

# REMINDER



***ATTENTION LADIES!***

***DON'T FORGET TO STAY AFTER THE MORNING SERVICE FOR THE -***

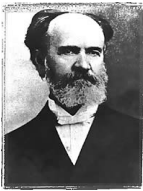
*Wedding Shower*

*For*

*Piper Martin*

*and*

*Ryan Quinnelly*



## ***All for Jesus: The Revival Legacy of A.B. Simpson***

***A. B. Simpson  
in 1890***

***"Gold-for-iron for Jesus!"***

In the mid-1890's, a call went out to members of the Christian and Missionary Alliance to donate their gold watches, rings, and other gold possessions for foreign missions. In turn, a gold ring would be replaced by an iron ring, a gold watchcase for one of gunmetal. The burden of evangelism weighed so intensely on the hearts of the faithful that thousands of dollars were raised in this fashion. Who and what could inspire people to surrender such precious items to win lost souls for Christ?

In the study of Christianity, scholars attempt to identify key leaders whose commanding presence shaped new movements. Lutherans look back to Martin Luther, the Reformed to John Calvin, the Methodists to John Wesley, and the Salvation Army to William and Catherine Booth. In the late 19th century, among those who promoted divine healing and missionary evangelism, few rivaled A. B. Simpson, the founder of the Alliance.

Pastor, missions executive and strategist, prolific author, editor, hymnwriter, and teacher, A. B. Simpson wore many hats. He challenged his followers to seek for the "higher life" in Christ and climb over their denominational walls to join other Christians in evangelizing the world in the last days.

### ***A DREAMER -***



Born into a devout Presbyterian home on Prince Edward Island, Canada, in 1843, Albert Benjamin Simpson was converted as a teenager in 1858. Sometime afterward, he felt called to the ministry and enrolled at Knox College in

Toronto. Graduating in 1865, he was ordained and became pastor of Knox Church in Hamilton, Ontario, the second largest Presbyterian congregation in Canada, where he served until 1873.

After he entered his second pastorate at the prestigious Chestnut Street Presbyterian Church in Louisville, Kentucky, Simpson gained inspiration from the ministries of the popular evangelists Dwight L. Moody, Major D. W. Whittle, and Philip P. Bliss.

Although Simpson had refused to support a citywide evangelistic campaign in Hamilton, his attitude changed and he helped organize a similar effort in Louisville. Impressed by its success, he planned other such endeavors. Simpson became so enthusiastic about evangelism that the restraints of pastoring a socially affluent church troubled him. In his estimation, one had to move beyond parish confines to those waiting to hear the

gospel for the first time. In the second verse of his famous missionary hymn, "The Regions Beyond," he penned:

***To the hardest of places He calls me to go,  
Not thinking of comfort or ease;  
The world may pronounce me a dreamer, a fool,  
Enough if the Master I please.***

Simpson's struggle grew after the Chestnut Street congregation decided to construct a new building. Simpson proposed a plain and functional building that could serve as an evangelistic center. The church board, however, saw things differently and forged ahead with erecting an elaborate structure, one that also left the church with a \$50,000 debt. Believing the money had been misspent, Simpson refused to dedicate it until the debt was paid in full.

When Simpson resigned in 1879, the church was still in debt and remained undedicated. He would not compromise the proper use of the Lord's money for social and ecclesiastical aggrandizement. With his wife Margaret and their children, he left for the more promising harvest field of New York City and the Thirteenth Street Presbyterian Church. His vision for reaching the masses soon proved greater than that of his congregation.

Simpson's spiritual search reached a climax in 1881 that dramatically changed the direction of his life: He was baptized by immersion in a Baptist church, resigned his pastorate and the Presbyterian ministry, and began evangelizing the poor and unchurched in New York City. He then founded an independent congregation later known as the Gospel Tabernacle.

To evangelize North America and overseas, Simpson founded several institutions, among them the Evangelical Missionary Alliance and the Christian Alliance. In 1897, these merged to become the Christian and Missionary Alliance. In its early years, it served as a parachurch association of members from various denominations. He also established the Missionary Training Institute (present-day Nyack College)—the first Bible institute of its kind in America. Students called it "Simpson's matchbox," indicating his passion for their being set on fire for the Lord's work.

Christ's redemptive work for the salvation of humankind inspired Simpson's all-consuming burden to preach the gospel to unreached peoples. Without hearing and accepting the good news, they faced an eternity separated from the light of God's presence. This theme appears in his hymn, "*A Missionary Cry*," which pulsates with the rhythm of a ticking clock:

***A hundred thousand souls a day,  
Are passing one by one away,  
In Christless guilt and gloom.  
Without one ray of hope or light,  
With future dark as endless night,  
They're passing to their doom,  
They're passing to their doom.***

Simpson also knew the dangers inherent to the quest for spiritual power. Too easily the desire for power can move ahead of the higher priority of seeking Christlike character. Words of

caution appear in another of his songs, "Himself":

*Once it was the blessing, Now it is the Lord;  
Once it was the feeling, Now it is His Word;  
Once His gift I wanted, Now, the Giver own;  
Once I sought for healing, Now himself alone.  
Once it was my working, His it hence shall be;  
Once I tried to use Him, Now He uses me;  
Once the pow'r I wanted, Now the Mighty One;  
Once for self I labored, Now for Him alone.*

To promote world evangelism, Simpson began conducting missions conventions in 1884 and soon crisscrossed the country speaking at such conferences in local "branches" of the Alliance. The popularity of these conventions attracted the attention of other mission leaders and did much to raise the missions consciousness of believers. The Christian and Missionary Alliance eventually became a denomination and developed one of the foremost evangelical mission enterprises.

### **POWER IN PRAYER -**

To conclude that the source of Simpson's revivalist legacy lies in the institutions he founded or the activities he sponsored would misjudge him. Always longing to "know [Christ], and the power of his resurrection" (Philippians 3:10), his sermons and publications reveal the richness of his prayer life and profound theological reflection.

He learned the blessings of "stillness" in prayer. As he first sought to hear the "still, small voice of God," *"a pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voice, some of them were my own questions, and some of them were my own cares, and some of them were my very prayers."* But God had said, "Be still, and know that I am God" (Psalm 46:10)

In shutting out "noisy acclamations" and "unspeakable unrest," he began to hear deep within his consciousness a small voice that spoke with *"an inexpressible tenderness, power and comfort. As I listened, it became to me the voice of prayer, and the voice of wisdom, and the voice of duty. I did not need to think so hard, or pray so hard, or trust so hard, but that 'still, small voice' of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living God himself as my Life and my All."*

Activity could never substitute for prayer: *"We cannot go through life strong and fresh on express trains, with 10 minutes for lunch. We must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength and learn to mount up on wings as eagles, and then come back, to run and not be weary, and to walk and not faintâ€. The best thing about this stillness is that it gives God a chance to work."*

Simpson's poem, "All for Jesus," reflects the depth of his personal devotion:

*How can my heart the world refuse,  
Content my earthly all to lose,  
That I the better part may choose?  
I do it all for Jesus.  
How can I meekly suffer wrong,  
With patience sweet, and courage strong,  
Repeating still my happy song?  
I do it all for Jesus.  
How can I seek and save the lost,  
The souls forlorn and tempest-tossed,  
Regarding not the hardest cost?  
I do it all for Jesus.*

- excerpted from an article by Gary B. McGee

**DRUG SIMULATION THROUGH MUSIC-** Electronic Music or Electronic Dance Music is synthesized music used in clubs and discos. Encompassing a wide variety of styles, including hip hop, techno, reggae, and rave, it features an extremely heavy back beat and an intensive, hypnotic repetition. Like 60's rock, Electronic Music is music for drugs and music as a drug. Kevin Martin, a member of King Midas Sound, says, "Electronic music is about drug simulation through music. It's about trying to achieve altered states -- which the best rock and jazz music does, too -- but it's really amplified by the latest developments in technology" ("Montreal's Electronic Music Scene under Fire," Spinner, June 3, 2010).

This reminds us of how wrong it is to think that rock can be sanctified for the service of a holy God. Martin is not talking about the **words** of the music; **he is talking about the music itself:** the rhythm, the character of **the sound itself.** It is hypnotic. It produces altered states. It is addictive like a drug. And Martin is right in observing that this has always been the effect of "the best rock and jazz."

The reason that Charismatics have led the way in using such music is that they are searching for an **experience.** They use contemporary worship to experience an altered state of mind, but Bible believers have more wisdom than this. We know that we must be sober and vigilant, which is the opposite of being controlled by drugs or music or any other foreign influence. We know that there are two "spiritual" worlds, the one pertaining to Almighty God and the one pertaining to the "god of this world," the one pertaining to genuine light and the one pertaining to the angel of light that only imitates genuine light.

- Evangelist David W. Cloud



READ YOUR BIBLE DAILY

**NURSERY MINISTRY WORKERS FOR THIS WEEK**

10:50 a.m. Service ----- Cradle Roll 1: Rebekah White  
 Cradle Roll 2: Nathaniel White  
 6:90 p.m. Service ----- Cradle Roll 1: Kristi Hooper  
 Cradle Roll 2: Ke;sey Moreno  
 Wed. Eve. Service ----- Volunteers Needed!!!

**AND THE PEOPLE CAME...**

*Week of June 20, 2010*

Sunday School ----- 15  
 Sunday Morning Service ----- 36  
 Sunday Evening Service ----- 27  
 Wed. Eve. Service, 06/23/10 ----- 29

**AND THE PEOPLE GAVE...**

*Week of June 20, 2009*

Undesignated Tithes & Offerings ----- \$ 948.00  
 Insurance Fund ----- \$ 18.00  
**Total Received for Week of 06/20/10: \$ 966.00**

**Average amount of Undesignated Offerings needed to operate the church EACH WEEK, as a minimum = \$ 1,400.00**

**WHAT IT MEANS TO BE SAVED**

1. *Admit that you are a sinner.*
2. *Admit that God says all sins must be paid for.*
3. *Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.*
4. *You must change your mind about sin and sinning (God calls this repentance).*
5. *By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.*

**Please Remember To Be Faithful to Give!**

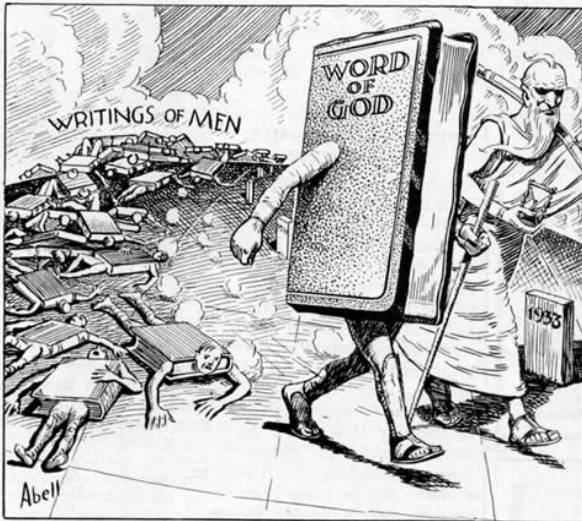


As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today - OK?** Thank you.



The Word of God shall stand forever—Isaiah 40:8

**Church Directory**

Todd W. White ----- Pastor  
 Mickie Shatwell ----- Pianist  
 Dickie Eberle ----- Greeter, Custodian  
 Larry Mathews, Caryn Quinnelly, Todd W. White ----- S.S. Teachers  
 Larry & Mary Byars, Brian & Charity Crawford,  
 Dwayne English, Geroux family ----- Outreach  
 Flowers ----- Hannah and Shirley White

**NOTE: ALL OF OUR SERVICES NEXT WEEK WILL BE HELD AT THE REGULAR TIMES.**