carnegie Hall. *Sept 23, p. 408*: editorial advertisement; ABS to repeat the series Christianity and Modern Thought which he gave at Old Orchard. *Oct 7, p. 12*: report of first services. *Oct 21, p. 34*: editorial; successful convention, but attendance less than former years, especially the first four days; offering was \$52,000.
 - *CAW 1912, Sept 7, p. 386*: editorial announcement, Oct 4-14. *Sept 21, p. 414*: program announcement. *Oct 5, p. 2*: editorial announcement. *Oct 12, p. 18*: editorial re: opening days. *Oct 19, p. 33*: several editorials about the speakers and their messages and others about the impact of the convention. Attendance good but not overflowing.
 - *CAW 1913, July 26, p. 258*: editorial: fully determined to continue the Convention as usual, Oct 3-13 (Friday to Monday). *Aug 30, p. 337*: editorial; doubt of convention because of the proposed visit of ABS and others to England. To continue with strong program. Charles Inglis to conduct preparatory services one week in advance. *Sept 20, p. 385*: editorial announcement. *Sept 27, p. 412*: outline of program. *Oct 4, p. 1*: editorial announcement and speakers. *Oct 18, p. 33*: editorial reports; ABS sermon The Missionary Emergency; offering was \$51,000.
 - *CAW 1914, Sept 19, p. 414*: Oct 2-12 (Friday to Sunday) program and speakers, 19 in all, excluding missionaries. *p. 422*: outline of program and speakers; Mr. Fitch in charge of the singing. *p. 17, 33*: editorial reports; well attended; missionary offering was \$43,345. W. E. Blackstone was one of the speakers; Paul Rader, evening evangelist, also Mr. Philpott.
 - *CAW 1915, Sept 25, p. 414*: Oct 1-11; brief statement of meetings and speakers. *Oct 2, p. 14*: detailed program. *Oct 9, p. 17*: editorial report of opening services. ABS' Sunday morning sermon was Great and Little Faith. *Oct 16, p. 33*: editorial report; meetings "quiet and moderate". On Sunday, the Tabernacle was crowded; offering was \$42,500.
 - *CAW 1916, p. 411*: Sept 29 - Oct 9 (Friday to Monday); staff and services. *p. 417*: editorial announcements; J. Hudson Ballard to be there and also S. D. Gordon and Charles G. Trumbull, S. S. Times. *Sept 30, p. 426, 427*: convention program: Don Shelton, National Bible Institute; Paul Hosler; Ralph C. Norton, among the speakers. ABS only listed for second Sunday, morning message. *Oct 7, p. 1, Oct 14, p. 17*: editorial reports; crowds exceeding standing room only; offering was \$45,800.
 - *CAW 1917, p. 385*: editorial announcement, Oct 7-15 (Sunday to Monday). *p. 401*: ABS opening sermon, Bringing Back the King; also a preview of the convention; ABS will also give two other prophetic messages, Lessons From World War and Signs of the Lord's Soon Coming. *Oct, p. 14*: full program printed. James M. Gray, W. P. Nicholson, C. I. Scofield among the speakers. ABS addresses: A Lesson From the World War, Divine Munitions (Thursday); Signs of the Lord's Soon Coming (Friday); Appii Forum and the Three Taverns (Sunday). *p. 30*: mission day program. *p. 17*: editorial report of first services. *p. 33, 49*: editorial reports; offering was \$50,800.

- *CAW 1918, Sept 21, p. 398*: editorial late announcement; those depended upon to give leading addresses have other engagements [ABS laid aside; others didn't function?]; dates Oct 6-14 (Sunday through Monday). *p. 401*: difficulty of obtaining reasonable accommodations limiting attendance. Many local conventions keep people nearer home. *p. 414*: program. Missionary address on Sunday by R. H. Glover; W. H. Chandler, Jaderquist, Funk, Whiteside, Turnbull, E. J. Richards plus Henry C. Colebrook, Joseph Kemp, F. W. Troy, George T. B. Davis, Robert McQuilken, C. G. Trumbull plus missionaries; Alliance personnel predominate. *Oct 19, p. 44*: editorial report: attendance lower because of epidemic of influenza. Offering was \$25,000. Many fall conventions closed because of the epidemic.
- *CAW 1919, Sept, p. 379*: editorial announcement. *Sept 17, p. 8*: program, full page. Paul Rader, Tuesday evening through Sunday; also Mantle, Chandler, Richards, Turnbull et al. Annual missionary message, Rader, as well as evening sermon. Thompson one afternoon address; Jaderquist brief message with others. Glover doesn't appear, is overseas, en route France to India. *Oct 18, p. 51*: editorial report; a few old friends came in from out of town. Offering was over \$30,000 with another \$5000 for Palestine.
- *CAW 1920, p. 437*: Oct 3-10. Paul Rader heads the list of many speakers; Robert Glover heads up the missionaries. Editorials announcing the event and program. Large congregation first Sunday. *p. 449*: editorial; offering was \$33,000. Mostly local giving, Nyack friends and students." Also took an offering for Mr. Rader's world tour. Attendance large throughout the week. Miss Lindenberger at the Friday healing service with Brother Whiteside.

2. Evangelistic Meetings

- *CA 1894, Oct, p. 386, 411*: to begin evangelistic meetings in American Theatre Sunday afternoons and evenings, Oct 28. See also *p. 338* and October Convention. *Nov, p. 434*: report; Oct 28, ABS preached Louise Shepard sang; Dr. Farr and S. Merritt and students assisted; a large number came forward to seek salvation. Nov 4: Major Whittle preached; many responded; 100s attended who would not enter a church. *p. 458*: report: G. Stebbins joined in for a week; difficult to attract sinners to the Gospel Tabernacle, but American Theatre well attended.
- *CAW 1919, Jan 4, p. 209*: two week campaign with Paul Rader, Jan 1-12. Editorial notes on Jan 11 and 18; over 100 confessed Christ and the whole church stirred.

3. Friday Meetings

- Began May 1882, 1882-83 Annual Report, p. 8. Soon after the organization of the work, 1886 Yearbook, p. 35. Held in the Tabernacle and were called Consecration Meetings, *CA 1894, May, p. 472*; *WWW 1883, Mar, p. 46*. Began with about 25 people and grew to several hundreds, 1886 Yearbook, p. 35. For 10 to 12 years, upwards to 500 people attended the afternoon meetings.
- *WWW 1882, Nov, no 3, p. 203*: past few months held in the Gospel tent. Every type of disease has been healed; written by either Nellie Griffin or H. A. Waterbury.
- 1882, Sunday, Nov 5 at 4:00 p.m. was the first advertisement in New York Times or Tribune. Healing was featured; continued as an ad for a year. Move to 23rd St Tabernacle, announced that they would be held on Fridays, 2:00 p.m. Were advertised thus for many years. Source: Lindsay Reynolds.
- *CA 1889, Oct, p. 201*: R. K. Carter there and Stephen Merritt. *Nov 1, p. 220*: ABS there

and H. Wilson. *Nov 8, p. 237*: ABS there and Miss Moorhead from Pittsburgh. *Nov 15, p. 245*: a report. *Nov 22, p. 264*: ABS, Mr. McBride and Mr. and Mrs. Mills en route to Haiti from Oberlin. *Nov 29, p. 280*: ABS there. *Dec, p. 296*: H. Wilson there. *p. 313*: ABS there and Mrs. Whittemore. *p. 343*: ABS there.

- *CA 1890*: reports of the Friday meetings occur almost every week.

- *CA 1894, May, p. 472*: "More than twelve years ago, a little company of friends started the Friday Meeting in New York City. It was begun for the purpose of maintaining a meeting for mutual testimony and edification in regard to the higher truths of our Christian life. This meeting has never once been interrupted all these years and has become the largest week-day meeting in New York City and one of the largest in the country.

It is attended usually by from 500 to 1000 persons, representing all evangelical churches and many parts of the surrounding country. It has proved the greatest spiritual force in connection with our work and yet it is only what any similar meeting may do in any community, if properly maintained and cherished."

- *CAW 1912, Mar 9, p. 354*: editorial; in late years has fallen off in attendance because of absence of old leaders, ABS, Henry Wilson et al. Now it is picking up under the ministry of W. T. MacArthur.

- *CAW 1913, Oct 25, p. 50*: editorial; attendance less regular in recent years. ABS not able to give much time to it in recent years. Present last Friday and well attended. Intends to be there now when occupying Tabernacle pulpit more often.

4. Sunday Meetings

a. Sunday School

- *C&MA 1899, July, p. 123*: report of quarterly exercise, Sunday evening, June 25, 1899.

5. Tent Meetings

- *WWW, Vol 1, p. 267*: Summer of 1882, 23rd St, between 7th and 8th Ave. Mr. L. B. Heller, Newark, New Jersey loaned the tent; Mr. William Noble, New York City, loaned the land. Opened Friday and Sunday, July 14 and 16; closed Sunday, Oct 29. Services conducted every evening. J. Pullis conducts Temperance meetings on Friday evenings and Sunday afternoons. Consecration and healing meetings conducted Friday afternoons. Report, *WWW 1882, Nov, p. 221*.

- *WWW 1883, July, p. 14*: July through Oct, 1883 on 30th St near 7th Ave. Erected on vacant lot; results not as good as in 1882. Closed end of Oct. Report, *WWW 1883, Sept, p. 142*.

- *CA 1888, p. 96*: Gospel Tent set up in June at 55th and Broadway. *Aug, p. 113*: Gospel Tabernacle sold for \$160,000; are negotiating to purchase four lots on 8th Ave near 42nd Street. *Sept, p. 130*: "**The Work in New York**: The services of the Tabernacle will continue in the Gospel Tent, 55th St and Broadway, until Oct 1st. After that date, they will be removed to the Standard Hall, No. 1476 Broadway, corner 42nd St, until the new building is ready for use."

- *C&MA 1906, Spr, p. 217*: Gospel Tabernacle "originated in a tent movement". Editorial about tent work during the summer of 1906; now carrying on the same in the Tabernacle.

6. Weekdays

- *CA 1891, Sept, p. 226*: week-night speakers and Sunday speakers for the winter months.

Services every day, 7 days per week.

V. Presbyterian Pastorates

A. Hamilton

- Preached there beginning in April or May, 1865, Lindsay Reynolds. John Geddie in Hamilton, May 29; Toronto, May 30, AET, p. 118 (see Geddie file). Licensed to preach between June 8 and 17, *ibid.* "In June, the Synod authorized...to take him [and others] on public probationary trial for license, *Ibid*, p. 118. He was absent from Knox Church from the middle of July to the end of August, 1865, *Ibid*. Part of the time, he was in Chatham: Lindsay Reynolds deduced this from records and newspaper articles or advertisements.

- Began his pastorate on Sunday, Sept 11, 1865; resigned on Dec 20, 1872: 8 years and 2 months. In 1871, he took a four-month leave to visit Europe. 750 members received into the Church during his eight-year ministry. His first year, the church gave \$870 to missions; during his last, the church gave \$5000 to other benevolences.

- In Jan 1871, ABS was elected the corresponding secretary of the Hamilton Branch of the Bible Society. He apparently had been the secretary because he read the Annual Report.

- Hamilton Spectator 1871, Feb 7, p. 2: On Sunday, Feb 6, the church celebrated the 35th Anniversary (Annual Meeting) of Sunday School; they met in the afternoon; attendance was large. ABS was the moderator. Outstanding notice: SS Library now has 800 volumes, 300 volumes added in 1870.

- T. M. Barley, Covenant in Canada, p. 62: During his pastorate, "759 members were received". Also, same page, a picture of original church in Hamilton.

- Hamilton Spectator 1873, Thurs, Dec 4: The Hamilton Presbytery met on Wednesday at 11:00 a.m. A large attendance, many ladies and gentlemen present. A call from Chambers Church, Quebec was read with reasons why he [ABS] should come. Another from Chesnut St Church in Louisville, Kentucky was also read. A telegram stated that commissioners were en route from Ottawa, requesting the Presbytery adjourn until evening. Another congregation asked deferment of action until they could issue a call. Commissioners from Quebec and Louisville were not present; at ABS' request. Commissioners from Knox Church presented their views on his staying and leaving. They agreed to release him "if it would in any way promote his own health, comfort or usefulness." A member related the growth of the church during the nearly nine years of ministry, membership from less than 300 to over 700.

Financially, in a more prosperous condition than ever before. Never known any congregation so attached to their pastor. ABS asked Presbytery to decide whether or not to wait for the delegation from Ottawa. They decided to proceed. ABS addressed the Presbytery. He laboured under deep and painful feeling; the several calls perplexed him. First decision: should he leave? Not for personal reasons, he or the congregation; the question of rest, had done pastoral work for three congregations; wanted more leisure time and study time; outward growth had reached its maximum, every seat taken, remaining work was internal, edification; but he was more inclined to outward progress and extension; they were large enough; he would leave his people in a position of strength. Had sought Divine guidance that God would open doors without his seeking. Thus openings had come. Related how Louisville congregation had heard him while in New York at the recent Evangelical Alliance meeting. Then, he visited Louisville to satisfy his

mind, was favourably impressed. The climate was mild and healthy. The church was the largest and most influential church in its own Synod and offered ample “field of ministerial influence and usefulness as anyone could desire.” He felt “shut up” to accept this call if any. Presbytery moved to send him.

- Hamilton Spectator 1873, Fri, Dec 12: Last evening a social gathering at Knox Church; an evening of musical and literary entertainment. ABS given a gold watch and chain by the men; a valuable and pretty gold ring given by the ladies to Mrs. Simpson. A warm address given by Mr. J. M. Hamilton. ABS responded with deep feelings for so long and lovely acquaintance. He gave these figures: Membership 297/ 646; Sunday School 160/459; Elders 3/12; Missionary giving \$158/\$870; Benevolent contribution \$96/\$5870; total receipts (1865) \$2284; total for ministry about \$50,000 (\$43,400 plus current year). Debts of \$8000 paid; considerable improvements made. 750 members added; 550 remain; 150 members remain from original members 8 years ago.

- Photograph or dictate: [Hamilton Spectator?] 1865, Oct 11 re: ABS ordination and call; 1873, Oct 25, ABS poem; 1873, Nov 11: doctrinal basis of the constitution of the Evangelical Alliance; 1873, Dec 15: farewell sermon. Population in 1865 [?] in 1873 (30,201).

- Return visits: when was the first time? After 1882? Christian Alliance organized there in 1889. 1894: dedicated the new Sunday School building, see Alliance magazine. 1905, 40th anniversary of ordination. 1915 was the 50th anniversary; they invited him to Hamilton.

- The King's Business, p. 293: “I am sure that thousands of preachers of the Gospel, thousands of successful ministers, are just as thoroughly worldly in their church business as men of the world are in their commercial business. I am sure – I know it myself in years gone by – there is a way of driving a church and running a church and managing a church, which is chiefly a matter of ecclesiastical ambition and pride. I have seen boards of trustees doing it scores of times; I have seen ministers doing it scores of times; I have tried to do it myself; my main object was to succeed. I was not unconverted; I was a Christian and the men who were working with me were; but there was professional ambition, earthly pride. There was that resort to the things that would please the world and there was that glorying in the success and I think every Christian ought to be ashamed. I don't want to touch anything today without thinking of the Lord Jesus. I want to forget my touch as quick as I can. I want everybody else to forget it. I want my work to be as colourless as the water, tasteless as the water, pure as the water and Christ alone to own, rule, to have the glory in His church. I want it to be the King's business and I but one of the King's stewards; and I am sure if you and I do our work that way, the King will delight in us and bless us, but if we give our glory to any earthly object, He will put us aside. I am more afraid of strength than I am of weakness. I am more afraid of organized power that looks to man than of that which is dependent on Christ. And so, let us be sure we keep the King's label on the work and keep ourselves out of sight.”

B. Louisville

- 1873: Rock of Ages, candidating sermon; 1874, Jan 4, Jesus Only, first sermon as pastor.

- Installed, Jan 2, 1874; resigned Monday, Nov 10, 1879; almost 6 years; “my pastorate was dissolved by the presbytery,” p. 149 of Scrapbook. Paid \$5000 per year.

- Whittle and P. P. Bliss meetings: (a Mr. Cole also involved) they arrived in Louisville n Monday, Feb 8, 1875. They were designed to heal north and south ill-feelings. They were held

in the Public Library Hall, seated more than 2000; Liederkranz building and Macauley's theatre. Meetings continued until Friday, Mar 12 (C. Journal, Feb 11, 20 and Mar 8, 1875). ABS continued alone his Sunday evening services in this Hall beginning in late March through till June of 1875. He did the same in the fall-winter of 1875-76 in Macauley's theatre. Success caused erection of Tabernacle on corner of Broadway and Fourth Ave, opened June 9, 1878, seating more than 2000. The building cost \$105,000, \$40,000 more than anticipated. ABS refused to dedicate it with a debt, so it was not dedicated until the middle of 1881. It burned 2 months after the dedication, called the Warren Memorial Tabernacle.

- Whittle-Bliss Campaign: Letter by Bliss to mate and mother from Galt House, Feb 16, 1875, Memoirs, p. 244. Thousands crowding daily, nightly; three or four meetings daily. Opera House jammed, 2500-3000 people. Sunday night, 200-250 arose for prayer and went to inquiry room.

- 1875, Jan: week of prayer. Feb 17: quarter-centennial of erection of Chesnut St. edifice. Feb 9 - Mar 12 (Tuesday to Friday): Whittle-Bliss meetings. Spring: evangelistic services in Public Library Hall, two summer months and early fall in the church. Fall until Oct 31: services continue in Macauley's Theatre. July: church purchased a lot on the southwest corner of Broadway and Fourth Ave; cost of \$32,000; name: Broadway Tabernacle Presbyterian Church; architect: Mr. Welch of Brooklyn; building in form of an amphitheatre to seat 2500 people; cost: \$70,000; cornerstone laid Tuesday, May 23, 1876, 5:00 p.m. Presbyterian Seminary records: Feb 1876: moved into new building, the Broadway Tabernacle; Jan 1882, Name changed to the Warren Memorial Presbyterian Church. Mid 1950s merged with the 4th Avenue Presbyterian Church.

- Warren, Edward L. The Presbyterian church in Louisville from its Organization 1816 to the Year 1896. Chicago: [n.n.], 1896. (From Stephen M. Steiner's bibliography)

- Resource/research material at Louisville City Free Library: Memorial History of Louisville, Vol II, First Settlement to 1896. Chicago; New York: American Biographical Publishing Company. P. 173-183 (chapter 15) relates the history of Presbyterian churches in Louisville from 1866 to 1896. Rev. Edward L. Warren, DD. Wrote the article. The Presbyterian Herald should have information.

- King's Business, p. 102, 103 and CA 1893, Feb, p. 116, last column: "While pastor of a large church, some years ago, I was led, in the providence of God, to begin the erection of a Tabernacle for the masses. Contrary to all my wishes and protests, the expense was allowed to exceed the estimates very much and quite needlessly, so that it was completed with a debt of nearly \$70,000. I declined to dedicate it with this burden upon it and so preached in it for two years without its being formally consecrated to God. Meanwhile, I told my people again and again that God was willing to enable them to clear off this debt if they would ask Him in faith. They declared that it was impracticable and absurd to pray for a thing that was beyond their power. 'If there was any rational probability of it we would be quite willing to pray about it, but it is out of the question.' And one old man, a venerable elder in the church, told me with deep feeling that, notwithstanding his love for me, he regarded my views in this matter of prayer as impracticable and unscriptural. Unable to get my people to pray about it, I prayed myself and claimed it of God in absolute implicit faith. At length I was called to this city. I was most reluctant to come, for my prayer was yet unanswered. How could I leave my church with this burden? But the call came so solemnly, repeatedly and clearly, that I obeyed in the dark and committed my prayer to God to keep and answer in

His own way. One year and a half after I came to New York, I received, one morning, a telegram in these words: 'Tabernacle debt paid yesterday. Come next Sabbath and dedicate it.' Of course, I went and the most wonderful thing about it was that the elder who regarded my prayer as impracticable gave \$50,000 of the whole amount and was one of the first to receive me to the hospitality of his home as his guest. Since then, God has Himself sent to me personally, in the work He has called me to do for Him, tens of thousands of dollars; but to many this might seem inapplicable to the question of ordinary church work. I have seen Him work as wondrously through the ordinary channels of Christian work since then and if this and every church will but fully trust Him in our needs, He will constantly show us as marvellously as ever that the silver and the gold are His."

- Presbyterian Churches of the city: many residents of the city came from Scotland, Northern Ireland, Northern England, Maryland, Virginia, North Carolina; some of Huguenot pedigree. 1816, Jan: First Presbyterian organized. 1830, Apr: Second Presbyterian organized. 1832, May: Third Presbyterian organized (no pew rents, free church). 1846, Mar: Fourth Presbyterian organized. 1847: Chesnut St Presbyterian organized. 1855, Sept: Portland Ave Presbyterian organized. Others organized later.

- History of Chesnut Street Church: Organized Oct 31, 1847, L. L. Warren among the 65 charter members; by 1858 (1st 11 years) grew from 65 to 200 members or from 40 to 120 families. Building was dedicated on Feb 17, 1850, located on 4th and Chesnut St, southwest corner; lot was 105 x 180 feet; brick construction; sanctuary 58 x 58 feet, 3 aisles, 138 pews, seated 650, p. 165. Reason for organizing: In April (7th) of 1847, the entire session and 61 communicants withdrew from the 2nd Presbyterian Church. Dr. Humphrey was 2nd's pastor and church continued to grow. Those who withdrew were among the wealthiest and most influential citizens of Louisville.

- Civil War Controversy: The North and South Presbyterian controversy had its roots in those great questions that produced the Civil War. Louisville Presbyterians were censored by the Northern Presbyterian Assembly of 1861. L. L. Warren represented Louisville. The question was loyalty to the federal government as a moral and religious duty. Some felt the Assembly did not have the right to decide on political matters. The Assembly met in Philadelphia and was comprised mostly of northerners. This controversy divided church membership and property. Other churches were started. But the Chesnut St Church remained undisturbed during and after the war. Social and home mission work helped to keep them together.

- First pastor was Dr. Leroy Halsey of Jackson, Mississippi (he took the chair of Pastoral Theology at North West Theological Seminary, Chicago following this pastorate and served at the Seminary for 37 years. Dr. Halsey served Chesnut St from 1848-1859 (Apr). They purchased an organ during first years, its purchase stirred much controversy. Missionary spirit pervaded the church (mostly home missions). In 1854, 40 persons converted during evangelistic meetings.. In 1866, Chesnut St had 334 members, the 2nd largest. 2nd Presbyterian Church had 356 members; 1st Church had 285 members. 1860, Sept: installed John L. McKee of Columbia, Kentucky as pastor. 1871-1872 (Nov): Rev. G. H. Robertson the pastor. 1874, Jan 2: ABS installed as pastor; resigned Nov 10, 1879 (p. 181). 1881, Jan 3-1882, May 14; Rev. William Adams, the pastor.

- During Adams' pastorate, L. L. Warren cancelled "the bonds, notes and all other evidences of indebtedness held by him". On Oct 29, 1881, the church destroyed by fire. Origin of fire unknown. The church carried \$53,000 insurance. When Mr. Warren paid off the debt (\$43,000) and without the knowledge of the church, "he took out in his name insurance policies of \$30,000 to protect his gift." (P. 181) The insurance company promptly paid him. The new church building was dedicated on Nov 23, 1884 and named in honour of L. L. Warren. The name had been officially changed Jan 2, 1882.

- Whittle-Bliss meeting: a convention of Christian workers held under the auspices of the Synod of Kentucky preceded and sparked these meetings. After they closed, services were continued in the Library Hall and then Macauley's Theatre. Then a lot 212 x 105 at the corner

of 4th Ave and Broadway was purchased for \$32,000. A building was erected, seating 2000 people and called the Broadway Tabernacle Presbyterian Church. It was completed Feb 1876. The auditorium measure 120 x 97 feet, was semi-octagonal, with a gallery 24 feet wide. The floor inclined 7 feet from door to pulpit. The plan resembled Dr. Talmage's Tabernacle in Brooklyn.

- ABS was part of the Presbytery Committee that organized the Olivet Presbyterian Church, 24th Portland St on May 7, 1878. L. L. Warren gave the lot (85 x 200 feet); value \$2500. Church grew out of a Sabbath School. Evangelistic meetings conducted for a month. ABS one of the evangelists. 27 members were added. Rev. E. L. Warren became pastor in November 1879 and served until 1888. During this time, 274 members received.

- L. L. Warren came from Massachusetts, in shoe business. 1836, May, attended 2nd Presbyterian Church in Louisville. 1846: an elder in Fourth Presbyterian Church, Louisville. 1847: charter member of Chesnut St. 1859-1884: elder at the Chesnut St Church. 1869: (summer) he purchased a lot on the northwest corner of 19th and Jefferson (100 x 135 ft). Here he erected a church building costing \$7000. It was a mission church under the control of Walnut St Church. 1878: gave lot on 24th and Portland St for Olivet Presbyterian Church; value \$2500.

- ABS came in Dec of 1873; installed on Jan 2, 1874; inaugural sermon, Jan 4; text: Matt 17:8; topic: Jesus Only. There are 27 entries in the Directory of Church Meetings (eg: Sunday services, 11:00 a.m. and 7:30 p.m.); Sunday School, 9:30 a.m.; Men's Bible Class, Ladies' Bible Class, 9:30 a.m. Sunday; Pastor's Bible class, 7:30 p.m. Tuesday; McKee Mission Sunday School, 3:30 p.m.; Weekly lecture and Prayer, 7:30 p.m. Wednesday; Young Ladies, Young Men, Mothers' Prayer meetings; Ladies Mission Board, Visiting Committee, Benevolent Society (committee meetings once a month); Pastor's office hours, daily 5:00-6:00 p.m.)

- 1975: church is the Central Presbyterian Church, 4th and Kentucky Streets. They have contents of two lead boxes taken from cornerstone of Warren Memorial Presbyterian Church, 4th and Broadway Streets. Boxes contained 20 periodicals of 1876 and 1883. Date of note in box: May 28, 1883. One of the sealed boxes had been taken from the Broadway Tabernacle Presbyterian Church; cornerstone laid May 23, 1876. Building destroyed by fire, Oct 28, 1881; stood 3 years 8 months: occupied 3 years and 5 months. The church was rebuilt after the fire: The Warren Memorial Presbyterian Church. Box also contained a manual of Chesnut St. Presbyterian Church, sermon by ABS, the Centennial Sermon, May 21, 1876. See George Nightingale at C&MA, Louisville for help.

- 1874, April 12: Mass Sunday School meeting in Library Hall. 2500 people attended. ABS helped organize this in an effort to reunite post-Civil war churches. ABS and Rev. E. T. Perkins preached. Source: C. Journal, April 13, p. 5, column 3.

- Source unidentified, not AET, perhaps Alliance periodical: "In severing his connection with the Louisville church, a letter passed at a congregational meeting was sent to him. It gives an insight into the character of the man and servant of Christ, which is worthy of hearty praise to God. The following is an extract: "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 labours 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.'"

- File also contains 2 line drawings of the "New Church, erected 1891".

- 1873: Oct 2-12 (Thursday to Sunday): Conference of the Evangelical Alliance in New York City. On Sunday Oct 5 or 12, Simpson preached at the 13th Street Presbyterian Church, New York City. Friday, Oct 24: meeting in Hamilton, Knox church on behalf of the Evangelical Alliance. Rev. Nayaran Sheshadie, the speaker. Sunday, Nov 9: ABS visited Louisville and preached at the Chesnut Street Presbyterian Church. The topic of one of his sermons: Rock of Ages. Wednesday, Nov 12: church extended call to ABS. Source: Courier-Journal, 1874, Jan 3 and The History of Warren Memorial Presbyterian church, 1848-1948, p. 4.

C. New York

- 13th St Church, located between 7th and 6th Avenues. JSS visited this place Jun 19th, 1964. Church begun in 1846 by a group from the Houston Street Presbyterian Church "who wanted

to move uptown” (from church brochure). Named 13th Street Presbyterian church. Had a large membership and Sunday School through the last half of the 19th century.

In 1910, 14th Street Presbyterian Church at Second Ave amalgamated with 13th Street church and the two became the Greenwich Presbyterian church. In 1946, the Chelsea Presbyterian Church, 23rd St, merged with them and name changed again, this time, The Village Presbyterian Church, which name it still bears.

In 1954, the church entered into an arrangement with the Brotherhood Synagogue, whereby the latter would share the sanctuary and parish house (to the right of the church building). A big sign board in front of the church building declares their united conviction re: the Fatherhood of God and the Brotherhood of man. They pledged aid for human welfare without regard to race, colour, creed; not to compromise their respective religious conscience or traditions. The Rabbi is Orthodox, but accepts members from the Reformed or Conservative traditions. Neighbourhood is relatively peaceful and 75% Jewish. Church has about 200 members, can hardly get 10 for Sunday School. No children among members.

Church is hemmed in on both sides, parish houses and offices on the right when facing. Large pillars in front are in disrepair, peeling paint on cement.

Have a divided chancel, with centre piece capable of revolving for Jewish or Protestant service. Has large balcony across the back. Pews on main floor are brown and white, with doors at the entrance of each pew. Floor is carpeted in red. Seats about 600-700 people. Jewish congregation about 600. General appearance of parish house and church is one of age and disrepair. Dr. J. W. Stitt is the pastor, came 1939. Is about 60 years old.

The area is historical, but the church is evidently in its final phase.

Apartment houses, mostly old, line the streets. There are few tall (new) building within a few hundred feet. On the corner of 13th St and 7th Ave, a new modern building housing the Maritime Union, AFL and CIO.

Building about a mile from the Hudson and 2 miles from the East River. Greenwich Village used to be the country area for old New York.

- File also contains an 1880 photograph of the 13th Street Church, between 6th and 7th Avenues.
- Session minutes, 1879, Sept 29, Monday and Nov 24: ABS had preached at church Sundays, the 14, 21, 28 of September, paid \$125. He was a guest in the W. H. Christie home. Session went there after the meeting to say farewell to ABS. ABS proposed by the Session to be called as pastor. Session called a meeting of the congregation for Oct 9th, Thursday. W. H. Christie the clerk of the Session.

ABS elected unanimously by the congregation. Session fixed salary at \$4000 plus moving expenses.

Attended a special meeting of the Session, Monday evening, Nov 24th. There as pastor-elect. Passed: music in the church be led by a “chorus choir”, composed of church people.

- Session minutes, 1879, Dec 1: installation to be Tuesday, Dec 9, 7:30 o'clock.

- Session minutes, 1879, Dec 15: Marvin V. Vincent preached the sermon.

- Trustee's Minutes, 1879, Nov 24: ABS salary was \$4000 per annum from Nov 15, 1879.

Pastor's family given a free pew. Rev. S. D. Burchard, DD paid \$233.85. Dec 3, 1879, ABS paid \$333.33. Pew rents not sufficient to meet expenses, pastor's salary often in arrears. Members moving uptown and joined churches closer caused pew rents to diminish. Sept 1, 1879, Dr. Burchard resigned as pastor. People left then to move “uptown”. Had loaned the church \$15,000.

- Trustee's Minutes, 1880: May: with ABS arrival, more pews have been rented. Pastor not a member of or regular attender of the Trustee's meetings (once a month). June 21: (Monday) treasurer authorized to pay "supplies" during summer while pastor is absent from the pulpit. Did not keep ABS up to date during several months. Dec: Trustees borrowed \$2000 to care for "floating loans". Loaned by trustees over the months to care for current expenses.
- Trustee's Minutes, 1881: ABS opened April meeting with prayer. Pastor allotted four unrented pews on ground floor and six in the gallery to be assigned by him "free" to whomever he may choose. Annual meeting, May 1881, showed a deficit of \$2127. Deficit in 1880 was \$1188. But receipts from pew rents and collections were about \$500 above 1880. Also they paid off \$11,500 on a mortgage note during the year. \$3500 remains to be paid and has been pledged to be paid during 1881. ABS away 2 Sunday, May 29 and June 5. Rev. A. McClean and H. B. Chapin supplied the pulpit. ABS salary paid to Aug 1: \$333.33. Pulpit supply, Rev. J. B. Stewart, Aug 7 and 14: \$40.00. ABS to Sept 1: \$333.33. Mr. Wade moved ABS salary be paid through Nov 15, not the 7th, the date, he resigned to the Presbytery (Mr. Palmer and Mr. Herrman had made the motion to the 7th). Mr. Gowans seconded Mr. Wade's motion or amendment. ABS paid for Sept and Oct: \$333.33 each month; Nov was \$167.67 (1/2 month). Nov 20: Paid Rev. E. Mix \$25.00 pulpit supply (Nov 23 minutes). Simpson's salary for the last year was \$4000, \$333.33 per month. J. P. Newman, pulpit supply, Nov 27, \$75.00; C. Geddes, Dec 4, \$40.00; J. N. Eastman, Dec 11, \$30.00; R. F. Sample, Dec 18, \$30.00; J. P. Newman, Dec 25, \$75.00; L. N. Mitchell, Jan 1, \$25.00; J. McBlaney, Jan 8, \$30.00; Gozen Talmage, Jan 15, \$35.00.
- No source, no date of newspaper article: "**Ecclesiastical:** Call to New York: The Rev. A. B. Simpson, of Louisville, Kentucky, 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, Ontario. He studied theology at Knox College, Toronto, under Drs. Burns and Willis, was licensed to preach by the Presbytery of Toronto on the 2nd 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 Chesnut Street Church, Louisville, Kentucky 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 in Chesnut 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."
- No source, no date of newspaper article: "**The Pastorate of the Rev. A. B. Simpson:** 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, Kentucky and prior to his ministry there he had laboured with great usefulness in Hamilton, Ontario. 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 1:7,8. 'And he said unto them, it is not for you to know the times and 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 Judea 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 centre 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 centre 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 favourable 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 labour."

- No source, no date of newspaper article: "**Thirteenth Street Church:** Last Sabbath was an interesting and glad day to the members of this 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 week-day 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."

- No source, no date of newspaper article: "**Personal:** 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 has now nearly 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, New York, 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 rumours 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." [perhaps from the Courier-Journal?]

- No source, no date of newspaper article: "**The Nation Chastened For Its Good:** 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 had 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 not 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."

- ABS present at the Session meetings through July 7, 1880. No meetings during the summer. He is present at the Sept 6th meeting and continues at Session meetings through May 4th, 1881 and again through June 27th. See p. 473 of Session Minutes for Annual Financial Statement. Total = \$20,117.63, including paid on mortgage, \$11,000. Next Session meeting, Oct 31st, 1881. ABS there. ABS was present at every meeting of the session where there are minutes. The summer months for 1880 and 1881 have no minutes. If ABS was absent during his pastorate for health reasons, the Session minutes do not show it.

- 1881, Oct 31, Monday: met with the Church Session. Reasons for resignation: 1) foreign missions (gave up the magazine during the summer); 2) his work should be among the masses 3) immersion. Nov 2, Wednesday informed church of his resignation at evening prayer meeting. 150 present. Reasons: immersion and to reach the "unchurched". Nov 3, Sunday: preached at his church, crowded; text: Luke 4:18; Mark 16:15. Nov 7, Monday: met formally with Presbytery and submitted his resignation. They met in the 14th Street Church (ie. The Scottish Presbyterian Church, 53 West 14th St). Rev. Charles H. Parkhurst presided, pastor Madison Square Presbyterian Church. Dr. Howard Crosby moved his resignation be accepted, seconded by Dr. John Hall, [Living Truths 1907, Mar, p. 151]. The church elders called on Mrs. Simpson to sympathize; said "they felt as though they were attending his funeral" [Ibid.]. Sun, Nov 13: Communion service at 13th St. The Presbytery refused Mr. Simpson to serve communion, though his people requested it. They sent another man, Dr. A. McClean. May have conducted a Sunday afternoon meeting at which he gave an address on the spiritual needs of the city [Ibid.].

- Session meetings he attended and was moderator: 1879: Dec 1, 15, 31; 1880: Jan 14, Feb 9, Mar 1, 7, 8, 10, 12 (wife and two sons approved as members; Mabel not included); Apr 5; May 3 and 5; no June meeting (June issue of GIAL cancelled; Simpson ill); July 7; Sept 6, no October meeting [was Simpson ill?]; Nov 8, 9, 10, 12; Dec 6. 1881: Jan 3, 14; Feb 7; Mar 7, 9, 11; Apr 4; May 2, 4; June 27; July 6 (members present were not listed); Aug, Sept no meetings; Monday Oct 31 was the next meeting after July; Tuesday Nov 1, last meeting Simpson

moderated; Nov 7, Dr. Erskine White the moderator. Elder Wade reported the action of the Presbytery that morning: dissolved the pastoral relations of ABS with the church.

VI. Society of ABS

A. Christian Alliance

- *CA 1891, Nov, p. 274*: an article about its composition.

- *CA 1893, Oct, p. 242*: editorial re: promoting Alliance conventions; approach to pastors and the community. Purpose: "to bring these great truths before the people of your town...want to promote a deeper and larger work for God." Relationships: in a similar fellowship as Moody and A. J. Gordon and all faithful ministers of Christ. "Let them understand that we would just as soon increase the funds and promote the work of Presbyterian, Methodist, Baptist and Congregational missions abroad as send out Alliance missionaries...let the object be...doing something worthy of God in your community, for the salvation of souls and especially for sending the gospel to the heathen."

- *CA 1897, Dec, p. 403*: "**The Christian Alliance Board**: The Board of the Christian Alliance have taken steps to expedite the important business of the Alliance by appointing an Executive Board of five members, which meets fortnightly to attend to all matters of importance. Rev. Dr. Kimball is Chairman of this Board and Rev. A. E. Funk is Chairman of the Organizing Committees; and any persons who desire to organize branches in various places should write to Mr. Funk.

The work is in a hopeful condition in most parts of the country and we hear of numerous Conventions that are about to be held.

May the Lord's richest blessing rest upon them!"

1. Branches of

- *CA 1889, Feb, p. 17*: "Will every subscriber to this journal who believes in the Fourfold Gospel send his or her name, for a card of membership in the Christian Alliance, to the membership Secretary, 1219 Park Avenue, New York.

There are seven good reasons why you should do so.

1. It is right that you should bear the most distinct and public testimony to these four great essential truths of the gospel.

2. It is especially proper that we should emphasize them at this time, as God's special testimony against abounding infidelity, worldliness and sin.

3. In doing so you are not taking any hostile attitude to any evangelical church, as this is not an ecclesiastical body, but simply a fraternal union among Christians of all denominations.

4. It is proper that all who hold this common life and testimony should stand together in Christian fellowship in all parts of the land and the world.

5. It will add increased strength to our testimony and work to stand together and thus strengthen each other's hands, in view, especially, of the opposition that is given to these truths both in the church and the world.

6. It will be especially a source of encouragement and strength to those who stand alone in

isolate places and circumstances, to be supported by the fellowship of their brethren in other places.

7. Above all, it will be a bond of united prayer and blessing, as the members are expected daily to pray for each other and for the salvation of sinners, the sanctification of believers, the evangelization of the world and the speedy coming of the Lord.”

- *CA 1890, Feb, p. 112*: Editorial appeal to organize branches where there is “a deep spiritual movement.” He wants to organize as many branches as possible.

- *CA 1892, Jan, p. 15, 16; Feb, p. 114*: urges the formation of 100 new branches. They can serve as a source for missionary revenues and meet our goals overseas. Also an invitation to join the Christian Alliance, ABS’ parish on paper; *Mar, p. 194*: directions for forming Branches; *p. 203*: info concerning membership and copy of a membership card; *Apr, p. 274*: a statement of doctrine to disavow any support of those teaching unevangelical doctrine; *May 27, p. 337*: editorial re: Alliance people carrying on their work in harmony with the various churches. Alliance purposes to help its members be faithful and useful members of their churches; a branch is a fellowship of Christians from several local churches, a bond that leads to a higher and deeper Christian life; weekly meetings held for the promotion of higher Christian living and mutual fellowship; monthly meetings of Christians from a wider area for the same purpose; once a year an Annual Convention. Alliance people should “maintain such a spirit of sweetness and large-heartedness as will commend the fourfold gospel to all reasonable Christians.” There will be opposition from those who “have not reached the higher spirit of Christian life; but this should only make us the more forebearing and gentle...and win by love where we cannot by truth.”

- *CA 1892, Dec, p. 386*: “**The Work at Home**: While our hearts are absorbed in the great work of evangelization, let us remember that the root and soil of all missionary interest has been the deep spiritual movement that God has been carrying on in America for ten years. The Christian Alliance is the basis of the Missionary Alliance. Let us not, therefore, allow the work at home to flag, but labour and pray more and more earnestly and faithfully to promote the precious truths of the four-fold gospel and the deep, spiritual life which God is developing in the lives of His consecrated people and through which He is gathering, not a new church, but a spiritual body like the church of old, to be the starting-point of a missionary movement for the world’s evangelization.”

- *CA 1893, Oct, p. 242, 243*: ABS views the Christian Alliance in relationship to other churches as he answers “can we have a convention in your place this winter?”

- *CA 1894, May, p. 472*: “How To Start and Build an Alliance Branch”, an editorial by ABS. Talks about the Friday meeting. Attendance now 500-1000 people. He refers to the Palmer meeting as a means of sustaining a testimony. Once a month, an all-day meeting. *p. 499*: editorial: Alliance is growing. *Nov, p. 448*: warning about forming independent churches in connection with Alliance Branches.

- *CA 1896, Apr, p. 373*: “How To Have A Strong Alliance Branch”, 5 points, good; *May, p. 396*: “The Home End of Missions”, an editorial, ie. the weak end of the missionary enterprise; *p. 420*: editorial about the kind of Alliance people needed.

a. German Branch

- *CA 1890, Oct, p. 240f*: began 5 years ago in New York City; *p. 275*: making progress.

A. E. Funk, president. Many in New York City sustaining several missionaries. They are publishing a paper in Chicago.

- *CA 1892, July, p. 60*: Anna Prosser opened the German American Tabernacle in Buffalo, New York, dedicated June 12, 1892 at 2:30 p.m. Location: 474 Sycamore Street near Jefferson.

b. Local Branches

- *CA 1895, Jan, p. 60*: Convention held in Bowling Green, Ohio Dec 13-17, 1894.

- *CA 1888, Mar, p. 42*: Dec 1-3, 1885 at First ME Church in Chicago. The staff: ABS, John Cookman, Mr. Naylor, Rev. A. Hussey, Carried Judd, Mrs. Baxter, et al. Influence and interest in Divine Healing spread far and wide. Weekly meetings held by clergy and laity of all denominations. 1887, Dec 7, 8: a similar convention and the same speakers. A Christian Alliance branch formed, Rev. Glenn Wood, president and J. B. Webb, secretary.

- *CA 1891, Oct, p. 221*: Oakland, California: a branch organized, Mrs. Montgomery, president, George Montgomery, treasurer; Miss Mary Penniman, secretary. Meetings held at 1116 West Street, home of Mr. and Mrs. Cogswell. Are holding street meetings, too.

- *CA 1888, Sept, p. 130*: “**Providence Convention**: The annual convention for Christian Life Work and Divine Healing on the part of the friends in Rhode Island, will be held in the city of Providence, in the Mission Hall. Rev. Charles Ryder, pastor, commencing on Monday, Oct 22nd .

The meeting will be conducted by the usual friends and workers, including many from the New York convention of the preceding week. The hospitable friends in Providence invite all who desire to attend and promise *entertainment free of all expense* during the entire convention.

The Lord bless and recompense them and send a season of great refreshing.”

- *CA 1891, Sept, p. 172*: Rochester, New York: A letter about the organization of the branch. Met at the home of A. D. Jackson. Rev. R. Chamberlain came to organize the branch. Pledged \$500 at the meeting to support a missionary.

- *CA 1888, p. 130*: “ **Saratoga**: A very pleasant Conference was held for a few days in the Second Presbyterian Church, Rev. Mr. Terrett, Pastor, from September 4-7.

Among the workers present were Rev. Dr. Cookman, Rev. Mr. Haugh, Rev. C. Ryder, Rev. Dr. Aston, Rev. Mr. Traver, Rev. W. H. Walker, Mrs. Beck, Miss Moorhead, Miss Lindenberger, Mrs. Graves, Miss Waterbury, Rev. Mr. Reid and wife, missionaries to Central Africa, Rev. Mr. Jewelson, Mrs. Williams, Mrs. Reeves, Rev. Mr. Taylor and wife, of Ilion and the writer. There were some marvellous instances of blessing.”

- *CA 1892, July, p. 32; Jan, p. 16*: Syracuse, New York: 233 East Genesee Street, Thursday 7:30 p.m. *Oct, p. 271*: 313 South Franklin Street, Sunday 4:00 p.m. Same address and meeting throughout 1893.

- *CA 1894, Apr, p. 433*: Syracuse, New York: beginning and history of the Branch/Mission. Opened July 21, 1892. Meetings held for 20 months and 10 days, closing 1894, Mar 30 at 313, South Franklin Street. Incorporated Dec 27, 1893, under the name The Gospel Mission Church. 1894, Apr 1, moved to 317 West Fayette Street. Written by Milton S. Anderson, pastor.

- *CA 1895, Feb, p. 152*: report of a convention in Syracuse. Miss Petrie and Miss

Galbraith, about 1000 people attended. Missionaries to India and China from Syracuse. R. A. Jaffray, pastor in Kenwood at the time. Called the Gospel Mission. *Apr*, p. 236: letter about annual convention, Feb 26-28, Mrs. Blanch Parker, secretary. See also p. 152.
 - *CA 1895, Mar 5, p. 192*: editorial by ABS. Convention at Syracuse, New York held in Plymouth Congregational Church, Feb 26-38. Held for 3 days; attendance upwards to 1000 persons. Local pastors cooperated including Nathaniel West. Speakers: ABS, Stephen Merritt, Louise Shepard, R. A. Jaffray of Kenwood. Mr. Anderson, the local pastor. \$1200 given to missions during the past year. Also a report by secretary, Mrs. Blanche Parker, p. 236. 10 young people volunteered for foreign service.

c. Lists of

- 1888 Yearbook, p. 60-62: cities where meetings are being held.
- *CA 1889, Aug 8, p. 26*: list of officer of the Dominion and branches in Canada (branches in Toronto, Hamilton and Peterborough).
- *CA 1890, May, p. 296*: list of branches; 28 in 11 states (list for Canada, incomplete). Secretaries: 9 men, 19 ladies (12 married, 7 single) . p. 314: repeat of list with notes of Charles Ryder; p. 330: longer list, notes from Charles Ryder; p. 344: list and notes from Charles Ryder (12 states, including Canada, 36 branches; 21 weekly meetings); *June, p. 363*: list same as previous, except 28 weekly meetings; p. 380: list , meeting of ExCom; notes from Charles Ryder; p. 395; p. 410; p. 426: 14 states, 41 branches. *July 11, p. 11*: plus notes by Charles Ryder. *Aug, p. 106*: 14 states. *Sept 5, p. 144, p. 192*: list, number of states reduced to 10. Illinois, Kansas, Missouri, Tennessee omitted. *Oct 10, p. 224, 256, 270*: list, 10 states. *Dec 5, p. 352*: 11 states, Indiana added, branch at Warsaw. *Dec 27, p. 400, IV*: 12 states, New Jersey added, branch in Trenton.
- *CA 1891*: lists of branches in *Jan, p. 16*; *Feb, p. 144*; *Apr, p. 372*; *July, p. 32* (13 states and 46 branches); *Aug, p. 144*; *Oct, p. 271*; *Dec, p. 384*.
- *CA 1892*: lists of branches in *May, p. 351*; *July, p. 79*.
- *CA 1893*: list of branches in *Jan 15, p. 63*.
- *CA 1894*: lists of branches in *July, p. 47*; *Oct, p. 383*; *Nov, p. 431*.
- *CA 1895*: lists of branches in *Feb, p. 140*; *Sept, p. 175*; *Dec, p. 399*.
- *CA 1896*: lists of branches in *Feb, p. 143*; *Apr, p. 335*; *May, p. 479*; *June, p. 624*; *Sept, p. 223*; *Oct, p. 383*; *Dec, p. 527*.

d. Membership Secretary Reports

- *CA 1890, Aug, p. 124*: Mrs. Whittemore. William Farr, Milford reports forming of an auxiliary. New Haven making progress. *Sept, p. 172*: a report of recent happenings.

e. Starting Branches

- File is empty!

f. Independent Churches

- *CA 1894, Nov, p. 448*: editorial against the formation of such under the name of the Alliance lest it appear to be sectarian. Is a slight wavering from the above if circumstances require such organization.

g. State Branches

- File is empty!

h. Workers for

- The Evangelistic Committee. *CA 1896, Mar, p. 276*: Student are available for branches. *Pp. 301*: editorial about great need for trained workers. *Oct, p. 378*: annual report of Evangelistic Committee.

2. Conventions

- File is empty!

3. Doctrine of

- *CA 1890, Feb, p. 81*: editorial warning against sectarian divisions, this time about baptism; *p. 113*: response to above.

- *CA 1890, Aug, p. 115*: reported that some Alliance workers were teaching that Christ had “possessed a carnal nature up to the time of His agony in the garden of Gethsemane and that then it passed from Him and He became, in some sense, perfected.” Simpson counts such ideas as “blasphemy”. The view places the “taint of original sin on the spotless Son of God.” This same doctrine outlined in *CA 1893, Jan, p. 17-20* (was taught by a “prominent teacher” in the Alliance; ABS didn’t name any offenders.

- *CA 1890, Sept, p. 176*: a long reply by ABS to two long articles in Zion’s Herald relative to Divine Healing. The author of those articles had witnessed both the teaching and experiences of healing at Old Orchard, admitted the genuineness of the healings and yet refutes the teaching.

4. Financial Basis

- *CA 1890, May, p. 273*: a request to Auxiliaries and Branches to take quarterly collections for General Executive expenses. Was an instruction from the last Annual Meeting (to pay for general management and evangelistic support). *June 13, p. 369*: article about contributions to the fund. Some have reacted against the appeal, but not this washerwoman from Rhode Island.

5. Highway Missions

- *CA 1890, Aug, p. 113*: Mr. J. T. Burghard of Louisville gave \$10,000 “as the commencement of a fund to establish Highway Missions in connection with the Alliance with a view to reach the lost and neglected classes.” They rented an abandoned church on 10th Ave and 36th St (3 blocks north and 2 blocks west of the most wicked area of New York City). Mr. and Mrs. Deane of Biddeford, Maine to superintend the ministry among “the lower sections of the city and the slums.” *p. 114*. The ultimate objective was to open similar

missions in other cities. The goal also was to secure more funds to enlarge the work, rent buildings, work toward self-support and keep adding missions. Quote: *p. 114, bottom of 2nd column*: “With the work of evangelization...” *p. 194*: mission opened Sept 27, 1890. ABS, Mrs. Whittemore, the Deanes, et al. were there. Building formerly the German Gospel Tabernacle. Seats 250 people. The Deanes live there.

6. Door of Hope Mission

- *CA 1890, Oct, p. 225*: for lost women of the higher social class. Such a woman converted during the October Convention. To occupy the Berachah Home property, 106 East 62nd Street. To open Saturday, Oct 25, 1890 (and it did). Mrs. Whittemore in charge. *p. 250*: Mrs. Whittemore’s story of the origin of the mission in her own hear and mind. *p. 258*: report of opening ceremonies.

7. History of

a. Beginning, 1887-1889

- *WWW 1885, Oct, p. 280*: ABS advocates a Christian Alliance of all those in the world who hold the Gospel of Full Salvation.

- *WWW 1887, Mar, p. 192*: editorial; pursuant to suggestion at Old Orchard in 1886. Send names and addresses of those who believe in the Fourfold Gospel. Purpose: “to unite this great host for prayer, fellowship, co-operation and testimony... no ecclesiastical organization is proposed, but simply a brotherhood of acquaintance, love and prayer... There is a great army of witnesses abroad. Why should we not know each other better and help each other more?”

- *WWW 1887, July p. 2*: Distinctive teachings of this work; *Aug, p. 67*: Saturday, Aug 6. Dr. Kimball, Holyoke, Missouri, presented the plan, constitution after several previous considerations by ministers and evangelists at Old Orchard. It was adopted, officers selected and a general meeting appointed for Oct 1887. *p. 110f; Oct, p. 175*: periodical changes its name to Christian Alliance. Christian Alliance formed at Linwood Grove. *Nov/Dec, p. 227*: October Convention held under auspices of Christian Alliance; *p. 263*: need to build up the Alliance.

- The first organization consisted of a National Association with subordinate branches in several States and sections of the country. General officers had the oversight of the work. An executive committee (7-12 members) conducted the official business of the Society. Membership cards were issued by the president or secretary (*p. 72, Pardington*). Incorporated on Sept 19, 1890, *p. 37*.

b. Development, 1890-1894

- Incorporated in Aug 1890, see *CA 1890, Aug, p. 114*. Copy of incorporation in 1911 Manual, *p. 6, 7* and under laws of New York on Sept, 19, 1890, *Ibid, p. 9*.

- *CA 1891, Feb, p. 115*: about a fund to pay Charles Ryder’s travel expenses. *July, p. 61*: “The Larger Work of the Christian Alliance” by Rev. W. H. Walker, Bridgeport. *Sept, p. 194*: ABS asks for 100 young men to serve in 100 cities to preach the fourfold Gospel. *Oct supplement*: report. *Nov, p. 274*: “Diversity of the Christian Alliance”, an editorial; *p. 305*: “Christian Alliance Relationship to the Churches”.

c. Development, 1895-1897

- *CA 1895, p. 11*: “Retrospect and Prospect”, a brief review of 1894 by ABS. *Feb, p. 120*: meeting of the Evangelistic Committee. Discussed 1) the “spiritual destitution” of US churches and the cry for something richer and deeper 2) the need of workers to minister to these people.

- *Encyclopedia Britannica*, New American Supplement, Volume II, p. 797, 1898:

“**Christian Alliance**, a religious association organized in 1887, with its headquarters at 692 Eighth Avenue, New York City. It was founded by Rev. A. B. Simpson, who has been its president from the date of its organization. Its membership, as described by its found, “consists of all professing Christians who subscribe to its principles and enroll their names.” Its objects are stated to be ‘wide diffusion of the Gospel in its fullness, the promotion of a deeper and higher Christian life and the work of evangelization, especially among the neglected classes, by highway missions and any other practical methods.’ The organization is said to be rapidly extending, especially throughout the United States and Canada. Auxiliary to the parent alliance is the ‘International Missionary Alliance’, with a missionary training school located at 690 Eighth Avenue, New York City. At the end of 1895 the organization had established 265 missionaries in India, china, Japan, Haiti and Congo Free State. In New York City special work is done for fallen girls by means of ‘The Door of Hope,’ a branch home opened by the Alliance, at 102 East Sixty-first Street, and another, known as ‘Door No 2’ in Tappan, New York.”

d. Purpose--Policy

- Organization not ABS goal; fellowship was. Associated together for specific goals. Spreading country-wide, bands of Christians recently converted or pushed out of church homes (by false teaching or prejudice) made pastoral care necessary. Gifted men called “Local Superintendents” appointed for this work, not pastors.

- Objectives: (*Wingspread*, p. 102) “It is to hold up Jesus in His fulness...It is to lead God’s hungry children to know their full inheritance and blessing for spirit, soul and body. It is to encourage and incite the people of god to do the neglected work of our age and time among the unchurched classes at home and perishing heathen abroad.”

- *CA 1890, Oct 31, p. 257, 258*: Enlarge Work: “Make the Christian Alliance a mighty world movement for Christ and the fulness of the Gospel.” Has a broader basis than the Salvation Army. Includes Highway Missions, promotes “a higher Christian life and full salvation for both soul and body and the evangelization of the world and its preparation for the Master’s coming.” *Dec, p. 370*: Our Work as an Alliance.

- *CA 1891, July, p. 61*: The Larger Work of the Christian Alliance by W. H. Walker. 1) It is not another sect (defines what it is); 2) cultivates a missionary spirit; 3) is alive to present missionary opportunity; 4) prepares missionary workers; 5) occupies missionary fields; 6) establishes gospel missions in cities and towns; 7) prepares the Bride for the Bridegroom. *Nov, p. 305*: purpose as expressed in its relation to the churches: “an inter-denominational association of Christians, united by spiritual, rather than ecclesiastical, bonds.”

- *CA 1895, Oct, p. 216*: The Mission of the Christian Alliance, article by ABS.

- *CA 1896, Mar, p. 276*: 2 editorial paragraphs; *May, p. 444*: it is not a sect, 3 editorial paragraphs; *June, p. 588*: not to draw people from churches, nor to build the Alliance, but to strengthen and build churches through Alliance people who are members of them; *p.*

612: James Scoville, Scranton, withdrew from the Alliance because of the position of friendliness (p. 588) toward other Christian churches.

8. Organization of

- *WWW 1887, Aug/Sept, p. 67*: Saturday, Aug 6, Dr. Kimball of Holyoke, Massachusetts. Previously it had been carefully considered at several meetings of ministers and evangelists present at Old Orchard. Purpose and constitution of Christian Alliance given on p. 110, 111, also the provisional officers. Christian Alliance will meet next at the Gospel Tabernacle, New York city, Tuesday, Oct 25 to Friday, Oct 28.

- *CA 1890, Aug, p. 114*: “**Incorporation of the Christian Alliance**: The Board of Managers of the Christian alliance have felt that the time has come for the incorporation of this important work and steps have just been taken by which this shall be immediately effected, probably by the time these lines are read by our friends. The certificate of incorporation provides for a Board of managers consisting of twelve members, of which the following are the names, besides the Vice-presidents who are ex-officio corresponding members: Rev. A. B. Simpson, Rev. A. E. Funk, Rev. Stephen Merritt, Rev. Charles W. Ryder, Rev. W. H. Walker, Mr. Clarke Moorehouse, Mr. J. T. Burghard, Mr. W. H. Burnham, Mr. O. S. Schultz, Mrs. Sarah G. Beck, Mrs. E. M. Whittemore, Miss H. A. Waterbury. The object of the Alliance, as specified in the incorporation is as follows: ‘The wide diffusion of the Gospel in its fulness, the promotion of a deeper and higher Christian life and the work of evangelization, especially among the neglected classes, by Highway Missions and any other practicable methods.’ Here we have the truth, the life and the work. May the Lord unite tens of thousands of His children on a basis so solid, so broad and for which there is still so much room.”

- *CA 1890, Sept, p. 37*: Sept 19, the Christian Alliance legally organized according to New York State law.

- *CA 1896, Apr, p. 396*: editorial about more complete organization, not too much, but enough. *May, p. 516*: organizing the states and a course at the Institute to train home workers to lead local branches. *July, p. 61*: editorial regarding reorganization of departments of the home work and join the two Alliance groups, home and foreign. *Nov, p. 492*: editorial about amalgamation; need info about various branches, officers, members, etc. *Dec, p. 564*: editorial about waiting the passing of legislation at Albany; already consolidating the executive officers; close of winter, a proper head of each department.

a. Annual Meetings

- *WWW Sept, p. 111*: “It will be the first meeting of the new Christian Alliance”. The fourth Convention of the New York City Tabernacle was held under the name and auspices of the Christian Alliance, Oct 25-28 (Tuesday to Friday evenings). The Board of Directors of the Alliance met on the preceding day/afternoon.

- *WWW 1887, Nov/Dec, p. 227f*: first national convention in New York City, Oct 25-28 (Tuesday to Friday), it was the organizational meeting.

- *WWW 1888, p. 146*: The Second Annual Conference of the Christian Alliance was held Oct 6-16 (Saturday to Tuesday) at Standard Hall and the Central Baptist Church of New York City; the Madison Avenue Church had been sold; had purchased land at 8th Ave and 44th St.

- *WWW 1888, Sept, p. 129*: Officers of the Christian Alliance to meet Wednesday afternoon, Dec 10 in Standard Hall, 1476 Broadway, New York City, to receive reports and prepare for the annual meeting.
- *CA 1890, Oct 3, p. 194*: to be held Saturday morning, 11:00 a.m.
- *CA 1892, Oct, p. 225*: annual meeting held Saturday a.m., Oct 8. *p. 284, 285*: report of the secretary, F. W. Farr. Charles Ryder's name does not appear, but his is on list of officers functioning. His office of Evangelistic Secretary and Superintendent was left vacant, not necessary any more. *Dec, p. 403*: an executive committee of 5 members named to meet fortnightly, Dr. Kimball chairman.
- *CA 1893, p. 252*: Annual meeting: Oct 10, Tuesday afternoon (announcement and preview, *p. 209*). Officers: President, ABS; Vice-President, Henry Wilson; Secretary, C. H. Pannell; Treasurer, H. W. Burnham; Recording Secretary, F. W. Farr; Membership Secretary, E. M. Whittemore; Superintendent Highway Missions, Henry Wilson. Board of Managers: A. B. Simpson, A. E. Funk, F. W. Farr, H. Wilson, S. Merritt, O. S. Schultz, C. H. Pannell, Dr. Oerter, S. Whittemore, E. Whittemore, H. W. Burnham, William H. Harland. Vice Presidents: 6 missionaries added to 70 others, ie. Reid, Fuller, LeLacheur, Guleck, Hubby and Bright (Peru).
- *CA 1894, Oct, p. 338*: Saturday afternoon, Oct 13; read by the Secretary, Rev. C. H. Pannell. *p. 401*: secretary's report of the Christian Alliance.
- *CA 1896, p. 333*: Saturday morning, Oct 10. Proposal to come about uniting the two Societies, Christian Alliance and International Missionary Alliance; proposal to amalgamate received enthusiastically. A Three Year Enterprise slogan entered into, borrowed from Church Missions Society. *p. 378*: report summarized, ie. Board of Managers; amalgamation ratified in the evening; fiscal year to end Dec 31st.

b. Annual Reports

- *CA 1888, Sept, p. 129*: Officers to meet Dec 10, Wednesday at Standard Hall to receive reports and prepare for annual meeting. ABS, president; W. H. George, A. E. Funk, C. E. Judd, secretaries.
- 1st AR was 1888. 1889 had none, moving to new church, 2nd was published in Apr, 1890, *CA 1890, p. 219*. 3rd was published Oct 31, 1890, *p. 265. Dec, p. 390*: ABS writes a 5 column review of the year's work. 4th was Oct 10, 1891, *CA 1891, supplement, p. 1*, follows *CA 1891, Oct, p. 240*. 5th was Oct 1892, *CA 1892, Oct 28, p. 284*: brief report and list of officers; also report of the Secretary, F. W. Farr.
- *CA 1893, Oct, p. 252*: 2 column report including officers.
- *CA 1894, Oct, p. 401*: Secretary's report, C. H. Pannell.
- *CA 1895, Nov, p. 300*: annual report given Oct 12, 1895, C. H. Pannell.
- *CA 1896, Oct, p. 378*: 2 columns.

c. Board of Managers: Officers

- 1887: *WWW 1187, Sept, p. 111*: Rev. H. W. George, Corresponding Secretary (New York City); Carrie F. Judd, Recording Secretary (Buffalo); E. G. Selchow, Treasurer (New York City). 1888 Yearbook: ABS, president. ABS continued as president until the merger in 1897.
- 1888: *CA 1888, Sept, p. 129*: officers to meet Wednesday afternoon, Dec 10, 1888 [Oct?] at Standard Hall, Broadway to receive reports and prepare for annual meeting. ABS, president.
- *CA 1890, June, p. 381*: ExCom decided to call the Old Orchard Convention the Summer

Convention of the New England Branch of the Alliance.

- *CA 1892, Mar, p. 156*: a list of the membership of the Board of Managers, 12 members. Has six committees: Inquiry; Publishing (Farr, Wilson, Walker, Burnham, Whittemore); Organizing; Finance; Highway; Auditing. One lady: Mrs. E. M. Whittemore; she served on three committees.

Oct, p. 285: officers for ensuing year.

- *CA 1894, July, p. 24; Oct, p. 312; Nov, p. 342*: directory of officers. *Oct, p. 339*: Annual meeting and list of officers elected. President: ABS; Vice-Presidents: Henry Wilson, Stephen Merritt and about 70 more; Treasurer: W. H. Burnham; Membership Secretary: F. W. Farr; Board of Managers: 12 in number (all nearby; Isaac Hess, Lancaster)

d. Constitution

- *WWW 1887, Aug/Sept, p. 110, 111*.

- Constitution of the Christian Alliance, *1888 Yearbook, p. 48-51* (published at the end of 1887) also in *WWW 1887, Aug, Volume IX, p. 110, 111*. Preamble: already a General Board of Management; various states are forming local auxiliaries; will bear to organize churches in a similar relation as the Evangelical Alliance and Holiness Associations.

Evangelical Alliance had organized in London in 1846. It had an evangelical platform; a union of evangelicals irrespective of church affiliation. Has eight articles: Article II is Attitude: "a fraternal union of believers, in cordial harmony with Evangelical Christians of every name", *p. 48*. Article III is Objects: to bear testimony to four-fold gospel; to afford a bond of union for those who hold these truths. Article IV is Organization: a national association with general officers; with control over general work, plus subordinate branches in the several states or large sections of the country, *p. 49*. Article VII is Work: will include holding an Annual Convention for the National Association; and as possible, District Conventions and the formation of Branches. VIII is Officers: President: ABS; Vice-Presidents: 29 in number, including one woman, Mrs. Beck (Pennsylvania). They were selected from many parts of the USA, including Texas, California, Washington Territory and 3 men from Canada. Recording Secretary: Miss Carrie Judd. General Committee listed 40 persons, six of whom were women, ie. Miss Moorhead, Pittsburgh; Miss E. S. Tobey, Boston; Mrs. Fanny H. Foster, Providence; Miss Lottie Sisson, New London, Connecticut; Mrs. J. P. Spencer, Cincinnati; Mrs. Bryson, Montreal.

- File also contains 2 photocopies of the Constitution in pamphlet form and the Christian Alliance membership card of Mrs. James. W. Davies (a member of the Pennsylvania Auxiliary of The Christian Alliance which also includes Constitution and a list of Officers).

e. Membership

- *CA 1892, Mar, p. 203*: copy of membership card and information concerning membership. Christian Alliance is "a banding together in Christ of all those who fully accept the truths of the Fourfold Gospel." Card a reminder to pray and "thus mutually assist one another in the upbuilding of God's Kingdom".

f. Officers

- *CA 1890, Dec, p. III*: President: ABS, New York City; Treasurer: H. W. Burnham, New York City; Recording Secretary: Carrie J. Montgomery, Oakland; Membership Secretary: Emma M. Whittemore, New York; Secretary of Committee: Harriet A. Waterbury, 301 West 37th Street; Evangelist and Superintendent: Charles W. Ryder, Providence, Rhode Island; Superintendent of Highway Mission: J. T. Burghard, Louisville, Kentucky.

- Officers, Nov 1891: President: ABS; Recording Secretary: C. J. Montgomery; Membership Secretary: E. M. Whittimore; Treasurer: H. W. Burnham; Secretary of Committees: E. M. Whittimore; Evangelist and Superintendent: C. W. Ryder; Superintendent of Highway Missions: J. T. Burghard.
- Officers, Dec 1893: [list is photocopied; source unidentified] “**Christian Alliance:** GENERAL OFFICERS: President: Rev. A. B. Simpson, 692 Eighth Avenue, New York City; Secretary: Rev. C. H. Pannell, 2 Harrison, Street, Morristown, New Jersey; Membership Secretary, Mrs. E. M. Whittimore, 723 Park Avenue, New York City; Treasurer: Mr. W. H. Burnham, 692 Eighth Avenue, New York City; Superintendent of Highway Missions, Rev. Dr. Wilson, 692 Eighth Avenue, New York City. Monthly meeting, the second Saturday of every month. BOARD OF MANAGERS: Rev. A. B. Simpson, Chairman; Rev. F. W. Farr, Secretary. EXECUTIVE COMMITTEE: Rev. Dr. Kimball, Chairman; Rev. Dr. Wilson; Rev. F. W. Farr, Secretary; Rev. A. E. Funk; Rev. A. B. Simpson. Meeting first and third Monday of each month at 690 Eighth Avenue, New York City. **New York Missionary Training College:** President: Rev. A. B. Simpson; Secretary: Rev. A. E. Funk, 690 Eighth Avenue to whom all communications should be addressed. Superintendents: Mr. and Mrs. O. S. Schultz. **Berachah Home:** 250 West 44th Street, New York. For a deeper spiritual life and divine healing. Superintendent: Rev. A. B. Simpson. Deaconess in charge: Miss S. A. Lindenberger, 250 West 44th Street, to whom all applications should be addressed. **Berachah Orphanage:** College Point, Long Island. President: Rev. A. B. Simpson; Secretary: Rev. A. E. Funk; Treasurer: Mr. O. S. Schultz; Superintendent: Mrs. O. S. Schultz, to whom all applications should be made. **Hebron Home:** a quiet home for Christians and for fellowship in prayer, 224 West 45th Street. Lady in Charge: Mrs. E. A. Pentz, to whom all communications should be addressed.

9. Publications of

- 1898, early summer: Bringing in the Sheaves. 30 p. Review of missionary work; appeal for support.
- File also contains: The Alliance Missionary Enterprise: What is it? by Rev. A. B. Simpson. 4 p.

a. Manuals

- *CA 1890, Nov, p. 306*: advertised; manuals for both the Christian Alliance and Missionary Alliance are in the press. *CA 1891, Jan, p. 2*: are available. Contains constitution, by-laws, names and addresses of officers and other valuable information. Did this replace a yearbook?
- File also contains a photocopied manual of the Christian Alliance [JSS: “ca 1890”]. 32 p.

b. Yearbooks

- The Christian Alliance Yearbook 1888. Edited by ABS. New York: Word, Work and World Publishing Company. 72 p. This is not a review of the previous year, but a book for 1888. Has the motto for 1888 “Behold I make all things new”. Has the calendar for each month and texts for each day. Several sermonettes like Christ our Saviour, Healer, etc and the calendar texts add to the sermonette. Also has the constitution of the Alliance. Also

has Sunday School lessons for 1888.

- Yearbook of the Christian Alliance and International Missionary Alliance 1893.

Resembles a Prayer Manual. 70 p. p. 3-11 about Christian Alliance; p. 14-30 about International Missionary Alliance; p. 31-35 about Missionary Training Institute; p. 37-42 about the Tabernacle; p. 45-70 about other departments. A description of the two organizations, its personnel plus similar words regarding the Missionary Training College. The Gospel Tabernacle, Berachah Home and other departments. Is not a report, but information.

- *CA 1893, p. 2*: brief, comprehensive about various departments of the work. History and most recent information on the work. Can be enclosed in a letter; cost: \$.25. Also available, missionary calendar for 1893. Mission fields remembered each week, cost: \$.25.

- *CA 1894, Jan, p. 28*: re: Yearbook: gives "information respecting our Alliance work" and other important matters; cost: \$.10.

- File also contains a copy of Christian Alliance Yearbook 1888. According to JSS, some page are missing (verses for Feb 13-16; Mar 19-20; May 25, 26; July-Oct). It was advertised *WWW 1887, Nov/ Dec, p. 264* and was ready Jan 1. Contains verse for every day of year respecting the four-fold gospel and information about the Alliance in all parts of the world.

10. State Branches

a. Canada

- *CA 1889, Sept, p. 130*: Conventions held in Peterborough and Brampton.

- *CA 1890, Jan, p. 10f*: Toronto. *Feb, p. 107*: re: Bethany Home, Toronto.

- *CA 1891, May, p. 338*: by ABS. "There is a good deal of division in the Christian Alliance work in Canada. We will not discuss the causes of the division." The upcoming conventions are not designed to build up the Alliance, but to help God's children to get nearer to Him. Our interest is not in an organization, but to glorify Christ and bless and help His people. *June, p. 370*: Toronto Convention. "There have been some local frictions, but the Lord's presence are [sic] healing all things." *p. 385*: disunity apparently caused by "other teachers" some months ago. "The effects have quite passed away."

b. New England State

- New England Branch organized at Old Orchard, July 31st, *CA 1889, Aug, p. 56*. Has a constitution, by-laws and list of officers. Mr. H. P. Adams, Manchester, New Hampshire, president; Treasurer: S. R. Wilmot, Bridgeport, Connecticut; Secretary: Katherine L. Stevenson, Newton, Massachusetts. Seven articles and 3 by-laws in constitution.

- *CA 1890, Mar, p. 219*: "**New England Branch**: To the auxiliaries and individual members of the Christian Alliance throughout New England. Two years ago the New England Branch of the Christian Alliance was organized. Its object was two-fold.

1st. To increase the zeal and the efforts of holiness in the Four-fold Gospel throughout New England. 2nd. To unify and simplify our work, making the New England officers responsible for some portion of the toil which would else fall upon the already burdened officers of the National Association.

However we may have succeeded in our first purpose, we have markedly failed in our second.

Last August I was made Secretary with the understanding that I was to receive quarterly reports from the local Secretaries of each branch. I received none for the first quarter. After waiting several weeks, I sent out cards to all the Branches of whose existence I had knowledge asking for reports. Some have responded, others have not.

After having held the office of Secretary for six months, I find myself ignorant as to the number of local Branches throughout New England, have no idea as to the membership and but the vaguest as to what we are trying to do.

May 1st will be the time for the third quarterly report. I avail myself of the columns of *The Alliance* to entreat my brother and sister Secretaries to make a clear and full report at that date.

Please state the number of members, how many have joined during the quarter, how many meetings are held and any other items of importance in your local work. This means each branch within the territory of the six New England states.

Please, dear friends, observe this request, as without your co-operation I cannot report to the General Secretary and Superintendent of Branches.

The constitutions of the New England Branch are after long delay ready for distribution.

Please state how many you desire, enclosing the amount necessary for postage and they will be forwarded at once. The membership slips ordered at the New England convention are also ready and will be furnished to all who desire them at rates merely covering the expense of publishing and postage.

Please respond at once. Yours, believing that wider fields are before us, and praying for Divine grace to enter them 'in His name'. K. L. Stevenson, Secretary of New England Branch, New Mar 6th, 1890."

- *CA 1890, Sept, p. 172*: Annual meeting held at Old Orchard, July 24, 1890. List of newly-elected officers: President: Clarke E. Morehouse, Newton, Massachusetts; five vice-presidents; secretary; treasurer and ExCom.

- *CA 1894, p. 507*: Many towns, no church. Sectarian divisions made it impossible to sustain several churches in a town. Result: no pastor, churches closed. Alliance Board taking steps to enter these towns.

c. New York State

- Organized at Round Lake Convention, Aug, 1890. Major Chamberlain, Buffalo, the president. *CA 1890, Sept 5, p. 129*.

d. Ohio State

- Annual meeting held at Linwood Park during Summer Convention, Aug 30 - Sept 7. Report by secretary, D. W. Myland, *CA 1891, Nov, p. 282*.

- The Christian Messenger: a monthly publication, edited by D. W. Myland and O. M. Brown. Published in Ohio in the interest of Christian Alliance work, *C&MA 1897, Aug, p. 137*.

11. Young People's Organizations

- Youth organizations: 1886: Young Ladies Christian Alliance, formed at Old Orchard, Aug 1890, *CA 1891, Feb, p. 139*. 1891: Young Ladies Christian League. 1891: Young Men's Crusade. These last two grew into Young People's Alliance, p. 102, AET.

- *CA 1894, Jan 26, p. 86*: "A Children's Missionary Society has been formed in connection

with the Missionary Alliance. This is to include the Boys' Crusade, Blossoms of the King's Garden and a number of other societies that have been formed in various places in connection with our own people.

One object of this Society is to support the children of our missionaries abroad and also for the native children in mission schools and churches, who are dependent upon us. It has been taken up with much enthusiasm by Dr. Wilson, Mrs. Simpson, Miss Lewis, Miss Brickensteen and others for this movement.

May God bless it!" ABS

a. Juniors

- Junior Missionary Alliance was organized in 1891 by Henry Wilson, president. Mrs. ABS was treasurer. Work: prepared children's literature, conducted children's meeting at summer conventions, p. 102, AET.

b. Ladies

- File is empty!

c. Men

- *CA 1892, Aug, p. 123*: Young Men's Christian Alliance Crusade, formed at Old Orchard in 1892. Object: speedy evangelization of the world; enlist men for ministry. *Sept, p. 186*: 70 young men enlisted at Old Orchard. First "Crusade" held at Great Falls, New Hampshire, Sept 1-4. *p. 209*: is growing, Oct 10 their day at the New York City Convention. *p. 219*: Convention held in Tapsham, Maine, Sept 10, 11.

B. Missionary Alliance

1. History of

a. Beginning of 1887-1890

- *WWW 1887, Apr, p. 254*: editorial. Final two days at Old Orchard to be given to missions. *May, p. 317*: Old Orchard to begin July 29, Friday. Announces subjects. *June, p. 365*: proposed provisional constitution, reasons for an Evangelical Missionary Alliance. *July, p. 61*: plans and speakers for Old Orchard; letters of approval for a Missionary Alliance; *Aug, p. 67, 110f. Nov/Dec/, p. 263f*: \$3000 received. *p. 250*: addresses by young missionaries.

- Officers: President: Mr. Wilmot, Bridgeport, Connecticut. Vice-presidents, 7 in number, including Mr. Selchow; Mrs. S. G. Beck, Philadelphia; Mrs. Charles Green, Baltimore; Mrs. D. W. Bishop, New York; Miss L. Sisson, New London (4 women). Corresponding Secretary: Rev. A. B. Simpson. Board of Managers: 22 persons plus the officers above, including 5 women among the 22. Mr. and Mrs. Sidney Whittemore, Mrs. Naylor and Carrie Judd were among these 22. Local Executive Committee: 13 in number including 5 women.

- Organized at Old Orchard, Maine on Tuesday, Aug 9, 1887, but it started in the Gospel Tabernacle in Feb 1887. The Tabernacle group became an auxiliary of the larger body, see *CA 1890, Jan, p. 12*. Constitution on *WWW 1887, Aug, p. 111*. In the summer of 1886, the Student Volunteer Movement had been initiated at Northfield, Massachusetts.

- *WWW 1887, Nov, p. 227*: "The Evangelical Missionary Alliance is an association within

the Christian Alliance, designed to be purely missionary. It was formed last summer at Old Orchard Beach, Maine and within a few months has grown rapidly into the hearts of many of God's children.

During the Convention, the Board was much more fully organized, as will be seen elsewhere and steps were taken to begin practical work immediately.

Several devoted workers offered their services and were, after a thorough examination, unanimously accepted. Of these, two have already gone forth, one, Miss Dawley, formerly in Miss C. Judd's work, to India, the other, William Cassidy, to China. Mr. Cassidy expects to be followed in the spring by his wife and family and two or three of the other missionaries. He expects to act as a pioneer and in the next few months open the way for the party who will follow. The third band are looking forward to Africa and expect in a few months to leave for the Congo. A very liberal offering was made for the expenses of the work and it is hoped that missionary bands will be found in all the centres of the world.

Upon the whole, the late Convention was the most encouraging and important one we have yet been permitted to enjoy amid the trials and toils of this difficult but precious work." They were commissioned at the October Convention at the New York Tabernacle. See also *WWW 1887, Nov, p. 250, 251.*

- First missionary sent was Miss Dawlly to India in Oct 1887; she joined the Berar Mission under the care of Mr. M. B. Fuller, *CA 1890, p. 12.*

- *WWW 1887, Dec, p. 264, Volume IX:* "We are glad to chronicle, with this closing number, the vigorous commencement of the Evangelical Missionary Alliance. Already the sum of about \$3000 has been obtained and seven or eight candidates accepted for the foreign work. Two of these are already on their way to their distant fields, the one to India, the other to China; and the rest, including a party to Central Africa, expect to follow in a few months. This has ever been the chief aim of our work and our Magazine, and we indeed thank God and take courage."

- *CA 1888, Jan, p. 16:* "**The Missionary Alliance:** It gives me great pleasure to say to the members and friends of the Christian Alliance that the missionary spirit at our last convention, held in New York, Oct 25-28 and which the Lord greatly blessed, was one of the strongest features of the Convention. In all the meetings the working of the Holy Spirit to interest God's people in this blessed work was strongly felt.

Seven earnest and accomplished young people called by the Holy Ghost to go into foreign mission work offered themselves to go out from the Christian Missionary Alliance, as soon as the Board saw their way clear to receive and send them. Others feel the pressing call of the Lord into this same work and will be ready to go as the Lord will open the way.

The seven candidates were accepted by the Board and will be sent as the way opens.

Miss Dawley, from Buffalo, New York, a devoted and experienced worker, left New York Oct 29 and is now on her way to the Berar Mission, India.

Rev. Willis Cassidy left New York for China, inland, on Nov 9. His wife and Miss M. A. Funk and probably others, follow him in the spring or early in the fall of 1888.

Three workers are ready to go to Africa in a few months' time.

The Lord is pressing the missionary spirit upon the hearts of His children at home. He has invited many in an earnest spirit of prayer and very graciously opened the hearts of His people to give, some to give largely, for this interest and we are looking to Him for great things in the year before us. It is hoped that the members and friends of the Christian Missionary Alliance will hold this interest dear

to their hearts and unite in prayer and in the offerings for the sending of these dear workers and others as the Lord may send them.

We would recommend the formation of small missionary bands in every place where a circle of believers in the Four-fold Gospel are united in the Lord, who will pay for this new but most encouraging and blessed work and sustain it with their offerings as the Lord may prosper them. A. E. Funk, Secretary, Executive Committee.”

- 1888 Yearbook, p. 53f: Purpose: to place additional forces into the great harvest field. Designed to be undenominational and strictly evangelical. At recent convention, seven candidates accepted. To China: Dr. and Mrs. William Cassidy; Miss Mary E. [or A.] Funk. To India: Miss Helen Dawlly. To Africa: Miss Mathilde Becker; Miss Helen Kinney; Miss L. Kaverau. Constitution: I. Name: The Evangelical Missionary Alliance. II. Object: Carry Gospel to...destitute and unoccupied fields. Missionaries: consecrated persons of both sexes, lay and clergy. Self-support: in whole or in part wherever practicable in the foreign field. Dependence: reliance upon God for support, no fixed remuneration. Alliance a channel through which aid may be sent as resources are available. Resources: depend upon the promises and faithfulness of God through the voluntary gifts of His people. Alliance will publish reports and extend the work through forming local auxiliaries. Board of Management: administered by those officers and Directors elected at the annual meetings.

- *CA 1888, June, p. 96*: “The party of missionaries for the Central African work is growing more complete and looking forward to an early movement in the coming Autumn. Our dear brother, Mr. Reid, has offered his services and been accepted and will, we believe, be a most valuable worker. He has been most successful as a student and evangelist and leaves a large field behind him in this country, but God has called him unmistakably to Africa and he goes to live or die for the Lord. And we are sure that the Lord will be magnified in his body either by life or by death. The African party will probably consist of about five and go in two sections. The probable field will be, it is thought, the Upper Congo, near Bangola, or elsewhere within 100 miles of Equator Station.

All who desire to send aid for this blessed work between this and next October will please return their names to the Secretary or Treasurer. It will cost about \$500 to send each missionary and \$400 afterwards to sustain each one annually.”

- *WWW 1888, Sept, p. 144*: A letter addressed to prospective supporters to assist in sending missionaries in Oct-Dec. “Miss Hillis: the first to go from us to India” has died. Also John Condit and William Cassidy have died. Helen Dawlly is at North Berar Mission and Carrie Bates is going. Mary Funk and Mrs. Cassidy are heading for China. Mr. and Mrs. Reid and Miss Kaverau are heading for the Upper Congo. *CA 1888, Dec, p. 177*: African band missionaries in Lisbon. Mrs. Cassidy in England. Carrie Bates en route to India. *p. 191*: Mary Funk sailed on Friday, Oct 19; the Reids on Saturday, Oct 27; Mr. Bullerkist on Tuesday, Oct 30.

- *CA 1889, Feb, p. 17*: “One hundred thousand souls are dying without Christ every twenty-four hours in Heathen Lands. What are we doing to save them?”

American Christians are giving, on an average, one cent a week for missions and sending one Christian in every ten thousand to save them.

To meet this awful need more fully, this new missionary movement has begun. It is called The Evangelical Missionary Alliance. Its plan and method are designed with a view to simplicity, economy and practical efficiency. Its missionaries are plain men and women, called by and filled with the Holy Ghost, simply and specially trained for this work and taught to endure hardness, trust God, live for Christ and win souls.

Its methods are similar to The China Inland Mission and The Taylor Mission. Its field is the world It is undenominational, thoroughly evangelical and economical, has no salaried officers and is sustained by consecrated men and women everywhere. Already, in one year,

there are eight missionaries in the field in Africa, India and China. It only costs for the outfit and journey of a missionary five hundred dollars and for the support of each worker, four hundred dollars a year. Will you help?

We have interesting letters from our missionaries. Miss Funk has reached China and has go to Wuhu. Mr. and Mrs. Reid left Lisbon Dec 6th and are already in Africa. Miss Kaverau remained a month at Maderia, but sailed Jan 9th for the Congo. Mrs. Cassidy was disappointed in London in not being able to get a state-room in the steamer in which the Randalls, her friends, sailed; but she sweetly accepted it and took the next steamer. But, like the dear Lord, it all turned out gloriously, for the other steamer, in which she could not go, was obliged to turn back for repairs on account of unparalleled storms, while she experienced an exceptionally delightful passage. Miss Bates has probably reached India also. Pray for them every day, beloved brethren.”

- *CA 1889, Mar, p. 33*: “We have received letters, since our last issue, from Mrs. Cassidy, announcing her arrival at Shanghai; also from Miss Carrie Bates, who had arrived at North Berar, India. A kind and watchful Providence guarded both these dear friends and brought them to their destination in the fulness of the blessing of Christ. We are expecting every day to hear of the arrival of Mr. Reid and company at Banana. Our last intelligence from them was at Madiera, where they had parted from Miss Kaveraugh. Both she and they, however, must already have reached Africa and be now on their way to their field in the interior.

The Board have accepted the services of Mr. Evans, Miss Jewell of Manchester and Miss Anna Moore, for their work in China. They will leave for their field during the summer. The two former will assume the expense of their own support. Miss Moore has been adopted by a generous lady and gentleman in New York City, as their representative in the foreign field; and they have lovingly engaged to meet all the expenses both of her outfit, journey and future work. This lovely example cannot be too highly commended to the imitation of many wealthy person who would find it a double blessing to their own souls. Several other esteemed workers have offered their services for missionary work in the immediate future, including three for Japan and several others for Africa. Which of our home reads will step forward and bear the other side of the blessed burden in sending them forth?”

- *CA 1889, Mar, p. 44; Apr, p. 50*: beginning of and prospects for work in Japan.

- *CA 1889, Aug 1, p. 11, 12*: an editorial report, the new named periodical. 3 missionaries in Africa, Congo: Mr. and Mrs. Reid; Mr. Bullerkist; Miss Kaveraw returning (boils); 2 in India; 2 in China; a party of missionaries about to go to Japan. “One has fallen; one is returning” [unsure of whether this refers to India or China]. Dr. V. C. Hart has joined the Alliance; came from the Methodists; laboured in China for about 25 years. Will be the travelling superintendent and teach at the College. The American Faith Mission of Oberlin has joined the Alliance at its own request. Will support its missionaries already in place (same as Faith Missionary Society, O. M. Brown, founder). Congo mission: obtained land near Vivi, called Ngangala, on north short of Congo River. Picture of Mr. Reid on *p. 1*, letter from him on *p. 12*, written May 13th. Distance from Banana to Ngangala about 190 miles.

- *CA, Sept, p. 130; Oct, p. 162*: Four missionaries sailed Oct 3, left New York by train.

China: Anna Moore (Annie or Prissy) at College Home 3 years; Ella Funk (sister of A. E. Funk and Mrs. Schultz); Miss Stowell of Boston. Japan: Helen C. Kinney (Missionary College and a worker at the Tabernacle). Ella Funk and Annie to join Ella's sister Mary in Wuhu. Report, *Nov 29, p. 286; Dec, p. 302*. Dr. and Mrs. Ludlow sailed (a Baptist and older person) *Nov, p. 257. Dec, p. 307*: Mr. and Mrs. Mills of Ashtabula, Ohio to Haiti; Mr. Mills ordained at the Gospel Tabernacle, Dec 4; sailed Dec 12. Mr. and Mrs. Langley of the New York Gospel Tabernacle to join them.

- *CA 1889, Jan, p. 9, no 6*: No less than 14 missionaries have been sent, 8 under the Evangelical Missionary Alliance; 2 to India; 2 to China; 2 to Africa. \$5000 given last year (1888).

- International Missionary Alliance (first section of the Bound Annual Reports, 1887-1896): incorporated Nov 1889, *CA 1889, Oct, p. 170; CA 1890, Jan, p. 12*. Date of this constitution not indicated. Booklet, 56 pages, 3 1/2 x 5 inches (ca. 1893)

Contents: Officers: Mr. Sidney Whittemore, president; Mrs. E. M. Whittemore, corresponding secretary; Rev. A. B. Simpson, General Secretary and superintendent of missions, et al (6 in all); Constitution: has 15 articles, Article 14 is the longest, entitled Methods of Work, p. 23-45, consisting of rules governing overseas work. Board of Managers named, 13 in number, including 2 women, Mrs. Whittemore and Mrs. Simpson. Standing committees named: Finance, Missionary, area committees (7), Outfit and Transportation, Education (Simpson, Farr, Funks, Wilson, et al).

- 1911 Manual, p. 7: Certificate of Incorporation of the International Missionary Alliance, Oct 29, 1889; under the laws of New York, Nov 2, 1889, p. 9, *ibid*.

- *CA 1899, Sept, p. 144, et al*: editorials and articles often emphasized Japan. A move in that direction by Simpson? Were Kinneys pushing it? A few thousand dollars given for opening work in Japan. Helen Kinney wanted to go to Africa. Middle-aged Ludlows to spear-head the effort.

- *CA 1890, May, p. 273*: Board of Managers examined a number of qualified candidates, but insufficient funds to send them.

- *CA 1890, July, p. 61*: Report at Old Orchard by Miss H. A. Waterbury. *Sept, p. 175*: names of Executive Committee; *p. 176*: list of missionaries. *Oct, p. 253*: Third Annual Report of International Missionary Alliance by ABS, only 1/2 year lapse. *Dec 19/ 27, p. 368*: picture of 13 ladies and 6 men missionaries, no names. *p. 371*: a word of explanation as to the particular character of the Missionary Alliance by ABS. *p. 393*: Missionaries of the International Missionary Alliance, 25 in total: M. H. Reid, Johan Kuno, P. Cameron Scott; Helen Dawlly*; Carrie Bates, Helen Kinney; Mr. and Mrs. J. P. Ludlow, Clara Howard, Mrs. Cassidy, Mary Funk, Ella Funk, Annie Moore, Mr and Mrs. W. I. Knapp, Elizabeth Morely*, W. I. Johnston; Mr. and Mrs. Mills*, Mr. and Mrs. Langley*; Eliza J. Robertson, Elenka Markova*, Mrs. Willard*. *= not in picture.

i. American Faith Mission

- *CA 1890, Jan, p. 13; Mar, p. 196*: joined with the Alliance between Oct 1888 and Mar 1890. Their last periodical Apr 1888. ABS calls it the Faith Mission of America. Became an auxiliary and supported its missionaries already sent to the field. O. M. Brown the founder of; he also organized the Ohio auxiliary Branch of the Christian Alliance.

- *CA 1889, Mar, p. 34*: During convention in Toledo, Feb 6-8 (Wednesday to Friday), completed arrangements to unite the Mission with the Missionary Alliance. Formal ratification awaits the settlement of some minor details.

b. Development, 1891-1896

i. 1891-1894

- *CA 1892, Jan 15, p. 33*: appeals for fifty men for China; *p. 34*: 51 missionaries now serving; countries and number of missionaries are listed, including those who are in the process of joining the Alliance. *Jan 22, p. 49*: editorial, received \$5000; expects \$5,000,000 in 1892. Appeals for gifts from the wealthy. *Feb 5, p. 82*: about the need of China. *Feb 12, p. 98*: goals in third column = 100 men and many ladies. *Feb 19, p. 113*: another gift of \$5000. ABS is appealing to men of wealth to give; asks for \$500,000 for 1892. *p. 124*: 9:00-10:00 p.m. requested as missions prayer time. *Feb 26, p. 129, 130*: 75 of the 100 missionaries called for in summer of 1891 have been appointed, gone or been assimilated (Soudan). Those appointed: China, 8; Tibet, 3; Japan, 1; India, 7; Congo, 23; Soudan, 1; Annam, 1; Alaska, 1; Russia, 1; Jews, 3 = 50. Most of these are students of the New York Missionary College. ABS asks for more men. *p. 130*: another gift of \$7000 received; all three large gifts (total was \$17,000) came from women. *p. 131*: appeal by ABS for assistance in "outfitting" the missionaries. Suggestion of inviting the young candidates for a deputation visit to a local group. *Mar 4, p. 145*: a man gave himself and property for missionary work; he applied for the Congo. *p. 160*: he and wife, 2 sons, 1 daughter, 1 niece farwelled and will teach the natives industrial life. *Apr, p. 227*: their name is Mr. and Mrs. Sessions; niece's name, Myrtle Perry, see *Apr, p. 270*. *Mar, p. 194*: directions for forming Missionary Bands and Alliance Branches. *p. 195*: a committee of men in the Midwest appointed to examine missionary candidates. The committee included R. A. Torrey. *Apr, p. 218*: Farewell service at Gospel Tabernacle for several new missionaries including W. W. Simpson and William Christie. *p. 226, 242, 243*: several editorials. *p. 258*: reply to letter that missionaries are going with inadequate provision; list of lady's outfit for Africa. *p. 267*: report by ABS of recent activities. *p. 275*: names of present outgoing party; 10 ladies and 14 men for Africa; 8 ladies and 6 men for India. *May 6, p. 289*: editorial about missionaries going out independently, not properly examined, etc; *p. 290*: the Farewell meeting, already have more than 100 new missionaries on the field or under appointment. *p. 298-302*: report of the Farewell meeting. *May, p. 306*: reply to letter that objected to an appeal for a medical missionary; *p. 307*: John Scott, Congo, died 9 months after leaving the States (Apr 13); a west coast missionary examining committee appointed. *p. 338*: 20,000 missionaries from all the churches before the close of the century. *June 3*: death of Mr. William Knapp in China. *July, p. 34*: Goals of the Missionary Alliance, an editorial: not 100 missionaries but to evangelize every creature; a good perspective.

- *CA 1892, May 6, p. 290*: "**The One Hundred Missionaries**: It gives us great joy to announce that more than one hundred new missionaries have been added to our list since last July, when we asked the Lord for this number during the current year. True, they are not yet all upon the field, but they are all under appointment by the Board, with a few to spare. This number includes the additional missionaries that have joined us from the Soudan and Berar, India, but it is perfectly legitimate to include them, as they

have been added to our Board since that date. But the number of applications seems to be increasing and now we are looking forward to a very great increase from our friends in the West, from whom the applications are just beginning to come in.

We are glad to say, also that a very large number of our College students are looking forward to go out to the foreign field within the coming year. Many of the very best of our students are still waiting, but intend to apply. Almost a hundred rose to their feet on the night of the closing of the College to indicate their purpose to go as foreign missionaries and we are looking forward in the immediate future to the very best class of missionaries we have yet had. Let our friends no stop praying or giving for there will be ample room in the future, we trust, for both.

How can we sufficiently praise God for so signally answering prayer within so short a time? Let all our hearts unite in one glad hallelujah for the hundred missionaries and still continue to wait upon Him until they shall all have left in the fullness of His blessing for their fields!"

- *CA 1892, May 6, p. 289*: Independent Missionary Work In Connection with the Alliance: about individuals sending and supporting missionaries without reference to the New York Board.

- *CA 1892, July, Aug, p. 82*: at Round Lake; aim for 500, including the Swedes; pledged support for 10 missionaries or \$5000. Asbury Park (1st convention), *p. 82*, support for 35 missionaries or \$17,500. Old Orchard, *p. 98*, wanted money for 100 missionaries or \$55,000; 50 persons pledged \$500 (\$25,000); about 12 pledged \$400 (\$5000) about 300 pledged \$250 from \$250 down (\$25,000). Many from last year not there; looking for 20,000 people to support 20,000 missionaries. Beulah Park: \$4000 and 45 volunteers. October Convention \$30,000.

- *CA 1892, July, p. 76*: Farewell for India missionaries at Asbury Park, a report. *p. 82*: second year of the special crusade begun. *Aug, p. 98*: missionary sacrifices; *p. 129*: second India party farewelled, about 18 people. *p. 163*: editorial about independent missionaries, ie. Go out alone and under no Society. ABS against it.

- *CA 1892, July 29, p. 66*: LeLacheur in Yokohama en route to Singapore and thence to the Island of Yap in the Caroline group. Mrs. Naylor and party to follow; Yap under Spanish control. *Sept, p. 221*: Anderson, a college (New York) student and LeLacheur had gone to Borneo; should have arrived by now. *Nov 4, p. 289*: not yet gone to Borneo (Sept 15); Anderson ill in Singapore.

- *CA 1892, Nov, p. 329*: farewell to party of 14; sailed Nov 9; *p. 369*: editorial notes about missionaries. *Dec, p. 410*: Farewell to party for India.

- 1893 Yearbook: *p. 5-9*: purpose; *p. 36-43*: doctrine; also reference on *p. 50*.

- *CA 1894, Jan, p. 2*: few missionaries sent in 1893; organization and establishing has taken the precedence. Financial depression has hurt. Now, 100 new missionaries for 1894; areas are indicated. *p. 58*: appeal for specific number of missionaries for specific fields: South China, Central China, Brazil, Eastern Africa, Tibet and India. *Feb, p. 112*: about six missionaries for Kwang-si, no names. *Feb, p. 170*: another appeal for missionaries. *Mar, p. 252*: 5 missionaries left for Kwang-si. *p. 270*: farewell meeting for Kwang-si fine: Howden, O'Brien, Quick, Christopherson and Fee. *Apr, p. 428*: farewell meeting, Apr 11 at New York Tabernacle. *May, p. 500*: plea to pray for fund to send new missionaries. *June, p. 599*: farewell meeting, May 8. *p. 639*: 21 new missionaries have sailed. *p. 668*: about missionary volunteers needed and those ready

to go. *p. 684*: farewell meeting.

- *CA 1894, Mar, p. 331*: ABS asks for unity, loyalty, discipline from Alliance missionaries, not impulsiveness, insubordination. Thus the work will succeed. *p. 359*: appeal for funds to "Go Forward".

- *CA 1894, Apr, p. 404, 405*: report on Central China for 1893.

- *CA 1894, July, p. 27*: report on special funds needed and an appeal for \$25,000 to send missionaries. *p. 51*: update on income: is coming in. *Aug, p. 206-209*: review of IMA work in China; pictures of Reeves, Beals and J. Hodges. *Sept, p. 276f*: outgoing parties for 1894. *Nov, p. 434, 458, 506*: farewell party; Dr. R. H. Glover among them and going to South China. Glover at Tabernacle and American Theatre for farewell.

- *CA 1894, p. 172-175*: ABS gives a challenge and summary of six years of foreign work. Also, *p. 180-182*, ABS gives a report and a challenge, *p. 328, 374, 400. p. 266*: ABS writes a critique on the rash of new missionary movements then blossoming: a warning against irresponsible starting of new societies. *p. 292*: an answer to an attack by the Baptist Missionary Magazine on the International Missionary Alliance for lack of sufficient funds for missionaries' support, sending unqualified missionaries. Many die or return within 3 years.

- *CA 1891, Mar, p. 205*: Corresponding Secretary's report (HAW) of winter work. *Apr, p. 225*: picture of the mission home in Wuhu. *p. 243*: events in the Congo, Reid and P. Scott. *May, p. 306*: editorial, ABS, appeals for \$5000 to send out missionaries during the summer. Invites individuals to support a missionary; Alliance Press to adopt or support one missionary; branches to adopt a single missionary. *June, p. 414*: China missionaries had to flee from Wuhu to Shanghai because of riots; arrived in Shanghai about May 15. *July, p. 29*: report of the riot at Wuhu. *Oct 16, p. 225*: The Lord has sent the man for 100 missionaries; the need now is for young men. *Oct 10, p. 269*: missionary meeting at Tabernacle. Mrs. Mills of Haiti spoke. Miss Munson accompanying her as she returns to Haiti. *Nov 13, p. 290*: A house valued at \$14,000 given by Mr. S. B. Close. To be used by missionary candidates. Presumably the house is in New York City. *p. 306*: thrust of missions has demonstrated to critics that the Alliance is not a Divine Healing movement. Has brought the Alliance more friends.

- *CA 1891, Oct supplement, Annual Report, p. 5* with pictures and names of 15 missionaries. *Sept, p. 141*: message at Farewell Missionary Meeting, about 30 missionaries sent. Some died; some came home. At present, there are: China: 9; Japan: 4; Congo: 4; Jerusalem: 2; Bulgaria: 2; India: 2; Haiti: 4 = 27. *Sept, p. 130, 141*: departure of missionaries; first ten of 100. To China: Misses D. M. Douw, M. Myers, E. Post, A. Gowans, E. Murray and Mr. Howard Nichols. To Africa: Mr. J. Scott. To Haiti: Miss M. Munson. To India: Miss V. Case. To Japan: Dr. Bremner. *July, p. 50*: A Bold Missionary Movement, send 100 missionaries this year. *p. 68, 81*: 15 missionaries support pledged; 5 more. *Aug 7, p. 93*: to send 100 missionaries. *Aug 21, p. 97*: \$30,000 pledged at Old Orchard, 60 more missionaries; let's ask God for 1000 missionaries; 50 missionaries supported by single individuals.

- *CA 1892, May, p. 290*: the 100 missionaries available. *p. 338*: send 20,000 missionaries before 1900.

ii. 1895-1896

- *CA 1896, Dec, p. 578*: Some Bright Spots of 1896.

- First ten years, to time of union, \$723,000 contributed through the Alliance for missionary work, including home work. Administered by a Board of Management of 13 members. They appointed the missionaries and supervised the Alliance work. An Advisory Board of 50 persons met twice each year to confer with the Board about Society work and make recommendations. Out of this grew the Annual Advisory

Council, p. 73, Pardington.

- The last decade of the 19th century marked the most rapid growth of the Alliance. India was the outstanding area in missionary personnel. The Fullers were the leaders. The next two decades only saw the Philippines, Indo-China and Jamaica entered.
- *AR 1897, p. 22, 23*: Review of 1891-1897:

<u>Year</u>	<u>Number of Missionaries</u>	<u>Income</u>
1890	20	\$10,000
1891	16 sent	\$20,000
1892	100 appointed	\$73,000
1893	100 appointed	\$91,000
1894	70 appointed	\$118,000
1895	83 appointed	\$133,000
1896, Oct	80 appointed	\$140,000
1897, Apr	20 appointed	\$133,041 (including securities)

Totals: 450 sent, *p. 25*, over 300 on the field; fifty-five deaths to date; 50 withdrawals and some marriages outside the Alliance. 1892 was "the most remarkable missionary revival that a single year has witnessed in any society."

c. Particular Fields

- India: *CA 1893, May, p. 363-367*: report of first missionary conference, ABS there, May 2-5, some history of the work on *p. 365*. Picture of the entire conference.

d. Prayer Alliance

- *CA 1890, May 23, p. 321*: "God has laid it on our hearts to suggest a Prayer League for the world's evangelization in the next ten years." Need 3000 workers and \$10,000. See second editorial for God to work through every society. Proposed at Old Orchard, July, 1890. ABS referred to in his sermon, *p. 40, col 3*. Sermon title: The Possibilities of Faith. Article about it *p. 34, 35*; several hundred signed prayer-pledge cards "to pay for the evangelization of the whole world during the present century.
- *CA 1890, Oct, p. 254*: members who signed pledge cards numbered about 2000. *Dec 19/27, p. 372*: a statement on the prayer pledge card: "relying on the Holy Spirit to bring it to my remembrance, I promise to pray daily for the evangelization of the whole world within the present century and the speedy coming of the Lord Jesus."
- *CA 1890, Aug, p. 114*: "**Prayer Alliance**: The cards of membership in the Prayer Alliance are now ready. Any of our friends who desire them will please write either to Rev. A. B. Simpson, Secretary of the International Missionary Alliance, or to Miss Atwater, 334 Lexington Avenue, New York City. We prefer that our friends should write to Miss Atwater who is the Secretary and to whom finally all such applications will have to pass. The card has attached to it, a little coupon, which the recipient will please fill up and return, retaining the card as his own certificate of membership. We may be quite sure that all that God's people dare to claim will be fully realized. We believe He is calling all His servants to prove Him in this simple way, to demonstrate to the world that the Name

of Jesus is all-prevailing and that the word of God is sure and immutable. We are certain that if a body of Christians who know how to abide in Him and have His word abiding in them will unitedly and persistently and believingly claim the evangelization of the world before the close of the century, it shall be accomplished. Such a force is irresistible; before it, barriers float away, money will be poured out in floods and men and women will come in thousands to offer unconditional service wherever the Master wants to send them. It is the first year of the last decade. Oh, let it be signalized by a key-note as high as the Throne and as wide in its echo as the world itself!"

e. Purpose of

- CA 1890, Dec, p. 371.

2. Missionaries of

<u>Missionaries</u>	<u>Sailed</u>	<u>Arrived</u>
Miss Dawlly	Oct 29, 1887	Liverpool [?] Tues, 1887
Dr. William Cassidy	Nov 29, 1887 (San Fran)	Bombay, Dec 13, 1887
Miss Mary Funk	Oct 19, 1888	Yokohama, Dec 20th
Mrs. William Cassidy (Lizzie)	Nov 3, 1888 (NY)	
Carrie Bates	Nov 29, 1888 (Liverpool)	
Mr. & Mrs. Reid	Nov 3, 1888 (NY)	
Mr. Bullerkist	Sat, Oct 27, 1888 (NY)	
	Tues, Oct 30, 1888	

- CA 1889, Mar, p. 44; p. 191: re: Miss Mary Funk, Mrs. William Cassidy. Apr, p. 51, 60, 89; Aug, p. 11, 12: about Mr. and Mrs. Reid.

- Palestine missionaries:

Miss Eliza J. Robertson	Oct 22, 1890	Oct 1894, died of fever
Lucy Anna Dunn	1890	went independent, became superintendent 1896
Rev. Miles Fisk	Jan-July 1892	older man; returned
Geo. A. Murray & wife	Sept 1893-1894	children's school; listed again 1899
James R. Cruikshank	Feb 1894	sunstroke
Evelyn Cruikshank	Feb 1894	her 2 children died Jan 1895; listed again Oct, 1899, probably at home
Elizabeth A Brown	Jan 9, 1895	
Mary M. Ford	1895	
Francis Parsons	1895	

Annie Giles	1896	May 1897, retired
Miss F. Harris	Oct 1899	
Miss M. E. Best	1900	

- Missionaries in Arabia: Mr. and Mrs. Forder on field 1898; at home, Apr 1897.
- *CA 1892, Oct, p. 258*: Theodora Crosby, returned missionary from Micronesia; has spoken at summer conventions. To help at the College and in the organization of the missionary work/bands throughout the country. An invitation by Simpson to his readers for them to arrange meetings for her.
 - *CA 1890, Dec, p. 393-397*: A synopsis of the lives of missionaries by H. A. Waterbury: **M. H. Reid**: born in New York State, central part; heald at New York Tabernacle. **Mathilda Becker Reid**: student at the College. **John Bullerkist**: a German sailor, converted in Texas. Came to New York Tabernacle and the Missionary Training College. Went to the Congo with the Reids. **Johan Kuno**: born in Sweden; converted in prison. Attended the College. Went to Congo under the Taylor mission, but felt more at home with Mr. Reid and transferred. **P. Cameron Scott**: born in Scotland. Afflicted with Bright's disease (kidneys). Gifted musician, entered the College in 1889. **Helen Dawilly**: "the first of our missionaries". Came from Buffalo to New York, trunk packed; met the Alliance. **Carrie Bates**: a New York State resident. Suffered from injured spine and hip; healed at Carrie Judd's mission. Came to New York and entered Bethany Institute and then the College. **Helen Kinney**: Ossining, New York. At the College, 1886-1889, 3 years. Worked among underprivileged in New York City, Ossining and Chattanooga, Tennessee. **J. P. Ludlow and wife**: lived in Seattle, Washington. Had two small boys; operated a small steamer, "middle aged". **Clara Howard**: from western New York State. Chronically sick, including spinal disease. Came to New York Training College broke. Delayed one year in going to Japan, Kobe, with the Ludlows. **Mrs. Lizzie Cassidy**: a Canadian. In Nanking, teaching in Mr. Ferguson's school (in English). **Mary Funk**: sister to A. E. Funk from Pennsylvania. Worked a year with Dr. Cullis; then trained to be a nurse; worked Bethany Institute in New York City. Entered the College in 1886. Left in fall of 1888 for China. Works with Dr. Stewart in Wuhu. **Ella Funk**: Mary's sister. Came to the College in 1886 because of her sister. She was not yet converted. At the College for four years. Went to China in 1889 and works with Mary. **Annie Moore**: from Long Island; three years at the College; not a gifted student. Went to China in 1889. Contracted small-pox and a lung disease, but the Lord delivered her from both. **William Knapp**: came from Adrian, Michigan to New York City. **Mary Knapp**: (Mary Birrel from Canada and Scotland) to study art. Attended the Tabernacle, then the College and called to China. Pastored briefly in western New York State and then to China to open a missionary home. **Elizabeth A. Moreley**: from Massachussets and many years an invalid. Was healed; did mission work in her home town. Called to missionary work, but cared for her parents. When death released her, she prepared for China. Went with the Knapps. **W. I. and Mrs. Johnston**: converted at the Tabernacle; in the mercantile business. Entered the College in 1883. Then went to G. Guinness' College in London and from there to China under the CIM. Left them because one of their regulations and transferred to the Alliance. **Mr. and Mrs. Mills**: in business; left it when hearing of the needs in Haiti via a lady missionary. **Mr. and Mrs. Langley**: members of the Gospel Tabernacle. Drawn to Haiti via the same lady missionary. Worked among English-speaking people. **Eliza J. Robertson**: born in Tennessee. Healed and entered deeper spiritual

life. Involved in missionwork. Came to New York City, member of the Tabernacle. Visited all the poor people of the Tabernacle. Lived by faith. Went to Palestine, working in Jerusalem with another lady (Lucy Dunn), who had gone a year earlier. **Elenka Markova:** a Bulgarian girl, attended Mrs. Mumford's school in Phipppopolis, Bulgaria and converted there. Came to USA for better education; attended the College. Returned to Bulgaria to work with Mrs. Mumford. **Miss Willard:** had been a missionary in Bulgaria. Poor health caused her return to the USA. Returned in 1890 to Bulgaria as an Alliance missionary to work with Mrs. Mumford. Travelled with Elenka Markova.

- *CA 1891, July, P. 50:* proposed to send 100 missionaries in the ensuing year. *p. 66, 81:* further notes on sending 100 missionaries; 10 missionaries' support already pledged. *p. 93:* editorial sermon: 100 Foreign Missionaries. *p. 97:* Old Orchard pledged \$30,000 to send 60 missionaries, (\$500 each). 50 out of 80 missionaries (on the field or going) are supported by a single person; one lady supports three and a number of people support 2. *Aug, p. 130, 141:* party of 9, set apart to go forth (7 ladies and 2 men). The first detachment of the 100; all attended the Training College. *p. 162:* editorial appeals for men. *Sept, p. 178:* five more missionaries promised support. *Oct, p. 212:* request an Anathoth, 90 now provided for. *p. 226:* money now provided; appeal for men to offer themselves to go.

- *CA 1891, Oct, p. 227:* a promise of \$18,000; enough for 36 missionaries. The total is now enough for 130 missionaries and has been readjusted for 200 missionaries. Scores of people responded to be missionaries: 70 men and 100 ladies.

- *CA 1892, May, p. 338:* Asks God to send 20,000 missionaries before the close of this century. Will total 26,000 missionaries, one missionary to every 50,000 people. Every creature will be able to hear the Gospel within five years. Will still be more American ministers to serve the USA. "World evangelism must pass out of the hands of the Churches and Board into the hands of Jesus. We must recognize it as His work."

- *CA 1894, Jan 12, p. 29:* Peter Scott about to return to Congo in the spring, life sketch, *p. 45.* Mr. and Mrs. Trice to leave for Soudan about Jan 15; he recently married a young lady from North Carolina. See *Jan 19, iii, opposite p. 84 (back cover).*

a. Candidates

- *CA 1894, Mar, p. 331:* editorial about missionaries and missionary candidates, unity, loyalty, entire consecration required. Insubordination cannot help the work must be eliminated.

- *CA 1896, Mar, p. 276:* editorial about the screening of candidates. Should come and meet the Board; marriage regulations; no candidates over 40 years of age.

b. Deaths, 1887-1897

- *CA 1896, Nov, p. 468:* Winfield Macomber "quick consumption". Died in Lisbon, Portugal en route to USA at the end of Oct; mother in Maine.

- *CA 1896, Oct, p. 386:* India: Mr. Malcom Moss; Mrs. Martin Wood, nee Effie Holmes; Mrs. R. D. Bannister, nee Emma Royle; Mr. Donald Herron, went in 1893.

- *CA 1896, Sept, p. 239:* India: Miss Sarah J. Montgomery, new missionary. She was a Canadian; arrived Nov 19, 1894; 31 years old. Died July 12; 33 years old.

- 1893 Yearbook, p. 18f: 14 had died through Nov/Dec 1892; 8 men and 6 women. Congo: John Condit; John Scott; Mungo Nairn; Mrs. Mathilda Reid; Clara Stromberg; Mary Washburne. Soudan: Warren. J. Harris; F. M. Gates; Charles L. Helmick; Mrs. E. Kingman;

- Jean Dick. Central China: Dr. William Cassidy; Rev. W. I. Knapp; Mrs. Susie H. Beals.
- *CA 1893, Oct 11, p. 86*: “**Sixth Annual Report**: The following is a list of our fellow comrades fallen on the mission fields: Mr. John Condit, Dr. William Cassidy, Mr. John Scott, Mrs. E. Kingman, Miss Jean Dick, Mr. F. M. Gates, Miss Clara Stromberg, Mr. J. A. Taylor, Mr. J. W. Meckley, Mrs. J. W. Meckley, Mr. A. Horne, Rev. W. I. Knapp, Mrs. Matilda Reid, Mr. Warren J. Harris, Mrs. Susie H. Beals, Mr. Charles L. Helmick, Miss Helen Dawlly, Miss Mary Washburne, Mr. Mungo Nairn, Mr. J. Falcon, Mr. F. Kalderack, Miss Marion Jamieson, Mr. Richard Anderson.” 23 had died.
 - *CA 1894, Oct, p. 387, 396, 397*: Palestine: James Cruickshank, October from “sunstroke and malignant fever”; new missionary; short biography, *p. 396*; family picture, *CA 1895, July, p. 36*. Miss E. J. Robertson, October from “fever”; served “many years”; biography by Sarah Lindenberger, *p. 397*; came to New York Institute in 1885.
 - *CA 1895, May, p. 312, 317*: Congo: Mr. William Walsh at Boma, Jan 15, 1895. India: Mr. and Mrs. Bendixon, jungle fever; picture: *July, p. 33*. Mr. Bendixon died on Feb 23, Mrs. Bendixon on Mar 20. Mr. James A. Foster, jungle fever, on Mar 3, 1895. Miss Annie Bush, jungle fever, on Mar 7, 1895.
 - *CA 1895, p. 24*: Soudan: Mr. Benjamin Luscomb, on Apr 2 from fever; recent arrival; pictures on *p. 36 and 353*. *Dec*: Mrs. Luscomb died on Oct from fever. Luscombs were from New England; an account of them: *p. 353*. Mr. G. G. Leger, several years on the field, died on May 1, 1895; picture, *p. 36*. Miss Fidelia Drew, a recent arrival, died on Apr 2 or 16; she nursed the Luscombs; a picture, *July, p. 36*; an account of her life, *Dec, p. 355*.
 - *CA 1895, Aug, p. 136*: India: Dr. Court Simmons, of consumption on June 24, 1895. Mr. Daniel MacDonald of cholera on Aug 18, 1895; recent missionary.
 - *CA 1896, May, p. 420*: Congo: Mr. Alexander McDonald, 5-year veteran; married Miss Classen; picture, *July, p. 76, 386*. China: Roy Miller Woodberry on Jan 1, 1896; a drowning accident. Obit: *May, p. 447*. Children’s picture: *p. 448*.
 - *CA 1896, Oct, p. 386*: Congo: Mr. Avery in Oct; picture, *p. 386*. Miss Louise Collins in Aug; picture, *p. 386*. Mr. Fred Hans Jorgenson, Swedish missionary in January. Miss Annette Wilson, in Sept of 1895.

c. Lists of

- *CA 1890, Dec, p. 393*: “**Missionaries of the International Missionary Alliance: by the Corresponding Secretary** [Miss H. A. Waterbury]: Under the good providence of God the work of the Alliance has been very much increased during the past year. We have now twenty-three missionaries under our direct care upon the foreign field and about half a dozen others are there, working independently, in full sympathy with the principles of the Four-fold Gospel. We take great pleasure in giving a short account of these dear workers to the readers of the Alliance, with the hope that they may thus be made better acquainted with them and so perhaps have them laid more earnestly upon their hearts in prayer.”
- *CA 1891, Aug, p. 143, 144*: list of. *Dec, p. 367, 383, 399*: 34 missionaries.
- Lists of missionaries *CA 1892, Jan, p. 15*: 34; *Feb, p. 108*: 54; *Apr, p. 251*: 58; *p. 285*: 61; *May, p. 295*: 62; *May 13, p. 313*: 92 (John Scott not included; he died); *June, p. 411*: 92; *Sept, p. 219*: 101; *Dec, p. 365*: 118; *p. 410*: list includes those who died. In 1893 Yearbook, p. 12-30, 133 missionaries listed plus 20 Swedish missionaries enroute to China. 14

missionaries had died to date. Total of 78 men and 54 women; 8 men and 6 women had died to date. Men and women by country:

Country	Men	Women	Men who died	Women who died
Congo	18	8	3	3
Soudan	18	3	3	2
Central China	10	6	2	1
North China		4		
South China	1	1		
Japan	2	5		
India	23	19		
Haiti/San Domingo	4	3		
Bulgaria		3		
Palestine		2		
Alaska	1	1		
Malaysia	2			

- Lists of missionaries: *CA 1893, Jan, p. 12, 13: 147* (deceased in Congo, Soudan and China named); *Mar, p. 139: 135* (Mr. Anderson died from TB, obit on *p. 142*); *May, p. 285: 134* (deaths: Congo: 8; Soudan: 8; China: 3; India: 1); *July, p. 62: 137*; *Sept, p. 187: 130* (deaths: Congo: 9; Soudan: 8; China: 3; India: 1); *Dec, p. 398: 130* (Swedish missionaries not listed; dead: Africa: 17; China: 3; India: 1; Malaysia: 1). Staff totaled 178; fields the same as 1893, except Brazil.

- Annual Report, Oct 13, missionary staff: Congo: 28; Soudan: 19; India: 64; Central China: 25; South China: 12; North China: 3; Tibet: 2; Tientsin: 2; Swedish missionaries: 44; Japan 3; Brazil: 7 (new field as of 1894); Palestine: 5 (1 man, 4 ladies); Haiti: 5 (all ladies); Bulagaria (both ladies). Total number of staff = 221.

- Lists of missionaries: *CA 1894, July, p. 23; Oct, p. 359; Nov, p. 503.*

- Lists of missionaries: *CA 1895, Jan, p. 61; July, p. 31, 47; Aug, p. 143; Dec, p. 383.*

- Lists of missionaries: *CA 1896, Jan, p. 23; Mar, p. 263; Apr, p. 311; June, p. 599; July, p. 71; Aug, p. 199; Dec, p. 576.* 222 from America; 58 from Sweden = 280 missionaries. Some 40 had died on the field.

Field	Couples	Single Men	Single Ladies
Congo	8	22	15
Soudan	5	11	0

India	16	11	18
Central China	4	11	13
South China	2	7	5
North & West China	3	2	4
Japan	2	0	1
Palestine	1	0	6
South America	3	2	3
Bulgaria	0	0	3
TOTALS	44 (88 people)	66	68

d. Pictures of

- *CA 1890, p. 368*: 20 bust photos including 2 children (in one picture), ie. 19 missionaries inside cover of *Dec 12-27* issue, included Helen Kinney.
- *CA 1891, Oct 16, supplement, p. 1*: Mr. M. H. Reid (also *CA 1889, Aug, 1, front page*), Mr. Bullerkist, Mr. Scott; *p. 5*: Mr. Johnson; Miss Mary Funk, Central China; Mrs. Bertha Bassidy; Mr. and Mrs. Knapp; *p. 7*: Miss Helen Kinney, Japan; Dr. and Mrs. Ludlow, Japan; Miss Clara Howard, Japan; Miss Lucy Dunn, Palestine; Miss El. J. Robertson, Palestine; Miss Anna Morre, Miss Goetze, Hayti; Miss Ella Funk, Central China; Miss Carrie Bates, India.
- *CA 1893, Apr 28, p. 257*: first convention of the Christian Alliance in India: ABS there (black beard).
- *CA 1894, Jan, p. 18*: Miss Dunn and Robertson, Palestine; *p. 45*: P. Cameron Scott, Congo. *Feb, p. 155*: Missionaries in Wuhu, Central China, ABS in the middle, 11 men, 5 ladies. *Apr, p. 429*: Alfred Robb and George Egerton. *May, p. 484*: Mrs. E. Kingman; Mr. Charles L. Helmick; Mr. and Mrs. Warren J. Harris; Miss Jean Dick; Mr. F. M. Gates (Soudan missionaries); *p. 489*: Mr. Jennings; Mr. and Mrs. Sadie Falcon; Congo missionaries; *Aug, p. 206, 207*: Mr. and Mrs. C. H. Reeves; Mr. and Mrs. Charles Beals (Mrs. Cassidy); *p. 208*: Mr. J. Hodges; *p. 265*: first conference at Akola, India missionaries; *Sept, p. 276*: R. H. Glover; Miss Ashley Atwell; Miss Mary Rodgers; Mr. and Mrs. Cruikshank; *p. 313*: M. B. Fuller; *p. 329*: Miss Blanche Petire, China; Mr. Howden, China; *p. 330*: William Christie, W. W. Simpson; *p. 350*: Jennie Fuller; *p. 396*: Mr. and Mrs. James Cruikshank; *p. 397*: Miss E. J. Robertson; *p. 588, 589*: The M. B. Fullers; William Christie; W. W. Simpson; David LeLacheur; Mr. and Mrs. Beals; *p. 590, 591*: Mrs. And Mrs. Reeves; Dr. R. H. Glover; Miss Dunn; Mr. and Mrs. Murray; *p. 592*: Mr. Reid; Mr. Robb, Mr. Egerton.
- *CA 1895, p. 33*: E. Kingman, Soudan; *p. 34*: Roy G. Codding; *p. 36*: Mr. Luscomb, wife and child, also on *p. 67* with Mr. Swanson, a Swede; *Apr, p. 242*: group of South China missionaries (8 men, including LeLacheur and 3 ladies); *p. 243*: group of Central China missionaries (10 ladies and ?? men, including LeLacheur); *p. 257*: The Congo Wedding Group (3 men and wedding couple, Mr. Symington and Miss Meyers. Men: Mr. Cramer, Woodcock and Robb); *p. 258*: Mr. Mitchell and 3 black boys, Soudan; *June, p. 368*: Howden and

Christopherson, South China; *July*, p. 33: Mr. and Mrs. Bendixen, India; p. 36: Miss Fidelia Drew; Mr. Leger, the Cruickshanks; *Sept*, p. 146: Mr. Woodcock, Congo; *Dec*, p. 369: Mr. and Mrs. Drysdale, China.

- *CA 1896, Jan*, p. 49: R. A. Jaffray; p. 73: Minnie and Genevieve Oviatt, China; p. 74: Isaac and Mrs. Hess, South China; J. Smith, A. Shier, M. Landis, David Ekvall, Central China; p. 75: Edwin Chapin, Frank Brown, Mary Funk, China; *Feb*, p. 194: group at wedding of W. W. Simpson and Miss Ekvall (Otilia); *Mar*, p. 289: Rev. M. H. Reid, standing; p. 291: The Congo Class at NYMTI: 29 people, including E. B. Nichols and Miss M. Wilmot, blacks. 19 men, 10 women, all of them named; *Apr*, p. 313: China missionary party including Jaffray and Isaac Hess, 5 men and 4 ladies; p. 315: 30 Central China missionaries with names (14 men and 16 women); p. 337: A. P. Woodcock, Africa (Congo); sailed with a party of 4 (APW for the 2nd time); p. 458: Rev. B. M. Smith, Mr. Kennedy, Mr. Frank Bush; p. 505: Mr. and Mrs. M'Killop, Jamaica; p. 507: Miss M. Suman, Miss Louisa Collins, Miss René Dickson, Congo; p. 520: Macomber; p. 529: Mr. and Mrs. Beals, China; p. 531: Mr. Lyder and Mrs Inger Anna Kirstensen, China (letter, p. 549); p. 543: The five M. I. Garrison children, India, including Kiel and Alli; *June*, p. 603: Mr. and Mrs. J. W. Johnson, Mr. and Mrs. Peter Neilson, India; *July*, p. 25: Mr. Matthew Francis, Soudan; p. 40: Miss Eliza Van Guten, China; p. 51: missionaries, Bible Institute in Brazil, no names given; p. 74: Miss Langley, Hayti, Rev. W. Seaholm, Japan, Rev. J. B. Howells, Brazil; p. 75: John Condit, Mr. W. Cramer, Congo; p. 76: Mr. McDonald, Congo; *Sept*, p. 273: Mr. Francis, Miss Bates, Mr. Cramer, Lacy Dunn, LeLacheur, Mr. Reid in centre; *Oct*, p. 347: Rev. Hunter Reid; p. 386: Mr. McDonald, Mr. Avery, Miss Collins, all from Congo, all died; *Nov*, p. 471: Mr. and Mrs. Campbell and son, Congo, standing; *Dec*, p. 556: Miss Dora Campbell and Miss Agnes Cooney, China; p. 578: Mr. Olsson and family, South America; p. 579: Mr. and Mrs. Barley, Caracas, Venezuela.

e. Soudan: Kansas, Gospel Union

- *CA 1890, Apr 25*, p. 257: editorial; p. 268: what they said Sunday, Apr 20 at the Tabernacle. Jaderquist, Coddling, Harris, Helmick. p. 270: Letter from E. Kingman (he arrived in Sierra Leone, Feb 26, 1890). *May 9*, p. 289: editorial, to sail Wednesday, May 14th; p. 300: long article about their remarks on Sunday, May 4 (Coddling, Jaderquist, Gates). *May 15*, p. 305: farewell meeting, Monday, May 12 for 7 Soudan missionaries; included 2 ladies, Jennie Dick (Kansas) and Mrs. Kingman; have received more money than they need. Not formally Alliance missionaries, they are with us in spirit and we rejoice in their work (editorial).

- *CA 1894, Mar*, p. 269: ABS recounts the story "there was no society behind them". Were young men of the various YMCAs of the West. Had sufficient funds and sent surplus back to USA for Christian work. *May 4*, p. 485: pictures of Rebecca King, Jean Dick, Warren Harris and wife; Charles Helmick and Frank Gates. Because of their accepting the truth of Divine Healing some of their friends withdrew support and severely criticised them. They joined the IMA in the beginning of 1892. Also, see closing paragraphs of sermon, "God's Measureless Measures" in The Larger Christian Life, chapter 9. The brother who wrote back after 3 of their number had died was either Charles Helmick, Roy Coddling or John Jaderquist. Also in *CA 1894, Oct*, p. 199.

- CA 1890, Apr 25, p. 257, 268, 270, 289, 300, 305, 321, 333; Aug, p. 76, 82; July, p. 13, Aug, p. 92: The 8 that sailed on May 14, 1890: Frank M. Gates (died July 9th); Warren J. Harris (died July 9th); John E. Jaderquist; Roy C. Coddling; Charles L. Helmick (died Dec, 1890); Rebecca Kingman (died July 11th from African fever); Jennie Dick; James A. Trice, a coloured man. E. Kingman was already in Africa. They stopped in New York en route to Africa (from Kansas). They stayed at Berachah Home. They had no board nor support; but were trusting God alone. Mr. E. Kingman went ahead to prepare the way. ...a group who camped in the woods for prayer and Bible study. They stirred Mr. Simpson's heart not a little. Gratton Guinness visited and spoke of need in Soudan. Charles Helmick wrote this quotation: "Though every step were over the grave of a missionary, yet the command of our Lord, 'Go ye into all the world and preach the Gospel to every creature' must be obeyed." Aug, p. 82. Spoke at the Tabernacle several times. A grand send off. Came at a barren time in the Alliance for sending missionaries (Feb-Mar 1890); none from Nov 1889 to Aug 1890 (4 Oberlin missionaries in Dec 1889 and Feb 1890). Rainy season began the first of June; to continue until October. It was bad for health and travel. Had a house in Sierra Leone and decided to remain there. But three men to go to the interior at once: Kingman, Gates and Jaderquist, to leave about July 4. YMCA to hold Missionary Convention in Indianapolis, Sept 3-9, 1890. (Blackstone, A. J. Gordon, A. T. Pierson, James Brooks to be there.)

Frank M. Gates from Limerick, Maine, July, p. 12. Ordination sermon at West Newfield, Maine, Apr 15, 1890, Aug, p. 107.

Sept, p. 141: Mr. Kingman and Mr. Trice have recovered from the fever; the others not stricken with it. Jennie Dick living with Rev. and Mrs. Johnston, and Miss Harris, a homeopathic physician. P. 147: the other missionaries have taken the Lord as their healer. ABS speaks very warmly of them. P. 156. Oct, p. 254: missionary movement has sprung up among YMCA people. The eight guests at Berachah, now in Soudan are one with us.

Nov, p. 274: reply to a charge that Kingman refused the use of any medicines for the sick missionaries who died; that the missionaries got the ideas of healing from ABS (printed in the Missionary Review). ABS had never met Kingman; never had advocated the non-use of use of medicines. It's an individual matter. Never sought to influence the visitors about healing. ABS anointed one of the young men prior to their departure who is still alive (maybe Jaderquist). p. 290: letter from Jaderquist: Freetown missionaries agreed to a unified plan of work.

Dec, p. 338: Mr. Helmick died; only Coddling, Jaderquist and Jennie Dick survive plus Mr. Kingman. - CA 1891, Nov 20, p. 304: Were sent informally by the YMCA to the Soudan. Backed by no society, trusted the Lord for their means, ie. via friends of the YMCA. They embraced Divine Healing, creating a prejudice against them by many of the friends. ABS visiting Kansas to meet some of their friends. "We should be glad to welcome them into the Missionary Alliance if the way were clear on their part."

- CA 1892, Jan, p. 34: editorial, ABS. "Never had any organized society back of them." Steps underway to bring them into union with the Alliance. Two missionaries being sent to join the surviving 4 men, Mr. Hubby of Texas and Mr. Dean of St. Paul. Apr 8, p. 226: article: George Fisher has gone with Mr. Dean and Mr. Hubby; p. 274: Gospel Union: an organization of leading spirits among the best of the YMCA workers in Kansas, Nebraska and Minnesota; names its officers. July, p. 12, 13: report of George Fisher's visit to Soudan. Arrived Mar 10, left Sat, Spr 23; arrived New York, May 23. Entered and left via Freetown. Soudan Mission (Gospel Union) "has become a part of the IMA, New York City." Coddling, Hubby, Trice selected to supervise the work. Church formed with Coddling ordained as pastor. H. W. Hubby appointed assistant superintendent, James Trice to supervise the mission boat.

McCulloughs returned to USA for health reasons. Jaderquist withdrew from the Mission. Mission house being built in Magbele. The territory is Sierra Leone, not Soudan.

- *CA 1892, Apr, p. 274*: “**A New Paper**: We take pleasure in calling attention to the *Gospel Message*, a very bright little paper published by our dear brother, Mr. Horton of St. Paul and intended to be in some sense the organ of the Gospel Union, an association of workers in the West recently connected with the YMCA.

The early numbers of this periodical give promise of a very high degree of merit, with much brightness, brevity and popular attractiveness in every way. The tone of the little magazine is thoroughly evangelical and deeply spiritual as may be expected. We wish it all success. It is only fifty cents a year and is worth it. The publisher’s address is 150 East Fourth Street, St. Paul, Minnesota.”

- *CA 1892, Apr, p. 274*: “**The Gospel Union**: This is the name of a new association of Christian workers which has just been organized in the West. Its leading spirits are among the best of the YMCA workers of Kansas, Nebraska and Minnesota. They are men of the highest standing and the occasion for their organization seems to be a desire to become separated unto the Lord’s work from the many entangling things that so often handicap Christian work. They aim to reach the masses by aggressive evangelistic work.”

- *CA 1892, Sept, p. 163*: Fisher, chairman of Soudan Committee of the Missionary Alliance arranging a party of about one dozen missionaries near the end of Oct. *Nov, p. 329-334*: farewell of a party of 14 missionaries (Mr. Fisher, an MK, came with them): 6 were from Nebraska; 3 from Kansas; 1 from each of Oklahoma; Springfield, Massachusetts; Chicago; Boston, Texas. They were in New York for 10 days. All met with the Board and were accepted. Obtained their outfit in New York City. Several farewell meetings. Testimonies from all of them. 80 young people responded to an invitation to go overseas.

- *CA 1893, Aug, p. 110*: letter from Codding, dated June 17: he and Trice alone on field of original party. Kingman departed on furlough, May 12. A description of the work.

- *CA 1894, May, p. 484*: Sketches From the Soudan by E. Kingman. Pictures of 5 missionaries plus Mrs. W. J. Harris. *June, p. 684f*: article by Roy Codding.

- *C&MA 1899, June, p. 63*: letter from Mr. Codding, who is home on furlough. Picture of him, *Dec, p. 455*.

f. Swedish Missionaries

- *CA 1892, Apr 8, p. 225; May, p. 291*: proposition to support 200 missionaries [from Rev. Fransen, Scandinavia?] *p. 354*: editorial about the contributions 200 Swedish missionaries at \$200 or \$250 per annum. Considers that there are 200 people who could give \$20 per month to support these missionaries. Thinks there are Swedish citizens in the USA who could assume this responsibility. *July, p. 35*: Final meeting held with Mr. Fransen on July 8, prior to his return to Europe. Plans are concluding. Fransen to round up the missionaries. To have superintendents who understand English and know the New York Board. One in the USA already obtained. Support for 5 Swedes already pledged. *Sept, p. 178*: letter from Mr. Fransen; has begun training classes; can get 200 volunteers. \$200 for transportation; \$200 for living allowance. Funds already pledged for 40-50 Swedish missionaries. *Dec, p. 371*: about 20 missionaries ready to leave from Sweden. \$5000 already sent. Mr. and Mrs. Olson from the USA to join them in Shanghai (they are Swedish evangelists). Also Mr. and Mrs. Methung, working in Brooklyn, going to Sweden to be with candidates and then to China.

- *CA 1893, Feb, p. 114*: first party en route; to arrive in Shanghai about Mar 1st. *June, p. 414*: letter from F. Fransen. Emil Olson and wife went from New York City. 45 missionaries have

arrived in China: 18 landed on Feb 23; 2 landed on Feb 28 (Nordberg and Helleberg via New York). *Sept, p. 191*: letter from Emmanuel Olsson, dated June 24th about settling missionaries. *Dec, p. 413*: letter from Emmanuel Olsson, party engaging in evangelistic tours. See also *AR 1893, p. 33-37*.

- *AR 1894, p. 37*: land in unrest. Henry Wilson went to Sweden to become acquainted with about 30 candidates; their going to the field awaits his favourable report. *CA 1894, Jan, p. 83*: letter from Emil Olson at Tientsin; arrived in Shanghai, Feb 15, 1893; first party from Sweden (about 20) arrived Feb 22, 1893; while travelling north, some contracted small-pox. *Feb, p. 168*: Emmanuel Olsson's death. *Apr, p. 456*: it's origin and present condition by ABS. They conduct meetings in groups from town to town something like the Salvation Army. Includes summaries of addresses by the missionaries at their first Conference. *p. 469*: letter from Mary Nilson, Mary Johnson, Ingeborg Anderson and Emma Hasselberg. Had met Simpson in England on his world tour. *June, p. 553*: In Memoriam: Emmanuel Olsson by August Karlson. *Sept 21, p. 267*: Henry Wilson to Sweden as chairman of the Missionary Alliance Board; returned *Nov, p. 458, 483, 540*. *Oct, p. 382*: letter from M. Olson about a 5-week tour.

- *CA 1895, July, p. 129-133*: a review of the history by ABS; pictures of Laura Haansson, Anna Johansson, Charles Blamberg (Petterson) and O. E. Oberg.

- *C&MA 1901, July, p. 3*: picture of escaping Swedish missionaries via Mongolia.

3. Organization of

- *Pardington, p. 37*: on Nov 2, 1889, the IMA was legally incorporated according to New York State law; purpose stated on p. 37. See also *CA 1889, Dec 6, p. 289*. Incorporation called for at the Oct 1888 annual meeting. Committee of three appointed to carry out this resolution: A. B. Simpson; Henry Naylor; E. G. Selchow. The incorporators to be selected from the Board of Managers, 1889, Jan, p. 10 [this reference to BofM minutes or CA? Unsure] Signed Oct 29, 1889, the incorporators were: A. B. Simpson, Virgil C. Hart, Sidney Whittemore, Elisha G. Selchow; Albert E. Funk, Harriet A. Waterbury, citizens and residents of New York State. Financial Secretary: Mrs. E. M. Whittemore, 733 Park Avenue. Treasurer: David Crear: 237 West 105th Street. Corresponding Secretary: V. C. Hart. Chairman of the Board: E. G. Selchow. Vice-chairman of the Board: S. E. Whittemore. General Secretary: A. B. Simpson. Recording Secretary: Miss H. A. Waterbury.

a. Annual Meetings

- *WWW 1888, Sept, p. 129*: Board of Managers to meet in Standard Hall, Tuesday, Oct 6 to receive reports and prepare for the Annual Meeting. Officers: S. R. Wilmot, president; ABS and N. J. Adams, secretaries.

- 1st, Oct 1888: Faith Mission of America, Oberlin, Ohio joined during period 1888-1890.

- 2nd, Mar 15 1890: at New York Tabernacle. Report, by-laws in *CA 1890, Mar*. Board of Manager's chairman: E. G. Selchow.

- 3rd, Oct 1890: Saturday Oct 11, 2:00 p.m. Annual report is xeroxed (8 1/2 x 11)

- 4th, Oct 10 1891: during Annual New York Tabernacle Convention; is in [A Great Missionary Movement](#).

- 5th, Oct 8 1892 at 2:00 p.m.: see *CA 1892*, p. 220-232, *Oct 28*, p. 285: report of Annual Meeting and elections: receipts: \$130,000; C. N. Kinney, president; Henry Wilson, Board chairman. *Sept 30*, p. 220f: report by ABS: Bird's Eye View of our Mission Work. Not the same as the special printed Missionary Crusade Annual Report, Oct, 1892. It covers all the areas where the Alliance is working and proposes to work.
- *CA 1893*, *Oct*, p. 210, 211: announcement of meeting, Wednesday Oct 11 at 2:00 p.m. and resumé of Annual Report. p. 263: Treasurer's report; receipts to Oct 11, 1893: \$91,483.95. Training College received \$16,005 of the above. Full report of the Annual Meeting p. 263, 264: Board of Managers numbered 30, including 5 ladies.
- *CA 1896*, p. 333: Friday evening, Oct 9. p. 368-372: Annual Report; plus field reports, p. 372-376.

b. Annual Reports

- *CA 1889*, *Jan*, p. 11: Annual Report is entitled "Report of the Board of Managers of the Evangelical Missionary Alliance": "this 1st Annual Report bto the members of the Evangelical Missionary Alliance." The Board of Managers is listed and numbered (40). The local executive committee numbered 13.
- *CA 1890*, *Mar 15*, p. 195-198: previous Annual Meeting had been Oct 1888. Delayed because of construction, etc. "Oct Convention" also held then, as well as dedications of new Gospel Tabernacle, Berachah Home and College Dormitory. See also p. 252-254.
- *CA 1891*, *Oct*, p. 228; *Supplement*; A Great Missionary Movement: "**Missionary Manual**: The Report of the Missionary Alliance will be printed separately as an illustrated manual of our missionary work and much valuable information about the mission fields and workers added.

It will be bound handsomely and sold at the low price of ten cents and all the proceeds given to the missionary work. Orders can be sent to the Publishing Company, 692 Eighth Avenue."

- *CA 1892*, *Apr*, p. 267: report of ABS for month ending Apr 9, 1892.
- The Missionary Crusade: Annual Report of the International Missionary Alliance, Oct 1892. 64 p. Presented at the Annual Meeting, Oct 8, 1892. Were receiving many applications for missionary work from A. J. Gordon's school, Moody, schools in St. Paul, Dallas, Pittsburgh, Minneapolis, etc, p. 7. 302 applications were received; 130 were appointed new missionaries. A long, detailed report of the progress, personnel and prospects of the work. ABS' vision of the work for the ensuing year, p. 59f, a good quote.
- Sixth Annual Report of the International Missionary Alliance: Presented at the Annual Meeting, Oct 11, 1893. 89 p. A comprehensive survey of the work overseas and an appeal to extend it, see especially, p. 12f and p. 69f. The Board of Managers included Rev. R. A. Torrey, Dr. C. I. Scofield and 6 women.
- *CA 1894*, p. 320, 321: monthly report, Board of Managers reduced to 13 members. Revised the Manual, Principles and Rules of the Alliance.
- Report of the Sixth Year of the International Missionary Alliance: Presented at the Annual Meeting, Oct 13, 1894. 71 p. (Is the 7th Annual Report) A review of the year's work; some challenge for the future. P. 61, 62 are a list of missionaries fallen so far on the mission fields:

31 in number, including one from Sweden, 17 men, 14 women. Board of Managers reduced to 13 persons. Reason: too many lived at a distance. 3/4 of the Board often required to transact business, p. 4.

- *CA 1894, Oct, p. 328*: excerpts from Annual Report and Meeting. *p. 338*: Annual Meeting, Saturday afternoon, Oct 13. 70 new missionaries appointed. Income increased 20% to \$124,000. O. E. Mallory elected president. Officers and Board of Managers listed (O. E. Mallory not listed). On *p. 458*, Dr. Wilson heads the list of the Board of Managers (president). Extracts from Annual Report of 1894, *p. 374*.

- *CA 1894, Sept, p. 180-182*: story of 6 years of IMA work; given at Old Orchard.

- *CA 1894, p. 320, 321*: monthly report by general secretary, ABS. *Mar, p. 168*: "After some delay, the Annual Report of the International Missionary Alliance has been issued."

- *CA 1895, July, p. 33-37*: survey by ABS of missionary work during past 7 years. *Oct, p. 241-244*: extracts from the 8th Annual Report, also *p. 258-261*.

- A Week of Years, the Eighth Annual Report of the International Missionary Alliance, 1894-1895. 104 p. This report concludes 7 years of missionary work, beginning with the arrival of Rev. William H. Reid and 2 other missionaries in Congo. Over 300 missionaries had gone out; 265 are currently engaged. Financial report is for Oct 1894 to Oct 1895. Much of the report is written by ABS, both relating what has occurred, but a review of immediate possibilities and a defense about critics of the fledgling Society.

- Report in Part of the Eighth Year of the International Missionary Alliance, 1895-1896. 30 p. As steps were underway to join the IMA and the CA, and as the fiscal year is proposed to end Dec 31st, the report is reduced. A more detailed report will include all of 1896 if and when the two groups amalgamate. Though a year of financial depression and not all pledges paid, receipts were the highest yet and missionary staff increased by 30%.

c. Board of Managers

- Presidents: 1887, Aug: S. R. Wilmot, Bridgeport, Connecticut. See *WWW 1887, Sept, p. 112, CA 1888, Sept, p. 129; 1888 Yearbook, p. 55*. Re-elected in Sept 1888, there was no meeting in 1889. 1890, Mar: C. N. Kinney, Sing Sing, New York. See *CA 1890, Mar, p. 195*. Re-elected in 1891 and 1892. Obit, *C&MA 1907, Apr, p. 165*. 1893, Oct: Sidney Whittemore, New York City. See *CA 1893, Oct, p. 264*. 1894, Oct: Rev. O. E. Mallory, Lowell, Massachusetts. Re-elected Oct 1895 and 1896. 1897, Apr: the two societies were amalgamated. ABS was elected President and General Secretary of the new Society, the Christian and Missionary Alliance.

- *CA 1888, Jan, p. 14*: re: 1887 New York City Convention, Oct 25-28, "During the Convention, the Board was much more fully organized."

- 1888: Board of Managers to meet Tuesday Oct 6, 1476 Broadway to receive reports and prepare for annual meeting, S. R. Wilmot, president. [unspecified source]

- *CA 1892, Mar 18, p. 177*: names of enlarged Board, including 4 ladies: Mrs. Whittemore, Simpson, Beck and Margaret J. Clark. Charles Kinney, the president; Henry Wilson, Board chairman; ABS, secretary and superintendent; David Crear, treasurer; Mrs. ABS, financial

secretary; Mrs. Whittemore, corresponding secretary. *Oct, p. 273*: Board increased to 30 members. He lists some of the new members. An Executive Committee of the Board also named. *Nov, p. 305*: an explanation of the ExCom. Consists of 5 Board members: Stephen Merritt, A. E. Funk, Henry Wilson, F. W. Farr, A. B. Simpson. They meet every Saturday afternoon at 3:00.

- *CA 1894, Mar, p. 226*: Board reduced to 13 members from 30, those living near New York City, as large Board difficult to assemble. Small Board had full powers. An advisory Board of 50 members replaced the large Board that was cancelled; they met semi-annually and were mailed minutes of the new, smaller Board. The ExCom that had been established some time ago (7 members), meeting each week, but with no legal power was now disbanded. Henry Wilson, President of the Board of Managers.

- Lists of officers: *CA 1894, July, p. 24; Oct, p. 338; Nov, p. 342*.

- IMA letterhead 1895: Board of Officers: President, O. E. Mallory; General Secretary and Superintendent, ABS; Corresponding Secretary, F. W. Farr; Treasurer: David Crear; Financial Secretary, Mrs. ABS. Board of Managers: Chairman, Henry Wilson; A. B. Simpson, Stephen Merritt, A. E. Funk, F. W. Farr, David Crear, E. G. Selchow, John Curry, A. W. Dennett, Dr. S. E. Furry, Mrs. A. B. Simpson, Mrs. S. G. Beck, Mrs. C. de P. Field.

i. Executive Committee

- *CA 1892, Nov, p. 305*: appointed by the Board to handle the principal business of the Board. They meet Saturday afternoons. Members: Stephen Merritt, A. E. Funk, Henry Wilson, F. W. Farr, A. B. Simpson.

ii. Offices of

- *CA 1892, Nov, p. 305*: 1528 Broadway, corner of 45th Street.

iii. Reports

- *CA 1894, Mar 23, p. 320, 321*: monthly report by General Secretary.

d. Constitution

- *WWW 1887, Aug, Sept, p. 111, 112*: constitution was adopted for “the **proposed** Evangelical Missionary Alliance” and a Board of Officers elected. Place: Old Orchard; Time: at the close of the convention, probably Monday, Aug 8, 1887, *p. 111, 67*. “Was formed last summer at Old Orchard...The EMA is an association within the CA designed to be purely missionary.” *Nov, p. 227*. (Nothing more in *WWW* for 1887)

- Revised, adopted Feb 1892, p. 33-62 in A Great Missionary Movement. Articles: I. Name; II. Objects; III. Evangelical Basis; IV. Membership (missionaries; those who contribute and subscribe to its principles); V. Scope (universal, unsectarian); VI. Officers (President and 7-15 Vice-Presidents); VII. Board of Managers (not less than 21, elected by the Society; it elects its own officers and agents; Officers of Board = Officers of Society today); VIII. Meetings: Society, annually; Board meets 2nd Saturday of each month; IX. Duty of Officers (Board); X. Standing Committees (of the Board, and appointed by them; Finance, Missionary, Auditing, each Mission Field, Educational, Auxiliaries, Bands [home work]); XI. Missionaries (lay and clerical; no denominational preferences); XII. Resources and Means of Support; XIII. Methods of Work; XIV. Amendments.

- File also includes 1892 or 1893 copy of International Missionary Alliance. 56 p.

e. Finances

- CA 1889, Jan, p. 11: \$3244.07 (\$1350 from Gospel Tabernacle); July, p. 94: \$1814.19 (\$400 for Annie Moore; \$250 for Helen Dawley) from Feb 18 - May 25, 1889. To Dec 5, 1888, 85 contributors. June, p. 76: \$779.01 received Dec 5, 1888 to Feb 18, 1889: 47 people. Aug, p. 11: \$3000 given by a lady to open work in Japan. Aug, p. 19: \$5000 offered to open a mission in Palestine.

f. Officers

- 1888 & 1889: S. R. Wilmot, president; E. G. Selchow, chairman. Mar 1890: C. N. Kinney, president; E. G. Selchow, chairman. Oct 1891 & 1892: C. N. Kinney, president; Henry Wilson, chairman, Stephen Merritt, vice-chairman. 1893: S. Whittemore, president; Stephen Merritt, vice president; Henry Wilson, chairman of ExCom. Sept 1894: Stephen Merritt, president; Henry Wilson, chairman. 1895 & 1896: O. E. Mallory, president; Henry Wilson, chairman.

- Officers of Board, 1890: C. N. Kinney (Sing Sing, New York) chairman; Stephen Merritt (New York City) vice-chairman; ABS, general secretary and superintendent of missions; Harriet A. Waterbury, corresponding and recording secretary; David Crear (237 West 105 St), treasurer; Mrs. Whittemore, financial secretary.

- Officers of Board, 1891: C. N. Kinney, president; Henry Wilson, chairman; Stephen Merritt vice-chairman; ABS, general secretary and superintendent of missions; E. M. Whittemore corresponding secretary; Dr. Charles Scudder, recording secretary; David Crear, treasurer; Mrs. ABS, financial secretary.

- Officers of Board, 1892: C. N. Kinney, president; Henry Wilson, chairman; ABS, general secretary and superintendent of missions; C. H. Pannell, recording secretary; David Crear, treasurer; Mrs. ABS, financial secretary; Mrs. Whittemore, corresponding secretary. In addition, Board Members included: Stephen Merritt, F. W. Farr, Sidney Whittemore, Mrs. S. G. Beck; Mrs. Margaret Clark, A. E. Funk, E. G. Selchow, W. Howland, T. C. Horton (St. Paul), George Fisher (Kansas); A. E. Bishop (Kansas); Fred W. Perry, R. A. Torrey, James Suydam (St. Paul), Augustus Nash (Omaha), Charles Hurlburt (Pittsburgh).

4. Publications**a. Manuals**

- CA 1890, Nov, p. 306: "One is in the Press", ready in a few days for Christian Alliance and Missionary Alliance. Directions about officers, branches, missionaries and stated meetings.

- CA 1894, Jan, p. 28: "manual of prayer and remembrance for our missionary work." May, p. 585: one is in print.

- CA 1895, Jan, p. 48, 82: Prayer Calendar and Alliance Directory, arranged by Louise Shepard. 1895 written in upper right corner.

5. Policy of

- File is empty!

6. Publications of

- File contains 2 copies of Evangelical Missionary Alliance. 6 p. "For the information of friends desiring to extend the organization of the missionary work in connection with the Alliance, we give the following brief and simple sketch of the plan and prospects of the work and the practical

steps necessary to co-operate in this matter.”

7. Young People's Organizations

a. Children's Society

- The file is empty!

C. Christian and Missionary Alliance

1. Foreign Work

- In North America, since the middle eighties, a powerful double movement has come to the front interdenominational in character and adhering closely to the principles of the CIM, namely the Student Volunteer Movement and the Alliance Mission. This later was first known as the International alliance Mission, but soon divided into three branches: an American, a Scandinavian and a small German one. On the basis of the 'Fourfold Gospel', the aim is to unite Christians of evangelical churches and by fellowship and prayer to encourage active Christian love and life and so to prepare the Advent of the Lord. The work of missions is placed under this last point, the task being to make known the Gospel in the world as quickly as possible. Accordingly the idea was to evangelize the world with 20,000 missionaries before 1900. In eight years 330 missionaries, male and female, were sent, most of them little trained, and not equal to their calling. Warneck considers this unhealthy hothouse growth. But "already a paralysing coolness seems to have begun," p. 120 The means of support do not suffice to protect the numerous missionaries from the bitterest need and irregularities in the administration have already led to a painful public discussion. Of any results of the past 12 years work there is nothing to report." Gustav Warneck. Outline of a History of Protestant Missions From the Reformation to the Present Time: a Contribution to Modern church History. Edinburgh: Oliphant, Anderson, Ferrier, 1901.

a. Conferences

- England: *C&MA 1897, Apr, p. 421*: editorial, support and persons to help in England. Emilio Olsson visited there, to solicit interest in Alliance work in South America.

i. Edinburgh, 1910

- Edinburgh Missionary Conference: *C&MA 1910, May, p. 96*: expected delegates from C&MA. *June 11, p. 176*: J. D. Williams and wife sailed for Edinburgh. *July 2, p. 218*: findings of the Commission of the Conference; *p. 224*: editorial report. *July 9, p. 234*: another report of the Conference. *July 16, p. 250*: J. D. Williams report while at the Conference. *July 23, p. 265*: Article by F. E. March and picture of Alliance delegates (but only men were delegates): Mr and Mrs. Merrill Birrell; Mr. and Mrs. J. D. Williams; F. E. Marsh; Fannie Hess; M. B. Fuller. *July 30, p. 282. p. 288*: reaction in editorial against spirit of compromise exhibited at Edinburgh, wanting to include Roman Catholics and recognize some good in heathen religions.

b. Fields: Areas

i. Central China

- File contains:

Too Many Moons and Their Eclipse. 7 p. ("As told by Howard Van Dyck of Central China")

Central China: The Work of the Christian and Missionary Alliance on This Field. Issued by the Foreign Department, Christian and Missionary Alliance. 7 p.

ii. Congo

- File contains a photograph: "Greetings from the Originals: Mathilde Kohru, Alma E. Doering, Diada, Congo Free State", 2 ladies in pith helmets, their donkeys and an African boy.

- File also contains:

The Congo Mission of the Christian and Missionary Alliance. By Rev. H. D. Campbell, 1916. 12 p.

iii. Kansu-Tibet

- Bear, Ruth Eugenia (nee Lindberg). Born: 1879, Sept 5 in Sweden; came to USA when one year old; lived in Bradford, Pennsylvania; led into deeper life by Effie Gregg. Died: 1908, May 17 in Chone of small pox. Buried in Tao Chow beside Effie Gregg, 28 years, 8 months old. Education: Nyack, MTI, Oct 1902 - May 1904.

- Gregg, Effie Dell. Born: Mar 26, 1872 in Ohio. Died: May 11, 1908, 4:30 p.m. at Tao Chow, North China. Buried there. 36 years old.

- *CAW 1914, Apr 18, p. 41*: picture of Snyders, and 3 new missionaries (Katherine MacKinnon, Anna Haupberg and J. P. Rommen). Katherine and J. P. were later married. Snyders (Phoebe) travelled to Kansu from Hankow Nov 21 1913 to Jan 8 1914. Anna Haupberg a graduate of Boone Biblical College, *p. 77*. Christie letter, *p. 242; p. 264*: letter of Katherine MacKinnon from Chone prior to moving to Minchow with the Christies. She was a Nyack grad and supported by the Kenton Ohio branch, *p. 302. p. 392*: Snyder letter from Tao Chow. *Oct, p. 8*: John McGillivray letter from Chone.

- *CAW 1915, Feb 27, p. 344*: West China report: Foreign Mail Bag. Cites devastation in wake of White Wolf; Old Sect Moslems versus New Sect; the Tieh-Pe Tibetan attack; continuous strain. Boys' School closed; inadequate means.

- File contains a photograph, ca 1914, of the Kansu-Tibetan border missionaries from the CAW. 14 missionaries are depicted. "See *CAW 1914, Oct, p. 47* for list of missionaries."

- File also contains:

The Beginnings of Harvest on the China-Tibetan Border by Rev. William Christie. New York: Christian and Missionary Alliance, 1917. 13 p.

iv. South China

- File contains a photograph, ca 1897-1898 of 18 South China missionaries, including Isaac Hess, who went to South China in 1896.

- File also contains:

Kwang-si: Past Achievements and Present Needs by Rev. Walter H. Oldfield, Wuchow South China. New York: Christian and Missionary Alliance, 1913. 13 p.

c. Financial Basis

- *C&MA 1897, Mar, p. 256*: "Gold for Iron".

- *C&MA 1898, Oct, p. 339, 340*: Missionary Revenue Stamp. Idea from R. D. Bannister,

India: One cent each; add to a letter (editorial, p. 348).

- *C&MA 1899, Oct 28, p. 349*: by ABS “**Motives to Missions**: We were asked this week by the representative of a leading secular journal of New York city why our people gave so freely to missions. Our answer was substantially this: First, these people have received so much themselves from Christ that they long by a true spiritual instinct to give to others what has been such a blessing to them. Their giving springs from the fulness of a glad and Spirit-filled heart. Second, they recognize the Gospel as a trust, not as a selfish personal privilege merely. Somebody passed it on to us and therefore we should pass it on to others. Third, we believe in the Gospel as the only remedy for the world's needs. Simple humanity and compassion for the wretchedness of a thousand millions of our fellow beings impel us to send to them God's great provision for sin and the sorrow of a lost world. fourth, the actual results that have followed mission work, the marvelous changes that it has brought to regions where it has been taught, the fruits of Christianity in dark Africa, savage Polynesia, and the millions of China, are the demonstrations that missions pay. Our beloved workers come to us from the field and they tell the story of what Christ has done for these degraded people and their own testimony, the spirit of self-sacrifice, faith and courageous labour and suffering, inspire in us confidence and co-operation. Fifth, we believe that above everything else the preaching of the Gospel as a witness in all the world will hasten the coming of the Lord Jesus Christ and the age of Blessing for which the Church is waiting and the faith and hope of God's children have looked forward.

This is pre-eminently the last command and the highest will of our ascended Lord. This is the greatest and the best work in the world and it is an indefinite attraction for all that love the Lord, that feel for the ills of humanity who have no hope in the coming of Christ.

Perhaps we ought to add that we believe that the encouraging results of this summer's offerings for missions are largely due to the earnest united and believing prayers of God's children, who have been pressed by the needs of the hour to the footstool of prayer and the open gates of faith and promise. God has heard His children's cry and has opened the windows of heaven and poured out His blessing upon His people.

But all that we have seen and all that we have asked or even thought is but as a drop to the ocean compared with what the world needs and what we believe our Master waits to give if we can but receive it. May He enlarge the place of our tent, lengthen our cords, strengthen our stakes and increase our faith.”

- *C&MA 1899, Sept, p. 217*: letter from James C. Howe about missionary allowances, an answer to criticism, an analysis of missionary allowances.

- *C&MA 1899, June, p. 72*: editorial about periodical China Messenger, a publication of C&MA China mission. Comments on an article on self-support by M. B. Birrell.

- *C&MA 1902, Apr, p. 341*: full page ad to “Our Dear Alliance People” to redeem their missionary pledges before the Annual Meeting.

- *C&MA 1904, Mar, p. 191*: full page letter from president and Board appealing for \$20,000 to: 1) bring missionaries home on furlough; 2) help them be restored to health; 3) [help] 1400 Indian orphans

- *C&MA 1905, June, p. 367*: an appeal letter from the Board to constituency for needed funds (one page).

- *C&MA 1909, Feb, p. 376*: a letter of appeal from the Board about shortages and request to pray and give. Fiscal year closes Mar 31. Also lists particular needs and the Principles and Objects of the Alliance. *Mar, p. 409*: lead article about an Easter offering for the work of the C&MA. Has been a year of financial strain, depression. Asks the 1000s of small contributors to help as well as those of larger means. Simpson away to west coast until April 18. *May 1, p. 78*: editorial; receipts were \$33,350.

- *CAW 1914, June, p.162*: "In the midst of the Council an incident occurred which profoundly stirred the members with an immediate sense of the touch of God. A communication was received from our missionaries at home unanimously and emphatically requesting the Society to cancel all their claims for arrears of allowances and to begin from this date to simply send to the field with regularity whatever sums were available in the home treasury from month to month. Most of the home workers present instantly joined in this great act of self-renunciation. Needless to say, the spirit of the Council instantly responded to such an appeal and a Self-denial Fund was inaugurated then and there for the purpose of sharing with our brethren this great sacrifice and sending them at the earliest possible moment a generous allowance. In a few hours the sum of five thousand dollars was pledged on the understanding that payments should be made within the next forty days from the first of June. Many of our brethren returned to their homes with the purpose of making known to our people throughout the country this noble movement and we doubt not the fine beginning will be greatly multiplied in the next few weeks. It was not merely the intrinsic value of the money surrendered or the funds newly pledged that was most appreciated, but it was the extraordinary spirit of self-sacrifice behind the movement which seemed to bring new life to every heart and lifted the whole Council to a higher plan of faith and power."

- *CAW 1914, May 9, p. 81*: (editorial) Though receipts have increased, "the needs upon the field have...outgrown our constituency and resources", so there's more shortage than at any previous time. "The truth is, our great missionary work has outgrown our constituency." "We need to lengthen the chords and strengthen the stakes if our humble Alliance movement is going to be adequate to this mighty and magnificent enterprise." *May 16, p. 97*: a similar editorial. The solution is prayer. *May 30, p. 129*: editorial at the time of Annual Meeting expresses similar thoughts. Annual income, 1913, of \$336,100.48 fell far short of actual needs. The Society not in debt through borrowed funds, but only to its own workers. The income was the largest in Alliance history, *p. 130. June 20, p. 193*: post-Council reaction to appeals good, response gratifying.

- *CAW 1915, July 3, p. 210*: review of receipts from the beginning. Time of financial stringency. ABS looked over missionary reports since the organization of the work. 1888 (1st year): \$5000; 1900: \$110,000; 1905: \$148,000; 1910: \$158,000; 1913: \$171,000; 1914: \$170,000. About \$5,000,000 total since the beginning of the work. *July 24, p. 251*: comparative receipts for 1st 6 months of years 1913-1915. 1915 was about \$500 less than 1913; 1914 about \$5000 less than 1913.

- *CAW 1919, Nov 15, p. 114*: "The question has been asked, 'What will happen to the missionary work of the Alliance when the leader is gone?' If the work had been of man, we would be facing the answer to this question today. But the answer has already been given in the past year, during which the missionary treasury has always had a good working balance. In

the last month , the receipts have been more than \$40,000, the largest in the history of the Society.”

i. Income

- Story of C&MA, p. 8: Income 1892-1899 (8 years): \$761, 439.

d. History

- *C&MA 1909, Nov, p. 81*: “Present and Pressing Needs in Our Missionary Work” by ABS.

i. 1891-1911

- *C&MA 1901, Oct, p. 253*: Full page appeal for funds to send to the field: 36 missionaries, names included.

ii. 1912 -

- File is empty!

e. Missionaries of

- *C&MA 1899, Oct 28, p. 349*: “**Outgoing Missionaries**: At the present time, the Board of Managers of the Christian and Missionary Alliance are deeply impressed with the needs of strengthening the stakes already set in our various mission fields, rather than lengthening the cords. At the same time a few missionary parties will go out during the Autumn. Messrs. Howard and Hal Smith will return to the Soudan, with Mr. Evans, a new missionary, leaving about the 25th of October. Miss Alnutt and Miss Gaston will probably follow by a later steamer, all for the Soudan. Two lady missionaries will probably leave for India and two for China at an early day. Our missionary pioneers to the Philippines are waiting immediate developments in that field before entering these islands. There will be a missionary farewell meeting in the Gospel Tabernacle, New York, Sabbath evening, October 22, at which Mr. LeLacheur and others will speak and probably other meetings during the following week.”

- 1922, Nov 12 (newspaper not identified): “**Missionary Is Now Agent For Motor Cars in China**: E. R. Harvey was for nine years a missionary in Hankow, China. That is to say, a Christian missionary. He was manager of the Christian and Missionary Alliance then. Now he is another kind of missionary as he has taken on the sales management of an American automobile, which he hopes to sell in large numbers to his Chinese friends.

Mr. Harvey reports rapidly improving economic conditions in China and states that a considerable percentage of the 300,000,000 Chinamen are anxious to buy motor cars. Some day, he predicts, the automobile centre of the globe will have to be shifted from Detroit to China.” E. R. Harvey was in Central China 1913-1919 (1920?) and married Mary Mullis.

- *C&MA 1901, Nov, p. 253*: list of 36 furloughing missionaries who need to be returned to their fields: China, India, Africa, South America and Palestine. Page is an appeal for transportation funds.

- *C&MA 1899, p. 217*: James C. Howe, China; *p. 219*: Margaret Quinn, China; *p. 241*: Martin L. Landis, South China.

- *CAW 1913, Nov, p. 82*: editorial about the need of young men candidates especially for China, India and Africa.

i. Deaths, 1897-1919

- Twenty-five Wonderful Years. 147 deaths in the first 25 years: 39 in China, of which 19 were massacred in the Boxer uprising; 36 in India; 61 in Africa; 5 in Palestine; 3 in South America; 1 in Japan; 1 in Singapore; 1 in Haiti. Some went to the field in mature life and consequently their death was not unusual. However, of the 147, 20 died within a few weeks or months after arriving on the

field, 18 from Africa alone. The other two were in India and China. Seven died being on the field one year; two died after being on the field two years. Of the cause of death listed, 19 were massacred in the Boxer Rebellion in China; 16 died of smallpox (9 in China, 4 in India, 2 in Africa and 1 in South America); 10 died from some kind of fever (6 in India, 3 in Africa and 1 in China); 3 died from consumption or tuberculosis (2 in India, 1 in China); 2 died from heart trouble (1 in China, 1 in Africa); 2 died from sunstroke (1 in India and 1 in Africa); 1 died from blood-poisoning in India; 1 died from cholera in India; 1 died from asthma in India; 1 died from typhoid in India; 1 died from pneumonia in China; and 1 died from cancer in the Philippines.

Years of the 147 deaths: 1885: 1; 1888: 1; 1890: 6; 1891: 1; 1892: 4; 1893: 8; 1894: 7; 1895: 15; 1896: 7; 1897: 10; 1898: 9; 1899: 5; 1900: 22; 1901: 7; 1902: 6; 1903: 3; 1904: 4; 1905: 2; 1906: 4; 1907: 3; 1908: 4; 1909: 4; 1911: 4; 1912: 3; 1913: 4; 1914: 3.

- *C&MA 1897, Jan, p. 115*: Hugo V. Pehilde, a letter from him prior to his death. *Feb, p. 180*: Peter Cameron Scott in Aden, Arabia; left C&MA about 3 years ago to open a new mission in East Africa. *Apr, p. 372*: Mr. Garrison and Mrs. Donald Heron of India. *May, p. 492*: Mrs. John (Annie)

Symington (died at sea). *p. 516*: Miss Minnie (nee May) Francis a bride of less than 6 months; died upon arrival on the field (obit, *p. 617*; by Mrs. Senft, was from Altoona). *p. 513*: Jeannie Fuller, daughter of M. B. Fullers. *June 18, p. 577*: "Our Honour Roll in India" by Henry Wilson; about the famine, 82 million out of 300 million starving; bubonic plague killing 1000s. *p. 580*: "A Life Laid Down", about Mary Olmstead, India. *p. 612*: Messrs. Hill, Walker and Wendell of the Soudan.

- *C&MA 1897, Nov 17, p. 496*: A. P. Woodcock from the Congo, acting Superintendent in his second term, recently married Lucy Villais (picture and article by him, *p. 533*).

- *C&MA 1898, p. 349*: reported at Council: Congo: Mrs. Symington, John Bullerkist, Mr. A. Woodcock; Soudan: Messrs. Walter, Wendell and Hill, Mrs. Francis; India: Mrs. G. Carroll; South America: Mr. Irving Hathaway; South China: Mr. C. H. Reeves (picture, *p. 385*; *p. 547*, article by R. Glover); China: Rev. Albert F. Saw, husband of Ella Funk, died at 33 years (*July, p. 64*).

- *C&MA 1899, June, p. 73*: Mrs. Shoobridge, Soudan (Ella Smith; W. E. Shoobridge went in 1894). *July, p. 97*: Mrs. Shoobridge had been on the field for about a year, was the sister of J. Hall Smith.

Mrs. J. Hal Smith, nee Leonora Bradshaw, died shortly after Mrs. Shoobridge. *Nov 25, p. 413*: Rev. F. Swenson, Soudan.

- *C&MA 1900, Mar 17, p. 161*: Miss Kate Parks, Bombay, India, went in 1894. *Apr, p. 250*: a fuller account of the previous from the Bombay Guardian. *July, p. 35*: Emma Smiley, India, with picture of her. *p. 47*: Mrs. Jennie Fuller, India, long article (also *Aug, p. 86, 114*). *Aug, p. 82*: Miss Agnes Cooney, Aug 1 at Macao; of South China mission (*p. 138* testimony about Agnes). *Sept, p. 161*: Elizabeth Gaston, Soudan, died June 13 (born in Ireland; brief obit). *Oct, p. 203*: list of deaths to date (Congo: 27; Soudan: 22; India: 21; China: 9; Jerusalem: 2; South America: 1; Japan: 1 = 83); list "not quite certain" as to total.

- *C&MA 1901, Jan, p. 45*: Miss M. D. Feck; picture and story of her life; Mennonite affiliation; Missionary Society Light and Hope; went to India; met M. B. Fuller, joined Christian Alliance, died Dec 6, 1900. *May, p. 269*: "In Memoriam", tribute given at the 1901 Council, a full page. *June, p. 325*: Mrs. Florence Lenth, India, Nov 12, 1900; sick a day and a half; left 2 children and husband; 29 years old; born in Red Wing, Minnesota; in India about 6 years. *Sept, p. 169*: Gideon W. Woodward, India, includes obit. *Oct, p. 212*: Mr. C. C. Lenth, India, with article by M. B. Fuller. *Dec, p. 330*: Miss Paterson, Soudan.

- *C&MA 1902, Mar, p. 122*: Mr. M. W. Benton of Soudan, left Nyack less than 3 years ago; *p. 129*: obit and picture, went Apr 6, 1898, died Dec 29, 1901, had cared for a sick captain. *p. 178*: Mr. William Lewis, Soudan; "taken with Black Water Fever Friday evening

Feb 14th and died Friday, Feb 21st." *p. 185*: obit and picture; went to Soudan with M. W. Benton; at MTI, 1896. *Oct, p. 204*: editorial announcement of Mrs. Isaac Hess's death (obit by Dr. Glove on *p. 213*). *AR 19902/1903, p. 35*: Mrs. Hattie Mallory Fuller; a bride of a few months; missionary for years; died of fever. *C&MA 1902, Oct, p. 213*: Mrs. Alvin Stevenson, Congo, "In Memoriam" by O. E. Mallory. She was born in Vermont, 1874 and was from his church.

- *C&MA 1903, Mar, p. 174*: Mrs. Lida Phelps, formerly Lida Allen, born Apr 8, 1870 in Pennsylvania. She died on Mar 7 of small pox, obit *Apr, p. 224*. Also Mr. Charles Deming, Venezuela. Obit for him on *p. 221* by Gerard Bailly. *Oct, p. 281*: Mr. Thomas Elmer Dutton, India; died Oct 5 from typhoid fever. "In Memoriam" by R. D. Bannister, *Dec, p. 9*. Also Mr. McKee, Philippines, died from cholera in Mindinao Aug 16. *Oct, p. 303*: article about his call and ministry. *Dec, p. 1*: Miss Decker, India.

- *C&MA 1904, Jan, p. 64*: "In Memoriam" Ellen Decker, India; born June 10, 1859 at New Concord, New York; died Nov 14, 1903. *Apr, p. 256*: Rev. A. L. Jones of Soudan, died in Mar. *p. 342*: Abraham Lincoln Jones died Mar 7 of black-water fever. *May, p. 335*: Rev. H. Zehr, South China died in Apr. *June, p. 406*: "In Memoriam" of Rev. Zehr by Isaac Hess; Zehr born Apr 11, 1877 near Geneva, Indiana; died Apr 10, 1904, 27 years old (*Aug, p. 169* has picture). *Aug, p. 161, 168*: with "In Memoriam" paragraphs and pictures. Miss Alida Wells, Soudan, June 18, 1904, 28 years old. Miss Katherine Geith, Souda, June 19, 1904; died in Ro-bethel of fever; had long walk in sun prior to fever; pictures *May, p. 374, 375*. *Nov, p. 385*: Theodora Campbell, South China.

- *C&MA 1905, July, p. 488*: Mrs. Frank B. Brown (Lizzie A. Farr), Central China; a public school teacher; born in England, July 16, 1867; immigrated to Kansas, age 16; died July 1, 1905 in Kansas at aunt's home. An "In Memoriam" article by Margaret Quinn.

- *C&MA 1906, June, p. 345*: only two deaths during fiscal year, Apr 1905- Mar 31 1906. Mrs. Searle, India; Mrs. Brown, China. *June, p. 363*: Mr. Gideon Dickenson, Soudan, after Apr 10, 1906. *July, p. 409*: Rev. Robert Dalton Bannister, India; hard worker; little care for bodily needs; leaves widow (former Miss Frances Mason; married in 1901) and child. Previously married Emma Royle in 1895. *p. 432*: obit by Andrew Johnson; born Aug 29, 1869 in England; died May 8, 1906.

- *C&MA 1907, Jan 26, p. 37*: Messrs. Carl Erickson (died Dec 1906) and Moodie, India, editorial notice. *Feb, p. 66*: letter about Peter Moodie, (died Dec 1906) from E. R. Carner; *p. 67*: about Carl Erickson ("In Memoriam", *p. 78* with picture). *Dec, p. 180*: Beulah Funk, announcement from the cable received from the field. *AR 1906-1907, p. 157*: Miss Bessie Kauffman, a Jewess, in Jerusalem, Mar 17, 1907.

- *C&MA 1908, Mar, p. 416*: Mr. George Sherman, China from smallpox. *Apr, p. 22*: account of George Sherman's death; he had just married Mabel Dimock six weeks previously. *June, p. 206*: "In Memoriam" by his wife; had contracted small pox from the boatman's son. *June, p. 189, 191*: Effie Gregg, Tibet died May 11 at 4:30 p.m. from small-pox. Memoriam by Mrs. Senft and letter by Effie. *June, p. 179*: Mrs. Ruth Eugenie Baer (nee Lindberg) died May 17 at 9:10 a.m. of small pox ("In Memoriam" by W. W. Simpson, *Sept 5, p. 371*, a bride of 4 maybe 8 months; Simpson also writes of Effie Gregg, born Mar 26, 1872, 36 years old). Ruth Lindberg had been born in Sweden, Sept 5, 1879 and moved

to Bradford, Pennsylvania at the age of 1 year; she was Presbyterian; met Effie Gregg in Bradford; died at 28 years, 8 months. *Nov 7, p. 94*: Alice Yoder of India on Oct 23. *Dec 5, p. 153, 154*: Memoriam to Alice Yoder by A. E. Funk, also picture; from Berks County, Pennsylvania; raised in the home of O. S. Schultz; good friend of Minnie T. Draper, Ossining, New York.

- *C&MA 1909, Jan, p. 242*: Miss A. L. Yoder, India; article about her life and ministry. *p. 296*: Mrs. Carrie Bates Rogers, India, "The first missionary the Alliance sent to India" [wrong: Edith Dyer the first, sent in Oct 1897]. "In Memoriam", *Apr, p. 38. Oct, p. 2*: Mrs. Annie c. McDonald, Congo; died June 3; "In Memoriam" by Emma Williams; married Alexander McDonald in 1896, he died in 6 weeks. *Oct, p. 24*: Lucy Villais, Congo, Sept 3 at Vungu.

- *C&MA 1910, June 11, p. 202*: Miss McMurray, Congo died of fever; on the field not quite two months. Also, Mr. C. A. Camp, from the Gospel Tabernacle Church of Los Angeles (not a board appointee) in Hodeida, Arabia.

- *C&MA 1911, Apr 8, p. 24*: cablegram announced the death (Mar 14) of Mrs. Ada Beeson Farmer (wife of Wilmoth A. Farmer), South China; she was from Mississippi. *May 20, p. 120*: editorial memorial to Mrs. Farmer. *June 3, p. 152*: Mrs. M. C. Allward, Hong Kong, South China from small pox. *AR 1911-1912, p. 9*: G. Lloyd Hughes, South China, Viet Nam; David Muir, Sudan; Miss Bechler, Chile at Christmas in 1911.

- *CAW 1912, June 22, p. 178*: David P. Ekvall on May 18 of typhoid fever; also *July, p. 266*; maybe typhus the cause of death; also *AR 1912-1913, p. 77, 78*. He had been born in Sweden in 1871, came to Manchester, New Hampshire, 1882. Went to China, 1894. *AR* also mentions Mrs. G. A. Murray, formerly of Palestine mission; died in Bombay, India.

- *CAW 1913, Mar, p. 386*: editorial, Mr. David Ekvall, Tibet; Mr. Raymond Spielman, Congo (died Dec 22, 1912; also mentioned in *AR 1912-1913, p. 78, 79*). Also some children: Mary Dorothea Simpson, Tibet of scarlet fever, Nov; Elizabeth Katherine Ekvall, Tibet (Martin's daughter), Nov; Albert B. Snyder, son of C. F. Snyder, Mar. *June 21, p. 178*: Lucy Holmes; older general debility. Hattie O'Donnell, tuberculosis. *June 14, p. 169*: Rev. Alvin J. Steveson went with party of 23 missionaries in 1896. Later transferred to the Congo Inland Mission after 3rd term to open up some new tribes on way to Lake Tanganyika; died of consumption.

- *CAW 1914, Jan 31, p. 280*: article about the death and life of Miss Lucy Holmes (first in India Alliance); died June 5, 1913 at age 74; arrived in India in 1894. Another article about Hattie O'Donnell, a Canadian, who had sailed for India at age 22. *Mar, p. 354*: Miss Nellie Bower, Central China on Feb 23 from small pox; four years on the field. *May, p. 73*: story of her life and ministry with pictures. *Oct 24, p. 49*: Rev. Fred Bullen, Venezuela on Sept 23, on a missionary trip by fever; obit, *Dec 12, p. 169. Oct 31, p. 66*: Mr. Frank Bear, Central China, business manager at Wuchang.

- *CAW 1915, Jan 2, p. 216*: "In Memoriam" of Frank W. Baer by M. B. Birrel; died of typhoid and pneumonia, Oct 23, 1914. *Jan 29, p. 275*: Rev. Isaac Kuykendall, China died in Keyse, West Virginia of tuberculosis; obit, *p. 377*: 1901 had been called to China at Rocky Springs, Lancaster, attended MTI; 1903 started for China; 1911 returned home; illness began with ptomaine poisoning, then anemia; worked in Presbyterian churches;

took suddenly ill and died, Jan 22, 1915, *June*, p. 145: Rev. H. L. Weiss, Chile; died during Council at Nyack, buried Quakerstown, Pennsylvania.

- *CAW 1916, Oct 7, p. 1*: Miss Edna Prichard, after a long illness in India.

- *CAW 1917, Aug 18, p. 305*: Ship, "City of Athens", struck a mine near Cape Town, South Africa. Arthur Duckworth and six children perished; bound for India. An appeal for aid. Mrs. Duckworth was the daughter of Rev. James Scoville, an early member of the Gospel Tabernacle, New York City and evangelist. Scoville wrote the obit, p. 408, picture, p. 409. *Sept 22, p. 385*: appeal for aid for survivors, the Dinhams and Hattie Bushfield.

- *CAW 1918, May 11, p. 81*: William Ramsey, India on May 2; his wife and daughter Jean remain; obit by Earl Carner on *June 22, p. 184*. *July 20, p. 241*: Mrs. Isa Moodie, India on July 15; went in 1904; Miss Lothian is her sister; obit *Dec, p. 153*. *Sept 14, p. 369*: Josephine Harris, Congo on Sept 8, Sunday in Westfield, New Jersey. Dr. Simpson took part in the funeral with Dr. Glover. Dr. Turnbull officiated; p. 385: her picture with a word of testimony by the editorial writer [Jaderquist, Turnbull or Glover?]

- *CAW 1919, Sept, p. 379*: Rev. Oswald Dinham, India on Aug 22; an Australian, married Emma Herr of LaFayette, Ohio; on field 22 years; had daughter (16 years old) and son (14 years old). *Sept, p. 386*: Rev. Alvin W. Field, South China, a young Canadian; on field about 7 years; 34 years old. *Sept, p. 2* [sic]: William G. Colby; young, married, on field 3 or 4 years. Also Howard S. Nichols, Central China, "a good many years"; a pastor in northeast USA because of wife's illness; after her death had been preparing to return to China. *Dec 27, p. 230*: Miss Margaret Taylor, India; on field 6 years.

ii. Directories

- File contains:

The Pocket Prayer Calendar and Alliance Directory. 27 p.

iii. Forward Movement

- *C&MA 1907, June 22, p. 229*: prayer meeting after Council, movement started to raise \$50,000 for missions: to erect buildings; to send reinforcements, etc. Missionaries pledged several hundred dollars; other, several thousand dollars. Board appointed a special committee, Isaac Hess, the treasurer and director. "After the recent Council at Nyack a missionary prayer meeting was held a movement started to raise a special fund of \$50,000 for a Forward Movement in the line of meeting present emergencies on the mission field, such as the erection of mission buildings, sending out of reinforcements that are ready but detained by lack of means, the increasing of native agencies, etc. The missionaries themselves made a very generous start, pledging several hundred dollars as a foundation and before the brethren parted several thousand dollars had already been promised or paid. The Board has taken up the matter in response to the appeal of the missionaries and appointed a special auxiliary committee, consisting of twelve missionaries home on furlough and twelve official members of the Alliance work in the home field outside the Board of Managers. Mr. Hess is treasurer and director of this fund and Forward Movement and is pushing it with his accustomed zeal and success. It is distinctly understood as a condition of all contributions that they are not to be tied up by any special limitations to particular fields, but left to be distributed at the discretion of the Board, with the understanding, however, that they are to be used for the special needs above referred to as far as practicable. It is

also understood that they are not to be withdrawn from the ordinary contributions or pledges but from the extra donations and self-denial offerings. Any friends interested in helping this movement may communicate with Rev. I. Hess, Eighth Ave, New York.”

- *C&MA 1907, Aug 24, p. 91*: article; for emergency needs on the fields; Board unable to help. \$50,000 needed above regular monthly allowances. Missionaries on furlough held prayer meeting and discussion time and subscribed the first \$500 and the movement born. Then \$3500 was pledged with 48 hours by 4 persons upon hearing of the prayer meeting and pledge of the missionaries. The Board then appointed a committee to consider the matter. *Oct 19, p. 37*: editorial, about \$13,000 pledged or given.

- *C&MA 1908, Mar, p. 400*: editorial, Mr. Hess instrumental in raising \$27,000 in cash and pledges for the fund.

- *C&MA 1913, p. 34*: legacy of \$15,000 given.

iv. Lists

- *C&MA 1897, Feb, p. 213; Apr, p. 357; May, p. 453; 525; July, p. 45; Aug, p. 189; Sept, p. 337; Oct, p. 342; Nov, p. 520*: nine left for China, Hinkey, Ruhl, Snyder, Cunningham, Misses Morgan, Quinn, Poole; McCully, Young from Nova Scotia. *Dec 15, p. 592*: Miss McCully and Young plus Rev. A. Forder farwelled prior to this issue; Forder was ordained.

- *C&MA 1898, Feb, p. 117; Mar, p. 261; Apr, p. 333*: 8 fields (China one); *July, p. 20*: 11 fields (China four); *p. 93*: 12 fields (West Indies added); *Nov 5, p. 429*: 12 fields (West Indies = Jamaica; D. A. McKillop and wife) .

- *C&MA 1899, Nov, p. 405*.

- *C&MA 1900, Apr, p. 94,95*: “The Story of the C&MA”. Central China: 28, including 19 ladies; North China: 48, including 23 ladies (41 were Swedes); South China: 21, including 11 ladies; Tibet: 9, including 3 ladies; Congo: 25, including 13 ladies; Soudan: 14, including 4 ladies; India: 66, including 40 ladies; South America: 19, including 8 ladies; Palestine: 8, including 7 ladies; Japan: 3, including 2 ladies; Arabia: 3, including 2 ladies; West Indies: 2, including 1 lady; Santo Domingo: 1; Philippines: 1 lady. 55% are ladies. *May, p. 357; June, p. 411; Dec, p. 369*.

- *C&MA 1901, Jan, p. 57; Apr, p. 211; June, p. 337; July, p. 15; Nov, p. 295; Dec, following p. 335*.

- *C&MA 1902, Feb, p. 73*: 14 major fields, 4 in China; 6 in South America; 2 in Africa; *June, p. 339; July, p. 15; Aug, p. 127; Oct, p. 197*. [JSS: not accurate]

- *C&MA 1903, Jan, p. 1; May, p. 250a; July, p. 70a*: 13 fields plus New York mission to Jews (South America one field); *Aug, p. 169; Sept, p. 210a; Nov, p. 350a*: similar to July; *Dec, p. 14*.

- *C&MA 1904, Jan, p. 70; June, p. 413; Sept, p. 223; Nov, p. 415*.

- *C&MA 1905, Jan, p. 47; Apr, p. 239; July, p. 463; Aug, p. 527; Nov, p. 703; Dec, p. 783*.

- *C&MA 1906, Jan, p. 39; Apr, p. 231; May, p. 311; July, p. 47; Sept, p. 143; Oct, p. 223; Nov, p. 319; Dec, p. 398*.

- *C&MA 1907, Jan, p. 12, 34, 59; Feb, p. 83; Mar, p. 143; Aug, p. 59; Oct, p. 51; Nov, p. 87, 135; Dec, p. 223*.

- *C&MA 1908, Jan, p. 271; Feb, p. 355; May, p. 87; July, p. 285; Oct, p. 67; Dec, p. 187*.

- *C&MA 1909, Feb, p. 371; Apr, p. 35; May 29, p. 151; July, p. 323; Oct, p. 31; Nov, p. 111; Dec, p. 207.*
 - *C&MA 1910, Feb, p. 337; Apr 23, p. 67; July 16, p. 263; Oct 1, p. 15.*
 - *C&MA 1911, Jan, p. 255; Feb, p. 319; May, p. 111; June, p. 159; July, p. 223; Aug, p. 303; Oct 7, p. 15; Nov 25, p. 126.*
 - *CAW 1912, Jan 13, p. 239; Feb 17, p. 319; Apr 6, p. 15; June 8, p. 159; July 13, p. 239; Aug 3, p. 287; Nov 2, p. 79; Dec 21, p. 191.*
 - *CAW 1913, Jan 11, p. 239; Feb 1, p. 287; Mar 8, p. 367; Apr 5, p. 14; May 10, p. 94; July 12, p. 239; Aug 9, p. 302; Nov 1, p. 79; Dec 6, p. 159.*
 - *CAW 1914, Jan 3, p. 223; Apr 4, p. 15; May 9, p. 95; Aug 1, p. 302; Sept 5, p. 383: Central China--Chili, Annam (6 missionaries); Dec 26, p. 207.*
 - *CAW 1915, Jan 29, p. 287; Mar 20, p. 399; Apr 17, p. 47; June 5, p. 158; Aug 14, p. 319; Sept 25, p. 415; Dec 4, p. 159.*
 - *CAW 1916, Jan 8, p. 239; Apr 1, p. 14; June 10, p. 175; Oct 21, p. 47; Dec 30, p. 207.*
 - *CAW 1917, Jan 17, p. 271; May 5, p. 79; July 21, p. 254; Oct 27, p. 63; Dec 29, p. 207.*
 - *CAW 1918, Jan 26, p. 271; Mar 30, p. 415; May 25, p. 127; June 29, p. 207; Oct 26, p. 63; Dec 21, p. 191.*
 - *CAW 1919, Feb 22, p. 335; May 31, p. 159; June 28, p. 223; Aug 30, p. 367: Central China, 44; Shanghai, 5; Kansu-Tibet, 23; South China, 38; French Indo-China, 11; Japan, 9; Philippine Islands, 4 = 134; India, 74; Palestine 11; Soudan, 17; congo, 26; Jamaica, 2; Porto Rico, 1; Ecuador, 10; Argentina, 11; Chile 12 = 164 (1564 + 134 = 298 missionaries on 16 fields); Oct 4, p. 31*
 - *CAW 1920, Jan 24, p. 307; July 24, p. 271; Oct 30, p. 495; Dec 25, p. 625.*
- v. *Manuals*
- File contains:
Manual of Rules and Officers of the Christian and Missionary Alliance. 35 p. Rev. A. E. Funk, Superintendent.
- vi. *Pictures*
- *CA 1895, July, p. 36: Fidelia Drew, Mr. Leger, the Luscombs, the Cruickshanks. Aug, p. 113: Christie, W. W. Simpson, D. Ekvall; p. 121: Mr. and Mrs. Forder, Arab Lands; p. 123: Mr. M. B. Fuller, Mr. Mitchell (Congo); p. 124: home of Peace, Oakland and Mr. and Mrs. Campbell.*
 - *C&MA 1897, Jan 29, p. 97: Mr. and Mrs. M. Francis, Congo; May 14, p. 457: Mr. and Mrs. G. Maguire, William Roff and Mr. and Mrs. Charles Ave, all leaving for Congo (see also editorial, p. 468); May 21, p. 481, 492: 6 South American missionaries with Mr. Olsson, including Mr. Clark (Panama), Futz (Ecuador), Arnold (Peru) Maebius (Bolivia), Thacker (Montevideo), Hathaway (Buenos Aires); p. 505: Mr. and Mrs. Symington, Congo. July, p. 41: Mrs. M. A. Bowles, Mrs. B. H. Smart; p. 79: John Robertson. Aug, p. 121: Mr. and Mrs. Forder, Near East; p. 122: Mr. and Mrs. Kristensen, China; p. 123: Mr. C. A. Mitchell, Congo or Sudan and Mr. Fuller, India; p. 124: Mr. and Mrs. Campbell, Africa; p. 242: J. Hal Smith; p. 364-368: Mr. and Mrs. Fuller, Mr. and Mrs. Campbell, Mr. and Mrs. Beals, Mr. Forder, Egerton, J. Hal Smith and Mitchell; p. 510: Philip Hinkey, South China; p. 512: William Ruhl and Calvin Snyder from Tibet; Mr. Joseph Cunningham, Central China (new recruits); p. 533:*

A. P. Woodcock, Congo (with article prior to his death).
 - *C&MA 1898, Feb 2, p. 98*: Mr. Chapin, Central China; *Feb 23, p. 170*: Mr. E. Kingman, Mr. and Mrs. Trice, Mr. and Mrs. Chrisman (blacks) to Africa; *p. 172*: Mr. Pilkington. *Mar, p. 266*: Mr. and Mrs. C. H. Reeves (his obit) and Mr. and Mrs. Beals and family; *p. 289*: LeLacheur, M. B. Fuller, E. Olsson and E. Kingman; *p. 290*: Mr. Buchanan, Miss Wood (South America), Mr. Phelps (India), Miss M. Quinn (China), Mrs. Francis (Soudan) and Mr. M. Hill (Soudan); *p. 291*: Mr. Olsson and 5 other missionaries; *p. 292*: Miss Prentice, Mr. F. Hiscock, Miss Landis and Mrs. M'Beth (all for China), Miss Wheeler (Congo), Miss Peterson (Soudan); *p. 338*: Mr. E. Biber, (Africa), Mr. Bannister (India); Mr. J. Symington (Africa); *p. 339*: Mrs. McDonald and Miss Lusch (Africa) and the following to Soudan: Messrs. Benton, Mitchell, Nash, Mr. and Mrs. Shoobridge, Mr. and Mrs. J. Hal Smith; *Apr, p. 341*: Mr. Mount, China; Mrs. MacKnight; *p. 385*: C. H. Reeves, large one; *p. 387*: group of South China missionaries, 11 including LeLacheur. *Apr, p. 388*: Messrs. Howden and Christopherson; *p. 553*: Dr. R. Glover (young man), South China; *p. 554*: Christie, W. W. Simpson, D. Ekvall (Tibet); *p. 603*: Emma M. Smiley, India. *Oct, p. 409*: Mr. and Mrs. J. W. Currens (Japan). *Nov, p. 482*: Villamille Ortiz. *Dec, p. 7*: Mr. Shield, the Woodberrys, LeLacheur (China); *p. 69*: Mr. August Larson; Mr. David Stenberg (Mongolia); *p. 71*: Miss E. Barnes (Japan).
 - *C&MA 1899, May, p. 185*: Miss Park and Miss Mallory (India); *June, p. 2*: group of missionaries from Wuhu, China; *July, p. 15*: group of missionaries from Soudan; *Aug, p. 194*: Miss E. Von Gunten; *p. 195*: Rev. J. Hal Smith (*p. 357*); *Sept 30, p. 273*: South China missionaries with Mr. Funk; *Oct, p. 324*: Mr. and Mrs. William Franklin, India; *p. 326*: Howard Smith, Africa (also *p. 357*), Roy G. Codding; *p. 327*: I. M. Evans (D. M. Evans), Soudan (also *p. 357*), N. W. Hester, Philippines; *p. 328*: Miss Alnutt, Miss E. E. Barnes (Japan); Mrs. C. H. Reeves (South China: who responded to the call for 100 missionaries, *p. 326*), Miss Bessie White (Philippines), Miss E. Von Gunten (China); *p. 357*: Miss Grace Weist of Harrisburg (South China). Also articles by many of these missionaries. *Dec, p. 439*: Mr. and Mrs. L. Bowering Quick (South China); *p. 455*: Rev. Roy G. Codding (Africa).
 - *C&MA 1900, Feb, p. 81*: Christie, Ekvall (Martin) and W. W. Simpson (Tibet); *p. 97*: large pictures of William Christie and W. W. Simpson; *p. 98*: Mrs. MacBeth (Tibet). *Apr, p. 279*: Florence Blauvelt, a child. *June, p. 393*: missionaries in Jerusalem, 7 ladies, 2 men. *July, p. 61*: Annie Gowans (also *Nov, p. 272*), D. M. Douw and Hattie Rutherford, captives in Peking. *Aug, p. 91*: Mr. and Mrs. Murray, Palestine. *p. 104, 105*: Agnes Cooney and Robert Glover; *p. 118*: Bessie White and article about entering the Philippines; *p. 133*: A. K. Forder, Palestine; *Sept, p. 161*: Elizabeth Gaston; *Oct 13, p. 201*: ring of 16 pictures: Mr. and Mrs. Seiple (Africa); Mr. and Mrs. M. Ekvall (Tibet); Mr. and Mrs. Quick (South China); Miss Parsons and William Christie (Tibet); Mrs. Moyser (India); Miss Mallory, Mr. Johnston and Mrs. Lillian Todd (South China); Mr. Cramer, Mrs. Stanley, Mr. Roth. *p. 202*: Mr. and Mrs. Franklin (India), Mr. and Mrs. W. W. Simpson (Tibet); *p. 203*: Missionary Honour Roll: Mr. Biber, Mr. Hill, Mr. C. Reeves (South China), Emma Smyley (India); Agnes Cooney, Mrs. Bendixon, Jennie Fuller (India), Mr. Cruickshank, Mrs. Francis. *Dec, p. 327*: Miss von Gunton, China; Mary F. Parmenter.
 - *C&MA 1901, an, p. 58, 59*: Johnson family (India), Miss Hilker (India), Miss Hattie O'Donnel; Mr. Arthur Duckworth; *Feb, p. 73*: William Arthur Howden, China, in costume; *p.*

85: Mr. and Mrs. Gerald A. Bailey, Porto Rico, South America. *Mar*, p. 141: Mrs. And Mrs. W. H. Sieple (Soudan), Elle L. Tomlinson, Lillian Stem; *Apr*, p. 184: Mr. F. Soderberg, (Congo), Mr. Wickware from Toronto, Ontario for Congo, Africa, Mr. W. Roth (Congo) Mr and Mrs. J. D. R. Allison from Cumberland, Maryland (Congo: Mr. Allison born in Edinburgh, Scotland, April 1872); *p. 185*: Mr. and Mrs. I. Hess; *p. 199*: new missionaries for South China, farewell meeting, Mar 31: Henry Zehr, Frank P. Hamill, Thomas Worsnip, J. H. Earl, William A. Farmer; *p. 213*: Mr. Hinkey (South China), starting an itinerant trip; *June*, p. 297: Mr. and Mrs. G. T. Shields, Tibet; *p. 325*: Mr. Charles C. Lenth, India (also *Oct*, p. 213) *July*, p. 1: Adelaide L. Stone; *p. 15*: the David Ekvalls; *p. 17*: Black workers, Pittsburgh. *Aug*, p. 86: Mr. and Mrs. Woodward, India; *p. 99*: Wedding picture of William Christies; picture includes the Woodberrys and children plus Dr. Wong; *Sept*, p. 157: Annie Seasholtz, India; *p. 169*: Gideon W. Woodward, India; *Oct*, p. 185: Miss Gaston, Agnes Cooney, Emma Smyley; *Oct*, p. 225: Mrs. K. C. Woodberry, Peking; *Nov*, p. 239: David A. and Ethel A. McKillop, Jamaica; *p. 267*: Mr. and Mrs. Gerald Bailley, South America; *p. 268*: Robert A. and Mrs. Jaffray (South China), Lillian Stem (Soudan); *p. 269*: Mr. and Mrs. William Moyser (India), Anna Heber (Soudan), Mary B. Mullen (Soudan), Mr. McDuffie (Soudan), M. B. Fuller (India), William Lewis (Soudan); stories of all of them.

- *C&MA 1902, Jan*, p. 32 Mr. and Mrs. H. V. Andrews (India) plus children Ruth and Lois; *p. 45*: missionaries at Wuhu Conference, Central China, 1901 (16 people, not clear). *Feb*, p. 61: Robert A. Jaffray, accompanying article, The Missionary Ambition, Romans 15:20; *p. 87*: Mr. M. B. Fuller; *p. 88*: group of missionaries in Bombay; *p. 89*: Miss Laura Downs, Mr. and Mrs. Davidd McKee (from Ontario, a machinist, *p. 96*), Miss E. A. Krater (from Southport, Pennsylvania) all to India; *p. 101*: outgoing party to China, including R. A. Jaffray and wife, Miss Rutherford, Mr. Zehr, Miss Beeson, Miss Bodde, Dora Campbell, Mr. and Mrs. John Fee and baby. *Mar*, p. 129: Mr. Merton W. Benton, Soudan, recently died (also *p. 368*); *p. 143*: Mr. and Mrs. Dyan (Annam; story of his call and response); Mr. I. A. McKee, Philippines (article, *p. 215*); Mr. Marshall (Philippines); *p. 159*: Alliance workers in Chile, including Mr. and Mrs. H. L. Weiss and Rev. W. D. T. McDonald; *p. 173*: W. W. Simpson, wife (she was an Ekvall, David's sister) and three children; *Apr*, p. 185: Rev. William Lewis, Soudan (also *p. 367*); *p. 187*: Bokare Mitchell, Soudan, a black; *p. 200*: Palestine and Arabian missionaries with D. LeLacheur, 8 persons. *May*, p. 213: Mr. and Mrs. William Frank[!]?in and Miss Veach, seated; *p. 271*: Mr. and Mrs. William Shantz, China; *May*, p. 297: Mr. and Mrs. Isaac Hess, South China; *p. 298*: Mr. Phillip Hinkey, South China; *June*, p. 367: Miss Mary Patterson (Soudan) and D. W. LeLacheur; *p. 369*: Mr. C. C. Lenth (India); *July*, p. 43: Dr. Glover and training class, China; *p. 57*: Mr. J. A. McKee, Philippines; *Aug*, p. 57: Rev. J. A. McKee and Rev. H. Lindstrom (Lindstrom also in *p. 113*, group picture, *p. 121*; *C&MA 1901, Oct*, p. 197; *C&MA 1906, p. 106*); *p. 87*: Miss Mary B. Mullen (Sierra Leone, Soudan), Mr. Mitchell (Soudan), Mr. and Mrs. Seiple (Soudan). *Sept*, p. 127, 134: Rev. Carl Erickson, India; *p. 141*: Misses Gummae and Parsons (Hebron, Palestine); *p. 155*: Miss Emma E. Barns, Japan; *p. 169*: Rev. C. A. Mitchell, Soudan; *Oct*, p. 197: J. D. R. Allison, Congo; *p. 225*: Frank B. Brown and family, South China; *Nov*, p. 255: Mr. and Mrs. A. L. Jones, Soudan; *Nov*, p. 267: David Ekvall (Tibet), Alice C. Wood (Porto Rico, South America), Mrs. D. Ekvall and son Robert (Tibet), Florence A. Dayton (China); *p. 268*: Effie Gregg (China), Mr. Archer E. Laraway

(Central China), Marvin W. Hester (Porto Rico); *p. 269*: Miss May Heath (Japan), Laura L. Landis (South China), Pearl Ague (Japan); there are sketches of them; *Nov, p. 295*: Mr. and Mrs. T. E. Dutton, Mr. and Mrs. Richard Stanley, Mr. S. H. Auernheimer (India); *p. 296*: Mary Compton, Lydia J. Scoville, Ellen C. Decker, Maude Weist, all for India; *p. 297*: Mr. Back and child, Annie A. Seasholtz, Zella McCauley, all for India. *Dec, p. 338*: Elsie Aeby (born in Switzerland; to Chile), Miss Swenson (born in 1876 in Sweden to Central China); George R. Schroder (Soudan), Mr. and Mrs. V. Van Howe (Venezuela); *Dec, p. 345*: Misses Gummoie and Frances Parson, India and school children (same as *p. 141*); *p. 353*: Richard Parker, Porto Rico, including his testimony of his call.

- *C&MA 1903, Feb, p. 83*: Theodora Campbell, South China, with a group of Chinese; *p. 112*: missionaries at Wuhu convention, Central China; William Christie has full beard (14 ladies, 4 men); *Mar, p. 153*: A. E. Thompsons and child, John. *Apr, p. 210*: Miss Seasholtz, India; *p. 224*: Mr. and Mrs. Phelps, India. *June, p. 9*: The J. D. R. Allison, Congo; *p. 79*: Mr. and Mrs. Bailey, South America, Caracas; *Aug, p. 135*: Thomas Worsnip (South China). *Sept, p. 190*: Dr. R. Glover, young man, shaven; *p. 191*: Lucia Pierce Fuller. *Oct, p. 260*: Miss Elsie Aeby and 2 children, Chile; *p. 275*: Mr. and Mrs. Carl Erickson, India; *p. 303*: Rev. John McKee, Philippines. *Nov, p. 317*: South China missionaries. *Dec, p. 23*: 14 pictures of the Swedish martyrs of the Boxer Rebellion; *p. 37*: John Cunningham, South China, who is from the Gospel Tabernacle in New York City; *p. 38*: Walter M. Turnbull, accompanied by a story of students from Toronto.

- *C&MA 1904, Jan, p. 126*: Mr. and Mrs. A. E. Dawson, Chile; *p. 127*: J. Hal Smith, Soudan; *Feb, p. 141*: B. F. Alexander, Central China. *Mar, p. 233*: Central China Conference, includes the Martin Ekvalls, W. W. Simpsons, William Christies, 12 men, 19 ladies, 10 children. *Apr, p. 262*: the Woodberry family, 2 daughters and a son; *p. 294*: William Turnbull and his teacher; *p. 326*: Richard Parker, Porto Rico; *p. 327*: Hannah M. Wood, Porto Rico; *May, p. 243*: Mr. and Mrs. Abraham Lincoln Jones, Soudan; *p. 374*: Julia Marion Robbins, Alida Wells to the Soudan; *p. 375*: Katherine Geeth, Gideon Dickinson to the Soudan; *p. 390, 406*: Rev. H. Zehr, South China. *Aug, p. 200*: Tibetan missionaries, the Christies, Martin Ekvalls, and Misses Gregg, Agar and Dayton; *p. 216*: The P. E. Hagberg family, 3 children, India; *p. 217*: Miss Alice Yoder, India. *Sept, p. 232*: Mrs. Kittie C. Woodberry; *p. 264*: W. A. Farmer. *Oct, p. 296*: Outgoing missionaries to China, including Isaac Hess, Walter Oldfeld, two other men and 9 ladies. Some names mentioned in article: Weldon Smith, L. B. Quick, Mrs. Quick, Miss Oehme, Edith Dyer, Ruth Lindberg, Phoebe Brenneman, Beulah Funk, Rhoda Lugibihl, Mrs. Alward, Miss A. E. Brown; *Oct, p. 329*: Laura Downs, India plus article; *p. 345*: group of South China missionaries, several years old. *Dec, p. 358*: Mrs. Libbie Garrison and children, Elizabeth, Kiel, Allie, Ruth and Jena.

- *C&MA 1905, Jan, p. 24*: Mr. David Muir (see *p. 33*) and Mrs. W. R. McDuffie to Soudan; *p. 25*: Miss Kate Driscoll, Grace Axtell to Soudan; *p. 40*: group of South China missionaries; *p. 56*: first Tibetan Conference (5 men, 6 ladies, 6 children); *p. 57*: Miss Theodora Campbell, South China, died Nov 6, 1904. *Aug, p. 505*: Benajmin H. Alexander; *p. 520*: Chile missionaries with names. *Sept, p. 568*: Mr. and Mrs. Juan Ortiz Leon; *p. 569*: A. Villamil Ortiz; *p. 571*: F. W. Schelander, India when a 2 year old; *Oct, p. 665*: C. W. Schelanders and child, India; *p. 681*: Lillian A. Drane, leaving for Central China for the 1st time, Oct 1905; *Nov, p.*

- 712: Lucy Jones, Central China; *Dec*, p. 809: Mr. and Mrs. D. Buchanan and 3 children, Argentina; p. 825: Mr. and Mrs. K. E. Aurell, Japan.
- *C&MA 1906*, *Feb*, p. 97: picture of Jerusalem missionaries (2 men, Thompson and Jago; 7 ladies); *June*, p. 401: Tibetan missionaries; *July*, p. 401: Tibetan Border missionaries 2nd Conference Sept 7-12 1905; *Aug*, p. 89: Mr. Aurell, Japan; *Sept*, p. 153: Misses Brenneman and Oehme to South China; *Oct*, p. 219: Mrs. Lindstrom, Japan; p. 249: Howard Van Dyke, Central China; *Nov*, p. 313: Central China Conference (7 men, 17 ladies, 4 children); *Dec*, p. 345: A. Villamil Ortiz and family, Porto Rico.
- *C&MA 1907*, *Jan*, p. 18: group picture of Western China conference (6 men, 8 women, 9 children); *Feb*, p. 54: group picture of Congo missionaries (6 men, 7 ladies); p. 66: P. C. Moore, India and nationals; p. 67: Mr. and Mrs. Carl Erickson and child, India. *Mar*, p. 115: six missionaries of Central China (3 men, 3 ladies). *May*, p. 210: Mr. Lindstrom and nationals, Japan; p. 222: Messrs. Stemmerich and Baer in Chinese dress, Central China/Kansu. *July*, p. 19: Margaret L. Wylie, Japan and Japanese girl; p. 30: Alliance Missionaries who attended the Shanghai Centenary (including several nationals). *Oct*, p. 1: C. F. Snyder, China/Tibet; p. 2: Mary B. Mullen, Isaac Hess and the A. J. Stevensons (Congo) and Alliance Tibetan missionaries (6 men, 8 ladies and 8 children); p. 3: The Joseph Cunninghams (South China), the Shantz (Central China), The Gerard Baileys (Venezuela) and Mr. Schoonmaker (India); p. 5: Ella Rudy (South China), Mr. E. Patterson (Soudan); also a group: Miss Villars, Young (China), Morgan (China), Mrs. Dickinson (Soudan); p. 70: five missionaries of Palestine, including A. E. Thompson; p. 71: 9 men, 5 lady missionaries of Congo. *Nov*, p. 139: Central China missionaries, Wuhu (35 persons, including 11 men). *Dec*, p. 157: J. D. R. Allison, Congo; p. 191: Beulah Funk (clear picture); her obituary; p. 193: seven South China missionaries: Misses Dyer, Dimock, Lynn, Minnie Landis; Mr. and Mrs. Joseph Cunningham.
- *C&MA 1908*, *Jan*, p. 225: Miss Pearl Ague and kindergarten class, Japan; p. 273: Mr. and Mrs. John Woodberry, China; *Feb*, p. 289: Mr. H. Lindstrom and 5 students, Japan; *Mar*, p. 377: May Heath, Japan; p. 378: Miss Anna Hatz, Central China; *May*, p. 122: Ezra Patterson and David Rupp, en route to Makomp (Soudan); *June*, p. 153: Mrs. Bannister and Miss Rutherford, India; p. 189: Effie Gregg and 2 other lady missionaries Central China, then to Tibet; *Aug*, p. 231: Principal Willard and Mrs. Fuller from Wilson Academy; p. 355: The Lindstroms, Japan and company of Christians; p. 360: Ruth Eugene Baer. *Nov 21*, p. 121: Miss A. A. Seasholtz, India plus national workers; *Nov 28*, p. 137: Mr. and Mrs. J. D. Allison; *Dec 5*, p. 153: Alice Yoder, India; *Dec 12*, p. 173: Margaret Wylie, Japan.
- *C&MA 1909*, *Jan*, p. 221: B. H. Alexander (bust); p. 257: group of Tibetan missionaries (5 men, 2 ladies); p. 258: missionaries with children, Tibet (8 men, 5 ladies, 7 children); p. 273: Central China Conference, 1908; 34 missionaries (11 men, 21 ladies); *Feb*, p. 323: Ella Rudy, South China; p. 357: Mr. E. F. and Mrs. Grace P. Stewart, Central China. *Apr*, p. 22: Our Congo missionaries, no names (8 men, 3 ladies); p. 37: Mr. and Mrs. Snyder and Miss Agar, Tibet; *May*, p. 105: Mrs. Williams and Vungu women, Congo; *Oct*, p. 81: missionaries in Japan; *Nov*, p. 97: missionaries at Convention, Vungu, Congo; *Dec*, p. 161: Central China Conference missionaries at time of A. E. Funk visit.
- *C&MA 1910*, *Jan*, p. 257: Nellie Bowen, Tibet.
- *C&MA 1911*, *Mar 18*, p. 385: V. G. Plymire, Tibet. *May 27*, p. 129: Elizabeth Lewis, Anna

- Charles, M. Edith Dyer, Japan, serving tea. *June 24, p. 193*: Jerusalem missionaries. *July 29, p. 274*: W. E. Blackstone, Mr. B. Alexander and Mrs. Woodberry, China.
- *CAW 1912, July 13, p. 232*: Mr. G. Lloyd Hughes, South China.
 - File also contains a 1913 group photograph at Simpson Hall in Nyack, “probably Council” of: Mr. and Mrs. H. Walter Feldges (South America); F. H. Bach (India); Mr. and Mrs. Philip Hinkey (South China); David Evans (Soudan); J. D. Allison and Mr. and Mrs. I. Wickware (Congo); Mabel Francis (Japan); Elizabeth Hilty and Lillian A. Drane (Central China); A. E. Galbraith (West China); Mrs. D. P. Ekvall (Tibet); R. Roseberry (Soudan); the W. H. Oldfields (South China); Miss Wylie (Japan); Miss Minnie Hilty; Minnie E. Landis (China); Mrs. Gideon Dickenson (Soudan); Dr. and Mrs. R. H. Glover; the C. F. Snyders (Tibet); Misses Mildred E. Potten, L. Gardner (India); Carrie Merryweather (Soudan); The E. O. Jagos (Palestine).
 - *CAW 1914, Jan 24, p. 265*: Miss Lillian Drane, on her return to Nanling, Central China from furlough. *May, p. 73*: Miss Nellie S. Bowen, Central China. *Oct 24, p. 53*: Central China Conference Group.
 - *CAW 1915, Jan 2, p. 217*: Frank W. Baer, Central China. *Mar 13, p. 377*: Isaac Kuykendall, Central China. *July 3, p. 216*: Mr. and Mrs. McClare, Jamaica and the deacons.
 - *CAW 1915, Jan, p. 265*: South China Alliance missionaries including those from Vietnam and R. H. Glover.
 - *CAW 1916, Jan, p. 281*: Central China missionaries, probably a 1915 picture (9 men, including Hinkley from South China and 22 women). *Feb, p. 297*: Argentine missionaries and national workers (9 men and 7 women). *July 1, p. 217*: Mr. and Mrs. D. O. Lund, Philippines.
 - *CAW 1917, Jan, p. 249*: Kansu-Tibetan Border missionaries (8 men, 7 women). *Aug, p. 313*: Miss M. L. Wylie and two converts in Japan; *p. 329*: Mrs. Diehl and convert in Tibet. *Sept, p. 409*: the Arthur Duckworth family, India, all killed when a mine hit their ship. *Oct, p. 25*: Mr. Cadman and 8 baptismal candidates, Vietnam (see *p. 24* for picture of Mr. Cadman by himself). *Dec 8, p. 153*: West China, ie. Kansu Conference 1917 (8 men, 10 ladies, including E. M. Beyerle, E. M. Palmquist, Anna Haupberg).
 - *CAW 1918, Deb 23, p. 329*: the William Christie family: 4 children (3 boys, 1 girl), Tibet, see also *CAW 1919, Feb, p. 297. Apr 27, p. 57*: R. H. Glover and missionaries in Ecuador, including Mr. and Mrs. George Simmonds. *May 18, p. 105*: Argentine missionaries with R. H. Glover (11 men and 6 ladies, including H. L. Turner, Prentice and Maude MacPhee). *Sept 14, p. 377*: Mrs. Rosa E. Smith, South China. *Sept 21, p. 385*: Miss Josephine Harris, Congo. *Dec 14, p. 169*: 3 Central China missionaries, including Howard Van Dyck, with 9 evangelists.
 - *CAW 1919, Jan, p. 232*: 10 pictures on missionary department page, individuals: Mildred H. Harvey, Central China; L. Lucille Pratt, India; August F. Desterhaft, South China; Paul Young, Ecuador; Ruth D. Blauvelt, India; Mabel R. Dean, Soudan; Olive E. McNeel, Soudan; Richmond Jackson, Vietnam; Arthur J. Hanson, Tibet; M. K. Oppelt, South China (lady). *Mar 1, p. 343*: John R. Turnbull in India; *Mar 22, p. 392*: Mr. and Mrs. Thomas R. Francis; *p. 395*: I. R. Stebbins. *Mar 29, p. 10*: Paul Young; *p. 11*: Mary Hartman. *Sept 13, p. 393*: group in Hunan, China (3 men, 6 ladies). *Oct 4, p. 24*: A. W. Payne, Palestine. *Nov 8, p. 106*: Congo missionaries, Aug 1919 (12 men, 9 women). *Dec 6, p. 168*: Oswald Dinham, wife and children.
- CAW 1923, May 19, p. 190-193*: 36 plus 15 = 51.
- vii. Swedish
- *C&MA 1901, Jan, p. 2*: article by Mary Rogers Larsen (also picture of her). 19 missionaries (including 6 children under the age of 3) fled from North China across Mongolian desert [JSS: or 24? 4= Mongolians]

To Siberia, then train to Sweden. Letter dated June 25, 1900. Started trip Monday June 11, 1900 from Kalgan, Mongolia. Three ladies with 2 children each. Caravan consisted of 16 camels, 12 horses, 4 carts (ladies rode in these), 3 tents. They were heading for Urga, arrived July 30. Will leave Aug 2 for Kiachta, Siberia (240 miles, 12 days by caravan), then to Irkutsk. Arrived in Kiachta Aug 12, 10 days. Boarded in a hotel; all afflicted with diarrhea or cholera. Expect to leave Aug 19 for Irkutsk. Railway begins there. Three days Russian carriage to Lake Baikal, then across lake to Irkutsk. Ten days by rail to St. Petersburg. Two days across the Baltic to Stockholm. Her husband, August, born in Sweden. August asked to remain in Siberia and Mongolia border to work for manager of gold mine as interpreter and overseer (150 roubles per month and housing. He remained for a few months and was there Sept 7 (ie. to spend the winter), letter Nov 4. *p. 8*: missionaries in Kweihua Cheng, murdered in June. In 1897, the missionaries were: Mr. and Mrs. E. Olsson; Mr. and Mrs. N. Kullgren; Miss A. Alsterlund ('97 last listing); Ludung Ericson; M. C. Yokr; J. H. Swardson (wife came in 1900); Otto Oberg; Otto Forsberg; Carl Blomberg; Helen Berg; A. Lindblad; L. Hansen ('98 last listing); E. Jacobsen ('98 last listing).

- *C&MA 1901, Jan, p. 2*: picture of Mary (Rogers) Larson, Mongolia and article re: escape from Boxers; *p. 29*: letter from Carl Soderborn, Dec 28, 1900. Article about martyrdom os some, probable of others. Lundberg letter, Aug 16, 1900; missionaries tried to flee to Urza (Urga). Those probably murdered: C. Lundberg, Kwei-hua Cheng; Mr. and Mrs. Forsberg were stoned and their one child was torn apart. With C. Lundberg in Catholic church, two days journey from Kwei-hua Cheng were the Emil Olssons and 3 children; the Edwin Andersens and 2 children; Emily Erickson; the Carl Lundbergs and 2 children. Also picture of 7 ladies, 3 men (no names). *Mar 16, p. 142*: Swedish martyrs (not certain): Mr. August Palm, Mr. Cl Blomberg, Mr. O. Oberg, Mrs. Hanson, Mrs. Johanssen. Living at that time was M. Nystrom, but he was later murdered with his wife and daughter. Also a list of missionaries missing or dead and at home (19).

f. Organizations of

i. Junior Alliance

- File is empty!

g. Policy of

- *BofM 1915, Mar 27*: called for a study of the efficiency of our missionary work, what should be continued, what eliminated. (See Smalley, Arab History, after p. 48).

h. Statistics

- File is empty!

2. Home Work

- *C&MA 1900, Jan, p. 24*: editorial: "Establish our home work."

- *C&MA 1898, Apr, p. 376*: "Work of the Alliance in America" by A. C. Pect. A report of the work and plans to expand in America. Given at Council time.

- *C&MA 1899, June, p. 20*: sermon, "An Ancient Pattern for Modern Christian Workers", preached at Annual Meeting, Apr, 1899. Also printed as a tract.

- *C&MA 1904, Nov, p. 353*: much stress on the home work. Evangelistic meetings and conventions were increased. An all-summer tent campaign in St. Louis. Editorials repeatedly list meeting, “alive with convention campaigns.”
- *C&MA 1908, June, p. 157*: in Annual Report: “an increasing number of independent churches in close fellowship with our Alliance work” are similar to Gospel Tabernacle, New York City. *June, p. 194*: in Annual Report: homework “the indispensable foundation of all our foreign evangelism.” Others have denominational support, “the Alliance is cut off by its radical stand on spiritual lines” from denominational churches and must maintain and increase its own constituency if it is to have financial support. The liberal provision for our foreign work has left little support for our home workers. We believe this is a vital mistake...”
- *C&MA 1908, Oct 31, p. 77*: an editorial appeal to expand the home base. Alliance cannot expect much help from Christians in denominational churches as they have their own work and some resent Alliance emphases. We must not expand our foreign work beyond “our reasonable resources”. Must go slowly and build wisely the foundations at home. *Nov 21, p. 128*: editorial about the danger of constructing a building high and wider than the foundation. Weak point in the Alliance work: expand foreign work without adequately strengthening the home base.
- *CAW 1913, May 17, p. 97*: several editorials about “soul-seeking and soul-winning”, the primary tasks of Christians, the mark of early Alliance ministry, from whence came “our best workers”, etc.

a. Black Work

- *C&MA 1898, Feb, p. 228*: editorial: groups in Pittsburgh area and Ohio are supporting missionaries. *Mar, p. 281*: “Christian Alliance and the Coloured People” by Mattie A. Bowles, work in Ohio, Sister B. H. Smoot. *July, p. 40f*: article about 3rd Annual Convention, June 3-12 plus picture of Mrs. Bowles and Mrs. Smoot. *Oct 19, p. 401*: Convention in Cleveland by Mrs. Bowles. *Nov 12, p. 445*: poem, To All The Churches by J. A. L. Trice, Soudan.
- *C&MA 1899, June, p. 28*: report about Pittsburgh Branch, E. B. Nichols, superintendent; *p. 61*: work of Mrs. A. S. Steele of Chattanooga, Tennessee and picture of Mrs. Steele and her workers and the home.
- *C&MA 1901, Jan, p. 30*: “Work Among the Coloured People”, a report of a trip and work by E. B. Nichols, Pittsburgh, picture of W. P. Robinson, Mrs. M. E. Palmer and E. B. Nichols on *p. 31*. *July, p. 17*: Convention of Coloured People in Pittsburgh, article by E. B. Nichols and a picture of the workers.
- *C&MA 1903, p. 363*: “Work Among the Coloured People”, pictures of Mrs. M. E. Palmer, E. B. Nichols, Mrs. B. H. Smoot, Mr. Robinson of Pittsburgh, report of several cities, ie. Cleveland, Columbus and Mansfield, Kansas.
- *C&MA 1904, Feb, p. 133*: Pittsburgh branch purchased new church property. Also editorial about black work. *p. 140*: letter from Pittsburgh Branch No 2, by William E. Bowman. Refers to Mr. and Mrs. Burgess and Brother Robinson. *July, p. 76*: 9th Annual Convention, Pittsburgh Branch, No 2, Friday Apr 29-May 15, picture of workers. *Aug, p. 161*: editorial about organizing a special work among black people to train them as missionaries for Africa and sent out and supported by black branches. *Sept, p. 237*: letter from Ulysses Lewis concurring with above editorial. Advocates opening a training school in the south for such prospective black missionaries.

- *C&MA 1905, May, p. 284*: "Work Among the African Young People in America" by Mary B. Mullen about educational work since the Civil War. *Oct, p. 684*: "Lovejoy Missionary Training School", article by M. B. Mullen and picture of house where school is to meet. *Nov, p. 721*: Lovejoy to open for 1st time Jan 3, 1906. Emily C. Pruden donated the building and 8 acres of land. Baord will be \$4.00 per month. No tuition fees. To be a school for future African missionaries.

- *C&MA 1906, Feb, p. 84*: Lovejoy Institute, Mill Spring, North Carolina near Tryon, North Carolina railway station. M. B. Mullen in charge; new work recently given to the C&MA. Black students in training for home and foreign work. Appeal for elementary support. *May, p. 313*: editorial about opening of Lovejoy Training School. Working being done by our coloured friends throughout the country. *p. 324*: report by Mary Mullen. *Aug 25, p. 113*: editorial about death of Mrs. Serena Brown of Cleveland, leader "among the coloured people." *Oct, p. 241*: editorial about the re-opening of Lovejoy Institute. Mary Mullen still the director. Invitation to support the school with clothes and other gifts including money. *p. 257*: ABS editorial, some of his views on the negro situation in the USA and the ministry of the Alliance to them. *Dec, p. 382*: gifts received to purchase horse and wagon for Lovejoy Institute.

- *C&MA 1907, June 8, p. 212*: closing exercises of Lovejoy Missionary Institute, May 1st; copy of the program. *Aug 31, p. 105*: Evangelical Holiness and Missionary Association Convention (the 13th Annual) at Winston-Salem, North Carolina, Friday Aug 30 - Sept 8. A tent at North Hickory Street near Liberty Street. Among the participants: E. B. Nichols, Pittsburgh; Mary Mullens, Mills Springs, North Carolina; E. M. Collett.

- *C&MA 1908, May, p. 83*: "A Visit to Lovejoy" a description of the school by a visitor, with four pictures. *p. 101*: article by E. M. Collette, Charlotte, North Carolina about the Evangelical Holiness and Missionary Association. Gave their missionary gifts to the Alliance. Also an article about E. M. Collette by W. T. Beck. *p. 133*: report of the closing exercises at the Lovejoy Missionary Institute, Apr 29, including the program. *June, p. 157*: part of the president's annual report. Miss Prudent has offered new property at a different point. *p. 168*: picture and report of Pittsburgh Branch No 2. Brief accounts of its beginning and present situation. *Aug 1, p. 301*: Pittsburgh, No 2 has enlarged and a new auditorium, report of Annual Convention. *p. 319*: description of Lovejoy, location and courses. *Sept 5, p. 385*: report of Pittsburgh Branch, No 2 and a meeting in Greensboro, North Carolina. *Oct 3, p. 16*: report of the 14th Annual Convention of the Evangelical Missionary Association on Sept 14, 1908 by C. E. Collett.

- *C&MA 1909, Feb, p. 348*: Lovejoy Institute has a larger number of students. Miss Ivy Smith, teacher at Wilson, has joined their staff. May Mullen Hench still the director. Barrels of clothing received; financial situation stringent. *May, p. 96*: Mrs. Hench reports on much success at Lovejoy, especially financial. Have operated on 50¢ per person per week. *Oct, p. 76*: report by E. M. Collett of the work in the South.

- *C&MA 1910, Jan, p. 251*: Lovejoy Store, ie. gifts sent to the school. *June 4, p. 163*: "The Southern Coloured Work" by E. M. Collett. *Aug 27, p. 357*: 15th Annual Convention of No 2 Branch, Pittsburgh, a report. Time June 12-28; missionary offering was \$600. *Oct 8, p. 24*: editorial about Boydton, Virginia School. It has been offered to the Alliance to continue its program of education for the blacks or any other program. *p. 29*: article about Golden Institute, its situation and progress. *Oct 29, p. 72*: Simpson, Crear, Funk visited Boydton, asked for prayer

for wisdom. *Nov 5, p. 88*: long editorial about a visit to Boydton; decided to keep it as a black school. Mrs. Owens and Mrs. Graves of Morristown, New Jersey donated the property to the Alliance.

- *C&MA 1911, Jan, p. 252*: Coloured work in the South, including a picture of Tabernacle being built in Winston-Salem, North Carolina by E. M. Collett; is 95 x 100 feet, to seat 234. *Apr 22, p. 56*: 10 week campaign just closed in Philadelphia. E. M. Collett and son conducted it; hundreds of conversions. *June 17, p. 184*: editorial about black work. Lovejoy Institute moving over to Boydton in the fall. Mrs. Mary Mullen Hench still in charge. *July 15*: editorial, Pastor Robinson died and E. M. Collett to look after the work in Pittsburgh. *Oct, p. 62*: word about the Mary B. Mullen School, ie. the Lovejoy Institute, a brief article about it and its needs.

- *CAW 1912, Oct 5, p. 2*: editorials about the Mullen and Boydton Schools. Teachers needed; Mr. McAllister not to return to Boydton. *Nov 16, p. 98*: editorial about Boydton; opened, good attendance, faculty about complete. Old Lovejoy property sold to the Methodists.

- *CAW 1913, May 31, p. 130*: Second Annual Convention of the Christian Mission about the Four-fold Gospel to be held June 1-15. J. H. Hartman, A. B. Simpson, Wickwares, et al among speakers. Place: 132 Street, no 84W.

- *CAW 1914, May 16, p. 98*: 19th Annual Pittsburgh Convention, June 14-28 at the Knox Presbyterian Church, editorial announcement.

- *CAW 1916, Aug 19, p. 334*: Holiness and Missionary Association Convocation, Aug 25 - Sept 10 at Winston-Salem, North Carolina in Big Tabernacle, Hickory and East 11th Street. E. M. Collett, Burgess, Mary Hench, J. H. Hartman among the speakers.

- *CAW 1919, Feb 15, p. 308*: "Full Gospel Work Among Coloured People" by A. E. Funk. About a recent convention at Winston-Salem, North Carolina. 1000-1200 people in attendance. Last Council, voted to extend full gospel work among the coloured people. Boydton not opened the past year, ie. 1918. Mrs. M. M. Hench living there. *Feb 22, p. 334*: "27 Years of Progressive Plodding" about the Cleveland work (Mrs. Bowles and Mrs. Smoot). Carrie Merriweather part of a Jan 12-26 convocation.

b. Branches

- File contains:

Constitution, Articles of Faith and Discipline of the Gospel Tabernacle Church of Coalport, Pennsylvania. 12 p. (Organized Jun 10, 1897)

- *C&MA 1906, June, p. 345*: editorial, Council enacted a plan to bring independent churches in the USA and Canada into fellowship with the C&MA; not a change in the non-ecclesiastical attitude of the C&MA, but people who are not welcome by other conservative churches and without a church home; C&MA a channel for their missionary gifts; *p. 364*: this matter stated in the Fraternal Letter.

- Springtown, Pennsylvania 1914: Annual Convention, Nov 1-8. Junior Missionary Band gave \$30 of which \$24 was earned by the children. Their leader, Miss G. Greup in the spring, gave out 20 dimes to 20 children. They invested it: 10¢ in a cabbage seed (earned \$1.50); 20¢ in string beans (earned \$2.65); 10¢ in "setting eggs" sold them in a few days, reinvested in beans (earned \$2.50), etc. J. D. R. Allison reported.

i. Ambridge, Pennsylvania

- File contains 3 membership cards for the Ambridge Auxiliary of the Christian and Missionary Alliance, G. Verner Brown, state superintendent. The cards are for Miss Ruth Hoover (issued 1915) and Dr. George L. Hoover and Mrs. Mary A. Hoover (issued 1916)

ii. Indianapolis

- *CA 1892, July, p. 79; 1893, Jan, p. 63*: only Warsaw listed. (Also 1895, 1896).

- *CA 1894, July, p. 47; 1895, Jan, p. 140; 1896, Feb, p. 143*: different residences, meets Sunday, 2:00 p.m.

- *CA 1896, June, p. 624; Apr, p. 355* : corner of Alabama and New York Streets on Sundays

- *C&MA 1897, May, p. 501; July, p. 46*: Door of Hope, 84 North Alabama, Sundays. Also Physio-Medical College, corner of Alabama and North Streets Wednesday at 4:00 p.m.; Friday evening; 2nd Friday, all day meeting (these were dropped *C&MA 1898, Jan, p. 21*).

- *C&MA 1898, Nov, p. 430*: Door of Hope, 84 North Alabama.

- *C&MA 1899, Nov, p. 421*: Gospel Tabernacle, corner of East Street and Massachusetts Avenue; Monday, 3:00 p.m.; Friday, 2:30 p.m. and 7:30 p.m.; Sunday, 3:00 p.m.

- *C&MA 1900, June, p. 370, 366. May, p. 308*: article by Josephine H. Eldridge; (commencement address, see *p. 298*); *p. 334*: biographical appraisal of D. L. Moody; *p. 425*: same as above. G. N. Eldridge, Irvington, Indiana, 335 North Audubon Road. Warsaw dropped.

- *C&MA 1901, Dec, p. 355*: same as above plus El Bethel Home, corner of 19th and Ash Streets (Miss Cilia Smock and Mrs. Nelson Doughty in charge; always open for the sick, etc. Anderson and Fort Wayne added to list. See also *June, p. 351; Aug, p. 71; Sept, p. 169; Dec, p. 349f* (dropped).

- *C&MA 1902, Dec, p. 349*: Same as November, 1899.

- *C&MA 1903, May, p. 293; 1904, Sept, p. 255; 1905, Dec, p. 799; 1906, June, p. 342; 1907, Mar, p. 119; Dec, p. 207*: same as 1902; *1908, Feb, p. 323*: Eldridge still listed; *May, p. 119*: Clarence Chrissman, Irvington, Ohio superintendent (Dec 19, ExCom minutes, NYC: Chrissman resigned). On Oct 2, a Mr. Chrissman appointed to Oregon, \$35 per month.

- *ExCom New York minutes, 1909, Feb 13*: ABS and A. E. Funk to meet with Mr. Harriman about Indianapolis. *Mar 6*: report, Mr. L. A. Harriman (he is also the state superintendent) has taken up the work in Indianapolis. *June 13*: voted \$100 to Mr. Harriman. *Oct 16*: Mr. Harriman's allowance increased \$25 per month.

iii. Los Angeles

- File contains a xeroxed photograph of the Los Angeles Gospel Tabernacle on 1705 South Hope Street in 1914 . The Pastor is George W. Davis and the phone number is Sunset Boyle 3197. "You are invited to these services: Sabbath School, 9:30 a.m.; Preaching 11:00 a.m.; Evening Message, 7:30 p.m.; Mid-week Prayer Meeting, 7:30 p.m. A Special Series of Sermons Sabbath Mornings from the Songs of Solomon. A Special Series on the Book of Revelation, beginning Sabbath Evening, March 29, 1914."

iv. Washington, D. C.

- *C&MA 1906, p. 165*: includes picture of the Alliance Home in DC, 24 Grant Place. Report of 3-day convention, Feb 21-23 (Wednesday to Friday), met at McKendrie M. E. church. Speakers: Dr. Marsh, Philip Kinkey, Mr. and Mrs. Senft, Mrs. Graham (Soudan), Dr. Troy (Brother Jacobs and Kenning and Miss Mauro supplied music), Mr. and Mrs. Simpson. Work under the leadership of Brother T. A. Cullin; article written by Mrs. B. D. Douglas.

v. Independent Churches

- *AR 1905, p. 145*: C&MA does not contemplate becoming an ecclesiastical body, yet we will recognize

independent churches holding Alliance teachings and properly accredited to the C&MA, who have Alliance superintendents or pastors. They will come under the oversight of the C&MA and their property may be held by the C&MA or by the Board of Trustees in trust for the C&MA.

- *AR 1907/08*, p. 20: "17. Independent Churches. There is an increasing number of independent churches in close fellowship with our Alliance work. In many cases our brethren feel compelled, through lack of sympathy in the churches where they have been accustomed to attend, to gather their mission converts and our Alliance brethren in simple Scriptural assemblies similar in constitution and plan to our Gospel Tabernacle, New York, and yet not connected with the Alliance ecclesiastically, nor with each other. At the same time, they are in loyal fellowship with the Alliance and a wise and practicable basis of united action was adopted by our Council at a former meeting which make it possible for such churches to retain control of their property and yet to work in active fellowship with the Alliance, receiving supply, if desired, from Alliance workers and sending their missionary contributions through our Board."

- *1923 Manual*, p. 51: suggestive constitution for affiliated churches, ie. Gospel Tabernacle. Didn't reappear until 1936. Additions made, adopted by Council of 1936. *1955 Manual*, p. 26: church constitution.

vi. Lists

- *C&MA 1897*, May, p. 501: 28 States, 2 [provinces in] Canada. St. Louis Tabernacle, 19th and Morgan Streets; full Sunday services; every evening and Wednesday afternoon.

- *C&MA 1897*, July, p. 46: 30 States, 2 provinces (eastern and Manitoba); p. 141: 29 States, 2 provinces (D of C missing); p. 213: 30 States, 2 provinces (D. C. back in again); p. 385, Dec, p. 629: 29 States, 2 provinces (Kansas missing).

- *C&MA 1898*, Jan, p. 21; Mar, p. 285; June, p. 573: 27 States, 2 provinces (including D. C.; Kansas missing); July, p. 94: 26 States, 2 provinces (California branches increasing in number); Oct, p. 382; Nov, p. 430: 29 States, 2 provinces.

- *C&MA 1899*, Nov, p. 421: 30 States, 2 provinces (Ontario and Manitoba).

- *C&MA 1900*, June, p. 425; Dec, p. 355: 30 States and Canada (including Manitoba and North West Provinces). St. Louis, 23rd and Pine Streets, Sunday evening.

- *C&MA 1901*, Feb, p. 70: 31 States and Canada. Apr, p. 239, 267; June, p. 351. Aug, p. 71: 9 districts (32 States) plus Canadian district. Sept, p. 169. Dec, p. 321: list of Eastern District branches and churches (Pennsylvania, Maryland and Delaware). P. 349f.

- *C&MA 1902*, Jan, p. 15: Districts enumerated: Eastern, New England, Central, Pacific Coast, Northwestern, Southeastern, Southwestern, Western, Middle West and Canadian (10 in all). June, p. 353: similar to above. Aug, p. 112; Nov, p. 294; Dec, p. 349.

- *C&MA 1903*, Jan, p. 17 (inside cover); p. 55; May, p. 293; Dec, p. 29.

- *C&MA 1904*, Jan; p. 87, June, p. 31; Sept, p. 255. Dec, p. 478: 29 States and Canada (Ontario only).

- *C&MA 1905*, Jan, p. 31; Feb, p. 111; June, p. 351; Aug, p. 543; Nov, p. 719; Dec, p. 767, 799.

- *C&MA 1906*, Jan, p. 15; Apr, p. 246; June, p. 342; July, p. 62; Aug, p. 1265; Nov, p. 286-287. Dec, p. 382: St. Louis, 2707 Bellglade Avenue. Meetings Sunday and Wednesday 3:00 p.m. plus all-day monthly meetings.

- *C&MA 1907*, Feb, p. 71; Mar, p. 119; May, p. 215, 250; July, p. 34, 47; Oct, p. 19, 66; Dec, p. 171, p. 206.

- *C&MA 1908*, Feb, p. 307, 323: St. Louis, 2707 Bellglade Avenue. Regular services on Sunday and Wednesday plus monthly meetings. May, p. 102, 118; Aug 22, p. 352; Aug 29, p. 369; Oct 10, p. 35, 51; Dec 19, p. 203.

- *C&MA* 1909, Jan, p. 238, 271; Apr, p. 51; May, p. 87. Aug, p. 338, 372: St. Louis, 2707 Bellglade Avenue. Regular services on Sunday and Wednesday plus monthly all-day meetings. Oct, p. 79; Nov, p. 95; Dec, p. 159, 175.
- *C&MA* 1910, Jan, p. 223, 287; Apr, p. 34, 51; July, p. 278, 295; No 5, p. 95, 110; Dec, p. 175.
- *C&MA* 1911, Feb 25, p. 351; May 27, p. 142. July 8, p. 239: Part I through New York State. July 15, p. 255: New England through Texas and Canada. Oct 14, p. 31: new format, Part I. Dec 9, p. 158: begins with New England and ends with Canada. Dec 23, p. 191: Part I. Begins with Pennsylvania and ends with Staten Island.
- *CAW* 1912, July 20, p. 255; July 27, p. 271: Pennsylvania, 55; Delaware, 1; Maryland, 1; West Virginia, 6; New York, 30 (including 2 from Staten Island); New Jersey, 7; Connecticut, 3; Massachusetts, 11; Maine, 5; New Hampshire, 2; Ohio, 22; Kentucky, 1; Indiana, 1 (Anderson); Missouri, 2; Michigan, 2; California, 12; Nevada, 1; Washington, 17; Iowa, 7; Nebraska, 2; Oregon, 3; Minnesota, 5; Colorado, 2; Kansas, 3; North Dakota, 1; South Dakota, 2; Illinois, 10; Virginia, 3; South Carolina, 2; North Carolina, 6; Tennessee, 4; Georgia, 4; Texas 2; Louisiana, 1; Canada, 2.
- *CAW* 1912, Jan 6, p. 223; Jan 20, p. 254; Feb 10, p. 303; Apr 12, p. 31; Apr 27, p. 63. July 20, p. 255: Part I, Pennsylvania to Staten Island. July 27, p. 271: Part II, New England to Canadian District. Oct 5, p. 15: Part I, Pennsylvania to Staten Island. Oct 12, p. 31: Part II, same as July 27. Dec 7, p. 159, 207.
- *CAW* 1913, Jan 4, p. 223: New England to Canada, Part II. Jan 18, p. 255: Part I, Pennsylvania to Staten Island. Jan 25, p. 270: Part II, New England to Canada. Mar 22, p. 399: Pennsylvania to New Jersey. Apr 26, p. 63: Part II, New England to Kansas. May 17, p. 111: Part I, Pennsylvania to New Jersey. May 24, p. 127: Part II, New England to Kansas. June 28, p. 206: Part I, Pennsylvania to New Jersey. July 5, p. 223: Part II, New England to Kansas. July 26, p. 271: Part I, Pennsylvania to New Jersey. Oct 11, p. 30: Part I, Canada to New Jersey. Oct 18, p. 47: Part II, New England to Kansas. Dec 20, p. 191: Part I, Canada to New Jersey. Dec 27, p. 206: Part II, New England to Kansas.
- *CAW* 1914, Jan 10, p. 239: Part I. Feb 14, p. 318: Canada to Staten Island. Feb 21, p. 335; May 2, p. 79: New England to Kansas. May 16, p. 111: Canada to Staten Island. Sept 19, p. 414: New England to Kansas. Sept 26, p. 430: Canada to Staten Island. Nov 7, p. 95: New England to Kansas. Nov 14, p. 111: Canada to Staten Island.
- *CAW* 1915, Feb 13, p. 319: New England to Kansas. May 29, p. 143: Canada to New Jersey. Oct 2, p. 15: New England to Kansas. Oct 16, p. 47: Canada to New Jersey. Nov 20, p. 127: New England to Kansas.
- *CAW* 1916, Jan, p. 223: New England to Kansas. Jan, p. 271; Apr, p. 31: Canada to New Jersey. Apr, p. 46: New England to Illinois. June, p. 159: Pennsylvania to Maryland. July, p. 223: New England to Illinois. July, p. 287; Oct 28, p. 63: New York to New Jersey and Long Island. Nov 4, p. 78: Pennsylvania to Maryland. Nov 11, p. 94: Canada to Illinois, including midwest, west and south.
- *CAW* 1917, Feb 3, p. 287: Pennsylvania to Delaware. Feb 10, p. 302: New England to New Jersey and Long Island. Mar 17, p. 382; June 16, p. 175: Canada to Illinois. July 7, p. 223: New England to New Jersey and Long Island. July 14, p. 238: Canada to Illinois. Aug 11, p.

303: Pennsylvania to Maryland/Delaware. *Oct 6, p. 15*: Canada to Illinois. *Oct 13, p. 31*: New England to New Jersey and Long Island. *Dec 1, p. 143*: Canada to Illinois. *Dec 22, p. 191*: Pennsylvania to Maryland.

- *CAW 1918, Feb 2, p. 287*: Canada to Illinois. *Feb 16, p. 319*: New England to New Jersey and Long Island. *Mar 2, [page unspecified]*: Pennsylvania to Maryland. *June 8, p. 159*: New England to New Jersey and Long Island. *July 6, p. 223*: Canada to Illinois. *July 13, p. 238*; *Aug 31, p. 351*: New England to New Jersey and Long Island. *Sept 7, p. 367*: Canada to Illinois. *Sept 21, p. 399*; *Dec 14, p. 175*: Pennsylvania to Maryland.

- *CAW 1919, Jan 4, p. 223*: Pennsylvania to Maryland. *Jan 11, p. 239*: New England to New Jersey and Long Island. *Mar 8, p. 366*: Pennsylvania to Maryland. *Apr 5, p. 31*: Canada to Illinois. *May 4, p. 95*: Pennsylvania, alone, one page. *June 14, p. 190*: Pennsylvania (Sus.) to New York State. *July 19, p. 270*; *Sept 6, p. 383*: Canada to Ohio, Illinois et al. *Oct 11, p. 47*: Eastern District: Pennsylvania, Delaware, Maryland, New York, mostly New York (from S. in Pennsylvania). *Oct 18, p. 63*: Pennsylvania through Stroudsburg. *Oct 25, p. 79*: Central District, Southern District, Pacific Coast, Western and Northwestern Districts. *Dec 6, p. 175*: Pennsylvania (Susquehanna) through New York State, Windsor.

- *CAW 1920, Jan 31, p. 323*: Central District through Illinois. *Feb 7, p. 338*: Pennsylvania through Stroudsburg. *Feb 14, p. 354*: Pennsylvania, Susquehanna through New York State, Windsor. *Apr 3, p. 15*: Central District through South Dakota and Northwestern District. *June 12, p. 175*: Pennsylvania through Springtown. *June 19, p. 191*: Pennsylvania, continued through Troy, New York. *July 3, p. 222*: Utica, New York to Monroe, Michigan. *July 17, p. 254*: Anderson, Indiana to South Dakota. *July 31, p. 286*: Delaware to Michigan. *Nov 13, p. 527*; *Nov 20, p. 543*: Eastern District, all Pennsylvania. *Dec 4, p. 575*: Springtown, Pennsylvania through Troy, New York. *Dec 11, p. 591*: Warrensburg, New York through Monroe, Michigan.

vii. Membership

- *C&MA 1897, Mar, p. 252*: "We are just issuing a new set of membership cards in connection with the Christian and Missionary Alliance. There are three kinds: First, active members, including all those who are prepared to subscribe to the simple declarations of the principles adopted by the Alliance, namely: 'I believe in God the Father, God the Son and God the Holy Ghost; in the verbal inspiration of the Scriptures as originally given, in the vicarious atonement of the Lord Jesus, in the eternal salvation of all who believe in Him and the everlasting punishment of all who reject Him. I believe in and receive the Lord Jesus Christ as my Saviour, Sanctifier, Healer and Coming Lord.' We accept the subscription to this declaration as the condition of membership in the Alliance with the understanding always that the party in question is a consistent Christian in his or her life and conversation. There is a second class of members called auxiliary members, consisting of those who cannot subscribe to this declaration unreservedly, but who are in hearty sympathy with the principles and work of the Alliance and desire to co-operate with us. There is a third card for official members, including all those who are appointed to official positions in the general executive work or in the state or local branches. At our public conventions all official members will be expected to wear a modest but appropriate badge which will distinguish them sufficiently from the ordinary assembly to enable them to be recognized as authorized to represent the work.

The Alliance badge will be slightly changed, the form and symbols being the same but the monogram having the letter "M" added to it, so that it is "C and M A" instead of "C A". Any of our former members who desire to return their old badges and secure new ones may communicate with the Secretary of the Organization Department, 319 West Forty-second Street, New York, who will give all necessary information about the extra charges."

- File also contains the 1908 membership card for Miss Lucy E. Wilbur in the Rhiney Creek, Pennsylvania Auxiliary of the C&MA and the 1897 card for Mary I. Larlton of the Canadian Auxiliary (Montreal).

viii. Organization of

- File is empty!

c. Districts

- *C&MA 1907, Jun 29, p. 301*: editorial, several shifts in Districts and leadership of States. Mr. Eldridge to Los Angeles.

i. California

- [*article from the periodicals, date, page unspecified*]: "**The Alliance Work in Pasadena**: The Pasadena, California Christian and Missionary Alliance was organized April 11, 1900 and we think has now the brightest outlook of any time during its more than seventeen years of existence. We are greatly favoured in having the use of the beautiful United Presbyterian Church, centrally located at the corner of Colorado Street and Los Robles Avenue for all of our meetings. Rev. George N. Eldridge, who has accepted the superintendency of a large district, including Southern California, has removed his family (who are his able helpers) from Indianapolis and located them in beautiful Pasadena, for all of which we praise God and expect increase. Our present services are an all-day meeting the first Thursday of each month and Sabbath service a 3 o'clock the third Sabbath of the month. Mr. Eldridge purposes soon adding to these."

- *C&MA 1899, p. 91*: meetings in California by W. C. Stevens. Mr. B. P. Smith of Congo visiting Branches; picture of meeting in Los Angeles. *p. 122*: report by W. C. Stevens of meetings in Los Angeles Dec 26-30, 1898. *June, p. 12*: announcement of conventions, June 7-11; 438 South Spring Street, Los Angeles. *Aug, p. 172*: quarterly report by W. C. Stevens, Apr - June. *Dec, p. 480, 481*: report of meetings in Oakland and California.

- *C&MA 1901, July, p. 53*: W. C. Stevens writes a report from Elim Grove, Cazadero, Colorado [California?], camp under Mrs. Montgomery's care. Report about North California and Washington State.

- *C&MA 1902, Apr, p. 209*: Convention in San Jose, California.

- *C&MA 1902, p. 11*: Los Angeles: home for rest and healing opened, 2663 Pasadena Avenue near Daly street, managed by Mr. and Mrs. John Riley.

ii. Canada

- *C&MA 1897, Apr 30, p. 444*: editorial. Mr. Buchanan, 294 Yonge Street, Toronto, just appointed Superintendent of the C&MA in Canada. He was an ex-MTI student and missionary appointee to South America.

- *C&MA 1899, Apr, p. 158*: Peterborough Tabernacle, presided over by Pastor Zimmerman was dedicated. Church started 6 years ago. *May, p. 181*: editorial: Dominion divided into four sections: Central Canada (part of Ontario and Quebec), John Salmon; Western Canada

- (Ontario west of Hamilton), Mr. Philpott; Maritime Provinces (Nova Scotia, New Brunswick, Prince Edward Island, etc), F. W. Fisher; Northwestern Territories (Manitoba, British Columbia), Dr. Zimmerman. *June, p. 12*: Canadian notes by John Salmon. . *Aug 19, p. 184*: Conventions in Maritime Provinces, Sept 12 - Oct 7 in Prince Edward Island. Rev. J. Hal Smith in St. Martis, New Brunswick. *Sept 9, p. 232, 249, 297, 320*: Maritime Provinces tour; *p. 237*: Kingston Convention, Aug 18-20 at Bethel Congregational Church and City Hall Sunday afternoon and Union Street Baptist Church on Monday. *Oct 28, p. 353*: Convention at Truro; *Dec, p. 477*: Conventions for Jan, 1900.
- *C&MA 1901, Oct, p. 218*: P. W. Philpott of Hamilton, John Salmon of Toronto, District Superintendents. R. A. Jaffray, associate superintendent during furlough.
 - *C&MA 1902, Apr, p. 195*: visit and report of Alice C. Wood, London, Ontario to western Canada (Manitoba and Assiniboia). *May, p. 305*: report of meeting at Bethany Chapel by John Salmon. Dr. Jenny K. Trout gave her testimony of healing which occurred 11 years ago.
 - *C&MA 1902, Nov, p. 263*: report of the origin and development of the work in Hamilton, Ontario. The R. L. Whytes met ABS in Feb 1889 in Buffalo and invited him to Hamilton. Several denominations and pastors involved in the invitation. John Salmon, pastor of the Congregational Church in Toronto. No offering for missions, but gave \$75 for general Alliance work.
 - *C&MA 1903, p. 38*: article by Stanley C. Payne on occasion of Walter Turnbull farewelling for India. Saved in home of Mrs. Stephens, now departed, 6 years ago, 1897. (She was mother of Harold Stephens) Harold and May Stephens there now.
 - *C&MA 1904, July, p. 124*: report by John Salmon of meetings in Hopeville and the summer Toronto convention. *Oct, p. 321*: meetings expected in Winnipeg, Manitoba, Nov 4-6 (Friday to Sunday). ABS, Dr. Troy, Rev. David Buchanan (South America) will be present. This was repeated, *p. 337. Nov, p. 369*: editorial from Manitoba: wheat crop in 1904, worth about \$100 million. About 150,000 immigrants a year, 1/3 from USA. Winnipeg population about 100,000, a rich potential for religious life and missionary work. *p. 397*: ABS letter about trip to Minneapolis and Winnipeg. Messrs. Ryan and Gibson in charge of the work. Meetings held in YMCA Hall, the Rescue Mission and the Winnipeg Opera House on Sunday afternoon.
 - *C&MA 1904, Aug, p. 172*: Calgary, first convention, May 24, 25. The Senfts and I. P. Hagberg the visitor/ministers. Attendance was small. Branch formed with C. M. Staines, president; F. D. Sinclair, vice-president; Mrs. W. E. Kelley, secretary; Mrs. G. W. Jackson, treasurer. The group was scattered, but had been praying for a branch to open.
 - *C&MA 1905, Sept, p. 577*: Dr. Zimmerman now the DS of the Canadian Northwest District. Convention being held in Winnipeg.
 - *C&MA 1906, Feb, p. 105*: editorial report of the Toronto convention. *Mar, p. 121*: editorial report of other conventions. *May 26, p. 324*: brief report of the year's work in Canada: missionary gifts \$14,000 and more.
 - *C&MA 1907, Nov 2, p. 78*: editorial. Winnipeg Convention held in Zion Methodist Church, Oct 13-20, 1907. Offering was \$7000; 45 missionary candidates. Mr. Stephens giving his entire time to the Northwest. *p. 85*: continued: large congregation turned out. *p.*

100: a more formal report, the 4th Annual Convention. Mr. Marsh, a speaker. On the 21st, workers went to open 1st convention in Brandon, 130 miles west of Winnipeg. Continued until Friday, the 25th. The party split, some went to Calgary, the remainder to Elkhorn and Regina.

- *C&MA 1908, Oct 17, p. 44*: editorial. Winnipeg Convention to be Oct 25-Nov 1. *Nov 21, p. 131*: note about Calgary by Joseph Baker. He came from Syracuse, New York, July 29, 1908. On same page, "Touring Canadian Plains" by W. F. Meminger. *Nov 7, p. 94*: editorial. Simpson at convention there (Oct 27-Nov 1). Describes the Canadian Northwest. *p. 112*: editorial report. Offering was \$4500. Meetings held in the Zion Methodist Church (Winnipeg). *p. 101*: Meminger trip to Victoria, British Columbia, Vancouver and Calgary.
- *C&MA 1908, Feb, p. 298*: Mid-winter Toronto Convention, Jan 21-24 (Tuesday to Friday) at Zion Congregational Church, an editorial report. Also on same page, Ottawa Convention, Feb 2-7 (Sunday to Friday). *Mar, p. 389*: report of Toronto Convention by John Salmon. Also reported on Kingston (at Bethel Congregational Church) and Ottawa.
- *C&MA 1909, Feb, p. 312*: Toronto Winter Convention, Feb 23-26 (Tuesday to Friday) at Zion Congregational Church, College Avenue. *Sept 25*: editorial. Queen Street Tabernacle, Toronto dedicated Sept 19th, ABS there. In evening, R. A. Jaffrays farewelled for China.
- *C&MA 1910, Jan, p. 221*: Senft meetings in Winnipeg and the west in Nov 1909.
- *C&MA 1911, Sept 30, p. 425*: editorial. L. J. Long of Corning, New York has accepted appointment as Canadian DS, especially Ontario and Eastern sections.
- *CAW 1912, Jan 6, p. 210*: editorial. Work re-organized: L. J. Long District Superintendent with strong ExCom, including Dr. Glover, A. E. Thompson, A. W. Roffe, Dr. Zimmerman, Harold Stephens, P. W. Philpott, et al.

iii. Central

- The Christian Messenger. 1897, a monthly journal published by O. M. Brown and D. W. Myland. Text: Malachi 3:1. To promote the Fourfold Gospel in Ohio and the Central States, Myland thesis, p. 56. The Holiness and Pentecostal Labors of David Wesley Myland: 1890-1918 by J. Kevin Butcher, Master of Theology, presented to Dallas Theological Seminary, 1983. (Brown published monthly magazine, Faith Missionary, 1882- 1888.)
- *C&MA 1908, Dec, p. 168*: Central District Conference report. Held in Columbus. Some intimations of "tongues" activity. Met Monday, Nov 9 in the United Tabernacle.

iv. Eastern

- *C&MA 1904, June, p. 410*: report of 2nd Annual Prayer Conference. Held in Coalport, Pennsylvania, 24 delegates. Reported by N. H. Hess, secretary.
- *C&MA 1905, Jan, p. 29*: Held in Pittsburgh, Dec 5-8.
- *C&MA 1908, Jan, p. 253*: Prayer Conference, Dec 4-7, Scranton, Pennsylvania; 80 delegates from Pennsylvania, Delaware and Jew Jersey. No indication of anyone from New York in attendance.
- *C&MA 1910, Feb, p. 351*: report of Prayer Conference in Altoona, Nov 29-Dec 2, 1909.
- *C&MA 1911, Jan, p. 269*: report of 9th Annual Prayer conference at Williamsport, Dec 5-8, 1910. Joint conference; first time that New York joined with them. E. J. Richards, newly-appointed superintendent of Eastern District.

v. New York State

- *C&MA 1899, June, p. 60, 61*: New York State Convention for Workers met in Syracuse, Jan 17-19, 1899.

- *C&MA 1907, Nov, p. 117*: report of Annual Prayer Conference, Oct 1-3 at Binghamton, 32 delegates.

- *C&MA 1909, Apr, p. 16*: the Annual Prayer Conference held Feb 10-16 at Syracuse in the Alliance Hall. 20 delegates present. Several places not represented. E. J. Richards, the superintendent. E. R. Dunbar examined and approved for ordination. Pastor at Waverly at this time.

- *C&MA 1910, Apr 20, p. 84*: report of New York State Prayer Conference, Mar 8-11 at Elmira. 21 delegates. E. J. Richards, superintendent.

vi. North Pacific

- *C&MA 1910, Feb, p. 319*: picture of workers at Prayer conference, Everett, Washington, 9 men, 9 ladies.

vii. Southern

- *ExCom Minutes 1900, p. 139, 140*: Agreement with Mr. Todd and Dr. Houston about more autonomy for Southern work, less control from New York. Some thought of separation from Alliance.

- *C&MA 1901, June, p. 302*: editorial. Notices sent to Alliance branches that a certain portion of missionary offerings is deducted for home expenses and therefore contributors advised "to send their contributions in other directions." This is false. Entire cost of home work was 20% of all the receipts of the Alliance for all purposes. More than 20% was contributed for the work at home. The journal Living Waters, started in the South, has no connection with the C&MA.

- *C&MA 1902, July, p. 8*: magazine by a gentleman who was asked to leave the C&MA asserts that ABS advises Christians to ignore just and honest debts and make larger missionary pledges. Truth is that debt to God is first and then all other debts. "A **Courteous Correction**: Our attention has been called to a paragraph in a small monthly publication, emanating, we understand, from a gentleman who has lately been asked to leave the Alliance work for sufficient reasons, in which the writer, under the convenient, if not courageous cover of the editorial 'we', insinuates that the editor of the CHRISTIAN AND MISSIONARY ALLIANCE, who is also the President of the Society, is in the habit of advising his constituents to ignore their just and honest debts in order to make larger missionary pledges. All the Alliance people know and the write in question certainly ought to know, and we believe does know, that the editor of this paper never has advised anything of the kind, but has always said on the public platform as well as in the columns of this journal, that our debt to God comes first, and that we are to "honor Him with the firstfruits of all our increase' and then along with this supreme debt meet all our other debts and obligations in their rightful place and so 'provide things honest in the sight of all men.'" "

- *C&MA 1908, Nov 14, p. 115*: R. A. Forrest report of missionary work in the south, including Lovejoy Institute and Golden Valley Institute, both in North Carolina.

- *C&MA 1908, Jan, p. 232*: editorial announcement. Atlanta Convention at the Union Congregational Tabernacle, Feb 7-16.

viii. Superintendents

- *C&MA 1898, p. 401, 588*: ABS refers to appointment of W. C. Stevens of Garvanza, California as superintendent during visit to Los Angeles in June, 1898.

- *C&MA 1907, June 29, p. 301*: new listing of district superintendents, as determined by the Annual Council.

d. Doctrine

i. Controversies: Tongues

- File is empty!

e. Financial Basis

- File is empty!

f. German Work

- *C&MA 1903, Apr, p. 234*: article concerning these German Christian churches who hold to the Fourfold Gospel. They are supporting four missionaries under the Alliance, 2 in China, 2 in Africa. Missionary Church Association: J. E. Ramseyer, president; A. E. Funk, vice-president; D. Y. Schultz, assistant secretary.

- *C&MA 1904, Nov, p. 364*: Missionary Church Association 6th Annual Convention, Swanton, Ohio, Aug 20-28. About 325 visitors attended. Pledges for Bible School Home came to \$7000, to be in Fort Wayne. Missionary offerings were \$2900. Alliance missionaries were speakers, including those who were about to go to South China.

g. Pentecostal Movement

i. Books

- Three early Pentecostal tracts: Garland Publishing Company, New York and London. The Spirit and the Bride by George Floyd Taylor (1881-1934). 15 chapters. He was part of the Pentecostal-Holiness Church, Franklin Springs, Georgia, Emmanuel College: "hear purity (eradication) must precede the Baptism." (p. 131) The Latter Rain Covenant and Pentecostal Power by D. Wesley Myland; lectures, spring 1909 at Stone Church, Chicago. The Apostolic Faith Restored by Bennett Freeman Laurence (1890-?): Springfield, Missouri, Gospel Publishing House, 1916. Assemblies of God, roots in John Alexander Dowie, Christian Catholic Church; later re-baptized in "Jesus Only" wing of Pentecostalism.

ii. Persons

- *Frank Bartleman*: Born: Dec 14, 1871 in Bucks County, Pennsylvania. Died: 1935: 1935 (64 years). Father was a German-born Roman Catholic; mother was an English-born Quaker; parents were farmers. Conversion: attended Baptist Temple, Philadelphia, Russell Conwell, pastor. Converted Oct 15, 1893 at his room in Philadelphia. Conwell offered to pay for his college education. Ministry: Baptist and Wesleyan Methodist. His call was evangelism. In 1897, he cast his lot with the holiness movement. Joined Salvation Army in Philadelphia. Made captain and moved to Johnstown, Pennsylvania; there a month. Attended a night class at Temple College, 2 short terms. Went to Moody Bible Institute. There only a few weeks and travelled south on the Gospel Wagon, Sept 6, 1897. Married Miss Ladd of Pittsburgh, 1900. Joined Wesleyan Methodist Church.

- info from Asuza Street or How "Pentecost" Came to Asuza Street by Frank Bartleman. Plainfield, New Jersey: Logos International, 1980. Introduction by Vinson Synan. "A score of hungry souls repaired to the village church," a night of prayer, not allowed to tarry on the camp grounds. A Nyack faculty member got the "baptism" that night. Camp committee

forced pastor to close the church to Bartleman. Went to the woods. Spoke morning and evening to about 100 hungry for Pentecost. Gave him \$30. Went to Moody Convention in East Northfield, p. 110. End of Sept, early Oct 1907 to New York City, Glad Tidings Hall. At Nyack, preached 3 times at the C&MA. At October Convention, New York City. Someone paid his board at the Alliance House (Berachah). Given \$10. Didn't enter into any strife, p. 111. Spoke at Glad Tidings Hall one night. Workers came from the Alliance Convention following the meetings at the Tabernacle. The Tabernacle evangelist was among those who came. All night of prayer following Tabernacle Convention, young girl sang a melody without words. ABS much impressed. "He had been much opposed to the 'Pentecostal' work." p. 112. A couple of other ladies also spoke in tongues toward early morning. Oct 16, 1907, started for California. Preached twice for Whiteside and twice at Beaver Falls Convention. Several received the baptism, p. 112. Preached 3 times at Alliance, Ohio, p. 112. In Chicago, preached at Beulah Home and Durham's mission. In St. Louis, spoke 4 times at C&MA Hall, p. 113. Mar 25, 1908, started north. Stopped at Carrie J. Montgomery's home at Beulah, Oakland, p. 116. Took boat to Portland, Oregon, p. 117. C&MA Sawtelle had invited him, p. 116. Preached 24 times, some opposition; too much conservatism. Sawtelle kind to him, but left the Alliance to enter a profession, p. 117. "He became discouraged because he could not go on with God in the Alliance." p. 117. Preached 10 times in Tacoma for the Alliance, p. 118. Went east, several stops. Preached 4 times in Pittsburgh for Whiteside, p. 120. In Toronto, preached at the C&MA for John Salmon, p. 120. At Springfield, Massachusetts, spoke three times at C&MA, Rock Rimmon. Stopped at Sister Weaver's home, a very wealthy woman, p. 124. Brother Cullen, former missionary to South America, the pastor, later went to Portland, Oregon and later was drowned.

Went to Beaver Falls, Pennsylvania. Spoke 5 times for Brother Rossiter. God was trying to get the leaders into the Pentecostal experience. Rossiter too nervous, running around. Baptism didn't come to him, p. 126, 127.

- *Mrs. Florence Louise Crawford*: Born: Sept 1, 1872 in Coos County, Oregon, p. 54. Died: June 20, 1926, p. 142 (=63 years, 9 months, 19 days). Married Frank M. Crawford, p. 58 (only mention of him in the book) At first, didn't understand wife's spiritual experiences. Son Raymon R. converted in Portland, Oct 23, 1908; ordained July 1, 1910. Began preaching at 19 years, p. 145. He married Edna May Hazel, p. 234.

Attended Azusa Street meetings, 1906. Sanctified there after searching time. Three days later, baptized and spoke in tongues, p. 58, 59. Began active ministry immediately, 34 years old. Went north to Portland. Apparently husband remained in LA, as did son Raymond. Acquaintance with C&MA, p. 43 (in LA). Little or no recognition of other groups, excepting Azusa Street that influenced her.

Doctrinal statement, p. 48, 49: pre-mill, pre-trib; fourfold, including entire sanctification and baptism of the Holy Spirit, including tongues; restitution; no divorce and remarriage; foot-washing and Lord's Supper.

Apparently, the work was a one woman/son show. Missionary outreach limited and not pioneer. Funds stayed pretty much close to home. Considerable work done to reach the lost via street meetings, prisons, hospitals, retirement homes, seamen, etc, ie. places where

churches don't minister. Extension groups were called "branch churches", p. 186.

Married, two children, boy, girl, prior to conversion. Had been worldly, card, theatre, etc. lived in California. Her husband disappears from any mention. Did he die, remain in LA. Did she leave him? Did he divorce her? She was about 34 years old when she went to Portland. Son Raymond was ordained without any formal training about 19 years old. He became her close associate and successor. Considerable money was spent on boats and airplanes. Raymond piloted both. Chief use: transportation to places to conduct services.

- *Stanley H. Frodsham*: author of With Signs Following: The Story of the Pentecostal Revival of the 20th Century. Springfield, Missouri: Gospel Publishing House, 1946. New Edition. 279 p.

P. 45: Iva Campbell: an early recipient of tongues at Azusa Street, returned to Akron and gave her testimony to the C&MA members of C. A. McKinney's branch/church. Pastor and many people received the Baptism. At Akron, McKinney's church, a Methodist elder was baptized in the Spirit; in Jan 1907, called to C&MA branch in Homestead, Pennsylvania. There J. T. Boddy received the Baptism. In 1919, he became editor of the Pentecostal Evangel.

P. 46: Mrs. George Murray: C&MA missionary to Palestine

3. National Organization

a. History of

i. Merger 1897

- *C&MA 1897, Apr 2, p. 228, 324*: The Christian Alliance and the International Missionary Alliance merge Apr 1, 1897 by a special act of the New York Legislature. The ratification meeting of the Society members took place on Friday, Apr 16. Board consisted of 21 persons, 7 returning each year and 7 new ones elected. *C&MA 1901, May 11, p. 258*: There was considerable strain in this merger: "It was a crisis. There were difficulties and misunderstandings to be removed...and it has taken almost 4 years to perfectly understand the basis for the effectual operation of such an extended operation."

- Minutes of Apr 17, 1897: Chairman: Rev. George B. Peck; Secretary: Rev. R. A. Henck. Officers elected: President and General Superintendent, A. B. Simpson; Secretary, A. E. Funk; Treasurer, David Crear; Financial Secretary, Mrs. A. B. Simpson; Field Secretaries: Rev. A. C. Peck, Rev. R. A. Henck. Those named in the charter of the Board of Managers: (ratified) Henry Wilson, F. W. Farr, Stephen Merritt, A. C. Gabelein, C. N. Kinney, A. E. Funk, F. H. Senft, Ross Taylor, F. W. Mosier, R. A. Henck, D. W. Le Lacheur, A. B. Simpson (12 clergy) and A. W. Dennett, E. T. Mockridge, W. H. Conley, E. G. Selchow, H. W. Burnham, J. L. Pulis, David Crear, Dr. S. E. Furry, A. D. Jackson, O. S. Schultz (10 laymen) and Mrs. A. B. Simpson, Mrs. V. H. Field (2 ladies).

- from Pardington, p. 74, 75: Convention to ratify the union of the two Alliances held in Gospel Tabernacle, Wednesday to Sunday, Apr 14-18, 1897 (over Easter). The two were officially merged, Apr 1, 1897.

Part of the new incorporation objects:

1) to see that in every centre of population in the land, there is a place where Christ's hungry

children can be taught, fed and satisfied and where lost and neglected souls can find the Saviour.

2) to care for the immediate evangelization of Israel and the heathen world. For this every Branch and Auxiliary exist, every soul is saved, sanctified and healed. Those who cannot go can help others to go. At least once a month in every Branch a missionary meeting shall be held. It shall be the crowning theme of every Convention.

- *C&MA 1897, Apr, p. 392*: History of the Christian Alliance by Henry Wilson, a report at Convention. *p. 393*: History of the International Missionary Alliance by Stephen Merritt, ditto. Also on this page, Homes and Institutions of the Alliance by A. E. Funk, ditto.

- *C&MA 1897, July, p. 36*: re-organization: organize the states/provinces into auxiliaries under a State Superintendent who is appointed by the National Board, ie. Board of Managers.

- *C&MA 1897, p. 400*: editorial. Proposal to increase the number of Alliance centres across the continent and missionary receipts will accordingly increase. Thus State Superintendents and local leaders should seek to enlarge their work.

- *C&MA 1897, Feb, p. 204*: editorial about the new organization. Legislature in Albany passed the "bill" and governor signed it. The constitution was modified; new manual to be issued. *p. 228*: brief editorial, repetitive. *p. 252*: editorial, convention for ratification of the union to be at Gospel Tabernacle, Wednesday to Sunday, Apr 14-18. Statement of faith on membership cards, members to wear new Alliance badge. *Apr 2, p. 324*: editorial. Apr 1 marks the date of the union, constitution of new Board, 3 sets of 7 persons. New manual being issued. *p. 348*: brief editorial about the union (already effected). *p. 352*: long article about the union of the C&MA. *p. 398*: editorial about ratification of union, Saturday morning and the Convention, including a survey of the work.

- *C&MA 1897, Mar 12, p. 252*: "The proposed Convention for the ratification of the union just consummated between the Christian and Missionary Alliance has been definitely arranged to be held in the Gospel Tabernacle, New York, from Wednesday evening, Apr 14 to Sabbath, Apr 18. It will thus include the Easter season and will on every account, we believe, be an occasion of profound interest and, we trust, of lasting influence and blessing. We would like to have as many as possible of our friends attend this brief but important Convocation and help to launch the old ship with her new name on a voyage of world-wide blessing. Complete reports of the entire work from the beginning will be given and a memorial volume will be prepared covering the story of the Alliance for the past eight years and presenting its plans and outlooks for the momentous days of the closing century upon which we are entering. Full statements will also be made respecting the new Alliance settlement at Nyack and the new Institute building, which is already almost in process of construction. It seems a most fitting time for such a work to start forth on a new career, baptized with the spirit of the Cross and the Resurrection, with which it will be so naturally associated these memorial days of Easter. We ask the earnest and fervent prayers of all our friends and we would be glad to have a message of greeting from those who cannot come."

- *C&MA 1897, Apr, p. 324*: "Before this issue of the Christian and Missionary Alliance reaches our readers the new Society, henceforth to be known as The Christian and Missionary Alliance, will have been constituted by a special act of the New York Legislature, and from Apr 1, it will enter upon a new period of history and work under one executive government. The ratification meeting of the members of the Society will be held, according to announcement already made, on Friday, Apr 16, but the new Society is constituted from the first of the month and a new Board of Managers appointed by the act of the Legislature. This Board will consist of twenty-one persons, arranged in three sets of seven who shall retire respectively in 1898, 1899 and 1900 and thereafter will hold office for three years, one-third retiring

annually. The work will be under the direction of a President and General Superintendent in conjunction with the Board of Managers. A smaller executive committee, consisting of the heads of departments, will meet more frequently than the full Board and each department of the work will be under a special Superintendent and Secretary and all the work provided for in a more thorough and systematic manner than has been possible hitherto.

New manuals containing complete information in regard to the whole work and from the executive departments are being issued and will be ready for distribution at the approaching Convention. A beautiful new membership card has also been prepared and will take the place of the old cards and be distributed as rapidly as possible through the various State organizations and Central Office. The old badge will be recast with a very slight alteration. There will be no difference in the form, but there will be the addition of a single letter in the stamp. Badges will be exchanged for a nominal sum, simply covering the cost of recasting, but all who desire to retain the old badge may do so. All information in regard to any of these details will be furnished on application to the Secretary of the Organizing Department, No 319 West Forty-second Street, New York."

- The Story of the C&MA, 1900, p. 10 and 76: In 1897, the two societies merged making: The Christian and Missionary Alliance. This was a combination of the International Missionary Alliance and the Christian Alliance. The C&MA stepped into the 20th century with a staff of 300 missionaries, 26 of them in South America.

- *C&MA 1901, Apr, p. 258*: by ABS: "The union (1897) was accomplished with considerable strain. It was a crisis. There were difficulties and misunderstandings to be removed...It has taken almost four years to perfectly understand the basis for the effectual operation of such an extended movement...after all these testings which ave been many and often severe, we have just closed a conference in which God has crystalized the work into a spiritual unity."

ii. Development, 1897-1911

- *C&MA 1897, Apr 23, p. 385-389*: report by ABS to the Board of Managers at the first meeting of the Corporation, Apr 19, 1897 (see also Ekvall, After 50 Years, p. 22). *Apr 30, p. 410*: story of Nyack Heights.

- *C&MA 1897, Aug 4, p. 121-124*: "The Story of the Past Year" by ABS. *Oct, p. 366*: "Alliance Work During the Past Year", probably by ABS and probably given at the October Convention; some of both home and foreign work.

- *C&MA 1901, May, p. 258-259*: Anniversary exercises at Annual Meeting. ABS speech: "Ebenezer: The Last 14 Years of the Alliance", back to 1887. Gospel Tabernacle began with a group of 7, 2 present today. 2 societies, then one; contributions: first 10 years, \$723,000 foreign and home work; last 4 years: \$725,000.

- *C&MA 1900, May, p. 258*: review of past 14 year of the Alliance. See also "Eleventh Hour Workers".

- *C&MA 1904, Jan, p. 57*: 21 years since Gospel Tabernacle began. Editorial. 1903, the best year in our history. Summer Conventions, larger attendance and missionary offerings. Forty missionaries sent out. Much unity and harmony in all parts of the work; Institute crowded; literature has increased acceptance; new branches being opened.

- *C&MA 1906, Apr, p. 217*: editorial. A deep spiritual movement for many weeks at Berachah. *Apr 21, p. 233*: editorial. Musing, Psalm 39:3 over divine truths brings deep and lasting impressions, ie. revival. *Apr 28, p. 249*: editorial about San Francisco earthquake; predecessor to great outpouring of the Spirit. *May, p. 297*: editorial report of revivals in various parts of the world, including Alliance missionaries in India. *Nov 10, p. 289*: editorial: classes suspended at MTI and Wilson. Continuous meetings for prayer, testimony and confession. Some Wilson students converted. No preaching or set leadership, but freedom and spontaneity. Mr. Valentine and helpers in Nyack conducting meetings in Valley Cottage. 2nd editorial: don't rake up old sins already forgiven. *Nov 17*: editorial about guarding against excesses. When Satan

cannot prevent a blessing, he seeks to pervert it. Revival should be directed into practical channels, ie. soul-winning. Classes at MTI still suspended. On Sunday, Nov 4, ABS at Tabernacle dispensed with sermon and opened meeting for testimonies. Meeting continued all day. Meetings continued every evening during the week. Confessions characterized the meetings. Wisdom, caution, prayerfulness needed. *p. 322*: editorial. The spiritual meetings continue at MTI and the Tabernacle. Still no regular classes; two weeks protracted meetings at the Tabernacle. "The predominant feature of the meetings is a sense of God." A sense of "the necessity of direct dealing with Him with Whom we have to do." The movement has spread to Moody Bible Institute. *p. 323*: "The Overturning Work of the Spirit". *Dec, p. 338*: "The Emphasis of the Holy Spirit in the Revival at Nyack and New York City": the judgment of sin and self; the deeper things of the Spirit. *Pp. 390*: sermon by ABS, Fervour and Fanaticism, preached Dec 9, 1906.

- *AR 1906-1907, p. 13*: Many independent churches in various parts of the country are affiliated or connected with the Alliance. They control their own property and work and send their missionary monies through the Board. Although the above is true, the Alliance "is not a sectarian body." Action of last Council provided the basis for this participation.

- *C&MA 1907, June 15, p. 218*: "A Survey of the Field", preached June 2, 1907.

- New Schaff Encyclopedia of Religious Knowledge, vol 3, p. 41, ca 1908: "**Christian and Missionary Alliance**: An organization to promote a deeper spiritual life among Christians of all denominations, and a more aggressive missionary work in neglected fields at home and abroad. The work was begun during a convention at Old Orchard, Maine in 1887 by a number of Christian men and women, connected with various Evangelical denominations in the United States and Canada. It is not a sectarian body, but a fraternal union of Christians. It is incorporated under the laws of the State of New York and is managed by a board of fifteen directors, elected for a term of three years at the annual meeting of the society. It has about 200 branches in the United States and Canada and 100 mission stations in foreign countries. There are about 200 official workers in the homeland and 600 foreign labourers in the mission fields abroad, of whom one-half are natives and the others American and Canadian missionaries. There are about 4000 communicants in the various native churches. The fields include western India, southern, central and western China, Japan, the Kongo [sic] and the Sudan in West Africa, Palestine, the West Indies, Venezuela, Chile, Bolivia, Ecuador and Argentina.

The special object in beginning the foreign mission work was to endeavour to reach neglected fields, where other missions had not been established. Tibet was the first objective point of the society, and for many years a successful mission has been established on its borders. In other countries the most destitute fields have always been chosen and the society endeavours to avoid duplicating the work of other societies. Another object was to employ a class of labourers for whom an open door was not easily found under other organizations. Many of the missionaries of the Alliance are laymen specially trained for this work and also unmarried women. A large and successful Bible Institute is maintained at South Nyack, New York, for the preparation of the labourers, from which over 3000 students have gone out in the past twenty years. The attendance in the classes of 1906-1907 was over 300.

The work of the society is sustained by voluntary contributions. During the past twenty years about \$3,000,000 have been contributed in this way and the annual income at the present time is about a quarter of a million dollars. One aim of the society is to cultivate a spirit of rigid economy and great simplicity and self-denial in the methods of work. The missionaries voluntarily receive no fixed salary, but a sufficient amount to meet their actual expenses on the field, gladly giving their lives in disinterested service and simple faith in God to take care of them through the friends at home. There are no expensive buildings, and most of the home

workers and officials receive no salary and give their services freely for Christ's sake. In this way, the maximum service is secured at the smallest expense and the self-denial of those who give finds its response in the self-sacrifice of those who go." A. B. Simpson

iii. Development, 1912-1919

- *CAW 1917, May, p. 114*: W. H. Chandler's call at Council to maintain the original purpose, vision, evangelism of the Alliance; published in the editorial columns by ABS. *Jun 9, p. 150*: "Debt of the C&MA to America" by Albert A. Fesmire.

iv. Evangelism

- *C&MA 1897, Feb 26, p. 208*: Union Highway Mission Wagon, used in Philadelphia area, summer of 1895 ("gospel wagon").

v. Growth

- *CAW 1912, June 22, p. 182*: Foreign work outgrowing Home Work; "The Development of New Sources of Missionary Income" by R. H. Glover, through: large Alliance Conventions, Alliance Branches, the Christian community at large.

vi. Purpose: Policy

- *AR1900, p. 48*: met May 5, 1901. Resolution on Ecclesiastical Relations and the Home Work of the C&MA. Must maintain image of a fraternal work. Any independent churches springing up must not bear the name "Alliance". Alliance meetings must not take the place of ordinary church appointments. The Alliance directory only to publish such meetings, not church meetings.

b. Doctrine of

i. Four-fold Gospel

- *C&MA 1901, Mar, p. 162*: editorial call for workers to lead suffering people to understand and believe for healing.

- Holy Spirit: May 1906, Council papers on Fourfold Gospel were assigned and read.

c. Organization of

- 1911 Manual, p. 8: incorporated April 2, 1897.

- *CA 1897, Feb 26, p. 204*: (editorial) bill for the amalgamation of the two Societies passed by the Legislature in Albany, the Governor yet to sign it.

- *C&MA 1906, Mar, p. 185*: editorial about Conference on Uniformity of Teaching, which had been called for the last Friday in May in Nyack. Purpose: to define lines where liberty of opinion is allowed and lines where more exact uniformity is expected. *May, p. 297*: editorial, request for unity and understanding as Council opens its sessions.

- *C&MA 1899, p. 180*: editorial about Advisory Council. Met mornings during Convention, discussed business. Comprised 50-100 official workers and missionaries. Apparently the same as Council in 1880. *p. 183*: report of the sessions of the Council during the Convention; Thursday, Friday, Saturday mornings.

- *C&MA 1900, May, p. 330*: changes to constitution. Field supervision changed from Field Superintendents to Executive Committees and chairmen on each field. Chairman will serve as treasurer and will be confirmed by the Board of Managers. Will provide more representative

government. Remove government from a distance and place it on local workers. Missionaries are now experienced.

i. Annual Meetings

- *C&MA 1897, Apr, p. 352*: 24 members of Board of Managers, 1/3 elected each year. New Board met April 3, organized and elected officers. Organized a number of departments. Approaching Convention, Wednesday, April 14, to meet and ratify action just taken. Ratification meeting, Saturday the 17th. 1 o'clock to take Convention to Nyack, Sunday, the 18th is Easter. *p. 398*: editorials about the convention and Alliance work.

- 1898, Apr 3-10: *C&MA 1898, Feb, p. 156*: an announcement; *p. 180*: an editorial, 1st annual meeting of the reorganized Society. *Mar, p. 229*: editorial; *p. 252*: editorial; the Ohio quartette to be there; *p. 300*: editorial; themes to consider. *Apr, p. 324*: editorial, a pre-view of meetings; *p. 348*: editorials; *p. 362*: selections from the Annual Report; *p. 372*: post-convention editorial; fraternal letter coming from the Board of Managers; *p. 376*: work of the Alliance in America by A. C. Peck; *p. 378*: notes from the Convention. Pardington, p. 39 and p. 9 of 1911 Manual: 1st annual corporate meeting was Good Friday, 1898.

- 1899, Saturday, Apr 15 at 3:00 p.m. *C&MA 1899, p. 180*: Annual Report of President and Superintendent was given; election of officers; only 3 missionaries died during 1898. *p. 112*: editorial, meetings at Tab, Apr 12-16. *p. 144*: editorial; called the Easter Convention. *May, p. 161*: counts this meeting as closing the tenth fiscal year of the C&MA; gives an overview of the work; must count time from the incorporation of the Missionary Alliance, ie 1890. *p. 172f*: sermons given at the Convention by A. T. Pierson, F. L. Chapell, W. C. Stevens. *p. 180*: editorial comments; ABS' sermon was on Nehemiah, to be published in tract form; *p. 183*: daily report of the Annual Convention, Wednesday through Sunday.

- 1900, Apr 29 - May 6 (Sunday). *C&MA 1900, p. 275*: at end of Ecumenical Conference in New York City. Dr. Guinness, London was Thursday speaker (apparently called the Advisory Council, *p. 352*). *May, p. 306*: Annual Report of Superintendent (an abstract); *p. 307*: Financial Statement; *p. 312*: editorial report, C. N. Kinney, the chairman, officers elected, called the Annual Council; delegates: state superintendents, missionaries and other officers (official workers). *May 19, p. 321*: Annual Report, continued; *p. 330*: change in constitution about Board of Managers reduced from 24 to 15 and foreign fields managed by executive committee elected by the missionaries and a chairman/treasurer, the latter confirmed by the Board of Managers. *p. 352*: report of the Annual Meeting, secretary J. D. Williams. Fraternal Letter to Alliance constituency.

1901, Apr 29-May 5: *C&MA Mar, p. 210*: "The Annual Business Meeting and Workers' Council of the C&MA" will be held Apr 29 - May 5. All official workers and returned missionaries invited, "chiefly a meeting for workers." *Apr, p. 204*: editorial announcement, called "the Council". Official delegates, members: Board members, State and district superintendents, active missionaries (not retired), local superintendents authorized by local or State executive committees. *p. 218*: opened on Good Friday, Apr 5 and adjourned to May 3, Friday, 2:00 p.m. Free entertainment, but must pay travel expenses. A list of people authorized to be delegates, Apr 29-May 5 (Monday to Sunday). *May, p. 274*: the Fourth Annual Council of the C&MA. Special lessons: crystalized into a profound unity in conviction and common aims; unity between home and foreign work; give full emphasis to Divine healing; continue the

\$100,000 given to India famine needs in 1900 for missionary needs in 1901.

- 1902, June 23-27: *C&MA 1902, Feb, p. 94*: proposed for June during Nyack convention, 15-22nd; *p. 108*: Monday, June 23, - Friday, June 27. *Apr, p. 192*: editorial. Met on Good Friday, Mar 28 and adjourned to Friday, June 27th; fiscal year ended Mar 31. *May, p. 318*: editorial announcement; Friday meeting to go to New York City Gospel Tabernacle. *July, p. 3*: met June 23-27 at Nyack. Fraternal Letter from the Annual Council, ie. The President, Board of Managers and Advisory Council.

- *C&MA 1902, July, p. 8*: “**Annual Meeting of the C&MA**: The annual business meeting of the Society formed the closing session of the Council and was held in New York City, in the Gospel Tabernacle on Friday afternoon, June 27th. The annual report was submitted by the Treasurer and the President. It is printed with a large number of supplementary papers, including detailed reports from all the field, in a neat volume of 160 pages, which will be sent free on application to all persons sending five cents for postage. Parcels of these reports will be sent by express to any of our superintendents and workers who desire to distribute them. It will be found a valuable and most helpful summary of the work of the Alliance in all the world. The report showed an encouraging advance in all directions, most marked of all in the number of missionaries sent to the field during the year. A number of new names were added to the Board of Managers, including Rev. E. d. Whiteside, of Pittsburgh and Messrs. Winant, McGahie and Engleman, of New York City, well know business men and laymen connected with the work.

- 1903, Apr 27- May 1. *C&MA 1903, Feb, p. 118*: editorial announcement; it is the parliament of the Alliance; the first week of May. *Mar, p. 160*: Time Apr 27- May 1 (Monday to Friday); business meeting to be May 1 at 2:30 p.m. at the Gospel Tabernacle, rest of meeting at Nyack. *Apr, p. 188*: editorial invitation to attend. *May, p. 258*: editorial report: delegates about 75 in number.

-1904, May 3-6. *C&MA 1904, Mar, p. 252a*: announcement: at Nyack, Tuesday, May 3 - Friday noon, May 6, 2:00 p.m. Annual Report read, officers elected. *May 7, p. 335*: editorial: attendance of home workers, the largest; returned missionaries smaller than usual; *p. 351*: editorial report. A list of some of the delegates. The most need expressed= home workers.

- 1905, May 2-5. *C&MA 1905, Apr, p. 221*: article announcing impending Council and praying for a special outpouring of the Spirit. Already signs of such are evident throughout the world. Brubaker diary says that Council was May 2 (Tuesday), 9:00 a.m. to Friday noon, May 5. *May 6, p. 273*: editorial report of years work and meeting in session.

- 1906, May 25-28. *C&MA 1906, Apr, p. 233*: editorial: pre-Council conference for prayer and “uniformity in our teaching and testimony”; object: “practical unity secured in our Alliance teaching and work...with the largest possible individual liberty of conviction and testimony all the special lines for which we have been called to be witnesses.” To last 4 days, Friday to Monday, May 25-28. *June 2, p. 329*: editorial about the unity exhibited at the pre-Council conference. G. P. Pardington commended in editorial for his paper read at the Conference entitled “Sanctification”.

- 1907, May 28-31. *C&MA 1907, May 4, p. 205*: May 28-31 (Tuesday to Friday); outlines the program.

- 1908. *May, p. 128*: editorial about the impending Council, prayer, the program. *June, p. 162*: editorial report; 150 official delegates; the heavenly anointing flowed; sustenation fund

permanently established to assist “feeble branches”. *p. 209*: Fraternal Letter from Council.

- 1909, May 25-28. *May 1, p. 78*: editorial, opens May 25 at Nyack. *p. 112*: editorial; the program for Council; *p. 115*: May 25-28, announcement by A. E. Funk and who are authorized delegates. *p. 128*: editorial, have finished 21 years of ministry, a summary of what has occurred.

- 1910, May 24-27. *C&MA 1910, May 7, p. 96*: editorial announcement. *p. 103*: proposed program, full page. *June 4, p. 172*: Fraternal letter from the Council to all the members and friends of the Alliance.

- 1911, May 30-June 2. *May 13, p. 104*: editorial announcement. To be held in Nyack May 30-June 2. Delegates invited to come by Saturday May 27 to take in the Commencement exercises. *May 27, p. 136*: editorial announcement including the program. *June 3, p. 152*: in session, editorial remarks. *June 10, p. 168*: editorial comments and insights about the Council, the Alliance movement, et al. (1911 Manual calls it the Annual Convention)

-1912, Mar 31-Apr 8. *CAW 1912, Feb 10, p. 289*: “conference of our workers”, Mar 31-Easter Monday, Apr 8. Training schools to be carefully considered; also the general administration of the work. *Feb 24, p. 322*: editorial re: important matters at the Easter conference, ie. educational and organizational matters plus methods and the various agencies at home and abroad. Several papers have been assigned to be presented. *Mar 30, p. 401*: editorial re: the Easter Conference. *Apr 6, p. 1*: (editorial) attendance about 50 workers, Monday morning. *Apr 13, p. 17*: editorial report, the Alliance magazine and publication to be transferred to the Society. *BofM 1912, (date unspecified)*: Mar 31-Apr 7 at Indianapolis, Easter Conference. Chief business: revision of Constitution. Education Committee reports. 6 persons elected to perfect the draft of new constitution, including U. Lewis, Senft, Funk, Williams. *BofM 1912, Apr 5*: Annual Business Meeting of the C&MA on Good Friday at New York Tabernacle in preparation for the General Council in Boone. *CAW 1912, May 18, p. 98*: editorial: the new constitution is available. *p. 102*: program of the Council, Sunday through Thursday. President Blanchard, Wheaton to preach the Sunday afternoon baccalaureate sermon for Boone graduates. *June 1, p. 129*: editorial re: changes in administration that will occur with the new constitution. A number of departments to be formed: Home; Foreign; Education; Publication; Deputational. They will have offices on the third floor of Missionary Home, 690 8th Avenue. The top two floors still reserved for missionaries passing through New York City. *June 8, p. 145*: editorial report: first time Council has met “away from our Eastern headquarters”. 20 States were represented; about 100 delegates. Describes the new constitution.

- 1913, Mar 25-28. *CAW 1913, Feb 22, p. 335*: program outlined. Time changed from May as is more convenient for most of the workers. Basis of representation stated. At Nyack and during vacation time of Nyack Schools. Pardington Hall to be dedicated. *Mar 1, p. 338*: editorial announcement. *Mar 29, p. 401*: editorial re: President’s report. *Apr 5, p. 1*: editorials re: the Council, Jesus came to us; marked the beginning of the Quarter Centennial Year. Committee appointed to plan a world-wide campaign (evangelistic?) and for memorial services next Council. Dates apparently go to time of incorporation “25 years as an incorporated Society”. Will publish sketches of 100 lives laid on the missionary altar and “incidents that will awaken our gratitude and inspire our large faith and consecration.”

- 1914, May 25-29. *CAW 1914, May 30, p. 131*: at Nyack, Monday to Friday, annual survey. *June 6, p. 161*: editorial report of Council. The greatest question before Council was financial. Missionary allowances and adequate facilities on the field plus need of reinforcements the critical situation. Missionaries at home requested Society to cancel all arrearages and send each month only what was received and not carry over deficiencies. Council pledged \$5000 to a self-denial fund to be paid within forty days. Council also voted to vigorously prosecute evangelism at home to broaden the base of financial support; to open new strategic centers; campaigns to last long enough to establish a new work.
- *CAW 1915, May 1, p. 65*: Full announcement re: place, Nyack; date, May 25-28 (Tuesday to Friday); official members; entertainment, \$1.00 per day; special Home and Foreign Dept. meetings on Monday (Home Dept = District Superintendents; Foreign = missionaries). *May 8, p. 81*: editorial desires that Zachariah 4:6 may dominate Council plus the "arm of the Alliance": "to avoid the rigid and mechanical methods of denominational work", enough organization for "the unity and permanence of the work." *May 22, p. 113; May 29, p. 131*: editorial previews of Council. *June 5, p. 145*: editorial report. *June 12, p. 167*: Fraternal letter. *p. 168, 184*: Annual Survey of ABS.
- *CAW 1916, p. 64*: Date: May 24-28, (Wednesday to Sunday); full page outline of meetings, to be held at Wheaton, Illinois. Thursday evening: "The Relation of our Educational Work to the Alliance Movement at Home and Abroad". *May 20, p. 113*: editorial announcement of anticipated proceedings. Thursday afternoon: "The Calling and Work of the Alliance", introduced by MacArthur, Williams and Lewis. *May 27, p. 129*: editorial excerpts from the President's report, culled by another hand than his, probably John Jaderquist. *June 3, p. 145*: editorial report; 125 delegates, including 26 missionaries; much harmony and congeniality; Wheaton, a gracious host; Paul Rader gave a special message by invitation; he identified with the Alliance testimony and appointed Honorary Vice President. *June 10, p. 164*: Foreign Secretary's report by R. H. Glover; *p. 168, 184*: President's Annual Survey; *p. 172*: Fraternal Letter. *June 24, p. 204*: Report of the Publication Secretary, J. E. Jaderquist.
- 1917: May 15-18 (Tuesday to Friday) at Nyack. *CAW 1917, Apr 28, p. 61*: proposed program. *May 26, p. 113*: editorial report; *p. 120*: President's Survey; *June 2, p. 136*: Survey continued, Lessons and Suggestions; *p. 141*: Fraternal Letter.
- *CAW 1918, Mar 23, p. 399*: full page announcement; May 13-17 (Monday to Friday). *May 25, p. 113*: editorial about the close of Council. Paul Rader preached during Council. Called for an advance along all lines, a great forward movement. *June 1, p. 133*: a short fraternal letter, no word about ABS. *June 8, p. 152; June 15, p. 168*: Annual Report of the Foreign Secretary.
- *CAW 1919, Feb, p. 298*: May 15-21 (Thursday to Wednesday) at Toccoa Falls (Board of Managers accepted an invitation to hold Council there. *Apr 19, p. 59*: call to Council, arrangements, delegates, transportation, et al. Train fare from Chicago \$26.32. *May 24, p. 129*: editorial; delegates = 200; visitors about 50 on Saturday the 17th. ABS absent, first time since inauguration of the work. Ulysses Lewis has presided over the business session. A summary of reports so far. *p. 127, 152*: Foreign Secretary's report. *May 31, p. 145*: editorial reports. Southern hospitality beyond expectations. Sent telegrams to governor Hugh Dorsey, mayor of Toccoa, W. A. Matheson; president of Southern Railway. F. F. Bosworth addressed

Council on prayer. W. H. Chandler and Ulysses Lewis often together; on opposite sides at the battle of Nashville during the Civil War. They served in the communion service. Paul Rader there two days, Friday and Saturday. Budget of \$500,000 was set, to enter a forward movement. Also, C&MA bought the Gospel Tabernacle in New York City and Berachah Home to serve as Headquarters; to cost \$125,000. Officers elected: President: ABS; Vice-President: Paul Rader; General Secretary: W. T. Turnbull.

- *CAW 1920, May 29, p. 129*: the largest attendance to date. Several came from Oregon and Washington States, Reno, Nevada and Canada. Paul Rader presided; U. Lewis there.

ii. Annual Reports

- 1897: Report and Retrospect of the Work of the C&MA. Presented at the consolidation of the C&MA Apr 1897. 110 p. A report of the past six months, Oct 1896 to Apr 1897. P. 15-26: ABS gives a retrospect to date of the work. 450 missionaries sent since the commencement of the work (55 died, about 50 returned to the USA, other married or left); now about 300 missionaries (an 8 year (1888-1896) record of the IMA, p. 25). The whole book is a good resumé of Alliance work. It also describes much work to be done.

- First Annual Meeting of C&MA at Gospel Tabernacle, New York, Apr 3-10, 1898; issued the First Annual Report of the C&MA. 100 p. Contains a report of the President and reports of the various fields overseas to p. 70. Pages 71-79 give the fraternal letter sent to "brethren" in the USA, Canada and throughout the world It is from the President, Board of Managers and the Advisory council. It contains material befitting a Manual and/or a Constitution. Pages 86-91 contain resolutions passed by the Advisory Council (this was the prototype of the Council as known later).

- First Annual Report of the C&MA, 1897-98. South Nyack: The Christian Publishing Company. 99 p. First full year of the consolidation, p. 3; union occurred 1 year ago. Is a resumé of the work.

- (missing the full report) Abstract of the Second Annual Report of the C&MA. 40 p. Apr 14, 1899. Summary of work in the USA, but larger part is a digest of work overseas. A brief financial report is last. Addition of a Foreign Secretary, Rev. H. M. Warren, to care particularly for the correspondence with the Mission Fields.

- (3rd) Annual Report of the Superintendent and the Board of Managers. Annual meeting: May 4, 1900. 90 p.

- (4th) Same title for 1901. May 5, 1901. 142 p.

- Fifth Annual Report of the C&MA. Presented at the Meeting of the Board, 1902. 166 p.

- *C&MA 1899, p. 175*: Second Annual Report of the C&MA. *Oct, p. 300*: reports of Home work given in Apr, 99 by W. C. Stevens, West Coast; A. D. Jackson, New York; E. D. Whiteside, Pittsburgh; Mr. Eldridge, Indiana; *p. 304*: typical incidents of the past year.

- Souvenir and Survey of the Work of the C&MA. Old Orchard (Aug) 1899. 32 p. A short review of the work, its finances, then a fraternal letter issued by the Advisory Council and Board of Managers at the close of the Apr Convention. Then a longer section on a reply to unfriendly criticisms about the Swedish missionaries in China. Also, a Mr. Olsson of South America, in particular attacked the Alliance. He was dismissed. Then the souvenir concludes with ways that Christians can help the Alliance to progress in its work. Picture of Old Orchard as frontpiece.

- Annual Report of the Superintendent and Board of Managers. 90 p. At Annual Meeting of the Society, May 4, 1900. Third Annual Meeting of the C&MA at Gospel Tabernacle on Good Friday, Apr 13, 1900. Adjourned until May 4 to be given at the Spring Council, Apr 29-May 6, 1900, Over 100 attended. A Fraternal Letter was issued at this meeting. Voted to appeal for \$25,000 to bring missionaries home on furlough, p. 42, this above usual donations.
- Annual Report of the C&MA. Apr 5, 1901. 142 p. Annual Council, Apr 29 - May 4, 1901.
- *C&MA 1901, Apr, p. 240f*: Annual report of the president, mostly foreign fields. *May, p. 254*: Fraternal letter from the Annual Council of the C&MA. Includes constitutional changes; *p. 288*: editorial listing of officers for the coming year; many of them appointed by the Board following the Annual Meeting.
- *C&MA 1902, Feb, p. 102*: by Mrs. K. C. Woodberry, "A Year's Work..."; *June, p. 367f*: Annual Report of the president; *p. 374*: editorial summary of statistics for the year, ie. baptisms: 616; receipts, \$185,162 etc.
- Fifth Annual Report of the C&MA. 166 p. Also an abstract of this, the first 31 pages. Annual convention, June 23-27, 68 accredited delegates.
- *C&MA 1903, May, p. 238*: Abstract of Annual Report; *p. 247*: report of Henry Wilson, Wilbur Meminger, field superintendents and the Financial Report. Total receipts=\$214,062.81. *May, p. 266*: Fraternal Letter.
- Sixth Annual Report of the C&MA. 1903. 112 p. Apr 28-May 1=Annual Council at Nyack.
- *C&MA 1904, May, p. 357*: Extracts from president's annual report: 27 new missionaries sent; 25 old missionaries sent; 20 missionaries returned on furlough; 5 missionaries died, Aug 1904 to Apr 1904.
- *C&MA 1905, p. 289*: brief editorial reports. 130 delegates plus corresponding delegates. Annual receipts of \$237,254.56. A call for more home workers. MTI re-organized. Preparatory School approved. *p. 296*: segments of report of foreign work; *p. 305*: editorial on matters of prayer for the work; let giving be to the Society and not special objects; *p. 353*: editorial similar to the one above.
- *C&MA 1906, June, p. 353*: president's report; *p. 363*: Fraternal letter from the president and Board of Managers about commencement at MTI; pre-Council Conference; Council; *p. 364*: president's report concluded.
- *C&MA 1907, June 1, p. 253*: editorial brief report. Total receipts: \$250,000, an \$8000 increase. Baptisms: 551. *June 15, p. 222*: President's Report (continued *June 22, p. 234*).
- 17th to 21st Annual Meetings; all at Nyack.
- 1904, May 2-6: Look on the Fields. Seventh Annual Report of the C&MA. 174 p.
- 1905, May 2-5: Eighth Annual Report of the C&MA. 172 p.
- 1906, May 29-June 1: Ninth Annual Report of the C&MA. 181 p.
- 1907, May 28-31: Tenth Annual Report of the C&MA. 208 p.
- 1908, May 26-29: What God Hath Wrought: Eleventh Annual Report of the C&MA. 218 p. *p. 10*: President's report speaks about "the greatest errors" of "tongues", that "shepherds" need to guard against it.
- *C&MA 1908, May p. 144*: editorial notes, summarizing some items in the published report. *June, p. 154*: Annual Report of the President. *p. 175, 192*: Annual Report continued, Foreign Work and Fields.

- *C&MA 1909, May 29, p. 137*: Summary of Year's Work. *p. 144*: editorial comments re: 1908. *June 5, p. 153*: President's Report of the Work, 1908 marked the 21st year of the Alliance. *June 12, p. 173*: President's Report continued.
- *C&MA 1911, June 17, p. 177-182*: President's Survey. *June 24, p. 203*: summary of some reports to Council.
- 22nd to 24th Annual Meetings, 1909-11; all held at Nyack. 12th Annual Report = 194 p. 13th Annual Report = 264 p. 14th Annual Report = 216 p.
- 1912, Mar 31-Apr 7. Easter Conference of the C&MA; Annual Business Meeting, Good Friday, Apr 7. Reports as well as assigned papers were read at this conference. This was preparatory for the Council in Boone. Minutes of this Conference appear on pages 73-79.
- Fifteenth Annual Report of the C&MA. 112 p. Boone, Iowa, May 26-30, 1912. Adopted a new constitution, p. 39-50. Has report of two meetings: Mar 31- Apr 7 (Easter Conference) and May 26-30 (Sunday to Thursday). Easter Conference: business session began Tuesday, Apr 2; report of committee on revision given here by Dr. Glover; referred to the Annual Meeting through the Board and Boone Council for adoption; Simpson transferred the Publication business to the Society. May 26-30: Simpson's Sunday sermon: The Life of Prayer, Ephesians 6:18. This Council adopted the new constitution.
- *CAW 1913, Apr 12, p. 19*: Survey of the Work of the C&MA by ABS. "This Council marks the close of the 24th year since the incorporation of the International Missionary alliance in 1889..." (1913 begins the 25th year) "The original friends and supporters of the work are rapidly passing away; new resources, forces and friends must be found if the work is to continue and advance." See also numbers 5 and 6. *Apr 26, p. 49*: editorial re: Quarter Centennial celebration. To publish "a review of the story of these years." Dr. Wilson began a memorial volume prior to his death, probably the results still available. Asks for information about the early workers and missionaries. Should also be a new advance in our missionary work.

iii. Board of Managers

- *CAW 1912, June 15, p. 162*: editorial re: members of the Board and with heads of the new departments: Foreign Secretary: A. E. Funk; Deputational Secretary: R. H. Glover; Finance: David Crear; Educational: J. H. Ballard; Home: postponed; Fraternal: J. D. Williams suggested; Publication: J. E. Jaderquist previously; Business Manager: V. T. Jeffrey; Bookkeeper: Miss G. A. Starbud.
- *C&MA 1904, May 14, p. 351*: added to Board, Rev. Henry Kenning and Miss Minnie Draper.
- *Lady Members*: 1887: (International Missionary Alliance) Mrs. Whittemore, Mrs. ABS; 1888: Beck, Naylor, Whittemore, Clark, Waterbury, Judd, Mrs. ABS; 1893: Whittemore, Field, Mrs. ABS, Beck, Clark; 1894-1899: Mrs. V. H. Field, Mrs. ABS; 1900-1902: Mrs. ABS; 1909-1911: Mrs. ABS and Miss Minnie Draper; 1912-1923: Mrs. ABS. Mrs. ABS' name is no longer listed in 1923-24; she died on Jan 1, 1924. In 1906, Mrs. ABS was the superintendent of Assignment of Missionaries and secretary to the Treasurer.
- *Minutes*: in the vault: 1910, May 21-Dec 31; 1911, Jan 7-Dec 30; 1912, Jan 6-Dec 28; 1913: Jan 4-Dec 27; 1914: Jan 3-Dec 26; all in notebook folders. Also in vault: 1915, Jan-Dec 31; 1916: Jan-Dec 30; 1917: Jan 3-Dec 29; 1918: Jan 12-Dec 28 (skimpy number of minutes).

iv. Constitutions

- *AR 1897*, p. 6: New constitution, principles, methods of organization will be found in the manual of the C&MA issued from the office of the Society.
- 1897: this first is included in a Manual printed May 1, 1897. See Fraternal Letter in Public Relations file. *AR 1897/98*, p. 72 has at least part of a constitution.
- *AR 1900*, p. 41: "A revision to some extent of the Constitution and Principles by which the family and representative characteristics of the Society will be more distinctly brought to light." no record of these changes in the *AR*.
- [*AR?*] 1901, p. 157: ExCom: Secretary authorized to write in the approving of the proposed constitution and bylaws of the Bureau of Information.
- 1911: is in Manual for 1911.
- Districts: *AR 1912/13*, p. 45-53 and 1911 Manual.
- 1911 Manual, p. 206 (printed June 24): Council recommended the preparation of a Manual. H. L. Turner thinks it was the first. Nine sections recommended: (not so) History of Alliance; Acts of Incorporation; Constitution and Principles; Directions for Forming Branches; Relation to Independent Churches; Ceremonies such as marriage, funeral; Directions for Bequests, Donations; Titles to Property; anything else considered necessary.
- File also includes:
Fraternal Letter...to the Officers and Members of the Christian and Missionary Alliance. New York, Apr 1898. 26 p.
Constitution and Principles of the Christian and Missionary Alliance. ("Revised by a Committee appointed by the action of the Annual Council of 1911, approved by the Annual Meeting, April 5th, 1912 and submitted to the Annual Council of 1912 for final adoption.")
- *Reorganization*: There was a committee on the revision of the Constitution: New Constitution and Principles, submitted by the Board to the Easter Conference at Nyack, Mar 31 - Apr 7, 1911. It was approved after several amendments (p. 76), then ratified by the Annual Meeting at the Gospel Tabernacle, Apr 5 (Good Friday), to be considered and approved at General Council in Boone, Iowa. On Apr 5, the Board also ratified the proposed constitution.
- See Ekvall, p. 23; Bynum, p. 37.
- *CAW 1912*, Apr 13, p. 18: editorial comments re: reorganization. *May 18*, p. 109: suggested program for Council. *June 8*, p. 145f: editorial comments on recent Council. *June 15*, p. 162: first meeting of the Board.
- Pardington, p. 76: Boone Council adopted a new constitution. Administrative wheel of General Council was adopted in the new constitution. The ultimate authority of the Society vested in the entire membership; and by them delegated to the General Council. A second wheel, the Board of Managers which performs the executive work of the Alliance, ie. the control and direction of the Society.
- *BofM*, June 8: letter from ABS to Board about certain appointments of men and committees required by new constitution.
- *Young People*: *AR 1914*, Mar 25, p. 60-62 (revised next year, *AR 1913*, p. 53, printed in Mar). See *AR 1911/12*, p. 39-50 at Boone, Iowa. Is called "General Council, p. 42. p. 68: basis of representation at Council.
- File also contains:

Young People's Association of the Christian and Missionary Alliance. July-Dec, 1920. 8 p.
Contains topic for devotional meetings.

v. *Executive Departments*

- File contains listings of committee members for 1912 (2 copies) and 1913.
- *Home Department: CAW 1912, Oct 5, p. 2*: editorial: E. J. Richards, appointed Acting Secretary. Will be at 890 Eighth Avenue, but will visit all parts of the field. Editorial records the Constitutional duties of the Home Secretary.
- *Foreign Department: Secretaries: Rev. H. M. Warren, AR 1899 and C&MA 1899, aug, p. 333* (just appointed); Rev. A. E. Funk (1900-1913). In 1914, Mr. Williams read the report at Council. 1915: Dr. R. H. Glover and J. D. Williams. 1916-1920: Dr. R. H. Glover (resigned after 1920 Council). 1920-1921: Rev. A. C. Snead, Acting Secretary until 1921 Council.
- *C&MA 1898, June, p. 540*: ABS expresses need for Foreign Secretary, missionary correspondence one of the reasons. Rev. H. M. Warren designated for the position. Had been Home Secretary of the South American Mission (ie. C&MA missionaries).
- *Officers: C&MA 1904, May, p. 367*: editorial. Mr. Henry Kenning, superintendent of the Home School, appointed Home Secretary of the Alliance. He will be glad to correspond with State, District and local superintendents. Also will send out free literature, et al.
- 1899: Superintendent of Home Work: Mr. Le Lacheur. Superintendent of Foreign Work: Rev. A. E. Funk.
- *AR 1898, 1899*: Rev. H. M. Warren, D. D., 1st Foreign Secretary.
- *BofM 1913, Nov 25*: Dr. Glover be appointed foreign secretary until the next Council and in view of his extended trip to Far East for important business. given a leave of absence until Council 1915. J. D. Williams appointed associate Foreign Secretary. Problems: increased allowances; forward movements; property requirements, unification of expense accounts.

vi. *Manuals*

- *C&MA 1897, p. 324*: "New manuals containing complete information in regard to the whole work and from the executive departments are being issued and will be ready for distribution at the approaching Convention. A beautiful new membership card has also been prepared and will take the place of the old cards and be distributed as rapidly as possible through the various State organizations and Central Office. The old badge will be recast with a very slight alteration. There will be no difference in the form, but there will be the addition of a single letter in the stamp. Badges will be exchanged for a nominal sum, simply covering the cost of recasting, but all who desire to retain the old badge may do so. All information in regard to any of these details will be furnished on application to the Secretary of the Organizing Department, No. 319 West Forty-Second Street, New York."
- A manual was produced in Apr 1897 on the occasion of the joining of the two societies, *AR 1897, p. 6*. Title: What Is the C&MA? *C&MA 1897, Apr, p. 348*.
- *CAW 1912, May 18, p. 110*: new manuals of C&MA ready.

vii. *Sustention Fund*

- *C&MA 1907, Nov, p. 78*: editorial. A fund is being established by a committee of the Board of Managers (Ulysses Lewis) to assist home workers, some of whom suffer privations more severe than the most hard-pressed missionary. Some receive less than \$2 per week. (Forward Fund Movement already set up) *p. 110*: article by A. E. Funk appealing to the constituency to

- support local superintendents. Some are going to other groups because of lack of support. *p. 112*: editorial re: self-sacrificing home workers.
- *C&MA 1908, Oct, p. 60, 76*: editorial appeals to readers not to yield to private appeals from missionaries; that the home work needs support financially and with workers. Mr. Lewis to travel in the East and Central Districts in behalf of the Fund. *June, p. 162*: passed at Council. *Sept 12, p. 398*: editorial. Fund established at the late Council; Ulysses Lewis to devote some time to it. *Nov 21, p. 128*: editorial. Mr. Lewis to start visiting branches. *Nov 28, p. 144*: editorial about Mr. Lewis' meeting at Gospel Tabernacle, New York City. \$750 contributed. *p. 162*: went to \$2000. *Dec 12, p. 180*: editorial about Mr. Lewis' efforts in Pennsylvania.
 - *C&MA 1909, July, p. 237*: report by Ulysses Lewis. *Dec, p. 189*: article about response to the needs the fund proposes to alleviate. Gives a picture of conditions in the home field.
 - *C&MA 1910, Jan, p. 220*: report by Ulysses Lewis, meetings in Wilmington, Scranton, Pittston Valley. *Mar, p. 364*: Mr. Lewis to go on another trip in behalf of the fund to Memphis, Colorado, Spokane. *Apr 23, p. 65*: report of Mr. Lewis' travels, his 3rd journey. *May 21, p. 131*: a continuation of report above. *June 4, p. 165*: ditto: to Oakland and Stockton. *July 16, p. 259*: ditto: in California. Offerings amounted to \$1029 for this trip.
 - *July 8, p. 234*: Ulysses Lewis' trip to New England in behalf of the fund (at time of this report had been only to Massachusetts).
- viii. Standing Committees*
- *Healing: CAW 1912, July, p. 209*: editorial. New department just organized, W. T. MacArthur, superintendent or director and is handling the extensive correspondence. *July 20, p. 258*: editorial re: the work of this committee: [purposes] to collect information about the Lord's healing of His people; to distribute literature among our people; to promote this precious truth; to assist those who are seeking help and light; to solicit and publish testimonies of healing.
 - *Junior Alliance: [C&MA ?]1897, Jan-June, p. 326*: article about organization of Junior Missionary Alliance Band. *C&MA 1901, Mar, p. 135. May, p. 291*: numbers 1200 children.
 - *Prayer: CAW 1912, July, p. 210*: editorial. New department just organized, F. H. Senft is chairman of the committee.

d. Organizations of

i. Young Men

- *C&MA 1902, Aug, p. 95*: Young Men's Organization; meetings begun on Sunday.

e. Promotion

- File contains:

The Diversion of Missionary Forces and Resources. 1912. 16 p.

Going Through Giving. 3 p. (After 1925)

Fresh Facts and Figures From Far-Away Fields for the Year 1919. 3 p.

Facts and Figures of the Foreign Work of the Christian and Missionary Alliance for the Year 1916. 8 p.

An Explanation of Alliance Methods of Missionary Support. 1912. 7 p.

The Christian and Missionary Alliance for the Promotion of Christian Life and the

Evangelization of the World. 1910 pencilled in. 7 p.

f. Purpose of

- *C&MA 1898, Jan 12, p. 36*: editorial. Purposes: testimony of deep spiritual life and God's supernatural presence in the life of His people (holiness, healing, answered prayer, special guidance); to incite God's people to work in neglected fields; to emphasize Christ's personal return as the immediate object of His people.
- from an old slide collected by H. E. Nelson: Alliance Objectives: the regeneration of the unsaved, DELIVERANCE FROM SINS; the sanctification of saints, DELIVERANCE FROM SIN; the healing of THE SICK, DELIVERANCE FROM SICKNESS; THE HASTENING OF THE KING, DELIVERANCE for the world: THE WHOLE GOSPEL TO THE WHOLE WORLD.
- *C&MA 1900, Oct, p. 188, 189*: pictures of 19 speakers at Convention. A pre-October Convention article relating to the C&MA: the purpose of, distinctives of; organization of, not a church,; work in various states and areas (10); various departments.
- *C&MA 1901, Oct, p. 190*: editorial comment and quote from *AR*: "What the Alliance Stand For". We stand between chilling formalism and presumptuous fanaticism, to be a witness for...
- *C&MA 1905, Jan 7, p. 1*: editorial, col 1, par 5 and 6.
- *C&MA 1907, Feb, p. 316*: editorial. Illustration learned from George Müller, only full orphans. God has given the Alliance a special, specific message and work to do, fourfold gospel and to go forth to neglected fields in the homeland and especially in the regions beyond.
- *Oct 31, p. 76*: editorial no. 2. God has given the C&MA a special trust. Let's not be turned aside.
- *AW 1924, Apr, p. 98*: From a movement to an independent organization. Senft, in an editorial, quotes Simpson to support idea of independent Alliance groups, but become a sect and break down churches. It is these independent churches that supply missionaries and money for missionary work. *May 17, p. 198*: Senft editorial. Alliance must be faithful to its original mission and testimony. Written prior to Toronto Council, the trust God has committed to us, several paragraphs.

VII. Training Schools

- *C&MA 1911, June 10, p. 168*: editorial about Council action regarding cooperation of the several schools to have courses that will lead to final graduation at the Nyack Institute. *p. 280*: editorial may have been written by ABS. However on the previous page, "Academy Corner" and this editorial have much similarity. Also J. H. Ballard was the associate editor and has been writing editorials since 1910. This editorial reads more like his views than ABS (See *C&MA 1911, Dec, p. 99, 150 and 183*). "We have already referred to the fact that most of our modern educational text-books and scientific and philosophical teachings are along lines that lead directly to evolution, scepticism and in many cases, downright pantheism. There seem to be few exceptions and the conviction is more and more forcing itself upon us that if we are to save our children, our young men and our theological students and ministers from the flood of liberalism, rationalism and false philosophy that is abroad today, we must provide higher education with safe spiritual influences and surroundings. Institutions like the Wilson

Memorial Academy, the New York Missionary Institute at Nyack, the Home School, the Moody Bible Institute and other schools that guard the authority of the Scriptures and true spiritual conditions must be sustained and increased in their efficiency. The recent forward movement in our Nyack Academy looking to a Collegiate course and providing the first year of such a course beginning with next September we are quite sure has a providential significance greater than any of us have realized. A similar movement, which as yet is only a suggestion, but is under consideration, to bring the Biblical and theological course at the Nyack Institute up to the full standard of our best theological seminaries, would seem also to be in the line of the Holy Spirit's leadings. The future of our own work will demand teachers and preachers of the highest training, as well as the deepest spirituality and most complete intellectual efficiency. Let not our good people be afraid of these forward movements. There is a place for Christian scholarship as well as for humble hand to hand lay evangelism and we do not seem likely to get the type of intellectual training we need combined with deep spirituality and thorough grounding in the truth which God has committed to our trust from other schools and denominational churches."

- *CAW 1913, July 19, p. 242*: editorial. J. H. Ballard, Education Secretary, left for a 3-week visit to Toccoa and Boydton and other preaching assignments.

A. Beulah Park

- *C&MA 1899, May, p. 182*: School to run from June to August. *June, p. 9*: list of teachers and program. George Pardington, superintendent. *July, p. 109*.

B. Boone, Iowa

- *AR 1906-07*: began in fall of 1906.

- *C&MA 1907, Nov, p. 133*: article about the school and courses and picture of the building (a large house). *Dec, p. 185*: description of Gospel Tabernacle work at Boone and picture of the Church building.

- *C&MA 1906, Mar, p. 133*: option to buy a brick house.

- *C&MA 1911, Dec, p. 157*: brief account of the school and two pictures of buildings.

C. Boydton Institute

- *Living Truths 1904, Aug, p. 482*: Opened Sept 27, 1879 by Charles Cullis of Boston. Mrs. Helen (Bradford) Sharpe: born: 1839, Nov 12 in Binghamton; died: 1918, Jan 16; buried in Saco, Maine. She was interested in it from the start. Her husband, Rev. Charles W. Sharpe, died Christmas 1880. She continued at Boydton for 31 years to 1911. She was in charge of the work. O. E. Mallory conducted her funeral.

- *C&MA 1910, Jan, p. 280*: editorial announcement. Property of Boydton Missionary

Institute, Virginia given to C&MA through the kindness of Mrs. L. G. Owen, Morristown, New Jersey and Ella N. Graves, her sister. Property consists of 300-400 acres. A large building, accommodating about 100 students. A school for black young people studying for ministry and missionary service. Alliance to manage school at close of current semester. R. A. Forrest, U. Lewis, Mrs. Mary Mullen Hench part of new committee. *June 18, p. 192*: editorial. Property was gift of Mrs. Dr. Owen and sister of Morristown, New Jersey. Boydton Institute was formerly known as Roanoke College. Has been used as an educational institution to train coloured ministers.

- *C&MA 1911, June 17, p. 184*: Lovejoy Institute to move to Boydton property and open school in fall. *July 15, p. 248*: editorial about its reopening. Rev. Mr. McAllister to act as principal. *Aug 5, p. 296, Aug 12, p. 313*: editorials about the reopening. Mrs. Hench gave birth to a baby. *Aug 26, p. 344*: editorial announcement about the composition of the school, 1911-1912 and its aims, to teach in the schools of the state. *Sept 23, p. 408*: editorial. A Christian school for the coloured race. Need a single man teacher. *Nov 18, p. 110*: two notes about the opening and enrollment, ie. 63 students.
- *CAW 1912, Mar 2, p. 338*: editorial. Increasing prosperity, attendance larger than expected. E. M. Collette assisting some. *May 11, p. 82*: editorial about graduation exercises: 8 grads.
- *CAW 1913, May 31, p. 141*: a visit by A. L. Mershon for Commencement. *July 26, p. 262*: J. H. Ballard reports of a visit there. Describes somewhat the property, 425 acres, much of it a plantation. *Oct 4, p.2*: school re-opening. Mr. and Mrs. Hench there plus Miss Cooney, principal and teachers.
- *CAW 1914, Feb, p.300*: report: have 8 teachers and 137 students.
- *CAW 1915, Jan 23, p. 257*: A. E. Funk to go for a few months to assist in some problem areas. Will be president for a few months. *Feb 27, p. 349*: revival at Boydton. E. M. Burgess there for meetings. Touched the community as well as the school. *June 5, p. 158*: report of Commencement (Apr 28), A. E. Funk. School is 40 years old. J. Hartman to be principal for the coming year. Mrs. M. M. Hench one of the teachers and business manager. *Dec 18, p. 187*: editorial. Rev. J. Hartman the new president. Problems have been happily adjusted. Mrs. Hench involved in the executive and domestic departments.
- *CAW 1916, p. 90*: John Jaderquist and F. L. Groff visited the school representing the Board. Problems: a charter for the school, need capital to improve the land (400 acres) so it can produce crops. Alliance should have a good black school. Financial gifts are needed. J. H. Hartman, superintendent. *July 1, p. 221*: article by J. H. Hartman. School training black students for 36 years, back to 1880. Report on graduation exercises, Apr 28 (Friday). Mary J. Hartman participated in a musical program. *Dec 9, p. 157*: report of the school for 1916. School first opened Sept 29, 1879 to train teachers and preachers. Need student scholarships.
- *CAW 1919, Nov 1, p. 94*: opened Oct 15 under the leadership of Dr. Charles Morris. Need a double set of harness and second-hand clothing. A. L. Mershon. Council requested Society to raise \$10,000 to enlarge this work. *Nov 29, p. 158*: school re-opened.
- *CAW 1920, Jan 10, p. 274*: school reopened. Closed over a year. Mrs. Hench there, but left and went to Chambersburg, Pennsylvania. She wanted more of a Bible Training School. *May, p. 91*: W. H. Chandler visited in February. Relates some history of the school, originally a Methodist theological seminary. Later, lands of 425 acres and buildings given to the C&MA.

About 60 students enrolled. Dr. Charles S. Morris, a black, now in charge, invited by the Alliance Board. Was a Full Gospel pastor in Norfolk, Virginia. Need funds for a heating plant.

D. Fort Wayne

- *C&MA 1905, Mar, p. 145*: editorial. School began in Bluffton, Ohio. German friends opened new school. Students about 50. Ramseyer, Schultz and Lugabihl, the leaders. Opening services directed by A. E. Funk. *Apr, p. 253*: report of the school and picture of the building (still used in 1981). Missionary Church Association first Annual Meeting, 1899, fifth, 1903. A record of the origins of the Association. Mr. and Mrs. D. Y. Schultz, superintendents in charge of the school.

E. Golden, North Carolina

- *C&MA 1907, Dec, p. 205*: has been a previous article. Work began in Mar 1907. Is for the people and hills [?] about us, for their training as local workers and eventual missionary work. Similar to Wilson Academy. *C&MA 1909, Mar, p. 388*: about two years in existence; 25 students, 18 of whom board there. Picture of the home. Day pupils ("come in students") make total of 105 students.

F. Home School, Workers' Training Institute

- *CA 1896, Sept, p. 240*: announcement about its opening at 306 West 46th Street. A six or seven week course, beginning Monday, Oct 19. Dr. Henry Wilson, Mrs. E. J. MacDonald in charge. Purpose to train workers for home work. Report in *AR 1896, p.7*: Henry Wilson and Mrs. E. J. MacDonald, directors. School at 306 West 46th Street.

- *C&MA 1897, Feb, p. 184*: article by Henry Wilson. *Apr, p. 444*: reference. *Dec, p. 568*: location = 208 East 14th Street. Director: Dr. H. Wilson, secretary: Mrs. E. J. MacDonald. Basically practical work; teaching at Nyack.

- *AR 1897, p. 10*: Home School moved from 208 East 14th Street to 44th and 8th Ave in fall of 1898. Students have come from Nyack for a month. Has been existence for two years. Staff: Dr. Wilson, Mrs. MacDonald, Dr. Furry, Mr. Dennett. Engage in practical mission work.

- *C&MA 1899, Mar, p. 112*: editorial. Training workers for home branches; need more than foreign workers. *May, p. 182*: an account of their activities.

- *C&MA 1904, June, p. 28*: first session in New York City, Feb 1, 1904. About 30 residential students. Report by Henry Kenning, superintendent.

- *C&MA 1907, Jan, p. 11*: to open again, Jan 7 at 690 8th Ave; V. T. Jeffrey, superintendent; 12-week term; ABS to take direct responsibility; outline of the courses and teachers. *p. 13*: editorial about opening of the School; about 20 students. *p. 25*: editorial about the progress of the School. *p. 85*: editorial; a second term of 12 weeks will commence after Easter; terms: \$50.00. *Mar, p. 97*: one month of school completed. *p. 141*: report by V. T. Jeffrey, superintendent, of street and mission work by the students. *p. 145*: editorial; first term closed; commencement, Friday, Mar 29; list of subjects studied; 2nd term to begin Apr 8. *Apr, p. 157*: editorial about commencement. *p. 169*: school begun again, a considerable increase in

students. *June 15, p. 217*: school closing its present session; is a permanent department of the work and is under the care of the Board. *Sept 21, p. 133*: editorial about opening after October Convention; to open Wednesday, Oct 15. *Oct 19, p. 37*: to open Thursday, Oct 17, 10:00 a.m. *Oct 26, p. 53*: editorial; moderate class of about 12 students. *Nov, p. 117*: article about the school to attract students. *Dec, p. 198 or 189*: 2nd semester to begin, Jan 6, 1908. *p. 222*: teachers and program for 2nd semester; lectures and curriculum.

- *AR 1907, p. 9*: about 40 students; purpose: need for home workers.

- *C&MA 1908, Jan, p. 264*: editorial; just reopened; greatly increased enrollment. *Feb, p. 354*: article by F. W. Farr re: the value and need of such a school. *Mar, p. 384*: editorial; present term closes Mar 16 and new one begins. *p. 406*: schedule of lectures. *May, p. 144*: special term, including curriculum and teachers, for Nyack grads and others who wish to attend. *July, p. 230*: supplementary session is closing. V. T. Jeffrey and Rev. L. A. Harriman superintended the session. The practical training most useful. *Sept 26, p. 436*: prospectus for new session. *Oct 10, p. 29*: school to open Wednesday, Oct 14. Will also be evening classes on Thursdays. *Oct 25, p. 60*: school opened Monday, Oct 19. *Nov 14, p. 117*: schedule of recitations for 1908/09. *Dec 12, p. 180*: school term soon closing. C. I. Schofield there, lectured in place of Dr. Farr. *Dec 19, p. 201*: brief report.

- *C&MA 1909, Jan, p. 237*: revised schedule (daily). *Feb, p. 312*: short session plan; middle Mar to end of May. *p. 334*: opens Monday, Mar 15; closes Saturday, May 22. *May, p. 128*: editorial; had class of about 20. *June 26, p. 216*: prospectus and manual for the Oct 18, 1909 - Feb 5, 1910 session (a good description of the school). *Oct, p. 46*: to open Oct 18, Monday.

- *C&MA 1910, Jan 22, p. 270*: to open new term, Feb 14. *p. 298*: at 690 8th Ave; administrators and teachers: Rev. L. A. Mershon and V. T. Jeffrey. *Feb 5, p. 306*: outline of classes and professors. *July 9, p. 246*: prospectus for fall term, Oct 17 - Feb 4; spring term, Feb 13 - May 20. *Sept 10, p. 382*: questions posed and answered about the Home School.

- *C&MA 1911, July 1, p. 221*: announcement and description of the school; fall term to open Oct 15, 1911. *Sept 2, p. 360*: editorial about its value. *Sept 16, p. 396*: outline of 5-day schedule of classes.

- *C&MA 1912, Jan, p. 222*: new session to open Feb 12; lists teachers and courses. Became part of the Nyack Schools in Sept 1912.

- File also contains:

Announcement of the Home School and Workers' Training Institute. 690 8th Ave, New York City, 1911-1912. 5 p. 2 copies.

G. Lovejoy Missionary Institute

- Location: Mill Spring, North Carolina. Closed its second year in May 1907. Mary Mullen in charge. *AR 1906-07, p. 10*.

H. Mary B. Mullen School

- *AR 190-07, p. 10*: school for blacks conducted at Ayr, North Carolina by Miss Ingraham. Property secured; liberal donations by blacks. Miss Emily Pruden of Mill Spring, North Carolina and Miss Joanna Moore of Nashville also gave generous and liberal help.

- *CAW 1913, May 24, p. 125*: just closed its 6th session and most successful; at Boydton.

- *CAW 1914, Jan 3, p. 213*: a report of the past 7 years; Miss Gamble the principal; Minnie F. Lee, superintendent. *Oct 10, p. 23*: black school, 12 miles from Gilkey, North Carolina.

Former Post Office was Ayr, North Carolina. Faculty all white; students all black. Founded in 1906. A history of it by Ulysses Lewis. They saw the Boydton, Virginia school and asked the Alliance to open a similar school in their midst.

- *CAW 1915, Mar 13, p. 381*: article with picture of 4 lady staff members and the school; Izetta A. Gamble is principal. *May 22, p. 125*: article by A. E. Funk; subject is commencement, Apr 22; several hundred present. Gives some history of the school, about 20 miles from Ashville, North Carolina. Several farmers gave the land; north of Mill Spring, North Caroline, and the Lovejoy School.

- *CAW 1916, Feb 19, p. 321*: school destroyed by fire. *Apr 15*: description of the fire. Happened Sunday afternoon, nobody was injured. Six teachers took shelter in a near-by cottage; students went home the next day, 60 pupils, 30 of whom were boarders. Building cost over \$5000; all paid for; no insurance.

- *CAW 1919, Oct 18, p. 62*: letter from Izetta A. Gamble, informing readers about the school and giving prayer requests. Second-hand clothing needed. School has not missed a session in 11 years, although building burned to the ground in Feb 1916. One wing is nearing completion. Have been meeting in the church. School work covers all the grades, a Normal department and Bible classes.

- *CAW 1920, Apr 24, p. 61*: 28 miles southeast of Ashville, North Carolina. Established about 14 years ago by Ada Ingraham and Mary Mullen. 4 lady teachers there now. Need several thousand dollars to finish the building destroyed by fire 4 years ago. Also need second-hand clothing. By E. M. Collett.

I. New York Missionary College

1. Catalogues, Syllabi

- File contains:

Syllabus of Studies in the New York Missionary Training College: Fifth Session, Oct 17th to May 1st, 1889. 22 p. [JSS: should read "Sixth Session"] 3 copies.

2. History of

- *AW 1934, Mar 31, p. 203*: sent in by a subscriber, no name given, "by a member of ABS' earliest classes", Oct 1883; "the first classroom of the MTI"; "a dark, gloomy store, formerly a salon, on 8th Ave (no. 446), fitted with second-hand desks and seats. ABS stood behind a table, facing his little class of 8 students and prayed fervently." "As that had been cleansed of dirt with soap and water, so the Lord would cleanse it from all pollution from evil associations." He concluded: "I see in this little group, the salvation of Africa, India, South America and the Islands of the Sea."

- *GIAL 1881, Vol IV, Oct, p. 187*: ABS calls for "humble men and women, wholly qualified by the Holy Ghost...willing to work anywhere for Christ...unable to undertake regular theological studies might be eminently useful to spread the gospel abroad." "The main requisite is a good training college where they can spend one or two years in specific preparation for mission work." Since most of the lost people are simple, humble people, such training would be sufficient. "May God speedily raise up such an institution.", *p. 188*.

- *WWW 1882, Feb, p. 93*: he copies material on H. G. Guinness' Missionary Institute in London. Begun in February 1873, ABS notes reasons for its origin, relates its history and

expresses the hope that this school might be copied in the USA. Later moved to Derbyshire (land given) in 1875 and was named Hulme Cliff College, in remembrance of the donors. Opened in Mar 1876 as a branch of the Institute.

- *WWW 1883, p. 154*: Oct 1883, New York Missionary Training College ("New York" added, *WWW 1884, July, p. 159*). *CA 1894, Apr, p. 359*: "Institute" substituted for "College" in Mar/Apr 1894.

- *AW 1937, July, p. 452*: "The story stand that he began his first training class on the stage of the Grand Opera House. I cannot know as to that. But entering his fellowship only sixteen months after the inauguration of his work, I wonder just when that could have been. For my own recollection is quite acute as it summons me to the table around which we gathered on Saturday mornings with not more than ten of us in a little room adjoining the assembly hall; and with open Bibles resting upon the table, we listened to his exposition with eager hearts and minds. When at last this department grew into proportions promising and challenging, he begged me to enter upon a course of teaching with him. But my strenuous work at Holy Trinity forbade even the time for giving out, much less that for intelligent preparation of material. And he did me the honor to place my name with Dr. Farr's as an associate editor of his paper, which, alas, I but feebly justified. How happy I am now, to be writing these papers and to realize the joy of my many years at The Missionary Training Institute, there are not words to express." Kenneth Mackenzie, "My Memories of Dr. Simpson".

- *AW 1934, Feb, p. 71*: "Referring to his educational work, Mr. Mackenzie said: 'I recall the spring of 1883 when six persons, myself included, gathered around a table with our open Bibles. Some of his great expositions still linger in my memory. The missionary idea continued to develop in his great heart and mind and the graduates of his school were sent forth. There was need of enlarging this phase of his ministry and the present Institute at Nyack is an outcome of his vision. In the spring of 1897, the first spade of earth was thrown for the school at Nyack and the school opened in the fall. This Administration Building was subsequently added for the reason that he had planned for 200 students and gradually the number increased until in 1921 there were 400.'" Founder's Day address at Nyack by Kenneth Mackenzie.

- *WWW 1883, Mar, p. 46*: "Another object contemplated at the earliest possible day is the opening of a Missionary Training School for Christian Evangelists." Same as Gospel Tabernacle Annual Report, p. 10. Also notices about the school in *WWW 1883, Mar, p. 47; Apr, p. 68; July, p. 113; Aug/Sept, p. 139; Oct, p. 154*. (Opened Oct 1)

- *CAW 1919, Dec, p. 216*: "Even in the earliest days of Dr. Simpson's intense evangelistic ministry to the unchurched masses of New York City, the greater need of the heathen world was constantly remembered. A Missionary Prayer Union was organized which comprised many young people who were eager to go as missionaries, but lacked the necessary Biblical training. Others who felt an equally positive call to carry the message of an all-sufficient Christ to heart-hungry people in the homeland came to him for advice and instruction. Thus, in the year 1882, in order to equip these few earnest but untaught workers who had already caught the vision of sacrificial service, the Missionary Institute, which ash since become so widely known, had its modest beginning. Although there were similar schools in Europe, this was the pioneer institution in America. The first class of students, zealous and open-hearted, yet little dreaming of the future developments, gathered on the stage of an old theatre, using wooden benches and crude tables. Much prayer and unswerving faith were necessary to launch the enterprise and they have been required ever since for its continuance and enlargement.

In 1884, the first Commencement was held and in the same year, a party of five graduates sailed as the first Alliance missionaries for Africa. Thus the strongest current in the school has ever been that which dominated Dr. Simpson's whole life--an intense but very practical missionary fervor." W. M. Turnbull,

"Dr. Simpson's Educational Ideals" Note: the 1884 commencement class had one year of formal classes, 1883/84.

- *C&MA 1907, Feb, p. 123*: A. E. Funk wrote: "ABS founded the Missionary Institute for Bible study in the Tabernacle on 23rd Street near Sixth Avenue [JSS: Apr 30, 1882, Gospel Tabernacle moved to Grand Opera Hall, 23rd Street at 8th Avenue (northwest corner) but in Apr 1884, the Tab moved to 23rd Street, Passion Play Theatre between 6th and 7th Avenues. So Funk starts the school there. It is inaccurate.] The following year a small party of young men...from the Tabernacle Church left New York City for the Congo." [JSS: the missionaries, John Condit, et al, left in Nov 1884 for the Congo]

- *WWW 1883, Mar, p. 47*: "With a view to prepare for this great work, a society has just been formed in this city for the evangelization of the world by such organized efforts. It contemplates among others following objects: To employ earnest laymen and consecrated women, properly qualified and trained; to provide for their simple, thorough and spiritual training, by opening at an early day of a Missionary Training College; to send them forth with the special baptism and power of the Holy Ghost, rather than mere scholastic knowledge; to send out missionary colonies and seek to make them as far as possible, self-supporting by judicious industrial work; to proclaim to the world the promise and power of Christ to save both soul and body and heal all manner of disease for those who trust Him; to announce to the nations the solemn message of the Lord's speedy coming and cry "Prepare ye the way of the Lord"; to raise funds to assist in sustaining such laborer and institutions, by free will offerings. The membership of this society will consist of all who contribute to its funds the smallest sum weekly, monthly or yearly and they can be members of any evangelical Church or reside in any part of the world. Any who desire to unite in this blessed work can write to the editor of this Journal or Mr. J. Hutchinson, treasurer, care of Grand Opera Hall, New York." [JSS: society formed for missionary work: The Missionary Union For the Evangelization of the World.]

- *WWW 1883, Apr, p. 68*: "The Missionary Union is steadily growing in numbers and means. A noble friend in the West has just sent \$100 for the proposed Training College for Missionaries and other gifts, amounting in the past two months in all to nearly \$300, are gratefully acknowledged. A goodly band of consecrated men and women are already looking forward to commence the full course of study as soon as the Institute is opened and some are already turning their eyes to the distant fields of India, Africa and China. We ask the prayers and co-operation of all who love the souls of perishing men. A handsome certificate of membership will be sent to all contributors of the smallest sum and the sum of \$100 will constitute a life membership. Circulars stating fully the objects of the work will be sent to all desiring information, or wishing to promote the interests of the cause. Address Mr. James Hutchinson, Treasurer, care of Grand Opera Hall, New York."

- *WWW 1883, Oct, p. 154*: "**Opening of the Training College:** With devout thanksgiving to God we record the opening of the Missionary Training College on Monday October 1st, in this City. The opening services were held in the building which has been temporarily fitted up for the College, at 446 8th Avenue, on Monday afternoon at three o'clock. The Hall was comfortably arranged with desks for about fifty students, besides additional chairs for visitors. They were all full at the appointed hour. The inaugural services were very simple, practical and informal. After earnest devotional exercises the Pastor gave an address on the origin of the work and introduced Rev. George N. Mead, the assistant Professor who delivered an able address on Christian Education. The services were marked by tender and solemn earnestness and a deep sense of the Master's presence. The hours and plans of study were announced and after the intending students had signed their names to the class roll, the meeting adjourned to

the next day a 2 o'clock for stated work. The class roll already numbers between forty and fifty students, besides a large evening class which meets from 7 to 8 o'clock. There are also occasional students frequently present, often filling the bright and interesting class room to its utmost capacity. The majority of students are young men; there are also many ladies preparing for special Christian work. The order of studies for the first quarter will include English, General History, Christian Evidence, Biblical Study and Interpretation, Church History, and Christian Life and Work. The work is most thorough and solid and the results of a year's study by the divine blessing must be most valuable. The aim of the course is to present a complete outline of Bible study in the course of a year, besides all the kindred subjects of which the Word of God is the centre.

There is one feature in this class room which is seldom seen. The students are intensely in earnest and work with a zest that makes their instruction a delight. They have given up all for Christ and this work means all to them. They have put their lives in it and many of them spend many extra hours in daily toil to be able to devote their afternoons to this work. New students continue to apply for admission from the country and we will be glad to receive any truly earnest and consecrated persons who feel called to this work, if after a fair and kindly investigation they appear to be warranted in their course and fitted for the work. Those who enter are not compelled to follow any particular life work or go to any fixed field. They may, if they wish remain in private Christian work."

- *CA 1890, Mar, p. 204*: "opened the first Monday in October on the first floor of a building on 8th Avenue, just above 32nd Street. After a few weeks it was removed to the 2nd floor. At Christmas time, the College transferred to the Grand Opera Hall, 8th Avenue and 23rd. Before the first session closed, it was moved a 4th time [to a fourth location] to the theatre on 23rd Street...to a long room at the rear of the stage, midst of ropes, ladders, etc. It was a rough, uncarpeted room." Miss H. A. Waterbury.

- *Year Book 1886, p. 37*: In 1883, an institution opened to train evangelists and Christian workers. It is now in its third year. Over 80 regular students have already been in attendance plus about the same number of occasional students. A College Home on 432 West 20th Street, Mr. and Mrs. O. S. Schultz in charge (Jan 1886). Rev. R. Roden, the resident tutor. "The preparation contemplates both home and foreign missionary work." The plan covers 3 years.

- *WWW 1883, Aug/Sept, p. 142*: "**Our Young Men**: The spirit of earnestness and self-denial among the young men of our work is very touching. Several of them are preparing to devote themselves to missionary and evangelical work and in order to be able to attend the Missionary Training College during the winter, have given up their situations in business and are taking positions where they can have their afternoons free for the classes.

Several ladies have also made similar arrangements and this spirit of self-denial is one of the most promising and encouraging features of the work. May the Lord lead many of his wealthier servants to appreciate this noble spirit and encourage such worthy examples."

- *WWW 1884, July, p. 159*: Annual report. Opened in 1883/84. Called New York Missionary Training College. Courses of study listed, 6 secular; 9 Christian disciplines. 50 students, including part time (17pt + 8ft = 25 women; 8pt + 17ft = 25 men). Met at 141, 143, 145 West 23rd Street (between 6th and 7th Avenues). Commencement exercises, Tuesday evening July 22, 1884 at 23rd Street Tabernacle (Old Armory). 1884-85 session, Oct 1st-June 31st. Tuition:

free.

- *WWW 1884, July, p. 160*: ABS to first graduating class: "Mr. Moody saved was not half so glorious as Mr. Moody, a saving power. This is the true end of human salvation, to serve and to save others." "The grandest thing in a human life is to find out God's plan for it and then bend every power to fulfil it." "Every saved man may be a man the world could not do without."

- *WWW 1884, July, back cover*: ad. "New York Missionary Training College For the Training of Home and Foreign Missionaries at Twenty-Third Street Tabernacle, 141, 143 and 145 West Twenty-Third Street (between 6th and 7th Avenue), session from Oct 1st to June 31st. Rev. A. B. Simpson, Biblical Study and Christian Work. The Institute is Evangelical and Unsectarian and designed to give a simple Biblical and Practical training to men and women, who desire to engage in Evangelistic or Missionary work and yet do not feel disposed to take a long Collegiate and Theological course. The course will extend from one to three years. The Institute is open to both sexes. Terms: free. For information apply to Rev. A. B. Simpson, 125 West 22nd Street, New York."

- *WWW 1885, Feb, p. 96*: "Among the blessings of the month is the gift of a considerable sum of money to open a Home for Training College and the yet more valued gift of the services of a dear brother and sister to take charge of it. We hope to open it in October in time for the next session of the College. The classes are well attended and the results of the studies are very satisfactory; the standard of excellence at the two term examinations being much higher than last year."

- 1884-85 class: closed the 2nd session May 16th. About 30 regular students; average ability higher than ever before, *WWW 1885, May, p. 160*. Commencement exercises, May 18th.

- *WWW 1885, May, p. 160*: re-opened Oct 12, 1885. Students can complete in single year or extend it to 2 or 3 years. Class time: 2:00-6:00 p.m.; evening classes too. Board: \$4-5 per week. Mornings devoted to business, Christian work and study. No tuition. Rev. Roden to give his entire attention to teaching. *Mar, p. 96*: a considerable sum of money was give to open a Home for the Training College. A man and his wife also found to superintendent this home. New College Home: 432 West 20th Street. *Oct, p. 270f*: ABS gives 2 pages re: the College. States it originated 2 years ago, ie. Oct 1883. Article also states the purpose of the College and the subjects of study.

- *1886 Yearbook, p. 37*: School opened in 1883; is now in its 3rd year: ie. 1st 1883-84; 2nd 1884-85; 3rd 1885-86. 80 regular students in attendance. College Home opened on 432 W 20th Street under care of Mr. and Mrs. O. S. Schultz (gave first money to establish it). A three year course. Preparation contemplates both home and foreign missionary work.

- [unattributed information]: College to be thoroughly re-organized. To arrange a "carefully graded plan of studies covering three years" adding a new department each year.

- *WWW 1886, Vol VII, p. 234*: New York Missionary Training College. Training of evangelists and home and foreign missionaries. 4th session, Oct 11, 1886 - May 1st, 1887. Board: \$100 for the entire session. College Home: 68 West 49th, New York. Resume of its history given by Miss Waterbury. Magazine writes a report of what she said. Adds or contradicts nothing in her article published in Mar 1890. *p. 231*: a "hired house", Oct 1886, near 6th Ave on 49th Street. Houses now 25-30 students. Mrs. and Mrs. Schultz and Rev. A. E. Funk, houseparents.

College lectures held at the church parlors, 30 East 45th Street. See also *p.* 234: "**Missionary Training College:** Miss Waterbury, one of the teachers in the Missionary Training College, gave a little history of that institution from its beginning and spoke of the object for which it was founded and gave a brief outline of the course of study.

The college, she said, had been in existence for three years, with an average attendance of about fifty students each year, many of whom spent their mornings in service for the dear Master and then came to their studies in the afternoon. The college was founded to aid those who were called to Mission or Evangelistic work, either at home or on the foreign field. The course of study consisted of a Theological and Literary Department, the first under the care of the founder and president, Rev. A. B. Simpson; the other for more than a year was in charge of Rev. George N. Mead and last year of Rev. R. Roden. The course of Bible study had always been of exceeding interest and the Bible had indeed become a new book to the students who had taken the course. The College Home which had been provided for the students through the kindness of the Mr. and Mrs. Schultz was filled with students who were admitted there on the small sum of \$100 for the term of seven months; God's blessing had rested very greatly on the work of the college and its friends looked forward to a useful future for it.

Mr. Schultz, Superintendent of the College Home, followed, saying a few words about the Home. The spirit of the students he said was very lovely, and the answers to prayer in the Home had been very marked. All the way long it was Jesus. Dark clouds had arisen some times, but they passed away and left the delightful presence of the dear Lord and Master. The Home accommodated about twenty-five students and had been fully self-sustaining. On the 1st of May they were enabled to secure a larger Home on Forty-ninth Street, which was already nearly full of students. Next year they hoped the Lord would give a permanent Home for the college."

- *WWW 1887, Apr, p. 254:* editorial. 4th session coming to a close, can supply some valuable workers. *June, p. 334:* way opened to purchase home for students at 254 West 55th Street, moved in May 1st. A history of the home by A. E. Funk. Funk, his sister and brother-in-law care for the home. *p. 335-341:* report of the Fourth Annual Commencement. Quotes article from New York Daily Graphic. *Sept, p. 112:* opened session Monday Oct 10 at new home, 254 West 55th Street. Lectures: 2:00-6:00 p.m. plus 3 evenings of special lectures for those unable to attend daytime sessions.

- *1888 Yearbook, back cover:* ad: "New York Missionary Training College for the practical training of evangelists and foreign missionaries. The fifth session commenced on Monday, Oct 10 and continues until May, 1888. Board can be obtained at the College Home for \$4.00 a week. For special boarding arrangements and special terms, apply to Mr. and Mrs. Schultz, superintendents. College Home, 254 West 55th Street, New York. Tuition Free. For any further particulars and application for admission to the Training College, address Rev. A. B. Simpson, President or Rev. A. E. Funk, Secretary, 254 West 55th Street, New York."

- *1888 Yearbook, p. 62:* "**New York Missionary Training College:** This institution was founded to meet the felt need for a simple, spiritual and scriptural method of training for Christian work for the large class of persons who desire to become prepared for thorough and efficient service for the Master, without a long and elaborate college course. It aims to give to them a thorough instructions in the whole Word of God and a practical and experimental

training in the various forms of evangelistic and Christian work, besides such other theological and literary studies as are included in a liberal course of education.

The college is undenominational in its objects and work and in accord with evangelical Christians of every name.

Tuition is free.

The financial resources of the college are wholly dependent upon the care and faithfulness of God, there being no endowment or wealthy friends in any way connected with it as pledged supporters.

The aim of this Home in connection with the College is to give to all students who do not reside in the city the advantages of a Christian home at the lowest possible rates for board, light and heat.

It is under the personal care of Mr. and Mrs. O. S. Schultz, who, with Rev. A. E. Funk, also residing in the Home, give their personal oversight to the spiritual and intellectual training of those under their care. Through the Divine blessing the College and Home have become the place where the great majority of students who resided in it have been led into a simple and deeper experience of a personal Christ and of the indwelling presence and power of the Holy Ghost.

The new and permanent College Home, No. 254 West Fifty-fifth Street, is a larger and more convenient building than any we have had before.

The terms for students living at the Home are \$4.00 a week, including light and heat. Special arrangements are required for those who desire single rooms alone. Address Rev. A. E. Funk, Secretary.

- *WWW 1888, Apr/May, p. 58, 59*: Wonderful baptism of blessing at NYMTC. Began Feb 23rd, Thursday in the home and in the classrooms. Saturday, a young man visiting from Drew Seminary came under the influence (not George Pardington). Many filled with the Spirit. Continued for a couple of weeks. Two weeks before, letter came to Mrs. Cassidy telling of her husband's death. *p. 96*: commencement exercises at Madison and 45th Street. Misses Becker and Kinney gave addresses; also Rev. F. Gerrish, returned missionary from Africa. About 12 grads, among them: Miss Dunn of Pittsburgh, Mr. Osgood, Mr. Kinne, Mr. Bivens, Mr. Ludlow, Mr. Wood, Anna Moore. *July, p. 106*: some of the addresses given at the Commencement. "New College Home dedicated a year ago, June 20, 1887." Oct 10, 1887, the fifth session opened with 30 students and 5 teachers.

- *CA 1888, p. 76*: best class ever; between 30-40, many to go overseas, some already in churches. Our readers familiar with our own training college in New York, now in its fifth year and closing the present session." 1883/84 to 1887/88 = 5 years. *p. 124*: Theological department by B. M. O. *Aug, p. 113*: will be thoroughly re-organized, a graded plan of 3 years, circular ready in Sept. *Dec, p. 190*: 3 paragraph article by A. E. Funk about the School. *Sept, p. 130*: announcement about opening on Oct 15th, 254 West 55th Street. *p. 136*: list of faculty and classes and hours of study.

- From membership list: members living at 254 West 55th Street, Nov 1888 (Training School, staff and students);

Becker, Mathilde
Boyd, Mrs. Julia

Bates, Carrie B.
Cassidy, Mrs. Lizzie

Evans, Edward
Funk, Rev. A. E.

Funk, Mary A.	Osgood, Bertram	Schultz, Mr. and Mrs. A. K.
Funk, Ella	Phillips, Blanche	Thayer, Miss
Karvenerau, Louisa	Phillips, S.	Van De Mark, E. B.
Kapp, Anna M.	Reeder, Ella J.	
Kinney, Helen C.	Schultz, Mr. and Mrs. O. S.	

13 ladies, 3 men, 5 staff = 21 total

- CA 1889, Jan, p. 15: ad (similar ads occur in several editions): **New York Missionary Training College**, 254 West 55th Street. Rev. A. B. Simpson, President; Rev. A. E. Funk, Secretary. Sixth Session, 1888-89. The sixth session of the NYM Training College commenced Monday, Oct 8, 1888 and will close May 1st, 1889.

A fuller circular containing programme of lectures and studies has been issued and will be sent to all who desire and apply to Rev. A. E. Funk, at the above address.

This institution was founded to meet the flt need for a simple, spiritual and scriptural method of training for Christian work for the large class of persons who desire to become prepared for the Master, without a long and elaborate college course. It aims to give to them a thorough instruction in the Word of God and a practical and experimental training in the various forms of evangelistic and Christian work, besides such other theological literary studies as are included in a liberal course of education.

The college is undenominational in its objects and work and in accord with the evangelical Christians of every name."

- CA 1889, Apr, p. 50: "The work of the Missionary Training College, during the entire winter, has been most excellent. The number of students is large and their spirit earnest, harmonious and truly consecrated.

The lectures of the very complete college staff have been most instructive and the discipline of the mission work very helpful.

As we go to press another heavenly shower of spiritual blessing has just begun to fall upon the students; very similar in its commencement to the remarkable baptism that came upon the College more than a year ago. On this occasion the blessing came during morning prayers and so intense was the religious interest and the spirit of prayer, that the students remained on their knees the entire day, lectures and classes being wholly suspended and one by one the yet hesitating members being drawn into the blessed current of life and power for all their future lives.

Will our friends pray that this may be the beginning of years for all these dear young workers and may flow out to the uttermost parts of the earth, as many of them shall soon go forth to their various mission fields.

The commencement exercises of the College will be held in Standard Hall, on Friday evening, Apr 26th, when valedictory papers will be given by several of the students and addresses by other friends.

Any friends who would like to encourage the students, by contributing to the prize fund, which will be distributed at that time, may have the opportunity by writing to the Editor. Already, a few generous friends have offered various sums. One lady contributed one hundred dollars to be given to the student who has overcome the greatest difficulties in the winter's course.

Any others who wish to contribute to the prize fund any sum, no matter how small or to the lectureship fund, for the present or coming year, may feel free to participate with us in this blessed work.

It is perhaps the most fruitful and promising in its spiritual results, that can be conceived."

- *CA 1889, May, p. 65*: report on commencement exercises at Standard Hall, on Friday, Apr 25th. Includes a list of the 38 (22 ladies, 16 men) students: "the class for the session just closing." 12 were occasional students, including Flora Funk and Anna Moore. Among them were: Miss Lucy Dunn, Pittsburgh; Clara Howard; Marion Jameson; Miss A. A. Kuhlen, Monroeville, Ohio; Mr. W. I. Knapp; Elenka Markova.

- *CA 1889, Sept 12, p. 98*: Will open Tuesday, Oct 1 in the College Chapel, 690 8th Ave at 3:00 p.m. *p. 127*: the sixth session [but actually the 7th, beginning in 1883 unless a year was skipped], also *p. 143, 159, 207*, apparently written by A. E. Funk. Editorially corrected on *p. 146*: "the 7th session was opened on Tuesday, Oct 1...has been accepted by the Evangelical Missionary Alliance as a department of its work." *p. 211, 223*: lecture classes held from 2:00 to 6:00 p.m.

- *CA 1889, Sept, p. 98*: to reopen, Oct 1, College Chapel, 690 8th Avenue. *Oct, p. 146*: editorial re: the opening. College now accepted or under authority of the Evangelical Missionary Alliance. A Board of Trustees takes entire charge of the work. *Dec 6, p. 289*: 40 students. One of the best classes in the College's 6 year history; 1883/84 to 1888/89 = 6 years. *p. 329*: visits of Mrs. K. Brodie of London and Mrs. S. G. Beck of Philadelphia and W. H. Conley of Pittsburgh, et al.

- *CA 1890, Mar, p. 202*: A. E. Funk reviews the history at dedication of new buildings, 8th Avenue and 44. *p. 204*: W. A. Waterbury, "Work of the College"; Much history in article. *Apr 18, p. 241*: announcement of the 7th session commencement; Apr 30 at 7:30 p.m., cf. *p. 273*: report of it. *May 9, p. 289*: an alumni association formed; historian: Mr. Fred Senft, Saltillo, Pennsylvania. *May 16, p. 316*: more about a Students Band of Union, ie. Alumni Association. Idea came from ABS. *May 30, p. 345*: constitution for Association of Christian Fellow-laborers of the NYMTC. *July 4, p. 427*: article by Senft about Christian Fellow-laborers, where the former students are labouring. *July 11, p. 12*: Gleanings from the field. *July 18, p. 28*: Testimony of John Kuno en route to Congo. *Aug 22, p. 106, Sept 12, p. 156; Oct 3, p. 202*: Gleanings from the field. *Oct 24, p. 225*: opened its 8th session; enrollment was 70, may go to 100. *p. 205*: courses of study largely theological; some literary. Teachers: A. B. Simpson, 1883-1890; Harriett Waterbury, student and teacher from its beginning, 1883-1890, taught Bible and Church History; Rev. George, there more than three years, taught Bible Illustration and Christian Evidence; A. E. Funk, secretary of the College, taught General History for 3 years; Rev. Mead, taught the first year and then entered the Episcopal ministry; Mr. Roden, taught in the first college home location, 432 West 20th Street in 1885, died before 1890; Mr. Gardiner, taught in 1886 at 45th Street Tabernacle; Mr. Walker, taught at 55th Street location, 1887, 1888; Mr. Hart, taught in 1889 at 260 West 44th and 8th Avenue; Miss Post (Greek) and Miss Lewis (English).

- *CA 1890, Mar, p. 204*: "Most of the students have been young girls whom the Lord has separated from other occupations and surroundings unto Himself and His work." H. Waterbury. Also school designed for both missionary candidates and "the destitute and lost of our own city and land." Also private Christians without call to public service attend the lectures. When ABS began his evangelistic work in NYC, one of his burdens was to found an institution where those who desired to undertake missionary work could find opportunity for preparation. Nine missionaries of the Alliance had spent some time at the Missionary Training College. Twelve current students were missionary candidates. *p. 205*: Group of young banded together for foreign missions in 1883/84. Of these, 1 is in Syria; 1 is in China, not under the Alliance; 1 is

buried on the banks of the Congo River, John Condit; Mr. and Mrs. Reid and Mr. Bullerkist in Africa [maybe not in first class, they followed John Condit]; Mary and Ella Funk, sisters of A. E. Funk, China; Annie Moore, China; Mrs. Cassidy; 1 student in Shanghai; Helen Kinney in Yokohama, Japan. 16 students of the College were in foreign lands in Mar 1890. *May 2*: Seventh session just closed; commencement. Papers given by Mr. Mills, Mr. Senft, Miss Miller, Ella Bird, Miss McGowan, valedictory. *Mar, p. 196*: The IMA "as part of its direct work has taken the oversight of the NYMT College". But the founders and directors will continue the oversight and the IMA would incur no financial responsibility. This was part of the Annual Report. *Oct, p. 254*: 1890 report under Annual Report of Missionary Alliance.

- *CA 1891, Jan, p. 3*: report; 100 students at close of first term. *Feb, p. 81*: spiritual blessing. *Apr, p. 243*: close of school; Thursday, Apr 30, commencement. *May, p. 273*: close of school, remarks about school year. *p. 290*: review of past year and hopes for the coming year. *p. 293*: commencement exercises report, the 8th commencement (1st 1883). *p. 300*: Annie Gowan's speech. *Aug, p. 51*: F. W. Farr coming to the College as Vice President and professor. *p. 121*: Farr's remarks at Old Orchard about the College. *Sept, p. 178*: enrollment applications exceed 100. *Oct, p. 228*: session opened following the NYC Convention with about 110 students. *Dec, p. 354*: a review of several Missionary Training Institute [?] by ABS. 1891-1892= Ninth session; catalogue in 8 1/2 x 11 file.

- *CA 1892, Apr 22, p. 257*: School year ends Apr 25, commencement 7:00 p.m. R. A. Torrey to give the address. About 200 students off and on during the year; 1/2 of these regular students. Urgency for missionaries cutting down on length of training. *Apr 29, p. 273*: important changes at the College. Primarily a missionary training school; a single terms of 7 months, only a starter to be finished on the field; tuition-free; board \$4.00/ week; summer course for those who cannot attend the 7-month course, middle of May to end of July = 10 weeks. *July, p. 83*: notice of the Oct session. Farr now administratively in charge. *Oct, p. 273*: session opened Oct 12. More young men than ever, not as many ladies. Over 100 students.

- *CA 1893, Vol X, Jan-June, p. 228, 229, 292. Vol XI, July-Dec, p. 164, 165, 257, 258, 403.*

- *CA 1893, May, p. 292*: a brief report of the graduation exercise. *Oct, p. 257*: opened Wednesday, Oct 18. Report of the opening meeting. ABS enunciated three rules: guarded tongue and ears; a home and school of character training; home and school for training in "hardness". *p. 263*: received \$16,005 of the missions income.

- *CA 1894, Apr, p. 359*: editorial. Name changed to New York Missionary Training Institute. Is not a college under s state charter, nor has it been. "Our object being chiefly Biblical instruction and training for Christian work." *May, p. 471*: report of the 12th Commencement on Apr 26, 1894. *Oct, p. 386*: The New York Missionary Training Institute opens, includes lists of teachers and courses. *Nov, p. 448*: 37 men and 46 ladies at start of school from England, Scotland, Canada and 16 states.

- *CA 1895, Mar, p. 156*: article about Students' Missions Society. *May 1, p. 273*: article by F. W. Farr; a little history, purpose and description of present student and courses. *p. 300*: Commencement on May 1; outline of the program; Thomas H. Allen's address, *p. 306*; Philip Kinkey's speech, *p. 308*; C. J. Moon's speech, *p. 388*.

- *CA 1896, May, p. 445*: brief report about Commencement exercises, Apr 30. *p. 457*: full report by F. W. Farr. *p. 468*: editorial comment on graduation and students; need for more space; solicits \$100,000 to provide adequate facilities for the school. *Oct, p. 396*: new session opened Wednesday, Oct 14. The class is as large as possible. A. T. Pierson to lecture Nov 27, then Dec, *p. 397*.

- *C&MA 1897, Feb, p. 136*: about the Missionary Society; it meets Saturday nights. *Apr, p. 363*: student body picture. *p. 421*: 15th Anniversary of NY Missionary Institute; then adds "the class-roll of the 14th [!] session just closing." Numbers: 135 ladies, 86 gentlemen or 221 students.

- *AR 1897, p. 19*: Retrospect "No single department of our work has been more fruitful of blessed results than the Missionary Training Institute and its younger sister, the School for Home Workers. More than a thousand students have gone forth from this Institute in the past fifteen years. It began in great humility and has moved from place to place, like the shifting tabernacle of the desert, but the cloud of Jehovah's presence has ever rested over it. It was the earliest Institute of this character in the United States, having been established in the very beginning of the work. Many similar and greatly honored schools have risen up since, but it was earlier in the field by seven or eight years than the Bible Institute of Chicago, or the Boston Training School, both of which are doing such noble work on similar lines. There are now many excellent institutions springing up throughout the country for the purpose of training for Christian work the thousands of consecrated men and women who are not called to the regular ministry. When we recall the fact that its first classes were held on the rear platform of the old Twenty-third Street Theatre and attended by about a dozen persons, while two professors did all the teaching, each taking about half a dozen departments, and that now we are building our new Institute for two hundred and fifty students and have a faculty of about a dozen teachers and when we look out upon the mission field and see an army of over three hundred soldiers of the cross in almost all parts of the world, nearly all of whom have been children of the Institute, we cannot but say, 'What hath God wrought.'"

3. Locations

- Oct 1, 1883: 446 8th Avenue, Monday, 3:00 p.m. 1st floor of building just above 32nd Street, *WWW 1883, Oct, p. 154*. 2nd floor, same buildings, after a few weeks, *CA 1890, Mar, p. 204*; ie. 141, 143, 145 West 23rd Street (between 6th and 7th Avenues) See also *WWW 1884, July, back page and p. 169*).

- Christmas 1883, transferred to Grand Opera Hall, 8th Avenue and 23rd Street, *CA 1890, Mar, p. 204*.

- Spring 1884, theatre on 23rd Street (Passion Play theatre), *CA 1890, Mar, p. 204*. Rear of the stage, midst ropes, ladders, etc.

4. Missionary Society

- Was first organized in 1888. *CA 1894, Apr, p. 245* states the purpose of it. *June, p. 657*: Missionary Band in seven months gave \$336.17 to missions. They went without meat 2 days each week. Robert H. Glover, president.

5. References to

- File is empty!

J. Nyack Missionary Training Institute

- File contains photo of 6 member, 1912 men's basketball team (William Colby, John Weitzel, Edgar Carne, Earle Harvey, Howard Helson, Ernest Chapman) and photo of 1903/04 Missionary Committees (9 members) from the Brukaker Scrapbook.

1. Alumni Association

- *CA 1890, May, p. 289*: organized at closing exercises of the Training College, Apr 30. Class historian, Fred Senft, Saltillo, Pennsylvania. *p. 316*: suggested by ABS. President: Mr. B. M. Osgood; Vice-President: Mr. A. R. Mills; Recording Secretary: Effie Murray; Assistant Recording Secretary: Miss M. Barber; Historian: Fred H. Senft. *p. 345*: constitution. *July, p. 427*: historian tracking down students and their activities. Also current status, married, single, etc. *July, p. 28 [?]*: Account of Sven Johan Kuno, Swedish, born Sept 29, 1858 = 32 years old. A sailor, thief, lived 5 years with a woman in Sweden. 1889, Oct, entered NYMT College. A Mr. Putnam of New York (a lawyer) financed him to go to Congo as an independent missionary. *Sept, p. 156; Oct, p. 203*: reports by Senft of various alumni.

2. Buildings

- Nyack Tabernacle constructed under direct superintendence of James Gordon Simpson (info from ABS funeral booklet). "When we started on this Hillside, there was an open Tabernacle. Mr. S. invited me to be on of the speakers at that 1st convention at Nyack, " William T. MacArthur. *CAW 1918, Dec, p. 204*, spoken at Council, 1918.

3. Catalogues, et al

- File contains:

Missionary Institute of the Christian and Missionary Alliance at Nyack Heights, South Nyack, New York (Manual 3). 16 p.

Missionary Institute of the Christian and Missionary Alliance at Nyack Heights, South Nyack, New York (Manual 3): Plans and Descriptions of the Institute Building. 13 p.

Notice of the "Congress of Band of the Missionary Training Institute" at Mecca Temple, Feb 22nd, [year unspecified], 10:00 a.m. and 2:30 p.m.

4. History of

- New location, 1897: purpose: his missionary vision enlarging, more missionaries needed. Spring of 1897, first spade of earth thrown. He planned for 200 students. Fall of 1897, school opened. Administration Building added because student body grew beyond 200. (400 in 1921), *AW 1934, p. 71*, by Kenneth Mackenzie.

- *C&MA 1897, Feb, p. 204*: editorial about proposed plans about Nyack. Looking for a place for: large summer conventions for training workers, a Tabernacle to be erected; building for Training Institute; Rev. Ross Taylor's home already purchased for Berachah Home and to be enlarged. *Mar, p. 252*: editorial about Institute Building almost started. *Apr 2, p. 324*: issuing a manual describing Nyack Heights. *Apr 9, p. 337*: drawing of Simpson Hall; picture of Berachah plus article; *p. 362*: article and floor plan, ground floor and 2nd floor. *p. 363*: picture of student body, A. E. Funk and Isaac Hess in picture. *p. 372*: editorial about the laying of the cornerstone, Saturday afternoon at 3:00 o'clock. Commencement of building delayed. After 15 years, ABS appeals for financial help. *p. 398*: editorial comments about the excursion to Nyack and services there. Founded Institute Day = Easter Sunday, an Alumni Reunion to be observed annually. Offering came to \$17,000. *p. 409*: picture, cornerstone ceremonies and article. *p. 410, 411*: re: Nyack Heights plus more pictures. *p. 421*: editorial. 15th anniversary and commencement to be held Apr 29 at Gospel Tabernacle, 14th session

just closing, 135 ladies, 86 gentlemen. *p. 423*: cornerstone hymn by ABS, "Building on Jesus". *Aug, p. 180*: editorial. *Sept, p. 252*: cost of at least \$40,000; will open its first session, Monday [or Tuesday], Oct 19 at 3:00 p.m., a dedicatory service, *p. 300. p. 276*: cost within \$50,000, including the land. Invites constituency to contribute; convention pledged \$13,000. \$200, a room named for the donor. *p. 280*: testimonies about the Institute. *Sept, p. 300*: board = \$4.00 per week, 25-week term. No tuition. Some students can work about 4 hours per day. *Sept 29, p. 320*: editorial to intending students. Get 200 subscribers to C&MA at \$1.50 and get free board (about \$100). *Oct, p. 378*: first session, Tuesday afternoon, Oct 26. *p. 379*: Mr. E. R. Taylor, Plainfield, New Jersey to be the first business manager. Mrs. Taylor, superintendent of women. *p. 424*: announcing the opening.

- New York Times, 1897, Oct 17, p. 5: "**A New Missionary College**: Christian Alliance Building Dedicated on Nyack Heights. Nyack, New York, Oct 16: An interesting dedication of the Christian and Missionary Alliance College took place on Nyack Heights this afternoon. Besides the Nyack people present, a large excursion party of Alliance people came up on early afternoon trains from New York City. The chapel of the college, in which the service took place, was elaborately trimmed with autumn leaves. The Rev. Dr. A. B. Simpson presided and made the dedicatory address after the hymn "I Am Dwelling on the Mountain" was sung. He said the building was not quite finished in some of its minor details, adding:

"How like it is all the work we attempt for God. I thought once I should have perfect work, but God taught me that all I could do would be to gather materials for a perfect structure, which he would build by and by. Our imperfect building here is a type of our imperfect work for Christ." Dr. Simpson said the college would open for the training of students on Oct 26 and he expected the students would number 230 during the winter. He thanked all who had contributed toward the building and said there was yet a chance for any one who wished to contribute but said "I hardly want to mention this now, for our people feel so sensitive that if I look at them they will open their pocketbooks and give me all their money."

In closing his remarks, Dr. Simpson said that during its existence as an organization the Christian Alliance had sent 1000 missionaries out into the field, 50 of whom had died and were buried in far off lands. The Rev. Dr. John Robertson of Glasgow, Scotland and the Rev. Henry Varley of England also spoke."

- *C&MA 1909, Sept, p. 419*: J. H. Ballard's remembrances of the day the cornerstone was laid.

- *C&MA 1898, p. 113*: Institute Notes. *p. 123*: The Necessity and Character of Missionary Training by George Pardington. *Feb, p. 132*: Mr. and Mrs. Taylor, business manager and matron, left for Cleveland. Mrs. Kirk, Albany, replaced them. *p. 156*: sending delegates to the Student Volunteer Convention in Cleveland (see *p. 184, 193, 204, 228, 256*). *p. 180*: how to earn your way through MTI (subscriptions to the C&MA). *p. 233*: Institute Notes: activities and speakers. *Mar, p. 276*: editorial; to continue until May 1. Summer school, June 1. *p. 300*: editorial. *Apr, p. 324*: "winter session closes Apr 28...June 4, summer session opens." *p. 329*: poem by Lucy J. Wilcox, 9 stanzas, "At the Missionary Institute". Books needed for the library. *Apr 20, p. 372*: Commencement coming Apr 28. *May 4, p. 409*: part of class of 1898, front steps of Simpson Hall, with Pardington and Funk, not ABS. *p. 410*: also, Commencement Day. *June 29, p. 61*: summer school sessions and lecturers. *Aug 17, p. 157*:

announcement of fall session. *Aug 31, p. 204*: announcement re: opening and teachers. *Sept, p. 228*: editorial. *p. 232*: long article by George P. Pardington with list of officers and teachers. *p. 252*: between \$8 and \$9W pledged at Nyack Convention. \$200 for a room. One pledged to Annam. *p. 276*: to open Tuesday, Oct 18. *Oct, p. 373*: opened new term, Oct 17, Monday. *Nov 15, p. 421*: over 100 students. *Dec, p. 27*: Institute Notes by Judith ___? - *C&MA 1899, p. 112*: editorial. Dr. Chappell, Dr. Gray and Dr. Farr giving special lectures. *Mar, p. 122*: Institute Library: pictures of chapel, dining room, kitchen and library. *Apr, p. 145*: editorial. Commencement to be Thursday, Apr 27; a short summer school in July. *June, p. 28*: missionary offerings. *Sept 2, p. 209*: The Nyack Institutions; pictures of Funk, Pardington and Simpson Hall. Speaks of the tabernacle, the tent and Simpson Hall. Tent is at the foot of the hill. Work carried on all summer in tent. Opposite South Nyack depot is the Alliance Press. Curriculum on *p. 210* with teacher list. *Sept 22, p. 268*: alumni rally. *Oct 14, p. 330*: preview of coming semester. *Oct 28, p. 348*: opening of the Institute. - *C&MA 1900, Jan, p. 41*: editorial; over 100 students. *Mar, p. 152*: editorial; faculty and courses being given. *p. 173*: early student, Adelle Emma Bennett married Rev. Bertram M. Osgood, died Jan 30, 15 Paul Street, Cambridge, Massachusetts. *Apr, p. 222*: W. C. Stevens and Dr. J. Gray giving lectures. *p. 241*: commencement to be Thursday, Apr 26 at 2:00 p.m. in Institute building; invites folk to bring a book for the library. *p. 244*: kindergarten work opened by students, 1st Saturday of Dec, 1899; part of course of study. *p. 258*: summer school. *p. 276*: Commencement announcement: speakers: Josephine Eldridge, Indianapolis; John H. Earle, Wells Bridge, New York; Richard H. Parkers, Dublin, North Carolina; Bernina Wolfenden, Minneapolis; E. Roy Zimmerman, Peterborough, Ontario. *p. 294*: editorial. *p. 298*: report of commencement plus picture of Simpson Hall. J. Hudson Taylor spoke, a synopsis given in C&MA. *May, p. 307*: part of the President's report to Council. The 17th session since its inception, ie. 1883/84 to 1899/1900 = 17 sessions; 139 students; list of teachers. *p. 308*: the commencement address of E. Roy Zimmerman. The Bible: Supreme for Faith by Josephine Eldridge; Backward Glances Upon 19th Century Missions; D. L. Moody, etc by Bernina Wolfenden; Missionary Outlooks by Richard J. Parker; Events of Today, Mission Tomorrow by J. H. Earl. *Aug, p. 117*: Nyack on Hudson; article introducing the September Convention. Pictures of Simpson Hall and Berachah. *Sept, p. 138*: Session to begin Oct 17; list of lectures and teachers. *p. 140*: A. E. Funk's report of the summer session and program for fall semester. *p. 167*: announcement including the purpose of the Institute plus teachers and subjects they teach. Students conduct a Gospel Mission in Nyack. *Oct, p. 217*: large picture of Simpson Hall, ie. Institute Building. Article about school, its purpose and program; picture of Mrs. A. A. Kirk. *Dec, p. 365*: announcement and schedule for Jan-Apr session. - *C&MA 1901, p. 176*: Commencement, Thursday afternoon, Apr 25; no summer school. *p. 180*: MTI news, report on lectures, teachers. *Apr, p. 232*: editorial announcement about Commencement, Thursday, Apr 25, 2:30 p.m., 19th anniversary exercise [JSS: really the 18th, first in 1884]. This last session, there were 45 men and 65 women. *May, p. 246*: editorial; 19th session closed Thursday, Apr 25. *p. 249*: report of commencement exercises; special hymn by ABS, "Saving and Serving". G. V. Brown, one of the commencement speakers; also M. Ada Beeson of Alabama. *p. 263*: further report of commencement exercises; picture of

1900/01 students. *June*, p. 319: special summer term to open Aug 1, 1901. Testimonies of students re: MTI. *July*, p. 36: special summer session to open Aug 2 until Aug 25. p. 53: article by a teacher; Institute opened 18 years ago, 1883. *Sept*, p. 134: W. C. Stevens invited by the Board to be principal at MTI. *Oct*, p. 232: editorial about Institute opening Oct 15, enrollment increased, also lists the faculty including W. C. Stevens. p. 235: report of opening service. *Nov*, p. 277: report by W. C. Stevens (page given once a month); teachers and curriculum listed. *Dec*, p. 333: retrospect for Nov by W. C. Stevens, includes a picture of Simpson Hall with cow in front.

- File also includes a printed invitation to the "Seventeenth Commencement of the Missionary Institute, South Nyack, New York, Thursday, April Twenty-sixth, Nineteen Hundred at Two-thirty O'clock. Luncheon served at One O'clock." Train schedule noted.

- *C&MA 1902*, p. 27: report of activities by W. C. Stevens, including farewell appreciation to J. D. Williams and Mr. Forrest. *Feb*, p. 96: report by W. C. Stevens, including farewell missionaries to India. *Mar*, p. 153: A. E. Funk and students attend Student Volunteer Convention in Toronto, Canada; some reports here. p. 164: editorial; 20th anniversary of the school, to be celebrated at special session, May 1 - June 15, 1902; ie. 1883-1902, 19 years completed. 20th session = 1902/03. p. 167: report by W. C. Stevens, both of past events (Feb 9, 22, 28) plus coming events (20th Anniversary). *Apr*, p. 220: an editorial announcement of Annual Meeting at Nyack, 20th anniversary of opening of Institute. p. 223: Kindergarten Dept, MTI, with picture of class, all ladies; Miss Coles, the teacher. *May*, p. 251: Commencement program for Thursday, May 1st. E. R. Carner gave one of the addresses. p. 276: editorial report of Commencement, the 20th Commencement of MTI (1884-1902 = 19th). p. 279, 280: picture of students of 1901-1902 and report of the 20th Commencement exercises. Programme issued gives a historical review for the institution from 1882 to 1902. Also article by W. C. Stevens. ABS wrote an anniversary hymn: "A score of years has fled, A thousand memories rise, etc" with chorus. Mr. Clarence Chrisman gave an anniversary address. "To the Regions Beyond", a new hymn by ABS with music by Margaret was sung. *June*, p. 349: report by W. C. Stevens about summer term. Student body at ABS' home one evening each week for lesson on astronomy. p. 368: report in the Annual Report. 188 students in 1901/02 class; 11 students in 1900/01. Debt on school is \$20,000. p. 374: matching gift of \$5000 given to liquidate the \$20,000. \$5500 given at Convention; alumni asked to raise the rest. *July 25*, p. 39: 75 students, representatives of nearly every class at Institute, met at Nyack, June 20, 1902. Report by W. C. Stevens of that gathering. *Aug*, p. 82: report to date of summer sessions, W. C. Stevens. Appeal to support "the home end of the line." \$20,000 needed to clear the debt; alumni invited to contribute. \$5000 promised if \$15,000 is given. List of offices and teachers. p. 92: editorial; courses ready for those called to home work. *Sept*, p. 151: article by Mr. Clarence Chrisman. First session of the MTI took place 20 years ago in the Grand Opera House, corner of 23rd Street and 8th Avenue. MTI is in the midst of its 20th Oct. *Nov*, p. 249: article by W. C. Stevens, principal. School session began Tuesday, Oct 14th; the debt not yet removed. *Dec*, p. 330: editorial about the Home School for Home workers. p. 347: article by W. C. Stevens, activities and study courses at MTI. p. 358: editorial about the opening of the Home School at Nyack, Jan 15, 1903.

- *C&MA 1903*, *Feb*, p. 79: An Appeal for the Institute Library by G. P. Pardington. *Mar*, p. 135: MTI by W. C. Stevens. Picture of Chapel Hall; enrollment: 101 ladies; 72 men. *Apr*, p. 230: commencement announced, Apr 26, 27 (Sunday, Monday); 182 students during year. Financial receipts, nearly \$19,000. *May*, p. 244: editorial report of commencement, 21st annual. *May*, p. 261: report of MTI by W. C. Stevens. Includes pictures of commencement speakers (unclear) 3 women, 3 men: Stella Ruth Bottum, Shaftsbury, Vermont; William Garfield Davis, Norristown, New York; Laura A. Gardner, Cherry Creek,

New York; Walter Mason Turnbull, Toronto, Ontario; Josephine Alida Welles, Bradevelt, New Jersey, Griffith Lloyd Hughes, Llauberis, Wales. There were 19 graduates, 11 ladies, 9 men [?]. *Oct, p. 236*: good response; many books came from Britain. *July, p. 67*: report by W. C. Stevens; attendance 1901/02 = 203; 1902/03 = 198. Many books donated, some from England (1100 volumes). 500 chicks in woods around the Institute. Students pledged \$2500; gave more. *Sept, p. 211*: Institute opens Oct 13. First term of the School for Home Workers. *p. 295*: Home Workers classes will begin Nov 1. *p. 236*: W. C. Stevens' report and announcement for the new term. *Nov, p. 309*: Home Workers' classes postponed. May return to NYC. *Dec, p. 36*: full page drawing of Hillside from South Broadway; is a Christmas souvenir motto and view of Nyack Heights.

- *C&MA 1904, Jan, p. 67*: W. C. Stevens' report; 135 students: 89 ladies, 46 men. *May, p. 206*: report of Missionary Band meetings on Friday nights. Was organized about 12 years ago, ie. 1892. It has 3 purposes. Pledge 1903/04 about \$3000. *p. 220*: W. C. Stevens' report. *Apr, p. 314*: W. C. Stevens' report about the spring term, May 9 to June 24. *May, p. 335*: editorial; enrollment past year was 190, for the summer term, 16; total: 206. Financial receipts of \$21,809; \$2848 more than the preceding year. 30 graduates; 2 years work. *June, p. 406, 407*: about commencement, including a picture of students, 1903/04 (some returned home already). *p. 60*: resume and picture of Canadian students during the last session (including W. Oldfield). *Sept, p. 252*: opening of 1904/05 session, Oct 11, 2:30 p.m.; faculty and subjects listed; water has been found on "the hill above us". *Oct, p. 305*: editorial about the opening of school. Mrs. Lichtenberger of St. Paul has come as superintendent of ladies and to replace Mrs. A. A. Kirk. *p. 348*: article by W. C. Stevens. 130 students on opening day, Oct 21st, 152 students, 48 men, 104 ladies. Some ladies at Berachah. Writes of boarding school and building more facilities. Would provide work for young men. Students from States: Pennsylvania: 50; Canada: 15; South: 16; Los Angeles: 5 (one church); et al.

- *AR 1900, p. 9*: "The Missionary Institute has just closed the 17th year of its history, ie 1883/84 to 1889/1900." 83 lady students; 53 men students. (at Annual Meeting, May, 1900)

- *C&MA 1905, Jan, p. 11*: Notes From Nyack about Missionary Band/Society by Howard Van Dyck. *p. 17*: second term, increased attendance. Berachah Home Annex taken for the overflow. *p. 61*: Notes from Nyack by Howard Van Dyck about the Missionary Society. *Feb, p. 124*: Notes from Nyack have appeared frequently and are reports of the Missionary Meetings. *Feb 9 and 22, pages unspecified*: from Brubaker diary: "A lovely spirit at the School...there is a Pentecostal spirit prevailing among the students." *Apr, p. 205*: W. C. Stevens' report. Need more accommodations and advance the standard of training. Too much immaturity in students. New grading system, not time in school, but fulfillment of curriculum requirements the requirement for graduations. Graduates have not been equal to the demands of their work. A preparatory course will be necessary for some students. Also expresses the need of a Wilson-Academy-type school. *Apr, p. 237*: Nyack had its best winter, et al. *p. 252*: ABS at missionary meeting. Outline: to know, to glow, to go. *p. 268*: outline of program of 23rd commencement [actually 21st]. *p. 269*: report by W. C. Stevens; spring term to open May 8. *p. 273*: 22nd commencement report editorial [contradicts *p. 268* above]. Plans to change and improve present course of study at MTI, an editorial. *p. 289*: editorial. Council approved reorganization of Institute. *p. 301*: Commencement exercises, a report. *p. 365*: report of meetings of Missionary Society. *p. 369*: editorial. Unfinished attic rooms being completed to accommodate about 20 more students. *July, p. 413*: report of missionary meeting. *p. 460*: report by W. C. Stevens of school year. Also future plans and changes: calendar year lengthened, Sept 20 - May 28, 1906, divided into three terms; introducing

preparatory courses for those who need it; requirements for entrance more exacting; new professors added. *Sept 9, p. 561*: editorial. School to open to month early, will embrace a longer and fuller course. Biblical and preparatory departments have been separated. Entrance examinations will be required. *Oct, p. 685*: report of missionary meetings; \$4000 missionary pledge. Paul Hosler, treasurer of the missionary organization; Mr. Gerow, president. *Nov, p. 717*: report of missionary meetings. *p. 733*: E. O. Jago at missionary meetings, sailed Sat, Oct 11 for Palestine. *Dec, p. 780*: missionary meeting farewelled an outgoing party to China.

- *C&MA 1906, Feb, p. 68*: student article about life at the Institute. *p. 116*: story of Brubaker finding water on hill back of Institute (concluded on *p. 132*). *p. 117*: report of Institute missionary meeting. *Mar, p. 153*: Brubaker water story offered for sale in booklet form for 3 cents. *p. 180, Apr 7, p. 213*: reports of missionary meetings. *p. 228*: Congress of Bands held Mar 23 at Nyack. *May 26, p. 313*: "The Institute has closed another session, the 22nd, I believe..." (1883/84 to 1905/06). Editorial report of the year just closed. W. C. Stevens built a house close to the Institute. *Aug, p. 92*: prospectus of MTI for 1906/07; also a review of the 1905/06 session. Curriculum to be established on a 3 year Biblical course plus a preparatory course for those who need it. Curriculum outlined for both courses. *Oct, p. 268*: lengthy report of opening of school. Praise and prayer are characteristic and abound. Are looking for the "latter rain". More men students, an answer to prayer. Allie I. Garrison, president of missionary society. A. C. Snead, treasurer. *Nov, p. 301*: News From Nyack. Are looking for the promised outpouring; given to intercessory prayer and increased missionary pledge to \$5000; sacrificed butter and meat at certain meals; report of missionary meetings. *Nov 17, p. 305*: editorial; a profound spiritual movement begun a fortnight ago; continues; classes suspended. *p. 316*: Revival at MTI, an article/report by F. E. Marsh. Began Sunday, Oct 28, confessions; chorus frequently sung, "Deeper yet, under the cleansing blood." *Dec, p. 363*: gratitude for 3 wonderful weeks of revival. 'Twas unprecedented. Three visions essential for effective service: of God, of ourselves and of the need.

- *AR 1902, p. 86-88*: full history of Institute.

- *AR 1906, p. 77, 78*: visitation of the Holy Spirit in Nov, Dec. Began one Sunday afternoon and continued for 3 weeks: conviction of sin; public confession; transformation of life; expected a climax of demonstration of enduement, hadn't come as of May, 1907.

- *C&MA 1907, Jan, p. 32; Feb, p. 56*: Gleanings From Nyack. *p. 79*: farewelling Miss Margaret Quinn early one morning at Nyack. Also the travels and arrival in China of Howard Van Dyck and P. Hinkey. *p. 80, 104; 128, 152, 176*: Gleanings From Nyack. *p. 212*: Dr. Marsh spoke about tongues. *p. 224*: Gleanings From Nyack; still looking for an outpouring. *p. 248*: Gleanings From Nyack; an account of A. C. Snead's ordination at Cresskill, New Jersey. *June, p. 253*: Commencement address by G. N. Eldridge, May 26th. Enrollment for 1906/07 was 231; 201 in 1905/06. *Jun 29, p. 308*: Gleanings From Nyack; a picture of the graduating class; 28 graduated, 24 in picture plus F. E. Marsh; 8 men and 16 ladies. *July 6, p. 320*: Gleanings From Nyack: announces the Convention, July 21-28. *July 13, p. 20*: Gleanings From Nyack, report of Missionary Society for 1906/07. *Aug 10, p. 68*: A Glimpse of Nyack (student life) by a recent student, L. R. Outlines regular activities. Good. *Aug, p. 101*: new session to open Sept 18 at 2:00 p.m. *Nov 2, p. 80*: Gleanings From Nyack; report of missionary committee, new officers and meetings. A deep spiritual atmosphere pervades the

school. *p. 116*: Gleanings From Nyack: student whereabouts; activities; a day at the Institute. *p. 128*: Miss Adelaide Pollard of Chicago has accepted a teaching position at MTI. Will teach elocution and English. *p. 151*: Gleanings...122 girls, 77 men students. *p. 184, 220*: Gleanings...

- *C&MA 1908, Jan, p. 252*: Gleanings... Christmas holidays at MTI. *p. 285*: Gleanings... report of a trip to the "southland" by Fannie Hess and Margaret Richards. *Feb, p. 318*: Gleanings... 14 ladies and 13 men came as new students. The building is overflowing. Miss Pollard has arrived. In addition to other classes, is also giving a class in calisthenics. *Feb, p. 352; Mar, p. 387; p. 420*: Gleanings... *p. 432*: editorial; commencement, Monday, May 25, 2:00 p.m. about 23 graduates who will immediately take a P. G. course at the Home Worker's School in NYC. *Apr, p. 15*: Gleanings From Nyack: 6 men, 17 ladies graduated. Congress of Bands, Friday, Mar 17. *p. 46*: Gleanings... *May, p. 97*: Gleanings... picture of 9 students, the Executive Committee of the Missionary Band. *p. 96*: the 26th Annual session of MTI will close with Commencement, May 25th (Thus the first session was in 1882). *p. 116*: Gleanings... students look forward to summer ministries. *p. 128*: editorial about Commencement soon to come, May 25. To be held in the large Tabernacle, F. W. Farr to give the address. *p. 133*: the Commencement program. *p. 144*: editorial report of Commencement. *p. 148*: Gleanings From Nyack: letters from various missionary graduates. *June, p. 156*: part of President's annual report; 149 lady students; 86 men students and 23 grads. *p. 167*: Gleanings... Thomas Tetcombe (black) on his way to Soudan under the Soudan Interior Mission. *June, p. 199*: Gleanings... picture of graduating class and faculty (names include E. R. Dunbar and L. A. Shepard), report of commencement. *p. 211*: Gleanings... students' ministry in NYC. *p. 245*: a resume of the graduate work at the Home School in NYC. Class scattered June 30, Tuesday. *July, p. 261*: Gleanings... report of training at the Home School and on student activities while at home or between semesters. *p. 277*: Gleanings... picture of student body, 1908. *Aug 15, p. 334*: Gleanings... Nyack Rally at Rocky Springs convention, July 18. Similar rally at Nyack Convention. Notes about some students, including H. G. Southern in Flushing, Ohio. *Aug 22, p. 349*: Gleanings... letters from students. *Sept 5, p. 384*: Gleanings... notes about students; class of 1904 first class to receive diplomas in the 2-year course. 30 grads, 19 went overseas. Beulah Funk and Ruth Lindbey Baer have died. New semester to open Wednesday, Sept 16. *Sept 12, p. 396*: Gleanings... a description of the library by Mary Butterfield. *Sept 19, p. 419*: Gleanings... what Nyack is like. W. C. Stevens at Beulah Park for summer school. *Sept 26, p. 430*: students number 152; 14 more than last year at same time: 63 men and 89 ladies. *Oct 3, p. 14*: Gleanings... report on student activities and whereabouts. Class of 1905: 30 grads. 4 = missionaries; 4 hope to be; 13 engaged in homework; 4 minister's wives. *Oct 10, p. 26*: Gleanings... classes began Sept 16. Report of opening session and student's activities during the summer. Gives a summary of ABS' remarks. *Oct 17, p. 45*: Gleanings... various reports of activities and meetings. *Oct 31, p. 80*: Gleanings... 75% of student graduates involved in full-time ministry. Reports on meetings and students. Enrollment: 96 ladies; 76 men = 172 total. Rev. F. Bartleman from West Coast gave an address Thursday, Oct 15, theme: the exaltation of Jesus. *Nov 7, p. 98; Nov 14, p. 110*: Gleanings... *Nov 28, p. 145*: Gleanings... enrollment: 11 ladies; 87 men = 198 total. George S. Montgomery from Oakland paid a visit and spoke. Paul Hosler left for Vancouver and South

China, Saturday, Nov 7. *Dec 5, p. 166*: Gleanings... articles about the school. *Dec 12, p. 178*: Gleanings... George S. Montgomery sent a check for \$1000; notes about students and articles. *Dec 19, p. 195*: Gleanings... report of Student Volunteer Convention at Syracuse, New York. Article about the library, about 3000 volumes; request donations of books and money.

- *C&MA 1909, Jan, p. 234*: Gleanings From Nyack: the Edwin Dunbars pastoring in Waverly, New York (sometimes reports of students; sometimes articles on spiritual subjects). *Jan, p. 251; p. 262; p. 295; Feb, p. 310; p. 334; p. 362; Mar, p. 386; p. 404*; Gleanings... *p. 436*: Gleanings... list of commencement speakers for May 24th. They include K. D. Garrison, Robert Roseberry and Mary Rolle. Graduates included F. A. Soderberg. 17 men and 13 ladies = 30 total. *Apr, p. 13*: Gleanings... picture of India Prayer Band with names, including K. D. Garrison, Miss Beardslee and Miss Seasholtz. *p. 32*: Gleanings... two articles of a spiritual nature. *p. 64*: a letter from A. M. Bakewell. *May, p. 110*: Gleanings... *p. 112*: commencement May 24 in the Institute Building. *p. 126*: Gleanings... graduates' plans for future work. *p. 128*: editorial: ABS to preach a special commencement sermon, Sunday, May 23rd. Commencement exercises on Monday, the 24th. Graduates to spend a month in New York City Home School. *p. 144*: editorial about Commencement: 700 attended. *June, p. 165*: article about wireless telegraphy. *June, p. 178*: Gleanings... report on graduation, commencement. Commencement speakers included Robert Roseberry, Tyrone, Pennsylvania; Ezekiel D. Garrison, New Albany, Indiana; Mary Heller Hess, Lancaster, Pennsylvania; and Myra Elizabeth Rolle, Tottenville, New York. *p. 195*: Gleanings... re: mission bands, picture of Africa Band. *July, p. 246*: Gleanings... report of India Band; student activities; missionary goings, etc. *p. 267*: twenty-one graduates and nine others at the Home School, NYC for a month, post-grad work. *p. 295*: Gleanings... articles by the China Band and a picture of them. *p. 317*: Gleanings... report of Nyack Convention, July 17-25 (continued from *p. 267*). *p. 331*: Gleanings... report of South America prayer band and Island Band. *Aug, p. 362*: Gleanings... Jewish and World Prayer Bands. *Sept, p. 397*: Gleanings... letter from former student, Mrs. H. J. Humphrey. *p. 414*: report of the Africa Band, including where some students are working. *Oct, p. 12*: Gleanings... about the opening of school; enrollment = 98 ladies; 67 men = 165 students; 66 are new. Enrollment 1908/09 = 151 students. *p. 28*: Gleanings... India Band report: A. C. Snead leaves India. *p. 58*: Gleanings... Farewell of China missionaries, including R. A. Jaffrays. *Nov, p. 87*: Gleanings... new editorial staff and their testimonies. *Nov, p. 102*: Gleanings... practical life at Nyack; missionary pledge \$2500. *p. 119*: Gleanings... the Island World, Japan. *Nov 27, p. 135*: Gleanings... missionary meeting, personal items re: students, student life. *Dec, p. 155*: Gleanings... the Holy Land, Israel and Islam; Nov 15th, revival broke out at the Institute. *p. 167*: Gleanings... mission work near Nyack; revival seasons. A spirit of conviction and confession marks the revival. *p. 187*: Gleanings... essays about South America. *Dec 25, page unspecified*: a description of dorm life.

- *C&MA 1910, Jan, p. 231*: Gleanings... importance of home work. *Jan 15, p. 246*: Gleanings... report of revival; 2 testimonies. *p. 262*: Gleanings... African work. *p. 278*: Gleanings... Student Volunteer meeting in Rochester, New York. *Feb, p. 301*: Gleanings... India. *p. 318*: Gleanings... a couple of essays, one about the library, located on the first floor. *p. 328*: Gleanings... about Kwaiping, South China and Pingloh. *p. 351*: some personal items plus an essay from L. K. Brubaker about the business office. *Mar 5, p. 367*: Gleanings... the Island World. *p. 384*: Gleanings... Washington Day at MTI (no Congress of Bands). *p. 401*: Gleanings... mission to the Jews, Louis Meyer. *Mar 26, p. 413*: Gleanings... Congress of Bands = prayer groups that meet each week; in March the bands meet conjointly; a report that meeting designed to bring forth decisions re: a field of service. *Apr 2, p. 9*: Gleanings... words about work in South America, including a long letter from Anna H. LeFevre. *p. 27*: Gleanings... about missionary calls

by the students. *Apr 16, p. 43*: Gleanings... the neglected American Indian. *Apr 23, p. 58*: Gleanings... mission work in and about Nyack; musical program and Friday night addresses. *Apr 30, p. 82*: Gleanings... Africa. *May 7, p. 95*: Various features of the Institute. *May 14, p. 111*: a missionary meeting and birthdays. *May 21, p. 127*: China with picture of China Band. *May 28, p. 143*: Gleanings... women in India. *p. 144, 160*: editorial reports of Commencement. *June 4, p. 157*: Gleanings: prospectus of 1910 grads and their picture. Class of 1909, their whereabouts. *June 11, p. 175*: Our Commencement and Exercises. *June 18, p. 190*: Gleanings... Mabel Francis letter from Japan. *July 2, page unspecified*: Gleanings... missions to the Jews: personal items. *July 9, p. 239*: Gleanings... where are Nyack students located? June 1, 1910 Fred Hayes and Louisa Hogg married at the Institute. *July 16, p. 253*: Gleanings... report from Nyack Council; constitution of Young People's Association of the C&MA, adopted at the 1910 Council. *July 23, p. 287*: Gleanings... some reporting on Edinburgh Conference. *Aug 6, p. 303*: Gleanings... what women students can do and are doing. *Aug 20, p. 335*: Gleanings... about the Alliance Convention at Nyack. *Aug 27, p. 351*: Gleanings... about Africa. *Sept 10, p. 383*: about China. *Sept 17, p. 405*: Gleanings... Nyack as represented at Rocky Springs Convention. *Sept 24, p. 414*: Gleanings... India. *Oct 15, p. 39*: Gleanings... opening of the Institute, 176 students, including 61 new students. *Oct 22, p. 54*: Gleanings... about Israel and the Jews. *Oct 29, p. 70*: Gleanings... young people's meetings during Oct New York Convention. *Nov 5, p. 93*: farewell service for missionaries. *Nov 12, p. 103*: Gleanings... brief words from the new editorial committee. *Nov 26, p. 135*: Gleanings... letter to former students; need in China for workers; outreach by the students. *Dec 3, p. 151*: Gleanings... Japan. *Dec 10, p. 167*: Gleanings... about the Bible, missionary meetings, et al. *Dec 24, p. 199*: Gleanings... Thanksgiving at the Institute. *Dec 31, p. 220*: Gleanings... Student Volunteer Convention, Dec 9-11.

- Check out *BofM 1910, June and Nov; 1911, Jan 30* minutes.

- *C&MA 1911, Jan p. 231*: Gleanings... letter from Howard Smith, Soudan; student news including Thomas Titcomb, Nigeria. *Jan 21, p. 263*: Gleanings... Christmas vacation, many remained at Nyack. Arthur Smith addresses students at beginning of session. *Feb 4, p. 295*: Gleanings... Tibetan customs and lessons learned from them by William N. Ruhl. *Feb 11, p. 316*: Gleanings... essay about the Jew. News item: G. A. Woldvogel in Jewish band. *Feb 18, p. 332*: Gleanings... Florence Russell part of the editorial committee; essay on "overcoming" plus missionary items. *Feb 25, p. 348*: Gleanings... the Island World. *Mar, p. 359*: Gleanings... re: student ministries. *Mar 11, p. 380*: Gleanings... Congress of Band, Feb 17 in the chapel. Seven fields represented. *Mar 18, p. 391*: Gleanings... Washington's birthday at the Institute. *Mar 25, p. 412*: Gleanings... Latin America and its needs. *Apr 1, p. 7*: Gleanings... the inner life of the school and students; work in saloons. *Apr 8, p. 23*: Gleanings... Mormonism; letters from students, including R. R. Brown and William D. Combs. *Apr 15, p. 39*: Gleanings...perils to faith in the secular college, a testimony by MDHS. *Apr 22, p. 55*: Gleanings... what God is doing in Africa. *May 6, p. 87*: Gleanings... testimonies of students about their call to the Institute. *May 13, p. 109*: Gleanings... student life; the Easter vacation. *May 20, p. 119*: Gleanings... China. *May 27, p. 135*: Gleanings...God's financial provision for students; nature's beauties on the Hillside. *p. 142*: commencement program and graduates. *June 3, p. 151*: Gleanings...India. *p. 152*: editorial about commencement. *June 17, p. 188*: Gleanings...report of graduation exercises. *July 1, p. 215*: Gleanings...the Institute Mission Band including picture of the Executive Committee of the Mission Bands (9 persons). *July 8, p. 236*: Gleanings...the Jewish work. *July 15, p. 252*: testimony of Alexander Sabene, a student. *July 22, p. 268*: The Indians of Latin America. *Aug 5, p. 301*: mission work in New York City and work among mountain whites. *Aug 12, p. 311*: teacher changes; China. *Sept 2,*

p. 364: reflections on Old Orchard about youth. *Sept 9, p. 380*: Africa. *Sept 30, p. 423*: Nyack News from Beulah Park, Ohio. *Oct 28, p. 59*: Notes From Nyack by W. C. Stevens (dropping "Gleanings" and substituting the above. To appear less frequently and will reflect the interest and events at the Institute. Glover's new house overlooks Miss Lindenberger's. *Nov 11, p. 91*: Notes...testimony of a student: what God taught her. Enrollment = 164, not as many new students, senior class = 36; financial stringency. *Nov 25, p. 123*: Notes: recent speakers at the Institute and marriages. *Dec 16, p. 171*: Notes...Thanksgiving at the Institute. *Dec 30, p. 203*: Bible study should produce continuous revival; study habits that hinder such blessing.

- *CAW 1912, June 1, p. 130*: editorial. Contract just given to Charles McElroy. He built Simpson Hall and Wilson Academy. Will be three stories high plus basement; will have auditorium, seating capacity about 1000. A dozen class rooms, library and study hall. To open in early September. Part of the cost provided by Mr. Gambill, Roanoke, Virginia. *June 29, p. 193*: editorial report of progress, foundations already laid. Cost about \$24,000. *Sept 7, p. 381*: construction delayed because of late arrival of iron work. See MTI cards, too. *Nov 16, p. 98*: a C&MA member provided a loan to finish construction. Hope to move in before the holidays, Christmas. *Dec 21, p. 178*: editorial. Special services to be held Friday to Sunday, Jan 10-12 in connection with the dedication of the new Education Building just completed. See also *p. 59, 91, 123, 171, 203, 235, 269, 301, 333, 379, 430*; also *Feb, p. 321, 332, Apr 27, p. 50; June 1, p. 132*: the joining of the two Nyack Schools of the C&MA. *June 8, p. 150*: A Bit of History (probably by JHB). *June 22, p. 187*: What Schools Stand For (probably by JHB). Almost every issue has Notes From Nyack Institute or The Nyack Corner. *Jan 13, p. 235*: The Holidays at Nyack, A. A. Pollard. *Jan 27, p. 269*: physicians at the Institute, one in first 4 months of present session. Students trust the Lord, but can call a doctor. *Feb 10, p. 301*: examination blessings: gives some questions and students answers. *Feb 24, p. 333*: events on the Hillside. Mr. Poole's house destroyed by fire; musical concert by Miss QuaiFFE and Professor Rossignol. *Mar 16, p. 379*: Notes...report on the Congress of Bands held Friday evening, Feb 16 in the Chapel (Chapel Hall). *Mar 30, page unspecified*: Notes...Stevens write concerning the proposed consolidation of the schools. Will be 3 schools: MTI, Wilson and College for 3 years and theological studies on a collegiate level plus the preparatory classes at the Institute and Wilson. *Apr 13, p. 27*: Notes...recent speakers at MTI and their challenge. *Apr 27, p. 55*: Notes...by W. C. Stevens. Easter Echoes about New York City Easter Conference. *May 11, p. 82*: editorial. Commencement exercises of the 30th year of the Nyack Institute to be held Thursday, May 23. To be held in the convocation hall of the Institute, as the old Tabernacle is being torn down to make room for the new Administration Building. They hope to organize a permanent Alumni and Student Association. See also editorial, *p. 130, p. 90*: Notes from...by W. C. Stevens. Some of the speakers at the Institute and their impact. *p. 123*: Notes...a musical, May 2nd, ABS address to the Missionary Society, May 10, Psalm 34:5 his text, Mrs. John Woodberry's missionary address. *p. 129*: editorial about the 30th commencement of MTI was held Thursday, May 23, 1912 (1884-1912= 29 commencement exercises). 34 graduates. *p. 130*: editorial. Advantages of re-organization that will unite the three schools, subjects, teachers, etc. high school, college and MTI. *June 8, p. 155*: Notes by W. C. Stevens. Events at Commencement time, very

descriptive. *June 29, p. 203*: Notes...about the Institute Alumni Association. It was organized at the Boone Council, constitution adopted and Executive Committee elected. Officers: President: R. H. Glover; Vice-President: J. H. Stumph; Recording Secretary: J. D. Williams; Corresponding Secretary: J. H. Ballard; Treasurer: V. T. Jeffrey; Additional Members: A. E. Funk and W. C. Stevens. There follows some statistics about graduates. *p. 205*: evangelistic work of MTI students. *July, p. 219*: Nyack Corner (author not indicated, but probably JHB), a description of the Bible Department. Mr. Farr back to a regular position on the faculty and will teach 5 courses. *July 20, p. 250*: Nyack Corner, probably by JHB. The College Department is on the way and will progress as support increases for equipment, etc. *July 27, p. 267*: A Personal Letter for Christian Young Men and Women, by J. H. Ballard. *Aug 3, p. 279*: The Nyack Corner by JHB. The Theological Course, a new feature at Nyack, a 3-year course, corresponding to Seminary. College grads will receive a degree, but the course is open to all mature students. 3 years of Greek and 2 of Hebrew are offered. No higher criticism, rationalism, humanism or social reform will enter this curriculum. *Aug 10, p. 301*: Nyack Corner by JHB; word to former students about upgrading of school and invite to return for more training. *Aug 17, p. 317*: Nyack Corner by JHB; about the temporal and financial condition of the schools. Gives some history of the Schools as a reason for present support. *Aug 24, p. 331*: Nyack Corner, about student expenses. \$18 per month, room and board; \$10, \$18 and \$25 per term, different schools; \$5 entrance fee each year. By the year: Biblical: \$182; Academy: \$203; College: \$217 (books and laundry extra). *Sept 7, p. 381*: Nyack Corner: W. W. Newberry appointed Superintendent of Christian Work and Service. Home School at NYC transferred to Nyack. *Sept 14, p. 394*: Nyack Corner: 10 questions asked and answered about the Nyack Schools. *Oct 5, p. 11*: Nyack Corner. Opening day, like a wedding day/ ceremony, the schools beginning a co-operative effort. The New York City Home School also joined in the group. M. M. Horton represented the College Department, W. C. Stevens the Bible Department, G. P. Pardington, the Theological Department, et al. *Oct 19, p. 44*: Nyack Corner: machinery running smoothly, some younger students came to the Lord; student expenses cannot be reduced more. Library books needed in all areas. *Nov 9, p. 93*: Nyack Corner: the daily schedule at Nyack plus Sunday; the Ad building is enclosed, plastering well underway. *Dec 21, p. 187*: Nyack Corner: to conduct special Bible classes after the Holidays. Text-books antagonistic to the Bible not be used in any of the Nyack Schools, an action by the Trustees. *Sept 7, p. 379*: report and announcement to alumni; society organized summer 1912; lists officers. J. H. Ballard, corresponding secretary, wrote article. Dues: \$.25 per year of \$5.00 lifetime membership.

- *BofM 1912, Apr 20, Oct 19, Dec 12-14*: new school building (administration building). Colby Orange, New Jersey, loaned \$15,000. *May 3*: Brubaker resigned as Business Manager: went to Toccoa. *Dec 12-14*: dedication of Administration Building, Institute Hall, to be Jan 10-12, 1913.

- *CAW 1913, Jan 4, p. 210*: services about the opening of the new Institute Hall, Jan 10-12. ABS to speak Friday evening the 10th (known in 1981 as Pardington Hall). *Jan 18, p. 242*: editorial report of the dedication/opening services at the Administration Hall. Academy girls are living in the south wing of the Institute. Must be changed by next year. *p. 253*: Nyack Corner: used Institute Building, Friday, 8:00 a.m. Basement not finished. Describes the

building, enough space for all the Nyack Schools classes, Grammar, High School College and Biblical. *Jan 25, p. 269*: Nyack Corner: second term begins Jan 27: Biblical curriculum fuller, faculty larger. Room, board and laundry = \$18/month. Tuition \$10 per semester. *Mar 1, p. 349*: W. C. Stevens writes concerning classes from June 9 - July 18 in Bible study at the Institute. Will use the Berean method, Miss Miller to assist him. *Mar 13, p. 386*: Administration Building and Educational Hall dedicated on Tuesday evening, Mar 25 at 7:30 p.m.; built on the site of the Old Tabernacle. *May 24, p. 125*: Bible courses in a summer session June 9 - July 18. *May 31, p. 129*: editorial. Have been several changes, others contemplated. Chief aim: give students a complete 2-year course plus a preparatory year or two if necessary. This followed by an equally compact Theological Course for those who want such special studies. See the 1913/14 calendar. Teachers to remain the same. *June 14, p. 162*: editorial about commencement exercises of Nyack Schools. "Academy and College departments most satisfactory during the past year and perhaps meets the greatest need in all of our educational work." MTI graduating class numbered 27. *June 21, p. 183*: report on commencement, Wednesday, June 4. Class sang a hymn written for them by ABS based on their motto, "not to be ministered unto, but to minister." 22 graduates heading overseas; 5 to the home work. *July 12, p. 237*: re: the delay in sending out the new manual. \$1000 given to meet obligation on new building. *July 19, p. 242*: editorial: Bible Institute course reduced to two years sessions shortened to 8 months. Principal Stevens in charge of the Institute work. *Sept 20, p. 402*: editorial report on opening. 70-80 old students; 100 new students. *Oct, p. 55*: Sept 17 opened the 31 annual session (first session opened 1882). 168 students, 89 are new; 70 men, 98 women. A large percentage of former students returned.

- *CAW 1914, Feb, p. 317*: report on Christmas holidays. *Mar, p. 354*: editorial by JHB. College work has been successful for students. Enrollment is not enough to meet the cost. \$1000 is asked for the 1914/15 year. Trustees have faced the probably necessity "of discontinuing this part of the work." *Mar 21, p. 395*: report of Congress of Bands, Feb 12th; held on the hillside. J. Turnbull spoke for India. *Apr 18, p. 34*: Two ladies offered \$100 each toward the \$1000 needed to continue the college department if the remaining balance is raised. *May 16, p. 98*: Graduation, May 11; 23 graduates, a large proportion of them, missionary candidates. W. C. Stevens retired as principal and from the faculty; he may return. *May 23, p. 113*: The Institute Commencement *July 25, p. 279*: the courses for home workers, previously taught at 690 8th Ave will resume at MTI in the fall. The New York school close 2-3 years ago for financial reasons. Regular MTI course: 2 years; Christian workers, 1 year. *Aug 15, p. 326*: course shortened to 2 years a year ago. Article by George Pardington gives a description of the courses. *Aug 29, p. 357*: George Pardington writes about a 3rd year, post graduate for those wanting more training. Is in new catalogue. *Sept 12, p. 391*: a word about enrollment, the opening of the school, and the courses. *May 16, p. 98*: Graduation, May 11; 23 graduates, a large proportion missionary candidates; W. C. Stevens retired as principal and from the faculty; he may return. *May 23, p. 113*: The Institute Commencement, the lead article. Includes a picture of Institute Faculty and students and Paul Rader right of ABS, Jaderquists and girls, W. C. Stevens, Pardingtons and W. M. Turnbull. Mr. Irwin, from Canada and Miss Morgenthaler were two of the four commencement speakers. *p. 115*: appeal for a few thousand dollars to cover liabilities incurred against the Administration Building. A bequest was held up in litigation. *June 6, p. 162*: editorial about changes: J. D. Williams to become Home Superintendent; Dr. Pardington to become Dean of the Educational Department; Dr. Farr and J. H. Ballard to teach Bible several hours each week; Jaderquist, Brubaker and Williams in charge of financial administration; W. M. Turnbull, principal of Wilson Academy. *June 25, p. 215*: list of teachers and staff for 1914/15. *Sept, p. 417*: editorial about the opening on Sept 16. About 170 students, Wilson girls on 1st floor of Simpson Hall. Dr. Pardington

was the acting dean. *Nov, p. 109*: Opening Days by J. D. Williams. Enrollment in excess of 200; lists several special speakers. Regular instructors: Dr. Simpson, Mr. Ballard, Dr. Farr, Dr. Pardington, Mr. Jaderquist. *Nov 28, p. 143*: letter asking for funds to get out of debt: "because of lack of strong support, the college department has been discontinued at a saving of several hundred dollars." Berachah Home has been closed. Water now comes from the town, saving on insurance. Arrearages the cause of financial difficulties. Letter by G. P. Pardington. *Dec 26, p. 199*: Education Department of the Alliance announced an agreement with Wheaton College, whereby Wheaton "the officially recognized college of the Alliance". The Educational Secretary visited Wheaton, ie. J. H. Ballard. Charles A. Blanchard was president. See also C. A. Blanchard article about the standards of the College, *CAW [1915?], Feb, p. 295*.

- *CAW 1912, May, p. 120*: Alumni Association formed; Monday, May 27, 1912 at Boone, Iowa. Council approved organizing the Alumni Association of the Nyack Missionary Institute. Council adjourned 20 minutes early to make place for the Alumni meeting, *p. 82*. *Sept, p. 379*: report. *AR 1914, p. 87*: Mr. Jaderquist at Council, presented for Alumni Association a request to establish a Student Aid Fund of \$1000. Adopted. *P. 44f*: Jaderquist resigned as principal of Wilson Academy. W. C. Stevens resigned as principal of the Institute, along with others of the staff. The administration reorganized. Dr. Pardington outlined some different courses. "An unusually strong and capable faculty is being assembled," *p. 46*. Dr. Pardington, Dean, died prior to Council 1915 in May. Died Mar 28, 1915. Dr. Turnbull appointed Dean to replace him, *AR 1915, p. 37*. *P. 38*: Alumni Association asked to help liquidate the floating debt of \$10,000 by giving \$5 each. Relations were established with Wheaton College during this time, *p. 39*.

- *CAW 1915, Jan 2, p. 221*: Outline of the up-coming spring term by G. P. Pardington. Teachers: Simpson, Farr, Ballard, W. M. Turnbull, J. D. Williams, Jaderquist and Pardington. 210 enrolled in the fall term, 1914. *P. 245*: some special gifts have come to the school in response to special appeal, but a couple thousand dollars urgently needed. Reason: real estate given for construction of Administration Building not yet realized. *Feb 6, p. 295*: comments of President Blanchard re: Alliance affiliation with Wheaton. They have only Christian teachers. Do not permit students to use narcotics, tobacco, etc, nor to frequent movies, dances, etc; curriculum is essentially college; general, not professional. *Apr 17, p. 33*: editorial. A graduating class of nearly 70 students is anticipated for May 12. Solicits concern for their proper placement and usefulness. *Apr 24, p. 60*: announcement of Commencement, May 11. Over 70 graduates, 1st post-graduate class of 18. Dr. Mackenzie will give commencement address, May 9. The Baccalaureate sermon by ABS. *May 8, p. 81*: editorial about impending Commencement, to be one of the best. *May 15, p. 97*: 105 students "received certificates of graduation" as seniors, Christian workers and post-grads. ABS' message Winged Messengers, or the Secret of Inspiration in Christian Work. K. Mackenzie gave a special commencement address on Tuesday. Dr. Wilson's portrait hung above the platform in the Administration Hall. *May 29, p. 129*: report and picture of student body in front of Simpson Hall; ABS is missing. Probably on west coast at time of picture. ABS wrote class song, "O Christ, We crown Thee Lord of All." 57 seniors, 22 Christian workers and 18 post-graduates graduated; 75 completed the regular Institute course. *June, p. 146*: Council authorized to liquidate immediately floating debt of \$10,000. Alumni to contribute \$5 each; Alliance people \$1 each. Need about 1700 people to contribute. \$600 immediately pledged. Arrearages partly because of student debts. *June 26, p. 199*: new catalogues of MTI and Wilson about to be issued. *July 17, p. 247*: Nyack Notes: W. M. Turnbull reports on students at New York State Convention, Binghamton. Nyack Rally that last Sunday night. *July 31, p.*

279: Nyack Notes: by W. M. Turnbull. An appeal for workers and their place of training. *Aug 14, p. 315*: Nyack Notes: leased a farm previous year. Report of happenings on the Hillside during the summer months. Post-grad course also to be offered in 1915/16 (a third year course). *Aug 21, p. 331*: Nyack Corner: a plug, with stories for attending the Nyack Schools. *P. 334*: Cora Rudy to take charge of the Ladies Department; Mr. Turnbull, the Men's Department in addition to his other responsibilities. *P. 343*: *Nyack Notes*: list of MTI's recent graduates who have been placed, including Mr. and Mrs. Squires, Howard Nelson, evangelist, Mr. Walter Staub, Matoon, Illinois, Mr. Thomas Moseley, Mr. John Olson, Delaware County, New York, Mr. James Poole, Pittsburgh, et al. *P. 363*: Nyack Notes: information about Institute schedule and courses. *P. 366*: new faculty: Dr. W. S. Martin of Albany; Dr. Henry DeVries of Poughkeepsie, Rev. W. W. Newberry of Newark, New Jersey, Don O. Shelton of New York City. *Sept 11, p. 381*: received toward debt: alumni \$500 (one out of two responded); others \$600. Needed: \$10,000. Room and board is \$164, appeal to support worthy students. *Sept 18, p. 395*: MTI "commencing our 33rd year", WMT. School began then in 1883 ('83 to '92: 10 years; '93 to '02: 10 years; '03 to '12: 10 years; '13 to '15/'16: 3 years). Solicits prayer for the school. *Oct 2, p. 7*: school session opened Sept 15. About 250 students, MTI and Wilson. Students sent and received a telegram from Mrs. Simpson in honour of her golden wedding anniversary. *Oct 9, p. 28*: Nyack Notes: officers of Missionary Committee: James F. Brabazon, president; Olive McNeel, Ernest Pester, Samuel Kerr, Edna Hanna, Clair Ellenberger, Elizabeth Skelly, Arthur Hansen, Helen Morgenthaler. *Oct 16, p. 37*: Nyack Notes: report of recent services and activities. *Oct 30, p. 75*: Nyack Notes: report about missionary meetings at both schools. Street meetings being held, also in county jail; house visitation in New York City. *Nov 13, p. 103*: Nyack Notes: Visitors at Nyack, including Harold L. Stephens, Samuel Levermore, Dr. George L. Robinson of McCormick Seminary. *Nov 27, p. 141*: Nyack Notes: about Wilson only. *Dec 11, p. 173*: Nyack Notes: Dr. Martin and A. E. Thompson giving courses on Prophecy. Misses Quaiffe and Pollard have returned to the music department and public speaking.

- *CAW 1916, Mar, p. 391*: Nyack Notes: Congress of Bands held in Methodist Church in town. Misses Quaiffe and Pollard are again with us. MTI 33 years (one generation) in existence at the coming commencement (1883-84-1915/16). Alumni gifts this year, about \$700. About 100 people gave; 900 more could give. *Apr 29, p. 65*: editorials about commencement, May 7-9. School motto: The Whole Bible for the Whole World. *May 6, p. 90*: William R. Moody visited and spoke at the school. Four other church leaders also ministered at the school. *May 13, p. 97*: editorial report of commencement exercises. Sunday afternoon: Mr. Rader, Baccalaureate sermon. Tuesday Commencement: several short messages by students. Graduating seniors: 63 and several post-grads. 1/3 of a century, 33 years, since opening of the school. *May 27, p. 134*: announcement of summer school, June 26 - Sept 11. *June 3, p. 156*: Closing Days at Nyack, ie. Commencement activities. Lists the five graduation speakers and subjects. Also a senior class song written by ABS and May Agnew Stephens. *June 10, p. 172*: Word concerning summer school. Lectures will be morning and evening; lists the teachers. *July 1, p. 214*: Nyack Notes: by W. M. Turnbull. Nyack Convention now organized by the School. *July 15, p. 251*: brief word about vacation (summer) school, a lecture system. *July 22, p. 266*: a column of solicitation; advertise the

school to friends. The value and purpose of the school. *July 29, p. 285*: encouragement to attend summer school in August. ABS and J. H. Ballard will lecture. *Aug 5, p. 301*: The Calling of the Nyack Schools, training people for Christian service. Young people should apply now. *Aug 12, p. 317*: re: Nyack convention meetings. *Sept 9, p. 380*: summer school successful; Student Evangel magazine will care [give?] to its readers some of the blessing of the Nyack Schools. 1000 new subscribers wanted. *Nov 11, p. 84*: an appeal by R. H. Glover for financial support for Nyack Schools, schools of Bible Training and Missionary Training. For 10 consecutive years, 75% of graduates have entered active Christian ministry. The schools labour continually under a load of debt. *Nov 18, p. 103*: Nyack Notes: Christian witness band to New York City, students and faculty contribute expense monies. Missionary pledge was \$3000. *Nov 25, p. 123*: a little survey of the school, past and present and appeal for financial assistance, ie. Regular contributions. \$4.50 per week for room and board (has been for several years). Cost are rising with the war economy. Needs: \$3000, central light plant; \$1000, laundry plant; \$5000, kitchen equipment; \$750, plumbing needed; \$300, library books; \$200, student for one year, plus bonded indebtedness. *P. 134*: 3rd year Wheaton college recommended to Alliance families for college work. 15 students this year. *P. 139*: a review of former students and their missionary labours (but he includes non-MTI missionaries). Asks for donors to dedicate a room in memory of some deceased work: \$100 single room; \$200, double room; \$500 parlour; \$1000, dining room. *P. 173*: Alumni Association taken the responsibility of “lifting” the mortgage of \$15,000 on the Institute property, the 1st step toward liquidating the entire indebtedness.

- *CAW 1917, Jan 13, p. 231*: Nyack Notes about holidays; H. L. Stephen’s meetings; Turnbull-Rudy marriage; Miss Parsons’ Palestine visit; the second term. *Mar 24, p. 385*: Sunday Apr 1, day of prayer and gifts for Nyack Schools “among our people”. Aim to cancel the \$15,000 debt. *Apr 28, p. 62*: Commencement season events, a preview. Council follows immediately. 1/2 of the \$15,000 debt reduction has come in. *May 26, p. 113*: an editorial report of commencement Also a report about debt reduction. Monday evening before Council the \$15,000 debt was virtually cancelled. But there is a floating debt of several thousand dollars on the Maintenance Fund. With increase in prices, it’s difficult to make the work self-supporting. *p. 123*: Commencement day: full report with many brief testimonies...commencement speakers (students) were Albert Fesmire (*June, p. 150*), Mrs. Elizabeth M. Charlton (*June, p. 197*), William F. Smalley (*June, p. 133*), Maude M. MacPhee, Raymond H. Smith (address in *CAW 1917, May 26, p. 118*). *June 16, p. 164*: Summer School to begin June and to continue until Labour Day, Sept 3. *Aug 11, p. 300*: encouragement to attend the Nyack Schools. *Sept 15, p. 369*: editorial endorsement of the quality of the School and a welcome to students new and old. *Sept 22, p. 385*: Schools opened the 15th with overflowing classes in both schools. *Oct 6, p. 7*: School needs money for current expenses. *Nov 24, p. 118*: Blessings on the Hillside. 1917 was the largest initial enrollment in Nyack’s history. Institute’s was 223 (93 men, 130 women); Academy’s was 81; Primary School’s was 38. \$4000 pledged for missions, \$10,000 needed before Jan 1.

- *CAW 1918, Jan 19, p. 241*: editorial. Schools opened; severe winter; need an immediate offering of \$2000. *Jan 26, p. 257*: editorial. Enrollment more than 250 students, surpasses all previous records. *Feb 9, p. 289*: Young People’s Rally and Congress of Bands at Nyack, Feb

22. Invitation extended to near-by youth groups. Luncheon and supper free. *Feb 9, p. 299*: practical work of students around Nyack community. *p. 337*: 400 guests and about 400 students attended Congress of Bands (which had been begun by Dr. Pardington). *Apr 6, p. 11*: events, activities and speakers at MTI. ABS spoke Easter Sunday morning on Rev 1:4-6. *May 18, p. 97*: Commencement activities: Sunday, W. M. Turnbull preached in the morning and ABS prayed; Paul Rader preached in the afternoon, testimony meeting in the evening. On Monday, students gave the addresses. *May 25, p. 213*: editorial. Attendance increased and an increased demand for workers caused Council to close Wilson Academy and enlarge the Institute. The preparatory work will be enlarged/developed for those not ready for the Institute course. *June 13, p. 172*: Nyack Notes by Mrs. A. D. Pardington, message people need today. *June 29, p. 199*: Nyack Notes: applications for fall semester highest ever. Adults encouraged to help young students financially and share their canned goods and crops. *July 6, p. 224*: advertisement. Debt reduced by \$5000 in June; total reduction in 14 months: \$22,740. Alumni asking for help in raising \$10,000 more. *July 27, p. 267*: An Open Letter from ExCom of Alumni Association. Appeal for funds to meet enlargement of School. "Alumni Association has already cleared off the \$15,000 mortgage on the Institute Building. Comparatively few took part in this offering..." "At a May meeting of the Alumni Association, it was decided to raise another \$10,000 of the remaining debt." As of July 1, "total (debt amount) including annuities, is \$47, 678." *Aug 10, p. 299*: Nyack standards: Nyack is an atmosphere, training camp, school and home. Then, the registrar appeals for Men For the Hour, for the emergencies of the times. *Sept 21, p. 391*: editorial. Opened Sept 11; Dr. Simpson gave the message at the opening meeting. A. C. Snead family came for a new sphere of service. Wilson and Bissel used to accommodate students. *Nov 2, p. 66*: influenza epidemic: colds, coughs, grippe appeared in about 50 students. 19 developed more serious symptoms: high temperature, haemorrhages, symptoms of pneumonia. The most serious case was miraculously delivered. Lady students volunteered to minister in homes in town and were used. *Dec 28, p. 199*: A New Year at Nyack. Many GIs are expected. Also a letter from a Vietnamese soldier in France. Since France has much reconstruction work to do, thus limiting the Paris Mission to enter Gospel work in Viet Nam, he asks to study in an American Missionary School. His name not given. Present accommodations taxed almost to the limit. Debt balance about \$38,000.

- *CAW 1919, Mar 22, p. 388*: Congress of Bands went to Gospel Tab, New York City for the first time in conjunction with Young People at the Tab. ABS penned words for a new song for the World Band and Mrs. Stevens wrote the music. Article lists the speakers and special music. *p. 395*: Student Activities at Nyack: a report given at Congress of Bands about the organization and activities of the Missionary Society, ie. missionary pledge, prayer times, Fishers of Men. *May 3, p. 87*: Retrospect and Prospect by Mrs. G. P. Pardington. For 36 years, MTI has been producing missionaries, 1883-1919. Lists and comments on alumni who have enjoyed outstanding ministry at home and overseas. Mr. Titcomb also listed. *p. 88* has comments and pictures of R. A. Forrest, Cloyd B. Hammel, E. O. Jago, Lewis Ryan and M. B. Birrel. Graduation exercises to be May 9-12, Friday to Monday. *p. 113*: editorial comments on commencement. Facilities during school year, partially because of addition of 2-year Prep course. *May 24, p. 136*: report on Commencement and picture of graduating class. Turnbells in front, middle. The Simpsons were not there for the first time in the school's history. He sent greetings by letter. Council report stated debt reduced, but not lifted. Considering moving part of the School to New York City and occupying part of the Berachah building. *Aug 9, p. 306*: editorial. Admissions larger than any previous year. To open a department of training work in New York City on Oct 8. To use Berachah Home. A graduate year for MTI graduates and a year for mature Christians. Correspondence School directed by A. C. Snead. A large enrollment. *Aug 23, p. 351*: full-page ad with pictures of the four major buildings,

Simpson, Pardington, Wilson and Bissel. *Oct 4, p. 18*: editorial. New York School of Training to open Oct 14. J. G. Mantle to give opening address. He joins the faculty at Nyack. Every Monday, course to teach Sunday School teachers, taught by C. G. Trumbull. Thomas Chalmers, New York City to lecture each week on reaching the Jew; Kenneth Mackenzie on Anti-Christian Movements; Jaderquist and Turnbull to give special lectures on the Bible. *Oct 18, p. 50*: editorial report of opening of School in New York City. *Nov 1, p. 94*: Seven prayer bands formed at the School. Stanley Harrison the correspondent. *Dec 13, p. 189*: Thanksgiving Day at Nyack. Greg Mantle meal together; afternoon Prophetic Conference conducted by girl students.

- *AR 1914/15, p. 38*: Nyack publication The Student Evangel launched during 1914. Volume II, Jan 1917, no. 9. Mantle, J. G. The Romance of the Missionary Institute, p. 33, Cable, 1933 history. Official organ of the Institute and Wilson Academy, published monthly, see *CAW 1915, Nov 6, p. 92*. *CAW 1915, Apr 24, p. 64*: full-page ad about this new monthly paper. Designed to keep alumni in touch with each other and the schools and to share the blessings of the Hillside with other friends. First issue to be devoted and dedicated to Dr. Pardington. Cost: \$.50 per year. 1st copy ready in a week. W. M. Turnbull, managing editor. *June 26, p. 199*: July issue contains description of the schools.

- Nyack Campus locations: going north on South Boulevard, east side of street: Harmony Hall, Turnbull house and Bethel or Cable house, according to Marion Bethge Bressler.

a. Chronology

- *C&MA 1907, Mar, p. 123*: A. E. Funk's message: quarter Centennial. "ABS founded the Missionary Institute for Bible study in the Tabernacle on 23rd Street, near Sixth Avenue, a theatre building, in 1882. The following year, [Nov 1884], a small party of young men...left for the Congo." [Grand Opera Hall on 23rd Street and 8th Avenue.]

- Romance of the Missionary Institute, 1921. P. 5: "in the year 1882, the first training class composed of new and zealous followers, met on the stage of a theatre in 23rd Street, New York, using rough benches and hastily improvised tables as their equipment." [In Grand Opera Hall, 8th Ave and 23rd Street, Apr 30 or May 7, 1882 until the spring of 1884]

- 1899 Manual, no 3 (approximately) (2), p. 7. By a hand other than ABS. "The Institute originally founded by ABS in 1882 to meet the need of a spiritual, Scriptural and simple method of training for Christian work without a long and elaborate course." Prospectus (ca 1902): "The New York Missionary Training Institute was founded in 1882 by Rev. A. B. Simpson.

- Cable, John. History of the Missionary Training Institute. 1883-1933, fiftieth year. But on p. 17: "The first class...met on the stage of a theatre on 23rd Street, New York City...This was in the year 1882." "Oct 1883 it entered a new home on Eighth Ave." "May 1884, a small class was graduated." p. 23 quotes from the *C&MA 1897, Apr 30*, "The class roll of the 14th session just closing numbers 135 ladies and 86 gentlemen: 221 students. But the same article calls the Commencement exercises which mark the close of the current session "The 15th Anniversary of the Missionary Institute of New York", p. 23.

- Syllabus of Studies: New York Missionary Training College, Fifth Session. Oct 17, 1888 - May 1, 1889. An error. From the cornerstone of the Gospel Tab, laid Jan 1889. According to this, fifth session was 1888-89; fourth was 1887-88; third was 1886-87; second was 1885-86; first was 1884-85. But the first session was 1883-84 and the first graduation class, 1884. *CA*

1889, *Jan* says that the sixth session of the New York Missionary Training College commenced Monday, Oct 8th, 1888 and will close May 1, 1889. This session number is correct. And the *CA 1889, Sept* says: "The sixth session to open Tuesday Oct 1st at 3:00 p.m. at 690 Eighth Avenue." This is a year later and is obviously in error.

b. Enrollment

- *CA 1890, Mar, p. 196*: nearly 50 students.
- *AR 1906-07, p. 8*: 1906-07, 231 students, 28 grads.

5. References to

- *WWW 1883, Mar, p. 46, 47; Apr, p. 68; July, p. 113; Aug/Sept, p. 139, 142; Oct, p. 154*. See also *AR of Gospel Tabernacle*, p. 10.
- *WWW 1884, Jan, pack page ad*: at Grand Opera Hall, 23rd Street and 88th Avenue. *p. 27*: young men planning to go to the Congo. *July, p. 159, no. XII*: work added this past year. Commencement exercises, July 22. H. A. Waterbury, a commencement speaker. A. T. Pierson, the principal speaker; he had also taught. Has list of students, including H. A. Waterbury, Nellie Griffin, J. A. Condit, F. Gerrish, J. W. Jensen, Mr. Pierson, W. Quayle. Advertisement on back page: address was 141, 143, 145 West 23rd Street, between 6th and 7th Avenues.
- *WWW 1885, Mar, p. 96*: money given to open a home for students, the Schultzes; *May, p. 160*: session closed May 16th, commencement May 18th (had opened Oct 12, 1885); *Sept, p. 251*: to open Oct 12; *Oct, p. 270*.
- *Berachah Yearbook 1886, p. 37*: in its 3rd year. *WWW 1886, July, p. 127*: school to open, Tuesday, Oct 12, at No. 30, East 45th Street. *Oct, p. 234*: brief historical review by H. A. Waterbury; college 3 years old.
- *WWW 1887, Apr, p. 254*: closing 4th session; workers are available. *June, p. 335-341*: commencement at 45th and Madison. Some taken from The New York Daily Graphic. Home closed Apr 25. Are moving to a new college home at 254 West 55th, a permanent home, they bought it. *Sept, p. 112*: school opened.
- *Yearbook, 1888, p. 62, 63*: also ad in back cover. *CA 1888, Apr, p. 58, 59*: Outpouring of the Spirit, began Feb 23rd. *p. 76*: best class ever. *June, p. 96*: commencement May 31st, Madison Ave. *July, p. 106*: commencement addresses. *Aug, p. 124*: a student speaks of the Theological Department. *Sept, p. 130*: concerning opening the college. *Sept, back page*: ad, 6th session (1883--88). *Nov, p. 145*: College opened; large numbers, stronger staff of teachers. *Oct/Nov, p. 177; Dec, p. 192*: ads, 6th session is 1888-89. *Dec, p. 190*: brief history by A. E. Funk. Syllabus of Studies, Oct 17, 1888-May 1, 1889. Error = 5th session.
- *CA 1889, Jan, p. 9*: No 3, 254 West 55th; 30 to 40 students. *p. 15*: an ad; 6th session Oct 8, 1888 - May 1, 1889, also *Mar, p. 31, 47. Apr, p. 50*: editorial; *p. 52, 53* = new buildings. *May, p. 65*: commencement, including list of students, 38 total. *Aug 8, p. 19*: editorial about school and its opening near Oct 1. *Aug 15, p. 49*: announcement about opening of school. *Sept 12, p. 98*: announcement about opening of school on Oct 1 in new buildings. *Sept 19, p. 127, 159*: ad. *Oct 4, p. 146*: has come under authority of Evangelical Missionary Alliance and Board of Trustees appointed to take charge.
- *CA 1890, Mar, p. 204*: history of college by H. A. Waterbury. *p. 203*: history of college home

- by A. E. Funk. *p. 205*: dedication of 8th Avenue, 44th Street property. *Apr 18, p. 241*: announcement of commencement. *May, p. 273*: report. *p. 289, 316, 345*: about alumni association, including constitution. Reports of grads on *July 4, p. 427; July 11, p. 12; July 18, p. 28; Aug, p. 106; Sept, p. 156; Oct, p. 202. Oct, p. 254*: annual report.
- *CA 1891, Jan, p. 3*: report on 1st term. *Feb, p. 81*: report on spiritual blessings. *Apr, p. 243*: commencement announcement. *May, p. 273*: comments on school year just closed. *p. 290, 293, 300* coming year; commencement exercises, Annie Gowan's speech. *July, p. 51. Aug, p. 51*: Farr coming to the school as vice-president and professor. *p. 121*: Farr's remarks at Old Orchard. *Sept, p. 178*: enrollment applications exceed 100. *Oct, p. 228*: opening session, about 110 students. *Dec, p. 354*: review of other Bible Schools.
 - *AR 1892, p. 9f. Apr 22, p. 257*: announcement about commencement. *Apr 29, p. 273*: changes at the school. *July, p. 83*: Farr the administrator; the October session. *Oct, p. 273*: report of opening Oct 12; over 100 students.
 - *Yearbook 1893, p. 31-35. AR 1893, p. 12, 13. CA 1893, p. 228, 229; May, p. 292*: report on graduation exercises. *Aug, p. 164. Oct, p. 257*: opening exercises, Oct 18; *p. 163; p. 403*.
 - *CA 1894, Apr, p. 359*: editorial. Name change to New York Missionary Training Institute. *May, p. 471*: commencement exercises. *Oct, p. 386*: opening, teachers, courses. *Nov, p. 448*: students: 46 ladies; 37 men.
 - *CA 1895, Mar, p. 156*: article about Student Missionary Society. *May, p. 273*: some history, purpose and description of courses and students; *p. 300*: commencement exercises; *p. 306, 308, 388*= student speeches.
 - *CA 1896, May, p. 445, 457, 468*: re: graduation and school needs. *AR 1896, p. 7; p. 19*: "it was the earliest Institute of this character in the U. S....its first classes were held on the rear platform of the old Twenty-third Street Theatre and attended by about a dozen persons...two professors did all the teaching." *CA 1896, Oct, p. 396, 397*: new session, began Oct 14.
 - *AR 1897, p. 8, no 4*: list of teachers and special lecturers. *Feb, p. 136*: about Missionary Society. *Apr, p. 363*: student body picture; *p. 398*: part of report to Council; *p. 421*: 15th anniversary: 135 ladies, 86 men = 221 students. 14th session just closing, 188/84 - 1896/97.
 - *AR 1898, p. 6*: attendance over 100 students.
 - *AR 1901, p. 10*.
 - *AR 1902, p. 4*: part of Presidential report, 1 paragraph; *p. 46-51*: report from MTI, W. C. Stevens, chairman; *p. 52, 53*: report of Council Committee, Ira David, chairman.

6. Tongues Crisis

- *AR 1906/07, p. 5, 6*: the baptism came to the Institute in fall of 1906. Had already visited missionaries in India, China and Japan.

K. Nyack Schools

- *CAW 1912, Feb 3, p. 274*: editorial about the need for better trained workers at home and overseas. Wilson Academy giving an impulse in this direction. "The whole question must receive thorough and final adjustment." [probably written by Hudson Ballard, not ABS] *Feb 24, p. 321*: editorials. Impending changes: unite all business matters, supplies bought cheaper; avoiding of duplication in class work; sexes of both schools separated; industrial work to be added to give

employment to students and heads of family who move to Nyack. *Mar 16, p. 370*: editorial. Committee of seven at work about a plan for consolidation, etc. "The spiritual must be paramount." "Dormitory separation of the sexes," one great object. [ABS on west coast at time of this editorial] *Mar 30, p. 409, 411*: Last paragraph on p. 409 on consolidation and p. 411 is an article by Stevens.

- From "Enumeration of Inhabitants of Rockland County", teachers in 1915. Mr. A. M. Braggert, age 35, Institute, from Stratford, Connecticut); Bertha Beebe, age 39; Anna S. Cartright, age 45; Clara D. Hull, age 40, preceptress from Washingtonville; Carl A. Lundquist, age 23, Institute; Vernon L. Shantz, age 25, superintendent of boys, Wilson; Harriet A. Williams, age 37, superintendent of ladies, Institute; J. D. Williams, age 45, superintendent of Institute; Elizabeth Bodle, age 36, Wilson.

- *CAW 1912, Mar 30, p. 402*: demand for a school for the younger children of missionaries. 8 children present at Wilson are missionary children. No definite light yet as to action to take. [probably a J. Hudson Ballard editorial].

- *AR 1912, May, p. 7*: President's Report: "The educational work at Nyack has already entered upon some of the changes proposed in the new system. The business administration of all the local schools has been combined in one head and the educational work has been classified under one general administration with a special head for each particular school. The new system will embrace thorough preparatory work in English, a complete high school course, two Bible courses of two and three years respectively, a regular college course, one year of which has already been completed and the second planned and a course of training in advanced theological studies qualifying those who are eligible for the highest grades of Christian ministry. All this will be within the reach of our Alliance people at the most moderate expense and under the most spiritual auspices and oversight. A great advantage which will be secured in the new system will be the entire separation of the sexes, except only in the recitation halls. A new Administration building with ample class rooms and offices is already in course of construction."

- *CAW 1912, June 1, p. 132*: The new name, official title. They embrace, the Institute, the Academy (and the preparatory departments of both), the Theological Course, the College Department. Can take students from 7th grade through two or three years of college work. Also a regular 3-year Theological Course at the Institute. *June 8, p. 150*: Nyack Schools [probably J. H. Ballard], a description of the schools, a bit of history; founded in 1881 in New York City. *June 15, p. 162*: editorial about Wilson Academy. "The entire school system has been completely readjusted. J. Hudson Ballard, the Educational Director of the whole system." [JHB, the assistant editor of CAW and probably wrote the editorial] *June 22, p. 187*: What the Schools Stand For: thorough instruction and true spirituality. *Aug 31, p. 337*: editorial about the opening of the Schools. Ladies all in Simpson Hall; men in Wilson and Bissell. *Sept 21, p. 402*: editorial about their opening on Sept 11. Boys in Wilson Hall and Bissell, girls in Simpson Hall. Institute classes at Simpson Hall, the Academy classes at Berachah Annex. Administration Building not completed. ABS spoke on Burning and Shining Lights. About 250 students. *Dec 7, p. 145*: editorial about getting textbooks not tainted with evolution and materialism in courses on sociology, ethics, psychology and history. *Dec 28, p. 194*: editorial. After Christmas holidays, men senior students in the Academy dorm will be moved up to the north wing of the Institute building (Simpson Hall) and the ladies in the north wing to the south wing. There is some pressure

for a separate girls dorm on the upper level adjoining the new Administration building, ie. Pardington Hall.

- *CAW 1913, Apr 12, p. 19*: Annual Survey. Some consolidation realized. "Biblical Department reverted to the former methods...the Academic, Collegiate, Biblical and Theological Departments are now carried on under separate management." One Board administers the work of both schools, ie. Biblical and Theological. *June 21, p. 189*: new manuals of Nyack Schools coming off the press. *Aug 9, p. 295*: call to pray for increased enrollment in both schools and special gifts of money. Reasons: attempting to excel, teachers, library, equipment, separation of sexes; students cannot pay full cost; property given to the Schools not sold at expected lever; heirs of man holding mortgage on Institute (\$12,000) demanded payment on his death. Five to ten thousand dollars needed immediately. By J. H. Ballard. *Aug 23, p. 332*: Alliance Schools: Pardington now in the Theological Department; Mr. and Mrs. Baggett of Tennessee have joined the Wilson staff; Wilson girls to live in Berachah; honor roll of Wilson, 10 students, including David Fant. *Aug 30, p. 338*: ABS editorial endorses and recommends parents to consider sending their children to Wilson. Some response to the appeal for funds, many panning to attend the Institute. The course compressed into two years. There are also college classes.

- *CAW 1914, Mar 7, p. 353*: editorial about expected changes. W. C. Stevens to take one year leave of absence. Board of Administration (3 members) to function in his place. J. H. Ballard to relinquish position of Principal of Wilson Academy; will give several hours a week to the Institute. *Mar 14, p. 372*: for the 1914/15 school year: a complete 2-year course plus 1 post-grad year; Simpson, Pardington, Farr and Jaderquist plus J. H. Ballard's limited hours will comprise the faculty; administration of the Nyack Schools placed in the hands of Mr. Pardington, chairman, Mr. Jaderquist and Mr. Newberry.

L. Pacific Bible Institute

- *C&MA 1911, Oct, p. 30*: announcement about it and its opening: Jaderquist, the director. To open Sept 25 at 557 28th Street. Is the outgrowth of a Bible School held in Oakland for several years and now adopted by the Council of the C&MA.

- *BofM 1913, Mar*: Education Department report: extend institute school year 1913/14; principal Herbert Dyke. *BofM 1913, May*: Mr. Richards recommended it be discontinued under present conditions. *BofM 1913, June 14*: Board should continue support if school continued. Final decision left to Pacific Coast Committee.

M. Toccoa Falls

- *C&MA 1910, Dec 24, p. 216*: editorial: since Boydton cannot be used for a white school and golden, North Carolina is inadequate, property has been arranged for in Toccoa, Georgia, about 100 acres. Expect to take title early in January.

- *C&MA 1911, July 29, p. 280*: editorial. Opening Toccoa Falls hotel for summer guests. Golden Valley School to open at Toccoa in September. *Dec, p. 142*: a curriculum published by D. Y. Schultz; some teachers for the ensuing year stated.

- *BofM 1911*: land given, opened 1911. *BofM 1913*: buildings burned, Jan-Feb.

- *ExCom 1904, Feb, p. 201*: President reported offer of valuable property for Southern Alliance Headquarters in Toccoa, Georgia: referred to a committee.

- *C&MA 1911, Feb, p. 312*: editorial about property purchased at Toccoa for work hitherto carried on at Golden Valley. *Mar 4, p. 360*: editorial. Toccoa property purchased. Expect to open school in the fall.
- *CAW 1912, Jan, p. 253*: a Bible School with curriculum similar to Nyack and with the same purpose. Describes the locality, work possibilities and faculty, including D. Y. Schultz.
- *CAW 1913, Mar 15, p. 370*: editorial. The large building on the property recently purchased totally destroyed by fire. Name: Haddock Inn or Hotel. *July 26, p. 262*: J. H. Ballard visited it; J. A. Hubbard, the principal. *Oct 4, p. 2*: editorial: administration building in the course of erection.
- *CAW 1917, Nov, p. 65*: editorial about ABS visit to Toccoa, at Baptist Church on Sunday evening. A new Stewart Dormitory on campus. Next Convention to be at Toccoa in summer of 1918. (Had been in Atlanta in late fall); to build a large pavilion for popular services.
- *CAW 1919, June 14, p. 183*: a picture of students (graduates) and Council delegates plus a description of the School and its courses.
- File also contains a brochure "What is the Toccoa Falls Institute?", with information and pictures on 8 pages.

N. Wilson Academy

- Began Oct 2, 1906 and closed 1918.
- *C&MA 1904, May, p. 335*: first reference to need of school for those too young to enter MTI. *Aug, p. 161*: editorial. Strong committee appointed to make inquiry into opening a school for young people between the ages of 14-20 years at Nyack. Moody's schools at Northfield, Massachusetts an example.
- *C&MA 1905, June, p. 385*: editorial. Northfield Schools an example; is a committee working on the project. *July, p. 444*: Nyack Preparatory School, a wish of parents. Dr. Wilson to attend convention to talk with interested people. *Aug, p. 529*: editorial. Project received encouragement at Old Orchard. The great need is money. *p. 541*: considering opening in the fall for one sex only; still need money. *Sept, p. 609*: editorial. An offer to use Berachah at Nyack from Sept-May as a girls' school. Berachah will move to New York City for the winter months and back to Nyack, June-Sept. Offer made by Miss Lindenberger and ABS. A house (cottage) offered for one year, rent-free, for a boys' school. Committee decided to open both schools after the Christmas holidays. *Oct, p. 641*: Board of Trustees appointed; school incorporated under New York State laws. Dr. Wilson to be director and make plans. Name: Nyack Seminary of the Christian and Missionary Alliance. Sizeable gifts already given. Will open Jan 1. *Oct, p. 673*: editorial. List of Board of Directors and Trustees; \$1400, pledged or paid already; some students already enrolled. *Nov, p. 701*: article by Henry Wilson with pictures of girls' school (Berachah) and boys' school (a house "a little below Berachah", a 2-storey structure with long stairs ascending to front porch, perhaps on Franklin Street, near express). *p. 737*: editorial. Opening of school to be postponed. Teachers, students and commitments of Dr. Wilson caused the postponement.
- Opened Oct 2, 1906: took students 19 years old and younger (average age= 16 years). Gave training to those too young to enter the Institute. Had 57 students in 1907/08. Had a College Prep course and a General Course.
- *C&MA 1905, Sept 15, p. 161*: editorial. Building reaching completion. *Sept 29, p. 193*: [no

annotation given]. *Oct 6, p. 209*: editorial. Building not quite complete; Miss Marvin, principal. Opened *Oct 2* (Tuesday) with 30 students. *Oct 13, p. 225*: editorial. Started well; workers not complete. *Nov 3, p. 273*: editorial. 33 students; building not ready. *Dec 1, p. 348*: appeal for books. *Dec 8, p. 353*: appeal for male teacher in recreation to live in, dean. *p. 378*: activities report, trip to Sing-Sing. *Dec 22, p. 386*: new building to be opened and dedicated Jan 9, 1907 at 2:00 p.m.

- *C&MA 1906, Feb, p. 73*: editorial. Making quiet and steady progress, though opening deferred to Sept. Friends invited to contribute to the expenses. *Apr, p. 233*: editorial. Preparatory school in Nyack to open about the middle of Sept. *July, p. 425*: Nyack Seminary catalogue now ready. *July, p. 60*: Full page article by Henry Wilson and sketch of new building (1/2 of final Wilson Hall) *Sept 1*: editorial. To open Monday, Oct 1. *Oct 6, p. 209*: dormitories: Berachah annex and house recently occupied by Henry Kenning, opposite; South Nyack depot, corner of Mansfield and Hillside Avenue. Also classrooms and dining room for house.

- *C&MA 1907, Jan, p. 10*: report by Isabelle Marvin. New building almost ready. Paul Hosler to teach and have oversight of the boys. Need books. *p. 13*: editorial. Building completed. Mr. Charles McElroy was the builder. Also built Simpson Hall and Berachah annex. Building is described (sounds like Bissel). A gymnasium is in the cellar. Dedicated Wednesday afternoon, Jan 9. *p. 25*: editorial comments about the progress of the School, about 40 students. More accommodations needed. *p. 45*: article: The Opening of the Seminary, Jan 9. ABS announced receiving a generous offering to provide a suitable gymnasium. *Feb, p. 68*: article about school life; gym not yet fully equipped. *Feb, p. 94*: brief article and picture of students and teachers. *Mar, p. 142*: report and outline of class periods. *June, p. 253*: editorial. Comments on the results of the first session; commencement will be June 13, Thursday. Deficit at Academy of \$1500. *Aug 17, p. 73*: editorial. to open Oct 1. Will have room for twice the number of students as last year. Boys and girls in separate buildings. *Sept 7, p. 109*: Rev. Willard Fuller and wife (Baptists) from Iowa to be Principal and Vice-Principal. Miss Richards and Gardner to remain. *Oct 26, p. 53*: editorial. A wave of spiritual blessing has swept over the school. An invite for parents to send their children. *Nov, p. 100*: Nyack Seminary: fresh arrivals are frequent; 34 new students have come. *Dec, p. 205*: A Day at the Academy. *p. 220*: W. S. Poling's daughter a student. They are from Anderson, Indiana.

- *C&MA 1908, Feb, p. 348*: editorial. Dr. Wilson's death a great loss. Suggested that the Academy be named for him, that funds be raised to build and equip the school adequately in his honour. Could build the boys' dorm and gym. *p. 369*: memorial to Dr. Wilson on the children's page. Also a picture of the one building, looks like one half of the future Wilson Hall. Gives a history of the school to date and plans to raise money to complete the school. *Mar, p. 384*: editorial about the fund and the building. *Apr, p. 10*: editorial about progress in raising funds. *p. 28*: editorial. Funds coming in slowly. Want to start building by May 1. *p. 45*: article by Willard Fuller, the principal re: the purposes of the school and the new name, Wilson Memorial Academy. Need two more buildings, boys dorm, another for gym, music rooms and chapel plus a heating plant for all the buildings. *p. 60*: editorial appeal for funds to construct the needed buildings before Sept. Prospect is for 100 students. Two gifts totalling \$3000 recently received besides smaller ones. *May, p. 80*: Wilson Memorial Fund. Picture of certificate given to contributors. On it a picture of new proposed building. An appeal to contributors to make their wishes known to

continue or not with building plans. *p. 93*: an additional \$3000 received the past week. *p. 117*: some boys remained after school closed, moving down from Berachah, et al. *June, p. 157*: in President's Annual Report. 50 students were enrolled; pledges and payments for new building have reached \$10,000, need \$30,000. Will commence new building. *p. 162*: ground broken for new building. \$11,000 pledge or paid. *p. 180*: foundations partly laid; needs a male teacher for English, botany and physiology. *June, p. 212*: editorial report about commencement, June 18 and laying of cornerstone. Mr. Fuller to attend summer conventions in behalf of the Building Fund. ABS used same trowel as for the Tab and Institute. *p. 231*: Commencement and laying of cornerstone. Picture of Principal and Mrs. Willard Fuller. Second session closed June 18, Thursday afternoon. June 18 = commencement and cornerstone-laying ceremonies. *July, p. 278*: editorial. Building going up rapidly. Mr. McElroy was the builder. He also built Simpson Hall, Berachah Annex and most of the Nyack houses. \$7000 received, \$5000 more in pledges. *Aug 22, p. 333*: extracts of Annual Report by Willard Fuller. School opened Oct 1, 1907 with 38 students. School closed June 18, 1908. *Aug 29, p. 367*: article about opening school and new building "fast-nearing completion". To open Sept 9. *Oct 25, p. 60*: editorial. ABS addressed about 50 students at Wilson. Wanted more, but new facilities not quite completed. Asks for more contributions to wipe off the debt. *Oct 31, p. 82*: report of opening days, Sept 9 and on. *Nov 21, p. 133*: report by the Principal. *Dec 12, p. 180*: editorial about the completion of the building, receipts and encouragement redeem pledges. *Dec 26, p. 212*: editorial.

- *C&MA 1909, Jan, p. 230*: editorial. Reopen Jan 5; new building open for use. Need and gym and more students (30 or 40). Room for 100. *Feb, p. 312*: Anniversary memorial service, Saturday, Feb 13 of Henry Wilson's death. Contributions toward the new building will be appreciated: is a large indebtedness. *Mar, p. 385*: equipment being installed, chairs, tablets, rugs, parlour furniture, et al. *Mar, p. 416*: editorial. Wilson property to be conveyed to the Board of the C&MA. 1200 people have contributed to the buildings. Financial stringency has prohibited others. Debt is less than \$15,000. Is administered by the Board, as is MTI. Both properties, Wilson and MTI are the property of the Board. *p. 432*: editorial. The transfer to the Board of Wilson property is completed. Worth \$30,000 and now owned by the Society. Debt about \$13,000. *May, p. 78*: editorial. The Fullers to retire as principal, J. Hudson Ballard will return from LA to be the director. He has acquired a BA. *June, p. 154*: Col 1, par 3 of President's Report. *June, p. 180*: 3rd annual commencement to be June 16. *July, p. 233*: 1st commencement exercises in the chapel of MTI. About 100 present. *p. 248*: 2 editorials about the need for a private school and for a gymnasium. *p. 294*: The Academy Corner by J. H. Ballard. First Impressions, a description of Wilson Academy. *p. 296*: editorial. A new chapel nearly completed and the gymnasium ready in early Sept. *p. 318*: Academy Corner, a continuation of p. 294. *p. 335*: Academy Corner. The new curriculum: Latin, Greek, French, German and English taught. *p. 338*: scholarships by competition are available, four of \$50 and two of \$25. *Aug, p. 347*: The Academy Corner: spiritual life at the Academy. *p. 348*: to open Sept 8 in the chapel. *p. 364*: to unveil the portrait of Dr. Wilson. *p. 367*: Academy Corner: social life, age lowered to 10-14, choice of rooms, et al. *p. 376*: a personal word by J. H. Ballard about the importance of Wilson Academy, what it stands for. *p. 383*: Academy Corner: similar to p. 367; letters from former students. *Sept, p. 402*: Academy Corner: words concerning the opening of the Academy. *p. 416*: editorial remarks about the opening; first services in the new chapel. About 70 students. Gymnasium 60 x 30 [feet?]; almost finished. *p. 419*: The Academy Corner: recall of 1897 cornerstone ceremonies and summary of opening day: Sept 9, 1909 and some of Principal Ballard's remarks. *p. 432*: Hillside Chapel to be dedicated Monday, Oct 4 during the October Convention. *Oct, p. 8*: further editorial announcement of chapel dedication. *Oct 9, page unspecified*: editorial report of dedication of chapel. Services both Sunday and Monday, built in the form of a cross. Seats about 300 persons. *Oct, p. 27*: Academy Corner: freshman class, about 30. Description of opening days. *p. 40*: editorial. Plan to add two

storeys to the gymnasium because of overcrowding. Will cost \$3000. *Oct, p. 60*: Academy Corner: students still coming; adjustment problems. *Nov, p. 92*: Academy Corner: 2 dormitory floors above gym nearing completion; 18 double rooms for 36 students. Other developments and systems being employed in the school. *Nov, p. 125*: The Academy Corner: a little history and summary of the school's activities. *Dec 18, p. 184*: editorial. New gym finished, cost \$5000 and includes dormitories which are almost finished. *p. 190*: Academy Corner: discipline, punishment and room for more. *Dec 25, p. 205*: Academy Corner: describes the meals, menu and the coming year, 1910.

- *C&MA 1909, Sept, p. 432*: "The new Hillside Chapel at Nyack will be dedicated during the October Convention with appropriate services. We hope to have Mr. Newell preach on Sabbath afternoon and evening, October 3rd. Rev. Charles Inglis on Monday at 4:00 p.m. and a General Meeting at night, with addresses from the leading ministers of Nyack and the hillside workers. There will be a reception at the Academy from 5 to 7 Monday and the portrait of Dr. Wilson will be unveiled, we hope, by his daughter, Miss Madele Wilson.

The Chapel is a gem of taste and beauty. It holds about 300, and has already been used for church and Sunday school services. A special offering will be received for the cost of its erection which has been advanced privately, until the friends shall have an opportunity of meeting it by voluntary offerings."

- *C&MA 1910, Jan, p. 214*: Academy Corner by J. H. Ballard. Report of school activities. *p. 279*: Academy Corner: Dr. Bissell teaching mathematics and German; description of some of school life. *Feb, p. 345*: Academy Corner: report on the school. *Apr 2, p. 8*: Academy Corner: report about the present situation, good. Need \$2000 to relieve financial pressure. *Apr 23, p. 59*: Academy Corner: report of the school situation. *May 7, p. 97*: In Behalf of Wilson Memorial Academy. A description of the school and an appeal for funds. Need about \$2500 for current requirements. Mortgages stand at about \$17,000, Would like to receive offerings by commencement day, May 27th (W. C. Stevens, L. K. Brubaker and ABS). *p. 98*: The Academy Corner by J. H. Ballard. An added article to the above appeal. *May 21, p. 131*: Academy Corner. Some money has come; the discovery and confession of sin. Two male teachers to be added. *May 28, p. 144, 160*: editorial report of commencement exercises. There was conviction and a spontaneous response. *June 4, p. 155*: as of June 4, \$1700 received, but \$2-3000 urgently needed. *June 18, p. 192*: editorial. Check received for \$2500. *June 11, p. 179*: Academy Corner. Report of commencement week May 22-29. The 29th, 18 students and one faculty were baptized in the Hudson River. Revival began on Sunday evening, May 22. Ten students came for salvation, more for consecration. *July 2, p. 224*: \$4500 received. *p. 228*: The Academy Corner: honour list and new catalogue. *July 9, p. 243*: Academy Corner: the past year. 87 students past year, including 10 day students. 55 boys, 32 girls, et al. *July 16, p. 253*: Academy Corner: more statistics; 4 lady, 4 men teachers. *July 23, p. 286*: Academy Corner: an analysis of the revival that came at commencement time. *Aug 6, p. 301*: Academy Corner: a graduating address by Stephen Bradford, a defence of Christian education. *Aug 6, p. 318*: Academy Corner: report of Trustee's meeting, Aug 1st. Supplementary fund came to \$6165. Intend to finish off the top floor of Bissell, \$1000 and will give space for 15 more students. Appeals for help. *Aug 20, p. 334*: Academy Corner: sketch of new staff members: Mr. McKnight, Pittsburgh; Mr. and Mrs. A. C. Snead. Need to pray for sufficient students. *Aug 27, p. 349*: Academy Corner: scholarships solicited, \$50 each. School to open Wednesday, Sept 7. *Sept 3, p. 367*: Academy Corner: music and business courses also to be taught at the Academy. *Sept 10, p. 381*: Academy Corner: rooms about full. *Sept 17, p. 400*: editorial about opening of school, its 5th session. Enrollment 55 men, 35 ladies. *Oct 1, p. 7*: Academy Corner: words about the opening of school, good spirit, rooms full. Need \$15000 to complete top floor of Bissell. Can take two or

three more boys. *Oct 8, p. 22*: Academy Corner: what we eat. *Oct 22, p. 53*: Academy Corner: the daily schedule.

- *C&MA 1911, Jan, p. 243*: The Academy Corner by J. H. Ballard. 41 boys and 56 girls with waiting list. Description of progress of school. *Jan 21, page unspecified*: Academy Corner: student help fund and need of additional teachers. *Feb 4, p. 310*: Academy Corner: list of top students in the first term. List includes Hans Sthengaard and Raymond Smith. *Mar 25, p. 406*: Academy Corner: boys caught smoking, suspended. Personal supervision; need additional teachers; mortgage of \$15,000 paid, et al. *Apr 8, p. 22*: Academy Corner: need of another male teacher and assistant. *May 6, p. 91*: Academy Corner: what the Academy can and cannot do for the student. *May 13, p. 104*: editorial appeal for special gifts to relieve the deficit and prepare for the new year. Need several thousand dollars. *May 20, p. 123*: Academy Corner: to offer in 1912 the beginning of College work, the freshman year. Need to install new heating plant in Bissell; cost of \$500-700. *June 3, p. 152*: editorial about baccalaureate; J. E. Jaderquist the speaker. Also an appeal for funds. J. H. Ballard hopes for a vacation in Great Britain. *p. 155*: The Academy Corner: need no new students; facilities full, but intend to work more intensively with the students. *June 10, p. 166*: Academy Corner: need two teachers. *p. 168*: editorial about commencement, the 6th and next year, college and a freshman class. Intended to lead to a full college course. *June 17, p. 187*: Academy Corner: article about the closing days of school, commencement, graduates, etc. Dr. Mackenzie, commencement speaker. 8th grade graduates included Hans Sthengaard (Nyack given as his address). High School grads included Raymond Hugh Smith. *June 24, p. 199*: Academy Corner: some statistics, staff = 15; students = 104, including 60 boys, et al. *July 8, p. 231*: Academy Corner: Berachah Annex leased as a building for the girls. All the boys' quarters must be occupied to come out even financially. \$1500 received in June for the Academy. *July 15, p. 251*: Academy Corner: about the new year. No 7th grade; add a freshman college class; separate buildings for boys and girls, et al. *July 29, p. 279*: Academy Corner: the College Department, reasons for its necessity. *Aug 12, p. 315*: Academy Corner: spiritual ideals high for Wilson. Charles Van Arsdale coming to help the boys. Warns of the dangers in public education. *Aug 19, p. 331*: Academy Corner: to open Sept 7, Thursday morning in the chapel. New teachers: Stella Cook, Irene Pennington. *Aug 26, p. 349*: Academy Corner: curricula for high school; college freshman class to begin in 1912. *Sept 2, p. 359*: Academy Corner: matters concerning the opening of school. Calls the gym, Bissell Hall. "The college work which we are offering"(?). *p. 365*: how money could be saved, but desire is to make the school first class. *p. 376*: new session to open Sept 7 will not use Berachah Annex for the present. *Sept 16, p. 392*: editorial. Classes full, "first college year has begun with an encouraging attendance." *Sept 23, p. 411*: Academy Corner: opened Thursday, Sept 7. Almost full enrollment. Teachers: A. P. Bissel, Ph.D.; Elizabeth Bodle, Bertha Ketchum, Miss Margaret Richards, Mr. and Mrs. A. C. Snead plus former teachers numbering six. *Oct 7, p. 12*: Academy Corner: school is ahead of 1910 in several areas. *Oct 28, p. 43*: Academy Corner: looking for scholarships for students; more about advance at the school. *Nov 4, p. 75*: Academy Corner: students: College, 8; Academic, 68; Preparatory, 18 = 59 boys and 35 girls. *Nov 18, p. 107*: Religion and Scholarship: the relation between deportment and grades, ie. good deportment = good grades. *Dec 2, p. 134*: Academy Corner: the college, advantages of small classes. There are 8 students, including Raymond Smith and 5 graduates or students at Wilson or MTI. *Dec 23, p. 182*: room for a few more students.

- *CAW 1912, Feb 17, p. 315*: Academy Corner by J. H. Ballard. An increased number of college students. Academy honour roll includes Charles H. Dyke and Hans Sthengaard. *Feb 24, p. 327*: Are Your Children Safe by E. A. Davies of Wilson Academy. Expresses dangers to our children in public schools and encouragement to Alliance folk for support of Wilson et al. *Mar 30, p. 407*: Academy Corner: the quiet, healthy atmosphere at the Academy. Working towards next year when the Academy will be included "in the consolidated Fourfold Gospel Schools at Nyack." Ballard then present what he hopes will take place when the schools join together. *June 1, p. 130*: editorial. Commencement, Thursday, June 6. *June 8, p. 146*: editorial about the baccalaureate service. Judge Tompkins, the speaker (Sunday, June 2). Graduates = 7. Some comments about the Academy. *June 15, p. 161*: editorial report of June 6th commencement. 7 graduated from high school. *July 13, p. 234*: The Nyack Corner, probably by J. H. Ballard, about Wilson Academy, its program and some of its teachers. Wilson disappears for the rest of the year in deference to the Nyack Schools, of which system J. H. Ballard is the chairman/director. *Jan 4, p. 221*: Nyack Corner: George W. Ridout reports on his visit to the Nyack Schools, ie. Wilson Academy. *Apr 19, p. 45*: summary of report given to Council. *May 31, p. 129*: editorial. About 15 high school students to graduate. Mr. Ballard's services to be continued the next session. Academy girls to live in Berachah. *June 21, p. 183*: Commencement June 3rd. 15 graduates including Charles G. MacArthur. *July 5, p. 218*: two reasons why Christian parents should send their children to Wilson Academy: 1) what the young people receive at the Academy 2) what they avoid by being at the Academy. *July 19, p. 242*: University of Pennsylvania put the Academy on its list of accredited institutions. *Aug 16, p. 317*: an advertisement based on "it's time to learn", a lesson from the R. C. church. Probably submitted by J. H. Ballard. *Aug 23, p. 333, 334*: more ads. *Aug 30, p. 347, 350*: an ad, Think of This!! *Sept 6, p. 365, 366*: ad: How Umbrella Handles are Made. *Nov, p. 103*: Mr. and Mrs. Horton and Irene Pennington did not return to teach. John Turnbull and Mr. J. C. Hauenstein have joined the faculty.

- *CAW 1914, Apr, p. 34*: W. M. Turnbull engaged to replace J. H. Ballard as principal. The Academy looking for a biology and chemistry teacher. *June 27, p. 212*: Commencement and the Missionary Society, a report. *July 18, p. 258*: New York Board of Regents voted to register Wilson Academy as a state-recognized institution of full high school grades. *Aug 8, p. 314*: brief article by W. W. Newberry indicating the advantages of attending a school like Wilson. *Aug 22, p. 342*: to open Monday, Sept 7. Article describes school for coming year. *Sept 5, p. 373*: letter of Principal Turnbull to former students, a review of anticipations for the coming year. *Oct 3, p. 11*: article about its opening by E. A. D. opened Sept 9: its ninth year. Enrollment smaller than in former years, financial pressures.

- *CAW 1915, Mar 27, p. 412*: report by W. M. Turnbull. Rev. V. L. Shantz and wife from Akron Ohio recently became boys' dorm parents. *June 26, p. 193*: editorial report of commencement. June 18 at Nyack Chapel; 3 preparatory (or grammar department) and 5 high school grads. Address given by Principal Turnbull. *p. 215*: names of high school graduates: Gordon Brown Birrel, Washington, D. C.; Hans Ludwig Sthengaard, Nyack; David J. Fant, Atlanta; Lillie Grace Wallbrook, Brooklyn, New York; Samuel David Newberry, Nyack. Grammar department: A. Griffin Ace, Nyack; Evangeline Lund, Philippines; Edward D. Pardington, Nyack. Music department: Kathleen Elizabeth Stewart, Palisades, New York. *p. 215*: also a report of commencement. Ruth Simpson sang a solo. Miss Bertha L. Ketchum to be vice-principal in

addition to teaching history. Necessitated by Turnbull becoming Dean of MTI. *July 24, p. 261*: Nyack Notes: an appeal about the worth of the Academy and reasons to send your children there by W. M. Turnbull. *Sept 4, page unspecified*: John Cable to join staff and teach Math. Mrs. Cable an MTI alumnus. *Nov 27, p. 141*: Nyack Notes: Since W. M. Turnbull is involved in both schools, notes about Wilson occur under Nyack Notes. Check MTI notes. Here, writes about student life at Wilson.

- *AR 1914/15, opposite p. 48*: picture of students.

- *CAW 1916, page unspecified*: An Academy Appreciation by John R. Turnbull. Memories of Henry Wilson; Academy's lovely location; a look at some students; Academy life. *June p. 181*: editorial. Commencement exercises, June 18-23. Baccalaureate sermon by J. H. Ballard, June 18. Commencement on June 23. *July 15, p. 251*: a word of encouragement about the school, its facilities, values, etc. *Aug, p. 349*: Notes: Miss Bertha Ketchum to have a year's rest; John R. Turnbull going to India; John C. Hauenstein also leaving. John Cable to be vice-principal; invitation to new students.

- *CAW 1917, June 30, p. 193*: editorial report of commencement, Friday, June 22. ABS presided; six students gave addresses; ten received diplomas; Madele Wilson gave an address in memory of her father. *July 14, p. 231*: by John H. Cable. A report of commencement the past year. Allen Guipe and Miss Quaiffe directed the various musical numbers.

- Merrill Tenney graduated n 1917.

- *CAW 1918, May 25, p. 113*: at Council. An annual deficit of \$3000-4000 in maintaining the High School work. Voted to discontinue Wilson until adequate financing can be secured. *Aug, p. 314*: Alumni Association met June 21st at close of commencement exercises. A reunion arranged for next spring or summer. Samuel R. MacPhee the president; J. H. Ballard there, had given the commencement address. 7 High School graduates and 7 from the grammar department.

- *BofM 1918, Saturday, Oct 28*: "The Finance Committee of the Nyack Schools reported that a mortgage held by Rev. A. B. Simpson on the Wilson Academy for \$3194 with interest since February 1909 was due." "Resolved: that a loan of \$4000 be granted to the Nyack School to assist in liquidating this mortgage."

- *BofM 1918, Nov 30*: "Resolved: That Mr. Turnbull be requested to secure a 'Satisfaction Piece' from Mr. Simpson, F. L. Groff and the N. Y. and R. Realty Co. For the mortgage on the Wilson Academy."

- The Criterion, Volume 1, published by the class of 1913. Wilson Academy Yearbook. Ben Armstrong and Elizabeth Evans have copies. Dedicated to Rev. J. Hudson Ballard, the president.

1. Persons

- Newspaper clipping sent in by Rev. Nathan Rakestraw, Greene, New York (newspaper unspecified): "**Shoemaker**: Sidney Gregory Shoemaker, 86 of Whitney Point, died at his home Thursday at 1 a.m. He is survived by 3 children; Mrs. F. Leslie (Mildred) Clark, Whitney Point; Mrs. Gertrude Phenny, Owego; George S. Shoemaker, West Hollywood, Florida; 6 grandchildren; 14 great-grandchildren; 1 great-great-grandson; 1 brother, Myron E. Shoemaker, Laceyville, Pennsylvania and several nieces and nephews. Funeral and interment services will be held 2 p.m. Sunday at Nichols Funeral Home, Whitney Point. The Rev. James Valentine of the United Methodist Church, Whitney Point will officiate, assisted by Rev. David

Davis. Burial will be in Vestal Hills Memorial Park at the convenience of the family. The family will receive friends today 2-4 and 7-9 p.m. at the Nichols Funeral Home, Whitney Point. The family requests memorial contributions be made to the United Methodist Church, Whitney Point." Death occurred Mar 2, 1978.

- Mrs. Florence Bullis, acquaintance of Charles Notson, Yakima, Washington. Her father was Dr. Gardener, optometrist, who moved to Berachah when his wife died and Florence was 10 years old. Florence was baptized by Dr. Wilson and entered Wilson Academy. MacArthur brothers and Bob Ekvall were students. Her sister taught Greek.

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