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Raymond H. Davis

Concordia Seminary, St. Louis, ir_davisr@csl.edu

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THE DOCTRINE OF SANCTIFICATION
IN THE CHRISTIAN AND MISSIONARY ALLIANCE

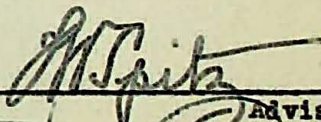
A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Systematic Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

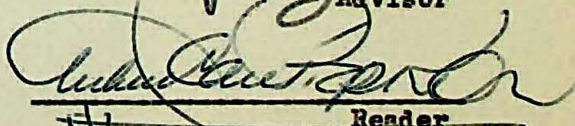
Raymond H. Davis

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Approved by:



Advisor



Reader

CHAPTER I

INTRODUCTION

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CHAPTER I

INTRODUCTION

In selecting the subject for this thesis, I was influenced by a personal concern over a condition that exists in the Christian and Missionary Alliance, of which I am an ordained pastor. I was brought up in an Alliance Church where I heard from infancy the teaching of a Spirit-filled life, the doctrine of entire sanctification as something that is done to a believer at a point of time in his experience after he has accepted Christ as his Savior, and at which time he receives the Holy Spirit. After graduating from High School I attended the Missionary Training Institute of the Christian and Missionary Alliance at Nyack, New York, where the experience of entire sanctification was further urged and expounded along the lines of my early training. Following graduation from Nyack, and later from West Virginia University, I served as the assistant pastor of one church for a year, and since then as pastor of two Alliance Churches for a total of sixteen years. During that time I have made extensive study of the Word of God, and have become increasingly dissatisfied with the teaching of an experience of entire sanctification as a work of grace, a second blessing experience in the life of the believer in Christ. Two years of service as a Chaplain in the United States Army, where I was in contact with men of other convictions, and four years of studies at Concordia Seminary in St. Louis, plus intensive study of the Bible and extensive reading in the expository writings of men outside the Alliance have strengthened the view that the

teaching of an experience of entire sanctification does not express the teaching of the Bible on this subject.

Questions asked at conferences led me into discussion with other Alliance workers that made it evident there are many in the Alliance who are having the same difficulty making early teachings coincide with Bible studies of more mature years. I became conscious that there is a difference of opinion among Alliance workers as to the meaning and experience of sanctification. As director of a week-end camp meeting for the Alliance Churches in the St. Louis area, I was surprised to have, on two succeeding years, speakers for the camp, both of whom are pastors of large and growing Alliance Churches, who are almost diametrically opposed to each other in their teaching on the subject of sanctification. I found, soon, that there is a large and growing number of men who do not see in the Bible a second work of grace. It seems, however, that those who do emphasize the crisis experience and second-work-of-grace concept feel that they are the Alliance, and that all other doctrine is heresy. One District Superintendent said to me in private conversation, "we are going to have to track down and get rid of those preachers that do not believe in a second work of grace." Another District Superintendent said:

The only answer I would have to give you is that it is the same today that it ever was. The doctrine has not changed. I could not go along with anyone accepting credentials in the Christian and Missionary Alliance who does not proclaim this doctrine as taught in The Crisis of the Deeper Life and the doctrinal statements of A. B. Simpson. This leaves a question-mark after his name in my way of thinking.¹

¹Letter received in response to a questionnaire I sent out for this paper, in which I promised not to use the names of the authors unless permission were specifically granted. These letters and answers to questionnaire are in my possession and will be referred to in the thesis as "Letter" followed by the number given it in my file. Above is Letter 1.

During the past five years I have made an extensive study of what the Alliance ministers believe regarding sanctification. There is a big barrier to such a study. Not many of the Alliance workers have the time or the interest for writing. Other than what appears in The Alliance Weekly, the official organ of the society, very little has come from Alliance pens. The articles in the Weekly did not produce much more than veiled suggestions that some of the authors did not maintain the doctrine of a second-work-of-grace experience, although sometimes the hint was there, and rather strongly.² As a last step in determining what the Alliance teaches, I made a survey of ten percent of the official workers of the Alliance in this country, asking them expressly what they believed regarding this subject. The results of this poll indicated that considerably less than half the official workers, from those in educational and administrative positions to those as pastors of large or small churches, could be said to be in entire agreement with the doctrine of entire sanctification as set forth by Dr. Pardington in The Crisis of the Deeper Life, generally accepted as the expression of the Alliance on the subject of sanctification. It also revealed that those who are the most in disagreement are careful and enthusiastic students of the Word of God. It further revealed that many of the Alliance preachers do not know what the "official Alliance doctrine" is, for one of the questions was:

If your view of sanctification is at variance with the "Entire Sanctification Doctrine" commonly thought of as the Alliance doctrine, would you state what, or who, you feel influenced you to your present view of Christ our Sanctifier?³

All but four of the forty-nine who replied indicated that they were in

²The Alliance Weekly, 1950-1954, passim.

³Questionnaire, Infra., p. 35.

full agreement with the "Alliance Doctrine," yet the views expressed varied from belief that we receive the Holy Spirit in conversion, and sanctification is simply growth in grace, to the extreme holiness view of sinless perfection. All this was from men who are professedly in agreement with "Alliance Doctrine."

This thesis is the result of the above studies and investigations. In it I will endeavor to set forth the official doctrine of the Alliance as it is found in the official documents of the Society and in the writings of Dr. Simpson and Dr. Pardington. We will look briefly into the background of these men, and will make an exegetical study of the Scriptures on which they based their doctrine. I will also endeavor to express the doctrine of sanctification that is being taught by those who do not hold to the views of Simpson and Pardington, as it is being taught in the majority of Alliance Churches today, with a look at some of the reasons for the change in teaching. Finally I will discuss the doctrine in relation to the purpose, goal, and calling of the Alliance with suggestions as to what should be done about the situation as it now exists.

CHAPTER II

THE OFFICIAL ALLIANCE DOCTRINE OF SANCTIFICATION

Because the Christian and Missionary Alliance is a non-creedal organization, it is difficult to pin-point doctrines. The society grew out of a group of individual Christians and Churches who had a supreme passion for the evangelization of people who were not being reached with the gospel of Jesus Christ, with a special emphasis on the preaching of the gospel in foreign lands to those who have never had the opportunity of hearing the good news of salvation. Except for the very essentials of Christian faith, doctrine was never an issue with Dr. Simpson. Mr. A. E. Thompson, in his life of Dr. Simpson quotes from an Alliance Weekly of November 11, 1899, in which Dr. Simpson says:

Let us never forget the special calling of our Alliance Work. It is not to form a new religious denomination. It is not to duplicate a work already done. It is not to advocate any special system of theology. It is not to glorify man or men. It is first to hold up Jesus in His fullness, "the same yesterday, today, and forever." Next to lead God's hungry children to know their full inheritance of privilege and blessing for spirit, soul, and body. Next to witness to the imminent coming of the Lord Jesus Christ as our millennial King. And finally, to encourage and incite the people of God to do the neglected work of our age and time among the unchurched classes at home, and the perishing heathen abroad. God will bless us as we are true to this trust.¹

There are very few officially recognized statements of doctrine to be found. The most common and best known is nothing more than a slogan, "Jesus Christ, our Savior, Sanctifier, Healer and Coming King." This is to be found in the constitution of the society and of the branches and

¹A. E. Thompson, The Life of A. B. Simpson (New York: The Christian Alliance Publishing Company, c.1920) pp. 133-34.

churches of the society.² Acceptance of this statement is all that is required as to doctrinal beliefs for membership in the Christian and Missionary Alliance.

One of the emphases of the early leaders of the Alliance was on the "Deeper Life," or a Christian life that is lived under the control of the Holy Spirit, in which the believer is able to live in victory over sin. This thought is expressed officially in the doctrinal statement required of Bible Schools. This doctrinal statement is an expansion of "The Apostle's Creed," with some added points, one of which deals with sanctification:

9. It is the will of God that each believer be filled with the Holy Spirit and thus be sanctified wholly, being separated from sin and the world and fully consecrated to the will of God, thereby receiving power for holy living and effective service. This is recognized as an experience wrought in the life subsequent to conversion.³

This is a fuller expression of the thought of the founders of the society, and although the term "experience" can be interpreted, it is unquestionably the intent of the compilers of this statement that it should be thought of as an occurrence in the life rather than a condition of life, although the condition maintains after the occurrence has been experienced.

These two expressions, the slogan, Christ our Savior, Sanctifier, Healer and Coming King, and the above expression in the doctrinal statement of the Bible Schools of the Alliance, are the only expressions of the Society regarding doctrine that are to be found in the official

²Manual of the Christian and Missionary Alliance (1955 edition, New York: The Christian and Missionary Alliance, 1955), pp. 6, 26, 32.

³Ibid., p. 122.

documents of the Alliance. In addition to these, however, there are the writings of Dr. Simpson, particularly The Fourfold Gospel and Wholly Sanctified, and books by Dr. George P. Pardington, The Crisis of the Deeper Life and Twenty-Five Wonderful Years, that are generally accepted as expressions of the doctrine of the Alliance.

That is the extent of source material available for an official expression of doctrine in the Christian and Missionary Alliance. The Alliance Weekly presents nearly all that has been written by Alliance men since the days of Dr. Simpson. Sermons and articles are found there, written by various ministers and teachers in the Alliance as well as by many outside the Alliance whose teaching is sufficiently similar to that generally accepted as Alliance doctrine to be acceptable reading for Alliance workers. Since The Alliance Weekly, however, is not a theological journal, but a popular missionary, religious, and devotional paper, it yields very little of doctrinal value. There are many reprints of the writings of Dr. Simpson and other early Alliance preachers, and, with a few exceptions, sermons and articles contained in it contain little more than repetitions of doctrines stated in the above mentioned books.⁴ A careful survey of the writings listed above shows that the books of Dr. Pardington, particularly The Crisis of the Deeper Life and Twenty-Five Wonderful Years, contain all the doctrine of the Alliance officially accepted on the subject of sanctification. The books of Dr. Simpson offer much inspiring reading on the matter of living the Christian life, but nothing in the way of explanation of or defense of the doctrine of entire sanctification that is not found in these books. Since this book,

⁴The Alliance Weekly, 1950-1954, passim.

The Crisis of the Deeper Life, and statements in Twenty-five Wonderful Years, have almost official status, we can safely conclude that the "official Alliance doctrine" is set forth in them. We will look at the doctrine there expressed in detail.

One of the first statements concerning entire sanctification that causes question is that sanctification is an experience, a crisis. Dr. Pardington says:

But it is our clear and unmistakable teaching that the life of entire sanctification is entered by a definite experience, a definite experience which has been happily expressed "The crisis of the deeper life."⁵

He states further:

Victory is assured only through the reception of the Holy Spirit and the indwelling of the risen Christ. But this involves a new experience, a second definite work of grace--a crisis as radical and revolutionary as the crisis of the new birth.⁶

By this expression, Dr. Pardington means that it is an occurrence that transpires all at once as a work of grace in the life of the believer, separate and different from the work of regeneration. He also says:

The result of such contact with Christ is a new Christian experience, a second definite work of grace, a crisis as radical and revolutionary as the crisis of conversion. In nature it is not a gradual development but a sudden change. In regeneration we pass out of death into life. In sanctification we pass out of the self-life into the Christ-life.⁷

Dr. Pardington would say that the believer is consciously aware of an experience in which he is sanctified wholly in the same sense that he

⁵George P. Pardington, Twenty-Five Wonderful Years (New York: The Christian Alliance Publishing Company, 1914), p. 53.

⁶George P. Pardington, The Crisis of the Deeper Life (New York: Alliance Press Company, c.1906), p. 54.

⁷Ibid., p. 127.

can say that he is aware of any other fact of life, something as decisive in his experience as his wedding. In all fairness we must bring out that emotional feelings are not sought nor emphasized in connection with this experience. On the contrary, Dr. Pardington says that we do not primarily emphasize emotions.

We do not, therefore, emphasize inner states and subjective experiences so much as we emphasize the Lord. We would not minimize the blessing, but we would magnify the Blessor.⁸

According to Dr. Pardington, this experience, moreover, is necessarily subsequent to the experience of being born again. Regarding this he shows a slight inconsistency. On the one hand he says:

Indeed, where there is right Scriptural teaching, no interval of time need occur after conversion before the Holy Ghost is received. Unfortunately, however, this is seldom the case.⁹

On the other hand he says:

Such an experience as this [falling before temptation, living an up and down Christian life] comes to every child of God. . . . In Christian typology Egypt represents the world . . . the passage of Jordan . . . death of self, and the land of Canaan . . . sanctification . . . but between the Red Sea and the River Jordan was the Wilderness of Sinai . . . forty years.¹⁰

The record of the Children of Israel from Egypt to Canaan is used again as a type and carried to a logical conclusion of unjustified deduction from analogy. Perhaps this is the place to consider it

The passage of the Red Sea by the Children of Israel was a type of regeneration, but the crossing of the Jordan was a type of sanctification. The Red Sea represented separation from the world; but the Jordan represented separation from self. Both experiences

⁸George P. Pardington, Twenty-Five Wonderful Years, pp. 55, 56.

⁹George P. Pardington, The Crisis of the Deeper Life, p. 163.

¹⁰Ibid., p. 47.

symbolized death, but the death symbolized by the Jordan was deeper than the death symbolized by the Red Sea. Before the conquering hosts could victoriously possess their inheritance in the Land of Canaan, Moses had to die, which represented our death to the law; the River Jordan had to be crossed, which represented our death to sin; the rite of circumcision had to be performed at Gilgal, which represented our death to the flesh; and Joshua had to surrender his own right of leadership and acknowledge the leadership of the "Captain of the Hosts of the Lord," which represented our death to self. Surely all of this is deeply significant of a second work of grace, a crisis after conversion, when by entire surrender and living faith we take the Holy Ghost to make real in us our identification with Christ in His death and resurrection and Christ's identification with us through His personal indwelling.¹¹

In all sincerity we might ask the question as to why, if the above analogy signifies more than one continuous work of grace on the part of God, it signifies only two.

Sanctification, as taught by Dr. Pardington is an experience that is not to be considered a part of salvation, nor an outgrowth from it. They are separate, both as to nature and in time.

Mighty is the transformation wrought by conversion, but after all, these are only the initial experiences of the Christian life. We get a good deal but we do not get everything, in conversion. Nor does conversion give us the germ, the embryo out of which everything comes by a process of growth and development.¹²

For Dr. Pardington, sanctification is related to regeneration no more closely than that regeneration is a prerequisite for sanctification. The two are quite distinct altogether.

Regeneration brings a new divine life, which takes away the love of sin, but sanctification brings a new divine Person, who delivers from the power of sin. . . . rest from struggle and victory in conflict are assured through the incoming of the Holy Spirit and the indwelling of the risen Christ.¹³

¹¹Ibid., p. 170.

¹²Ibid., p. 53.

¹³Ibid., p. 54.

This leads naturally to the next point in the doctrine of sanctification as taught by Dr. Pardington, that the believer does not receive the Holy Spirit in regeneration as an indwelling presence, but he does in the experience of sanctification. The sinner has been forgiven his sins, he has accepted Christ as his Savior, he is spoken of as a new creature, but he does not yet have the Holy Spirit.

In regeneration we pass out of death into life; but in sanctification we pass out of the self-life into the Christ life, in regeneration we receive a "new spirit" in sanctification we receive the Holy Spirit to indwell the "new spirit."

"..... a new spirit will I give you;
 "..... and I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgements, and do them." (Ezekiel xxxvi. 26,27.)¹⁴

In regeneration God gives us a "new spirit." In sanctification He puts within us the Holy Spirit. (My Spirit; Ezekiel xxxvi. 26,27). Regeneration is the result of the gracious inworking of the Holy Spirit. Sanctification is the result of the personal indwelling of the Holy Spirit. Consequently, after regeneration the Holy Spirit is with us; but after sanctification he is within us. Now, the experience of sanctification through the indwelling Christ is realized in connection with the definite reception of the gift of the Holy Spirit by full consecration and living faith.¹⁵

Finally, in Dr. Pardington's doctrine, the New Testament terms, "Baptize with the Holy Spirit," "Fill with the Spirit," "Receive the Holy Spirit," etc., are all taken to refer to the experience of sanctification and are thought of as synonyms. There is no distinction made between the terms in his writings.

In all fairness we must point out an inconsistency that redeems, in a measure, Dr. Pardington's doctrine from the impossibility of sinless perfection. Both he and Dr. Simpson insisted most emphatically that this

¹⁴Ibid., p. 54.

¹⁵Ibid., p. 154.

experience is not perfection. There is to be growth in grace following the complete sanctification of the believer in the second-blessing experience. It is a never ending source of discussion among the workers of the Alliance as to how entire sanctification can leave any room for growth, and there is never any conclusion. Yet, that is the teaching of both Dr. Simpson and Dr. Fardington, the former, more so than the latter. Some of Dr. Simpson's books, particularly The Christ Life, are so completely devoted to the growth and development of the Christian since the Holy Spirit came into his heart, that the event of sanctification, when, he would say, the Holy Spirit came in, is so completely lost sight of as to be thought of as not existing in the book at all.¹⁶ The same is true, to a lesser extent, of The Holy Spirit or Power from On High.¹⁷ In spite of all his emphasis on growth, however, the fact still remains that both Dr. Simpson and Dr. Fardington speak of being "Wholly Sanctified," as a second work of grace, independent of salvation and subsequent to it, at which time the believer receives for the first time the Holy Spirit as an indwelling presence and sanctifying power.

¹⁶A. B. Simpson, The Christ Life (New York: Alliance Press Company, n. d.), passim.

¹⁷A. B. Simpson, The Holy Spirit or Power from On High (Harrisburg, Pa.: Christian Publications Inc., n. d.) I, II, passim.

CHAPTER III

THE BACKGROUND AND INFLUENCE OF DR. SIMPSON AND DR. PARDINGTON

It is difficult to see much difference between the doctrine of sanctification described in the preceding chapter, and that which was taught in the early days of Methodism, in the Methodist Church and out of it. In a review by W. E. Sangster of the doctrine of Christian perfection as taught by Charles Wesley, Wesley's doctrine of perfection is summarized thus:

. . . He believed and taught this: that, in an instant, and by a simple act of faith, perfection was "Wrought in the soul." It was, indeed, the second of two distinct states in the Christian experience of Salvation as he conceived it: the first consisted of justification and sanctification; the former being a change in our relations with God, our pardon and reconciliation; the latter a change in ourselves wrought by the Spirit of God. In the first stage, a new heart is given to us, so that we now love God and desire to please Him, and will not willingly sin against Him in anything. But "sinful tempers" remain, and though they are resisted successful, they remain.

The second stage, with which we are now chiefly concerned, is entire sanctification, which comes as an immediate gift of God, entirely cleansing the heart from sin and "slaying the dire root and seed" of it . . .¹

That the holiness teaching of the late nineteenth century should have had an influence on Dr. Simpson and upon the Alliance is not surprising. It was as a result of a preaching campaign in the city of Louisville by Major Whittle and Rev. P. P. Bliss, both active in "holiness" preaching, that Dr. Simpson, a Presbyterian minister at the time, had the spiritual experience that changed his entire outlook on his calling as a minister

¹W. E. Sangster, The Path to Perfection (First American edition; New York, Nashville: Abingdon-Cokesbury Press, 1943), p. 27.

and his life as a Christian, and started him upon the path that ended in the missionary program of the Christian and Missionary Alliance.²

Dr. Pardington was a Methodist minister before he went to teach in the Missionary Training Institute at Nyack for eighteen years in the formative period of the life of the Alliance.³

That the influence of these two men in the early days of the Alliance was tremendous cannot be denied. People were impressed with Dr. Simpson, his preaching and his program. Dr. Tozer says of him the following:

. . . He was not the most popular, but he was one of the most gifted pulpit masters of his generation.

"He was a minstrel," said Dr. Leon Tucker, "a spiritual minstrel; preaching was melodious and musical when it fell from his lips." "Ah, but you should have heard Jenny Lind," some of the old-timers were wont to say when someone praised another singer in their hearing. They felt that they had heard the sum of all song incarnate when they had listened to the incredibly beautiful voice of the "Swedish Nightingale." The preaching of A. B. Simpson often had some such effect upon those who heard it.

One coming into the Gospel Tabernacle or into any of the Convention halls where he appeared up and down the country in the days of his greatness might have experienced quite literally something like the following: The "preliminaries" are finished and it is time for the sermon. Mr. Simpson steps forward, pauses for a moment, and then in a low reverent tone announces his text. The tense silence is broken only by the voice of the speaker. His early training has given him a quiet reserve. He never acquired, or quickly rid himself of the stilted manners and holy tones common to the pulpit. His manner is relaxed and natural as he faces his hearers. Large framed, impressive and dignified, his very appearance gives promise of a great message to follow. He begins to speak with the Bible out-spread on one hand and the other hand resting lightly upon his hip. At first the words come slowly, spoken in a rich baritone of remarkable range and power. As he warms to his theme, the speed of utterance increases, his voice takes on mounting degrees of emotional

²A. W. Tozer, Wingspread (Centenary edition; Harrisburg, Pa: Christian Publications Incorporated, 1943), pp. 47-48.

³George P. Pardington, Twenty-Five Wonderful Years (New York: The Christian Alliance Publishing Company, 1914), p. 10.

intensity while his body sways back and forth rhythmically, a kind of human metronome keeping time to the music of his words. His gestures are few, but when moved more than usual he lays his Bible down, places both hands on his hips and shakes his great head to emphasize a point. The effect of these gestures is tremendous. The lofty truth he is proclaiming, the strong magnetic quality of his voice, the swift flow of his language, all combine to produce an impression so profound that when he is through speaking and the benediction is pronounced the listeners sit in hushed silence, unable or unwilling to break the spell of the sermon.⁴

In A. E. Thompson's Life of A. B. Simpson, several pages are devoted to the consolatory messages received by Mrs. Simpson and by the Alliance after the death of Dr. Simpson. They all indicate that his personality and his program, as well as his preaching had a tremendous influence on many people.⁵ We will quote just one of them.

Rev. B. A. Kilbourne, of the Oriental Missionary Society, Japan, sent this message: "His influence was not confined to the ranks of the Christian and Missionary Alliance, but preachers, missionaries, editors, and people of all denominations have been moved and stirred by his untiring zeal for the cause of Christ in all the world. How glad I am that I was permitted to sit at his feet. His inspiring messages have always stirred my soul."⁶

Dr. Tozer emphasizes that Dr. Simpson was forceful throughout his life, even when a very young man, teaching school before he went to his first church.

The school house has been the vestibule to the church house for a multitude of successful ministers. And it was so with Albert Simpson. He knew he needed the money and God knew he needed the experience, so when only sixteen and looking much younger, he sat with boyish dignity and drilled into a room full of over-age students from the Canadian prairies the fundamentals of education. Some of these students were nearly twice his age, and yet they obeyed him like lambs. He wondered why, and with characteristic modesty fails to see that they are but paying tribute to his inherent gift of leadership. They felt something--and none of them could have told

⁴Tozer, op. cit., pp. 113-15.

⁵Thompson, op. cit., pp. 283-86.

⁶Ibid., pp. 283-84.

what it was---that made them want to follow that intelligent, self-assured youngster. Their instinct was sound; he was a born leader, and with his ability to influence the masses he could have been a dangerous man if he had fallen into other ways than the ways of God.⁷

That Dr. Simpson's thinking and doctrinal development were colored by the experience alluded to is attested to by Mr. Thompson.

The life of A. B. Simpson can never be interpreted correctly if the great crisis through which he passed after he had been in the ministry more than ten years, is not thoroughly understood. This was not only the beginning of his larger life and ministry, but it also changed his whole view of the Christian life and deeply colored all his after teaching.⁸

The preceding quotations from Dr. Tozer show how this influence in his thinking and spiritual development would carry over into the society he founded and its teachings during the days of his lifetime.

Although Dr. Pardington may not have had the dynamic influence of Dr. Simpson, his position as instructor at the society's training school for eighteen years put him in a place where his influence would be felt and his thinking would be reflected in the society for years to come.

⁷Tozer, op. cit., p. 26.

⁸Thompson, op. cit., p. 62.

CHAPTER IV

SCRIPTURAL BASIS FOR DOCTRINE OF ENTIRE SANCTIFICATION

The writings of Dr. Simpson and Dr. Pardington contains a wealth of Scripture references that urge and advocate the kind of life a Christian should live, and can live, under the control of the Holy Spirit. There is very little, however, that could be called scriptural proof or an explanation of the way of sanctification. Most of the Scriptures quoted could be used as well by those who do not believe in a second-work-of-grace experience, but who do expect that the person who is born again through faith in Christ as his Savior will live a life pleasing to God, as by those who do believe in the crisis experience. There are many passages of scripture that are presented as analogies or "types" of the experience of sanctification, but they are so obviously analogies, subject to the interpretation of the individual that we will not consider them in this paper. They do not constitute proof. There is only one analogy that is sufficiently strong to warrant our attention in this paper, and that is the Baptism of Jesus and the coming of the Holy Ghost upon Him (Matt. 3:16,17; Mark 1:9,10; Luke 3:21,22).

There are two passages in which the direct statement of Scripture is taken to declare a reception of the Holy Ghost subsequent to regeneration. These are Ezekiel 36:26,27 and Acts 2:38,39. In addition there are three passages that describe the working of the Holy Spirit in the early church that are taken as portrayals of how He works in two separate experiences in the life of the believer. These are Acts 2:1-4, the pouring out of the Holy Ghost on the Day of Pentecost; Acts 8:14-17, the giving of the

Holy Spirit to the Samaritans; and Acts 19:1-6, the giving of the Holy Spirit to the believers at Ephesus. We will consider these passages in the order in which they occur in the Bible.

The most frequently quoted Scripture in Alliance books to support the thought that sanctification is a second experience in which the believer receives the Holy Spirit as something subsequent to his regeneration is Ezekiel 36:26-27.

Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Both Dr. Simpson and Dr. Pardington use this as a proof text for the reception of the Holy Spirit as a second work of grace. Dr. Pardington uses this verse as the scriptural support for the following statements:

Conversion alone means constant struggles and certain defeats in the warfare with sin and self. Victory is assured only through the reception of the Holy Spirit and the indwelling of the risen Christ. But this involves a new experience, a second definite work of grace--a crisis as radical and revolutionary as the crisis of the new birth. In regeneration, we pass out of death into life; but in sanctification we pass out of the self-life into the Christ-life. In regeneration we receive a "new spirit"; in sanctification we receive the holy Spirit to indwell the "new spirit."¹

In regeneration God gives us a "new spirit." In sanctification He puts within us the Holy Spirit. ("My Spirit" Ezekiel xxxvi. 26, 27.) Regeneration is the result of the gracious inworking of the Holy Spirit. Sanctification is the result of the personal indwelling of the Holy Spirit.²

Dr. Simpson and Dr. Pardington are not alone in their interpretation of these verses. Dr. Skinner, in the Expositor's Bible, makes the same

¹ George P. Pardington, The Crisis of the Deeper Life (New York: Alliance Press Company, c. 1906), p. 54.

² Ibid., p. 154.

point.³ Most other expositors, however, believe that this is all one action on the part of God in the life of the person who receives Christ as his Savior. There is no particular significance to the { at the beginning of verse twenty-seven except that it is a { conjunctive, indicating that the matter being discussed in the preceding verses is still being continued. Lange says concerning this passage:

The new birth does not consist in annihilating the man, not in the entire removal of sinful corruption and of the old Adamic disposition, but in the creation of an entirely new disposition and nature . . . God gives the Holy Ghost and all the riches of Grace, not for gold, but He gives all things without price to all who ask Him for them. . . . The Holy Ghost is not inactive in the regenerate, but active and powerful.⁴

Keil, commenting on the same subject as it occurs in Ezekiel 11:17-19 says, "God gives one heart, when He causes all hearts and minds to become one. This can only be effected by His giving a 'new spirit,' taking away the stone-heart and giving a heart of flesh instead."⁵ He says further:

Cleansing from sins, which corresponds to justification and is not to be confounded with sanctification (Schmiedler) is followed by renewal with the Holy Spirit which takes away the old heart of stone and puts within a new heart of flesh, so that the man can fulfill the commandments of God and walk in the newness of life.⁶

There is no indication that he sees two experiences here, only one experience followed by continuing process of development.

³John Skinner, "The Book of Ezekiel," The Expositor's Bible, edited by W. Robertson Nicoll (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1940), IV, 307.

⁴John Peter Lange, "Ezekiel," Commentary on the Holy Scriptures (Grand Rapids, Mich.: Zondervan Publishing House, n.d.) p. 346.

⁵Carl Friedrich Keil, "Biblical Commentary on the Prophecies of Ezekiel," Clark's Foreign Theological Library (Fourth Series; Edinburgh T. and T. Clark, n.d.) XLIX, 151-54.

⁶Ibid., XLX, 110.

Alexander Maclaren has this to say about the passage:

And how does it effect that great miracle? "I will put my Spirit within you." The new life principle is the affluence of the Spirit of God. The promise does not merely offer the influence of a divine spirit, working on men as from without or coming down upon them as an afflatus, but the actual planting of God's Spirit in the deep places of theirs. We fail to apprehend the most characteristic blessing of the gospel if we do not give full prominence to that great gift of an indwelling Spirit, the life of our lives. Cleansing is much, but it is incomplete without a new life principle which shall keep us clean, and that can only be God's Spirit, enshrined and operative within us; for only thus shall we "walk in His statutes, and keep His judgments." When the Lawgiver dwells in our hearts, the law will be our delight; and keeping it will be the natural outcome and expression of our life, which is His life.⁷

The understanding of the majority of expositors of these verses is that it is only as God gives the Holy Spirit that the rest of the promise--the new heart, the new spirit, the ability to keep His commandments, etc.--can be accomplished. In agreement with this are Matthew Henry,⁸ Calvin,⁹ and Cooke, in The International Commentary,¹⁰ to name a few.

The descent of the Holy Spirit upon Christ immediately following His baptism by John is advanced as a supporting Scripture by Dr. Pardington for the second-work-of-grace experience. The three accounts in the synoptic gospels are sufficiently similar that an examination of one of them will be sufficient for our purposes. We will consider it as recorded in

⁷Alexander Maclaren, "Ezekiel," Exposition of Holy Scriptures (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1938), p. 22.

⁸Matthew Henry, Commentary on the Whole Bible (New York: Fleming H. Revell Company, n.d.), IV, Ezekiel 36:26-27.

⁹John Calvin, Commentary on Ezekiel I - XX (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1948), I, 372-74.

¹⁰G. A. Cooke, "The Book of Ezekiel," The International Critical Commentary (New York: Charles Scribner's Sons, 1937), II, 392.

Matthew.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matt. 3:13-17).

Dr. Pardington has an interpretation of this event that is almost unique as far as Bible commentators go, and draws conclusions from this that can only be considered analogies, but he attaches more significance to them than that.

What, then, was the significance of this marked crisis in the life of Christ? From His birth till His baptism the Holy Spirit was with Christ; but from His baptism till His passion the Holy Spirit was within Him. After the crisis at the River Jordan two Divine Personalities were inseparably united, Jesus of Nazareth, and the Spirit of God. From that hour the life of Christ was wrought out in absolute dependence upon the Holy Spirit. . . . The great difference, therefore, between the private life and public ministry of Jesus Christ is explained by His baptism at the Jordan and the incoming and indwelling of the Holy Spirit.

Now, the Apostle John tells us that "as He is, so are we in this world." (I John iv. 17) In this experience, therefore, as in all other things, Christ is our Divine Pattern. So, after we have been born of the Spirit--and it should not be long afterwards--we must be baptized with the Spirit.¹¹

Dr. Pardington seems to be alone in his interpretation of what happened in the life of the Lord on this occasion, and in drawing from it the definite conclusion that this is what should be expected in the life of the believer. We did not, of course, examine all that was written on the subject, but of those we did examine--The Pulpit Commentary, The New Bible Commentary, The Expositor's Greek Testament, and commentaries by John

¹¹George P. Pardington, op. cit., pp. 168-69.

Galvin, John P. Lange and Matthew Henry, not one saw any analogy between this experience of the Lord and the life of the believer. This was an experience that was purely Christ's. It is interesting to note the interpretation given to this passage by the present president of the Christian and Missionary Alliance.

This event has generally been termed "the baptism of Jesus." We fail to find the term baptism used in this connection. Indeed, the word "anointing" may not be correct. We use it because of the antecedent use of the word and the subsequent results. In the Old Testament, priests, prophets and kings were anointed, generally at God's command and by a God-sent man who poured oil on the head for the purpose. This indicated a change of position in relationship to God and man, not necessarily any change of character in the anointed one. The result was that the anointed one entered upon a new and God-appointed ministry.

Up to this time, Jesus had not entered upon any public ministry of which we have any record. Now a public ministry begins. No man could anoint Jesus—only an equal or a superior. So God the Father sent upon Him an equal—the Spirit. . . .

With regard to the above, we have no proof that Jesus was filled with the Spirit before this event, but neither have we any proof to the contrary. Indeed, this may not have been the filling, although Luke 4:1 clearly indicates that soon after He was full of the Spirit.¹²

To use this experience in the life of the Lord as a proof that the believer in Christ must have a second experience with God after regeneration before he can receive the Holy Spirit in sanctifying power would appear to be going too far in establishing doctrine on analogy; and it appears that Dr. Pardington goes the distance practically alone, as far as Bible expositors are concerned.

The next Scripture used as proof of the reception of the Holy Spirit after regeneration that we will consider is Acts 2:1-4.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven

¹²H. L. Turner, The Voice of the Spirit (Third edition; St. Paul, Minn.: [St. Paul Bible Institute Book Store], 1954, mimeographed), p. 23

as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

This is, of course, the first out-pouring of the Holy Spirit on the followers of the Lord Jesus Christ. Dr. Pardington takes it for granted that these men were already Christians in the New Testament sense of being born again, regenerated, and that the gift of the Holy Spirit on the day of Pentecost was a second blessing.

We know that on the Day of Pentecost the Person of the Holy Ghost, the gift alike of the Father and of the Son, was received by the company of one hundred and twenty disciples waiting in the upper room. The experience of these waiting disciples, therefore, teaches us the necessity of distinguishing between salvation by the blood of the crucified Christ and sanctification by the indwelling of the risen Christ. They were saved men and women, yet until they had received the Holy Ghost, they were not enabled for a life of holy obedience, nor equipped for a ministry of abiding fruitfulness. So today after the cleansing blood of the cross comes the enduing power of the upper room. Calvary is not sufficient; we must have our Pentecost.¹³

This is an assumption that is not supported by other Bible scholars.

Matthew Henry, in Commentary on the Whole Bible, R. J. Knowling in the Expositor's Greek Testament, and George Stokes, in The Expositor's Bible, make no mention of different works being implied here. John P. Lange, commenting on this passage says that the gift of the Holy Spirit is the gracious gift of the Lord bestowed on all those who believe in Him. G. Campbell Morgan, in his exposition of the book of Acts says that the disciples were all loyal friends of Christ, in agreement,

¹³George P. Pardington, op. cit., p. 156.

¹⁴John Peter Lange, "The Acts of the Apostles," Commentary on the Holy Scriptures (Grand Rapids, Mich.: Zondervan Publishing House, n.d.), p. 30.

and in a close relationship with Him, prior to Pentecost, but that they did not have the Holy Spirit dwelling in them. They had not been born again.¹⁵ Specifically he says of that which happened:

. . . but here upon the day of Pentecost, that which happened was not merely the renewal of the life of these men: it was the imparting to them of a new germ of life, something they had never had before; that Abraham had never had; there was given to them the life of the Christ, the incarnate One; so that there came to these men that which made them one with Him and with each other, and constituted their membership in the Church of the first-born.¹⁶

There isn't much support for Dr. Pardington's thought that what happened on the day of Pentecost is a second experience that must be entered into by believers in Christ before they can receive the Holy Spirit. It would appear that he has applied this scripture to a spiritual experience of his own, rather than interpreting his experience in the light of the Word of God.

The next passage we will consider is found in Peter's answer to the convicted sinners after his sermon on the day of Pentecost. They had asked him what they should do and he replied, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Dr. Pardington takes this as the general rule and the established process whereby a person is born again and receives the Holy Spirit, and he insists that all three things mentioned are inseparable.

Now, in this passage of Scripture three facts would seem to be clear; First, conversion (here described as the remission of sins), baptism and the reception of the gift of the Holy Ghost, are three separate and distinct things; second, these three things, while separate and

¹⁵G. Campbell Morgan, The Acts of the Apostles (New York: Fleming H. Revell Co., 1924), pp. 28-32.

¹⁶Ibid., p. 29.

distinct, are yet closely related both as doctrines and as experiences: and third, these three things are here stated in their normal order and Scriptural relationship. When a sinner is converted he should seek baptism as the open confession of his faith in Christ as Savior and Lord, and as the sign and seal of his identification by faith with Christ in His death and resurrection. Then he should definitely receive the Holy Ghost, Who by His indwelling and infilling will become the enabling for a life well pleasing to God and the equipping for a life of fruitful service to man.¹⁷

Although Dr. Pardington recognizes that the three things mentioned above occurred in very close relationship to each other, he still insists that they refer to separate works of God in the life of the believer, that after the forgiveness of sins, which he terms conversion, he should receive the Holy Spirit. He is, doubtless, not alone in this interpretation of what Peter said, but this is not what the majority of Bible exegetes and expositors find in the passage. It is difficult to see how it could be interpreted differently than was done by Matthew Henry when he paraphrased it thus:

"You shall receive the gift of the Holy Ghost as well as we; for it is designed for a general blessing: some of you shall receive the external gifts, and each of you, if you be sincere in your faith and repentance shall receive His internal graces and comforts, shall be sealed with the Holy Spirit of promise." Note, all that receive the remission of sins receive the gift of the Holy Ghost. All that are justified are sanctified.¹⁸

It is thus that Lange sees it. He says, "The apostle promises to those who repent and receive baptism (1) the remission of sins, and (2) the gift of the Holy Ghost."¹⁹ G. Campbell Morgan, in commenting on the addition of three thousand to the church, points out that in the Greek there

¹⁷Pardington, op. cit., p. 156.

¹⁸Matthew Henry, Commentary on the Whole Bible (New York: Fleming H. Revell Company, n.d.), VI, Acts 2:38.

¹⁹Lange, op. cit., p. 52.

is no object given for "added." Some translations supply "to the church," others, "to them." Neither is in the text. Morgan indicates that the thought of the author of The Acts of the Apostles was that they were added to the Lord, and it was not until people received the Holy Spirit as God's gift that they were added to Him as a part of His body.²⁰

Rather than being three separate things, it would appear from this passage that the remission of sins, baptism, and the reception of the Holy Spirit are three inseparable parts of one experience--regeneration.

The next passage is taken from the accounts of the working of the Holy Spirit in the Apostolic Church, the giving of the Holy Spirit to the believers in Samaria.

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost (Acts 8:12-17).

Rightly understood, the experiences of the Apostolic Church can be taken as an example to us of the working of the Holy Spirit in the Church today, but care needs to be taken that no unwarranted deductions are made. This Dr. Pardington has not done. He says concerning this account:

Now, observe that under the preaching of Philip the Samaritans "received the word of God." That is, they were converted, or saved. Moreover, they received Christian baptism--"they were baptized in the name of the Lord Jesus." But at a later date, or subsequent to their conversion, they received the Holy Ghost, under the joint ministry of Peter and John.²¹

²⁰Morgan, op. cit., p. 90.

²¹Pardington, op. cit., p. 159.

There is sufficient reason to challenge the statement that "received the word of God" and that they were baptized in the name of the Lord indicates that they were born again, regenerated, by the preaching of Philip. There is a wide diversity of opinion concerning the meaning of this verse.

Matthew Henry paraphrases the passage, "It is said (v. 16) The Holy Ghost was as yet fallen upon none of them, in those extraordinary powers which were conveyed by the descent of the Spirit upon the day of Pentecost."²² He distinguishes between the Holy Ghost as the gift of God and the gifts that the Holy Spirit sometimes gives, and rightly applies the former here, indicating, although not stating, that this was their new birth. Lange more pointedly declares that until the Samaritans received the Holy Ghost they were not Christians. "The baptism of the Spirit must be combined with the baptism with water, else the latter remains incomplete, and the individual is no true Christian."²³ Morgan asserts the same thing: "They had not received the Spirit which brings regeneration, the beginning of the new life."²⁴ He discusses the matter as to "why" quite at length, and states unashamedly that he can find no reason why, except that "the wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth."²⁵ Mr. Turner maintains that they may or may not have been Christians, but infers that he believes they were not.

²²Matthew Henry, op. cit., Acts 8:16.

²³Lange, op. cit., p. 151

²⁴Morgan, op. cit., p. 20.

²⁵Morgan, op. cit.

It does not say that Philip's disciples were saved before Peter and John visited them. It does say that they had joy and that they believed Philip. That no more proves, however, that they were saved, than the case of Simon, of whom it says, "himself believed also." Yet of him experienced Peter said, "Thy heart is not right in the sight of God." . . . Peter and John would not have been praying for the Spirit to enter in if they had already been saved. They prayed that these disciples might receive the Holy Spirit. Man can only be saved when he believes on Jesus Christ as His Savior. All else in the blessed experience is an act of God, not of man. Forgiveness, justification, regeneration, the Spirit in, and so on, are of necessity acts of God. In this case, as in all similar cases, there is an element of difference. Here it is not an act of God, primarily, but an act of man's will—"receive ye the Holy Spirit." It was distinct from, and subsequent to, the incoming of the Spirit. It could or could not happen, just as man willed.²⁶

In concluding that the Samaritans were Christians before the coming of Peter and John, and that the giving of the Holy Spirit to them by the praying of the Apostles is a second work on God's part, is to make a deduction by inference that is not even strongly intimated in the text, and one that few exegetes have made. A possible exception is George T. Stokes, who uses this passage to indicate that the Holy Spirit is given by the laying on of hands by the Apostles in "confirmation."²⁷

The final passage is also taken from the history of the Apostolic Church. It concerns the believers at Ephesus who were baptized a second time by the Apostle Paul.

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid

²⁶Turner, op. cit., p. 70.

²⁷George T. Stokes, "The Acts of the Apostles," Expositor's Bible (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1940), V, 387-88.

his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied (Acts 19:1-6).

The point of contention concerning this passage is the same as in the case of the Samaritans discussed above. Were the Ephesians Christians before they met Paul? A preferred reading of "did ye receive the Holy Ghost when ye believed?" for the "have ye received the Holy Ghost since ye believed?" makes the problem much more simple, and is the reading of the majority of versions other than the King James version. Dr. Pardington, however, sees two works of grace here, regardless of which reading is accepted. He says:

Paul's question in verse two, in the Revised Version, reads: "Did ye receive the Holy Ghost, when ye believed?" Rotherham translates: "And he said unto them: Holy Ghost received ye, when ye believed?" Now, whichever of these three renderings be preferred, four facts stand out clearly: First, the Ephesian disciples were Christians: yet at the time Paul met them, they had not received the Holy Ghost. Second, conversion, therefore, and the reception of the Holy Ghost are separate and distinct experiences. Third, the Holy Ghost may be received at the time of conversion. And Fourth, the Holy Ghost may be received subsequent to conversion.²⁸

Dr. Pardington says unequivocally that which very few other commentators suggest, that the Ephesians were Christians before they met Paul, and yet they had not received the Holy Spirit. Stokes makes the same point and from it derives support for the Episcopal doctrine of the reception of the Holy Spirit in the laying on of hands.²⁹ R. J. Knowling, however, says, "the question was whether they had received the Holy Ghost at their baptism, and there is no allusion to any subsequent time. The two exorists as in R. V., point to one definite occasion."³⁰ He would imply that if

²⁸Pardington, op. cit., pp. 160-61.

²⁹Stokes, op. cit., p. 483.

³⁰R. J. Knowling, "The Acts of the Apostles," Expositor's Greek Testament, edited by W. Robertson Nicoll (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., n.d.), II, 403.

they were Christians they had received the Holy Spirit at the time of their baptism. Matthew Henry says:

Ignorance of the Holy Ghost is as inconsistent with sincere profession of Christianity as ignorance of Christ is. Applying it to ourselves, it intimates that those are baptized to no purpose and have received the grace of God in vain, that do not receive and submit to the Holy Ghost.³¹

Morgan states it even more plainly, and gives a reason why they were not Christians. He says that these disciples were not sufficiently instructed to be Christians. Apollos was a devout Jew who knew only the baptism of John which did not regenerate, but was preparatory for the coming of the One who would baptize with the Holy Ghost. They were not Christians in the New Testament sense. Concerning what happened in Paul's laying on of hands he says, "in that moment they became Christians. This was not a second blessing, but the first blessing, as the baptism and reception of the Holy Spirit always is."³² Dr. Turner also insists that they were not Christians.

Paul's question, like many of Christ's may have been a tactful approach to find out whether or not they were saved. Evidently Paul was convinced that they were not saved. Consequently he first taught them the way of salvation. Secondly, he baptized them a second time, a thing he would never have done had they been Christians after their first baptism. The second baptism would have had no meaning and would have invalidated their first baptism.³³

Lange, on the other hand, says that these disciples were Christians, and points to the use of the term *μαθητάς*. He defines the term "Christian," however, in a different manner than any of the above quoted writers. He

³¹Matthew Henry, op. cit., Acts 19:2.

³²Morgan, op. cit., pp. 442-43.

³³Turner, op. cit., p. 70.

says that this passage indicates that even in the apostolic days there were two circles of Christians comparable to those which we define as nominal Christians and true believers today. He says:

The true boundaries of the two circles are determined by the relation in which men stand to the Person of Jesus Christ Himself. Whoever is united with Him in Spirit and in heart, by grace on the one hand and by faith on the other, belongs to the narrower circle of His people.³⁴

The difference between what he says and what the others quoted have said would be done away with by a clear definition of the term "Christian."

It is clear from the statements of these and other students of the Word of God that we cannot say unequivocally that these people of Ephesus had been born again, and that the reception of the Holy Ghost on this occasion was a second work of the grace of God in their hearts. It would seem, on the contrary, that until they met Paul they had not known any regenerating work of God in their hearts.

It has not been the purpose of this section to present any theory or doctrine of sanctification, but to show only that the Scripture verses used by Pardington as proof texts for the separation of sanctification from regeneration do not form a sufficient basis for such a doctrine. Obviously, this doctrine can be inferred from these Scriptures. Dr. Pardington did so, but these verses do not constitute an incontrovertible "Thus saith the Lord" for a second-blessing experience. Those in the Alliance who do not hold the views of the founders of the society regarding the reception of the Holy Spirit and the sanctified life are not opposing the Word of God, only Pardington's interpretation of it.

³⁴Lange, op. cit., p. 349.

CHAPTER V

PRESENT-DAY INTERPRETATION OF CHRIST OUR SANCTIFIER

It is almost common knowledge in the Alliance that the "official doctrine" of sanctification as described in Chapter III is not universally accepted by the Alliance. Whenever a group of official workers are together for an extended period of time, the discussion will turn easily to what others believe about sanctification, and discussions of differing view-points between men are very common in informal gatherings. The shortage of written material by Alliance men, already discussed in earlier chapters, however, make it very difficult to set down a view of sanctification that would represent those who do not hold to the second-work-of-grace concept of Dr. Pardington. There appears to be only one book on this subject. Dr. H. L. Turner, the present president of the Alliance wrote a book, The Voice of the Spirit, a compilation, we understand, of his own personal studies of the subject of the Holy Spirit as found in the Bible. This book, although in its third edition as mimeographed notes published by the St. Paul Bible Institute Book Store, has never been put into print. In this book, Dr. Turner makes an exhaustive examination of the work of the Holy Spirit from the Creation to the final revelation of the new heavens and the new earth. In the sections where he deals with the relationship of the Holy Spirit to the individual, it is plain that he believes the doctrine of sanctification in a manner entirely different from that expressed by Dr. Simpson and Dr. Pardington. In the first place he distinguishes between the terms used in the Bible, "receiving the Holy Spirit," "being baptized with the Holy

Spirit," "being filled with the Holy Spirit," etc., and uses these terms to indicate different phases of the work of the Holy Spirit regarding the Church as a body and the Christian as an individual.¹ Furthermore, he speaks of sanctification as the progressive walk of the Saint in the Christian life resulting from his receiving the Holy Spirit in his conversion and reaching completion in the day of the resurrection.² Dr. Turner does recognize a crisis in the life of most individuals subsequent to regeneration, but it is a crisis of surrender to the will of God resulting in being filled with the Holy Spirit.³ This he does not associate with sanctification as an experience, nor with the receiving of the Holy Spirit as do Dr. Pardington and Dr. Simpson. Concerning being filled with the Holy Spirit, Dr. Turner indicates that this is the expected--from God's standpoint--normal condition for Christians, but it is not the norm found among Christians; and that Christians who are not filled with the Holy Spirit should meet the conditions of surrender and faith that they might be so filled and thus become effective servants of the Lord and witnesses of the gospel.⁴ Concerning the one vital part of the doctrine, receiving the Holy Spirit, he says:

There are six statements to the effect that the Spirit is in every believer; otherwise he is not a saint. These are Rom. 8:9; 1. Cor. 6:19; 2 Cor. 1:22; Rom. 8:11; Gal. 4:6; 2 Tim. 1:14. We believe the above references are sufficiently clear to establish the indwelling presence of the Spirit in every saint, not some particular class of

¹H. L. Turner, The Voice of the Spirit (Third ed.; St. Paul, Minn.: St. Paul Bible Institute Book Store/, 1954, mimeographed), pp. 37, 40 71, 79.

²Ibid., p. 44.

³Ibid., p. 46.

⁴Ibid., p. 71

saints. This indwelling is the result of a right relationship with God by faith in the Savior, Jesus Christ. Without this indwelling presence, there is no salvation for the present time and no hope of resurrection for the future.⁵

He has summarized his teaching on sanctification in the following manner:

While this is not a chapter on sanctification, in itself, it is needful that we define the four uses of the word and make certain distinctions.

The four uses are as follows:

ELECTIVE: In Romans 15:16 we are informed that the Holy Spirit set apart or sanctified the Gentiles (nations) as objects of God's compassion. I Peter 1:1,2 implies the same. In other scriptures, we know this to be true of the Jews. Hence, all men are sanctified to the end they may be justified. Only on this basis can world evangelization be carried forward.

POSITIONAL: I Corinthians 1:2 is an example of positional sanctification. The epistle reveals that the Corinthian church was deficient in experimental sanctification or holiness. Nevertheless Paul calls them sanctified. See Hebrews 10:10. Only on this basis can there be any hope of admission to heaven for any saint,

EXPERIMENTAL: I Thessalonians 4:3 is an example of experimental sanctification. This work of holiness is progressive in the saint and is dependent on the saint's yieldedness to God. Only through progressive holiness can the saint effectively represent God before men. It is the basis of all Christian service.

COMPLETE: I John 3:2 describes a final and perfected state of the saint. I Thessalonians 5:23 is in much the same strain. There will be a time and place when all sin will be a thing of the past, whether in body, soul or spirit. That will be at the resurrection of the body at the return of Jesus Christ.⁵

Beyond this it was impossible to find anything written as a doctrinal statement on sanctification and the work of the Holy Spirit expressive of the views held by many Alliance workers today. In the introduction there is a reference to a poll taken by this author of ten percent of the official workers in the Alliance, in an effort to get written expression of what Alliance ministers today believe regarding this

⁵Ibid., p. 44.

important department of our doctrine.⁶ Those to whom the questionnaire was sent were assured that unless they gave direct permission to do so, their names would not be used, and they would in no way be identified with what they had said. The questionnaire contained these questions:

1. In your opinion does the Bible teach that a person can be entirely sanctified in a second work of grace?
2. In your opinion does the Bible expression, "Baptize with the Holy Ghost," refer to the experience of sanctification or to the new birth?
3. In your opinion do the expressions, "Filled with the Spirit," "Receive the Holy Ghost," "Baptism with the Spirit," etc., current in our theology today refer to the experience of sanctification, or do they refer to different phases of Christian experience?
4. Would you be willing to express briefly what you believe concerning sanctification and the entrance and work of the Holy Spirit in the life of the believer?
5. If your view of sanctification is at variance with the "Entire Sanctification Doctrine," commonly thought of as the Alliance doctrine of sanctification, would you state what, or who, you feel influenced you to your present view of "Christ our Sanctifier"?

The response to the questionnaire was gratifying. One hundred thirty-nine questionnaires were sent out and forty-seven replies were received. Although there were hardly two that expressed exactly the same thing, the answers did show definite groupings as to doctrinal positions, and certain other unexpected things were revealed. The groupings as to doctrinal positions were not clearly defined, for in most instances the answers were brief, and in some cases they were slightly involved and a bit confusing. Every effort has been made to be objective in interpreting the answers received so as not to misrepresent the case, or to classify any answer in a wrong category. Dividing the answers as to those who accepted entirely

⁶Supra., p. 3.

the doctrine of sanctification described in Chapter III, and those who do not, there were seventeen who accept in toto Dr. Pardington,⁷ and three who expressed minor disagreements that were differences of terminology which a clear definition of terms would erase.⁸ Twenty-seven expressed differences of opinion with Pardington on major points in his doctrine, and obviously could not accept his books as a statement of their beliefs concerning sanctification. Of these, all were agreed that the believer receives the Holy Spirit as an abiding, indwelling presence when he accepts Jesus Christ as his Savior. Nine of this group did not see any specific work of grace or single crisis experience subsequent to regeneration, and would object to the terminology, "second-work-of-grace, second blessing, crisis of the deeper life, etc."⁹ Sixteen felt that although the Holy Spirit comes into our hearts to abide when we are saved, there is usually a separate experience, a crisis, in which the believer makes a full consecration of his life to God, at which time he experiences a filling of the Holy Spirit. This is not considered, however, to be the completion of our sanctification, nor the last infilling of the Holy Spirit. There are other infillings of the Holy Spirit accompanying subsequent crises of surrender in the life. For these, sanctification is the sum total of all God's dealings with us from the moment of regeneration onward to glorification.¹⁰ One man expressed confusion on the whole matter,

⁷Letters 1 - 17.

⁸Letters 18 - 20.

⁹Letters 21 - 29.

¹⁰Letters 30 - 45.

but declared that he had an open mind and was searching for a correct expression of what the Bible teaches on the subject.¹¹ One good brother went to all the bother of answering, only to say, rather at length, that this author had no business inquiring into the matter.¹²

One thing that the answers to the questionnaire revealed was that very few understand what the "official doctrine" of the Alliance really is. With all the variety of answers, and the large percentage who distinctly state things different from the teachings of Dr. Pardington, only four expressed themselves as being at variance with the Alliance doctrine. Conversation with a member of the Board of Managers of the Alliance further revealed that many in the Alliance contend that there is no official doctrine. They may be right.

Another thing that was apparent from the replies to the questionnaire was that all, or very nearly all, of the men of the Alliance are interested in a life of sanctification, one that will portray the holiness of the Lord Jesus Christ. They believe the Bible teaches it; they believe it is essential that the believer be sure of his experience with God, and that he be surrendered to the control of the Holy Spirit and be "Full of the Holy Ghost."

The main, and almost exclusive, major difference is whether the believer receives the Holy Spirit when he is saved, and the work of the Spirit in his life from that time forward is sanctification, or that sanctification is accomplished by a second experience when the saved believer receives the Holy Spirit. The majority believe it is the former, in spite

¹¹Letter 46.

¹²Letter 47.

of the officially recognized statement regarding our Bible Schools mentioned in Chapter II and the writings of Dr. Pardington which have at least semi-official standing.

Rev. R. R. Kauffman, pastor of Hope Church, Indianapolis, expressed his understanding of the doctrine of sanctification as follows:

First, I believe that sanctification first of all precedes salvation. II Thessalonians 2:13 ". . . God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." I Peter 1:2 "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit. . . ." I Corinthians 1:30 "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption. In this reference sanctification precedes redemption.

Second, I believe that sanctification is an experience which also takes place at regeneration and my reference is John 17:17 "Sanctify them through thy truth," and also John 17:19, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Jesus said, "I am the way, the truth and the life. . . ." A man who has Jesus has sanctification. In the first epistle to the Corinthians, in verse two of chapter one we read that the church was sanctified in Christ Jesus.

Third, I believe that sanctification is a continuing process which follows regeneration and which is never complete until we go to be with Christ. My reference, again, is Romans 8:23. The work of Christ in every believer is that work found in Ephesians 5:26 "That he might sanctify and cleanse it with the washing of water by the word."

Fourth, I think that sanctification also is a doctrine that is marked by different crises in a person's life. The more we come to know Christ the more we are asked to set ourselves aside for His glory. The finest example, I believe, of this is found in Abraham in the various crisis experiences that he had in the separation from Ur of Chaldees, separation from his father at Haran, the separation from Lot in the land, the separation of himself from his beloved son Ishmael, and finally the greatest of all crises he had when he was an old man when he separated himself from his son Isaac.¹³

A close study of the above statement in comparison with the doctrine of sanctification expressed in Dr. Turner's The Voice of the Spirit, as set

¹³Letter 31.

forth earlier in this chapter,¹⁴ reveals a great deal of similarity and some minor differences. Twenty-seven, more than half, of the replies to the questionnaires would have to be classified with one or the other of these two statements of doctrine. If the replies to this random poll are representative of what Alliance ministers believe, that is sanctification as it is being taught in more than half of the Alliance Churches today.

¹⁴Supra., pp. 33-34.

We have indicated in Chapter VII that Dr. Simpson has been a powerful influence. He has a personality and a teaching which would, and did, influence many. Dr. Parkinson, for many years, was an instructor in the training school of the Alliance for many years, and also influenced many. But that influence is gone. Dr. Simpson has been dead more than thirty-five years, and nearly all of those who were associated with Dr. Simpson are likewise gone. The ones who remain are in minority. Even those who came under the direct influence of these men are the minor men in the society and contribute only a small minority of the Alliance workers. Dr. Simpson's personal influence is no longer felt, even indirectly, in the society. We have also pointed out in Chapter IV that the scriptural foundations on which the doctrine of entire sanctification as a second work of grace is grounded are not sufficiently sound to stand up against extensive independent reasoning of the Scripturists. That leads us to the most important influence on present-day doctrines in the Alliance.

It would certainly appear that Alliance ministers are studying their Bibles. Of the four who replied to the questionnaire and declared themselves at variance with the crisis-of-entire-sanctification doctrine, three attributed their beliefs to the study of the Word of God. These

CHAPTER VI

INFLUENCES THAT HAVE CAUSED THE CHANGE

Since the majority of the pastors in the Alliance have changed, it would appear, from the doctrine of the founders of the society to a more orthodox doctrine of sanctification, the question naturally rises, "Why?" The reasons are not hard to find. We have indicated in Chapter III that Dr. Simpson was a man of tremendous influence. He had a personality and preaching power that would, and did, influence many. Dr. Pardington, because of his position as instructor in the training school of the Alliance for many years, would also influence many. But that influence is gone. Dr. Simpson has been dead more than thirty-five years, and nearly all of those who were associated with Dr. Simpson are likewise gone. The ones who do remain are in retirement. Even those who came under the direct influence of these men are the older men in the society and constitute only a small minority of the Alliance workers. Dr. Simpson's personal influence is no longer felt, even indirectly, in the society. We have also pointed out in Chapter IV that the scriptural foundations on which the doctrine of entire sanctification as a second work of grace is grounded are not sufficiently sound to stand up against extensive independent searching of the Scriptures. That leads us to the most important influence on present-day doctrines in the Alliance.

It would certainly appear that Alliance ministers are studying their Bibles. Of the four who replied to the questionnaire and declared themselves at variance with the crisis-of-entire-sanctification doctrine, three attributed their beliefs to the study of the Word of God. These

three men are personally known to the author, and their answer can be accepted as being perfectly sincere. The fourth man avowedly at variance with the "official doctrine" attributed his deviations to the reading of the writings of Dr. Simpson. His answer can be accepted as sincere, also, for it has already been pointed out that one can read extensively in the writings of Dr. Simpson without becoming aware that he is talking about a crisis experience in his discourses on the life of sanctification.

Many of the others who replied to the questionnaire, but did not declare themselves as at variance with Alliance doctrine, but who expressed as their beliefs opinions differing from those expressed by Dr. Pardington, displayed a greater familiarity with the Bible than with the officially recognized sources of Alliance doctrine. One pastor of a rather large church who has ministered extensively in the Alliance for many years challenged the use of the term "second work of grace" in describing the Alliance doctrine of sanctification,¹ even though the expression occurs very emphatically in The Crisis of the Deeper Life.² Independent study of the Word of God is probably the greatest contributing factor in the present-day doctrine of sanctification in the Alliance.

A lesser factor that has influenced the doctrine of the Alliance in recent years is the increased amount of study that is being given to the works of other writers outside the Alliance circles. Not the least of these is Dr. G. Campbell Morgan. His expository writings and his sermons, as well as his doctrinal dissertations, are to be found among the

¹Letter 40.

²George P. Pardington, The Crisis of the Deeper Life (New York: Alliance Press Company, 1906), p. 127.

books of many Alliance ministers, and he is highly respected as a Bible expositor. He says flatly that the baptism of the Spirit refers to regeneration, and in that moment the individual is filled with the Spirit. He may lose the filling, but when he renews his surrender to God he is refilled.³ This is more fully expounded in The Life of the Christian.⁴ The list of writers outside the Alliance whose view of sanctification is similar to the above would be long--J. Edwin Orr; Miss Ruth Paxson, one of the few really great women theologians; F. G. Meyer; just to mention a few names that would be familiar to Alliance men. The point is not who these people are, but that they are being read by Alliance workers, and being read with minds open to their message.

Another factor that has influenced the thinking of the people of the Alliance is the fact that our school system has not kept pace with the educational advances of the nation. More and more Alliance men are finding that the three years of Bible School, until recently all that was offered by the Alliance, is not sufficient for a successful ministry in an age of highly educated specialists in every field. As a result, many of our men have gone to schools of other denominations, and not all, in fact not many, of them went to Asbury where the holiness influence is still felt. More advanced Bible Schools with a Baptist background, where the second-blessing experience is not taught, such as Moody, in Chicago, have contributed to the training of Alliance men, as well as seminaries of several denominations.

³G. Campbell Morgan, The Spirit of God (Westwood, N. J.: Fleming H. Revell Co., 1953), p. 184.

⁴G. Campbell Morgan, The Life of the Christian (New York: Fleming H. Revell Co., 1904), pp. 23-24.

Another factor, perhaps of less influence, has been the increased emphasis on the part of the editor of the Alliance Weekly on the reading of the great devotional classics, books that were written before the doctrine of holiness was taught as a second work of grace.

There is another important influence that is bound to have an effect on Alliance men, and that is the renewed interest in the subject of the Holy Spirit and sanctification in churches of other denominations, and of no denomination. Action, a periodical published by the National Association of Evangelicals, in an issue devoted to a review of the religious books of 1954, made this statement:

The subject of the Holy Spirit called forth at least six volumes during the year. . . . This renewed interest and emphasis on the Spirit is a good sign and should encourage series of studies in the pulpit and Bible classes on the subject.⁵

In most instances it is not a new doctrine that is being presented, but a renewal of the traditional doctrines of the church. These are receiving a new emphasis, calling for action in the life of the believer to the end that he live a pure life in the power of the Holy Spirit that dwells in him. In Lutheran theology, for example, Kantonen says:

The doctrine of regeneration leads to the doctrine of sanctification as naturally as birth leads to growth. Regeneration is never an end in itself, It is only the beginning of the new life in the Spirit. Without the new birth there is no new life, but without growth the new life is lost. The spiritual growth for which sanctification stands means both a deepening and strengthening of the believer's own faith and a corresponding increase in the service rendered to others.⁶

⁵Arnold D. Ehlert, "A Great Year in Religious Books," United Evangelical Action, XIV (April 15, 1955), p. 4.

⁶T. A. Kantonen, The Theology of Evangelism (Philadelphia: Muhlenberg Press, c. 1954), p. 84.

This expression does not differ much from that found in Mueller's Dogmatics, "The Life of true sanctification is a life in Christ unto God, by the power of the Holy Spirit in view of the hope of eternal glory."⁷ Other denominations are achieving the same ends for which the Alliance is striving without the same doctrine. The increasing interest in the subject is augmented by the efforts that are being consciously made to drive this interest in the spiritual life across denominational lines. The "Mid-West Keswick Conference," conducted for the first time in the Fall of 1954 in Moody Church, Chicago, under the direction of their pastor, Dr. Alan Redpath, brought together ministers of many denominations who are vitally interested in this subject, for a conference similar to that conducted in Keswick, England, which produced spiritually minded speakers and writers such as F. B. Meyer. This is further attestation to the increasing interest on the part of other Christians in a Christian experience that goes beyond justification and emphasizes the work of the Holy Spirit in sanctification. This interest on the part of others who do not hold the doctrine of sanctification as a second work of grace has caused some in the Alliance to question whether or not the Alliance has the answer to sanctification in The Crisis of the Deeper Life.

These are some--and there are doubtless other--things that have contributed to driving the ministers of the Alliance to their Bibles via paths not laid out by Dr. Pardington or Dr. Simpson.

⁷J. T. Mueller, Christian Dogmatics (St. Louis: Concordia Publishing House, 1934), p. 401.

CHAPTER VII

THE OUTLOOK

That there is a difference of opinion within the Christian and Missionary Alliance concerning the matter of receiving the Holy Spirit, and the entire doctrine of sanctification, only willful blindness would keep anyone from seeing. That there is division over the matter there is no evidence to support. At the present time, this difference of opinion is not serious. What could or would be made of the difference could be tremendously serious to the society. In recent years the question of the doctrine of sanctification has become increasingly a matter of concern. The influence of the Holiness Movement, in addition to its influence through Dr. Simpson and Dr. Pardington, mentioned in Chapter III, has left its mark on the Alliance; and although the ones so affected are not a majority, and perhaps never have been, they are vociferous and insist that theirs is the original Alliance doctrine, quoting Dr. Pardington as proof. This was born out by a man who has served many years in the Alliance in various capacities--missionary, pastor, executive, and educator--who said in answer to the questionnaire sent to him, "I do not believe this view is at variance with the Alliance position on sanctification except, perhaps, in the view of certain extremists who are colored in their thinking by the holiness movement."¹

Because of the recent emphasis on the doctrine and the apparent shifting of opinion away from the holiness direction, an effort was made in 1952

¹Letter 30.

to prepare a brochure on doctrine with a view, apparently, to having an officially recognized, enforceable body of doctrine for the society. A committee was appointed by the Board of Managers in February of 1952 to work on this matter. The findings of this committee show that in 1906 this matter was the issue of a special council, the outcome of which was that Dr. Simpson made a pronouncement to the effect that Dr. Pardington's paper on "Christ, the Sanctifier" was to be the accepted expression of the Society's views on the subject of sanctification. There is no indication as to whether or not there was legal action taken to this effect. Again in 1925 the matter was before Council, and Rev. Oswald Smith, Dr. Walter Turnbull, Rev. C. H. Chrisman, and Rev. J. H. Stumpf wrote articles, compiled largely from the writings of Dr. Simpson and other recognized writers, which were submitted to the Board of Managers for editing with the recommendation that they be published as an epitome of our doctrine. This recommendation was adopted by Council, 1925. In 1933, two district conferences presented a memorial to the Council:

Deploing the tendency in our ranks to drift from the purely original testimony of the Alliance, we recommend to the 1933 Council that the President appoint a committee to prepare and present a re-affirmation of our distinctive full gospel testimony with fresh emphasis on our testimony as "Christ, our Sanctifier."

Council took the following action on this recommendation:

Resolved that we recognize that classic, THE FOUR-FOLD GOSPEL, written by our revered and beloved founder, the late Dr. A. B. Simpson, as a clear statement of the fundamental doctrines of The Christian and Missionary Alliance: and therefore we recommend that Council re-affirm this as our fundamental teaching.

This was adopted, and there is no record that it has ever been rescinded.

The conclusion of the Committee on Doctrinal Brochure appointed in 1952 was that there were not sufficient reasons for the preparation of a

new statement of doctrine at this time.² The findings of this committee, enumerated in the above paragraph, indicate that the Alliance does have a sort of official doctrine, but the results of the questionnaire sent out in connection with this paper would indicate that the official doctrine is not sufficiently precise, or that the mechanism has never been established whereby this doctrine could be made binding on the clergy of the society, and more than fifty percent of the workers in the Alliance would be in disagreement with some of the statements of the authors mentioned and some of the specific books.

There are at least three courses open to the society regarding this matter. One is that the society should demand absolute adherence to the officially recognized doctrine as set forth in Simpson's Fourfold Gospel and Pardington's The Crisis of the Deeper Life and other books, and remove from its ranks all who do not so agree. The expression of two District Superintendents, both on the Board of Managers, as well as some of the replies to the questionnaire previously mentioned,³ indicate that some feel this should be done. The only result of this would be a split in the society which is already too small. More than half the clergy would have to change its mind or get out, and in men of conviction that leaves only one possibility. From the President on down through the churches and schools, good men, students of the Bible who prefer the Bible to what has been said about the Bible, do not accept the statements of doctrine found in The Crisis of the Deeper Life, and do not agree with the Bible

²Committee on Doctrinal Brochure, A Partial Report of Committee on Doctrinal Brochure, April 8, 1953, mimeographed. Copy in possession of Wm. F. Smalley, National Headquarters, passim.

³Letter 6.

exegesis there presented. In spite of this, one often hears, "If they can't accept the doctrines of the society, they should get out of it." Such a solution is in the same category with the philosophy: The heathen are happy the way they are, why send missionaries to disturb them. Such action should also be difficult. Most of the men in the Alliance are second generation Alliance people. They were born into it. They were born again in it. It is a part of their lives. They love its fellowship, its aims, its spirit, its goals; and feeling that the society is holding onto a doctrine that is not scripturally sound, they want, not to leave, but to help correct wrong emphases and fallacious doctrines.

Another alternative is to let things run their course unmolested. The letters received in the poll taken would indicate that this is a safe course, at least for a time. Many of those who answered the questionnaire, especially of those who were in disagreement with Dr. Pardington, showed very strong evidence that they are studying the Bible for its own truth. The results of such study are never harmful, except to error or willful heresy. If this course is pursued, the result can be predicted with a fair degree of probability, that as time goes on, more preachers will shift away from the doctrine of entire sanctification as an experience to the traditional Christian doctrine that sanctification is the entire work of the Holy Spirit in the life of the believer from the time he is first convicted of sin, to the time he is completely sanctified, body, soul and spirit at the coming of the Lord in glory. There is one danger in a "let it alone" policy, and that is of yielding to a tendency to ignore the doctrine and not give it the emphasis it deserves in the preaching of our pulpits. This would, of course, have a weakening effect on the work of the Holy Spirit in the society and its members.

A third course is possible, which is similar to the above, and yet has a similarity to the first. We can lessen the emphasis that is being put on "correct doctrine" at this particular point in our history, and emphasize study of the Bible without the help of Dr. Simpson or Dr. Pardington. At the same time, we can emphasize the matters we are led to believe were emphasized by Dr. Simpson, and for which God called him to do the job he did and raise up the society he did. With Dr. Simpson the doctrinal aspects of sanctification were not too important. He was concerned that Christians know and enter into the privileges that are theirs as the children of God, born again by the Holy Spirit. Apparently that was a neglected part of Bible truth in his day. We have intimated earlier that the writings of Dr. Simpson are rich in recitals of the blessings of a Spirit-filled life, with admonitions to it from Scripture and exhortations from his own heart that Christians enter into their privileges as Christians and live victorious, happy, Spirit-filled lives. But there is very little there that would not be acceptable to any Christian, regardless of his doctrinal beliefs concerning the how or when of sanctification. In his writings, Dr. Simpson emphasized the results of a Spirit-filled life. In his program, he emphasized evangelism and missions. There is the purpose for which this body was raised up of God. Dr. Simpson recognized this, and endeavored to keep these things foremost in his plans and thinking. A. E. Thompson makes this clear by quoting Dr. Simpson as saying:

While the Alliance movement to a certain extent is unavoidably a self-contained organization and requires a sufficient amount of executive machinery to hold it together and make it effective, yet we must never forget that it has a certain interdenominational message for the Christian Church today and this ministry must not be clouded by any narrow sectarian tendencies that would alienate

the sympathy of those in the churches that are open to our message⁴.

We have already quoted another statement by Dr. Simpson to the effect that it is not the purpose of the Alliance to advocate a system of theology, but to present the challenge of a spiritual life and to incite the people of God to do the neglected work of evangelism and missions.⁵

Dr. Tozer, editor of the Alliance Weekly, also points out that Dr. Simpson was not very deeply concerned about "correct doctrine."

A. B. Simpson was never a slave to consistency. He could sometimes contradict himself with an elegant grace that made the hide-bound "theologians" wring their hands in despair. For instance, he believed in immersion, was himself immersed, would administer baptism after no other mode. Yet he would receive into full membership in his church any child of God regardless of his stand on water baptism. He might pause before immersing a candidate long enough to ask a non-immersionist brother to lead in prayer! It was all very puzzling to the ecclesiastical stickler. But Dr. Simpson never saw anything incongruous about it. Neither was he always consistent in his application of the doctrine of divine healing to the requirements of actual life. The pitiful little syllogism upon which some of his professed followers sometimes stretch poor distressed believers as upon a rack would have been summarily rejected by him. Kindness and love dictated his attitude toward the sick. He was more concerned with the leading of the Spirit and the prayer of faith than with rigid conformity to a doctrine—even his own doctrine.⁶

Dr. Simpson carried out this principle of not being insistent on the correct definition of doctrine in very practical ways. Dr. Tozer recalls that:

Curiously enough there was also an Episcopal service of Holy Communion conducted each Sunday at the Tabernacle. Dr. Henry Wilson, an Episcopal clergyman, officiated. He never left the fold of the Episcopal Church, but obtained permission from his bishop to erect an altar in one of the chapels of the Tabernacle for this service.

⁴A. E. Thompson, The Life of A. B. Simpson (New York: The Christian Alliance Publishing Company, c. 1920), pp. 133-34.

⁵ Supra., p. 5.

⁶A. W. Tozer, Wingspread (Centenary edition; Harrisburg, Pa.: Christian Publications Inc., 1943), pp. 47-48.

He was a saintly character and a warm friend of Mr. Simpson to the end of his days.⁷

It is easy to deduce that Dr. Simpson was more concerned about the "saintly character" than the Episcopal doctrine concerning communion. He displayed this attitude still farther in the selection of speakers for the Missionary Conventions he conducted in his own church in New York, and at camp grounds and civic auditoriums throughout the country. Friends good-naturedly jibed that his announcements looked like a small town telephone directory, to which he once replied:

I have good reason for all that. I want to enjoy the broadest fellowship possible myself, and I want my people to receive the benefit of the ministry of all God's gifted servants regardless of whether they agree with me in everything or not.⁸

Even in the selection of those who worked under him Dr. Simpson was not too concerned about the correct doctrine. One of the senior missionaries of the Alliance who is now retired from active service was talking with the author concerning sanctification and he asked the missionary the question he has been asking many Alliance workers in the past five years: What do you believe about sanctification? The missionary, who asked not to be quoted by name, replied that he believed that we receive the Holy Ghost when we are born again and that He leads us forward, sometimes, in fact usually, to a crisis of full surrender to the will of God, and from that point forward again through the crises and experiences of the Christian life. He then added that he had been very surprised when he was accepted for missionary service. When he got to Nyack and found how sanctification was taught there, he was sure he would be rejected. He finished

⁷Ibid., pp. 93-94.

⁸Ibid., p. 97.

his course at Nyack, however, and applied to the Foreign Board. When he went before the examining committee, Dr. Simpson was sitting on it. He asked the applicant if he believed that we are sanctified in a second experience by the baptism of the Holy Spirit. The missionary replied no, that he believed we received the Holy Spirit when we are saved, and that there is usually a subsequent experience in which we make a full consecration of our lives to God, and the Holy Spirit takes control, but that He is already an abiding presence in the life. Dr. Simpson replied, "That's good enough for me," and the candidate was accepted.

Dr. Simpson was concerned primarily with the godly character of a Spirit-filled life, with the preaching of the Gospel to those in our own country not being reached with the Gospel, and with the taking of the message of salvation in Christ to the ends of the world for those in heathen darkness. The "correct doctrine" was not an issue with him, it would appear. If the society will follow this same principle, emphasizing the aims and purposes of Dr. Simpson and the Alliance in the Spirit in which Dr. Simpson emphasized them, and will leave the correct doctrinal statements to the guidance of the Holy Spirit through independent study of God's Word, God's blessing will continue on the society with the salvation of souls, the expansion of missionary activities, and victorious Christian lives for the members of the society and its Churches.

CHAPTER VIII

CONCLUSION

In this paper we have endeavored to set forth exactly what is the "official" Alliance doctrine of sanctification, to give an honest study of the Scriptures on which it is based, to discuss in a measure the background of the men who gave the Alliance this doctrine, to examine, in so far as possible, the doctrine as it is believed and taught in the Alliance today, and to suggest a course of action that will lead the Society still forward toward the goal for which it was raised up of God under Dr. Simpson. This examination has impressed the author with several things: first, that most of the Alliance workers are not aware that they have an official doctrine, or being aware of it, do not know what it is; second, that although there is a difference of opinion in the society as to doctrinal statements, all, or nearly all, are in full agreement that God expects and enables His children to live victorious lives, effective in service, through the power of the indwelling Holy Spirit; third, that Dr. Simpson was not nearly so concerned about the acceptance of his doctrine by those who were in sympathy with his aims and program as are some of his professed disciples; fourth, that if the society would emphasize Dr. Simpson's aims and goals, and endeavor to recapture Dr. Simpson's spirit and tolerance, doctrinal issues concerning the manner and time of the reception of the Holy Spirit could never become serious, we would accomplish our mission of winning souls to Christ at home and abroad, and would direct Christians into a life of sanctified Christian living more completely than we can ever do by establishing and maintaining sectarian statements of doctrine.

APPENDIX A

LETTER SENT TO ALLIANCE MINISTERS

October 15, 1955

Dear Fellow-Worker,

This year I am preparing a thesis for a B.D. Degree at Concordia Theological Seminary in St. Louis on the general subject, "The Doctrine of Sanctification in the Christian and Missionary Alliance Today." I believe we are all aware that in recent years there has developed a difference of opinion among us concerning sanctification as a second work of grace, completed in a single act subsequent to salvation, the experience spoken of as the Baptism of the Spirit, being filled with the Spirit, etc., by the earlier writers and leaders of the Alliance.

Although I have heard much discussion, and many expressions in conversation, and some in sermon, indicating a view of sanctification different from that commonly thought of as the "Alliance doctrine of sanctification," I have sought in vain for sufficient clear cut written statements on this matter by Alliance men to be able to make a positive statement. For this reason I am resorting to the taking of a poll of ten percent of our home workers with the hope that I will get sufficient replies to give an indication as to the percentage who believe in sanctification as a second blessing experience, and what percentage hold other views concerning "Christ our Sanctifier." I have chosen the ten percent to whom this letter is addressed in an entirely arbitrary manner from the Official Directory of 1955.

If you do not care to reply, please feel free to relegate the whole thing to your circular file, but if you can find time and have the inclination to help me in this matter, I would greatly appreciate your filling out the enclosed questionnaire as fully as you have time to do and returning it to me within a few days. I realize I am imposing on busy men and would not do so if I could find the information I need in any other way.

Let me assure you that no names will be used or quotations made without direct permission so to do. If you do not care to sign your name, no effort will be made to identify your paper. The returns will be kept in a personal file for a reasonable time and then destroyed. Only percentages will be quoted except where permission to quote is added to the questionnaire.

Let me thank you in advance for your help in this matter.

Sincerely yours in Christ,

Raymond H. Davis

APPENDIX B

QUESTIONNAIRE SENT TO ALLIANCE MINISTERS

1. In your opinion, does the Bible teach that a person can be entirely sanctified in a second work of grace experience?
2. In your opinion does the Bible expression, "Baptize with the Holy Ghost," refer to the experience of sanctification or to the new birth?
3. In your opinion do the expressions, "Filled with the Spirit," "Received the Holy Ghost," "Baptism with the Spirit," etc., current in our theology today, refer to the experience of sanctification, or do they refer to different phases of Christian experience?
4. Would you be willing to express briefly what you believe concerning sanctification and the entrance and work of the Holy Spirit in the life of the believer?
5. If your view of sanctification is at variance with the "Entire Sanctification Doctrine," commonly thought of as the Alliance doctrine of sanctification, would you state what, or who, you feel influenced you to your present view of "Christ our Sanctifier"?

Name _____

If you would rather not sign your name, please feel free to send this questionnaire to me without a signature and I will make no effort to identify the sender. If you care to write more than the above space allows, I would appreciate your doing so on a separate sheet.

If you would like to see the results of this poll, please indicate and I will be glad to oblige.

APPENDIX C

EXCERPTS FROM REPLIES TO QUESTIONNAIRE

I believe that the believer receives the Holy Spirit at salvation, otherwise he could not be saved. I also believe that the Holy Spirit is given to the believer subsequent to salvation for empowerment for service (Acts 1:8). However, and I have given this much thought, I do not think we are either wise or scriptural to call the "filling of the Spirit" a second work of grace. Letter 21.

Sanctification begins with the new birth; it is wrought in the believer as he walks in obedience to the Holy Spirit. Each step in the new life of the believer is separation from the former walk or the life of the "old man." God does not effect his spiritual end in man by eradicating the old man, nor does He do it by suppressing the fleshly desires of man. Victory is in Christ, whose will is wrought in man by the Holy Spirit who comes to abide at the new birth. Letter 22.

The Holy Spirit convicts. Upon accepting Christ, He enters the person's life for holiness and power. There is, however, the need for complete yielding to the Spirit's influence. It is an act of dedication. Separation naturally follows. The filling is a continual process of receiving the sufficiency of God for holiness (separation and cleansing) and for strength to meet all problems and situations. This act of complete yielding is usually an experience following the new birth, thus a second work. Letter 23.

I believe sanctification to be a subsequent ministration of the Holy Ghost in the life of the believer, viz.; following his "baptism into the body of Christ." I believe the Holy Spirit, being the Spirit of life, enters the sin-deadened spirit of the unbeliever at the time of conversion and generates a new life. Letter 24.

I believe Baptism with the Holy Ghost was the initial birth of the Church of Christ, and all who are saved are born into this church. Therefore, saved ones enter this baptism. I Cor. 12:13. Letter 25.

I believe the Baptism with the Holy Spirit was at Pentecost--Filled with the Spirit is personal experience of consecrated saints. Letter 25.

The Holy Spirit is given to believers, Acts 15:8, Rom. 5:5. Also, the believer is sanctified by the Holy Spirit, Rom. 15:16. We are saved through the death of Christ, and we are sanctified by His life: "That Christ may dwell in your hearts by faith." Eph. 3:17. . . . The indwelling Christ is the believer's sanctification, I Cor. 1:30; Gal. 2:20. The best part of our sanctification is having Christ in His fulness. Letter 27.

Sanctification is both instantaneous and progressive. There is a definite commitment of the entire man and a daily realization of the acceptance of the commitment by God in God's blessing on the life. The Holy Spirit enters at the new birth and lives in the man. He controls the man who is fully committed to the will of God. Letter 29.

Personally I believe the necessity for sanctification as a distinct experience lies in the practical rather than the theoretical or theological realm. The need arises, in other words, not so much because of an incomplete work of regeneration on God's part, but because of an incomplete appropriation on our part. Our appropriation of faith springs from certain plateaus of experience. Victorious living flows from the faith of a chastened, believing heart which sees the provision wrapped up in the finished redemptive work of Christ and appropriates personally the provisions of that completed work. The Holy Spirit, surrendered to absolutely, is the agent by which the fulness of the Christ life may be grafted into our weak and erring lives so that Christ lives in us. This provision is not grasped sooner by the Christian because in most cases, if not all, faith can only become vital after a preparation which often includes hopeless despair and total disillusionment and the desperation of a Jacob at Peniel, in contrast to the less desperate Jacob at Bethel. Our present difficulties in the Alliance occur over the effort to discover the theological formula that will explain the experience. But a theological formula would presuppose a theological formula for a saved but unsanctified existence. Such there does not seem to be. God's provision for salvation is so complete and exhaustive that nowhere can we say that He has made such and such provision for salvation and other provision for sanctification. The divine provision cannot be so divided and neatly packaged as all that. In fact, there is grave question whether scripture has made any exact provision for an unsanctified state, either to indicate clearly its existence in divine planning or to specify what results might flow from it. It is my opinion, therefore, that we are wrong in saying that the Holy Spirit at conversion comes to us only as a guest, later at sanctification to be installed as Master of the life. This would seem to limit God's readiness to give what scripture says He gives without measure. The only way we can understand the whole message of scripture is to accept at face value the overwhelming evidence that God's provision for the human soul is limitless, that it is made available without restraint on His part, through Calvary's redemptive work, to all who will believe and receive. The limitations are on our side rather than on His. And with us there is the inevitable discipline of failure, disappointment, and disillusionment before faith reaches from its new plateau of experiencing forgiveness of past sins to appropriate the power of the Spirit for victorious living and effective ministry.

I do not believe this view is at variance with the Alliance position of sanctification except, perhaps, in the view of certain extremists who are colored in their thinking by the holiness movement. Be that as it may, my views are not borrowed from others, but rather are the outcome of study of the Word and the constant effort to find scriptural explanation for the phenomena of Christian experience, and to keep Christian experience in line with the pattern revealed in scripture. Letter 30.

I believe that at salvation the Holy Spirit is received. This is positional sanctification. However, letting the Spirit possess us is another thing.

When we allow the Spirit to control our lives, then this becomes experiential sanctification. I am not convinced that this can be strictly called a second work of grace. Salvation is man yielding and God creating. However, sanctification is also man yielding, but God has already accomplished the act of giving us the Spirit. Letter 33.

The Holy Spirit comes to abide in all men when they accept Christ, but when a man is filled with the Spirit, then the fruit of the Spirit is seen. After a man is saved, then comes a time of complete surrender and giving of ones self to God. This is not the end, for we see in the Book of Acts three times when Peter was filled with the Holy Ghost. In other words, one baptism, many infillings. Letter 42.

I believe the Holy Spirit (the Spirit of Christ) takes His abode in the heart of every saint at the time of regeneration. . . . Sanctification is a second work of grace wherein the saint is in the process *[italics mine]* of being separated from the world and separated unto God and holiness, by means of surrender and yielding to the Holy Spirit. The Spirit in turn, fills the saint, giving power for holiness and power for service. Letter 43.

I personally believe the term "second work of grace" is unfortunate. Possibly the term "subsequent act of faith" may be better. At least, it is for me. God has provided all in Christ. It is our lack of understanding that makes the difference. Christ not only died for our sins, He died to sin, and we died in Him. All done at the same time and place. It is our salvation and sanctification accomplished. Now, to have that accomplishment brought to our experience is what makes the time element and the different experiences. Letter 44.

Sanctification is a continual process whereby we each day overcome by the Spirit. God's Word enjoins us to grow in grace and this takes time. This "second blessing" teaching is misleading. We should have continual blessings and experiences with God. There may be a climactic experience after salvation when a full surrender to God's will is made, but this does not limit us from more and fuller experiences. One man said that he had the first, third, fourth and fifth blessings, but when he saw what the second did to some people he didn't want it. Letter 46.

Sanctification is a second work, hardly entire, except in the sense of dedication. Dr. Simpson's definition: "Sanctification is a dedication to God, a separation from the world, a cleansing from sin and a filling of the Spirit." This is both instantaneous and progressive. After the initial experience, the New Testament puts the emphasis on growth. "The saints are a part of God's unfinished business." The initial "experience of sanctification" is not the goal. The goal is perfection of character. Letter 19.

1. It is a crisis experience
2. It is a crisis experience subsequent to salvation
3. It is an act of yielding and an active surrender of the Life to God
4. It is a cleansing work
5. It is an asking for and a receiving of the blessed Holy Spirit
6. It is a continuing in and receiving of additional "Filling experiences" in the days ahead. Letter 15.

Sanctification involves a complete dedication to God that includes genuine repentance for all that has displeased the Lord since salvation, and faith in Luke 11:13: "If ye then, being evil, (human) know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Then in keeping with His divine promise the fruits of the Spirit become evident in the yielded life. Then the Christian may expect a Gift of the Holy Spirit as God wills. Sanctification is an experience that makes a Christian powerful and ready to serve his Lord in a witness ministry for His glory. Letter 13.

I believe that when one fully enters into the experience of self-crucifixion that the Holy Spirit sanctifies the individual. He is then in a position to believe for the infilling and indwelling of the Holy Ghost, giving continued victory over self and sin and power for service, making the life of Christ real in him. Letter 10.

I am not at variance with the original Alliance testimony and truth. The Word is clear. The Crisis of the Deeper Life, by Pardington, is our Alliance position, as well as Wholly Sanctified, by A. B. Simpson is our stand. I believe, whether it be the President of our Society, or the little old woman who has been appointed to lead an Alliance group in a living room in a little village, and every official worker in between, that if they are at variance with the Alliance position, they should get out and let us remain a pure calling and testimony to the purpose for which we were raised up of God. This includes teachers at St. Paul and Nyack. Letter 6.

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