

Supplement to The Christian and Missionary Alliance: An Annotated Bibliography of Textual Sources by Sandy Ayer

What follows is a supplement to my *The Christian and Missionary Alliance: An Annotated Bibliography of Textual Sources*. ATLA Bibliography Series, no. 45. Lanham, Md.: Scarecrow Press, 2001. The 300+ entries represent materials that have been published in the last 10 years, as well as a number of D.Min. dissertations and other materials that were published before 2000, but which, for a variety of reasons, were not included in the original bibliography.

Un-annotated entries represent works for which I have been unable, despite my best efforts, to obtain either a paper or an electronic copy

I have chosen not to number or index the entries. I have, however, ensured that either the citation or the annotation of a given entry contains appropriate keywords that can be searched by the PDF search function.

Most of the items mentioned in both the original work and this supplement are available in the Ambrose Library's special research collection on Alliance history and thought.

I would like to thank Ambrose University College and Ambrose Seminary for granting me the sabbatical leave that made possible the completion of this project.

Abrams, Betty. *Moroland: The Story of Betty and Jay Abrams*. Chico, Calif.: Heidleberg Graphics, 2003. 158 p.

The Ambrams served from 1953-1989 as C&MA (U.S.) missionaries to Mindanao, Philippines. They spent many of those years working among the Maguindanao, a Muslim tribe.

Accardy, Frank. *Cover Me, Lord! How God Deals with Our Failure*. Contemporary Christian Living Series. Camp Hill, Pa.: Christian Publications, 1994. 48 p.

Sermonettes on imputed righteousness.

Alliance chrétienne et missionnaire. *Québécois sans frontières: Témoins d'une foi qui se déplace*. Montreal: L'Institut Biblique Vie, 2010. 52 p.

Personal testimonies by 25 delegates from the St. Lawrence District of the C&MA in Canada (CMAC) who attended the 2010 General Assembly of the CMAC in Antalya, Turkey. Text in French.

Africa's Macedonian Call. New York: Christian and Missionary Alliance, 1956. 4 p.

An overview of the C&MA's mission work in Gabon and the Belgian Congo.

Alexander, Donald L. "An Appreciation." In *A Life of Ministry: Essays presented to Dr. Philip Teng on His 60th Birthday by Members of the China Graduate School of Theology*, ed. Ronald Y. K. Fung and Carver T. Yu, 31-34. Hong Kong: China Alliance Press, 1982.

Celebrates Dr. Teng as a man of integrity, discipline, dedication, spiritual depth, meekness, and strength.

_____. *The Pursuit of Godliness: Sanctification in Christological Perspective*. Lanham, Md.: University Press of America, 1999. 228 p.

The filling of the Holy Spirit involves a definite post-conversion act of faith, but one must at the same time be wary of the weaknesses of the Deeper Life movement, e.g., its neglect of the role of the Christian in resisting sin. "This book arose primarily as a consequence of serving on an ad hoc committee. . . . [that was] commissioned to study the decreasing influence of the doctrine of sanctification within the [Christian and Missionary Alliance]" [preface].

Allen, D. F. "The Fruit of Courage and Perseverance." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 18-30. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A history of the C&MA mission and national churches in Israel, Syria, Lebanon, and Jordan.

The Alliance Hour. New York: The Radio Commission of the Christian and Missionary Alliance. 1968.

A promotional brochure for the Alliance Hour, a C&MA radio program.

Anderson, Shelley L. *Journey to More*. Calgary: Global Vault, 2014. 166 p.

The spiritual autobiography of the wife of a Canadian C&MA pastor. The couple is now serving in an international church in Asia.

Andrews, Leslie (A)lice. "Images of the Pastor-as-Leader of North American-born and Foreign-born Students in Three Seminaries.

Canadian Theological Seminary is the "Alpha Seminary" mentioned in the study. Foreign-born seminarians preferred the "functional and spiritual" model of pastor-as-leader; their North American-born counterparts preferred the Personal and relational model.

Andrianoff, David Ivan. "Ecumenism and the Arrival and Survival of Protestantism in Laos." In *The Asian Handbook for Theological Education and Ecumenism*, edited by Hope S. Antone and others, 550-558. Regnum Studies in Global Christianity. Eugene, Ore.: Wipf & Stock, 2013.

The C&MA began its mission in northern Laos at the invitation of American Presbyterians and the Swiss Brethren Assemblies. Much of the mission work there was done by Ed and Thelma Roffe and Ted and Ruth Andrianoff. After the expulsion of all missionaries in 1975, the churches in the north and south united to form the Lao Evangelical Church.

_____. “Hmong Retribalization.” M.A. thesis, State University of New York at Binghamton, 1975. 161 p.

An anthropological account of the Christianization of the Hmong people of Laos and the formation of the Gospel Church of Laos. The author’s parents, C&MA missionaries Ted and Ruth Andrianoff, were instrumental in the evangelization of the Hmong of Laos.

_____. “The Lao Evangelical Church in the Lao People’s Democratic Republic.” Report to the International Theological Consultation on Church and State and Nation Building, Hong Kong, October 17-21, 1988. 58 p.

A history of the evangelical church in Laos from 1975 to 1988, in the face of persecution and restrictions by the Marxist government. During the rather severe persecutions of the late 1970s, some believers were sent to re-education camps, some fled to Thailand, but the suffering was not nearly as severe as that experienced by believers in Cambodia or Vietnam.

Andrianoff, Jean Caskey. *Chosen for a Special Joy: The Story of Ted and Ruth Andrianoff*. The Jaffray Collection of Missionary Portraits, 27. Camp Hill, Pa.: Christian Publications, 2001. 215 p.

Ted (1920-1969) and Ruth Andrianoff served as C&MA missionaries to Laos from 1947-1969.

Ariel, Yaakov. “An Unexpected Alliance: Christian Zionism and Its Historical Significance.” *Modern Judaism* 26 (February 2006): 74-100

Arthur, Joseph, and Metosalem Castillo. *The Gifts of the Holy Spirit*. Zamboanga City, the Philippines: Metosalem Castillo, 1969. 124 p.

The church could be revitalized by taking the gifts of the Holy Spirit seriously—even controversial gifts like glossolalia—and implementing them in a spirit of love.

Austin, Alvyn. *China’s Millions: The China Inland Mission and Late Qing Society, 1832-1905*. Grand Rapids: Eerdmans, 2007.

Mentions the ambivalence of the leaders of the CIM towards the C&MA: North American director Henry Frost “tried to distance the CIM from the [C&MA],” whereas “Hudson Taylor went out of his way to court A. B. Simpson. . . .” (p. 317).

Auza, Emiliano Evangelista. “Forward Thrust: A Strategy of Multiplying CAMACOP Churches in Relation to Urban Areas of Visayas.” B.Th. thesis, Alliance Graduate School, 1981. 111 p.

Baer, Jonathan R. “Perfectly Empowered bodies: Divine Healing in Modernizing America.” Ph.D. diss., Yale University, 2002. 396 p.

“Unlike traditional Protestant understandings, [Simpson’s] did not regard the body as pervasively flawed due to the intractable power of sin and its physical

manifestations. Rather, Christ Himself could replace sin as the indwelling motive force in the believer. Although a Christian's reception of healing could be marked in time, Simpson viewed divine healing as an ongoing relationship of complete dependence on Christ for physical well-being," p. 87. Pages 83-95 deal with A. B. Simpson's ministry of healing.

_____. "Redeemed Bodies: The Functions of Divine Healing in Incipient Pentecostalism." *Church History* 70 (December 2001): 735-771.

Ballard, (J)ohn Hudson (1880-1974). *Delusions of the Last Days*. Toronto: A Sims, [between 1902 and 1919], 16 p.

In these last days the Christian needs to draw near to God to draw on the power and discernment needed to resist skepticism, heresy, and fanaticism.

Balzer, Douglas A. "The Effect of Deliverance on the Well-being of Christian leaders." D.Min. diss., Alliance Theological Seminary, 2018. 315 p.

The findings of this survey-based study confirm the researcher's hypothesis, namely that, "Christian leaders who have experienced personal deliverance enjoy a higher sense of personal and spiritual well-being." Of the 46 participants, 91% were leaders in the C&MA and 41% were women.

Beira, Edilberto E. "The Role of Laypreachers in the CAMACOP, with Special Reference to the East Zamboanga District." M.T.S. thesis, Alliance Graduate School, 1979. 68 p.

Bishop, Andy. *You Never Really Know 'til You Get There*. Tallmadge, OH : S. D. Myers Publishing Services, 2009. 572 p.

Andy and his wife Bev worked as C&MA missionaries for CAMA services from 1975-2001 doing relief work in Asia, Europe, Central America, Africa, and the Caribbean.

Boese, Joy (1945-). *Adventures in Learning to Trust God*. West Conshohocken, Pa.: Infinity Publishing.com, 2005. 191 p.

The autobiography of an American C&MA missionary to Thailand (1969-) who has served in various capacities as a nurse and church planter. Her adventures include facing up to her own prejudice against women preachers, seeking and receiving the gift of tongues, confronting a transvestite demoniac, chasing off a potential rapist, and leading to Christ two Western Buddhist nuns in a Thai temple.

Bogador, Walter Grande. "A Strategy of Planting CAMACOP Churches in Iloilo City." B.Th. thesis, Alliance Graduate School, 1979. 68 p.

Bois, Georges. "French Indo-China." *International Review of Missions* 21 (April 1931): 274-84.

Bois, a Protestant missionary to Indochina, mentions that the Alliance had entered Indochina under the aegis of the Paris Missionary Society. He commends the C&MA for

doing a solid work that shows positive signs of indigenization. He concludes, however, that “the mission’s methods are perhaps not sufficiently adapted to the country” (p. 282). It has, moreover, failed to reach the educated class and has not involved itself in medical work, education, or social service (p. 282-3).

Bollback, Anthony G. *Giants Walked among Us: The Story of Paul and Ina Bartel*. The Jaffray Collection of Missionary Portraits, 28. Camp Hill, Pa.: Christian Publications, 2002. 217 p.

Paul (1904-2001) and Ina (1902-1990) Bartel served as (American) C&MA missionaries to China (1930-1949) and Hong Kong (1954-1958 and 1965-1969). They also worked for a time at Canadian Bible College (Regina, Sask.) where they played a key role in establishing the first Chinese Alliance church in North America (1960).

Bosworth, (F)red (F)rancis (1877-1958). *The Christian Confession: How to Obtain All Redemption Blessings*. Minneapolis: Compassion Publications, [196-?]. 11 p.

Confession involves “believing with our heart and confessing with our lips everything God says to us in his promises” [p. 4]. Bosworth acknowledges his debt to E. W. Kenyon.

Bradley, James E. “A. B. Simpson and the Origins of the Pentecostal Movement. Response to John M. Sawin’s Paper.”

Paper delivered at the society for Pentecostal Studies, Costa Mesa, CA, 15 November 1986.

Brandli, James J. “Recapturing the Vision: A Study of the Vision of Albert Benjamin Simpson as Articulated in His Sermons.” D.Min. diss., Trinity International University, 2009. 361 p.

Concerned about U.S. C&MA pastors’ waning interest in Alliance distinctives, the author put together a training manual to articulate the vision of A. B. Simpson. He tested it on a small group of Alliance pastors, each of whom he required to preach a sermon on an aspect of Simpson’s vision. All participants embraced Simpson’s commitment to sanctification and evangelism, but some disagreed with his views on healing and eschatology.

Brantner, Kirk R. “A Study of Vacation Bible School and Its Effectiveness as a Method of Outreach for the Local Church in the Eastern and Central Canadian District of the Christian and Missionary Alliance.” M.A. thesis, Trinity Evangelical Divinity School, 1991. 141 p.

The first half of this study consists of a history of vacation Bible school (VBS), the second documents a survey (conducted from 1986-1988) of 76 churches of the Eastern and Central District of the CMAC. The study indicates that VBS effectively exposes children and adults to the gospel but does not increase church attendance or lead to conversions.

Braun, Christian Kenneth. "African Theological Students' Perspectives of Formal and Nonformal Learning Experiences." Ph.D. diss., Trinity Evangelical Divinity School, 1999. 307 p.

The subjects of the study were students at C&MA theological schools in Gabon. Following are some of the implications for theological education of the findings: "(1) . . . theological schools whose students come from French-based school systems create an environment that affirms to students that the school is not out to eliminate them; (2) . . . students in African theological education should be seen and treated as adult learners rather than as children; and (3) . . . theological educators should establish close relationships with students."

Brglez, Brian J. "An Examination of the Merits of a Long-term Pastoral Position." D.Min. diss. Providence Theological Seminary, 1999. 182 p.

"[L]onger pastorates are desirable in the Canadian Midwest District [of the CMAC] and possible through the combined efforts of clergy, laity, district leaders, and Alliance colleges" (p. 2).

Brown, Myra. *Larger than Life: The Story of Herbert and Jessie Nehlsen*. The Jaffray Collection of Missionary Portraits, no. 29. Camp Hill, Pa.: Christian Publications, 2002. 176 p.

Herbert (1926-2000) and Jessie (1928-) Nehlsen served as C&MA (U.S.) missionaries to northern Burkina Faso from 1956-1992 and worked on special assignment with the C&MA in Côte d'Ivoire from 1993-1995 and from 1998-1999.

Brown, Ronald W., *Intersections*. Calgary, AB: by the author, 2014. 269 p.

Missiologial reflections on the 26 years Brown and his wife Myra (both Canadians) spent as C&MA missionaries in the Democratic Republic of the Congo.

_____. *The Keeper Side of God*. Calgary, AB: by the author, [2014?]. 197 p.

Reprint of the author's D. Min. dissertation (see next entry).

_____. "Self-identified Retention Factors by Western Missionaries in Africa Who Have Experienced Traumatic Events." D.Min. diss., Trinity International University, 2005. 174 p.

Some of the contributors to this study are C&MA missionaries. For security reasons the author has chosen to withhold their names and not to identify the significant events to which the narratives refer.

Brown, Ronald W., and Charles Cook, eds. *The God You May not Know: Ordinary People Leading Extraordinary Lives*. Toronto: The Christian and Missionary Alliance in Canada, 2016. 313 p.

This informal festschrift for Arnold Cook, former president of the C&MA in Canada, includes accounts of the growth of the Church in countries where the C&MA in Canada has done mission work, as well as biographies of significant Canadian C&MA missionaries.

Brubaker, L. (K)eller (1861-1940). *How He Led to the Well*. [Nyack, N.Y.?]; by the author, [1906?] 11 p.

Brubaker had a dream that water could be found in the cliffs above the C&MA complex in Nyack. He then bought the land above the cliffs and financed a drilling operation that eventually (in 1904) found water. This booklet is a reprint of articles originally published in the 24 February and 3 March 1906 issues of *The Christian and Missionary Alliance*.

Bubna, Paul F. (1932-1998). *Pour out My Heart: 19 Letters from the Lord's Servant*. Spiritual Growth Series. Hong Kong: China Alliance press, 2004. 225 p.

The author, the ninth president of the U.S. C&MA (1996-1998) originally presented these pastoral messages in the periodical *Briefing*. Includes memorial tributes. Text in English and Chinese.

Bubna, Paul F. (1932-1998) and Keith M. Bailey. *Christ and the Crisis: Two Messages on Revisiting the Wellsprings of Holy Living*. Contemporary Christian Living Series. Camp Hill, PA: Christian Publications, 1995. 32 p.

Sanctification requires a crisis experience because “something needs to die,” namely, our egocentric way of life. This experience also leads to the filling of the Holy Spirit and the indwelling of Christ, which deepen and sustain the transformation that God is wanting to accomplish.

Bundy, Craig. “From Receiving to Sending.” In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 70-78. Toronto: The Christian and Missionary Alliance in Canada, 2016.

C&MA missionaries to Latin America (and missionaries in general) “often failed to pass on the same global missionary vision and passion with which they themselves had been sent,” (p. 75) and this oversight contributed to the slowness of the national churches to become sending churches themselves. However, since 1980, C&MA churches in Latin America have become increasingly mission-oriented, and some national churches have collaborated to establish joint missions ventures.

Burford, Sherman L. “A Model Teaching the Biblical Perspective on Church Discipline in the Context of The Christian and Missionary Alliance Church Fairmont, West Virginia.” D.Min. diss., Ashland Theological Seminary, 1992. 208 p.

The improvement in results from pre-test to post-test among the 10 subjects involved in the study suggests that instruction in the administration of church discipline is needed and that those who have received such instruction feel better prepared to take the appropriate disciplinary steps should the need arise.

Burnette, E. R. *Who Lost the Keys?* Sonoma, Calif.: by the author, [195-]. 32 p.

A meditation on Matt. 16:19: “loosing” refers to releasing people from Satan’s power; “binding” refers to binding them to Christ.

Byham, Richard A. "Cultural Perspectives on Working Together: A Case Study of American-Indonesian Multicultural Ministry Teams." D.Min. diss., Columbia International University, 2000. 185 p.

A study of ministry teams in Indonesia composed of Indonesians and American missionaries. It seeks to determine how successful the two groups have been in understanding one another's approaches to teamwork and in making the necessary cultural adjustments.

Cain, Jason D. *Color, Light, Form & Sound: A New Religious Building for Common Ground Church*. n.p., 2005. 120 p.

Calkins, Loren G. "A Critical Analysis of Confession as a Tool in Pastoral Counseling : with Implications for Ministry in the Christian and Missionary Alliance Church ." D.Min. diss., San Francisco Theological Seminary, 1982. 207 p.

Concludes that confession is a useful tool, from the perspective of both theology and psychology, for the relief of guilt and anxiety. Hence it needs to be rediscovered by the evangelical church. Includes guidelines on the use of confession for C&MA pastors and counselors.

Cámara, Hugo D., and Jack Shannon. *Cien años: Historia de la Alianza Cristiana y Misionera en la Argentina*. Buenos Aires : Distribuidora Alianza, 1997. 94 p.

Shannon's contribution consists of an abridgement of his 1989 D.Miss. diss. "A History of the Christian and Missionary Alliance in Argentina;" that of Cámara comprises a distillation of A.E. Thompson's and A. W. Tozer's biographies of A.B. Simpson and an addendum, covering the 1990's, to Shannon's history.

Carter, Joan Elsie. "Missionary Stressors and Implications for Care." *Journal of Psychology and Theology* 27 (summer 1999): 171-80.

A study of 306 C&MA missionaries in 13 fields over an eight-year period. All fields reported the same 10-15 "top stressors." Mission agencies will need to address some of these stressors directly and the rest indirectly, via better pastoral care for missionaries and training in stress management and self-care.

_____. "My Journey into Member Care." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 229-235. Toronto: The Christian and Missionary Alliance in Canada, 2016.

Joan (a native of Alberta, Canada) had wanted to become a C&MA missionary, but ended up pursuing a degree in counselling and becoming a professor of counselling at Canadian Theological Seminary, where she taught from 1982-2010. From 1989-2004, at the invitation of the C&MA in Canada, she was granted leaves to travel overseas to provide counselling and spiritual nurture ("member care") for missionaries, and so was eventually able to realize her original dream.

Castillo, Metosalem Quillupras (1935-). *Issues of Life According to Ka Tiago*. Manila: Alliance Pub., 1981. 24 p.

Chao, Augustus (1912-), and Sylvia Yu (1974-). *Serving God with Heart and Soul: The Life of Pastor Augustus Chao*. Vancouver: Canadians for Historical Justice and Racial Reconciliation, 2002. 173 p.

Augustus Shih Chong Chao immigrated from Hong Kong to Regina, SK in 1960 to become the founding pastor of the first Chinese Alliance church in North America. He went on to help establish Chinese Alliance churches in Winnipeg, MB; Swift Current, SK; and Vancouver, BC.

Chapman, Adina. *Embracing the Mountain: Ventures with God in Indonesia*. Canada: Garnet Data, 2003. 232 p.

An account of the missionary career of Gordon and Adina Chapman, who served with the C&MA in Indonesia in various capacities, ranging from church planting, to translating, to teaching, to library administration, from 1952 until Gordon's death in 1993.

Charter, Miriam. "Living the Blessed Life in a Messy World." In *Illuminations: Essays in Honour of Sunder Krishnan*, edited by Sandy Reimer and Lisa Oppitz, 1-18. Toronto: Scarlet Cord Press, 2016.

Uses the benedictions given by Sunder Krishnan during his ministry at Rexdale Alliance Church (Toronto) as a point of departure for talking about the blessings of life in Christ and about missions as a means of conveying these blessings beyond international borders.

Chellino, Trena. *Love Poured out for Viet Nam: The Story of Chester and Mary Travis: First-hand Account of a Pioneer Missionary Couple's 50 Years of Ministry in a Country at War*. Pasadena, CA: Living Stones Publications, 2013.

Chester Earl Travis (25 October 1897-23 September 1984) and Mary Travis (née Hall, 11 December 1893-7 February 1979) served with the C&MA as missionaries to Vietnam from 1925-1975.

Chile, Land of Contrasts. New York: The Christian and Missionary Alliance, [195-?]. 4 p.

An overview of Alliance missionary work in that country.

Chinese Ministers' Colloquium. "The Life, Ministry, and Thought of Rev. Philip Teng." *Jian Dao* 45 (January 2016).

The introduction to this collection of extended tributes to Hong Kong C&MA pastor and educator Philip Teng (1922-1913) calls him "the most prominent and important leader of the Chinese church in the twentieth century." Two articles deal specifically with the C&MA: Ho, Ming-cheung, "Rev. Philip Teng and the Hong Kong Christian and Missionary Alliance," p. 105-130; and Ng, Kinia C., "Pneumatology of Dr. A. B. Simpson, Rev. Philip Teng, and Christian and Missionary Alliance," p. 253-268.

Text in Chinese, with English abstracts.

Choi, Meesaeng Lee. "In Search of Full Salvation: The Fourfold Gospel and the Korea Holiness Church in Relation to the American Holiness Movement." Ph.D. diss., Drew University, 2002. 259 p.

A. B. Simpson's "influence on the founders of the Oriental Missionary Society [which planted the Korea Holiness Church] was mainly related to their acceptance of 'divine healing' and 'Christ's premillennial return,' after the soteriology of the founders had been formed, especially the doctrine of sanctification. . . . Simpson was not able to be completely free from the reformed [sic] perspective. . . . [his] understanding of sanctification had mixed elements and ended with the strong element [sic] of Protestant mystical union with Christ." The Korea Holiness Church has adopted a Wesleyan rather than a Simpsonian view of holiness, (p. 202).

Chon, Joseph Joon-Hong (1957)- . "Albert B. Simpson's Theology and Practice of Evangelism." Ph.D. diss., Southern Baptist Theological Seminary, 2003. 224 p.

An examination of Simpson's career as an evangelist from the perspective of his understanding of union with Christ.

The Christian and Missionary Alliance. *As Many As Possible: Evangelism Handbook*. Nyack, N.Y.: The Alliance, 1978. 56 p.

A collection of brief articles on various aspects of evangelism.

The Christian and Missionary Alliance. *The Christian and Missionary Alliance for the Promotion of Christian Life and the Evangelization of the World*. New York: The Alliance, [1910?]. 7 p.

Brief descriptions of the Gospel Tabernacle, the Alliance House, the Home Workers' Institute, the Missionary Training Institute, Wilson Memorial Academy, the Beulah Home, and the missionary work of the Alliance.

The Christian and Missionary Alliance. National Church Ministries. *A Movement for God: An Introduction to the History and Thought of the Christian and Missionary Alliance*. Colorado Springs, Colo.: The Alliance, 1999. 147 p.

An introduction to the history, doctrine, polity, and ministries of the C&MA (U.S.).

The Christian and Missionary Alliance Churches of the Philippines. *A Nation of Islands*. [Manila?]: [CAMACOP], [198-?] 8 p.

An illustrated description of the Philippines and of the work of the C&MA in that country.

The Christian and Missionary Alliance in Canada. *Our Story at a Glance*. Willowdale, Ont.: The Alliance, [1994?]. 8 p.

A brief account of the history and ministries of the C&MA in Canada.

Coleman, Paul W. *Second Peter and Jude: Staying Power for Today's Christian*. Deeper Life Pulpit Commentary. Camp Hill, Pa.: Christian Publications, 2003. 167 p.

Coles, Gregory (1990-). *Single, Gay, Christian: A Personal Journey of Faith and Sexual Identity*. Downers Grove, IL: IVP Books, 2017. 120 p.

The author attends State College (PA) Alliance Church. His journey is similar to that of Wesley Hill (*Washed and Waiting, Spiritual Friendship*) who wrote the forward to this work.

Conrad, William. "Tibet 1887—a Land Ever Beyond." *The Standard* (March 1988): 28-31.

The grandson of William Christie, C&MA missionary to China and Tibet, recounts his grandfather's missionary work.

_____. "Tibet 1987—a Land Ever in Need." *The Standard* (April 1988): 34-37.

The author describes his travels to Gansu Province, China, and Tibet to visit the descendants of the churches planted by his grandfather, William Christie.

Cook, Arnold (L)orne (1932-). "Commitment to Deeper Life and Missions." In Tira, Sadiri Joy, and Enoch Wan, eds. *Missions in Action in the 21st Century*, 174-95. FIN/IDS Diaspora Series, no. 1. [Edmonton, AB]: FIN & IDS-Western, 2008.

An exposition of A. B. Simpson's doctrine of sanctification and its implications for missions.

_____. *Historical Drift—Must My Church Die?: How to Detect, Diagnose, and Reverse the Trends*. Camp Hill, Pa.: Christian Publications, 2000. 346 p.

By the time a church has entered its fourth generation nominalism invariably becomes a moral threat. Renewal, which comes through confession, repentance, and cleansing, is the only way to restore vitality. Includes study questions. The author is a former president of the C&MA in Canada.

_____. "My Pilgrimage in Mission." *International Bulletin of Missionary Research* 37 (January 2013): 38-41.

Cook served as a C&MA missionary in Colombia and Peru, and later as director of missions and personnel and, finally, president of the C&MA in Canada. Especially interesting are his anecdotes about avoiding mistakes in discernment by submitting to constituted authority.

_____. "My Pilgrimage in Mission." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, xxix-xxxviii. Toronto: The Christian and Missionary Alliance in Canada, 2016.

Reprint of the article published in *International Bulletin of Missionary Research*.

Cook, Charles A. "Alliance Youth Corps: Preparing for Ministry Abroad." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 139-148. Toronto: The Christian and Missionary Alliance in Canada, 2016.

Reports on the results of a survey of the 411 students of Canadian Bible College (Regina, SK, Canada) who had participated in AYC between 1968 and 2000. During the

1880s and 90s the number of AYC-ers who went on to become international workers with the C&MA underwent a steady decrease.

_____. "OnSite Study Abroad: A Nonformal Experience Oriented Model for International Missions Training." In Tira, Sadiri Joy, and Enoch Wan, eds. *Missions in Action in the 21st Century*, 101-26. FIN/IDS Diaspora Series, no. 1. [Edmonton, AB]: FIN & IDS-Western, 2008.

Sets forth the pedagogical and theological theory behind Ambrose University College's OnSite program and describes how the program functions in practice.

_____. "Short-term Missions and the Law; Lessons from Canada." In Priest, Robert J., ed. *Effective Engagement in Short-term Missions: Doing it Right!* 370-404. Pasadena: William Carey Library, 2008.

Foundational to this study was a survey done by Cook's students at Ambrose Seminary. He also makes extensive use of a document developed by the C&MA in Canada to facilitate compliance with income tax regulations with respect to the issuing of charitable donation receipts for giving to short-term missions.

Corbin, Randall B. "The Psychosocial Adjustment of Male Christian and Missionary Alliance Pastors to Retirement." D.Min. diss., Bethel Theological Seminary, 1992. 145 p.

Corby, John A, Jr. "Towards Building a Pool of Qualified and Trained Mission Leaders for the International Ministries Division of the Christian and Missionary Alliance." D.Miss. diss., Trinity Evangelical Divinity School of Trinity International University, 1999. 209 p.

Concludes that International Ministries (IM) must work more intentionally to identify and develop potential missions administrators and to understand the distinguishing traits of a leader. IM must also reevaluate the regional director's role with a view to placing "more emphasis placed on his role in developing field leaders." [abstract]

Crandall, Ronald K. *Not As the World Giveth: The Story of the Church in Vietnam*. Pasadena, Calif.: Fuller Theological Seminary, 1968. 95 p.

Creech, Joe. "Visions of Glory: The Place of the Azusa Street Revival in Pentecostal History." *Church History* 65 (September 1996): 405-424.

"It would be difficult to overestimate the influence of the CMA on the development of early pentecostalism, since the hymnody, healing doctrine, ecclesiology, and organizational structure of both the OAFM and the Assemblies of God were derived from this missionary and higher life organization based in Nyack, New York" (p. 417).

Curtis, Heather D. *Faith in the Great Physician: Suffering and Divine Healing in American Culture, 1860-1900*. Baltimore: Johns Hopkins University press, 2007. 283 p. A.B. Simpson, his associates, and the C&MA figure prominently in this analysis of the divine healing movement. It concludes, among other things, that "if individuals like . . . A. B. Simpson would, in all probability, reject the notion that believers have a right to expect material riches as part of their Christian inheritance, they would be hard-pressed to

deny some resemblance between their own understanding of divine healing and the view advocated by champions of the prosperity gospel” [p. 206].

Dail, D Roy. “A Study of Forced Exits among Pastors of the Western Pennsylvania District of the Christian and Missionary Alliance Churches.” D.Min. diss., Dallas Theological Seminary, 1999. 128 p.

Dainsberg, Daniel L. “The Spiritual Development of Christian and Missionary Alliance Pastors in Northeast Wisconsin.” D.Min. diss., Trinity Evangelical Divinity School, 2008. 214 p.

Concludes that “deficiencies in the spiritual life of the pastor can be corrected” and supplies exercises for spiritual development to that end. [abstract]

Dale Darryl. *Come, Grow in Ministry*. Harrisburg, Pa.: Christian Publications, 1983. 54 p.

“The 1983 Sunday School Program of the National Christian Education Office of The Christian and Missionary Alliance.” Includes plans for eight workers’ conferences for the continuing education of teachers and other Sunday school volunteers.

Dalwood, David. “Eating from the Tree of the Knowledge of Good and Evil: Exorcisms of Scripture and the Bible as Evil Text.” Paper presented at the Ambrose Research Conference, Calgary, AB, March 29, 2017.

“The official doctrine of the Christian and Missionary Alliance in Canada, considered in light of the denomination’s systematic expulsion of homosexuals and other so-called “heretics,” provides an extended illustration of [a theological system that demands fanatical obedience from adherents] in which the Bible is instantiated as evil text, which may be resisted through the cultivation of an apophatic hermeneutic of resistance.” (from the abstract)

Dapitan, Pilar Pacifica. “A Case Study of the Christian Education Program of the Christian and Missionary Alliance among the Yakan Moslems in Basilan City. M.A. thesis, Central Philippine University, 1971. 172 p.

Davies, James A. “Does a Soul Have Wrinkles?: Evangelism and Mature Adults.” *Alliance Academic Review* (2000): 41-59.

The American church needs to make a greater effort to evangelize people over 55, since they constitute an increasingly large proportion of the population of the U.S. and since they are no less responsive to the gospel than other age groups.

Dayton, Donald Wilber. “Theological Roots of Pentecostalism.” *Pneuma* 2 (spring 1980): 3-21.

An overview of his book of the same title (which mentions the significant contribution of the Alliance to the development of Pentecostalism).

De Jesus, Benjamin P. *The Church its Meaning and Mission*. Zamboanga City, Philippines: Christian & Missionary Alliance Churches of the Philippines, 1983. 30 p

An adaptation of Paul's prayer for the Thessalonian Church in 2Thess. 1:3-4.

_____. *Leadership That Is Christian: A Study of Leadership Theories & Principles, Practice & Examples*. Zamboanga City, Philippines: Dept. of Communications and Resources, 1984. 72 p.

De Jesus, Leoncia Maligro. "Child Training: A Proposed Training Model for the Christian Mothers in the CAMACOP." M.R.E. thesis, Alliance Graduate School of Theology and Missions, 1982. 196 p.

Denyer, David. *Decisions, Decisions! God Wants You to Know His Will*. Contemporary Christian Living Series. Camp Hill, PA: Christian Publications, 2001. 10 p.

Liberal illustrated with examples from the author's experience of making life-changing decisions.

de Rosset, Rosalie. "Chicago Prophet: A. W. Tozer." In *More Than Conquerors*, ed. John D. Woodbridge, 201-5. Chicago: Moody Press, 1992.

A brief spiritual biography.

del Rosario, Romeo Rigor. "The Life of Rev. Zoilo Abad Espa and His Contributions to the Growth of the CAMACOP." M.T.S. thesis, Alliance Graduate School, 1981. 87 p.

Dimangundayao, Lorajoy. "The Filipino International Network: A Case Study of Diaspora Missiology in Action." In Tira, Sadiri Joy, and Enoch Wan, eds. *Missions in Action in the 21st Century*, 273-84. FIN/IDS Diaspora Series, no. 1. [Edmonton, AB]: FIN & IDS-Western, 2008.

The FIN is seeking to exploit the missiological possibilities of the Filipino diaspora—more than 11 million Filipinos work outside the Philippines—and it has even helped to found diaspora ministries among other dispersed ethnic groups.

Dirks, Donald. "Toward a Strategy for Training French Church Leadership." M.A. thesis, Columbia Biblical Seminary and Graduate School of Missions, 1991. 118 p.

Sets forth a contextualized training model for French C&MA pastors as a means of addressing a shortage of pastors—a problem that plagues all denominations in France. The author and his wife served as C&MA missionaries to Gabon for 14 years before being re-assigned to France in 1974.

_____. *My French Connection*. [Calgary, AB?], by the author, 2013. 225 p.

This autobiography of Don and Elma Dirks focuses on their work as missionaries to Gabon (1959-1974) and to the greater Paris region of France (1974-1997).

Dirks, Elma (d. 2007). B. *Beach-head in France: A History of The Christian and Missionary Alliance in France: The First Thirty-five Years*. [Abbotsford, B.C.]: by the author, [2000?]. 76 p.

Covers 1962-1997.

Donworth, Thomas W. "Parallel Aspects of Spiritual Renewal in the Ministries of Albert Simpson and Bill Bright." D.Min. diss., Gordon-Conwell Theological Seminary, 2004. 112 p.

Both Bright and Simpson had Presbyterian roots, and the organizations they founded sought to fulfill the Great Commission and foster renewal by working in concert with churches. They differ in that Campus for Christ does not espouse spiritual healing or any particular view of the Holy Spirit; and its view of the filling of the Holy Spirit is strictly pragmatic in nature. Bill Bright was also more politically involved than A. B. Simpson and, unlike Simpson, declined to involve his organization in social welfare initiatives.

Dorsett, Lyle W. *A Passion for God: The Spiritual Journey of A. W. Tozer*. Chicago : Moody Publishers, 2008. 189 p.

An appreciative assessment of Tozer's life as prophet, mystic, writer, preacher, evangelist, and promoter of missions. It provides more historical detail, better analysis, and a more nuanced portrait than the biographies by Fant and Snyder. The great man had his flaws: despite his intimate relationship with God, he could not achieve emotional intimacy with his wife, children, or friends; he and his wife were both lonely and sometimes experienced depression; and he piously refused raised in pay while his wife was struggling to feed and clothe their seven children. Based in part on recent oral history interviews with Tozer's children and friends.

Doughty, William C. *Healing from Heaven*. South Holland, Ill.: The Christian and Missionary Alliance Church of South Holland, [195-?]. 58 p.

A firm believer in divine healing, Doughty nonetheless has a high view of "means": "Through the provision of medicine and surgery God has revealed that it is usually and normally his will to heal us" (p. 24).

Douglas, Helen. "Trusting God in All Areas of Their Lives." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 187-192. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A brief biography of Edwin Franklin Irwin, the author's father, a pioneer (Canadian) C&MA missionary to Vietnam, who served from 1914 to 1960.

Downey, Murray (William) (1910-1992). *Ten Lessons in Soul-Winning*. Regina, Sask.: by the author, [195-?]. 22 p.

Consists mostly of outlines from his *The Art of Soul-Winning*.

Downey, Raymur (James) (1941-). "From Strength to Strength." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 4-16. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A history of the C&MA mission in the Democratic Republic of the Congo and of the development of the national church, la Communauté Évangélique de l'Alliance au Congo.

_____, and Viola Downey. “Nothing Compares with Serving Jesus.” In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 157-166. Toronto: The Christian and Missionary Alliance in Canada, 2016.

An autobiographical reflection by two Canadian C&MA missionaries to the Democratic Republic of the Congo (DRC). Ray eventually became field director. He was also one of the founders of ISTEBA, the C&MA’s training school in the DRC. Later he became dean of Canadian Theological Seminary and vice-president of Global Ministries for the C&MA in Canada.

Draper, Kenneth L. “Foreword: History for the Future.” In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, xxxix-xlvi. Toronto: The Christian and Missionary Alliance in Canada, 2016.

Summarizes the history of the missiology of the C&MA and the C&MA in Canada from the perspective of the Alliance as a living tradition, i.e., as a living “collection of practices by which we live out what we say we believe and value.” (p. xxxix).

Drewlo, Edwin F. “Pastoral Care That Minimizes Negative Transition for Pastors of The Christian and Missionary Alliance in Canada.” D.Min. diss., Trinity Evangelical Divinity School, 2005. 164 p.

Concludes that a systematic program of pastoral care for ministers and their families would provide not only needed nurture but would also minimize the negative effects of resignation or termination; and that “dismissal ought to be reserved only for cases of moral or doctrinal ineptitude” (p. 128).

Driedger, Kenneth John. “Turning Heritage into Hope: Strategies for a Midlife Denomination (The Christian and Missionary Alliance in Canada).” D.Min. diss., Asbury Theological Seminary, 2002. 243 p.

Among the deficiencies the study brings to light are the lack of a clear mission statement on the part of the Christian and Missionary Alliance in Canada; the dilution, through transfer growth, of Alliance distinctives; lack of leadership; and a number of structural problems. Driedger, currently the district superintendent of the Western Canadian District of the C&MA, proposes a number of strategies to “creatively and effectively decentralize, liberate, and enhance the viability of local congregations” (p. 178) and to address the aforementioned problems.

Dupertuis, Silvain. *The Gospel in a Land of a Million Elephants*. St-Prex, Switzerland: Éditions Je Sème, 2013. 208 p.

David Andrianoff contributes two short chapters: “A Woven Tapestry: Partnering and the History of Protestant Missions in Laos” (in which the C&MA figures as a major player) and “History of the Christian and Missionary Alliance (C&MA) in Northern Laos.”

Durham, Ken. “R.G. LeTourneau.” In *More Than Conquerors*, ed. John D. Woodbridge, 344-49. Chicago: Moody Press, 1992.

A brief spiritual biography.

Edman, (V)ictor Raymond (1900-1967).. *Marks of an Educated Man*. Oradell, N.J.: American tract Society, [196-?]. 5 p.

“Sensitive to the Word and will of God, solicitous for the welfare of one’s fellow men, sensible in thought and sound in speech; such are the marks of an educated man” (p. 5).

Elgersma, Henry A. “The Development of a Prayer Program for a Medium-sized Midwestern Christian and Missionary Alliance Church.” D.Min. diss., Trinity Evangelical Divinity School of Trinity International University, 1982. 161 p.

The author discovered that “[t]hrough examination, education, employment, and evaluation the effectiveness of the prayer life of a congregation can be improved.” [abstract] The church in question is Dover Avenue Alliance Church (Orange City, IA).

Elliott, Ben. *Accreditation Helps: An Introduction to the Theology of the Christian and Missionary Alliance*. [n.p.], 2012. 194 p.

“The goal of this book is . . . to create a framework for discussing the most important issues in Alliance dogmatics, especially for the use of candidates and mentors . . . as they prepare for accreditation or ordination with the Christian and Missionary Alliance.” [introduction, ix].

Elliott, David R. “A. B. Simpson: A Troubled Mystic.” *Canadian Society of Presbyterian History Papers* 23 (1998): 5-17. <http://www.csph.ca/assets/1998-elliott.pdf>

Simpson “suffered from severe bouts of emotional depression, psychosis and psychosomatic illness. Out of his difficulties he created a distinctive theology. . . .” (p. 5) This helpful catalogue of Simpson’s afflictions does not support well the thesis that these afflictions made Simpson unstable, or that they directly contributed to his theology.

Elsdon, Michael (1975-). “Supplementing the Leadership Development of Men in the Local Church.” M.A. thesis, Royal Roads University, 2005. 133 p.

The author formerly served on the pastoral staff of Bow Valley Alliance Church, Calgary AB.

Emch, Duane David. “A Music Curriculum for Canadian Bible College.” Ed.D. diss., Arizona State University, 1986. 118 p.

A revision of the curriculum based on an assessment of the needs of CMAC churches and music ministers-in-training at CBC. This assessment brought to light the qualities and competencies that would need to be reflected in the curriculum if ministers of music are to receive effective training.

Emilson, Richard D. T. “Spiritual Maturity Measurement and the Humility Effect: External Validation of Quantitative Inventories in an Evangelical Christian Canadian Population.” Ph.D. diss, Biola University, 2002. 150 p.

This study of 104 respondents, all of whom were attending C&MA in Canada churches, provides external validation for the use of “a paper-and-pencil self-test approach to measuring spiritual maturity . . . among evangelical Christian church attendees” (abstract).

Enns, James. “Every Christian a Missionary: Fundamentalist Education at Prairie Bible Institute, 1922-1947.” M.A. thesis, University of Calgary, 2000. 145 p.

L. E. Maxwell and Fergus Kirk, the co-founders of Prairie Bible Institute, had both been profoundly influenced by the C&MA, and both believed in its doctrines. Maxwell’s mentor was William Coit Stevens, and early associate of A. B. Simpson’s. Dorothy Ruth Miller, one of the most influential teachers at the school during its formative years, had taught with Stevens and had also taught at Nyack. As a result of these C&MA influences, the Fourfold Gospel of the Alliance became embedded in Prairie’s doctrinal statement, and the Alliance’s emphasis on Bible institute training for missionary service became part of the Prairie ethos.

Entz, Elmer J. *Leading by Serving: Things I Remember of God’s Gracious Hand on My Life*. Calgary: Global Vault, [c. 2013]. 281 p.

Elmer and Muriel Entz served as Alliance missionaries to Gujarat India from 1957 until 1994, when they retired to their native Canada. They were among the last Alliance missionaries to serve in India.

Entz, Muriel. “God’s Purpose for Me.” In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 193-198. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A condensed version of *Leading by Serving*.

Evans, (A)lice Joyce Engdahl (1931-). *Pressing toward the Prize: My Odyssey of Faith*. Franklin, Tenn.: Providence House Publishers, 2006. 253 p.

The author and her husband Vernon Evans (d. 2000) served as C&MA missionaries to Côte d’Ivoire from 1958-1962 and in various C&MA pastorates in the eastern and southern U.S. after that.

Evearitt, Daniel J. “A.W. Tozer: The Spiritual Formation of a Prophet-Mystic.” Paper presented to the Southeastern Regional Evangelical Society meeting at Toccoa Falls College, Toccoa, Georgia, March 16-17, 2001. 17 p.

Tozer’s spiritual formation was a solitary affair, mediated mostly by the Scriptures, the intellectual stimulation of the Western secular classics, and the spiritual stimulation of the Christian classics. These were effective only because of his single-minded devotion to God and his habit of spending long periods in prayer. This paper is largely a pastiche of quotations from Tozer’s writings and from David Fant’s biography.

Fant, David (Jones), 1897-1982. “Welders of the Alliance: People Who Knew Their God, Were Strong, and Did Exploits.” Unpublished MS, [ca. 1978], unpaginated.

Brief biographies of 51 first-and second-generation Alliance luminaries. This is the only source of biographical data on some of the biographees.

Farrell, Marjorie Breden. *The Arabian Call: The Story of George and Lola Breden*. The Jaffray Collection of Missionary Portraits, no. 25. Camp Hill, Pa.: Christian Publications, 2000. 224 p.

George (1892-1977) and Lola (1893-1976) Breden served as C&MA missionaries among the Arabs of Israel, Jordan, Syria, and Lebanon from 1922-1966.

Fawcett, Kevin. "Renegade or Reformer? Oswald J. Smith and The Christian and Missionary Alliance, 1921-1930." M.A. thesis, Briercrest Seminary, 2003. 165 p.

Alliance historians have heretofore explained Oswald J. Smith's departure from the C&MA in 1926 as the result of differences in "doctrine, methodology, and organizational philosophy" (iv); Smith was simply not "Alliance enough." On closer examination, however, Smith turns out to be "more Alliance than the Alliance" in that he drew his inspiration from A. B. Simpson's own independent ministry in New York City, steadfastly resisting the C&MA's "decline" from flexible movement to rigid denomination.

Felomino, Rodrigo C., Jr. "Evangelism Strategies in the Dragon Arena." In Luis Pantoja Jr., Sadiri Joy Tira, and Enoch Wan, eds. *Scattered: The Filipino Global Presence*, 209-22. Manila: Lifechange Publishing, 2004.

Filipino expatriates living in Hong Kong have started to plant churches in their native country. For example, the Alliance Filipino Fellowship (AFF) of the Alliance International Church now supports six church planters in the Philippines. An appendix to the essay sets forth the terms of agreement between the AFF and the Christian and Missionary Alliance Churches of the Philippines.

Fetherlin, Robert L. "Transition That Enables the Church to Stand Strong: The Changing Relationships in the Work of the Christian and Missionary Alliance." D.Min. diss., Trinity Evangelical Divinity School of Trinity International University, 1997. 184 p.

Concludes "that abrupt transition that does not involve a preparatory dialogue between national church and mission is likely to be more hurtful than helpful. The mission must help the national church move toward self-reliance, and a strong plan to train effective servant-leaders must be in place." [abstract]

Fitch, David. "On Being an Emerging Church in The Christian and Missionary Alliance." *Theology, News & Notes* (fall 2008): 23-24, 27.

Fitch, pastor of Life on the Vine Christian Community in Chicago, has found the C&MA on the whole to be congenial to the emergent and missional emphases of his church, but some of the doctrines and practices of the denomination have hindered the church from accomplishing its vision.

Fleagle, Arnold R. "Christian and Missionary Alliance." In *Religion in Ohio: Profiles of Faith Communities*, ed. Tarunjit Singh Butalia and Dianne P. Small, 226-229. Athens, Oh.: Ohio University Press, 2004.

A brief history of the C&MA's Central District and a précis of Alliance doctrine.

_____. *Planted by the Water*. Camp Hill, Pa.: Christian Publications, 1994. 160 p.
Seventy devotional readings, most of which include quotations from Alliance authors.

Foster, K. Neill. *Six Conditions for the Filling of the Holy Spirit*. Contemporary Christian Living Series. Camp Hill, Pa.: Christian Publications, 1999. 18 p.

The conditions are: conversion to Christ, pure motives, desire, obedience, the mortification of the flesh, and aggressive faith.

_____. *Sorting Out the Supernatural*. Camp Hill, Pa.: Christian Publications, 2001. 425 p.

A wide-ranging, popularly-written study of the discernment of spirits. It draws heavily on the author's personal experience and on his previous publications.

Foster, K. Neill and David Fessenden. *Essays in Premillennialism*. Camp Hill, Pa.: Christian Publications, 2002. 192 p.

Twelve essays on the doctrine; a response, perhaps, to the decision of the 2000 General Assembly of the C&MA in Canada to replace the reference to premillennialism in its doctrinal statement with a more generic statement about Christ's Second Advent.

Fung, Ronald Y. K. and Carver T. Yu, eds. *A Life of Ministry: Essays Presented to Dr. Philip Teng on His 60th Birthday by Members of the China Graduate School of Theology*. Hong Kong: China Alliance Press, 1982. 446 p.

Text in Chinese and English.

Frye, Neil E. *A Story of God's Working: Central District History*. Wadsworth, Oh.: Central District Publishing, 1995.

Gerada, Kenneth J. "Planting a Discipleship-based Church: A Proposal." D.Min. diss., Alliance Graduate School of Theology, 2005. 207 p.

Gerrard, Douglas G. "Characteristics of Financial Contributors to a Denominational Missions Program in Morden, Manitoba." D.Min. diss., Canadian Theological Seminary, 1996. 186 p.

Concludes that to foster robust financial support for missions the church should "emphasize the practice of spiritual disciplines in its various teaching environments and the continuing development of small groups" (p. iii).

Gleason, Bruce. "A.B. Simpson's 'Yesterday, Today, Forever.'" *Christianity and the Arts* 6 (summer 1999): 60-61.

Discusses the role of the Gospel song in Simpson's approach to missions and evangelism, and Simpson's collaboration with J. H. Burke, who set the poem to music.

Global Development Practitioners. *Hands: Stories and Lessons of Wholistic Development*. Colorado Springs: CAMA Services, 2019. 404 p.

Thirty-nine chapters, mostly personal accounts, on the C&MA's relief and development work. Includes a history of CAMA, the C&MA's relief and development arm.

Goetz, William R. *When the Empire Strikes Out: Are We Repeating the Pattern of Past Civilizations?* Camp Hill, Pa.: Horizon Books, 2001. 246 p.

Examines world (especially American) history, current events, and the writings of futurologists in light of a futurist reading of biblical prophecy. Concludes that, barring divine intervention, the world will come to a catastrophic end, and that the only way to escape the catastrophe is to become a Christian.

Gorton, Dennis L., and Todd Gorton. *Essentials: A Local Church Belonging Guide*. Colorado Springs, Colo.: The Christian and Missionary Alliance, National Church Ministries, Church Revitalization Office, 2000. 40 p.

An inductive Bible study on evangelical ecclesiology for the purpose of orienting new believers to the church in general and to the American C&MA in particular. It also includes brief treatments of the history, polity, and distinctive doctrines of the American C&MA.

Gramling, Thomas C. "Significant Issues Encountered by Bi-Vocational Pastors in the Pennsylvania Christian and Missionary Alliance." D.Min. diss., Biblical Theological Seminary, 2008. 118 p.

Graven, Louisa. *Hope in the Hardest of Places: The Story of Merle and Louisa Graven*. The Jaffray Collection of Missionary Portraits, 30. Camp Hill, Pa.: Christian Publications, 2004. 237 p.

The Gravens served as C&MA (U.S.) missionaries to Cambodia from 1949-1973. They also worked with Cambodian refugees in Thailand in 1979 and with Cambodian immigrants to the U.S. from 1984 until their retirement in 1990.

Gregory, Deb. *She Did What She Could: A Tapestry of Grace from Alliance Women's Ministries*. Boston, Mass.: by the author, 119 p.

Grout, Wendell K. *Colossians and Philemon: The Supremacy of Christ*. Deeper Life Pulpit Commentary. Camp Hill, Pa.: Christian Publications, 2001. 166 p.

Hafermehl, Kendall Roy. "Enhancing a Theocentric Focus in Corporate Worship at the Okotoks Alliance Church." Doctor of Worship Studies diss. The Robert E. Webber Institute for Worship Studies, 2009.

An attempt, via a series of workshops, to improve Free Church worship by means of historic liturgical resources. The workshops focus on using song, prayer, scripture, and testimony as vehicles to enable worshippers to set their particular stories within the context of God's story.

Hankins, Frank D. (1951-). "Unleashing Mentoring Potential in Latin American Leaders in Three Andean Countries." D.Min. diss., Fuller Theological Seminary, School of World Mission, 2003. 317 p.

The three countries are Colombia, Ecuador, and Peru. The study attempts to find ways of enriching, with more deliberate and structured approaches, the current "spontaneous mentoring" that takes place in urban C&MA churches in these three countries.

Hardesty, Nancy A. *Divine Healing in the Holiness and Pentecostal Movements*. Peabody, Mass.: Hendrickson Publishers, 2003. 168 p.

Refers to A.B. Simpson more frequently than to any other proponent of divine healing, mentioning his healing ministry, healing homes, healing conventions, influence on other healers, and his theology of healing—which was based more on Christ's resurrection power than on his Atonement (p. 107).

Hartzfeld, David F., and Charles Nienkirchen, eds. *The Birth of a Vision*. Camp Hill, Pa.: Christian Publications, 1995. 320 p.

Reprint of the 1978 ed., with errata page (306) and an editor's note (p. 164) claiming that Charles Nienkirchen's essay on A. B. Simpson (p. 125-64) "unfairly skews A. B. Simpson's views of the Pentecostal movement."

Hay, Peter. "The DNA Factor of Church Growth." *Alliance Academic Review* (2000): 61-85.

Effective church planting depends on "evangelism. . . . a loving community of believers. . . . [and] lay discipleship" (p. 82-83).

Healey, John G. "Assimilating New Members into the C&MA: Communicating Vision and Passion." D.Min. diss., Columbia Theological Seminary, 2002. 203 p.

This survey of 26 churches of the Christian and Missionary Alliance in Canada discovered that factors that assisted assimilation included a supportive church community, clear teaching, trustworthy leadership, mentorship, and an appropriate level of challenge.

_____. "Passionate about Evangelism." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 80-87. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A brief biography of Eugene and Muriel Kelly, Canadian C&MA missionaries to Colombia, who later in their careers helped lead the highly successful Lima al Encuentro con Dios evangelistic initiative in Lima, Peru.

Hejzlar, Pavel. *Two Paradigms for Divine Healing: Fred F. Bosworth, Kenneth E. Hagin, Agnes Sandford, and Francis MacNutt in Dialogue*. Leiden: Brill, 2010. 300 p.

A sympathetic treatment by a charismatic author who includes Bosworth in his study because "he is a link not only to old-time Pentecostalism, but also to the pre-Pentecostal healing ministry connected with Holiness Methodism and John A. Dowie. . . . [and because] Bosworth articulated his doctrine of divine healing with greater care than

others in his field.” (p.8). The author depends heavily on Eunice M. Perkins’ *Fred Francis Bosworth (The Joybringer)*. 2nd ed. River Forest, Ill.: F.F. Bosworth, 1927 for biographical material on Bosworth.

Higbee, Gary M. “The Missionary Vision and Ministry of A. B. Simpson.” M.Th. thesis, Western Conservative Baptist Theological Seminary, 1964. 91 p.

Examines the “spiritual influences and experiences” that contributed to making Simpson a visionary and the ways in which his vision manifested itself in his writings and in the policies and practices of the Christian and Missionary Alliance.

Ho, Chun-ming (1952-). “Taiwan Christian and Missionary Alliance Church Growth Analysis.” D.Min. diss., Logos Evangelical Seminary, 2000. 264 p.
Text in Chinese.

Holvast, René. *The Big Surprise: A History of the Christian and Missionary Alliance in the Congo 1885-1908*. 463 p.

This scholarly and non-hagiographical work pulls no punches in its portrayal of the fumbling efforts of the first wave of C&MA missionaries to the Congo Free State and acknowledges that the most effective evangelization was done by Congolese lay preachers, based in out-stations, who had limited contact with their missionary supervisors.

Horne, Shirley. *An Hour to the Stone Age*. Chicago: Moody Press, 1973. 208 p.

A popularly-written history of Protestant missionary work among the Dani people of the central highlands of Irian Jaya. Although it makes only brief mention of the C&MA mission, it does a good job of setting it within the context of the overall mission to the Dani.

Hostetter, Dorothy M. *If these Walls Could Talk*. America Start Books, 1914. [Mentioned in Jones A. B. as a history of Chapel Pointe, the Alliance home for retired pastors and missionaries in Carlisle, PA]

Howe, Barbara L. *Forgotten Voices: Women in Ministry in the Christian and Missionary Alliance in Canada*. Calgary: by the author, 2010. 411 p.

Brief, thoroughly documented biographies of many of the more than 160 women who have served as pastors, church planters, educators, and in many other capacities in the C&MA in Canada. Some, such as Marion Hull and Marguerite Railton, receive chapter-length treatments. An appendix lists all known female Alliance ministers and lists their places and terms of service.

Hricik, David P. (1954-). “Developing C&MA Local Church Elders into an Effective Shepherding Leadership Ministry Team.” D.Min. diss., Fuller Theological Seminary, 2001. 438 p.

Hudson, Neil. “Early British Pentecostals and Their Relationship to Health, Healing, and Medicine.” *Asian Journal of Pentecostal Studies* 6 (July 2003): 283-301.

“The British Pentecostal understanding of healing emerged from a mixture of A. B. Simpson’s belief in healing being available as a result of the atonement and Alexander Dowie’s pneumatological development of this teaching” (p 284). Alexander Boddy, the founder of British Pentecostalism, was profoundly influenced by A. B. Simpson’s doctrine of healing and enjoyed cordial relations with him, despite Simpson’s reservations about Pentecostal doctrine.

Hunt, Garth. *Life From Above*. [Vietnam?]: n.p., 1972. 21 p.

“Union with Christ through the fullness of the Holy Spirit deals with the Christian’s deepest need, deliverance from indwelling sin, and . . . achieves God’s highest purpose for the believer, conformity to the image of Christ!” (p. 10).

_____. *We Sought God—and Found Him: A Personal Testimony of a search for “Renewal” in the Power of the Holy Spirit*. [Vietnam?]: n.p., [1972?]. 22 p.

An Alliance missionary to Vietnam seeks “a real biblical Pentecostal experience” (p. 8) and receives “a spirit of brokenness and contrition” (p. 18) that leads to his personal spiritual renewal.

Ibsen, Melodie McCombs. “Being a Missionary Family: A Personal Reflection.” In Tira, Sadiri Joy, and Enoch Wan, eds. *Missions in Action in the 21st Century*, 296-301. FIN/IDS Diaspora Series, no. 1. [Edmonton, AB]: FIN & IDS-Western, 2008.

Melodie and her husband Dan serve as C&MA in Canada missionaries to Guinea. She recounts here how the involvement of her parents, Horatio and Hope McCombs, in promoting missions helped form her as a missionary and the Ibsen family as a missionary family.

Invidiado, Generoso D. “Towards an Effective CAMACOP Missions Program.” M.Miss. thesis, Alliance Graduate School, 1981. 130 p.

Irwin, Eunice Louise. “A Religious Studies Approach to Understanding Alliance Religion Among the Subanen of Lapuyan, Zamboanga del Sur.” D. Phil. diss., University of Birmingham, 1993. 413 p.

Jackson, Bruce A. “Where God Guides, God Provides.” In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 199-206. Toronto: The Christian and Missionary Alliance in Canada, 2016.

Bruce (a native of Ottawa, Ont.) and Lorenda Jackson served as C&MA missionaries to Ecuador from 1962-2013. Bruce spent much of his time as a seminary professor and administrator.

Jackson, Hazel P., *Thirty-five Years in Vietnam*. Edited by Victor Jackson and David Fitzstevens. Colorado Springs: Vietnam Church History Project, 2009. 184 p.

Hazel Jackson (née Peebles, 1895-1988) finished the memoir on which this compilation is based in 1965. She and her husband Richmond (d. 1973) served as C&MA missionaries in northern Vietnam from 1920-1954. They spent April-September 1942 in a Japanese concentration camp before being repatriated to the U.S.

Jaffray, (R)obert (A)lexander, (1873-1945). *Bali, Lombok, Sumbawa: the Call of the Isles*. [Wuchow, China?]: [by the author?]., 1929. 11 p.

An account of the missionary reconnaissance voyage that Jaffray made to three islands east of Java in July 1929.

_____. *Borneo*. Wuchow, China: by the author, [192-?]. 8 p.

Laments the lack of missionary work on the west coast of Kalimantan and recounts Jaffray's unsuccessful attempt to visit a village of one of the unreached people groups, the Dyaks.

_____. *The Call of the Dyacks: The Wild Man of Borneo*. Wuchow, China: by the author, [192-?]. 8 p.

An account of Jaffray's reconnaissance voyage to the Dutch East Indies. He was trying to determine where the C&MA should start a mission in the islands and which people groups were as yet unreached by the Gospel.

James, Timothy. *Something Painful This Way Comes*. [Calgary?]: by the author, 2012. 204 p.

An Alliance pastor from Calgary, Alberta, forced to go on long-term disability because of a stress disorder and a debilitating kidney disease, reflects on his suffering.

James, Violet B. "American Protestant Missions and the Vietnam War." Ph.D. diss., University of Aberdeen, 1989. 389 p.

Analyzes both Mennonite and C&MA efforts and concludes that the C&MA mission was less effective than it might have been because of its overly close association with the American military.

Jeske, Frank. "The Empowering Development of Next-Generational Christian Lay-Leadership: A Postmodern Pastoral Project in the Canadian Prairies." D.Min. diss., Drew University, 2004. 159 p.

The study encompasses personal research on lay leadership, a survey of churches and non-profit organizations in the Canadian Prairies, and interviews of lay leaders within the Russell (Man.) Alliance Church. Although the project did not produce its hoped-for result, "the development of a system for the empowering development of next-generational leaders," (p. 76) it did engender helpful reflection on the part of the leadership of the Russell church.

Jones, David P. A. B.: *The Unlikely Founder of a Global Movement*. Colorado Springs: The Christian and Missionary Alliance, 2019. 278 p.

A popular but well-researched bibliography that seeks to avoid hagiography. It synthesizes well the many works on Simpson and the C&MA that have appeared since A. E. Thompson's *The Life of A. B. Simpson* (1920) and includes an annotated bibliography and chapters on Simpson's wife Margaret, the Simpson's children, and the search for a successor to Simpson as president of the C&MA.

_____. *Roots and Branches: A History of the Christian and Missionary Alliance in Brazil*. Newark, DE: PWO Publications, 2018. 398 p.

Jones and his wife Judy served as C&MA missionaries to Brazil for more than 30 years, beginning in 1967. He deals with the two abortive attempts by the Alliance to establish churches in Brazil (1894-1903, and 1922-23) and then discusses the successful effort of Japanese C&MA missionary Mutsuko Ninomiya and her North American colleagues that began in 1959 and resulted in an indigenous church that now sends out its own missionaries.

_____. *So Being Sent . . . They Went: A History of the C&MA Mission in Cabinda, from 1885 to 1957*. United States; Publisher not identified, [2016?] 282 p.

Not simply a chronicle, this work seeks to understand the failure of the first two attempts by the C&MA to establish a mission in Cabinda and the reason why the Alliance turned their Cabinda work over to the Canadian Baptist Overseas Mission Board.

Jordan, Grace. "A Vision Revisited." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 44-54. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A history of Alliance missionary efforts in Tibet and the adjacent areas of China from 1892 to 1940.

Julian, Ruth Sterneman. "Discipleship in the Shadow of Change: Tradition, Modernity, and discipleship in the Bakongo Context." Ph.D. diss., Asbury Theological Seminary, 2004. 405 p.

Past and current efforts at spiritual formation among the Bakongo have not adequately taken into account the Bakongo worldview. As a result, few Bakongo have thoroughly appropriated Christianity. This study includes a history of C&MA mission efforts among the Bakongo of Congo Brazzaville (where the author works as a C&MA missionary) and the Democratic Republic of the Congo.

Kaan, Wilson. "Sixty Years on the Mission Field." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 223-228. Toronto: The Christian and Missionary Alliance in Canada, 2016.

An account of the ministry of Wilson's father, Jonathan, who planted Chinese Alliance churches in Vietnam, Canada, the United States, and Australia. (Adapted from an article published in the fall 2013 issue of cmAlliance.ca).

Keisling, Gary E. *Relentless Spirituality: Embracing the Spiritual Disciplines of A.B. Simpson*. Camp Hill, Pa.: Christian Publications, 2004. 191 p.

Uses excerpts from Simpson's writings to show the ways in which his life exemplified the disciplines of submission, prayer, sacrifice, simplicity, solitude, secrecy, and worship. Foreword by Dallas Willard.

_____. "Spiritual Disciplines in the Life and Ministry of A. B. Simpson." D.Min. diss., Fuller Theological Seminary, 1999. 231 p.

The disciplines of sacrifice, simplicity, solitude, silence, secrecy, and, above all, prayer characterized Simpson's ministry and contributed to its success.

Kelble, Judy Chapin. *Gospel Tabernacle of the Christian & Missionary Alliance: Now Known as Norwalk Alliance Church, Norwalk, Ohio: Her First 75 years, 1928-2003: Her Beginnings, Her Continuance, in the Lord.* [Ohio? : s.n.], 2003. 178 p.

Keller, S. G. *The Gospel on the Prairies.* Edmonton, AB: C. A. Carse, [1942?] 20 p.

The story of the founding (1928) of the Prairie Gospel Tabernacle, a C&MA work in Denzil, Sask., the founding pastor of which was Margaret Connor. Connor figures prominently in the narrative.

Kennedy, John W. From Trauma to Truth: Once-Abused Children Demand Accountability. *Christianity Today*, April 27, 1998, 16.

Recounts the story of Richard Darr and other children of missionaries who were for years physically, emotionally, and sexually abused as boarders at Mamou Alliance Academy; and sets forth the results of the C&MA's official inquiry into the abuse.

Kenzo, Mabiala. "Freely You Have Received, Freely Give." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 173-177. Toronto: The Christian and Missionary Alliance in Canada, 2016.

An autobiographical account of the life-transforming mentorship he received from C&MA missionaries. Dr. Kenzo is president of la Communauté Évangélique de l'Alliance au Congo and visiting professor of theology at Ambrose Seminary.

Kim, Gil Pearson. "Equipping 'Theological Education by Extension' Korean Center Leaders of the Christian and Missionary Alliance." D.Min. diss., Southern Baptist Theological Seminary, 1997. 129 p.

This "teaching and workshop program" draws on "biblical, theological, and contemporary models" for the purpose of training Korean lay workers via theological education by extension. [abstract]

Kincheloe, Raymond McFarland (1909-1986). *The Blessed Hope and Its Transforming Power.* [Jacksonville, Fla.]: Luther Rice Seminary, [197-?] 93 p.

The rapture will take place over an extended period. Groups of Christians will be transported to heaven at various times during the Great Tribulation (p. 93).

King, Louis L. (1915-). "An Appreciation." In *A Life of Ministry: Essays presented to Dr. Philip Teng on His 60th Birthday by Members of the China Graduate School of Theology*, ed. Ronald Y. K. Fung and Carver T. Yu, 20-26. Hong Kong: China Alliance Press, 1982.

Celebrates Philip Teng's accomplishments as a pastor, missionary leader, author, church growth advocate, and internationalist.

_____. *He Has It All Together: A Perspective on the Christian and Missionary Alliance.* Nyack, N.Y.: the Alliance, [1982?]. 11 p.

The genius of the Alliance is the centrality of Christ in its message and mission. Reprinted from *Open Line* (May-June 1982): 4-5.

_____. *Our Help and Our Hope: Centennial Comments by the President. 1987 General Council. The Christian and Missionary Alliance.* Nyack, N.Y.: The Alliance, 1987. 27 p.

An abridgement of the *Annual Report of the President.*

_____. "Trends Towards Apostasy." [Paper prepared for the Annual Convention of the Evangelical Foreign Missions Association, Chicago, Ill., 7-9 April 1964]. 21 p.

An indictment of the World Council of Churches' universalism and deficient doctrine of Scripture. Includes reports on the dealings of African and Asian C&MA churches with the C&MA in the U.S. and excerpts of correspondence between the author and representatives of the WCC.

King, Paul L. (1951-). *Anointed Women: The Rich Heritage of Women in Ministry in the Christian and Missionary Alliance.* Tulsa: Word & Spirit Press, 2009. 253 p.

Once the C&MA in the U.S. became a denomination in 1974 the once-vital role of women in ministry became increasingly restricted, in part because of a general ossification within the denomination, and the C&MA has suffered because of it. The denomination needs to make the ministry of women an open question again. Biographies and an honor roll of significant women ministers in the Alliance conclude the volume.

_____. "A Case Study of a Believer with Authority: The Impact of the Life and Ministry of John A. MacMillan." D.Min. diss., Oral Roberts University, 2000. 627 p.

A biography of the Canadian C&MA missionary, exorcist, and author, whose seminal works on the authority of the believer profoundly influenced proponents of the "Health, Wealth, and Prosperity Movement" and subsequent writers on exorcism.

_____. "The Christian and Missionary Alliance: Higher Life Movement of Missions, Holiness, and Healing." *Refleks* 2, no. 1 (2003): 21-30.

This brief history of the C&MA mentions certain historical details not found elsewhere, such as the fact that Watchman Nee, who married the daughter of a Chinese C&MA pastor, was influenced by A.B. Simpson's writings; and that Pentecostal healer Kathryn Kuhlman attended Simpson College (1924-1926) and contributed money to Alliance missionary efforts in Vietnam.

_____. "A Critique of Charles Nienkirchen's Book, *A. B. Simpson and the Pentecostal Movement.*" *Alliance Academic Review* (2000): 101-14.

Nienkirchen errs in suggesting that Simpson sought the gift of tongues. The passage from Simpson's diary that Nienkirchen uses as evidence can at best be interpreted to mean that he desired the gift. Nienkirchen maligns Simpson by suggesting that his private views did not correspond to his public statements. He also maligns A. W. Tozer by portraying him as a revisionist, whereas, in fact, Tozer championed spiritual gifts (although he opposed "the evidence doctrine"), and had good relations with Pentecostals. Nor is Tozer, as Nienkirchen contends, the originator of the C&MA's

“seek not, forbid not” approach to glossolalia, because T. J. McCrossan had advocated it as early as 1927.

_____. *Genuine Gold: The Cautiously Charismatic Story of the Early Christian and Missionary Alliance*. Tulsa, Okla.: Word and Spirit Press, 2006. 336 p.

The most comprehensive study of the relationship between the early Alliance and Pentecostalism. Claims that the Alliance embraced the full range of charismata while exercising discernment with respect to supernatural manifestations, and that the “seek not, forbid not” formula had its origins in the early Alliance.

_____. “A Historical Survey of Belief and Practice Regarding Deliverance of Demonized Christians.” *Refleks* 3, no. 1 (2004): 53-65.

The history of the church, and the history of the C&MA, includes many examples of Christians who were demonized and then delivered. The Alliance has, on the whole, taken a balanced and thoughtful approach to exorcism.

_____. *Moving Mountains: Lessons in Bold Faith from Great Evangelical Leaders*. Grand Rapids: Chosen, 2004. 255 p.

“Faith biographies” that set forth the principle of faith embodied by each biographee. Includes chapters on A. B. Simpson (“Leader of Visionary Faith”) and John A. MacMillan (“A Believer with Authority”). The latter chapter is a condensation of *A Believer with Authority*.

_____. comp. *Nuggets of Genuine Gold: Simpson, Tozer, Jaffray and Other Christian and Missionary Alliance Leaders on Experiencing the Spirit-empowered Life: A Treasury of Testimony and Teaching*. Tulsa: Word & Spirit Press, 2010. 187 p.

Excerpts from the writings of Alliance luminaries arranged under such topical headings as “Is Dance Appropriate in Worship?” (yes) and “What Does the Alliance believe about Generational Sin and Curses?” (that “our sins do not die with ourselves.”)

_____. “Pentecostal Roots of the Early Christian and Missionary Alliance, Part 1.” *Assemblies of God Heritage* 24 (fall 2004): 12-17

A catalogue of charismatic manifestations, pre- and post-Azusa Street, in Alliance circles. Some Alliance people with charismatic experiences joined the Pentecostals, others remained within the C&MA; and some Pentecostals joined the Alliance.

_____. “A Practical-Theological Investigation of Nineteenth-and Twentieth-Century ‘Faith Theologies.’” Th.D. diss., The University of South Africa, 2001. 358 p.

The quasi-heretical “Health, Wealth, and Prosperity Movement” makes extensive use of three works by C&MA authors: *Bodily Healing in the Atonement*, by T.J. McCrossan; *Christ the Healer*, by F. F. Bosworth; and *The Authority of the Believer*, by J. A. MacMillan. The proponents of the modern “Word of Faith” movement would have a far more orthodox understanding of faith and practice as they relate to such things as hermeneutics, unanswered prayer, and the tension between pistis sanguinity and self-denial if they had simply paid closer attention to the teachings of A. B. Simpson and his contemporaries in the Holiness movement.

_____. Review of William W. Menzies, “Non-Wesleyan Pentecostalism: A Tradition: The Christian and Missionary Alliance and The Assemblies of God,” *Asian Journal of Pentecostal Studies* 14, no. 2 (July 2011): 226-238. *The Pneuma Review* 17, no. 1 (winter 2014): 145-148.

Menzies has, for the most part, accurately portrayed the non-Wesleyan dimension of Alliance theology. However, the article contains a number of inaccuracies. For example, it portrays A. B. Simpson as holding a Keswickian view of sanctification, and it makes the unsupported claim that Simpson borrowed his Fourfold Gospel from A. J. Gordon.

_____. “Seek Not, Forbid Not; The Early Christian and Missionary Alliance Position on Glossolalia.” *Wesleyan Theological Journal* 40 (fall 2005): 184-219.

Catalogues the teaching and experience of the early Alliance with respect to tongues, concluding that A. B. Simpson did not actively seek after tongues and that the drift away from openness to charismatic phenomena on the part of the C&MA did not begin until the 1930’s. Simpson and his Alliance contemporaries “did advocate a kind of ‘seek not, forbid not’ stance toward tongues, in which they . . . opposed seeking after tongues . . . yet also clearly warned against forbidding or despising tongues” (p. 202).

_____. “Women as Pastors in the Early Twentieth-Century Christian and Missionary Alliance.” *Wesleyan Theological Journal* 43 (fall 2008): 68-86.

A. B. Simpson’s later views on the ministry of women were more liberal than his earlier views. Although he stopped short of ordaining women, he allowed them to serve as pastors in every sacerdotal capacity. The Alliance continued this practice after his death (indeed, much of the article consists of an enumeration of the various pastoral functions that have been exercised by women in the C&MA). However, after it evolved into a denomination, the C&MA began to place restrictions on the ministry of women. In its 1998 General Council, for example, it officially barred women from serving as either elders or pastors. This was an unfortunate development, because the practice of the early Alliance offers a practical alternative to the complementarian and egalitarian approaches, which have been the subject of such fierce debate in evangelical circles over the past few decades.

Klassen, Jacob (P)eter, (1934-) and Mavis Klassen. “Being Trustful in the Lord.” In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 207-213. Toronto: The Christian and Missionary Alliance in Canada, 2016.

The Klassens served as (Canadian) C&MA missionaries to Ecuador from 1962 to 1981, when Jake became professor of missions at Canadian Theological Seminary, a position he held until 2003.

_____. “Curriculum Evaluation and Revision for Canadian Bible College and Canadian Theological Seminary.” D. Miss. Diss., Trinity Evangelical Divinity School, 1986. 303 p.

A proposal for the revision of the missions curriculum of both institutions. It takes into consideration such factors as cultural trends, the increasing demand for bi-vocational

missionaries on the part of the CMAC, and the missions curricula of other academic institutions.

Knopp, Betty. *Here, There & Yonder . . . and Then Some: The Life Story of Betty Knopp*. [S.l.]: Elizabeth A. Knopp, 2004. 168 p.

Kong, Joseph S., comp., and Paoze Theo, ed. *Voices from a Changing America: Building Christ's Church among Intercultural Peoples*. Camp Hill, Pa.: Christian Publications, 2000. 204 p.

Stories of Church planting by the C&MA among Jewish, Hispanic, Haitian, and Indochinese immigrants to the U.S.

Kouassi, Célestin K. "L'Église de l'alliance chrétienne." In *Christianisme authentique en Afrique contemporaine*, edited by Rubin Pohor and Issiaka Coulibaly, 147-156. Abidjan, Côte d'Ivoire: Les Presses de la FATEAC, 2014.

Summarizes the contributions of the graduates of FATEAC to the development of the C&MA in Côte d'Ivoire.

_____. *Tous un comme nous: Diversité et unite d'action du Protestantisme en Afrique Occidentale Française (1895-1960)*. Abidjan, Côte d'Ivoire: Centre de Publications Évangéliques, 2012. 128 p.

An overview of the history of the C&MA and the other Protestant missions working in the former colony of French West Africa and their roles in creating and sustaining la Fédération protestante d'Afrique Occidentale Française. The federation enabled the various missions and the churches they founded to make their voices known and to facilitate relations with the French colonial administration. It also determined the boundaries of each mission's sphere of action. The C&MA played a prominent role in the federation, which disbanded in 1960, the year the last colony in French West Africa achieved its independence. Text is in French.

Kowálchuk, Federico. "A Dios sea la gloria: Historia de la Iglesia Cristiana y Misionera del Perú (1893-1999). Lima: by the author, 2000.

A brief biography of A. B. Simpson followed by a history, by city, of the growth of the C&MA in Peru. Text in Spanish.

Krishnan, Sunder. *Catching the Wind of the Spirit*. Camp Hill, Pa.: WingSpread, 2010. 210 p.

Meditations on various aspects of the Christian life.

_____. *The Conquest of Inner Space; Learning the Language of Prayer*. Vancouver: Regent College, 2001. 246 p.

Meditations on selected psalms by the senior pastor of Rexdale Alliance Church (Toronto).

_____. *Heart, Mind, Strength: Loving God with All You've Got*. Camp Hill, Pa.: Christian Publications, 2003. 220 p.

A collection of sermons.

_____. *Loving God with All You've Got: Reordering Your Life's Priorities and Perspectives*. Camp Hill, Pa.: Wing Spread Publishers, 2003. 230 p.

Reprint of *Heart, Mind, Strength*, with study guide.

Kue, Chang-nhia (1956-). "A Strategy for Developing a Healthy Marriage and Family in the Hmong District of the Christian and Missionary Alliance." D.Min. diss., Fuller Theological Seminary, School of Theology, 2003. 190 p.

The strategy takes into account the Hmong conception of manhood and the fact that polygamy is culturally acceptable. From the perspective of the church as a family of families it also addresses the issue of mate selection and provides a contextualized model for premarital counseling and the enhancement of marriages and family life.

Kung, Nelson (1953-). "A Strategy for Growing a Spiritually Matured, Disciple-making Congregation at Bayview Glen Church." D.Min. diss., Fuller Theological Seminary, School of Theology, 2006. 240 p.

Working from the premise that the purpose of the church is to make disciples, the author, a pastor in this multi-ethnic Toronto church, has devised a culturally sensitive program of disciple-making that assigns mentors (who have taken Bayview Glen's three-month preparatory course in spiritual mentorship) to new converts, who in turn (it is hoped) will become mentors themselves.

Lafferty, Mark E. "The Ministry of Church Discipline in Non-Minority Churches of the Christian and Missionary Alliance in the United States." D.Min. diss., Grand Rapids Baptist Seminary, 2001. 175 p.

Lageer, Eileen. *Merging Streams: Story of the Missionary Church*. Elkhart, Ind.: Bethel Pub. Co., 1979. 374 p.

The Missionary Church Association, one of the forerunners of the Missionary Church, was formed in 1898 by former Mennonites. Its vision "was largely the result of its early association with the C&MA." (p. 168). The MCA used the C&MA as its missionary sending agency until just after World War II, when the glut of new missionaries overwhelmed existing agencies, forcing the MCA to start its own mission. The book makes only passing mention of the unsuccessful attempt in the early 1960's to merge the MCA and the C&MA.

Lambert, D. W. "A. B. Simpson and the Christian and Missionary Alliance." In *Heralds of Holiness*, 20-26. Stoke-on-Trent: M.O.V.E. Press, 1975.

A synopsis of A. B. Simpson's experience of salvation, sanctification, and divine healing.

Lawrence, Justin Paul. "Shall We Gather at the Seashore?: The Significance of the Old Orchard Beach Convention in the Story of the Christian and Missionary Alliance." M.C.S thesis, Regent College, 2007. 96 p.

A history and description of the most influential of the C&MA camp meetings. It also includes an examination of Old Orchard from the perspective of each of the facets of the fourfold Gospel.

Le, Thanh Trung. "A Case Study of Discipling Vietnamese Immigrants of the Christian and Missionary Alliance in Canada." D.Min. diss., Canadian Theological Seminary, 1995. 190 p.

The churches of the Vietnamese Canadian Alliance Fellowship of the C&MA in Canada have had a difficult time retaining converts, in part because of the lack of discipleship curriculum in Vietnamese. The author has sought to address this need by translating into Vietnamese *Growing in Christ*, a discipleship handbook published by the Navigators.

Le, Vince. *Vietnamese Evangelicals and Pentecostalism: The Politics of Divine Intervention*. Global Pentecostal and Charismatic Studies, vol. 29. Leiden: Brill, 2018. 206 p.

A revision of the author's doctoral dissertation (Regent University). "a window into a different [e]vangelical reality . . . rooted in a non-western context, which is negotiating its own theological identity and cultural relevance." (p. xi). The emphasis that Vietnamese evangelicalism places on "eschatological thinking . . . and the need to live a holy life . . . show the influence of the pioneer . . . C&MA missionaries. . . ." (p. 2)

Leung, Ivan. *Growing by Grace*. Hong Kong: Chinese Alliance Press, 2012. 243 p.

This reflection on church growth and church renewal also includes a history of the church that the author pastors, Vancouver Chinese Alliance Church (Vancouver, B.C.), and many of the illustrations he uses are taken from his pastoral experiences there.

Leung, Kai-lun, comp. *A Centenary History of the Chinese Christian and Missionary Alliance*. Hong Kong: Alliance Bible Seminary, 1998. 289 p.
Text in Chinese.

Loh, Philip. *Send the Doves to the Dragon: Footprints of Alliance Missionaries in China*. [Oakland?]: by the author, 2006. 299 p.

A popularly-written comprehensive history of Alliance missionary work in China and of the growth of the indigenous church. English translation of the 1997 Chinese original.

Lutzer, Esther. *God Has Arrived: A Missionary Journey in Gabon*

Mackey, Jeffrey Allen. *And Jesus Everything: Conversations with A. B. Simpson*. Woodstock, N.Y.: Blackfriar Books, 2000. 56 p.

A series of mock interviews with Simpson for the purpose of establishing him as a speculative as well as a dogmatic theologian. Simpson's responses are taken from six of his works and include page number references.

Mackinnon, Ronald Paul. "An Evaluation of the Alliance Theological Education by Extension Program (All-Tes) in Southern Philippines." Ph.D. diss., University of the Philippines, 1986. 208 p.

_____. "God's Faithfulness through the Years." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 90-100. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A history of the C&MA mission in the Philippines and the Christian and Missionary Alliance Churches of the Philippines, with special reference to the role of theological education in fostering church growth.

Mance, Charlie H. "A Case Study: Mobilizing Canadian-Pinoys." In Luis Pantoja Jr., Sadiri Joy Tira, and Enoch Wan, eds. *Scattered: The Filipino Global Presence*, 223-49. Manila: Lifechange Publishing, 2004.

Describes the Filipino community in Canada and gives an account of the founding and mission of the Council for Filipino Alliance Churches (the network of Filipino Alliance churches in Canada) and the Filipino International Network (cf. Tira, "Filipino International Network," below).

Mandujano, Amador Israel Caviedes. *Christian Mission in Urban Context: Identifying Main Conditioning Factors in the Growth of the Christian and Missionary Alliance in Lima, Peru*. Eugene, OR: Wipf & Stock, 2019. 252 p.

This qualitative research project involved interviews with 10 informants from C&MA churches in Lima and was originally presented as the author's Ph.D. thesis. The conditioning factors are as follows. Socio-historical: hybrid culture, intercultural character of the Lima C&MA, urban mission focus of the C&MA, indigenization, and ethical equality in C&MA congregations; socio-cultural: migration, corrupt morality, religious tradition, violence, and collectively-oriented culture; spiritual: fellowship, Christocentrism, prayer, and witness-bearing.

Mann, W. E. *Sect, Cult, and Church in Alberta*. Toronto: University of Toronto Press, 1955.

The Christian and Missionary Alliance receives extensive treatment, as it is one of the most successful of the "sects" operating in Alberta.

Martin, John. "La place de l'expérience dans un nouveau modèle de formation pastorale au sein de l'église protestante évangélique francophone au Québec." Ph.D. diss., Université Laval, 1999. 562 p.

Proposes a model of pastoral formation for francophone evangelical Protestants in Quebec based on a dialogue between experiential learning, as set forth in the works of John Dewey and David Kolb, and the church, the pastorate, and theology. The proposal became the basis for the CMA's pastoral formation initiative in Quebec, l'Institut Biblique Vie. Text in French.

Mastra, I Wayan. "Christianity and culture in Bali." *International Review of Mission* 63, no. 251 (July 1974): 386-399.

Mentions the role played by C&MA missionary Tsang To Han in establishing a church on the island, starting in 1931. Han was an effective evangelist but his cultural insensitivity caused difficulties for the church he planted: indigenization took decades to accomplish.

Maxey, Ed. *Thoughts on the Jungle Trail*. Calgary: Global Vault, [2013?] 281 p.

Edward J. and Shirley (Shippee) Maxey served as C&MA missionaries to the Dani people of the Baliem Valley of the Papua district of Irian Jaya, Indonesia.

McAlpine, William R. "The Role of the Built Environment in Fulfilling the Mission of the Church: Towards a Missional Theology of Sacred Space." Ph.D. diss., the University of Aberdeen, 2006. 340 p.

Includes a case study of First Alliance Church, Calgary, AB. Though the product of "intentional and purposeful thought" (p. 226), First Alliance's new building stresses visual connection among members of the congregation at the expense of "the mystery and majesty of God" (p. 277). "Specifically, the removal of a permanently ensconced cross, pulpit, baptismal, and communion table . . . implies a questionable theological perspective, which hinders the effective enculturation of the deep meaning and centrality of Christian sacrament and ritual" (p. 277-8). First Alliance should have included a theologian on its building committee.

McClennan, Margaret Thompson. "Jerusalem, My Happy Home." *n.p.*, [ca. 1976]. 226 p.
A memoir by the daughter of C&MA missionary to Palestine, A. E. Thompson.

McGee, Gary B. "'Latter Rain' Falling in the East: Early-Twentieth-Century Pentecostalism in India and the Debate over Speaking in Tongues." *Church History* 68 (September 1999): 648-665.

_____. "Shortcut to Language Preparation? Radical Evangelicals, Missions, and the Gift of Tongues." *International Bulletin of Missionary Research* 25 (July 2001): 118-23.

"More than others after mid-century, A. B. Simpson . . . encouraged the faithful to trust God for miracles when engaged in evangelism. . . . (p. 119). He allegedly influenced a group of missionaries to Sierra Leone to eschew medicine and to expect to acquire local languages via a special endowment of the gift of tongues. Whether this allegation is true or not, interest in the gift of tongues in connection with missions ran high in Alliance circles in the 1890's. By 1898, however, Simpson was publicly advocating the acquisition of new languages through the discipline of study.

McGraw, Gerald (E)arl (1932-), and George McPeck. *Empowered! Discovering the Dynamics of Holy Living*. Camp Hill, Pa.: Christian Publications, 2000. 365 p.

A slightly abridged version, for lay workers, of his *Launch Out*.

_____. *Launch Out! A Theology of Dynamic Sanctification*. Camp Hill, Pa.: Christian Publications, 2000. 376 p.

A thorough popularly-written treatise advocating the traditional Alliance view of sanctification as a post-conversion crisis that ushers in a "habitation" of the believer by

the Holy Spirit. “The need for this book and its theology was affirmed by General Council, 1996, and its concept was endorsed by the Board of managers [of the C&MA]” (verso of title page).

_____. *Tongues: Devilish Snare or Heavenly Language?* Westminster, S.C.: Shamaim Ministries, 1989. 30 p.

Reprinted articles from *Alliance Life*.

Meek, Jennifer Alexandra. “The Great Debate: A Study of the People and Factors that Influenced the Discussions on Women as Elders in the Christian and Missionary Alliance Church in Canada, 1982-2000.” M.A. thesis, McMaster Divinity College, 2006. 141 p.

The debate over women as elders in the C&MA in Canada officially ended when the biennial Assembly of 2000 voted to allow each church to make its own decision on the matter. The impasse that led to this compromise stems from differences in interpretation in three areas: the C&MA’s tradition of women in ministry, the appropriate responses to cultural changes with respect to the role of women, and the teaching of scripture on the role of women.

Mellinger, Laurie. "A W Tozer: Prophet to a Generation." *Evangelical Journal* 21 (spring 2003): 1-16.

A short, but thorough, laudatory biography that relies on existing sources. It says little about Tozer’s shortcomings as a husband and parent.

Menzies, William W. “Non-Wesleyan Pentecostalism: A Tradition: The Christian and Missionary Alliance and The Assemblies of God,” *Asian Journal of Pentecostal Studies* 14, no. 2 (July 2011): 226-238.

The Assemblies of God adopted much of the theology and of the C&MA wholesale, the only differences being the Assemblies’ insistence that tongues are the initial physical evidence of the baptism of the Holy Spirit and the Alliance’s stronger emphasis on the baptism of the Holy Spirit as an initiatory work of sanctification. For the Assemblies of God, Jesus is “Saviour, Baptizer in the Holy Spirit, Healer and Coming King.” For a critique of certain of Menzies’ contentions, and especially that A. B. Simpson espoused a Keswickian view of sanctification, see King, Paul L., “Review of William W. Menzies, ‘Non-Wesleyan Pentecostalism.’”

Merritt, Stephen, and T. C. Reade. *Sammy Morris, or the Spirit Filled Life: The African Slave Boy Who Taught His Teachers More Than They Knew about the Holy Ghost*. Philadelphia: Walfred Pub. Co., 1955. 32 p.

Reprint of: *Samuel Morris: A Spirit-filled Life*.

Meyer, (F)rederick (B)rotherton, (1847-1929). *The Blessed Life: Trusting Christ in Your Christian Walk*. Heritage Series. Camp Hill, Pa.: Christian Publications, 1996. 39 p.

Reprint of *The Blessed Life* “edited for today’s reader.”

Miller, Albert G. "The Rise of African-American Evangelicalism in American Culture." In *Perspectives in American Religion and Culture*, ed. Peter W. Williams, 259-269. Malden, MA and Oxford, U.K.: Blackwell, 1999.

Blacks within the C&MA had a formative influence on the National Black Evangelical Association (founded in 1963), especially through their desire for self-reliance and their emphasis on missions. One of the most prominent of the early black C&MA leaders was John Davis Bell (1888-1957), who served as a mentor to Howard O. Jones, the second president of the NBEA, and the first black associate evangelist of the Billy Graham Evangelistic Association.

Miller, Donald A. *What about Those Who Are Left? Trusting When You Don't Understand*. Contemporary Christian Living Series. Camp Hill, Pa.: Christian Publications, 1998. 17 p.

On dealing with bereavement in a realistic and biblical way.

Miller, Duane Alexander. "Renegotiating the Boundaries of Evangelicalism in Jerusalem's Christian Quarter: Christian and Missionary Alliance Church, Jerusalem, 12 February 2010." *Anglican and Episcopal History* 79, no. 2 (June 2010): 185-188.

"this C&MA church in the Christian Quarter has decided not simply to emulate external forms imported from American evangelicalism, but to inculturate its firmly evangelical theology, recognizing the ecumenically diverse backgrounds of its members and engaging in a give-and-take with its social surroundings." (p. 188)

Mitchell, Betty. *The Betty Mitchell Story*. Nyack, N.Y.: Christian and Missionary Alliance. Division of Church Ministries, 1987. 31 p.

The husband of Betty Mitchell, an American C&MA missionary to Vietnam, was captured by the Viet Cong (and is today presumed dead), and Ms. Mitchell herself was later captured and then released (October 1975).

Mitchell, Leonard David. "Deliverance Ministry Training: A Seminary Case Study." D. Min. diss., Canadian Theological Seminary, 1994. 186 p.

Based on interviews of students of Canadian Theological Seminary 1989-1990 on the instruction they had received with respect to the ministry of deliverance from evil spirits. Recommends that the seminary institute a mandatory three-credit course in deliverance.

Montuori, Amber H. "The Hoa: A Lost Diaspora in Vietnam." B.S. thesis, Toccoa Falls College, 2002. 71 p.

Nanfelt, Lee K. "For the Sake of the Mission: Refining Christian and Missionary Alliance Ordination." D.Min. diss., Gordon-Conwell Theological Seminary, 2008. 134 p.

The C&MA currently has a single ordination track for all categories of ordained ministry. It often has rigorous post-appointment requirements that tend to discourage Alliance pastors from becoming ordained. It needs to create a second category of ordination for associate pastoral staff that would have less rigorous requirements than

those for senior pastors. This proposed new category, “associate ordination,” would have legal status and would be open to women.

Nasman, Sandra Rebecca. “The Kampuchea Krom: An Unwanted People.” B.S. thesis, Toccoa Falls College, 2003. 70 p.

Neely, Winfred Omar. “Church Planting in a Racially Changing Community.” D.Min. diss., Trinity International University, 2005. 231 p.

Nguyen, Quynh-Hoa Le. “Tin Lành: The Bible and the Construction of an Evangelical Vietnamese Christian Identity (1975-2007).” Ph.D. Claremont Graduate University, 2013. 254 p.

A qualitative ethnographical study of 43 members of three congregations of the Evangelical Church of Vietnam, which is descended from the churches planted by C&MA missionaries. The scriptural identity of the subject group “arises as a response to marginalization, and it constructs virtue out of an ideology of nonparticipation in the larger Vietnamese society and culture. Using the Bible as a source for signifying, they refuse to participate in a world they perceive as morally corrupt, politically insecure, socially hostile, and religiously idolatrous. Instead, they engage a spiritual world that provides them with meaning and values. . . .” (Abstract). This isolationism is giving way, in some quarters, to a more participatory approach vis-à-vis society.

Niklaus, Robert L. *The World His Field: The Global Legacy of Louis L. King*. Camp Hill, Pa.: Christian Publications, 2004. 359 p.

King (1915-2004) served as an Alliance pastor (1940-46), a missionary to India (1947-53), area secretary for India and the Far East (1954-56), secretary of the Foreign Department (1956-77), and president of the C&MA in the U.S. (1978-1987). Over much opposition, King championed the policy (adopted by the C&MA in 1955) of making indigenous churches self-supporting, self-propagating, and self-governing as expeditiously as possible. The influence of his missionary statesmanship extended far beyond the Alliance.

Niklaus, Robert L., John S. Sawin, and Samuel J. Stoesz. *All for Jesus: God at Work in The Christian and Missionary Alliance*. 125th anniversary ed. Colorado Springs: The Christian and Missionary Alliance, 2013. 449 p.

Part 5 updates the original volume to 2013. It includes contributions on the work of the C&MA on each continent, as well as reports on specialized ministries.

Noble, Richard A. “Recruiting a New Generation of Missionaries: Doing Missions with Older Millennials in The Christian & Missionary Alliance.” D.Min., Gordon-Conwell Theological Seminary, 2004. 117 p.

Provides “a biblical-theological framework [for] missions and missionary recruitment along with a broad understanding of millennials and their postmodern context. . . . [as well as] a strategy for recruiting missionaries from among the millennials in the US Christian & Missionary Alliance.” [abstract]

O'Brien, (Robert) (1956-). "Next Generation Church Planters for the Cambodian Evangelical Churches." D.Min. diss., Fuller Theological Seminary, School of Theology, 2006. 170 p.

A program of mentoring and seminars for the purpose of training church planters from the C&MA's Cambodian immigrant churches to reach the English-speaking children of Cambodian (and other Asian) immigrants to the U.S.

Opp, James William. "Culture of the Soul: Fundamentalism and Evangelism in Canada, 1921-1940." M.A. Thesis, University of Calgary, 1994. 167 p.

Fundamentalism manifested itself in Canada around the same time that it did in the U. S. The Alliance made significant contributions to the movement through the "tabernacle-ism" of Oswald J. Smith, the healing and evangelistic meetings of the Bosworth brothers, the Bible schools it established in Toronto and Edmonton, the influence of its leaders on such Canadian fundamentalist luminaries as L. E. Maxwell, the success of its pioneer evangelists in the Prairies, and its use of radio as an evangelistic medium.

_____. "Healing Hands, Healthy Bodies; Protestant Women and Faith Healing in Canada and the United States, 1880-1930." In *Women and Twentieth-Century Protestantism*, eds. Margaret Lamberts Bendroth and Virginia Lieson Brereton, 236-56. Urbana and Chicago: University of Illinois Press, 2002.

Notes that the number of women in positions of leadership within the C&MA had fallen dramatically by 1919 as a consequence of the Alliance's response to Pentecostalism.

_____. *The Lord for the Body: Religion, Medicine, and Protestant Faith Healing in Canada, 1880-1930*. Montréal and Kingston: McGill-Queen's University Press, 2005. 284 p.

Much of the third chapter is devoted to the Alliance: "the Canadian branch of the Alliance gave faith healing a formal public face that confronted the scrutiny of the religious and secular press. Armed with solid leadership from the most respectable classes, the Alliance found itself holding a privileged place within the religious landscape of a dominant Victorian evangelical culture" (p. 65). Canadian Alliance pioneer John Salmon "was arguably the most important figure in forging the organizational structure of the divine healing movement in Canada" (p. 66).

_____. "Religion, Medicine and the Body: Protestant Faith Healing in Canada, 1880-1930." Ph.D. diss., Carleton University, 2000. 421 p.

Notes that women comprised more than 80% of those who testified to an experience of miraculous healing in A. B. Simpson's day. "men interested in the divine healing movement often separated their personal experience of healing from broader expositions on the nature of faith healing, conceptualizing healing abstractly (p. 87)." Simpson's *Gospel of Healing*, rev. ed. 1915, is a prime example of this tendency.

Ortiz, Honorio Abenojar. "Bible Training Schools, Key Factors in the Growth of CAMACOP." B.Th. thesis, Alliance Graduate School, 1979. 44 p.

Pabrua, Ferdinand Paul S. "A Study of the Influence of Filipino Cultural Factors on Interpersonal Conflict within Selected Churches of the Christian and Missionary Alliance Churches of the Philippines, Incorporated." D.Min. diss., Alliance Graduate School of Theology, 2006. 185 p.

Pantoja, Luis Jr., Sadiri Joy Tira, and Enoch Wan, eds. *Scattered: The Filipino Global Presence*. Manila: Lifechange Publishing, 2004. 404 p.

A collection of essays on the contributions of Filipino Christians living abroad to the growth of the church. Some of the essays deal with the contributions of Filipinos associated with the C&MA.

Pearson, Thomas. *Missions and Conversions: Creating the Montagnard-Dega Refugee Community*. Ph.D. diss., The University of North Carolina at Chapel Hill; 2001. 379 p.

Pepper, Martha L. Charles. *All the Way to China: The Story of Isaac L. Hess and His Landis Cousins Who Went to South China as Pioneer Missionaries in the 1890s*. Elizabethtown, Pa.: M. L. C. Pepper, Masthof Press, 2007. 265 p.

Perumalla, Chris. "Spiritual Mentoring: Rediscovering the Art of Impacting the 'Next Generation.'" In *Illuminations: Essays in Honour of Sunder Krishnan*, edited by Sandy Reimer and Lisa Oppitz, 187-205. Toronto: Scarlet Cord Press, 2016.

A history and description of spiritual mentoring that provides extended examples of Sunder Krishnan's influence as a spiritual mentor.

Peters, Robert R. "Perceptions of the Pastor-as-Leader in Selected Churches of the Canadian Midwest District of the Christian and Missionary Alliance." D.Min. diss., Canadian Theological Seminary, 1996. 204 p.

"Two-thirds of the Pastors [sic] [interviewed] recognized the primary role of the Pastor. . . . one-quarter of the Pastors identified their leadership role as being simply one of a group of leaders. . . . less than 50% of Elders and Members [sic] saw the pastor's role as primary. In the case of Elders, almost as many expressed an equal partnership between the Elders and the Pastor." (p. 170).

Petrie, Arthur (1888-). *The Message of Revelation*. Seattle: by the author, [193-?] 138 p.

An outline, with brief comments that are mostly descriptive and suggestive, rather than speculative, in nature.

Pham, Nien Huu. "Christian Conversion and Faith Development among Vietnamese Immigrants: A Case Study." D.Min. diss., Canadian theological Seminary, 1996. 161 p.

The sample group (n=33) came from Calgary Vietnamese Mennonite Church and Calgary Vietnamese Alliance Church. The subjects indicated that Bible study, prayer, worship, fellowship (especially in small groups), direct experiences of God, and trials contributed to their spiritual formation. The study recommends, among other things, that the members of the two churches be trained in evangelism, the deeper life, the filling of the Holy Spirit, and contemplative prayer.

Phemister, Mary Anne. *Lessons from a Broken Chopstick: A Memoir of a Peculiar Childhood*. Garland, Tex.: Hannibal Books, 2009. 155 p.

Phemister, daughter of Al and Violet Kowles, C&MA missionaries to China and Vietnam, recounts her experiences as a “third culture kid” and her (successful) attempts to come to terms with the emotional abuse she, her mother, and her siblings suffered at the hands of her father. Her experiences in boarding schools were on the whole positive.

Pierson, (A)rthur (T)appan, (1837-1911). [Editorial]. *The Missionary Review of the World*. ([October?] 1894): 943.

A brief account of the remarkable pledges and offerings, including watches and jewelry, made at the sixth annual convention of the International Missionary Alliance. The Alliance is “used very largely of God,” despite the rejection Simpson has experienced in some Christian quarters because of his “peculiar views on divine healing and other kindred subjects. . . .” And it is “one of the most prominent . . . agencies for [world] evangelization.”

Pohor, Rubin, and Issiaka Coulibaly, eds. *Christianisme authentique en Afrique contemporaine*. Abidjan, Côte d’Ivoire: Les Presses de la FATÉAC, 2014. 273 p.

“Actes du Colloque International de la FATÉAC, 29 au 31 mai 2013 à Abidjan (Côte d’Ivoire).” Papers on Christianity in Africa, some of which have to do with the history of the C&MA in West Africa and the contributions of the alumni of FATÉAC to the development of national churches of the C&MA.

Polding, M Frederick. “A Vision for France: Toward a Strategy for Planting Christian and Missionary Alliance Churches in France.” D.Miss. diss., Trinity Evangelical Divinity School of Trinity International University, 1998. 200 p. [not enough data in abstract]

Ponce, Helen Rambaola. “Using Standards to Evaluate the Christian education Ministries of the Christian and Missionary Alliance Churches of the Philippines.” Ed.D. diss., Asia Graduate School of Theology, 1990. 203 p.

Poon, David Kwok-Wah. “Roles of Pastors in Family Ministry of North American Chinese Alliance Churches.” D.Min. diss., Canadian Theological Seminary, 1996. 127 p.

The pastors surveyed indicated that they preferred educating families to counseling them, that their churches offered little in the way of marriage enrichment, and that they themselves were very involved in pre-marital counseling. The study recommended that Chinese Alliance churches preach more often on family-related themes, initiate marriage enrichment programs, and become more family-friendly.

Putnam, Tracy Lehman. “An Analysis of Experiential-Propositional Theology in the Life and Writings of Albert Benjamin Simpson.” Ph.D. diss., Mid-America Baptist Theological Seminary, 2003. 190 p.

“Simpson formulated his theology. . . . [according to a] highly subjective methodology [that resulted in] unpredictable interpretations of the Scripture. It replaces

the authority of the propositional truth revealed in the Bible with [that of] subjective experiences” (abstract).

Pyles, Franklin. “Healing in the Atonement: The Arc of Interpretation from A. B. Simpson to the Present.” In *Illuminations: Essays in Honour of Sunder Krishnan*, edited by Sandy Reimer and Linda Oppitz, 43-68. Toronto: Scarlet Cord Press, 2016.

Sets forth a synthesis of the theologies of healing of A. B. Simpson and A. J. Gordon and those of John Wimber. Although both camps differ slightly in their understanding of the connection between healing and the Atonement, their theologies are otherwise very similar: e.g., healing is a sign of the inbreaking of the kingdom of God and a foretaste of resurrection life.

Ralph, Peter. “An Assessment of the Concept of Christian Formation in the Published Works of Albert Benjamin Simpson.” M.Th. thesis, Regent College, 2001. 220 p.

Simpson can legitimately be considered a spiritual theologian. He “presents us with a living Christ, all sufficient, energetic, present, and available. . . . Perhaps no one has ever done it better” (p. 195). Moreover, he is “wonderfully post-modern” (p. 195) in his avoidance of rationalism. Yet his spiritual vision needs to be enlarged to include social relationships and our relationship with creation, and to take into account the radical nature of evil, if it is to be re-appropriated for the twenty-first century.

_____. “Current Perceptions of the Role of Pastor at West Side Alliance Church.” D. Min. diss. Canadian Theological Seminary, 1992. 184 p.

This survey of 20 lay people in the church revealed the following perceptions of the role of pastor: environment-creator, spiritual midwife, directive leader, disciple-maker, congregational physician, and vision-caster. West Side has a non-traditional form of leadership in that the pastor reports to the board of elders, which has led to some uncertainties vis-à-vis leadership. For example, it is not clear at the moment who is responsible for developing and articulating a “vision” for the congregation.

Reed, D. E. *Samuel Morris: A Spirit-filled Life*. [New York?]: Christian Alliance Pub. Co., 1908. 32 p.

Perhaps the earliest biography of the saintly Liberian boy. Includes reminiscences by the former president of Taylor College, where Morris spent his final days.

Reeve, Warren D. “A Seminar for Emotionally Exhausted Pastors of the Canadian Christian and Missionary Alliance.” D.Min. diss. Gordon-Conwell Theological Seminary, 1998. 140 p.

A six-part seminar “to assist pastors [of the C&MA in Canada] to understand, identify, prevent, and heal from emotional exhaustion.” (p. 140). The seminar emphasizes self-care.

Reich, Max Isaac. *Studies in the Psalms of Israel: Their Message for Our Day*. 2nd ed. Harrisburg, Pa.: Christian Publications, 1942. 118 p.

Reichert, Richard P. "Daybreak in the Mountains." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 56-68. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A history of C&MA missions in Ecuador that also makes brief mention of the growth of the national church.

_____. "A Systemic Model of Leadership Development for the Church in Cuba." D.Min. diss., Gordon-Conwell Theological Seminary, 2003. 178 p.

This project originated in response to "a request from the national body of the Christian and Missionary Alliance in Cuba to facilitate development of an indigenously sustainable leadership-training program." It uses the insights of, among others, liberation theologian Gustavo Gutierrez and systems theorist Peter Senge to propose a new approach to leadership by which "the church in Cuba can discover congruence with the revolutionary context to which it has been called." The suggested threefold paradigm involves "nurturing primary culture relations, . . . fostering transformational living, and . . . proclaiming the Reign of God. . . ." [abstract]

_____, and Lorraine Willms. *Last Cucumber on the Vine: The Story of Adriaan van der Bijl and the Transformation of the Nduga People*. Saskatoon, SK: Three E Publishing House, 2019. 243 p.

Van der Bijl, a Dutchman, served as a C&MA missionary to the Nduga people of Papua from 1963-1998. After his first wife, Mijo, died in 1986, he married Elfrieda Toews, a Canadian nurse one of his colleagues at the Mapnduma mission station. During his 35 years in Papua van der Bijl and his team not only evangelized the Nduga but built airstrips, churches, schools, and medical clinics.

Reimer, Reg. "Bringing Relief and Reconciliation 'to the Cruel Edges of the World.'" In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 179-186. Toronto: The Christian and Missionary Alliance in Canada, 2016.

The autobiography of a Canadian C&MA missionary to Vietnam who later became involved in relief work with refugees in Southeast Asia under the auspices of a number of organizations, including World Relief Canada.

_____. "The Coming of the Protestants." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 102-112. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A history of C&MA missions in Vietnam, with special emphasis on the work of Canadian missionaries. Adapted from chapter four of *Vietnam's Christians*.

_____. *Vietnam's Christians: A Century of Growth in Adversity*. Pasadena; William Carey Library, 2011. 144 p.

Covers mainly the Protestant churches, the largest and most influential of which, the Evangelical Church of Vietnam, is the product of C&MA missionary activities that began in 1911. The author is a former C&MA missionary to Vietnam.

Reimer, Sandy, and Linda Oppitz, eds. *Illuminations: Essays in Honor of Sunder Krishnan*. Toronto: Scarlet Cord Press, 2016. 227 p.

Some of the essays in this volume are on Alliance themes, and these are listed separately in this bibliography. The foreword and introduction provide a brief biography of Sunder Krishnan, who is the longtime pastor of Rexdale Alliance Church, Toronto, Ontario.

Rendall, T. S. "Books New and Old." *The Prairie Overcomer* 60 (March 1987): 26, 28-29.

Mentions the influence that A. B. Simpson and his associate W. C. Stevens had on L. E. Maxwell, founder of Prairie Bible Institute: "it could be argued that Mr. Maxwell embodied many of the main aspects of A. B. Simpson's teaching—more than, for example (and shall we dare say it!) A. W. Tozer" (p. 28).

Reynolds, Elizabeth A. *Duty with Honour: The Story of a Young Canadian with Bomber Command in the Second World War*. Bloomington, Ind.: Xlibris, 2010. 167 p.

Recounts the war experiences of Canadian C&MA historian Lindsay Reynolds (1920-2005) and makes passing reference to his involvement with the C&MA.

Richmann, Christopher J. "Blaspheming in tongues: Demons, glossolalia, and the Christian and Missionary Alliance." *Wesleyan Theological Journal* 49 (spring 2014): 139-155.

Although the C&MA had, in the early years of the 20th century, affirmed the gift of tongues as a genuine gift of the Holy Spirit (although sometimes counterfeited by the devil, and not the necessary sign of the baptism of the Holy Spirit), by the 1970's it had moved to attributing most manifestations of the phenomenon to demonic activity.

Ritchey, Brenda R. *The History of Alliance Missions in the Ivory Coast (Cote d'Ivoire): [A Compendium of Material]* [Toccoa Falls, Ga.? : Brenda R. Ritchey?, 2000. 1 v. (various pagings)]

Rivard, Eugene Francis. *Christ in Me: Sixteen Hymns of Albert Benjamin Simpson Revised and Reset*. Regina, Sask.: by the author, 1999. 41 p.

Some of the hymns have only undergone minor revisions, others have been set to different tunes, still others have been extensively edited and given new tunes.

Roberts, E. B. (Burt) (1911?-1981). *Memoirs of an Indian Whiteman*. Meaford, Ont.: by the author, [1982?] 71 p.

Roberts entered Canadian Bible Institute (Regina, Sask.) in 1943, and upon graduation (1945) began an extensive and varied ministry among the First Nations peoples of northern Canada.

Roffe, (G)eorge Edward (1905-). *Without Christ*. Gravenhurst, Ont.: A. W. Roffe, 1926. 11 p.

A Scripture-studded exhortation: gratitude to God for one's own salvation and awareness of the lostness of humankind ought to spur one to evangelize.

Rogers, Margaret. *Bush Nurse: 16 Years of Adventure in the Mali Republic West Africa: Autobiography of Margaret Rogers*. [Vancouver, B.C.?] : by the author, 2006. 88 p.

Rogers, a native of Vancouver, B.C., served in Mali as a medical missionary with the C&MA from 1955-1971.

Rogers, Mark. "End Times Innovator: Paul Rader and Evangelical Missions." *International Bulletin of Missionary Research* 37 (January 2013): 17-24.

Rader served as president of the C&MA from 1919 to 1924. He borrowed A. B. Simpson's particular brand of premillennial eschatology, emphasis on foreign missions, faith promise method of fundraising for missions, and method of organizing missionary conventions. However, he became impatient with what he perceived to be the lack of entrepreneurial vision of the C&MA and other church groups, and decided to found his own organization to foster the evangelization of the world.

Rose, Robert A. "The Evolution of the Role of the Board of Trustees in the Governance of a Canadian Bible College." Ph. D. diss., University of Alberta, 1981.

The study found little movement towards the decentralization of decision-making authority at Canadian Bible College. Indeed, decision making was already fairly decentralized, with most decisions being made by academic administrators. The Board of Governors and the faculty played secondary and tertiary roles, respectively, in decision-making.

Runge, Albert (1928-). *A Brooklyn Jew Meets Jesus: The Life and Ministry of Albert Abram Runge*. Camp Hill, Pa.; Christian Publications, 2001. 258 p.

Al and Johanne Lee Runge served North Avenue Alliance Church, Burlington, VT; Christ Community Church of the Christian and Missionary Alliance (formerly Omaha Gospel Tabernacle) Omaha, NB; and Beulah Alliance Church, Edmonton, AB, during Al's long career as an Alliance pastor.

Russell, Andrew C. "Edinburgh Forgotten: The Christian and Missionary Alliance and the Disappearance of an Epoch-making Conference." *Missiology: An International Review* 39 (October 2011): 473-484.

The World Missionary Conference (Edinburgh 1910) received glowing praise in C&MA publications, but after about six weeks reference to the conference ceased, and it is not mentioned in any of the early histories of the C&MA. Did this omission stem from the organization's reaction to the incipient liberalism of the conference or the fact that missionaries operating in predominantly Roman Catholic countries were not invited to it? Apparently, the fault lies rather with the C&MA's forward-looking ethos, which reduced the conference just another piece in the eschatological puzzle.

Samuel Morris: A Spirit-filled Life. Kansas City: Nazarene Pub.House, [n.d.] 30 p.

Evidently a reprint of D. E. Reed, *Samuel Morris: A Spirit-filled Life*.

Sawatsky, James Ronald. *Some Called Him Maverick: Memoirs of 33 Years in Africa*. [Cloverdale, B.C.]: [by the author], 2017. 433 p.

Jim and Dawn Sawatzky were Canadian C&MA missionaries to the Democratic Republic of the Congo from 1973 to 2003. Jim returned periodically from 2003 to 2008. He is best remembered as the founder of the Sango Malamu (good news) music group, which, for ten years, performed throughout the DRC, North America, and Europe. He was also instrumental in establishing a recording studio and a Christian radio station in Kinshasa, DRC.

Scarrow, Donald J., comp. "The Christian and Missionary Alliance in Peru." Lima: by the author, 2000. 150 p.

Includes a photo directory of C&MA missionaries; lists: significant dates, field conferences, C&MA missionaries and their terms of service; reprints of articles from *The Alliance Weekly*, *The Alliance Witness*, and *Peruvian Echoes*; reminiscences by C&MA missionaries; and a historical overview of Alliance missions in Peru.

Schaeffer, Andrew. "The Problem and Possibility of Continuing One's Theological Education in The Christian And Missionary Alliance Bible Schools of Francophone West Africa." D. Min. diss., Trinity Evangelical Divinity School, 2010. 119 p.

General education in francophone West Africa has followed the elitist French model, which weeds out most students before they graduate. The C&MA, with its emphasis on evangelism, has been slow to involve itself in general education. Hence few prospective pastors have received a good general education before beginning their theological studies. Among the study's recommendations for C&MA theological schools: improve the qualifications of instructors, standardize admissions requirements, pursue accreditation, and increase library holdings and access to computers.

Schmetz, Hendrik. "Great Exploits for God." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 126-136. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A history of Alliance missions in Indonesia and the growth of the indigenous church there, emphasizing work of R. A. Jaffray.

Schmidgall, Paul. "American Holiness Churches in the Holy Land 1890-1990: Mission to the Jews, Arabs, and Armenians." Ph.D. diss., Hebrew University of Jerusalem, 1996. 249 p.

An overview of the Christian and Missionary Alliance and Church of the Nazarene missions in Palestine during the period in question. Following the death of A. E. Thompson, who had established the C&MA mission in the Holy Land, the C&MA's policy changed: "Central to the new policy was the concern for rapid expansion, which unfortunately entailed a depreciation of the educational system, a depreciation of institutionalism, and a new ministry orientation altogether, away from Jewish ministries towards Arab, and especially Islamic, ministries" (p. 104).

Schroeder, David E. *Be Alert!: Working While We Wait for Christ's Return*. Contemporary Christian Living Series. Camp Hill, Pa.: Christian Publications, 1998. 12 p.

We must be alert to God's inscrutability, our own skepticism, and opportunities to advance the Gospel.

Schultz, John, and Janine Schultz. *Stone Age Diary: The Story of John and Janine Schultz*. The Jaffray Collection of Missionary Portraits, no. 26. Camp Hill, Pa.: Christian Publications, 2001. 255 p.

John (a Dutchman) and Janine (a Belgian) Schultz served as C&MA missionaries to Irian Jaya from 1958 to 1995. They were heavily involved in theological education and helped found the Walter Post Theological School in 1980. Includes an account of how John's family sheltered Jews from the Nazis during World War II and of John's father's experience as a courier for the Ten Boom family.

Scorgie, Glen G. "Experiencing God's Presence wherever I Go." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 149-156. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A biography of Canadian C&MA missionary Ruth Patterson, 1924- who served for 40 years (1953-1992) in the Democratic Republic of the Congo, Cambodia, and France.

Searing, Reatha H. "Christian and Missionary Alliance Marriage Encounter Ministry." D.Min., diss., Gordon-Conwell Theological Seminary, 2006. 217 p.

"Direct and indirect surveys and case studies indicate that. . . . Alliance Marriage Encounter (ALMA) is an effective strategy for cross-cultural witness which has verifiable, quantitative results in stimulating evangelism and church growth in a missions context." [abstract]

Searing, Robert M., and Gloria Alexandra Osuna. *Pasando la antorcha: La historia de la Alianza Cristiana y Misionera Colombiana—1923-1998*. Santafé de Bogotá, Colombia: La Alianza, 1999. 588 p.

A history of the C&MA in Colombia. Includes 20 plates of historical photographs.

Seek Not-Forbid Not: The Revived Tongues Movement. Heritage Series. Camp Hill, Pa.: Christian Publications, 1999. 14 p.

An update of *The Gift of Tongues: Seek Not-Forbid Not: A Critique of the Revived Tongues Movement*. The official Alliance position on tongues, which was reaffirmed by the Board of Managers in 1999.

Sessoms, Richard W. "A Strategy for Mentoring Missionary Candidates at Simpson Memorial Church." D.Min. diss., Trinity Evangelical Divinity School of Trinity International University, 1993. 161 p.

Sets forth "[a]n intentional, structured approach for mentoring missionary candidates during their home service . . . [at] Simpson Memorial Church." [abstract]

Shannon, Jean. "The Best Teaching Happens outside the Classroom." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 215-221. Toronto: The Christian and Missionary Alliance in Canada, 2016.

Jean and Jack Shannon (both natives of Ontario) served for nearly 40 years as C&MA missionaries to Argentina, most of it as instructors at the Instituto Bíblico de Buenos Aires.

Shelley, Bruce. "Sources of Pietistic Fundamentalism." *Fides et Historia* 5 (Fall-Spring 1975): 68-78.

Designates A.B. Simpson's doctrine of consecration/sanctification, as promulgated at Nyack College and its predecessors, as one of the major sources.

Simpson, (A)lbert (B)enjamin (1843-1919), and Emilio Olsson. *A Plea for South America: The Neglected Continent*. New York: The Christian and Missionary Alliance, 1897. 22 p.

Following a short commendation by Simpson (on the occasion of Olsson's departure to found the C&MA mission in Argentina) Olsson promotes his plan for the evangelization of South America in four years,

_____. *The Simpson Century: Choral Arrangements of Six Albert B. Simpson Songs to Celebrate the Alliance Centennial*. Camp Hill, Pa.: Christian Publications, 1987. 40 p.

The songs are: *Even as He, Jesus Only, Step by Step, Thy Kingdom Come, To the Regions Beyond, and Yesterday, Today, Forever*.

_____. *The Upward Calling: A Collection of Songs by A. B. Simpson*. Music arranged by Doris Graf. [S. 1.]: Armstrong/Smith Publications and Christian Publications, 1986. 64 p.

The songs are: *Abiding and Confiding; Go and Tell; Living in the Glory; Not I But Christ; O Comforter, Gentle and Tender; Step by Step; The Branch of Healing; The Upward Calling; and Yesterday, Today, Forever*. *The Upward Calling* (1919) was Simpson's last hymn. It appeared (with music by Margaret Simpson Buckman) in the 1945 *Missionarian* (Nyack College yearbook) and does not appear in any Alliance hymnal.

The Simpson Story: A Musical Featuring the Life of A.B. Simpson.

[S. 1.] : Armstrong/Smith Publications and Christian Publications, 1986. 83 p. : music.

A musical on the life of A. B. Simpson for SATB choir. It consists of fresh arrangements of Simpson's best-known hymns, stage directions for the actors, and an accompanying biographical narrative.

Smith, Donald C. "How to Strengthen the National Church of Viet-Nam." B. D. thesis, Central Baptist Theological Seminary, 1958. 108 p.

Includes a chapter on the history of C&MA missions in Vietnam. The author's strategies for improvement include sending missionaries with training in agriculture and

health care in an effort to reduce mortality and improve diet (so that, among other things, Vietnamese ministers will have the physical strength to minister).

Siu, Paul Y. "Constructing Contextual Theology in a Postmodern Asian Society." *Alliance Academic Review* (2000): 87-99.

Proposes an integrative model for doing theology in Taiwan based on "the knowing subject" as the starting point for theological reflection; an understanding of Taiwanese culture, religion, society, and politics; fidelity to the Gospel and the Scriptures; and hope "as the integrative motif for the construction of theology" (p. 92).

Smith, Craig Stephen. *Whiteman's Gospel*. Winnipeg, Man.: Indian Life Books, 1997. 171 p.

Smith is a Chippewa from Leech Lake, Minnesota. He rejects the notion that Christianity is a white man's religion, regards native religions as fear-based and American civil religion as idolatry, and seeks to appropriate the Gospel through a Native American lens, e.g., God sent his son into the world via a tribal group.

Smith, Laura Irene Ivory, and Gordon Hedderly Smith (1902-). *Light in the Jungle*. Chicago: Moody press, 1946. 41 p.

A fictional encounter between a Raday tribesman and a woman missionary that epitomizes the Smiths work among this Montagnard ethnic group during their service as C&MA missionaries to Vietnam.

Snead, (A)lfred (C)ookman (1884-1961). *The Foreign Missionary in a Changing World*. Washington, D.C.: Evangelical Foreign Missions Association, [ca. 1947]. 8 p.

A message presented at the annual convention of the Evangelical Foreign Missions Association. Racism or national pride ought to be anathema to Christian missionaries in an age of nationalism, for the Holy Spirit wants to communicate throughout the earth the love of the Father for the world and the love of the Son for the church.

Snowsell, Douglas. *Banking on Believing: A Spiritual Journey*. Shawnigan Lake, B.C.: Diamond River Books, 2012. 149 p.

Former investment banker Doug Snowsell and his wife Ann served the Christian and Missionary Alliance in Canada for 16 years as missionaries to Chile and Spain.

_____. *My Life as a Church Planter: A Spiritual Journey*. Victoria, B. C.: by the author, 2013. 168 p.

Chronicles the work of the Snowsells as church planters in Chile (1982-1990) and Spain (1992-1996), and as facilitators for ALMA (a form of Marriage Encounter) in Canada and abroad until Ann's death from cancer in 2002.

Snyder, James L. *Paul Rader: Portrait of an Evangelist (1879-1938)*. Ocala, Fla.: Fellowship Ministries, 2003. 219 p.

Assesses Rader positively, despite the fact that he was "a one-man movement" whose "tabernacle-ism" eventually led him to break with the C&MA. Rader exemplified

selflessness (p. 217), and although his various ministry organizations fell victim to the Great Depression, his legacy lived on in the leaders whose lives he helped to shape, e.g. Oswald J. Smith, Henrietta Mears, and Charles E. Fuller.

Spenser, Lauren. "Little Land of Hope." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 114-124. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A history of C&MA mission work in Laos with a focus on contemporary initiatives.

Stafford, Wess. "A Candle in the Darkness: The President of Compassion International Tells His Story of Childhood Abuse and Deliverance in a West Africa Boarding School." *Christianity Today*, May 5, 2010, 22-26.

The boarding school in question was Mamou Alliance Academy, which operated in Guinea from the 1920's until 1971.

Stanley, Ruth. "Leaning on His Word." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 167-172. Toronto: The Christian and Missionary Alliance in Canada, 2016.

Ruth Stanley, a Canadian, served as a C&MA missionary to the Democratic Republic of the Congo from the late 1950's until 1992.

Stebbins, Irving (Randolph) (1894-1971), and Thomas H. Stebbins (1933-). *Pioneering with Christ in Vietnam*. Fort Lauderdale, Fla.: Winning Publishers, 2006. 309 p.

The memoirs of Irving Stebbins who, with his wife Mary, served as a C&MA missionary to Vietnam from 1918 to 1960.

Sterneman, Thomas B. (Thomas Borden). "The Development of Directional Tools for the Champaign Alliance Church." D.Min. diss., Bethel Seminary, St. Paul, MN, 2006. 189 p.

Stjernstrom, Nels E. *The Joy of Accomplishment: A Story of Mr. R.G. Longview, Tex.*: LeTourneau University, 1989. 131 p.

Personal reminiscences about Christian industrialist R. G. LeTourneau by a former aide. Also included are transcripts of talks by LeTourneau and short pieces he wrote for his periodical, NOW, on his philosophy of life.

Stevens, William (C)oit (1853-1929). *Sanctification*. Nyack, N.Y.: by the author, [19--?] 15 p.

Sanctification comes through the Trinity by means of the Scriptures. It also requires personal consecration, but "all that pertains to our sanctification as an attainment, an experience, or a qualification for service, is comprehended in Jesus Christ" (p. 15). "[T]he daily use of the Word is not for food to our hearts separately, but to the living, growing Christ within" (p. 13).

Strauss, Lehman. *When Loved Ones Are Taken in Death: Comfort for the Grieving*. Classic Christian Living Series. Camp Hill, Pa.: Christian Publications, 1964. 22 p.

A popularly-written explication of select biblical passages dealing with the afterlife.

Strickland, William J., with H. Ray Dunning. *J. O. McClurkan: His Life, His Theology, and Selections from His Writings*. Nashville: Trevecca Press, 1998. 164 p.

Briefly mentions the influence of A. B. Simpson and the C&MA on McClurkan and the Pentecostal Alliance. Adds little to what Mildred Bangs Wynkoop's says on the subject in *The Trevecca Story*.

Stuart, Edward Ivy. "Factors Related to Perseverance in Ministry among Early Graduates of the Seminario Biblico Alianza del Peru." D.Min. diss., Columbia International University, 2004. 102 p.

Suppes, J. E. (Mrs.) (1870-?). *Glendale Missionary Colony*. Glendale, Calif.: The Christian and Missionary Alliance, 1960. 19 p.

Consists of the testimony of Mrs. Suppes, who founded the "colony" of missionary rest homes and deeded them to the Alliance in 1941, and a description of the services provided by the C&MA at the colony.

Sutera, Ralph. *On Making My Christian Commitment Stick*. Regina, Sask.: Canadian Revival Fellowship, 1972. 16 p.

Fourteen suggestions for maintaining spiritual vitality by an Alliance evangelist who played a key role in the revival that took place in Western Canada in the early 1970's.

_____. *The Philosophy and Problems of Christian Commitment*. Regina, Sask.: Canadian Revival Fellowship, 1972. 14 p.

Commitment does not consist in "perfection primarily, but direction! Perfection of intention does not mean perfection of action" (p. 3).

Tam, Francis Man-Kwan. "Embracing Imagination in Chinese Preaching." D.Min. diss., Trinity Evangelical Divinity School, 2000. 194 p.

The basis of the research is a series of four imaginative sermons peached at North Toronto Chinese Alliance Church. Select members of the congregation were asked to evaluate the sermons according to a rubric designed by Tam.

Tano, Rodrigo D. *Theology in the Philippine Setting: A Case Study in the Contextualization of Theology*. Quezon City, Philippines: New Day Pub., 1981. 184 p.

Taylor, Keith Conway. "Church Health and Church Growth in the Western Canadian District of the Christian and Missionary Alliance." D.Min. diss., Asbury Theological Seminary, 2003. 125 p.

The growing churches in the district exhibited congregational health as evidenced in the exercise of spiritual disciplines, such as prayer, Bible study, and evangelism; and

strength in both the “organic aspects of spiritual life and the functional aspects of organization.” (p. 95). Based on a survey, conducted in 2001, of 27 of the district’s 110 churches.

Teng, Philip (1922-). *Crises in the Apostolic Church*. Bombay: Gospel Literature Service, 1980.

_____. *Twelve Crises of the Apostolic Church*. Hong Kong: China Alliance press, 1980. 94 p.

Text in Chinese.

Teo, Jonathan, and Ruth Teo. *Love beyond the Horizon: The Chinese in Israel*. Translated by Kwing Hung. Toronto: The Christian and Missionary Alliance in Canada, 2018. 224 p.

The Teos, who are originally from Singapore, served as C&MA in Canada missionaries to Chinese temporary workers in Israel from 1998 until 2004, when Jonathan was diagnosed with Parkinson’s disease. The disease limited Jonathan’s activities, but he still managed to serve for several years (remotely) as the advisory pastor to the Chinese Alliance church in Tel Aviv.

Terpstra, Bruce K. “A Development of a Program for the Training of Christian and Missionary Alliance Nominating Committees: A Program Development and Evaluation.” Dallas Theological Seminary, 1999. 260 p.

The author tested his training program in three C&MA churches and found that that in each case it enabled the nominating committee to improve their “objectives and procedures” with respect to the selection of candidates for eldership.

Thao, Lantzia Chuechao. “The Development and Implementation of a Biblical Purpose Statement for an Existing Church in the Hmong District of the C&MA.” D.Min. diss., Bethel Seminary, St. Paul, MN, 2000. 252 p.

Thiessen, Joel and Bill McAlpine. “Sacred Space: Function and Mission from a Sociological and Theological Perspective.” *International Journal for the Study of the Christian Church* 13, no. 2 (May 2013): 133-146.

The two Calgary-area churches on which this study is based, one Roman Catholic and the other C&MA (likely First Alliance) had quite different conceptions of the functions of their sacred spaces. The C&MA church took a more informal approach, stressing informality as a means of facilitating the freedom necessary for an experience of God. Their building’s more anthropocentric layout facilitated visual contact among worshippers but was theologically somewhat ambiguous.

Thompson, David. *The Hand on My Scalpel: Humorous and Heartbreaking Stories from a Jungle Operating Room*. Camp Hill, Pa.: Christian Publications, 2001. 174 p.

Anecdotes from the author’s career as a medical missionary in the C&MA hospital in Bongolo, Gabon. Chapters 1-4 are reprinted from his autobiography, *On Call*.

_____. “A Story of Missionary Martyrs’ Children: Experiencing, Recovering, and Returning.” In *Sorrow and Blood: Christian Mission in Contexts of Suffering*,

Persecution, and Martyrdom, ed. William D. Taylor, Antonia van der Meer, and Reg Reimer, 375-379.

Thompson's parents, Ed and Ruth were C&MA missionaries in Banmethuot, Vietnam who were killed by North Vietnamese soldiers during the Tet offensive in 1968. Thompson's wife Rebecca had lost her father to a Viet Cong raid on Banmethuot in 1962. Thompson and his siblings responded to their loss in a variety of ways, ranging from denial to rebellion against God and the church. Some of the ways in which the mission tried to help the Thompson children deal with their loss were less than helpful. All five siblings are now committed Christians who have worked through their trauma and have experienced substantial healing,

Tiénou, Tite. "The Common Roots of African Theology and African Philosophy." In *Issues in African Christian Theology*, ed. Samuel Ngewa, Mark Shaw, and Tite Tiénou, 38-48. Nairobi: East African Educational Publishers, 1998.

Reprint of "The Right to Difference: The Common Roots of African Theology and African Philosophy." *Africa Journal of Evangelical Theology* 9 (1990): 24-34.

_____. "The Theological Task of the Church in Africa." In *Issues in African Christian Theology*, ed. Samuel Ngewa, Mark Shaw, and Tite Tiénou, 3-11. Nairobi: East African Educational Publishers, 1998.

Reprint of "The Theological Task of the Church in Africa." *Africa Journal of Evangelical Theology* 6, no. 1 (1987): 3-10.

_____, joint author. *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*. Grand Rapids: Baker, 1999. 412 p.

Tiessen, Douglas P. "A Historical Ethnographic Document Analysis of an Invitational Partnership: A Case Study of the Evangelical Christian Missionary Union and The Christian and Missionary Alliance." Ph.D. diss., Reformed Theological Seminary, 2004. 323 p.

In the early 1990's, the ECMU, a Russian evangelical movement, invited the C&MA to assist it in its initiatives in church planting and theological education. The resulting partnership was based on "praying together, working together, proclaiming together, paying together, treating each other as fellow laborers in a communal process without domination of the one over the other," (p. 218) although the relationship was not free of tension. Based on an analysis of documents generated by the participants between 1992 and 2003.

Tira, Lourdes. "Supporting Kingdom Workers. In Tira, Sadiri Joy, and Enoch Wan, eds. *Missions in Action in the 21st Century*, 288-92. FIN/IDS Diaspora Series, no. 1. [Edmonton, AB]: FIN & IDS-Western, 2008.

Recounts the ways in which C&MA philanthropists Jack and Carol Klemke and Horatio and Hope McCombs supported her and her husband in their ministries, as well as First Filipino Alliance Church and other missions-oriented ventures both within and beyond the Alliance.

Tira, Sadiri Joy, and Stuart Lightbody. "A Cyclical and Glocal Congregation; A Brief Story of the First Filipino Alliance Church from 1984-2007." In Tira, Sadiri Joy, and Enoch Wan, eds. *Missions in Action in the 21st Century*, 268-72. FIN/IDS Diaspora Series, no. 1. [Edmonton, AB]: FIN & IDS-Western, 2008.

First Filipino Alliance Church (Edmonton, AB), the first Filipino congregation planted by the C&MA in Canada, has spawned other ministries to Filipinos and exemplifies missionary-mindedness in both its local and its international ministries.

Tira, Sadiri Joy. "Filipino International Network: A Strategic Model for Filipino Diaspora Glocal Missions." In Luis Pantoja Jr., Sadiri Joy Tira, and Enoch Wan, eds. *Scattered: The Filipino Global Presence*, 151-72. Manila: Lifechange Publishing, 2004.

The Filipino International Network was founded by First Filipino Alliance Church (Edmonton, AB), the Klemke Foundation, the C&MA in Canada, and Campus Crusade for Christ Canada to "recruit, train, and mobilize Filipino believers as tentmakers and career ministers to the 10/40 window and the world" (p. 157). This joint venture exemplifies "glocalization," collaboration at the local, national, and international levels.

_____. "Filipino Kingdom Workers: An Ethnographic Study in Diaspora Missiology." D.Miss. diss., Western Theological Seminary, 2008. 197 p.

_____. "Global Missions and Local Congregation: A Case Study of the First Filipino Alliance Church in Edmonton, Alberta (Canada)." Ph.D. diss., Reformed Theological Seminary, 2002. 424 p.

_____. "Kangaroo Church Birthing & Reproduction Model: A Case Study of Diaspora Missiology in Action in Canada." In Tira, Sadiri Joy, and Enoch Wan, eds. *Missions in Action in the 21st Century*, 77-100. FIN/IDS Diaspora Series, no. 1. [Edmonton, AB]: FIN & IDS-Western, 2008.

Outlines the church planting theory and strategy that lie behind the efforts of First Filipino Alliance Church (Edmonton, AB) to plant a "joey" church.

_____, ed. *Regions Beyond and Regions Beyond: Diaspora Missions and the Christian and Missionary Alliance in Canada*. Calgary, AB: Jaffray Centre for Global Initiatives, 2018. 110 p.

A collection of articles on the C&MA in Canada's strategies with respect to the evangelization of immigrants and on the experiences of Canadian C&MA churches that are active in ministering to newcomers.

Tira, Sadiri Joy, and Enoch Wan, eds. *Missions in Action in the 21st Century*. FIN/IDS Diaspora Series, no. 1. [Edmonton, AB]: FIN & IDS-Western, 2008. 307 p.

A collection of essays on missions theory and practice. Most of the contributors are associated with the C&MA. The volume was compiled as a tribute to Horatio and Hope McCombs and Jack and Carol Klemke, prominent supporters of missions in the C&MA in Canada.

Tjosvold, Timothy. "Observations and Recommendations for the Evangelical Churches of Benin on Planting Churches among Muslims." D. Min. diss., Trinity International University, 2007. 210 p.

Based on the author's experience as a C&MA missionary in Benin.

Town, Harvey Allen. (1933-). *Jesus: The Talk of the Town*. [Polson, MT?]: by the author, 2013. 213 p.

Harvey Town grew up in North Dakota, Montana, and Idaho. He and his wife Joyce served as C&MA missionaries to Japan from 1958-1970 and worked for a time with Mabel Francis. Harvey also served as the district superintendent of the Canadian Midwest District (1980-1989) and the Rocky Mountain District of the C&MA (1989-1998).

Tozer, (A)iden (W)ilson (1897-1963). "Christian Movies? The Pro and Con: No." *Youth for Christ Magazine*, January 1954, 27-30.

Tozer's seven-point negative response forms the basis for his later, more extensive, treatment of the subject, *The Menace of the Religious Movie*.

_____. "Four Ways to Find God's Will." *His Magazine*, May 1969, 8-9.

The areas covered are those in which God has said either yes or no, those in which he wants us to make our own sanctified judgments, and those that require special divine guidance.

_____. *Jesus: The Life and Ministry of God the Son—Collected Insights from A. W. Tozer*. Chicago: Moody Publishers, 2017. 164 p.

A collection of Christological sermons reprinted from other published collections of Tozer's sermons.

_____. *Life in the Spirit*. Hendrickson Christian Classics. Peabody, Mass. : Hendrickson, 2009. 186 p.

Reprint of *How to Be Filled with the Holy Spirit* and *The Counselor* (previous title *When He Is Come*). Includes an eight-page biographical preface.

_____. *The Radical Cross: Living the Passion of Christ*. Camp Hill, Pa.: Christian Publications, 2005. 148 p. Excerpts from various works by Tozer on the theme of the cross. Also includes an appendix, "The Brand of the Cross," by A.B. Simpson, which was originally published in his *The Cross of Christ*.

_____. *Tozer: Fellowship of the Burning Heart*. Orlando, Fla.: Bridge-Logos, 2006. 237 p.

Ten sermons by A. W. Tozer selected by James L. Snyder. The work also includes seven previously-published biographical essays on Tozer by Snyder.

_____. *Tozer's Little Instruction Book: A Classic Treasury of Timeless Wisdom and Reflection*. Tulsa, Okla. Honor Books, 1996. 159 p.

_____. *Tozer on Christian Leadership: A 366-Day Devotional*. Compiled by Ronald Eggert. Camp Hill, Pa.: Christian Publications, 2001. 391 p.

_____. *Worship: The Reason We Were Created—Collected Insights from A. W. Tozer*. Chicago: Moody Publishers, 2017. 136 p.

Includes five sermons preached at Southside Alliance Church, Chicago, from 1953-1957 and six sermons reprinted from *Whatever Happened to Worship*.

Tran, Ngu Nang. “Measuring the Ability of a Leadership Training Program in Taiwan to Increase Understanding of Four Variables Related to Leadership Effectiveness.” D.Min. diss., Denver Conservative Baptist Seminary, 1995. 164 p.

Traore, Thomas. “L’Église de l’alliance chrétienne.” In *Christianisme authentique en Afrique contemporaine*, edited by Rubin Pohor and Issiaka Coulibaly, 157-166. Abidjan, Côte d’Ivoire: Les Presses de la FATÉAC, 2014.

Provides a brief history of C&MA missions in Burkina Faso and of the contribution of graduates of FATÉAC to the development of the C&MA in that country.

Trinh, Philip Khanh Van. “Toward a Doctrine of Sin in the Vietnamese Context: Elements in the Dialogue between the Vietnamese Indigenous Perceptions and Christian Teaching on Sin by Missionaries.” Ph.D.diss., Graduate Theological Union, 2004. 220 p.

The representative Protestant missionary in this study is J. D. Olsen of the C&MA.

Tubbs, George W. (1922-), Martha J. Tubbs (1919-), and Brenda R. Ritchey. *Looking unto Jesus: A Journey of Trust and Obedience: The Account of Over Fifty Years of Ministry of George and Martha Tubbs from Letters, Articles, etc.* [S.n.], 1999. 408 p.

Turner, Harry L. (1887?-1976). *The Voice of Prophecy*. n. p., [1950?] 75 p.
An overview of the major and minor prophets of the Old Testament.

Tyree, Charles P. *James: The Righteous Life That God Desires*. Deeper Life Pulpit Commentary. Camp Hill, Pa.: Christian Publications, 1999. 247 p.

Uayan, Jean Uy. “A Study of the Emergence and early Development of Selected Protestant Chinese Churches in the Philippines.” Ph.D. diss., Asia Graduate School of Theology, 2007.

P. 220-27 deal with Davao Chinese Gospel Church, which C&MA missionaries were instrumental in establishing. The church helped to send Augustus Chao (a refugee living in Hong Kong) as a missionary to Regina, Saskatchewan, where, in 1960, he planted the first Chinese C&MA church in North America.

Ulrich, Edward W., with Larry M. Lake. *Out There Beyond: The Story of Ed and Elaine Ulrich*. The Jaffray Collection of Missionary Portraits, no. 24. Camp Hill, Pa.: Christian Publications, 2000. 220 p.

Ed Ulrich served as a pilot for the C&MA in Irian Jaya from 1954 until the Alliance turned over its aviation operations to the Missionary Aviation Fellowship in 1957. Includes a chapter on Ulrich's fellow C&MA pilot Al Lewis, who died in a crash in 1955.

Van De Walle, Bernie A. "A. B. Simpson and the Classic Doctrine of Theosis." *Wesleyan Theological Journal* 43 (fall 2008): 136-53.

A.B. Simpson's doctrine of conversion/sanctification is strikingly similar to the Eastern Orthodox doctrine of theosis. For both, "the goal of the work of God in salvation [is] not merely some type of objective holiness, but a change in the very nature of the believer" (p. 144). In addition, both regard divinization as an ineffable process, in which Christ is "both the means and the content" (p.152); both agree that "the hurdle that salvation seeks to overcome is more that of death than that of guilt" (ibid.); and both agree that deification occurs progressively and that it affects the whole person. Simpson's views differ at points from those of the Eastern Church, however. He does not, for example, articulate the role of the sacraments in deification and, unlike the Orthodox, he regards sanctification distinct phase of deification and as a second work of grace.

_____. "Albert B. Simpson's Fourfold Gospel: Both Product and Critique of Late Nineteenth-Century Evangelical Theology." *World Christianity and the Fourfold Gospel* 1, no. 1 (September 2015): 29-42.

A distillation of and expansion on "A Man for His Season": Simpson's genius lay in the fact that "he was speaking of and speaking to what his audience were already experiencing." (p. 30). However, his emphasis on the all-sufficiency of Christ served as a corrective to the tendency of late nineteenth-century evangelicalism to objectify the grace of God. The Fourfold Gospel espoused by Simpson and his contemporaries was not, as some have thought, an attempt at a systematic Christology but rather "a contextually-located pastoral soteriology." (p. 38). Properly understood, it was also "an affirmation of the all-sufficiency of Christ in relation to human redemption and thriving." (p. 42)

_____. "Cautious Co-belligerence? The Late Nineteenth-Century American Divine Healing Movement and the Promise of Medical Science." In *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*, ed. Amos Yong, 53-73. Eugene, Ore.: Pickwick Publications, 2009.

A.B. Simpson and his contemporaries in the divine healing movement of the late nineteenth century affirmed the recent advances in medical science, the ability of doctors to diagnose disease, and the (limited) ability of physicians to alleviate the symptoms of disease. However, they decried the incompetence of the medical profession as a whole, saw no precedent in Scripture for consulting physicians, and believed that Christians should seek healing from the only true healer, Christ. Many of their opinions were shared by the American public.

_____. "The Christian and Missionary Alliance." In *The Holy River of God: Currents and Contributions of the Wesleyan Holiness Stream of Christianity*, ed. Barry Callen, 59-65. [Glendora, CA?]: Aldersgate Press, 2016.

The C&MA's understanding of sanctification follows standard Holiness doctrine in that it stresses the normativity of the experience, that is initiated by the Holy Spirit in a post-conversion event called the baptism of the Holy Spirit, and that it begins in a crisis that is followed by progressive appropriation. The C&MA, however, emphasizes the role of Christ in sanctification to a greater extent than other Holiness denominations.

_____. "Crafted and Co-opted: The Early Christian and Missionary Alliance's Selective and Self-Serving Use of the Life and Writings of John Wesley." *Wesleyan Theological Journal* 53, no. 2 (fall 2018): 125-143.

Most instances where Alliance authors make reference to Wesley cite him to support Alliance doctrines, particularly those having to do with the fourfold Gospel and the evangelization of the world.

_____. "Ecce Homo? The Divine Anthropology of Albert B. Simpson." *Canadian Journal of Charismatic-Pentecostal Christianity* 5, no. 1 (2014): 28-42.

A. B. Simpson's Christology bears certain resemblances to that of the heretic Apollinaris the Younger, especially in its apparent overstressing of Christ's divine nature. But any criticism of Simpson's views must contend with the consistency of his anthropology vis-à-vis his Christology and with the fact that Christian theologians have yet to develop a thorough anthropology (which makes it difficult to determine whether or not a given theological anthropology is heterodox). Hence Simpson's theological anthropology should be given the benefit of the doubt.

_____. *The Heart of the Gospel: A. B. Simpson, the Fourfold Gospel, and Late Nineteenth-Century Evangelical Theology*. Eugene, Ore.: Pickwick Publications, 2009. 236 p.

A revision of "A Man for His Season."

_____. "Holy Heresy?: A. B. Simpson, Sanctification, and Apollinarianism." *Wesleyan Theological Journal* 46, no. 2 (fall 2011): 41-55.

Simpson's tripartite anthropology and his apparent belief that Christ possessed only a divine mind seem to place him in the Apollinarian camp. However, his exalted anthropology, which regards the "human being [as] . . . essentially constituted of a divine mind." [p. 54] appears to clear him of this charge; but it also raises questions about his anthropology.

_____. "A Man for His Season: A. B. Simpson, the Fourfold Gospel, and Late Nineteenth-Century Evangelicalism." Ph.D. diss., Drew University, 2004. 325 p.

A. B. Simpson inhabited the mainstream of late nineteenth-century evangelicalism. The doctrines he promulgated were shared by such evangelical luminaries as A. T. Pierson, A. J. Gordon, and D. L. Moody. Even his doctrine of the partial rapture was not original. He did, however, coin the term "Fourfold Gospel," and he was the first to bring the four tenets together into one larger gestalt" (p. 218).

_____. “The Radical Holiness Movement and The Christian and Missionary Alliance: Twins, perhaps, but not Identical.” *World Christianity and the Fourfold Gospel* 3, no.1 (March 2017): 91-98.

The Radical Holiness Movement of Martin Wells Knapp and Seth Cook Rees arose out of the same socio-religious milieu as the C&MA. Rees was heavily involved in the Alliance in its early years. Both men subscribed to the form and the content of the Fourfold Gospel, but their understanding of some of the elements differed from that of Simpson. Rees, for example believed in instantaneous sanctification, and Knapp was far less confident than Simpson about the degree of health that a believer could expect to attain in this life.

Vang, Timothy T. “Coming a Full Circle: Historical Analysis of the Hmong Church Growth, 1950-1998.” D.Min. diss., Fuller Theological Seminary, 1998. 348 p.

Traces the growth of the Hmong church from the beginning of C&MA missionary activity in Laos (1950); to the flight of most of the Hmong to Thailand in 1975, following the fall of Laos to the Pathet Lao; to their resettlement in the United States; to the development of the Hmong C&MA church in the U.S. as a missionary sending church.

Vencer, Agustin B., Jr. *A Biblical Framework for an Evangelical Response to the Current Socio-political Unrest in the Philippines*. Quezon City: Philippine Council of Evangelical Churches, 1983. 37 p.

Approved as a pastoral paper by the executive committee of the Philippine Council of Evangelical Churches, Inc. for circulation among its constituency in the Philippines.

Villegas, Ceferino D. (1937-). *You Can Be a 100% Missionary Church!!!: Here's How*. Cebu City, Philippines: Share International, 1985. 29 p.

The strategy (involving the whole congregation in promoting missions) is exemplified in the work of Cebu City Alliance Church.

Wacker, Grant. *Heaven Below: Early Pentecostals and American Culture*. Cambridge, Mass.: Harvard University press, 2001.

Concludes, on the basis of A. B. Simpson's diary, that although “Simpson's language is elliptical . . . there can be little doubt that he sought all of the gifts of the Spirit, including tongues if the Lord willed it” (p. 317, n27).

Walborn, Ronald C. (1962-), and Frank Chan. *Stewardship and the Kingdom of God*. Colorado Springs, Colo.: Office of Church Stewardship, Christian and Missionary Alliance, 2001. 46 p.

Walls, David R. “The Emotional Health of Senior Pastors in the Christian and Missionary Alliance of Canada and Its Connection to the Spiritual Health of Their Churches.” D.Min. diss., Asbury Theological Seminary, 2006. 196 p.

Not surprisingly, the study discovered that the spiritual health of a given church is closely connected to the emotional health of its senior pastor. Includes a list of indicators of emotional health.

Wan, Yee-chong (1951-). "History of Christian and Missionary Alliance Partnerships in China and Hong Kong." D.Miss. diss., Western Seminary, Portland, OR, 2002. 307 p.

"This study uses Scripture and the missionary practices of the C&MA to elaborate a developmental model of partnership in mission for world evangelization. A fresh history, using heretofore unpublished primary and secondary sources, demonstrates how Simpson's missions principles were put into practice by Alliance missionaries in Hong Kong and South China in the past century" (xiii).

The War, the Work, and the World. New York: The Christian and Missionary Alliance, 1942. 11 p.

A report of the C&MA's missions in Africa and Asia. The former are under threat but unhindered; the latter are starting to be overrun by the invading Japanese, yet the inexorable growth of the Kingdom of God continues.

Ward, Patricia A. *Experimental Theology in America: Madame Guyon, Fénelon, and Their Readers*. Waco, TX: Baylor University Press, 2009. 295 p.

Documents the direct and indirect influence of these two authors on the Holiness movement in general and on influential conservative Protestants, such as W. E. Boardman (who profoundly influenced Simpson and the early C&MA). The book also includes several pages on the influence of these two Quietists on A. W. Tozer.

Warren, Norman. *Directions: Fifteen Bible Study Outlines on Basic Christianity*, rev. ed. Manila: Alliance Publishers, 1979. 16 p.

Originally published: London: Church Pastoral Aid Society, 1966.

_____. *First Steps: A Pictorial Guide to the Christian Life*, rev. ed. Discovery Series, book 1. Manila: Alliance Publishers, 1979.

Originally published: [London?]: [Church Pastoral Aid Society?], 1969.

_____. *The Way Ahead: A Pictorial Guide to Living the Christian Life (Adapted)*. Manila: Alliance Publishers, 1979. 23 p.

Originally published: London: Church Pastoral Aid Society, 1966.

Waterston, Jessie. *A Journey with a Father*. Arnprior, Ont.: New Hope Centre, 1994. 72 p.

The author graduated from Canadian Bible Institute in 1942 and spent the first few years thereafter helping Gordon Skitch plant churches in western Canada.

Webber, F. R. *A History of Preaching in Britain and America*. Milwaukee: Northwestern Publishing House, 1957. 3 vols.

Volume three includes extensive biographical information on A. B. Simpson (p. 485-90).

Westmeier, Karl-Wilhelm (1939-). *El dolor y la gloria: Una historia de la Alianza Cristiana y Misionera en Puerto Rico*. Camp Hill, Pa.: Christian Publications, 2000. 265 p.

A history of the C&MA in Puerto Rico. Text in Spanish.

Weston, William Todd. *What a Dad I Had: The Story of William G. Weston—a Testimony of Miracles and Faith*. Camp Hill, Pa.: Christian Publications, 1999. 167 p.
A slightly abridged reprint of *Wotta Dad I Had!* with the folksy spellings corrected.

White, Gayle. Pain Relief: The Christian & Missionary Alliance Apologizes to Adults Abused as Missionary Kids in Africa. *Christianity Today*, July 12, 1999, 12-13.

An account of the outcome of the retreat to which the C&MA invited both the children who had been abused at Mamou Alliance Academy and their parents. Most participants believed that the event was a positive and healing experience. Also mentioned are the apology of by the C&MA to those who attended the retreat and the rulings of the independent commission of inquiry that the C&MA set up to address the allegations.

Wick, Robert Stanley. “A. W. Tozer on Sanctification: A Study Emphasizing Doctrine and Practical Application.” M.A. thesis, Seattle Pacific University, 1967. 126 p.

Wiersbe, Warren W. “A. W. Tozer and the Mystics.” *Moody Monthly*, December 1971, 47-48, 52-53.

A brief bio-bibliography of Tozer, followed by an annotated bibliography of mystical writings.

Wiest, Frederick Nevin (1961-). “The Impact of Personal Prayer on Spiritual Maturity among Selected Christian Missionary Alliance Pastors.” Ed.D. diss., Southern Baptist Theological Seminary, 2005. 220 p.

This survey of 104 C&MA workers measured spiritual maturity according to the Spiritual Assessment Index. It found the highest correlation between spiritual maturity and prayer among those workers who included meditative prayer in their devotional practices. Those who scored highest in spiritual maturity also tended to have the longest tenure as pastors and to have experiences of prayer characterized by “deep peace, insight, and direction to act” (abstract).

Wiggins, Donald A. “The Development and Implementation of a Preaching Program on Personal Problems for the Westmont, Illinois Alliance Church.” D.Min. diss., Trinity Evangelical Divinity School of Trinity International University, 1984. 77 p.

This experiment in “life-situation preaching” dealt with the “seven most common [personal] problems, including anxiety, anger and discouragement.” Approximately 20% of those who heard the messages either benefitted from them in some way or sought help from the preacher.” [abstract]

Wilkins, Mike. "A Strong Regard and Awe: A Biblical Philosophy of Pastoral Preaching." In *Illuminations: Essays in Honour of Sunder Krishnan*, edited by Sandy Reimer and Linda Oppitz, 29-41. Toronto: Scarlet Cord Press, 2016.

Includes numerous examples from Sunder Krishnan's philosophy and practice of preaching.

Willoughby, W. Robert. *John: Believing on the Son*. Deeper Life Pulpit Commentary. Camp Hill, Pa.: Christian Publications, 1999. 410 p.

Wilson, Michael David. "Contending for Tongues: W. W. Simpson's Pentecostal Experience in Northwest China." *Pneuma* 29, no. 2 (2007): 281-98.

Chronicles the break between W. W. Simpson and his mentor, A. B. Simpson, over the doctrine of glossolalia as the initial evidence of the baptism of the Holy Spirit. W. W. Simpson ended up leaving the C&MA's China mission in 1914 and joining the Assemblies of God in 1915. In 1916, in a letter to a mutual friend, A. B. Simpson restated his views on the matter in a slightly different way than he had presented them originally to W. W. Simpson. The latter, on reading the letter, declared that if A. B. Simpson had expressed his views in the same way two years earlier the break need not have occurred; but by then it was too late.

Wise, Joan M. "A Current Assessment of the Theology of Missions of the Evangelical Churches of Vietnam." M.A. thesis, Wheaton College, 2005. 152 p.

Wisley, Sandra. "Towards Improving the CAMACOP Mission to Thailand." B.Th. thesis, Alliance Biblical Seminary, 1983. 50 p.

Wong, Arch. "Negotiating the Tension between Formal Theological Preparation and Professional Practice of Bible College Graduates." Ph.D. diss., University of Regina, 2007. 268 p.

A survey of a representative sample of 21 Canadian C&MA pastors who had graduated from Canadian Bible College (CBC). The study includes a history of CBC's curriculum. It concludes that faculty need to teach their students in a way that facilitates the practical application of course content and enables them to make the connection between theory and practice. It also proposes that the "transmission model" of instruction inherited from the German research university be replaced with a more communally-oriented inquiry-based model.

_____. "The Use of Natural Church Development to Construct a Strategy for Equipping the English-Speaking Congregation at Scarborough Chinese Alliance Church." D.Min. diss., Fuller Theological Seminary, 1999. 211 p.

This study grows out of the concern of Scarborough Chinese Alliance to develop an autonomous English-speaking congregation. The results of the Natural Church Development survey that was administered to the English-speaking congregation indicate that, for the church to be strong enough to function autonomously, its members would need to develop a passionate spirituality, become proficient in need-oriented evangelism,

and participate in holistic small groups. The church has developed a strategic plan to address these deficiencies.

Woolley, Pieta. "Common Ground: How a Liberal United Church Made Friends with Conservative Evangelicals down the Road." *United Church Observer*, October 2012, 37-39.

Sean Graham the "gay-friendly . . . and open-minded" pastor of Cove Community Church in North Vancouver, B. C. recently struck up a friendship with Nancy Talbot, the liberal, lesbian pastor of Mount Seymour United Church. Since then the two congregations have worshipped together on occasion and planned joint events.

Woon, Doug. "Wealthy, yet Needy; Free, yet Bound." In *The God You May not Know: Ordinary People Leading Extraordinary Lives*, edited by Ronald W. Brown, and Charles Cook, 32-42. Toronto: The Christian and Missionary Alliance in Canada, 2016.

A history of C&MA missions and of the C&MA national church in Japan.

Yang, Ruth Ming-Hao. "Research of the Missions Strategy of the Christian and Missionary Alliance in Taiwan." D.Min. diss., Logos Evangelical Seminary, 2003. 269 p.

A model based on an analysis of the missions program at North Point Alliance Church (Hong Kong), for promoting missions in the Taiwan Christian and Missionary Alliance. [abstract] Text in Chinese, with English summary.

Yount, Michael G. "A. B. Simpson: His Message and Impact." D.Min. diss., Gordon-Conwell Theological Seminary, 2004. 234 p.

A. B. Simpson was one of the most influential leaders of the Third Great Awakening, though most historians of that movement have overlooked him. Nor is Simpson well-known among rank and file evangelicals. Indeed, the Christian and Missionary Alliance author they are most familiar with is A. W. Tozer. However, Simpson's writings have exerted a formative influence on many Christian leaders, e.g., John Wimber and Benny Hinn, and there are indications that his works are growing in popularity.

Yu, Titus Tan Pak. "A Program for Improving Conflict Management in the North Richmond Alliance Church. D.Min. diss., Canadian Theological Seminary, 1996. 219 p.

Yung, Andy, ed. *Canadian Chinese Alliance Churches Association: 40 Years, Special Issue*. [Toronto?]: [the Association?], [2007?] 36 p.

A special anniversary volume consisting of congratulatory messages, a brief history of the Association, and photographs of the buildings of the various member churches. Text in English and Chinese.

Zylstra, Sarah Eekhoff. "When Abuse Comes to Light." *Christianity Today*, March 2014, 44-47.

Includes several survivors' reports of abuse at boarding schools for missionary children, among which examples from C&MA schools figure prominently; and mentions

the C&MA's role in founding the Child Safety Protection Network, an organization for the prevention of child abuse, and its change in policy re MK schooling: most missionaries now home school or send their children to local schools.

Periodicals

1. *cmAlliance.ca*. Toronto: The Christian and Missionary Alliance in Canada. Semiannual. Fall 2008-

“The national publication of the Christian and Missionary Alliance in Canada” [masthead].

2. *The News of the News*. Toronto: Parkdale Tabernacle, [1921-?]-. Vol. 1, no. 1 [January 1921?]

Parkdale Tabernacle, pastored by Oswald J. Smith, was the forerunner of the Alliance's Christie Street Tabernacle. Probably continued by *The Prophet*.