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.

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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.


Sermonettes on imputed righteousness.


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.


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

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


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].


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


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


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


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.


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.
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.

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.

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


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.

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).


“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.

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,


Andy and his wife Bev worked as C&MA missionaries for CAMA services from

Boese, Joy (1945-). Adventures in Learning to Trust God. West Conshohocken, Pa.:

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.


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,
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).


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.


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


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.


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.


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.”
“[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
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

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

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,
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
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.

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.


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.


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.


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


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.


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.


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.


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.


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.


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.


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.


An overview of Alliance missionary work in that country.


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.


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).


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


A collection of brief articles on various aspects of evangelism.


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.

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


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


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


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


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


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


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.


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.

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.

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

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.


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]


“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).


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].


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


Dalwood, David. “Eating from the Tree of the Knowledge of Good and Evil: Exorcisms of Scripture and the Bible as Evil Text.”


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.

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.


Liberally illustrated with examples from the author’s experience of making life-changing decisions.


A brief spiritual biography.


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.


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.

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).


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.

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.

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).

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.

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


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 ISTE B, 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.


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).


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).


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 CMAC, 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.

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.”


A brief spiritual biography.


“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).


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).


“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].


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.


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

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.


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).


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.


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.


A condensed version of Leading by Serving.


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.


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 (J)ones, 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 Breaden. The Arabian Call: The Story of George and Lola Breaden. The
Jaffray Collection of Missionary Portraits, no. 25. Camp Hill, Pa.: Christian Publications,

George (1892-1977) and Lola (1893-1976) Breaden 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

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-

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, 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.


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


Seventy devotional readings, most of which include quotations from Alliance authors.


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


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.


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.


Text in Chinese and English.


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).

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.


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.


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.


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.


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.

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.


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).


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.”


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


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.


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.


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.


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.


Text in Chinese.


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.


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.


“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.


“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).

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.


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.


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.


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.


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


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.
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.

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.

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.

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

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.

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).


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.


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


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.


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.


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.


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]

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).


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


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


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


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.


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 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.


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.


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.


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.


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.


“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.


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.”)


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.
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 pistic 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.

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.

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).

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.

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.


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.


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


Summarizes the contributions of the graduates of FATÉAC to the development of the C&MA in Côte d’Ivoire.


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.


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

A collection of sermons.

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

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.

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.


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.

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


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.


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.


Text in Chinese.


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


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.


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).


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


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 CMAC’s pastoral formation initiative in Quebec, l’Institut Biblique Vie. Text in French.


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.


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


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.


________. “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 enduement 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.


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.

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


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 “Savior, 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.’


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


Blacks within the C&MA had a formative influence on the National Black Evangelical Association (founded in 1963), especially though 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.


On dealing with bereavement in a realistic and biblical way.


“this C&MA church in the Christian Quarter has decided not simply to emulate external forms imported from American evangelicalism, but to inculcate 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)


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).


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.


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.


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]


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.


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.


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.


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).

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.


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.


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


“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).


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

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, 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.


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.”


“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.


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.


“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).


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.


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.


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.


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

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.


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


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]


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.
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 Sunder Krishnan, who is the longtime pastor of Rexdale Alliance Church, Toronto, Ontario.


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).


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


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.


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 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.


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


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.


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.


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.


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.


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.


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


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).


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


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.

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.


“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]


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


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.


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


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.


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

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


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.


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.


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).


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).


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.

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.


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.


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.


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.


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


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


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

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


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.


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).


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


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.*


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.

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.

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

  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.


  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.

  Text in Chinese.

  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.


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.


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.*


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.


Tiessen, Douglas P. “A Historical Ethnographic Document Analysis of an Invitational Partnership: A Case Study of the Evangelical Christian Missionary Union and The

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.


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.


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.


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.


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


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.


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


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


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.


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.


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


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.


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


An overview of the major and minor prophets of the Old Testament.


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.

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.


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.


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)


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.


A. B. Simpson’s Christology bears certain resemblances to that of the heretic Appolinaris 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.


A revision of “A Man for His Season.”


Simpson’s tripartite anthropology and his apparent belief that Christ possessed only a divine mind seem to place him in the Apollinarist 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. 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 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.


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.

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.


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


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).


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


“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).


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.

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.


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


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

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


A slightly abridged reprint of Wotta Dad I Had! with the folksy spellings corrected.


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.


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


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).


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]


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


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.
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.


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.


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.


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.


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.


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.


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).

   Parkdale Tabernacle, pastored by Oswald J. Smith, was the forerunner of the Alliance’s Christie Street Tabernacle. Probably continued by The Prophet.