

Contentious Faith

A Theological Watershed Event in C&MA | History

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Abstract

Founded in 1887 by A.B. Simpson, The Christian and Missionary Alliance came into being for the evangelization of unreached peoples in “the regions beyond” worldwide. Tibet was specifically mentioned at the founding as perhaps the last country and people to be reached before the return of Jesus Christ. Less than ten years after Simpson sent out the first missionaries, two young recruits for Tibet went and arrived in China in 1892 to begin language study. They reached the border town of Taochow Old City in 1895 and established what became the Kansu-Tibetan Border Mission of the C&MA. Little more than a decade later, the Alliance Mission experienced the Pentecostal Movement’s arrival, which profoundly affected the missionary staff and infant national church, eventually requiring Simpson and Alliance leaders to clearly delineate the official position on the initial evidence doctrine.

Introduction

A.B. Simpson, the man God used to raise up the C&MA was a third-generation Canadian-born Scotsman; and, ironically, God used two other Scotsmen, William Christie and W.W. (William Wallace) Simpson (no relation to A.B.), to pioneer the effort to reach Tibet with the message of Christ. Parsimonious, strong-willed, hard-working, passionate, loyal and persevering. These are words that describe the national character of those bearing the bloodlines of William Wallace or Robert Bruce, and they likewise describe appropriately these two men, similar in many ways, yet distinctly individual.

William Christie, born in County Aberdeen in the town of Turriff, emigrated to New York as a nineteen-year-old master stone mason and builder. He was well on his way to marriage and a comfortable life when he came in contact with A.B. Simpson, pastor of the Gospel Tabernacle and leader of a new missionary society. At the 1891 New York Convention, Christie offered himself to God to serve overseas. “I was deeply moved by an appeal made by Dr. Simpson for volunteers for Tibet. After several days of prayer and thought, I told him of my desire to go to Tibet.”¹ The next year, after training at the Missionary Training Institute in New York, Christie was on his way to China.

His colleague, W.W. Simpson was born of Scottish immigrant stock. Six months older than Christie, he was born in White County, Tennessee, just four years after the close of the Civil War. Raised on a farm and a talented musician who played the five-string banjo, he was saved early in life. In his unpublished autobiography, *Contending for the Faith*, he wrote: “At the age of 21, I was a teacher [in Tennessee], and also preached at the local Baptist Church on Sunday. I had a calling to bring the love of Jesus to the reaches of China. I soon attended missionary school and within three years was working on the Tibetan border.”²

Before leaving for Western China and the Tibetan border, both men had desired to go deeper with God. A.B. Simpson taught the infilling baptism of the Holy Spirit, with power for witness and godly living. Spiritual gifts were expected and accepted. Accordingly, Christie and W.W. arrived at the Alliance mission in Wuhu, Central China for language study fully expecting to receive “the gift of Chinese,” according to Mark 16:17, thus dispensing with language study. W.W., in *Contending for the Faith*, wrote, after being told by the superintendent that he had to begin language study: “When I objected saying I was trusting the Lord to give me the language, he said he would give me until noon. If I could speak Chinese by noon, all right; if not, I must study. I prayed the Lord to guide and He led me to submit.”³

This incident found its way into the October 21, 1892 issue of *Christian Alliance Missionary Weekly* with the amazing results of their submission: “They [Simpson and Christie] took the latter course without compromising their faith in any degree, and the result is that some of our party in an incredibly short time, not exceeding four or five months, seem to have so far mastered the language, a language that often takes from one to two years to acquire, even imperfectly, that in the judgment of their Superintendent, they are now ready to travel to the interior. We refer especially to Messrs. Simpson and Christie, our dear young brothers who are looking forward to enter Thibet.”

Both men took seriously the Alliance’s emphasis on the deeper life and Spirit-infill for productive service to the king. Extremely hardworking, despite the challenges of new life on the wild and wooly Northwestern borders of China with Tibet, they soon opened a mission station comprising of a large house, a chapel, sitting and dining rooms, kitchen, study, four bedrooms, store rooms and servant’s quarters, with a small courtyard and stalls for horses, for \$17.00 in silver per year! There they preached daily, handed out literature and did personal evangelism. Taochow Old City was a Chinese town frequented by Tibetans who traded horses, yak wool, hides, salt, musk for tea, cloth, posts and pans, tobacco and roasted barley sold by the Chinese Muslim traders in town.

Joined the next year by two more single men, and gradually over the next decade, by several other single and married colleagues, the Kansu-Tibetan Border Mission (KTBM) grew, churches were planted in three small cities among the more receptive Chinese. In addition, the original outreach goal, to the aloof and uninterested Tibetans, gradually moved forward. While not able to report spectacular results, despite difficult conditions, danger from bandits when traveling and the occasional Muslim revolt, the work progressed.

The Arrival of Pentecostalism on the Kansu-Tibetan Border

The Tibet border mission as a whole had been praying for a powerful move of the Holy Spirit to enable them to reach the people group that had led A.B. Simpson to found the C&MA back in 1887. As reported in *The Christian Alliance Missionary Weekly*, December 7, 1907, “One of our workers voiced the sentiment of more than one heart when he said that what we need is positive burning love for our fellow missionaries. He expressed himself as having an unutterable longing for the Spirit to come upon his life and dwelt on the need of fervent love before we can expect Pentecost.” And “Pentecost” is what many prayed for, since news of the Azusa Street Revival had circled the earth, touching Alliance field in India, China, the Congo and South America, driving the workers to their knees in search of the “power after the Holy Spirit comes upon you” in order to be effective witnesses of the gospel of Christ.

Thus, it came as no surprise to the readers of *The Christian Alliance Missionary Weekly*, April 18, 1908, to find a thrilling report entitled, “The Spirit’s Outpouring in our Western China and Tibetan Mission.” Breakthrough seemed to have come. “On Jan. 6, the Spirit descended upon the Chinese Christians assembled at Mincheo for native conference from our various stations. . . . During the ten days of the convention over seventy-five accepted Christ to our knowledge. The natives say one hundred were saved.” The front-page article by William Christie and Grace Agar reported several outstanding conversions and answers to prayer. One member of the Titao church publicly burned a book on necromancy that he had held onto. Secret sins were confessed; reconciliation occurred among Christians and many were healed. The chapel saw more than four hundred packed in with the same number of people peering in the windows trying to hear. Follow up meetings were planned for Taochow Old City and New City, as well as Chone. The years of tears and prayers raised to God to soften hearts had been heard.

Paradoxically, in the same issue, a second article appeared immediately following the “Spirit’s Outpouring” with the headline: “Demon possession in our Mincheo Native Conference January 1908.” This piece, signed by W.W. Simpson, sounded a sobering note when compared to the preceding: “On the fourth day of native conference a sermon was preached on ‘Death to Self,’ and an altar and consecration service followed. Every believer went forward to the altar and surrendered self for crucifixion. We sang, ‘My All is on the Altar.’ Several Chinese prayed and then a Chinese man began to pray regarding self-surrender.” Simpson went on to describe a strange scene. The man began to tremble and shake until he “was shaken off his knees.” He first began to make “inarticulate sounds,” then what appeared to be a Southern Chinese dialect, followed by Mandarin where he told those in the service that ‘You and I must be set aside.’ He then exhorted people to repent of sins and hypocrisy. What followed was ever more bizarre, since he spoke in a high-literary form of Chinese and then in English, ‘Eternity is nigh.’ By this time, the service was in something of an uproar. He then began to speak as though Jesus, ‘You are all my sheep,’ and told everyone to leave except for his “five good servants, . . . the foreign gentlemen [missionaries].’ He then proceeded to give them instructions. Confusion ruled and the meeting broke up. In the evening service, he began to speak in an unknown tongue once again, and a Chinese Christian stopped him, ‘This is enough.” And the meeting proceeded.

The next day, he tried to take over the meeting, blamed the people for hypocrisy and said that the day of grace for the Mincheo church was over. “All who opposed him in anything he cursed and scolded, using bad language. Then came the first resistance. Mr. Christie said to the people, ‘whatever is in accord with God’s Word we will accept. What is not, we will not accept though an angel spoke it.” This angered the man, who had served as cook for the Simpsons, never showing such behavior before. When the congregation began to sing, “Nothing but the Blood of Jesus,” he became very angry, and then he was delivered, and the demon left him. The next day, the evil spirit once again began to manifest “but the man recognizing it was a demon prayed for deliverance and immediately it seemed as if a fire dropped on his head and burned through his whole body, and he was filled with peace.”

Simpson closed the article with a level-headed assessment: “Our reasons for believing this manifestation to be of Satan are as follows: Contradiction in statements, cursing and bad language. He impersonated Jesus. He never mentioned the name or blood of Jesus. He was angry when we said we would go according to the Word. He said the day of grace was over for Mincheo before Jesus’ return.

Many were converted after he said the day of grace was over. He tried to stop the preaching and praying and send the missionaries away from Mincheo. The man acknowledged it was a demon and we found out that he was formerly possessed by an evil spirit, though with different manifestations.” With prophetic discernment, the first paragraph of Simpson’s article described the beginning of the meetings:

“Cries of ‘Wolf has come!’ broke in upon our meetings where God was searching the hearts of eight of us missionaries assembled for prayer and native conference in Mincheo. The missionaries ran out, but the wolf escaped over the wall, and we felt that the enemy had sent the wolf to disturb us and he would also do all in his power to keep us from the Pentecost we so needed.”⁴

Truly the wolf had come, to kill, steal and scatter the sheep, if at all possible. Looking back at this event, what occurred at the January Mincheo Native Conference would prove to be a watershed event in the history of the Kansu-Tibetan Border Mission of the C&MA with far-reaching ramifications both in China and the homeland. In addition, it became a historic place marker in the timeline of the nascent Pentecostal movement which eventually had a major impact on the evangelical world.

W.W. Simpson, who had authored the cautionary article, “Demon possession in our Mincheo Native Conference January 1908,” later wrote about that singular Mincheo Conference in *Contending for the Faith*. The typewritten autobiographical memoir was completed in 1950. Simpson’s granddaughter, Karen, told the writer how she saw him pecking away on a little typewriter, working from memory and notes brought back from the field. He intended that the work be published and had begun some editing on the 125-page manuscript. However, the original copy is archived at the Flowers Pentecostal Heritage Center in Springfield, Missouri, and was never published.

Simpson took the title, “Contending for the Faith, from Jude 1:3: *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.* From the choice of this phrase, given the polemic nature of the brief epistle, it is clear that Simpson considered the speaking in tongues as evidential in the baptism of the Holy Spirit to be an essential part of the “faith,” *pistei*. The conclusion one can draw from this word choice is that, for W.W. Simpson, tongues speaking was a central part of the Christian faith. Given his tireless espousal of the evidence doctrine of tongues and the serious consequences of this contention, causing breaks in relations with close colleagues, even relatives in the mission, this ardent advocacy was a top-tier theological issue for W.W. Simpson.

Simpson described the Mincheo event thus: “Mr. Yong’s (the Chinese cook who first spoke in tongues) experience fulfills the same Scriptures [Mark 16:17; Joel 2:28]. He began to speak a tongue to God, no one understanding, but ended by speaking in English, three dialects of Chinese and a long message in prophecy. No wonder Satan made such a desperate attempt to discredit the experience. But our singing “Nothing but the Blood of Jesus” utterly routed him just as he will be finally expelled from heaven, Revelations 12:7-12.”⁵ Consequently, a painful chain reaction began that involved W.W. Simpson, William Christie, the Kansu-Tibetan Border Mission and, eventually, A.B. Simpson and the Christian and Missionary Alliance in North America.

Following the January 1908 Mincheo Conference, W.W. and his wife, Otilia and single missionary Grace Agar “met every evening in our sitting room over three years asking the Lord to baptize us as He did the 120 at Pentecost.”⁶ In addition, Simpson began preaching and teaching the baptism of the Spirit with tongues according to Acts 2. The first Pentecostal publication to arrive, “Cloud of Witnesses to Pentecost in India,” featured articles by A. G. Garr and J. H. King regarding their experience in receiving the Spirit and the theology of the baptism in the Spirit with tongues. This fully convinced Simpson theologically. Therefore, he knelt before the Lord as a candidate for the “Scriptural baptism.”⁷

While not denying Simpson’s sincerity regarding the baptism in the Holy Spirit, as one of the two original pioneers of the mission, his insistence on stressing what became the major doctrinal distinction of Pentecostalism, i.e., speaking in tongues/*glossolalia*, resulted in a growing tension in the mission and disapproval of Simpson’s colleagues.

While in 1906 A.B. Simpson had welcomed the breaking news regarding the Azusa Street Revival and the nascent Pentecostal Movement, he soon advocated wisdom and discernment while remaining open for all that God had in store for His people. The Kansu-Tibetan Border Mission was unanimous in accepting all of the gifts of the Holy Spirit as valid for the church for all time. There were no “Cessassionists” in the group. All believed in all of the gifts of the Spirit, as did A.B. Simpson and the growing Alliance movement in America. The issue, i.e., the “evidential doctrine” of tongues, quickly became the sharp edge of the wedge splitting the Tibetan border mission. All the while, the spokesman and champion of this doctrine, W.W. Simpson, was deeply disappointed that he had not yet received this baptism despite all his fervent seeking.

The Crisis and Schism

“But W.W. Simpson’s personal disappointment continued; the Spirit baptism the Simpsons and their friends sought did not come. To make matters worse, their fervent seeking aroused consternation among the other missionaries some of whom began to complain to the C&MA Board. When at the annual regional council meeting the invited speaker, a China Inland Missions missionary, denounced the Pentecostal movement, Simpson’s co-workers agreed, increasing the pressure on him.”⁸ Things became so tense that Simpson’s wife, Otilia, sister of fellow Tibetan border missionary David P. Ekvall, stopped praying with her husband. The missionary team was no longer playing from the same theological score.

After Christie’s return to the field from furlough in 1909, The C&MA Board commissioned him, W.W.’s long-time colleague since 1895, to investigate and assess the breach in the fellowship. Charges were made against Simpson and Christie heard his defense, ultimately clearing W.W. of wrongdoing. “However, he [Christie] told Simpson privately that he believed him wrong to hold that tongues was the evidence, exclusively, of Spirit baptism.”⁹

Over the next few years, new stations were opened, victories won, people saved, healed and the demonized delivered; progress in the mission’s work was apparent. At the same time, the quest for the work of the Holy Spirit in power went forward and singular signs appeared. In 1911, Mr. Yong, the Chinese cook, focus of controversy in 1907, prophesied that “the queue badge” was to be cut off, referring to coming Revolution of 1911-12 which overthrew the Qing Dynasty and established the Republic of China. One of the first signs of the new order was cutting off the “pigtail” queues that had

been required of all males, a hated symbol of the oppressive imperial government. Yong's prophecy came just four months before the Revolution began.

That same year, one of the church leaders, Pastor Keo, spoke in tongues in a church service, only to be rebuked by a senior Alliance missionary. The next year, 1912, two students at the Bible Training School in Titao received the Spirit, shaking and speaking in tongues. Once again, the same missionary judged the experience to be demonic and rebuked the students. One of them knelt and spoke in Chinese, "Resist not the Holy Spirit of Truth." The missionary then prayed and welcomed the Holy Spirit but clearly stated that he refused "the Spirit from Taochow, i.e., of Brother Yong and Pastor Keo."¹⁰ In March, another prophecy was given to the effect that God had put his words in W.W.'s mouth and that the church had two months to receive the Spirit. If resisted, "I shall be severe" was the admonition given.¹⁰ Two months later, the missionary, David Ekvall, died of typhus and the stage was set for a confrontation over this vital question relating to Christian theology and life.

W.W. had sought and taught the baptism of the Spirit with tongues for more than four years, despite disagreement with most of his mission colleagues. Finally, in May 1912 at a meeting in Taochow, "W.W. Simpson, long-time C&MA missionary to Tibet, received the baptism in the Spirit with tongues. Simpson's wife and children, William Christie's wife Jessie and ten-year-old son, Milton, Mrs. David Ekvall and, over the next several months, about a hundred people from the mission soon also received Spirit baptism with tongues."¹¹

These incidents, as later recounted by Christie in his Conference Report, were accepted as being from the Lord and legitimate. However, the thorny issue remained, W.W.'s insistence that the infilling baptism of the Holy Spirit had to be accompanied by the evidential gift of tongues in all cases. This position was deemed unbiblical and unbalanced, and had been openly rejected by the C&MA in 1907 in an article written in *Living Truths* by Rev. Hudson Ballard entitled "Spiritual Gifts With Special Reference to the Gift of Tongues." The article clearly affirmed the reality and validity of tongues as one of the gifts of the Spirit. However, it plainly stated that "The Gift of Tongues is Not a Necessary Evidence of the Baptism of the Holy Spirit."¹² A.B. Simpson repeated Ballard's assertion in the January 26, 1907 issue of *The Christian Missionary Alliance Weekly*. Yet, despite the clearly stated Alliance position, W.W. Simpson continued to preach Spirit baptism with tongues. Clearly his stance, contrary to the C&MA's teaching, reiterated in 1912, inevitably pointed toward confrontation.

W.W.'s unshakeable conviction led to a meeting with Rev. Robert Glover, former missionary to China, now Foreign Secretary of the Alliance. Glover had been sent by A.B. Simpson to China to, among other responsibilities, meet with W.W. as a final attempt to convince him to modify his insistence on tongues. W.W. refused, deeming it as biblical and essential for "contending for the faith." He declined to sign the Alliance statement, consequently resigning, leaving the mission and returning to America in 1915.¹³

As reported in the June 12, 1915 issue of *The Alliance Weekly*, "Mr. and Mrs. Wallace Simpson have withdrawn from the mission because they were not able fully to accept the position of the Alliance in regard to the Pentecostal experience, a position offering the widest liberty consistent with the Scripture, but asking the same in return." The resignation of the veteran couple was a major loss to the West China and Tibetan border mission. Their withdrawal was just the first of a series of shocks the mission had to absorb.

The Effects

After spending about a year preaching in Shanghai and Central China, Simpson returned to the United States in July 1915 with, Otilia suffering serious health issues, and their three teenage children. Their return as organizationally “homeless” soon was remedied through former C&MA contacts now part of the just-formed Assemblies of God (AG). As a result, they sought affiliation and were heartily received. W.W. later stated that he considered “himself to be the AG’s first missionary to China, because, as he put it, he, his wife and their children ‘were thoroughly A of G in experience and faith before affiliation in November 1915.’”¹³ The family then traveled to Rowland, Tennessee, where Otilia remained while the teenage children entered the Pleasant Hill Academy, W.W.’s alma mater. In 1916, the Bethel Bible Institute was founded in Newark, New Jersey. “W.W. Simpson, famed missionary to China, was chosen as the first principal and when Simpson returned to the field, Rev. Frank M. Boyd succeeded him.”¹⁴

In the summer of 1916, while speaking at an Assemblies camp at Huntington, Long Island, a young woman, later becoming the famous evangelist, Amie Semple McPherson, lay prostrate speaking in an unknown tongue. As Simpson approached her, she began to speak in Chinese. Since Simpson was the only Mandarin speaker present, he translated: “Ask, ask, ask, receive, receive, receive,” repeated several times.

Eventually, another pastor said, “You [Simpson] are the only one here who understands Chinese. The fact [that] she continues so long speaking Chinese convinces me the Lord has something to say to you personally.” Hence, W.W., knelt close and prayed: “Lord, what do you want me to ask, what?” Immediately, she began speaking again: ‘Ask, ask, ask, receive, receive, receive, get to, get to, get to Taochow, to Taochow, to Taochow.’” Taochow was the first city where W.W. and William Christie had ministered. W.W. had promised Dr. Glover, the Alliance Foreign Secretary in 1914, that he would not return to Taochow “unless the Lord definitely showed me it was His will. AND THUS, MY LORD SPOKE TO ME SHOWING ME MOST DEFINITELY IT WAS HIS WILL I RETURN TO TAOCHOW. Who can doubt it [Simpson’s emphasis]?”¹⁵

During his time in Newark, NJ, Otilia’s condition worsened. W.W. deeply desired to return to West China, but her health would not permit. Eventually, despite prayer and care, she died of cancer in 1917. He took that as a sign that he was free to return to China and began preparations to leave the next year.

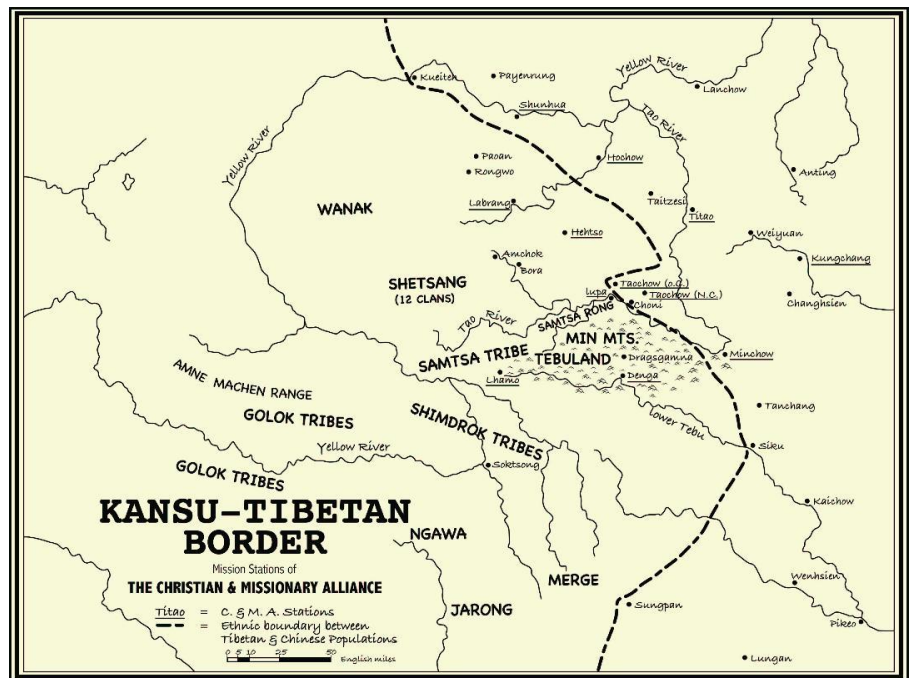
Thus, Simpson, newly widowed, left Newark with Margaret, age 20; Louise, 18 and William Ekvall Simpson, just 16 on February 4, 1918, traveling to Seattle, Washington. After visiting churches on the West Coast, they boarded a ship for China, arriving in Shanghai in April. They immediately set out for Taochow. Because of fighting in the area, the girls remained with CIM missionaries in Central China, while W.W. and young Will cautiously pressed westward, arriving at Taochow on June 24, 1918.

They were warmly received by those who had received the Pentecostal baptism before Simpson left the C&MA. Other believers remained with the Alliance. This awkward situation confused non-Christian Chinese, Muslim and Tibetans alike, puzzled by the schism in the Taochow church. Subsequently, W.W. opened churches in Minchow and other centers where he previously had worked with the Alliance, calling them “God Called Assemblies,” to distinguish them from the Alliance churches.¹⁶

In 1918, when W.W. returned to China, the Ivan Kaufmans and the John MacGillivray came along as freshly minted AG missionaries, followed by Victor and Grace Plymire, formerly Alliance missionaries who joined the AG while on furlough. With such a large number of experienced missionaries leaving the Kansu-Tibetan Border Mission, the Alliance work suffered. The ensuing spectacle of former colleagues working in the same towns in what appeared to be “head-to-head” confrontation tainted their testimony and confounded new believers.

The report of the China-Tibetan Mission Conference, AW, October 25, 1919, stated that “Our mission has passed through a test during the last year. The ‘Assemblies of God’ have continued their work and, in all, seventy-eight members, five evangelists, and two schoolteachers have withdrawn from our mission. Our ranks have been depleted by the return of Mr. and Mrs. Plymire and Mr. and Mrs. MacGillivray.”

In *Gateway to Tibet*, Robert Ekvall, son of pioneer David Ekvall, referred the “years of misunderstanding and trial” and the “mistakes in charity made on both sides,” that were “later righted and Christian fellowship restored, though the work will bear the scars for years to come.”¹⁷ Following almost a decade of confusion and conflict between former coworkers, a comity agreement between the AG and C&MA was made on August 18, 1926. The missions agreed to divide the territory with the region north of Labrang going to the AG. In addition, the C&MA turned over Pao-an and Rungwo to the Assemblies. Then, the C&MA took full responsibility for the territory south of Labrang, with both missions maintaining their respective stations in Labrang. The agreement was signed by mission representatives for the C&MA and AG Missions on August 18, 1926.



In June 2019, the writer traveled to the Western China with other C&MA colleagues. There we traveled the Kansu (now known as Gansu) -Tibetan Border area, 100 years after the W.W.’s return with his family and two former KTBM couples. We visited almost every place where the Alliance had worked. Driving down a rain-rutted road to Lupa, one of the earliest mission stations, we turned off into a newly built town. Our guide was not sure if it was the right place, but we soon found a church. However, it turned out to be an AG congregation, the “Gospel Garden, planted about a century ago. Discovering our mistake but not wishing to be discourteous, we entered the church and met members who showed us around. Eventually, we left and drove another four or five miles down the same rough road till we came to a sandy hillside, once the site of the Lupa mission station opened in 1907. Although the church building and “God’s Acre,” the mission cemetery, had been destroyed by Chinese authorities, we met

the Elder, a third-generation Christian, whose family had been led to Christ by the first Alliance missionaries. This same scene is repeated in other towns in Gansu. What might have been if the contentious issue around Pentecostalism had been handled differently? Many other areas had no Christian witness while others had two competing churches. Yet, notwithstanding the controversy and confusion, the seed planted survived despite intense persecution and isolation. Christ's church is alive and well in Western China where today there are hundreds of Tibetan and thousands of Chinese believers in the region.

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¹ Howard Van Dyck. *William Christie: Apostle to Tibet*. Harrisburg, PA. Christian Publications Inc., 1956.

² John William Weiss. *American in Northwest China*. Cold Spring Harbor, NY. Rosalie Ink Publications. 2011, p.21.

³ William Wallace Simpson, *Contending for the Faith*, unpublished manuscript, Springfield, Missouri, Flower Pentecostal Heritage Center. 1950, p. 1.

⁴ W. W. Simpson, The Christian and Missionary Alliance, "Demon Possession in our Mincheo Native Conference, January 1908," April 18, 1908, pp. 37-39.

⁵ Simpson, *Contending for the Faith*, p. 4.

⁶ Ibid

⁷ Ibid

⁸ Michael. D. Wilson. *Pneuma 29*, "Contending for Tongues: W. W. Simpson's Pentecostal Experience in Northwest China," 2007, p. 286.

⁹ Ibid, p. 287.

¹⁰ Simpson, *Contending for the Faith*, p. 5.

¹¹ Paul L. King, Paul L. *Genuine Gold*. Harrisburg, PA. Christian Publications Inc., 2006, p. 153.

¹² J. Hudson Ballard. "Spiritual Gifts with Reference to the Gifts of Tongues," *Living Truths*, January 1907, p. 26.

¹³ King, op. cit., p. 154.

¹⁴ Carl Brumback, J. Roswell Flower. *Suddenly From Heaven: A History of the Assemblies of God*. Springfield, MO. Gospel Publishing House. 1961, p. 231.

¹⁵ Simpson, *Contending for the Faith*, p. 33.

¹⁶ Simpson, *Contending for the Faith*, p. 39.

¹⁷ Robert Ekvall, *Gateway to Tibet*. Harrisburg, PA, Christian Publications, Inc. 1938, p. 72