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A STUDY OF THE EFFECTIVE ELEMENTS IN THE
PREACHING OF ALBERT B. SIMPSON

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INTRODUCTION

A STUDY OF THE EFFECTIVE ELEMENTS IN THE

PREACHING OF ALBERT B. SIMPSON

INTRODUCTION

A. The Problem Stated and the Present Study Justified

Albert B. Simpson was one of the foremost world men of the period from 1875-1925. He had a message from God for men the world around, and he proclaimed it from both pulpit and press. The movement known as the Christian and Missionary Alliance is perhaps the greatest monument to his influence as a preacher and leader in American Christianity.¹ No finer tribute could be paid to Mr. Simpson as a preacher than the words spoken by Dr. Marquis of the Bible Teachers' Training School in New York City when he said:

"Not only was Dr. Simpson a man of God, he was a great preacher, the greatest whose voice has been heard in New York City in twenty-five years. And more, he was an artist in the way of treating the truth. His voice, manner, gestures, his

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1. At the time of Mr. Simpson's death in 1919, the movement had 294 home workers in 241 branches with 118 organized churches. It had 297 foreign missionaries on 16 fields with 601 native workers and 10,561 members abroad. There were 24 principal dialects and a parish of 40 million people in foreign fields.

marshalling of facts--they were the method of one who was an expert in the art of expounding God's Word to the people. What made his natural gifts and his spiritual gifts as an interpreter of the truth effective, were, of course, his deeply spiritual life, his profound conviction of the truth, his passion for souls, and his great faith in God."¹

The fact of this tribute, plus the present day influence exerted by Mr. Simpson through the Christian and Missionary Alliance, give some justification for a study of his preaching. His writings are in constant demand and are bearing much fruit at the present time.² First editions of hitherto unpublished works are being offered to the public. No study has been made of Mr. Simpson as a preacher.³ Together these facts constitute a basis and a justification for the study of the preaching of Mr. Simpson.

B. Subject Delimited

It is not within the scope of this thesis to give a complete biography of Mr. Simpson. Only a brief sketch of his life will be found helpful in this work. Nor is it the purpose of the author to go into the historical background of the period in which Mr. Simpson preached

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1. A. E. Thompson, Life of A. B. Simpson, p. 201.
2. The bulletin of the Gospel Tabernacle for February 9, 1947, relates the incident of the conversion of a Roman Catholic priest, primarily through the reading of Mr. Simpson's commentary on the Psalms.
3. Theses have been written on Mr. Simpson's hymnody and on his philosophy of education, but none on his preaching.

other than to provide the reader with some basic facts of the religious thinking of the times. A history of the movement which Mr. Simpson founded is not regarded as essential to the study, except perhaps as it may serve as an illustration of the effectiveness of Mr. Simpson's preaching.

In the study of Mr. Simpson's sermons, it will not be possible nor advisable to treat all of them. His editorials and unpublished volumes are not readily available. Rather the published works on the great doctrines he promulgated will form the basis of our study, as they are representative of all his preaching.

C. Procedure and Sources

The main sources which will be used as the basis for this thesis are:

1. A. E. Thompson, Life of A. B. Simpson
2. A. W. Tozer, Wingspread (life of Simpson)
3. Sermons of A. B. Simpson
4. Yale Lectures on Preaching

After a survey of the life and times of Mr. Simpson, a study will be made of the spiritual experiences through which Mr. Simpson passed, with an attempt to discover how they contributed to his effectiveness as a preacher. Then will follow an analysis of his doctrinal sermons, with

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reference to their effective elements. Finally a chapter will be devoted to the form of Simpson's preaching, both literary and oral. A conclusion will draw together the findings of this study.

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CHAPTER I

LIFE AND TIMES OF A. B. SIMPSON

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LIFE AND TIMES OF A. B. SIMPSON

A. Introduction

A study of the life of a preacher is necessary for a proper understanding and evaluation of his message. It is also well to have in mind some of the larger characteristics of the age in which he preached. This chapter will be concerned with a brief biographical sketch of A. B. Simpson, followed by a discussion of the religious movements and trends of his day.

B. His Life

1. Family Background and Home Life.

A. B. Simpson's ancestors emigrated from Morayshire Scotland and settled in Prince Edward Isle, Canada in 1774. The parents of A. B. Simpson were James and Jane Simpson, who were married February 1, 1837. Albert was the fourth child of this wedlock, and was born December 15, 1843.¹

While Albert was only three and a half years old, his father, a shipbuilder and merchant in Prince Edward Isle, moved to western Ontario, near Chatham.

It was in this area that young Albert spent most of

.

1. A. E. Thompson, Life of A. B. Simpson, p. 3.

his youth. The home life was that in keeping with the strong discipline, both physical and spiritual, of the Scottish "Covenanters". James Simpson believed in the efficacy of the rod, and in regular religious habits. The Sunday afternoons were spent in learning the shorter catechism, and a whipping was forthcoming if the holy Sabbath was violated. This was the kind of home in which Albert was reared.

Although never too well physically, Albert was alert mentally and even before he was fourteen he had determined to become a minister. He was tutored in Latin and Greek, as well as higher mathematics by a retired minister and by his pastor. When his health permitted, he attended the high school in Chatham.

2. Educational Training.

In accord with his intended purpose to prepare for the ministry, Mr. Simpson appeared before the Presbytery of London, Ontario on October 1st, 1861, to qualify as a candidate for admission to Knox College in Toronto. Upon successfully completing these examinations, he entered Knox College that same fall, at the age of seventeen.

At this time, Knox College required either three years of academic work in its own halls, or a full arts

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course at the University of Toronto as a prerequisite to the three year theological course.¹ Upon examination Albert Simpson was admitted to the third year academic course, and upon the completion of the theological work, was graduated in 1865.

While at college, Mr. Simpson excelled in winning scholarships and prizes. These were of great financial assistance to him.²

3. Simpson's Ordination.³

Two months after his graduation from Knox College, Mr. Simpson was examined for ordination by the Presbytery of Toronto. The examination included an investigation of his knowledge of Hebrew, Greek, Theology, Church History and church government. Then followed an account of the religious experience of the candidate. After this gruelling ordeal was successfully completed, Albert Simpson was licensed to the Presbyterian ministry.

4. Presbyterian Pastorates.

In the summer of 1865, Knox Church, Hamilton, was left without a pastor by the resignation of Dr. Robert Irving.⁴ A call was extended to Mr. Simpson which he accepted. The second day following the preaching of

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1. Thompson, op. cit., p. 31.

2. Ibid., p. 31.

3. A. W. Tozer, Wingspread, pp. 35, 36.

4. Ibid., p. 37.

his first sermon at Knox Church, he was married. An eight year period of successful service followed in Hamilton, and then came a call to Chestnut Street Presbyterian Church in Louisville, Kentucky.¹ He moved to Louisville in January 1874. He concluded his work there in November 1879.²

This Louisville pastorate made an indelible impression on Mr. Simpson. A revival meeting was planned by the Louisville pastors, and the preaching of Major Whittle and the singing of P. P. Bliss during the campaign was a tremendous revelation to Mr. Simpson. It was at this time that the evangelistic force which was to characterize his life came into his soul. And more than that, it was at this juncture that Simpson himself entered into a deeper religious experience.³

Also in this Louisville pastorate, the foreign mission spirit was born in Simpson. With this new interest and urge kindled in his soul, he felt that the call extended to him by the Thirteenth Street Presbyterian Church in New York City would offer him the most advantageous position possible to the cause of foreign missions. He accepted this call and in November 1879 he moved to New York City.

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1. Tozer, op. cit., p. 43.
2. Ibid., pp. 48, 49.
3. Thompson, op. cit., p. 62.

With the two fresh urges in his soul, that of evangelism and foreign missions, Mr. Simpson came to Thirteenth Street Church. He began immediately to carry forward his program of evangelism, and soon had one hundred Italian converts that he hoped the church officers would admit to membership. But the men could not see any purpose in breaking down their social prestige and standards. Mr. Simpson sensed their attitude and with good feeling on the part of all, he resigned the pastorate, realizing his love for people was greater than any one church or any one level of society.¹

5. The Gospel Tabernacle.

One week after his resignation from the Thirteenth Street Church, Mr. Simpson held his first public meeting. The newspapers gave him a great deal of publicity and soon he gathered around him a small group of believers. Meetings were held in Caledonian Hall, The Academy of Music, Steinway Hall, and other places until finally they settled in the Church of the Disciples on Madison Avenue. During this period of wandering in the wilderness, the number of followers was growing, due to their emphasis on evangelism. The need for a permanent base of operation was obvious, and a location was chosen on the corner of Eighth Avenue and Forty-Fourth Street. Here

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1. Tozer, op. cit., p. 68.

a building was erected and completed, with its dedication in 1889. It was known as the Gospel Tabernacle and remains today at the same location and under the same name.

6. The Christian and Missionary Alliance.

At the Gospel Tabernacle Simpson preached "The Four-Fold Gospel", by which is meant Jesus Christ as Savior, Sanctifier, Healer and Coming King. Presently there was organized a group called the Christian Alliance, or all who took Simpson's views on these points of doctrine. It was not intended to be a denomination, but in Simpson's own words, "a fraternal union of all who hold in common the fullness of Jesus in His present grace and coming glory".¹

Simpson's missionary interest grew until it crystallized in the organization of the Evangelical Missionary Alliance, an independent missionary organization founded by Simpson at Old Orchard, Maine in 1887. In 1889 the name was changed to the International Missionary Alliance. In 1897 the International Missionary Alliance joined the Christian Alliance to form the present Christian and Missionary Alliance. Although Mr. Simpson did not wish the new society to become a denomination, it is recognized as such by many religious

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1. A. B. Simpson, Editorial, Word, Work, World, August-September 1887, p. 110.

workers today.¹

7. Editorial Work.

When Simpson began his ministry, there were few, if any, interesting missionary magazines. In response to this need, Mr. Simpson started an illustrated missionary magazine, The Gospel in All Lands, in February 1880.

In 1882, Simpson launched the missionary magazine, called The Word, Work, World. In 1887 he began the Christian Alliance and in November of that year it merged with The Word, Work, World. In 1891 it was changed from a monthly periodical to a weekly publication and the name was changed to The Christian and Missionary Alliance Weekly. In 1897 it took the name of the society whose organ it was. In 1911 it was called The Alliance Weekly, which name it still bears.

8. Educational Work.

Mr. Simpson himself had an excellent education and he sought to train others in the same thorough fashion. He founded a training class in 1882, composed of those who shared with him his concern for the unchurched folk, both at home and abroad. The first class met on the stage of a theater on Twenty-Third Street in New York. From the years 1882-1890, the school was moved from place to

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1. The World Almanac, 1946, quoting from the Yearbook of American Churches, listed the Christian and Missionary Alliance as a denomination with a membership of 40,283.

place. From 1890-97 the school was located at 690 Eighth Avenue and in 1897 it was moved to South Nyack, New York where it remains today under the name of the Missionary Training Institute.

Beginning as it did with a one year course in 1885, the courses have been lengthened to include a three year course, with a Literary Department, a Theological Department, and a Practical Department. In recent years while there is still remaining the standard three year course, additional subjects have been added, leading over a five year period to a Bachelor of Theology degree in the Theological Department. The degrees of Bachelor of Religious Education and Bachelor of Music are also being offered, these being given at the completion of a four year course.¹

Mr. Simpson had the earnest conviction in his soul that his commission included not only grasping spiritual truths for himself, but also teaching and committing these truths to others. This was what made necessary the Missionary Training Institute.

In his last convention address at Nyack, he said:

"Just as God called Elijah to stand for a living God, so God is calling His witnesses today to stand for a living God, a living Christ, a supernatural faith. We stand for

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1. The catalog of the Missionary Training Institute for 1946-7 says on page 18, "The Missionary Training Institute is chartered by the Board of Regents of the State of New York in the field of higher education."

a supernatural work dependent entirely upon the Master and the power of the Spirit.

"This makes necessary our Training School. It is not enough that we should grasp these mighty truths, but we must commit them to others who will be able to teach others also, and provide as the Master did through His own disciples, for the perpetuation of these principles and their propagation throughout the whole world."¹

9. His Death.

In the spring of 1919, Mr. Simpson suffered a stroke of paralysis, so that he was unable to attend the Annual Council of the Christian and Missionary Alliance. In his message to the Council, he bore witness to the blessings and mercies of God. His text at that time was John 11:4, "This sickness is not unto death, but for the glory of God."²

He passed through the summer with his physical condition unchanged and on October 28th, while receiving visitors, he went into a deep coma from which he never recovered.³ He passed from this life on October 29th, 1919, and was buried on the campus of the Missionary Training Institute at Nyack, New York.

C. The Times In Which Mr. Simpson Preached

1. Age of Big Business.

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1. Thompson, op. cit., p. 220.
2. Ibid., p. 282.
3. Ibid., p. 283.

The years following the Civil War witnessed one of the greatest periods of growth America has ever known. Gigantic corporations were formed, huge enterprises were founded and the names of men like Rockefeller, Carnegie, Gould and Armor were on everyone's lips. "The successful business man became the symbol of modern America and his ideals and methods began to permeate every phase of American interest and life."¹ The church was not long in feeling the influence of the growing wealth and prosperity of the nation.

2. Effect of the Age on the Church.

a. Laymen.

One of the first effects the age of big business had on the church was the increased influence of the layman. Men with business ability were being sought after to take positions of responsibility in the church. Laymen's organizations soon appeared, and as early as 1864, a social union was founded in the Tremont Temple in Boston.²

b. Church Buildings.

Along with the growth of the wealth of the American populace came the building of costly church structures. Men of wealth donated their fortunes to

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1. W. W. Sweet, Story of Religions in America, p. 496.

2. Ibid., p. 497.

construct edifices costing thousands of dollars, together with provision for expensive organs and trained musicians. This led naturally into the church service becoming more formal and ritualistic. Even the Methodists and Baptists, who had been proud to be called the "poor man's church" now began to boast of their wealth, calling it "sanctified power". With this change, the working man began to find himself without a church home where he felt comfortable.

c. Organized Labor.

Concomitant with the growth of capitalism during this period was the development of labor organizations. The working man began to organize himself into groups, the first of which was the Knights of Labor in Philadelphia in 1869. This body grew at a rapid pace until 1890, after which the American Federation of Labor took its place.

In the 1870's and 1880's there were strikes and civil disturbances of all kinds due to the conflicting interests of labor and capital. In 1886 there was the Haymarket riot in Chicago; in 1892 there was the famous steel strike at the Carnegie Steel Company's plants at Homestead Pennsylvania.

3. Church's Reaction.

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It was against this background that there grew up in the church an emphasis on the social teachings of Jesus. The contests between labor and capital, plus the growing capitalistic control of the church, made the laboring man feel as if he were being alienated from the church. The church was quick to sense that it had a message for the hour and in 1889 a small group met in Boston to organize themselves to promote the social teachings of Jesus.¹ The leaders in this movement were Washington Gladden, Josiah Strong and Shailer Matthews among others. In the theological seminary, courses in Christian sociology were introduced to help meet the problems. In the years following 1900, the interest in social and applied Christianity increased until today social creeds have been adopted by most religious groups.

4. Position of A. B. Simpson.

Mr. Simpson, in a city like New York where the masses were being neglected by the wealthy and cultured churches, came with a message for them in a place where they could not feel uneasy or unwanted. He felt compelled to leave the Thirteenth Street Church with its conventional parish for respectable Christians, to go to the masses. He held evangelistic services, in which the personal experience of the sinner was emphasized

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1. Ibid., p. 505.

in contrast to the social religious emphasis of the age.

To meet the division that had grown up between the rich and the poor in the church, Mr. Simpson founded the Gospel Tabernacle. It was designed as a self-supporting work among the middle classes who had no church home.¹ It was composed of members of no particular class, but all who felt free to associate with one another were welcome. Tozer has given us an apt and able description of this group in their early days.

"No social lines separated his (Mr. Simpson's) people from each other. His members came from every level of human society from the gutter to the penthouse. Any Saturday night "a brother of low degree" might be seen standing on a street corner giving his testimony while a well-to-do and cultured believer stood beside him holding his hat while he talked. It was a free church in the fullest sense of the word....The stranger and the poor were received with open arms.... Altogether they presented as strange and as wonderful a sight as might have been seen anywhere in Christendom as they preached and sang and prayed their way through the wilderness that was New York."²

Conditions of membership were simple, being merely a profession of faith in Christ as Savior. There were no obligations laid upon the members, and the atmosphere created in the Tabernacle was wholesome and considerate at all times to all people.

D. Summary

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1. Thompson, op. cit., p. 94.
2. Tozer, op. cit., pp. 89, 90.

The life of Albert B. Simpson has been considered from the standpoint of his family background and educational training. From the time he left college, he was in Presbyterian pastorates, first at Hamilton, Ontario, then at Louisville, Kentucky, and finally in New York City. He left the church in New York to go to the masses of the city, and as a result of his evangelism, he gained a following which resulted in the congregation at the Gospel Tabernacle at Forty-Fourth Street and Eighth Avenue. Here as the pastor, Mr. Simpson gained more converts, and presently these followers organized themselves into a group known as the Christian Alliance. Through a merger with the International Missionary Alliance, the present Christian and Missionary Alliance was formed in 1897.

While as pastor of the Gospel Tabernacle, Mr. Simpson did most of his editorial work of missionary magazines, and founded the present day organ of the society, The Alliance Weekly. Here too, he founded the Missionary Training Institute, as a means of committing "The Four-Fold Gospel" to others. The school has grown and developed until now it is chartered by the Board of Regents of the State of New York.

Mr. Simpson was active both at the Gospel Tabernacle

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and as president of the Christian and Missionary Alliance until his death on October 29th, 1919.

The latter half of the chapter considered the times in which Mr. Simpson preached. It was the age of big business when huge corporations and industries were being formed. This had its influence on the church, which came more and more under the control of wealthy laymen. As a result of rich businessmen entering the organizations of the church, costly edifices were built, with more formal services naturally following.

The working man began to feel excluded from church circles and Mr. Simpson, with converts gained from the crowds of New York, formed the Gospel Tabernacle. Here men of all classes were made to feel at one with each other, and here social distinctions were non-existent. It was at the Gospel Tabernacle that most of Mr. Simpson's preaching was done, the consideration of which forms the main body of this thesis.

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CHAPTER II
THE EFFECTIVENESS OF SIMPSON AS REVEALED
IN HIS SPIRITUAL EXPERIENCES

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THE EFFECTIVENESS OF SIMPSON AS REVEALED
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A. Introduction

In order to understand adequately the message of Albert B. Simpson, it is necessary to analyze the great spiritual crises through which he passed. Our attention will now be focused on them, beginning with his early childhood memories, and continuing through his experience of divine healing during his pastorate in New York City.

B. Early Home Training

1. Home Atmosphere.

Stalker has said that one of the prime qualifications of a minister is that he himself be a religious man, and that before he begins to make God known, he must first know God himself.¹ A. B. Simpson began at an early age to know God. His first recollection in childhood was that of his mother at her bedside in the evening, praying. He too, would often arise from his bed and kneel in prayer.

Albert's mother taught her children to pray about everything that came into their lives, so that when Albert lost his jack-knife, his first impulse was to pray

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1. James Stalker, The Preacher and His Models, p. 50.

about it. To his great delight he found his lost prize soon afterwards. This incident made a great impression on Albert's religious thinking.

As has been intimated, the Simpson home was nothing if not religious. While Albert was yet in infancy, his mother had prayed that he might be a minister or a missionary, "if the Lord so wills, and he lives to grow up, and is so inclined".¹ From his mother, Albert inherited a strong religious disposition and temperament, as well as a lofty imagination. For she loved to read the English poets of the imaginative school of Milton, Scott, Cowper and Dryden.

And from his father, Albert inherited the example of clean-cut practical religious living. He was an elder in the Presbyterian Church for many years, and sought always to rear his children in the basic tenets of Christianity as taught by John Calvin. To this end every Sunday afternoon was spent in the learning of the catechism. Every morning and evening there were family prayers, and through out the whole household the strictest Puritan formulas were enforced. Sunday was a day of rest, and once when Albert ventured to slip out of the house and enjoy a moment's liberty, a sturdy rebuke was given, and a whipping was forthcoming on the next day, so as not to desecrate the Sabbath.

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1. A. W. Tozer, Wingspread, p. 12.

Combined with this rigid home discipline were several narrow escapes with death which Albert experienced while his mind was yet in the impressionable stage. He remarked later that they became direct evidence to him of divine providence.

2. His Decision to Become a Minister.

All of these circumstances combined to make an indelible mark of religious earnestness on young Simpson. And in answer to his mother's prayers, he had desires to be a minister. But they were not uninhibited however. The natural love of pleasure was strong in his breast, and had first to be overcome. It was done by a humiliating incident.¹

Albert dearly loved guns, and he worked hard and long to secure one of his own, an instrument thoroughly proscribed by the Simpson family, inasmuch as one child had been killed by an accidental discharge. But Albert bought one without first thinking of this, and after enjoying it for a time, was discovered with it. He had to return the gun to the man from whom he had purchased it, as well as lose his money.

This was the deciding point in his life. He would now renounce all earthly pleasures and become a minister. The family council was held, and Albert presented his

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1. A. E. Thompson, Life of A. B. Simpson, pp. 113, 114.

wish to his father, and after a moment's hesitation, there was a "God bless you, my boy" and the father's consent was given. And all of this was prior to the time of Albert's conversion.

3. His Conversion Experience.

After the decision to become a minister was made known and had its formal approval by the family, Albert and his brother went to sit at the feet of a retired minister, where they learned Latin, Greek and higher mathematics. A little later he went to Chatham High School, and this proved too much for his health. His nerves and his body gave way all at the same time. There appeared to him a flash from heaven, and the resulting notion that at a certain moment he would die. He describes this sensation along with the resulting conversion experience in the following words:

"Then came to me a fearful crash in which it seemed as if the very heavens were falling. After retiring one night suddenly a star appeared to blaze before my eyes; and as I gazed, my nerves gave way. I sprang trembling from my bed and almost fainting with a sense of impending death, and then fell into a congestive chill of great violence that lasted all night and almost took my life....One day the situation became so acute that nothing could gainsay it....Worst of all I had no personal hope in Christ. My whole religious training had left me without any conception of the sweet and simple Gospel of Jesus Christ....It

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now seems strange that there was no voice there to tell me the simple way of believing in the promise and accepting the salvation fully provided and freely offered.¹

After this crisis had passed with the aid of his father's prayers, Albert rallied sufficiently to be up and around. Then at this time he found Jesus Christ as his own Savior. Let him tell it in his own words.

"At length one day, in the library of my old minister and teacher, I stumbled upon an old musty volume called Marshall's Gospel Mystery of Sanctification. As I turned the leaves, my eyes fell upon a sentence which opened for me the gates of life eternal. It is this in substance: 'The first good work you will ever perform is to believe on the Lord Jesus Christ. Until you do this, all your works, prayers, tears and good resolutions are vain....The moment you do this, you will pass into eternal life, you will be justified from all your sins, and receive a new heart and all the gracious operations of the Holy Spirit'. To my poor bewildered soul this was like the light from heaven that fell upon Saul of Tarsus on his way to Damascus. I immediately fell upon my knees, and looking up to the Lord, I said, 'Lord Jesus...I come... and I believe that Thou dost receive me and save me, and that I am now Thy child, forgiven and saved simply because I have taken Thee at Thy Word....'"²

The months that followed this conversion experience were times of real spiritual fellowship with the new-found Savior. Promises that had before been meaningless and dull now became full of vitality and strength for him. Especially were the prophets Jeremiah and Isaiah illuminated to him. It was these experiences that prompted Simpson to write his covenant.³

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1. Ibid., p. 15.

2. Ibid., pp. 16, 17.

3. See Appendix.

At the suggestion of Doddridge in his Rise and Progress of Religion in the Soul that a young Christian should enter into a written covenant with God, young Albert wrote out a lengthy transaction between himself and God, whereby he gave his life over entirely to the Master. He prepared himself for it by a day of fasting and prayer, and at the close of the covenant, he signed and sealed it. The seriousness in Albert's religious consciousness is evidenced here, and the controlling purpose of his will is revealed. He had set himself to perform nobly the duties of the ministry to which he had felt himself called.

C. College Days

A. B. Simpson had now begun to fulfill the prime qualification of the minister in that he had begun to know God. The religious influences of his childhood had played their part, but it remained for Albert to react to them and appropriate for himself the saving grace of Jesus Christ. This had been done in his conversion experience. That one time had marked the dividing point of his life and he was now to walk farther down the path he had chosen.

First stop after high school for young Simpson was

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Knox College which he entered in October 1861 as a student for the ministry. In addition to the pulpit abilities he displayed in college, his intellectual gifts were by no means neglected. He won a number of prizes with scholarships attached, the remuneration of which aided him greatly in his college expenses. The academic training which Mr. Simpson received no doubt helps to explain his later success as a preacher, but it by no means accounts for it fully. His spiritual preparation was continuing even in his college days and one lesson especially stood out in his own mind in his reminiscences of the years at Knox.

It was in an essay contest written on the subject "The Preparation of the World for the First Coming of Christ and the Setting up of His Kingdom"; here Albert learned a lesson from God. He studied hard for it, but yet waiting until the last moment to write the final draft, the task almost overwhelmed him. Finally at the very deadline, the paper was completed and turned over to the professor in charge. But that was not all for Albert. He prayed much for the success of his work. At length the time came for the announcement of the successful candidate. And while young Simpson was yet on his knees praying, his name was given as the victor.

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In after years he said, "I am quite sure that the blessing of believing for that prize was more to me than its great pecuniary value".¹

D. Experiences in the Pastorate

1. Knox Church, Hamilton, Ontario.

A. B. Simpson was graduated from Knox College in 1865 and was licensed to the Presbyterian Church of Canada the same year. On September 11, 1865 he delivered his first sermon in Knox Church, Hamilton, as the new pastor. Here Mr. Simpson came as a young and inexperienced pastor, but when he left eight years later, he was a mature and traveled minister. During his stay at Knox, his health had broken to the extent that he was requested by the session of the church to take a leave of absence. And two years later he was granted a four months leave in which to tour Europe.

2. Chestnut Street Church, Louisville, Kentucky.

In January 1874, A. B. Simpson moved to the Chestnut Street Church in Louisville. Up to this time he had been a believer in only the respectable and regular ministrations of the church. Indeed when a minister of the Presbyterian Church of Canada called on him one day to ask him to assist in revival services, Mr. Simpson said

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1. Thompson, op. cit., p. 39.

with much dignity, "I believe in the regular work of the ministry".¹

But his experiences at Louisville were to change all that. His first move was to start an evangelistic campaign for the whole city. The pastors were called together, and plans were laid for a winter revival. Major Whittle was chosen to be the evangelist, with P. P. Bliss as the song leader and soloist. The meetings were held in the Public Library Hall and from the first were a success. Hundreds of people were converted and the whole spiritual temper of the city was elevated.

The success of these meetings left an eternal impression on the mind of the pastor of Chestnut Street Church. In his first personal address to his congregation he had said, "I shall not prove to be the apostle of any new revelation or become the exponent of any new truth".² But the revival services proved to be a new revelation to him. Prior to these meetings he had done nothing but what was in full accord with the gravity and dignity of the clergy, and with the rules and regulations of presbytery. But it was all changed now. He was willing to step out of the bounds of the ecclesiastical setup in order to bring the gospel to the unchurched. "He

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1. Ibid., p. 44.

2. Ibid., p. 53.

had become--though he did not yet realize it fully--an evangelist to the masses."¹

a. His Baptism with the Holy Spirit.

This new vision of Albert Simpson's was yet to be substantiated by an experience with God. Major Whittle had preached such powerful, soul-searching messages that the brilliant young pastor was compelled to sit and listen, searching his own life for all the qualities of himself that were prefaced with "self". A hunger came over Albert Simpson that he had not known before. In seeing himself, he knew he must have more of God. And to his knees he went, to settle the issue for good. It was some time after the close of the Whittle meetings and alone in his room with God, he left his own life, to rise a new man in Christ. And from that time on he said he would live "a consecrated, crucified and Christ-devoted life".² Albert Simpson had literally died and a new servant of Christ had been born.

b. His Missionary Awakening.

When Albert was yet a baby, he had been baptized by John Geddies, the missionary apostle to the South Seas. He had imagined he felt this dedication to the mission field all through his life. And as a boy he had been stirred to the depths by the messages of John

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1. Tozer, op. cit., p. 48.

2. Ibid., p. 50.

Williams, the missionary martyr. And intellectually at least, Albert was a missionary. In Knox Church the mission cause had been furthered by additional gifts, missionary speakers and missionary societies under his leadership there.¹

But there was yet lacking an experience in the heart that would provide the spark for the tinder of missions that was in Albert's mind. And God provided it one night as Mr. Simpson went to bed and fell asleep. Suddenly he awakened, and what followed we will let him tell in his own words.

"I was awakened from sleep trembling with a strange and solemn sense of God's overshadowing power, and on my soul was burning the remembrance of a strange dream through which I had that moment come. It seemed to me that I was sitting in a vast auditorium and millions of people were 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 ringing their hands, and their faces wore an expression I can never forget. As I woke with that vision on my mind, I trembled with the Holy Spirit, and I threw myself on my knees and every fiber in my being answered, 'Yes, Lord, I will go.'" ²

Now there arose a Spirit-filled man of God, an evangelist to the masses and to the whole world. A world-wide missionary had been born that night.

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1. Thompson, op. cit., p. 50
2. Tozer, op. cit., p. 62.

3. Thirteenth Street Church, New York City.

With this new zeal in his soul for the conversion of the heathen, Mr. Simpson saw in the call to Thirteenth Street Church in New York an opportunity to launch a missionary magazine. So in 1879 he moved to New York.

As soon as he began preaching in his new church a new wave of uplifting came to all their activities. His work began to take him outside his regular pulpit however, and the urge of the masses swept over him so that he began preaching in an Italian section of the city. The elders of the church did not want to bring his converts into the church because they were not quite of the high level of the social status quo of the membership. This conflict on the part of the elders and the new pastor finally led to Mr. Simpson's decision to leave the Thirteenth Street Church. But before he left there is another experience in his life that must be properly understood if we are to successfully evaluate his preaching.

When Mr. Simpson had been in New York City only a year, his health began to break. He never had been well. When he was fourteen years old, he had had a nervous collapse; again during his first pastorate his health had forced him to take a rest. And while he was

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at Louisville, he was really under terrific physical strain most of the time. He declares in his own words:

"I labored on for years with the aid of constant remedies and preventives. God knows how many hundred times in my earlier ministry when preaching in my pulpit or ministering beside a grave it seemed that I must fall in the midst of the service or drop into the open grave".¹

And now his work in New York had carried him to the place where a prominent physician had told him frankly that his days were numbered. So he secured a leave of absence and went to Saratoga Springs to find help. But there was none forthcoming. While there however, Mr. Simpson happened to go to a religious camp service and there he heard a negro quartette singing a "spiritual" in the English round style with the words,

"My Jesus is the Lord of Lords;
No man can work like Him."

Mr. Simpson reacted, he says, almost like magic.

"It fell upon me like a spell. It fascinated me. It seemed like a voice from heaven. It possessed my whole being. I took Him also to be my Lord of Lords, and to work for me. I knew how much it all meant; but I took Him in the dark, and went forth from that rude, old-fashioned service, remembering nothing else, but strangely lifted up".²

He returned to New York still tired and worn. But there was a faint hope in the feeling of being "strangely lifted up".

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1. Ibid., p. 70.

2. Ibid., p. 73.

E. Experience of Divine Healing

At this cycle in American church history there appeared numerous gospel activities, among them divine healing. Heading this movement were many prominent Christian men, among whom was Dr. Charles Cullis of Boston. Dr. Cullis was a Christian physician who through prayer and medicine had had many near-miraculous recoveries. Finally he was led to abandon his medical practice altogether and went everywhere, preaching the gospel and praying with the sick.

In 1881 Mr. Simpson visited Old Orchard, Maine where Dr. Cullis was conducting meetings. Simpson went to them and stemming out of these meetings came another one of those life crises of Albert Simpson that revolutionized his whole life.

The one thing about the meetings that impressed Simpson the most was the testimonies of the people themselves to their supernatural healings. He said, "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".¹ This drove him to his Bible and he later testified, "I am so glad I did not go to man.....".²

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1. Ibid., p. 78.

2. Ibid., p. 79.

This experience with divine healing was like the one with missions. He believed, but yet he needed the spiritual confirmation to bring it into his life in real power. So one Friday afternoon he went for a walk in the woods to get alone with his God, and there with no one to hear him pray but God, he sought His face. While he prayed, the power came, and he said later:

"I arose. It had only been a few moments, but I knew that something was done. Every fibre of my soul was tingling with a sense of God's presence. I do not know whether my body felt better or not--I know I did not think of it--it was so glorious to believe it simply, and to know that henceforth He had it in hand." ¹

He went away from those Maine woods that day a physically transformed man. He now had abounding health, something he had not known since earliest childhood, and though the arguments and bitter invectives took much grace to withstand, he was firm in his belief for he knew that God had healed his body.

He turned back again now to Thirteenth Street Church and began to go repeatedly to the unchurched folk. Partly for the objection on the part of the elders in his work there, and partly for his experience of divine healing and also his baptismal views, he left the church in 1881 and began his work among the masses.

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1. Thompson, op. cit., p. 76.

F. Comparison of These Experiences
with Lectures on Preaching

James Stalker has set forth some great elements in the Christianity of St. Paul the Apostle.¹ One of these elements was the conversion experience on the Damascus road. It was the revolutionary event to Paul, one on which all the rest of his life turned. No less can be said of the conversion of A. B. Simpson. It was the first great crisis in Albert's life, and it determined the whole course of his later years. The test of this conversion of Albert lies in the new life he lived from that day forward. Christ had come to take up His abode in the lad's heart, and the evidence of the new life can be seen in his fruitful ministry.

Another element given in St. Paul's Christianity is his amazing consecration to Jesus Christ.² After Paul's conversion, his whole life could be summed up in the one word, "Christ". Christ was the controlling factor in all of Paul's thinking after he was converted. A parallel can be drawn in the life of Simpson. After his conversion as a youngster, there was spiritual growth, but not until his experience in Louisville can we say that his life can be expressed in the one word "Christ". But from that time when he gave his life

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1. James Stalker, The Preacher and His Models, p. 187.
2. Ibid., p. 191.

completely to God, his heart and soul and mind were full of the Master. His consecration is expressed in the lines of one of his hymns,

"I am crucified with Jesus,
And the Christ hath set me free,
I have risen again with Jesus,
And he lives and reigns in me."¹

The message of the hymn just quoted makes another basis for comparison of Paul and A. B. Simpson. Paul's mysticism was expressed in the phrase, "Christ in you the hope of glory".² And Mr. Simpson revived this emphasis of Paul, namely that of the indwelling Christ, which is the very heart of Christianity. In the lines of another hymn he penned, he expressed it thus:

"Now in His bosom confiding,
This my glad song shall be,
I am in Jesus abiding;
Jesus abides in me."³

It has been said that,

"...the true Christian life is not all a silent, unmarked growth; it has its crises also, when it rises at a bound to new levels, where new prospects unfold themselves before it and alter everything. There are moments in life more precious than days, and there are days which would not be exchanged for years."⁴

And this is true in regards to A. B. Simpson's life.

There came to him those great crises which are necessary to a proper understanding of his preaching.

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1. Thompson, op. cit., p. 177.

2. Colossians 1:27.

3. Thompson, op. cit., p. 177.

4. Stalker, op. cit., p. 51.

G. Summary

There have been noted in this chapter those great spiritual experiences in the life of Simpson that have contributed to and formed the basis of his preaching of later years.

First was noted the early religious training of the home, and how that led him only to perplexity and a physical breakdown until there came to him a knowledge of the saving grace of Jesus Christ. This began his Christian life which grew rapidly during his years in school teaching when he wrote his covenant, and then later in his college days.

After college and Knox Church, Simpson went to Louisville, where it has been seen that he entered into his life crises, that of becoming convinced of the necessity of evangelizing the masses in America and the heathen in foreign lands; with these convictions there came the infilling of the Holy Spirit.

From Louisville he moved to New York City and here as a man broken in health, he found Jesus as the Savior of his body as well as soul while on vacation at Old Orchard, Maine. And thus the cycle of dynamic experiences was ended, and he is ready to proclaim to the world what God has put in his heart.

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CHAPTER III

THE EFFECTIVENESS OF SIMPSON AS REVEALED
IN HIS DOCTRINAL SERMONS

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A. Introduction

Phillips Brooks has said,

"All that has come to me about His nature or His methods by my inward or outward experience, all that He has told me of Himself, becomes part of the message that I must tell to those men whom He has sent me to call home to Himself. I will do this in its fulness. And this is the preaching of doctrine, positive, distinct, characteristic Christian Truth".¹

Albert Benjamin Simpson was a doctrinal preacher in this great and wholesome sense of doctrinal preaching. He first experienced for himself what Christ had to give, and then with that message burning in his heart, he went out to tell men what had come to him; in so doing he was preaching doctrine. And in this very fact alone, we have one element of his power, for Brooks has said again, "no preaching ever had any strong power that was not the preaching of doctrine".²

After the works of grace had been performed in his own heart, Simpson went out to give them to others. And in proclaiming what he believed to be the whole counsel of God, the term the "Four-Fold Gospel" became applied

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1. Phillips Brooks, Lectures on Preaching, p. 128.
2. Ibid., p. 129.

to his preaching. By that is meant "Jesus Christ as Savior, Sanctifier, Healer and Coming King". In the light of this division we will now analyze a characteristic message chosen at random from Simpson's sermons which elucidates these truths, and determine what made it effective in reaching men and women for God.

Lest any misunderstanding arise at this point in regard to doctrines other than those included in the "Four-Fold Gospel", it should be said here that Mr. Simpson's purpose was not to set up a new system of theology or to duplicate work already being done by the church. Rather his primary purpose was to hold up Jesus Christ in His fulness, and then to lead God's children to know their full inheritance in Him. He preached all of his sermons to this end. However he felt that there were some great truths in the Word that were being neglected by the majority of preachers, and it was these neglected doctrines that he attempted to bring to the people. Hence his messages expounding these truths came to be known as the "Four-Fold Gospel", but in no sense are they to be understood as minimizing or neglecting or disbelieving other great doctrines taught in the Bible.¹

B. A Typical Salvation Sermon

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1. Cf. Thompson, op. cit., pp. 133-137.

1. An Analysis of its Content.

The Theme: "The Gospel of Justification"¹

The Text: "Being justified freely by His grace through the redemption that is in Christ Jesus;... that He might be just and the justifier of him which believeth in Jesus." Romans 3:24-26.

The Introduction:

By means of two lucid illustrations and an analogy to a human court of justice, the Scripture text is placed in its context before the hearer. And the purpose of it is to show that before man can be justified, his guilt or need of justification must first be established.

The Theme Developed:

First: The Nature of Justification: a distinction between the heart experience of regeneration and the term justification is drawn, with justification being explained as a change in our relations to God. Then by means of Scriptural quotations of both Abraham and David taken from Romans the fourth chapter, justification is further elucidated and explained.

Second: The Scope of Justification: the far-reaching effects of justification are set forth, and justification is said to be God's way of declaring the sinner a righteous man through the substitution of the sinless Christ and His righteousness. In describing this transaction whereby a sinner is declared to be righteous,

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1. This sermon is taken from Salvation Sermons, by A. B. Simpson, pp. 93-111.

the words "redemption", "propitiation", and "His blood" are used and defined, largely by allusion to and illustrations from the Old Testament.

Third: The Finality of Justification: here by use of the two Greek words, paresis and aphasis, a sharp distinction is made between the old manner of passing by sin and the putting away of sin. Justification is now final, based on the putting away of sin through the complete, eternal and final work of Christ.

Fourth: The Conditions of Justification: the equality of all sinners is stressed, along with the fact that we come to God, all condemned alike, and receive from His hand, as a gift through faith, His righteousness.

Fifth: The Effects of Justification: these effects are described as being discharged from guiltiness, as being acceptable to God because of having received the righteousness of Christ, then as receiving the peace of God, and finally as inheriting life eternal.

Conclusion: here an answer is given to the objections that are sometimes raised against the doctrine of justification, and then an apt illustration of forgiveness is given, in order that the sinner might accept the forgiveness of God which is so freely offered to him.

2. An Analysis of its Effective Elements.

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a. Mr. Simpson's Spiritual Life and Convictions.

Dr. Marquis has stated in a passage already referred to,¹ that one of the elements that made Mr. Simpson's preaching effective was his deeply spiritual life. This factor cannot be overlooked in any thorough analysis of his preaching. It remains true, not only for his salvation sermons, but for all his pulpit work, and is therefore considered first in the list of effective elements.

The deeply spiritual life of A. B. Simpson was rooted in those great crisis experiences through which he passed and which have been taken up in detail in the previous chapter. Their importance and relevancy however can best be seen by looking at how great preachers have regarded this personal experience in the life of a preacher.

Stalker says that the fundamental conception of Christian preaching is that it is a message from God to men and that the preacher is but the transmitter. He goes on, "It is to be a message given to us for transmission, but yet a message which we cannot transmit until it has entered into our own experience, and we can give our testimony of its spiritual power".²

The same author has said in another place that,

"It is the truth which has become a personal conviction, and is burning in a man's heart so that he cannot be silent, which is his

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1. Introduction to this thesis, p. iv.

2. Stalker, op. cit., p. 114.

message. The number of such truths which a man has appropriated from the Bible and verified in his own experience is the measure of his power." 1

There can be no doubt left in our minds that the greatest source of Simpson's effectiveness came from his personal spirituality. His power was rooted and grounded in his personal walk with God. This is true of all the messages he preached.

More explicitly, he depended on God for each individual sermon he was to deliver. He was well aware of the fact that a sermon could be homiletically flawless and yet be utterly useless in winning men to God. He says,

"I have often seen sermons in print that were excellent in conception, in division, in language, in illustration, and in logic, but lacking in spiritual aroma. They were cold and intellectual. When I find souls surrendered to God, I feel communion with them in what they say. The fact of their abandonment to God produces a spiritual feeling, and no person can counterfeit it. Preaching without spiritual aroma is like a rose without fragrance. We can only get the perfume by getting more of Christ." 2

A. B. Simpson spent time on his knees before God prior to each message he was to deliver in order to be sure he had God's word for the hour. This was the way he received his messages. The words of Stalker are again appropriate here:

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1. Ibid., pp. 109, 110.

2. Thompson, op. cit., p. 196.

"The selection of the theme for preaching is to be determined chiefly by the power of the Word to lay hold of the conviction of the preacher. Sometimes as a preacher reads the Word, a text will leap from the page, so to speak, and, fastening on the mind, insists on being preached upon." 1

Simpson said, "I am no good unless I can get alone with God". 2

b. Mr. Simpson's Love for Men's Souls.

To quote Dr. Marquis again, 3 we find that another element of Simpson's power was his passion for souls.

It has been said that,

"No one will ever be able to engage with any success in the work of human salvation who does not see men to be infinitely the most interesting objects in the world, and who does not stand in awe before the solemn destiny and sublime possibilities of the soul." 4

And Brooks has said that "...before a man can value the souls of other man, he must have learned to value his own soul. And a man learns to value his own soul only as he is conscious of the solemn touches of the Spirit of the Lord upon it". 5 This confirms us in our statement that the first and foremost element in Simpson's effectiveness was his own relationship to God. And stemming from this, we read in Brooks, is the value he placed upon the souls of other men.

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1. Stalker, op. cit., pp. 110, 111.
2. Thompson, op. cit., p. 197.
3. Introduction, p. iv.
4. Stalker, op. cit., p. 170.
5. Brooks, op. cit., p. 277.

Simpson's view of the human soul was comparable to that of our Lord. When Jesus saw a man or woman in the depths of sin, He did not turn away in disgust. Rather we are moved when we see how He treated them with love and compassion. Christ's love saw in every man a picture of the greater possibilities that lay beneath the surface. And He dealt with people on that basis.

And so it was with Simpson. He had an instinct for human needs, and realized that those needs could only be met in Christ. And knowing this, he tried to bring to those needs the great mystery of God's love as revealed in the life, death and resurrection of Christ.

c. Mr. Simpson's Emphasis on a Transforming Heart Experience.

There seem to be many ways a preacher may appeal to the people of his congregation. The appeals to the intellect, feelings and the will are most frequently mentioned. Mr. Simpson combined these approaches into one great and moving appeal to the basic spiritual nature of man. He considered Christianity as a religion of the spirit. In his sermon on "What is Christianity?" he lists six things as being what Christianity is not, among them being a creed, a morality, an outward religious duty, and a religion of the feelings. Then he goes on to explain what Christianity is in the following words:

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"Christianity is the religion of the spirit. Its seat is not the understanding, the conscience or the feelings, but that deeper province of our being that touches God,-- the spiritual nature. Christianity is a new spirit divinely created within us and united to the Father of Spirits, God Himself. It thus brings us into an entirely new world as different from the intellectual and moral world as the difference between the scope of a human mind and that of one of the irrational creatures that surround us in the lower orders of animated nature."¹

Then follows in this sermon a beautiful illustration of a personal experience at the bedside of an unsaved, dying friend, and how that lad was led into an experience of the saving grace of Christ. And as he dealt with the boy, Simpson appealed primarily to his spiritual nature and showed him how in his present state he was incapable of fellowship with God. Once the boy recognized that, it was but a simple matter to lead him into an heart experience with God. In speaking of the experience which came to the boy, Mr. Simpson says,

"What was it that came to that dying lad? It was a spiritual experience. It was a new spirit, it was an element that had been hitherto lacking in his life, it was God revealing Himself to his spiritual nature and putting into him a new nature that could understand and answer back to the God that gave it. That is Christianity, in its germ. That is the new heart which theologians call regeneration, that is something as different from human nature as a star is different from a candle's light, that is a new creation just as wonderful as the creation of the world."²

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1. A. B. Simpson, Salvation Sermons, p. 12.

2. Ibid., p. 17.

This was the basis on which Mr. Simpson made his appeal to the hearts of his hearers, that they too might enter into the same experience of heart-transforming salvation that this boy did.

C. A Typical Sanctification Sermon

1. An Analysis of its Content.

The Theme: "Even As He"¹

The Text: "As he is, so are we also in this world."
I John 4:17.

The Introduction:

A very brief introduction is given, simply a short description of the apostle of love who wrote the letter from which the text is taken.

The Theme Developed:

First: Perfect Love: an illustration is provided showing how perfect love casts out all fear and that it is our privilege to have all our fears cast out by resting in God's love.

Second: The Secret of This Love: this secret is to be found in the intimate union of the believer with Christ, at one with Him in all of life, mentally, physically and spiritually.

Conclusion: our Lord is pictured as being busy preparing the crown of life for all who believe in Him, and

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1. This sermon is taken from Wholly Sanctified, a book of sermons by A. B. Simpson, pp. 115-136.

who one day will receive that which Jesus has prepared for them.

2. An Analysis of its Effective Elements.

In treating the effective elements of this sermon on sanctification it is not to be supposed that the effective elements given in the analysis of the salvation sermon are neglected or minimized; they enter into all of Simpson's preaching and are basic in his power. It is rather the thought here to emphasize two additional elements of power which complement those previously given.

a. Use of Scripture.

(1) Its Exegesis.

It is very interesting to note in this regard a very simple and yet rather important use Simpson makes of his knowledge of the Greek language. In the second point under which the believer's intimate union with Christ is set forth, the particular union with Christ as the Son is emphasized. The two Greek words for children in the New Testament are given, the first, "teknon," meaning a child; the second, "huios," meaning a son in the most exclusive sense. The observation is made that Christ is always called huios, Son of God in the Scriptures, and that the believer is called teknon, child of God. But the child of God, after a certain point in his experience is

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reached, is called by the same word, huioi, as is Christ, illustrating the close union and kinship of Christ with the believer and the believer with Christ.¹

(2) Indirect Quotations.

Stalker has said that "one of the primary qualifications of the ministry is an intimate familiarity with the Scriptures".² A. B. Simpson met this primary requirement by a wide margin. In just this one sermon now under our analysis, abundant use of the Scripture is made, both in indirect quotations, in illustrations and in referring to Biblical history and thought.

Perhaps one of the greatest evidences of Simpson's familiarity with the Word is his large use of indirect quotations. They seem to flow from his mind with little effort, showing that he saturated himself with divine truth. The scope of his knowledge of Scripture begins at the book of Genesis and continues through the Revelation. He was steeped in the Word of God, having appropriated it to himself through experience and gave it out joyously and spontaneously to others.

(3) In Direct Quotations.

In the sermon just quoted and now being referred to, there are thirty one direct quotations from the Bible, besides innumerable Biblical phrases and words.

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1. Ibid., pp. 123, 124.

2. Stalker, op. cit., p. 108.

Thus it is evident by Simpson's choice of texts, by his quotations, both direct and indirect, by his exegesis, and by his well-rounded presentation of Christian truth that he was well versed in Scripture. And another evidence of this knowledge is his possession of the spirit of the Word, as well as the letter. He not only knew it from memory for the purpose of quotation, but he had lived with it so long and intimately that its spirit had possessed him and he gave evidence of it in his sermons. One element of his power lay in the fact that when he arose to speak, he was like the prophets of old; he had approached so near to God himself and knew His thoughts so intimately that when he opened his mouth to speak, the words that fell from his lips were not his own, but God's.

b. The Prominence of Christ.

In the sermon now being referred to, it is of extreme interest to note the prominence of Christ. The whole second division of the sermon is devoted to the relationship of the believer to our Lord. We are to be considered one with Him in all of our lives, and we share with Him all of His relation to the Father.

In giving us this picture of intimate fellowship we sense immediately how Simpson himself thought of Christ. He conceived of Him as the Eternal Son of God, who was sent by the Father to die and to rise again from the dead.

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But there is an expansion of these great cardinal truths of Christianity. They cannot be properly understood apart from the rest of His earthly life. And to the balance of Christ's life Simpson refers when he speaks of our conformity to Him in His plans and thoughts, in His physical life, in His prayer life, and in His service to the Father.

Simpson had a solid knowledge of Christ, both experientially and mentally or intellectually. He reveals this in his full treatment of Christ's own life and our conformity to it. And it always Christ that is held up as a pattern and example, and even more, as Lord and Savior.

This knowledge and prominence of Christ in Simpson's sermons cannot be separated from his knowledge of the Scriptures, but certainly this additional element of the prominence of Christ in his sermons should be seen here as one of the effective elements in his preaching.

D. A Typical Sermon on the Second Coming of Christ

1. An Analysis of its Contents.

The Theme: "The Lord's Coming and Missions"¹

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1. This sermon is taken from a volume entitled The Coming One, by A. B. Simpson, pp. 212-228.

The Text: "This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." Matthew 24:14.

"And I saw an 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, saying with a loud voice, Fear God and give glory to Him for the hour of His judgment is come." Revelation 14:6,7.

The Introduction:

The importance of the coming of Christ is set forth by a brief description of the curse that the natural world is under and the redemption that is to come to it at the time of Christ's return.

The Theme Developed:

First: Something Better Than This World: the redemption of the world that Christ offers is to be something far greater than anything man could make it through human progress.

Second: Something Better Than A Earthly Millenium: the redemption offered by Christ is to be greater than merely having the kingdom of God established on earth.

Third: The Hope of the Early Church: the coming of Christ was the goal of the apostles' praying and watching.

Fourth: The True Goal: the redemption of the world to be consummated at the coming of Christ is to be far greater in glory than any earthly kingdom.

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Fifth:¹ The Gospel of the Kingdom: missions is the great means of hastening the Kingdom of God and inasmuch as the Bridegroom's coming is delayed, we are to go to all nations to preach the gospel that the Bride may be completed and the Bridegroom may come.

Conclusion: a plea is made for the hearer to put his time and effort into the eternal plan of God rather than into the transitory glories of the present age.

2. Its Effective Elements.

a. Its Definite Connection with Missions.

Simpson's favorite missionary text was the one just used in the above sermon, Matthew 24:14. The great passion of his heart was to get the message out to the heathen before Christ should return. He felt that when the Bride of Christ was completed, the Bridegroom would come, and therefore it was incumbent upon the Christian to tell the gospel, not merely to those in foreign lands, but to those who were in areas that had never been penetrated by a Christian messenger.

The second coming of Christ was therefore linked inseparably with missions and this call for missionaries was one of the effective elements in Simpson's eschatological preaching. It gave a basis for appeal to his

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1. In Simpson's original outline, there were more than five main points, but there seemed to be material repeated unnecessarily. Here the main thoughts have been condensed to the five main points given above.

hearers; if the coming was near, then it is for the Christian to take the gospel to the heathen, and to this end he exhorted them to leave behind the normal desires of life in order to put every effort into meeting the crisis and getting the good news out to all tribes and peoples. For Simpson, the conditions of Christ's discipleship were hard, and he made them hard to others, but in this very act of making it difficult, he secured only those rugged followers who were equal to the life of a pioneer foreign missionary. Hear his appeal at the close of a missionary address:

"The time is too short, the crisis is too near, the conditions are too hard. Nothing else will help our ruined world but Christ, His cross and His coming. Do not sink your money in the sands of time, but put all the strength of your life into the best things, the one thing, the only thing that God has given us as the remedy for sin and the business of life." 1

It should be obvious to even the most casual reader that Simpson was not a fanatical preacher, arousing crowds to a religious fervor by eschatological preaching with no good purpose in view. The sanity of his message is proven nowhere else as well as it is in connection with his messages on the second coming. It is very interesting to note that Simpson did not give any wild speculations in regard to the exact time of

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1. A. B. Simpson, The Coming One, p. 226.

Christ's return. Many of his critics tried to pin the fanatical stigma upon him, but he always steered clear of extremes. He did not make any dogmatic assertions about the imminency or method of Christ's return; he simply stated with great forcefulness and conviction what the Scriptures say on the subject and let it rest there.

One of the verses of Simpson's which is indicative of his burden for the completion of the Bride of Christ is of interest to us here.

"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."¹

b. Its Practical Application.

Simpson was adept at taking the great doctrines he preached and bringing them down to the level of practical Christian living. This is splendidly illustrated in his sermons on the second coming. This realistic and practical approach, combined with the emphasis on missions gave a very wholesome and healthy atmosphere to his exchatological preaching.

He liked to refer to the return of the Lord as the "Blessed Hope", taken from the text in I John 3:3. In one of his sermons entitled "The Practical Influence of the Blessed Hope" we get an excellent glimpse of how he

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1. Thompson, op. cit., pp. 121, 122.

tied what at best is a naturally speculative doctrine into the very hearts and lives of his people. Some of his divisions in this sermon are, "an incentive to the unsaved", "a motive to personal holiness and heavenly-mindedness", "an inspiration in our work", and "a consolation in sorrow". From these few phrases it can readily be seen that Simpson made the "Blessed Hope" a vital force in men's lives, one that kept Christians steadfast and unmovable in their walk, learning patience from His delay, and keeping vigilance in the hope of His early return.

E. A Typical Sermon on Divine Healing

1. An Analysis of its Contents.

The Theme: "Christ Our Healer"¹

The Text: "Himself took our infirmities and bare our sickness" Matthew 8:17.

"Jesus Christ the same yesterday, today, forever" Hebrews 13:8.

The Theme Developed:

First: What Divine Healing Is Not: in order to set forth clearly what he means by divine healing, Simpson lists several things that divine healing is not, such as prayer cure, spiritualism and faith cure.

Second: What Divine Healing Is: here the basis

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1. This sermon is taken from "The Four-Fold Gospel" by A. B. Simpson, pp. 47-67.

for divine healing is set forth as being the supernatural, divine power of God for the human body.

Third: How Is Jesus Our Healer: Christ is the very center of the Christian life, and because He has purchased man's redemption, the physical life of Christ can be appropriated by the believer for himself.

Conclusion: a clear illustration is given of how Christ stoops to help those in need and promises to walk with them the rest of life's way.

2. Its Effective Elements.

a. Its Scriptural Basis.

At the time when Simpson was presenting to the people his belief in regard to divine healing, Christian Science was beginning to gain hold over the minds of many in the Christian church. In order to show how his beliefs differed from the false doctrines of the Christian Scientists, and also faith-healing cults, Simpson gave a wonderful exposition of the Biblical teaching concerning divine healing. In the little volume entitled The Gospel of Healing there is a chapter entitled "The Scriptural Foundation"¹ in which Simpson traces the teaching from Exodus to the Revelation, and shows clearly how God gave the ordinance of divine healing to his people at the very outset of their pilgrimage; he points out how this

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1. A. B. Simpson, The Gospel of Healing, pp. 9-29.

ordinance was illustrated in the sufferings of Job, in the songs of David and in the death of Asa; then the beginning of the climax is reached in the prophecy of Isaiah with fulfillment of this prophecy in our Lord who healed the sick and the afflicted and committed that power to the disciples and to His church.

One can hardly refute this clear-cut exposition of Scriptural teaching on divine healing or call it heresy or error. And if we are tempted to turn aside even from this convincing elucidation of the doctrine, Simpson would call our attention to the testimonies of those who have been healed.

b. The Testimonies of Divine Healing.

Simpson never forgot that the two great things that brought him into his experience of divine healing were Bible study and the testimonies of those who had been healed. It has just been seen how he gave the Bible doctrine of divine healing, and now we come to the testimonies of those who were healed during his ministry.

In the back of his book already referred to on this subject, there is a section devoted to testimonies.¹

Foremost of these is Simpson's testimony in regard to his own daughter. She was ill with diptheria and Simpson took her into his arms one night as she lay raging with

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1. Simpson, op. cit., pp. 175-186.

fever and committed her to the Lord after anointing her. In the morning she was well; God had given her speedy recovery.

Other illustrations and testimonies of healing are given which along with its Scriptural presentation present an effective element in preaching this doctrine to others.

F. Summary

In this chapter the fact has been established that Simpson was primarily a doctrinal preacher. Then followed an analysis of four characteristic doctrinal sermons of his, chosen at random, in order to determine their effective elements.

First a sermon on salvation was chosen, with its theme and main points being given in outline form. In a study of this particular sermon, three distinct effective emphases were discovered. The first of these was Simpson's personal spiritual life and inner convictions. The importance of this element was emphasized by relevant quotations from homiletical lectures. The second effective element in this sermon was seen to be Simpson's love for the souls of men, and this point was strengthened by again quoting from lectures on preaching and also by comparisons drawn from the life of our Lord. The last

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effective element in the preaching of this sermon was noted as Simpson's emphasis on a transforming heart experience, with an illustration of this being used from his own writings.

Second, a typical sermon on sanctification was analyzed, with its theme and outline being briefly stated. In this study, effective elements were determined which did not replace those found in the first study, but rather complemented them. Here primarily two effective factors were found, the first being the use of Scripture and the second the prominence of Christ. Simpson used the Scriptures by means of exegesis, by indirect and by direct quotations. As for the prominence of Christ in this sermon, Simpson held Him up as the great pattern and Master of all of life, in physical, spiritual and moral realms.

Then a study was made of a sermon on the return of Christ. A brief statement of its theme and then its outline was given. Two effective features were seen here, the first being that of its connection and relationship to missions, and the second, the practical application to the everyday life of the Christian believer.

Lastly an analysis of a sermon on divine healing was made. The usual statement of the theme and the outline was given. The analysis revealed again primarily two

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effective factors, the first being its Scriptural basis and the second, personal testimonies to divine healing. A solid and competent foundation was laid for divine healing by a broad and comprehensive study of the Bible, and the testimonies of people who had been healed by simply believing God's Word were given.

This chapter has set forth some of the effective elements in Simpson's preaching. It has not been intended to elucidate all of them, nor has it meant to limit some of them to certain types or classes of sermons. Instead it has been the purpose of the writer to point out some of the most outstanding and most effective elements in all types of sermons in the preaching of A. B. Simpson.

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CHAPTER IV

THE FORM OF SIMPSON'S PREACHING

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A. Introduction

Thus far Simpson's power and effectiveness have been seen in an account of his spiritual experiences and in an analysis of the effective elements in the sermons themselves. Now we come in this chapter to a study of the literary character of his messages and to their oral delivery.

B. Literary Character of His Sermons

1. Structural Simplicity.

In Simpson's sermons we find an excellent example of a simple structure of a sermon. His outlines are not involved nor complicated, and they move logically from one point to another. For an illustration of this, let us look at the outline of one of his sermons on salvation which has already been studied in a previous chapter. The theme is "The Gospel of Justification" and the first point following the introduction is the nature of justification. Following this, the scope, the finality, the conditions, and finally the effects of justification are given in that order. It can readily be seen that from

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the first point, primarily a definition or meaning of the word justification, Simpson moves logically forward, answering any questions that might arise in the hearers' mind, until he comes to the very aim and purpose of the sermon, and that is the justification of all men.

It should be noted in this connection that in every sermon Simpson preached, there was a definite goal of the message, varying as to the nature of the sermon delivered. Here it was the justification of the sinner, and this theme is kept dominant throughout the message, making for clarity and understanding on the part of the listener. All of the main points of the sermon make a real contribution to the theme of the message and were linked to it. When Simpson sat down after delivering a message, the impression left on the hearer was such that they usually remarked, "Well, there seems to be nothing left for any one to say on that subject; the whole ground has been covered".¹ This is a testimony to the thoroughness and clarity with which Simpson preached.

2. Language.

Simpson ministered for the most part to a congregation of middle class folk, neither educationally minded nor ignorant, and he adapted his language to his people. Thompson quotes the Atlanta Constitution as saying,

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1. Thompson, op. cit., p. 275.

"His style of preaching is childlike in its simplicity, and he avoids anything like redundancy. He is fond of simple words and short sentences, and yet he makes them serve as vehicles for profound thought and sublime theology. A large number of children were scattered about in the congregation yesterday morning, and the eloquent divine seemed to have no difficulty in holding their attention." ¹

And this comment is remarkably borne out in a study of Simpson's sermons. There are no words that only a theologian could understand. And even though Simpson preached doctrine, he used the simplest words to convey the greatest and most sublime truths the world has ever known. He did not utter cold facts of doctrine, but in his mouth it became warm and living. His genius is nowhere seen more clearly than in his ability to take the deep things of God and explain and expound them in a clear and simple language.

His words, while being simple and familiar, were always clear and exact. He took the utmost pains to define a word whose meaning might be the least bit doubtful, and because of this, he was able to meet the people where they were spiritually and lift them to a higher plane.

While limiting himself to words that the people could understand in his platform messages, Simpson himself had a mental acumen that was equal to any of the

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1. Ibid., pp. 201, 202.

other religious or secular leaders of his day. He quickly sensed the error in Christian Science and Millennial Dawnism which were becoming popular at the turn of the century. He wrote against these erroneous doctrines in his editorials in a manner convincing and moving, with a vocabulary and understanding second to none. His range of words was sufficiently great to reach into the Scriptures to preach simple gospel truths, but also to refute in the fields of theology and philosophy any false teachings that arose.

Simpson's sentences were as a rule simple and in keeping with the rest of his preaching, were not involved nor lengthy. They were short and easily grasped and mentally digested.

3. Illustrative Material.

One of the noteworthy characteristics of Simpson's sermons is the illustrations. As already noted in his use of Scripture, many illustrations were taken from the Bible, and adapted to sermonie usage. Of course these illustrations possess an eternal appeal to the human heart. But aside from these, Simpson drew heavily on history, on human life and experience and also on literature for illustrative material.

In the sermons that have been previously studied,

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we find three illustrations from history; one from the war of 1870, one from Napoleon's exploits, and one concerning the Duke of Wellington. There is one from the allegories of Bunyan, and the remainder of illustrations, six of them, is taken from life incidents of friends and acquaintances of Simpson. Simpson was an artist at telling a story; he could give an incident with rare skill and lasting effect. And whenever he used a story as an illustration, there was always a prompt and apt application that stayed with the mind of the hearer. Undoubtedly it can be said that one of the literary keynotes of Simpson's sermons is his lucid and apt illustrations.

4. Naturalness of Style.

One of Simpson's greatest assets was his humility. When preaching this quality became greatly evident. There was never any attempt to impress the hearers with anything save the truths of God. And with no shadow of hypocrisy present, the intense feeling and fervor of the preacher were felt uninhibited. This was what made him a great heart preacher. Completely unmasked, Simpson spoke directly out of his heart to the hearts of his listeners, and this made for a fresh, natural style that cannot be imitated or replaced. Simpson preached out of his own dealings with God and this gave his sermons a

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directness and freshness that was one of the effective elements in his preaching.

5. Type of Preaching.

There seems to be considerable argument as to what kind of preacher Simpson was, whether expository, topical or textual. Tozer says that the truth seems to be that he was sufficiently versatile to use any method the occasion might require.¹ Whatever kind of method Simpson used, let this fact be remembered that while he took his text from the Bible, it was the whole Bible he preached, expounding different passages at different times, but it was always primarily the Christ of God he sought to lift up.

When asked near the close of his life what his testimony was, he gave the following words:

"I have found the same divine help for my mind and brain as for my body. Having much writing and speaking to do, I have given my pen and my tongue to Christ to possess and use, and He has so helped me that my literary work has never been a labor. He has enabled me to think much more rapidly and to accomplish much more work and with greater facility than ever before. It is very simple and humble work, but such as it is, it is all through Him, and I trust, for Him only. To Him be all the praise." 2

C. Oral Character of His Preaching

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1. Tozer, op. cit., p. 115.

2. Thompson, op. cit., p. 275.

It has been noted that one of Simpson's greatest effective elements was his spirituality, stemming from his personal religious experiences. But this alone cannot account for his power because the way a preacher moves people is to preach, and in preaching there are certain effective elements which enter into the oral delivery of a sermon. We turn now to a study of these factors.

1. Physical Appearance.

Mr. Simpson was of a huge and massive frame, with a large head resting on his broad shoulders. He had a dignified bearing and whenever he arose to speak, there was an air of graciousness and stateliness about him. When his part in the service had come, he would arise from his seat, walk to the pulpit and pause for a moment before announcing his text in a low, reverent tone of voice.

There was a reserve about Simpson that was not affected nor acquired. He was relaxed as he began to speak, talking slowly at first, with the words falling faster from his lips as he progressed. His favorite posture was that of standing with his Bible open in one hand while the other was resting lightly on his hip. He used very few gestures, but when moved to emphasize

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a point, he would put his Bible down on the pulpit, place both hands on his hips and shake his head. As he would preach, his body would sway back and forth rhythmically, almost as if keeping time to his words. With his open Bible, and his natural manner, backed by his impressive physical body, Simpson's very appearance gave promise of the great messages which he preached.¹

2. Delivery.

It may be thought that a man who moved people to the spiritual heights that Simpson did must have been a highly emotional preacher. But nothing could be farther from the truth. There was instead a moral earnestness and seriousness about Simpson as he preached. One senses as one listens to him that the truth which he is proclaiming is a vital part of life to him, and that he is intent upon one taking that truth for one's self. It can be fairly said of Simpson that his style of delivery was determined by the hold which the truths he was giving had upon his own mind. They were his life and sustenance and he gave them forth in that wholesome and grave sense. In fact he shrank from anything that smacked of emotional display or sensationalism. His ideal of preaching was to get his sentences straight from heaven, as if Jesus were standing at his elbow, and telling him what to

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1. Tozer, op. cit., p. 114.

say next.¹

3. Voice.

"He (Simpson) used to say that the human voice was the rarest of instruments at God's disposal when once its powers were fully realized and yielded to the Master."² This gives us to believe that Simpson recognized the value of his own voice and cultivated it for the glory of God. And we find that those who heard him declared his voice to be a wonderful vehicle for his message. It was said to be full, resonant, and triumphant. It was in a baritone range and had great power, but most important of all, it was capable of conveying to the people the intense earnestness of the man himself as he preached.

D. Summary

This chapter has dealt with the form of Simpson's preaching, both literary and oral. In the first part, the structural simplicity of Simpson's sermons was noted. An illustration of this was taken from a typical sermon previously studied. This simplicity of structure was aided by the definite goal that Simpson kept in mind every time he preached.

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1. Thompson, op. cit., p. 202.
2. Ibid., p. 198.

The language of Simpson was discussed next, with a special note being made on its simplicity of words and their exactness. The sentences of his sermons were found to be short and easily understood.

One of Simpson's gifts as a preacher was his ability to take illustrative material from all phases of life and adapt it forcefully to the goal of his sermon. This particular phase of the literary form of his preaching was studied.

A word was given as to the naturalness of Simpson's style, how that it came from a humble heart that shrank from hypocrisy and was sincere in its efforts to reach man for God. Finally there was a brief discussion as to the type of preacher Simpson was, and the conclusion was drawn that whatever type he may have been, it was the whole Bible he preached, and he preached it in the power of the Holy Spirit.

The second part of the chapter was given over to a discussion of the oral character of Simpson's preaching. First his physical appearance was described, that of a large impressive man, with a simple style of delivery. One thing outstanding in this regard was his reserve and dignity. The second factor noted about the oral character of his preaching was the moral earnestness and gravity with which he preached. Spiritual things were solemn

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obligations to him, and he preached with these truths weighing heavily on his own soul.

Finally a word was said as to Simpson's voice. He knew the value of the human voice and sought to cultivate and use his own voice to the glory of God.

CHAPTER V
SUMMARY AND CONCLUSION

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A. Summary

The purpose of this thesis, as stated in the introduction, was to study the preaching of Albert B. Simpson in order to determine what elements made his preaching effective. In order to best discover what these elements might be, it was thought best to give a brief sketch of Mr. Simpson's life in the first chapter along with a short description of the major religious and economic conditions of the age in which he preached. With the conviction that a preacher is no greater than his personal relationship to God, the second chapter was to be given over to an account of the personal religious experiences through which Mr. Simpson passed, especially as these experiences formed the basis for the emphasis of his later preaching.

The third chapter, as stated in the introduction, was to be devoted to an analysis of four typical doctrinal sermons of Simpson's with a discovery of their distinctive effective elements. Finally the fourth chapter was to be a study of the literary and oral form of Simpson's preaching. A conclusion was to be given which would

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draw together the findings of the study.

In the first chapter, the first part was given over to the life of Simpson. In his youth it was seen that a strong religious atmosphere was maintained in the home, and that at an early age he decided to become a minister. From his college days, this biographical sketch was continued on through his ordination, his Presbyterian pastorate and into the independent work which he founded and later became the Christian and Missionary Alliance. Various phases of this independent work were considered, such as its educational, editorial and pastoral work. This part of the chapter was concluded with a brief account of his death.

The second half of chapter one was given over to an account of the times in which Simpson preached. Primarily it was an age of big business, with its concomitant factors of labor unions, wealthy laymen and beautiful church buildings. The effect of this age on the church was to take it out of the realm of the working man and alienate him from it. Against this background Simpson started the Gospel Tabernacle where social distinctions and barriers were non-existent.

Chapter two was an analysis of the great spiritual experiences through which Mr. Simpson passed. In this chapter the home training of young Albert was given

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careful attention, with special notice being given to its pious and stern atmosphere. A section was allotted to his conversion experience, the first great revolutionary change in Albert's life.

A brief sketch was given of his experiences in college especially as they strengthened his religious faith.

Then a study was made of the spiritual crises Simpson had while in the pastorate. The first of these was at the church in Louisville, which made Simpson a devout believer in evangelism. This was seen to be the great change in his life, second only to his conversion. It led to his baptism with the Holy Spirit and his missionary awakening. And there was yet a climax to be reached in Simpson's life and that came while he was in New York City. It was the experience of divine healing. After this Simpson was prepared to proclaim the truths he had experienced in his own life.

The second chapter closed with a comparison of these conversion and consecration experiences with their necessity and importance as illustrated by lectures on preaching.

The third chapter was an analysis of the doctrinal sermons of Simpson. It was seen first that Simpson was primarily a doctrinal preacher. The first of these sermons was on salvation, with its theme and outline being

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given in brief. The effective elements of this sermon were discovered to be Simpson's own spiritual life and convictions, his love for men's souls, and his emphasis on a transforming heart experience.

A sermon on sanctification was next analyzed, its theme and outline being given, and the elements of effectiveness were set forth as being the use of Scripture and the prominence of Christ.

Next a sermon on the return of Christ was studied, its usual analysis made of theme and outline, with the effective elements said to be its definite connection with missions and the practical applications of this doctrine with everyday living.

In the sermon on divine healing, after its analysis of theme and content, the study revealed the Scriptural basis of this doctrine as Simpson presented it, and the personal testimonies of those who had been healed, as its effective elements.

The fourth chapter dealt first with the literary form of Simpson's sermons. In this regard, the structural simplicity, the simple language, the powerful illustrations and finally the naturalness of Simpson's style were studied. In the second part of the chapter, attention was given to the oral character of Simpson's preaching, especially in regard to his physical appearance, his delivery and

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his voice.

B. Conclusion

In conclusion it can be said that without doubt the elements of power as discovered in this thesis played a tremendous role in making Simpson the preacher he was. All of them contributed greatly to his effectiveness.

In making these elements relevant to modern preaching, it should be kept in mind that Simpson preached primarily neglected truths. But apart from the truths he preached, there are certain eternal elements which are essential to the making of a successful preacher.

The first of these that is neglected today and should be revived in our churches is the spiritual life and leadership of the pastor. Without this, a minister cannot expect to lead his people onward in their spiritual lives. But with it, he can preach out of his own life and experiences and this has been seen in this thesis as one of the greatest elements of power in Simpson's preaching.

Secondly the need is great for the preaching of the Scriptures in our modern pulpits. Too often today's preachers give a homiletical and religious essay, taking the Scripture only as a springboard into a political

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or moral discussion. There is a lack of powerful and convicting exposition of God's truths as revealed in His Word. The great doctrines of Christianity need to be rediscovered out of the Bible and set forth to the people that they may be saved by believing them.

Finally there is need for doctrinal preaching in the healthy sense of the word. The Protestant church in general is in the state of indifference towards doctrine, with the general attitude that doctrine is unimportant and that sincerity is paramount. The Biblical teachings of sin and salvation need to be expounded with a "Thus saith the Lord".

This study has been rewarding in more ways than one. It has been enlightening in regard to homiletical methods and procedures, but more than that, it has given the writer a sense of dependence on God for his future ministry, without which it will be in vain. The task is great, the message adequate and Christ all sufficient. "I can do all things through Christ who strengtheneth me."¹

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1. Philippians 4:13.

APPENDIX

"A SOLEMN COVENANT" ¹

"The Dedication of Myself to God

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

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

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1. Thompson, op. cit., pp. 19-23.

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

"Ratify now in Heaven, O my Father, this Covenant. Remember it, O Lord, when Thou bringest me to the Jordan. Remember it, O Lord, in that day when Thou comest with all the angels and saints to judge the world, and may I be at Thy right hand then and in heaven with Thee forever. Write down in heaven that I have become Thine, Thine only, and Thine forever. Remember me, O Lord, in the hour of temptation, and let me never depart from this covenant. I feel, O Lord, my own weakness and do not make this in my own strength, else I must fail. But in Thy strength, O Captain of my salvation, I shall be strong and more than conqueror through Him who loved me.

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

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

"Place me in what circumstances Thou mayest desire; but if it be Thy holy will, I desire that Thou 'give me neither poverty nor riches; feed me with food convenient,

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lest I be poor and steal, or lest I be rich and say, Who is the Lord?' But Thy will be done. Now give me Thy Spirit and Thy protection in my heart at all times, and then I shall drink of the rivers of salvation, lie down by still waters, and be infinitely happy in the favor of my God.

"Saturday, January 19, 1861."

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

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

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

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