

2.6 TWENTIETH-CENTURY EVANGELISTS AND THE ESCHATOLOGICAL GOSPEL

In the late nineteenth century/early twentieth century and in the environment of this expectant dispensational eschatological fervor came the birth of a new denomination—the Christian and Missionary Alliance (CMA) of native Canadian, Albert Benjamin (A. B.) Simpson. The birth process began in March, 1890, at his Gospel Tabernacle in New York City with the declaration of his synthesized doctrine of a “Fourfold Gospel” of Christ as Savior, Sanctifier, Healer, and Coming King. (On the origin of the phrase “Fourfold Gospel” see “The Opening of the Convention,” CAMW 4 (March 7-14, 1890):157; W. T. MacArthur, *Twenty Sermonettes* (n.p.: published privately, n.d.):48; Kenneth MacKenzie, “My Memories of Dr. Simpson,” AW 72 (July 31, 1937):485-87, 90, esp. 485. Cf. John Sawin, “The Fourfold Gospel,” in *The Birth of a Vision*, ed. David F. Hartzfeld and Charles Nienkirchen (Beaverlodge, Alberta: Buena Books, 1986):3-6, 18 n. 10) - (Nienkirchen 1992:2). Then, the denomination was solidified by the merging of the Christian Alliance and Evangelical Missionary Alliance into the Christian and Missionary Alliance in 1897 (Reid 1997:282). The new denomination, founded upon the Eschatological Gospel of Both Comings of Jesus, was soon to be followed by others birthed from revival fires of the Holy Spirit. The American Pentecostal Revival started through Charles Parham and his Bethel Bible College in 1901 Topeka, Kansas. This wildfire of revival spread to William Seymour and Azusa Street in Los Angeles (1906-13). The new Pentecostal Movement then spawned American Pentecostal Church denominations, such as Pentecostal Holiness, Assemblies of God, Church of God, Church of the Nazarene, and Aimee Semple McPherson’s International Church of the Foursquare Gospel.

These new foundational churches, based on this Pentecostal Eschatological Gospel, grew, prospered, expanded, and infused fundamentalism through the Scofield Bible and

dispensationalism, and then gave rise to evangelical revivals, crusades, campaigns, and tent meetings of the 1930s, 40s and 50s. This is the environment that birthed the ministries of Billy Graham and Oral Roberts. Both evangelists believed in the Eschatological Gospel of Both Comings of Jesus and wove it into most, if not all, of their meetings, and later wrote about it. The reach and legacy of both these ministers of the Eschatological Gospel stretches into the twenty-first century through their sons Franklin Graham and Richard Roberts and their respective ministries and universities (Wheaton University, Billy Graham's alma mater, and Oral Roberts University (ORU)).