

The God You May Not Know

ORDINARY PEOPLE LEADING EXTRAORDINARY LIVES

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The God You May Not Know

ORDINARY PEOPLE LEADING EXTRAORDINARY LIVES

Editors: Ronald Brown and Charles Cook

Endorsements

Ron and Charles provide a compelling collection of true life stories. This autobiographical material by people who have “been there, done that” is both informative and inspirational; they are telling our story.

-Mel Sylvester, President of the C&MA in Canada 1980-1992

If the exploits of extraordinarily gifted individuals often leaves you wondering whether God uses ordinary people like you to accomplish His global agenda, if you wonder whether the Gospel is really the power of God unto salvation for all nations, if you want to understand why “missions” is part of the DNA of our denomination, then this book was written just for you. The introduction alone made me want to read it.

-Sunder Krishnan, Lead Pastor of Rexdale Alliance Church

These are some of the people and the stories that, in my youth, inspired me to walk more closely with Jesus and to give my life to taking His story to people who have yet to hear it. I’m grateful to Ron and Charlie for compiling this piece of our “family” history, celebrating how God has used us to make Jesus known around the world.

-Lisa Miriam Rohrick, International Worker, Niger, West Africa

This book should come with a warning. Consumption may result in: focused resolve for God’s mission, a spirit stirred towards the least-reached peoples of the world, and a heart that bursts with godly pride over what He extraordinarily accomplishes through His ordinary, faithful, and Spirit-filled people.

-Doug Balzer, Western Canadian District

This book is filled with multiple stories of people faithful to God’s call, whose obedience, courage, faith, and determination will nurture a desire in the reader to join God’s mission to the least-reached and marginalized people of all nations. Growing up in the Alliance family, my own faith and call was mentored by many of these godly servants as I listened to their missionary journey in my church and home. Their complete stories, captured in this book, continue to mentor and inspire me and I know they will do the same for all who read it.

-Joanne Beach, Justice and Compassion, the C&MA in Canada

It’s both encouraging and humbling to reflect on God’s wonderful work through C&MA missions over many years. It is a true joy that Ron Brown and Charles Cook have traced the particular journey of Canadian Alliance churches and missionaries.

We should raise a hearty “hallelujah!” celebrating what God does when those blessed to receive the Good News yield their lives on behalf of those who lack it. We in the U.S. C&MA will add our loud “amen!”

-Tim Crouch, Vice President, International Ministries, C&MA-US

This compendium is a powerful testimony of God’s way with the C&MA in Canada. I had the privilege of working with Canadians in Africa during the 1980s, and ever since around the globe while giving leadership to the Alliance World Fellowship. The C&MA in Canada is one of the main players in our international family of like-minded churches. On behalf of your sister churches, I express sincere gratitude for the prayers, the funds, and especially the lives you have invested in the expansion of the global Church. I am excited that this book is dedicated to Dr. Arnold Cook, who deeply impacted me in his years as president of the AWF. His life and the lives of many other Canadians keep inspiring us to dedicate ourselves to our Lord and Saviour, Christ Jesus our King.

-Arie Verduijn, President of the Alliance World Fellowship

Going to the least-reached places of the world has been something that has marked the C&MA not only in these latter years, but ever since the beginning. The stories in this book are about ordinary people who accepted God’s call to go to difficult places. May this book cause us not only to celebrate the faithfulness of God as we obeyed and went, but to encourage us as we continue to say “Yes, we will go.”

-Ruth-Anne Gilbertson, Director of Mobilization and Development of International Workers, Global Ministries, the C&MA in Canada

This volume will be a rich resource for those who, like me, teach missions and history of missions to millennials. Such a book is long overdue, as it effectively closes the gap between those early days of our C&MA pioneers and the stories of today’s international workers. Our history must be passed to the next generation. This book will be a valuable tool in connecting students with their roots, developing in them an appreciation for the sacrifice that was made in order that the seeds of the Gospel are planted and a great harvest reaped.

-Miriam Charter, Ambrose University

Come on! How can you not be inspired by these people? The stories tell of a God at work who is truly on a mission and who will use ordinary Canadians for extraordinary purposes. It begs the question: if the baton has come to us, in our time, what will we do with His call? What will He do with us?

-Mike Linnen, Seamless Link, the C&MA in Canada

This book is a priceless treasure that informs us of facts, motivation, and theology that have been the engine of Alliance missions for the past one and a third century. At the same time, there is an honesty as difficulties and roadblocks are discussed. We can only hope that the next century of Canadian Alliance missionary work will yield even greater stories of the advance of Christ's Kingdom.

-Franklin Pyles, President of the C&MA in Canada 2000-2012

What are our core values and purpose as a denomination? What is the C&MA DNA? This book helps answer these questions by telling various stories of who we are and what we have been doing all these years. They testify to our heritage and our values. I highly recommend this book to all our church members.

-Aaron Tang, Executive Director, CCACA

As with the world of fashion, the world of mission has often been carried away by fads and hollow innovations. Reflection based on a hundred years of mission history on four continents provides pause for current mission practitioners who may be tempted to take a rabbit-trail. This book is not just a random collection of mission cameos and autobiographical sketches. Sift it carefully to discern the fundamental and enduring elements of effective mission and the kind of commitment that leads to lasting fruit.

-Wally Albrecht, VP of Global Ministries 1992 – 2001

Why is the heartbeat to go to the hard places and unreached people groups deeply engrained in the DNA of the Alliance? How do we know God is winning? How is it possible for a mission field to grow so much it has even more followers than its sending country? What are the ingredients of a successful mission endeavor?

If you read these amazing stories of God at work through The Christian and Missionary Alliance, you will never be the same. It will answer the questions above; you will be overwhelmed by the passion and accomplishments of ordinary people; you will recognize that nothing of significance is ever accomplished without sacrifice; and it will move you to invest your life in the one thing that matters. Don't miss the chance to let this change the trajectory of your engagement with God's mission. This is the fodder of epic stories—it is God's story.

Lorne Fredland, Chair, Board of Directors, C&MA-Canada

The God You May Not Know is filled with compelling stories of people and mission that are part of our collective history as The Christian and Missionary Alliance in Canada. In many cases, stories and situations I've been vaguely aware of are fleshed out in marvellous detail; in others, I've crossed paths with the authors themselves

at distant points in the past. How encouraging to hear their voices again through their story in this great read. More than informative; this is a fascinating read!

Errol Rempel, District Superintendent, Canadian Pacific District

You hold in your hands an adventure book, yet this is not the stuff of fairy tales or sensationalism or sentimentality. *The God You May Not Know* tells of the courage and conviction of men and women who pioneered uncharted territory to bring the message of the Gospel to the ends of the earth. Their stories are part of our story and the hardships and glories they experienced spur us onward. May this compilation be an inspiring and stirring word to the Church, for we are surrounded by a great cloud of witnesses in the C&MA in Canada.

Josie Vance, Missional Team Lead, Beulah Alliance Church

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Introduction

By Ronald Brown and Charles Cook, Editors

We're so glad you picked up this book! Here's what you'll find:

The first portion of this book includes chapters that set the literary table for what you will be receiving in the rest of the book. Many people are engaged in telling this special story, and each person has contributed a piece of the puzzle in order to put together a beautiful picture.

Here's what each section will give you:

- The Contributors section provides short bios of Canadian writers who have collaborated to make this book possible. You will discover that most of them have lived or are currently living in the part of the world that they write about and know so well.
- The Preface answers the question, "Why this book?"
- A foreword by the president of The Christian and Missionary Alliance in Canada (C&MA) invites us to "the bottom of the stairs to listen".
- The dedication includes the story of a man who embodies our C&MA DNA.
- Foreword: History for the Future puts our movement in perspective and context.
- Are we Listening? is a foundational chapter laying the theological framework for why we do what we do in mission.
- While we intentionally seek to elevate the contribution of Canadians, we are mindful that we are a part of the larger Alliance World Fellowship. We have and continue to work alongside international workers (IWs) from many Alliance-sending nations.
- The Glossary will help with some of the terms and special words used by the writers.

Part A – Extraordinary Places

In this section, you will read fascinating stories about parts of the world to which A.B. Simpson first sent Alliance IWs from his base in Nyack, New York. You will be moved by the cost that some of our Canadian workers paid as they entered lands few foreigners had previously entered with the Gospel. You will hopefully be encouraged to read about growing faith communities in these countries as a result of spiritual seeds being planted and nurtured by our IWs and the support

of Canadian C&MA churches over the decades. This is our story of what God has done through us.

- These chapters represent a sampling, certainly not all, of the fields that are 100+ years old.
- Many of these countries have more people attending weekend services than C&MA churches in Canada.
- Some of the Alliance faith communities being written about here are established in today's most troubled places and are certainly the hands and feet of Jesus to hurting populations.
- The exciting advancement of the Kingdom is now happening as many of these original fields now have churches that have picked up the missionary baton and are carrying it to yet unreached populations.
- These chapters seek to illustrate that God used Canadian international workers from the beginning to bring the whole Gospel into these countries. Their sense of compassion and justice motivated them to start educational and medical ministries to touch the whole person while presenting the Gospel story.
- A variety of methodologies were used to establish strong church leadership for an indigenous church.
- Note that each chapter has some material for further reading.

Part B – Extraordinary Lives

For some, this section will be the more interesting part of the book. These are brief autobiographies of Canadian international workers. Most of them are living among us in Canada. You may have had the privilege of meeting some of them, or they may have visited your church.

- These are a few, not all, of the IWs who worked in some of these original 100-year-old fields.
- You will read the fascinating story of a fourth-generation Congolese Christian who is the president of the Congo Alliance Church.
- The C&MA in Canada is about longevity in missions. One of the contributing factors to longevity is good member care of international workers. One individual who pioneered much of what we do today in providing care for workers is highlighted here with her unique and significant contribution to missions.
- In the afterword, our vice-president of Global Ministries seeks to answer the question, “So what?” and to provide some direction to move forward after digesting the contents of this book.
- The call to action section is for you as you close the back cover of this book. We trust God's voice will guide your next steps.

Thank you for spending time with our story. If you are already a member of our Canadian Alliance tribe, then this is your story. If you are new to the family, welcome! We invite you to lean in and join our ongoing passion to bring the Good News of Jesus to the yet unreached people around us, just as we have been doing for the past 100 years. It's what we do! It's us!

Contributors

D.F. Allen (pseudonym)

D.F. Allen was born and raised in Toronto, Ontario, to parents who were both active leaders in church youth programs like Christian Service Brigade and Pioneer Clubs. They often hosted touring speakers and missionaries in their home, through whom D.F. began to see the nations as spiritually lost without Christ, and discovered the Lord's mandate to all believers to engage with the mission of God.

D.F. has served for twenty-three years in pastoral, church planting, and business as mission capacities with The Christian and Missionary Alliance (C&MA) while living in Western Canada, in south Lebanon, in the Arabian Peninsula, and now in downtown Toronto. In the Middle East, he served alongside the pastors in the Alliance churches in Lebanon, Syria, and Jordan, and also as the field director of the Arab Lands field for a short time. He then served in a global leadership role in the Canadian C&MA for six years. He is currently on the pastoral leadership team of a downtown Alliance church in Toronto, where he serves by developing ministry and marketplace leaders and maintaining ministry partnerships.

D.F. has a masters in missiology from Canadian Theological Seminary (now Ambrose Seminary in Calgary, Alberta), and is a graduate of the Arrow Executive Leaders Program. He and his wife, Sheila, reside in Toronto with their three children.

Craig Bundy

Craig Bundy grew up in the Pacific Northwest, attended Canadian Bible College, and married a super Canadian nurse, Mora Matheson. They moved to Chicago where Craig studied at Trinity Evangelical Divinity School (TEDS) and pastored for six years. They were appointed to Argentina and began language study in Costa Rica in 1977.

Their sixteen years in Argentina included evangelism, church planting, teaching, field leadership, and coordination of the Encounter with God program in Buenos Aires.

Craig obtained a doctorate in missiology from TEDS. He did a three-year teaching rotation at Canadian Theological Seminary in Regina, Saskatchewan, from 1993 to 1996, and promoted missions in the Canadian Midwest District for a year following.

Craig coordinated the CANAL Project, which teamed up Canadian and Latin American international workers with a joint focus on North Africa. This took Craig and Mora back to Latin America for six years (1997-2003) to mobilize workers, after which they moved to North Africa (2004-2011) to direct the team. They returned to Canada to care for aging parents. Craig now leads a team at First

Alliance Church in Calgary, Alberta, that focuses on global, community, ethnic, and refugee ministries. Craig and Mora have one daughter and three sons.

Raymur Downey

Raymur (Ray) Downey was born in Sexsmith, Alberta, but grew up in Regina, Saskatchewan, where his parents were members of the founding faculty of Canadian Bible College (CBC). Ray and Viola served for twenty-seven years as Alliance missionaries in the Democratic Republic of Congo (DRC). They followed this with six years at Canadian Theological Seminary (CTS), where Ray began as missionary-in-residence before being appointed as the academic dean of the seminary. In 2002, they moved to Toronto, Ontario, where Ray functioned for five years as vice president for Global Ministries of The Christian and Missionary Alliance in Canada.

Ray holds a doctor of philosophy in Intercultural Studies from Fuller Theological Seminary in Pasadena, California. His doctoral dissertation addressed the task of ministerial formation in Africa with particular focus on an experiential model for training Congolese church leaders of the Alliance Evangelical Community in the Congo.

Retiring to Victoria, B.C., in 2007, they now bask in the beauty of Canada's best-kept secret while remaining active in their local Westshore Alliance Church. Ray and Viola have four adult children and six grandchildren.

Kenneth Draper

Kenneth (Ken) Draper was born to Lloyd and Irene, an Alliance pastoral team deeply committed to the task of world missions. Growing up in a number of Ontario cities, the mission's bulletin board was a central adornment of their family kitchen, while a regular roster of missionary guests provided an invaluable cross-cultural education. After high school in Kingston, Ontario, Ken attended Queen's University, the University of British Columbia, Canadian Theological Seminary (CTS), and completed a PhD in history at McMaster University.

While working evenings in the CTS reference library, Ken helped Carla Olsen find some much-needed research material; they later married and now have four adult children.

Ken began studying the history of Alliance missions in 1985 in preparation for the CTS anniversary volume, *The Birth of a Vision*. Joining the faculty of Canadian Bible College in 1992, Ken has taught "Alliance History and Thought" over one hundred times, always looking for ways the historic values of the movement can inform ministry practice in the present.

Ken has served in a number of administrative roles, including vice president for Academic Affairs during the transition from Regina, Saskatchewan to Calgary,

Alberta, and from Canadian Bible College/Canadian Theological Seminary to Ambrose University.

Benjamin Elliott

Benjamin (Ben) Elliott was raised on the Canadian prairies in a ministry family, and attended Canadian Bible College. In 1998, Ben met Kari Neufeld, a Calgary native. The two were married the following year.

In 2000, Ben and Kari began their first season of ministry together in Mississippi. There, they began to feel their own call to overseas ministry taking shape—challenged by the fact that the West had so many resources for church and theological education, whereas the rest of the world was poor by comparison. This sense of call motivated them to travel to Scotland where Ben completed his PhD in theology. In 2009, Ben and Kari and their two children embarked for Indonesia, where they would spend five years involved in theological education as a part of the Alliance field there.

Ben and Kari returned home to Canada in the spring of 2014 for medical reasons, and Ben is now the lead pastor of Deer Park Alliance Church in Red Deer, Alberta. Ben travels with his bicycle most everywhere he goes—even into the interior of Papua!

Bremwell Frentz

Bremwell (Brem) Frentz was born in Moose Jaw, Saskatchewan, and was raised in the small hamlet of Ormiston, Saskatchewan until the age of 11. From grade six into college years, Calgary, Alberta, and Foothills Alliance Church was home.

After Capernwray Bible School in England and Sweden, Brem attended Canadian Bible College where he received a clear call to cross-cultural ministries and fell in love with Donna Fair, whom he married in 1982.

Home service for four years at Rockyview Alliance Church in Calgary, Alberta, led to a master of divinity for Brem at Canadian Theological Seminary in Regina, Saskatchewan, followed by a move to Indonesia in 1989.

The Frentzes served in theological education and pastored Bandung International Church, then moved to Penang, Malaysia, where they pioneered the formation of the Asian Spice region as Canadian regional developers. Their regional role of fifteen years and overseas stint of twenty-four years were nuanced with a move into the role of vice president of Global Ministries, and Donna as associate vice president, in 2013.

They remain passionate about least-reached people groups and pioneering ways to advance Kingdom initiatives in the most challenging places and circumstances. They have four adult children (two married) and one granddaughter, Jenna.

Donna Frentz

Donna Frentz was born in Edmonton, Alberta, and as a young girl moved to Saskatchewan when business opportunities relocated their family to Regina. Upon graduation from high school, Donna attended Canadian Bible College where she began to discover God's purposeful plan for her life. In 1982 she married Brem, beginning their life of adventure and ministry together. Home service at Rockyview Alliance Church in Calgary, Alberta, was followed by seminary and then their departure to Indonesia in 1989.

Ten years of ministry in Indonesia laid the foundation for a relocation to Malaysia, where Donna served with Brem as the Canadian regional developers for the Asian Spice region from 1998 to 2013. Now serving as associate vice president of Global Ministries, along with pursuing a masters in global leadership, Donna's heart for the world continues to expand. She counts it an amazing opportunity to have raised four children overseas, having been deeply shaped and molded by serving as a family.

Donna is a lifelong learner, loves coffee, and enjoys seeing people become all they were intended to be by God's design.

John Healey

John Healey has served in full-time ministry since 1979. John and his wife, Connie, grew up on farms in Saskatchewan. They have served in church planting, pastoral work, and leadership training in Canada. For eleven years they worked with Global Ministries (C&MA), mostly in Colombia, and subsequently travelled to a number of countries to train leaders. Presently, John serves as district superintendent of the Eastern Canadian District. Connie partners with him to offer care to the families.

John has studied at Millar College of the Bible, Canadian Bible College (CBC), and Canadian Theological Seminary. His doctor of ministry in cross-cultural leadership is from Columbia International University in South Carolina.

John and Connie have five grown children, a son-in-law, three daughters-in-law, and four grandchildren. Their deep desire is to assist believers in discovering the joy of walking in the fullness of Christ's Spirit and to see the Gospel reach those who have no other hope. They are highly motivated to put the ministry into the hands of the next generation.

David Hearn

David (Dave) Hearn was born in Lillooet, B.C., and grew up in a godly home in the Okanagan. In his early teens, he was confronted in a powerful way to move away from his concern with image and walk towards intimacy with God. He surrendered his life to Jesus and was filled with an overwhelming sense of joy. As he became a passionate follower of Jesus, he began to sense a call into church

ministry. His calling was confirmed at Canadian Bible College, where he met his wife, Agnes. They have been married over thirty years and have three daughters, two sons-in-law, and three grandchildren.

They entered into their first ministry in Ontario. From 1984 to 1997, Dave was senior pastor at Bramalea Alliance Church in Brampton. He then attended Regent College in Vancouver, B.C. and received a master of divinity degree. While living in British Columbia, Dave served as lead pastor at Lake Country Alliance Church in Winfield and then as assistant district superintendent in the Canadian Pacific District.

Dave has also served on the national Board of Directors (1994–2000) and on District Executive Committees in the Canadian Pacific District and Eastern and Central Canadian Districts. His passion is to see the Alliance in Canada as a Christ-centred, Spirit-empowered, and Mission-focused movement. He regularly addresses the Alliance family through *Momentum*, a monthly publication that includes stories from international workers around the world.

Grace Jordan (pseudonym)

Grace Jordan grew up in a farming community outside of Toronto, Ontario, where she was born in 1943. Running barefoot in the summer prepared her for hiking at ten thousand feet in the mountains of northwest China, where she moved in 2010. After receiving her undergraduate degree from the University of Toronto in 1969, she taught high school until she retired to raise her four children.

A clear call in Dundee, Scotland, in 1989 began the twenty-five-year saga of her journeys to the hinterlands of China and the Tibetan people. Driven by stories of anthropologists and workers among Tibetans in the late 1800s, Grace followed their paths to discover their quest.

Ronald MacKinnon

Ronald (Ron) MacKinnon was born in Toronto, Ontario. Because of early exposure to visiting Alliance missionaries in his home, Ron always wanted to be a missionary. He attended Canadian Bible College and met June Whittaker. They married in 1957, graduated in 1958, and pastored Alliance churches in Thorold and Sudbury, both in Ontario, from 1958 to 1964.

The MacKinnons ministered in the Philippines from 1965 until retirement in 2001. Initially, Ron and June did church-planting among the Balaan cultural minority tribe. Ron has also served as field director, co-founded and directed the Alliance Theological Education by Extension (TEE) program, and taught at Ebenezer Bible College and the Alliance Graduate School in Zamboanga (which became the Alliance Biblical Seminary in Metro Manila where Ron continued teaching and church-planting alongside June).

Ron has a masters in missiology from Fuller Seminary School of World Missions, focusing on TEE as a ministerial training tool. He has a PhD in Education (Social Sciences) from the University of the Philippines (Diliman), focusing on non-formal education and wrote the TEE text, *Alliance History and Beliefs*.

Since retirement, Ron has served on staff at Ritson Road Alliance Church in Oshawa, Ontario. He is currently an elder, teaches Sunday school, and serves in Mission Passion Builders, the seniors' ministry teams, and the Eastern Canadian District ordaining council.

Ron and June have five children, ten grandchildren, and three great-grandchildren.

Richard Reichert

Richard Reichert was born to a farming family and was raised in Outlook, Saskatchewan. His parents were founding members of the Outlook Alliance Church, and Richard's pastors included Mel Sylvester and Les Hamm. He studied at Canadian Bible College and the University of Saskatchewan before marrying Hope Ens of Windsor, Ontario.

After studies and teaching in New Brunswick and Newfoundland, they finished their masters at Canadian Theological College and pastored in Luseland, Saskatchewan (1975-1979). They went on to serve as international workers with The Christian and Missionary Alliance in Ecuador (1980-1998), Cuba (2002-2009), and Mexico (2009-2013), with an interlude as missions district consultants in Eastern Canada (1999-2002) while Richard completed doctoral studies at Gordon Theological Seminary in the area of "Ministry in Complex Urban Settings."

Richard and Hope have been involved in theological education in every assignment and have sought to develop delivery systems for producing leadership development in complex urban settings such as Cuba and Mexico City. Richard has authored three books, *Daybreak Over Ecuador*, *Missions is a Contact Sport*, and *Un Siglo de Avance, One Hundred Years of the Alliance in Ecuador* (co-authored with Cesar Mondoza). In their retirement in London, Ontario, they are always on the lookout for the next generation of global servants.

Reginald Reimer

Reginald (Reg) Reimer was raised in B.C.'s Fraser Valley. Having come to personal faith during his senior year in high school, he headed to Bible College in Nebraska. There, he met LaDonna Goodwin, his wife-to-be. United in their call to foreign mission, they completed preparation at Nyack College and went to war-torn Vietnam in 1966. They ministered under challenging circumstances until the communist victory in 1975.

After a year of teaching at CBC/CTS in Regina, Saskatchewan, they returned to Southeast Asia to direct major ministries to Indochina refugees from a base in

Thailand until 1983. Reg next served as president for World Relief Canada until 1994. During this period, much ministry focused on African famines and development. Since 1994, as a staff member of the Evangelical Fellowship of Canada, he has served with the World Evangelical Alliance and International Partnering Associates, gradually refocusing on Vietnam, which Reg calls his “crucible for mission.”

Reg continues his tireless advocacy for persecuted Christians in Vietnam. In 2011, he published the acclaimed *Vietnam’s Christians: A Century of Growth in Adversity*. Reg completed a Vietnam research project for The Religious Freedom Project of Georgetown University in 2015. He is currently working on another project, covering Vietnam and Laos, for the Under Caesar’s Sword project for the University of Notre Dame.

Hendrik Schmetz (pseudonym)

Hendrik Schmetz was born in rural Saskatchewan but grew up in northern British Columbia. Under the ministry of a passionate Alliance pastor with a heart for the world, God’s calling to salvation and to serving cross-culturally came in one package at age seventeen. He married a wonderful young lady with the same love for Jesus and calling. Ministry began in 1967 at Mile 300 on the Alaska Highway.

In 1972, Indonesia became their God-appointed destination. From the jungles of Borneo to the millions on Java, Hendrik ministered alongside national believers in equipping pastors, publishing (marketing), short-wave radio programming, a major church-planting program (JAVA 552), and pastoring an international fellowship and mission leadership. Dr. R.A. Jaffray, an Alliance missionary statesman, wisely concluded, “Foreign missionaries will never be the last word in the evangelization of any country....”

Hendrik and his wife, with hearts for least-reached people, give leadership to a ministry founded in 2003 that mobilizes international people in reaching their own people, both in Canada and in their homeland. Hendrik graduated from Canadian Bible College and has been a licensed Alliance worker all of his ministry life. He and his wife have three children and five grandchildren. He enjoys sports, especially being a “Soccer Grandpa.”

Lauren Spenser (pseudonym)

Lauren Spenser was born into a solid Christian family in Edmonton, Alberta in the 1960s. Moving from Alberta to the Northwest Territories a few times, she was challenged by new schools and friendships. Her family brought her up with love and the knowledge of Christ, His Church of faith-filled people of many denominations, and those who were lost or neglected.

From a young age, Lauren felt concern for underprivileged and lonely people, finding opportunities to encourage the discouraged and point them to friendship,

hope, and the loving Saviour. As a teenager, she told her friends, “I would rather be a missionary than listen to one.” Her growing love for hurting people during her service in Asia prompted her to obtain a masters in biblical counselling (Trinity Seminary; Newburgh, Indiana) while serving overseas. She earned a bachelor at Canadian Bible College, where she met her adventurous husband.

Lauren and her husband have been international workers in Asia for 23 years. After many years as team leaders in Laos, they moved to Thailand to serve as sub-regional leaders and now regional leaders. She is passionate about member care and encourages all people to look for hope in Christ and to join in sharing hope in seemingly hopeless situations. They have three great kids who feel both Asian and Canadian.

Douglas Woon

Douglas (Doug) Woon was born and raised in Stoney Creek, Ontario, where he felt the call to overseas ministry gradually come into focus over several years. It began with a realization of the shortage of workers overseas, and then developed through a series of ministry opportunities to Asian people, which fueled a growing burden for Asia.

He met Carol shortly after she had applied to a mission’s organization to use her nursing credentials in a hospital in Cambodia. Together, they finished theological studies, with Doug obtaining a masters in intercultural studies at Wheaton Graduate School, and Carol studying at Tyndale and Moody.

Japan and Taiwan were given as possibilities for the Woons to consider as they applied to The Christian and Missionary Alliance. After twenty-eight years of ministry in Japan, they find the irony in this as they currently serve as team leaders for Japan and team developers for both Japan and Taiwan.

Doug and Carol are involved in a growing network of organic churches in the Tokyo Bay area. Doug also is a virtual pilot, having logged many hours on a variety of aircraft on his computer's flight simulator program.

Editors

Ronald Brown

Ronald (Ron) Brown was born in the Congo and raised by missionary parents. His mother, a Mennonite from Main Centre, Saskatchewan, went as a single missionary to the Belgian Congo where she met and married an Australian.

Ron's high school years were spent in Swift Current, Saskatchewan, where he was baptized by Pastor Mel Sylvester. While attending Prairie Bible Institute he met Myra, a staff kid, and they were married in Three Hills, Alberta, by Gordon Fowler. They have two adult daughters.

Ron was a pastor at Vegreville Alliance (1977-1979) and Southview Alliance (1989-1993), both in Alberta. The Browns spent twenty-six years in Africa as Alliance missionaries (1980-2006) and lived in four countries in Central and West Africa. Since 2007, Ron has worked in the Western Canadian District office in Calgary as a missions coach. He is a senior associate at the Jaffray Centre for Global Initiatives at Ambrose University. His doctorate in missiology is from Trinity International University. His research project dealt with factors contributing to the resiliency of missionaries who continually go through traumatic incidents.

Ron is the creator and editor of globalvault.ca and his memoir, *Intersections*, can be found at ronaldbrown.ca. He has a collection of air-sickness bags from 29 different airlines on which he has travelled.

Charles Cook

Charles (Charlie) Cook was born in Owen Sound, Ontario to Canadian Alliance international workers and was raised in Colombia, Ecuador, and Peru. Along with his wife, Darla, they served with The Christian and Missionary Alliance in Bolivia, Mexico, and Argentina. A Coca-Cola bottle collection from over 100 countries is evidence of his extensive travel and underscores his passion for global ministry.

An avid global soul (cdnglobalsoul.org), Charlie is presently professor of Global Studies and Mission at Ambrose University, where he has served since 1989. When he is not teaching, he can be found involved in collaborative Kingdom ministries in various corners of the world. Among some of the organizations he has helped establish are the ReGen Community Development Foundation, the Onesimus Global Foundation, Church Partnership Evangelism, the onSite Study Abroad program, Canadian Missiological Resources (cmresources.ca), and the Jaffray Centre for Global Initiatives at Ambrose University.

Charlie holds a PhD in intercultural studies from Trinity International University in Deerfield, Illinois. He is also the author of numerous articles on missions, and co-authored the book *Pathways to the Soul*. He and Darla reside in Calgary, Alberta.

Acknowledgements

As with any project of this magnitude, there are a lot of people who are part of the process. One individual who has contributed significantly is Gladys Thompson, who served as project coordinator. She and the team in the Communications department of The Christian and Missionary Alliance in Canada ensured that all the pieces fit together in a timely manner. The project also benefited from the invaluable assistance of Alliance archivists Sandy Ayer (Ambrose University Library) and Kristin Rollins (C&MA-U.S. Archives) who provided the project with various documents and images.

Preface

By Ronald Brown and Charles Cook

...we cannot help speaking about what we have seen and heard. (Acts 4:20)

In Ruth Tucker's biographical missionary history, *From Jerusalem to Irian Jaya*, she highlights British missiologist Leslie Newbigin's observation that, "World Christianity is the result of the great missionary expansion of the last two centuries. That expansion, whatever one's attitude to Christianity may be, is one of the most remarkable facts of human history. One of the oddities of current affairs...is the way in which the event is so constantly ignored or undervalued" (1983, p. 15).

“

World Christianity is the result of the great missionary expansion of the last two centuries. That expansion, whatever one's attitude to Christianity may be, is one of the most remarkable facts of human history.

Newbigin's remark has given us pause to reflect on the international contribution of our own Canadian Alliance family. Many of our early family members have made heaven their home, but we are fortunate to have many of these courageous men and women still with us—and with them, a rich history of Canadian global involvement. A history that has spawned a movement of ordinary Canadians, whom God called out from places like Chilliwack, B.C.; Vermilion, Alberta; Morden, Manitoba; Stoney Creek, Ontario; and Ottawa, Ontario to bring the Good News to many of the world's challenging places.

Canadians have a rich historical tradition of global engagement. Successive Canadian governments have intentionally exercised their role as world citizens, regularly weighing in and making significant contributions to global affairs. Perhaps because of our proximity to our American cousins and our heritage as an immigrant nation, Canadians have regularly been called on to broker new ideas and promote innovative global initiatives. As willing participants in both World Wars and in subsequent peacekeeping efforts, Canadians have made the requisite sacrifices that have given us a kind of moral credibility to speak into many of the

world's intractable issues. As a nation, there is no doubt that we have historically been willing to send our sons and daughters to do their part and contribute to make the world a better place.

Likewise, the Canadian faith community has a similar rich history of global engagement. Down through the years, Canadians have been instrumental in taking the gospel to various corners of the world. More specifically, our own Alliance family was borne with this global concern in mind. About a century and a half ago, Canadians gathered around the founder of The Christian and Missionary Alliance, Albert Benjamin Simpson, and his fledgling global vision. Born in Prince Edward Island, this Canadian preacher formed an alliance of people from various churches who eventually ventured as missionaries to places like the Congo (1884), India (1887), the Arab Lands (1890), Japan (1891), China (1892), Ecuador (1897), Argentina (1897), the Philippines (1902), Vietnam (1911), Cambodia (1923), as well as to Laos, Thailand, Irian Jaya, and Indonesia (1929). One-hundred and thirty years later, it is fitting that we take time to reflect and celebrate what God has accomplished through our Canadian Alliance family, and to remember the lives of those who, in obedience to God, determined to see God's Kingdom established in many of the hard places of our world.

These chapters trace the hand of God in transforming people in different regions of the world into His likeness and image—redeeming what belongs to Him and for whom He died. Today, large worshipping faith communities now stand in many of these countries as a powerful testimony to the saving grace of God. More worshippers participate in weekly services in Alliance churches in Congo than in the over 400 Canadian Alliance churches! For that matter, the same is true of Indonesia, the Philippines, and Vietnam. In many of today's global trouble spots, there are Christian communities ministering among the hurting and broken as a direct result of the Canadians sent to those regions over one hundred years ago. In fact, our Alliance tribe now counts over six million people in 80 countries; thirty-seven of those national Alliance bodies are now sending their own missionaries to the nations.

Furthermore, this book was created with the desire to inspire a new generation of Canadians to find dynamic, twenty-first-century ways of engaging in the mission of God. These chapters, particularly the autobiographical material in the second half of the book, seek to realistically portray the great joy there is in serving the living God in cross-cultural settings. Though hardships were plenty and sacrifice costly, God's faithfulness was experienced as God's Spirit ignited change and people turned to walk in the light of the presence of Jesus.

We hope you will quickly see that each of the Alliance authors write out of their passion for Jesus and the insights generated over a lifetime of selfless service. Our

prayer is that something will either be ignited or re-ignited in your heart as you read these pages.

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Foreword: Listening at the Bottom of the Stairs

By David Hearn

My earliest missionary inspiration came from sitting at the bottom of the steps in our family home listening to the adult conversations taking place in the other room. My parents would often have missionaries stay at our home, and it was always a time of high inspiration. After dinner, my sister and I would head off to bed while the adults would retire to the living room for further conversations. I would lie in bed unable to sleep—my mind racing with questions, and my imagination flooded with wonder at the places being discussed.

With reckless abandon, I would creep out of bed and make my way to the bottom of the stairs. I could hear the conversations but was hidden in the shadows, completely undetected. The stories and the excitement of these exchanges were like an irresistible magnet to my soul.

It was in those quiet moments of intense listening that my heart was moved to see the world through the eyes of those who had ventured across the oceans to the regions beyond.

Our Alliance family in Canada is blessed to have so many men and women who have ventured into places around the globe to reach people groups who have never heard of Jesus. Their stories are inspiring and compelling. They form the large, epic picture of what God is doing through this family of faith to reach the nations of the world.

These essays are a record of some amazing events that have occurred over the past century. They never made the front page of the international news, but they are stories that carry eternal significance. These are eye-witness accounts of God's power, written by Canadian international workers who have stepped out of their comfort zones and entered into diverse cultures, new languages, and unique challenges.

The common denominator is that these women and men were nurtured in local churches just like yours. It was through faithful leaders in Sunday school, club ministries, youth programs, and Sunday worship that their lives were exposed to the goodness of God and the call to reach the nations of the world.

These stories chronicle the journeys of Spirit-filled, courageous men and women who were so passionate about reaching the least-reached peoples of the world that they were willing to risk it all. They loved the people, lived among them, established

faith communities, engaged in compassion ministries, and were witnesses to the amazing, transforming power of Jesus.

They are telling our story. These memories of the past are the foundation of our heritage and are designed to be a launching pad into our future.

I want to invite you to the bottom of the stairs—to sit in stillness and allow the words of these conversations to wash over your soul with fresh inspiration and impact. Engage your imagination, and, with reckless abandon, enter into the experiences of those who have risked everything for the cause of Christ.

When the listening is done, please do not return to your beds for a nap, but rather kick open the door of opportunity and enter the story that God is writing through you.

We are all commissioned to live on mission; we have all received the Great Commission to be Christ's witnesses both in our homeland and "to the ends of the earth," Acts 1:8.

One who carries this trust as he walks among us in the Canadian Alliance is Dr. Arnold Cook. Most of us remember him as "Mr. Missions", as he implanted in our corporate culture the trust of which Simpson speaks. For me it began while sitting under his teaching at Canadian Bible College. He then went on to become the first vice president of Personnel and Mission selected by then President Dr. Mel Sylvester. Later he served our Canadian Alliance family as president. I'm so happy to announce that this volume has been dedicated to him.

I dare you to arise, to be on mission—everyone, everywhere, all the time. These stories are a gift of grace to inspire us in this moment to go further, to risk more, and to trust God for even greater fruit.

"Arise, shine, for your light has come, and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn" (Isaiah 60:1-3). This is our hope. This is our prayer. This is our call.

David Hearn, President
The Christian and Missionary Alliance in Canada

Dedication



REV. DR. ARNOLD L. COOK

“A leader is one who knows the way, goes the way, and shows the way.”
– John C. Maxwell

This book is dedicated to Arnold Cook,
pastor, missionary, teacher, author, and leader
who implanted within the contributors of these chapters,
as well as many others within
The Christian and Missionary Alliance in Canada,
the desire to make their
maximum impact for God.

My Pilgrimage in Mission

By Arnold Cook

My pilgrimage in mission began emerging during the last year of World War II. In my rural community of Keady, Ontario, warplanes seemed to fill the sky, flying in and out of a nearby training base. On the ground, I was intrigued by our neighbours' sons, hanging out at the village store in military garb on weekend leaves. In that same village, in 1943, I gave my heart to Jesus in a little Baptist church at age eleven.

Nine years later, my parents moved our family of eight children to a more vibrant church in the city of Owen Sound, Ontario. There, I met my first mentor, a dynamic Christian businessman, and was baptized. Following a life-transforming encounter with the filling of the Holy Spirit at age twenty, I joined my first Christian and Missionary Alliance (C&MA) church. With this move, my journey into mission picked up momentum.

An Emerging Mission Perspective

Four events moved me down the missionary track. First, I began meeting and hearing from “live” missionaries. One was from Colombia, South America, and another from Côte d’Ivoire, West Africa. Many more followed. A second event was the introduction to my new C&MA church’s annual weeklong missionary convention. Along with being exposed to the world of missions, I was introduced to the Bible college movement.

Initially, I was disturbed by the students from the Western Canadian Bible Institute (later Canadian Bible College), in Regina, Saskatchewan, who came each year to our church to sing and recruit prospective students. My response was, “God is certainly not calling me, a high school dropout. My role is ‘giving.’” In addition to my good salary in sales, I had added lucrative chinchilla ranching as further proof to God that I was serious about giving. The combination would allow me to increase my annual faith promise for missions.

During one of those missionary conventions, however, a third formative encounter occurred. Oswald J. Smith, well-known pastor from the Peoples Church in Toronto, came to our church and preached on his favourite theme—missions. As was the pattern in those days, he closed the service by calling for a response time. I stepped forward and heard him thunder, “Young people, get moving for God—God cannot guide a standing ship!” I sensed that this movement meant going to a Bible school and preparing for Christian ministry. In the context of my Alliance church, the



I stepped forward and heard him thunder, “Young people, get moving for God—God cannot guide a standing ship!”

pattern in those days was to travel 1,500 miles to the Western Canadian Bible Institute (WCBI), out on the western prairies.

The fourth significant factor was my marriage into a missionary family. The Cattsos had two children. Their son was in the process of departing for Indonesia as a missionary. I married their daughter, Mary Lou, in September 1954 and then departed for the C&MA training school in Regina, Saskatchewan, leaving the chinchilla business in the hands of my mother-in-law.

Early Mentors and Constituted Authority

WCBI was an old-fashioned school where one basic Bible-centred curriculum seemed to fit all students. Chapel services, held five days a week, often featured missionaries. Every Friday evening, all students, along with a high percentage of the faculty and staff, attended a missionary meeting. At the end of a three- or four-year program, every student was expected to apply either for missionary service or for ministry in Canada. Mary Lou and I applied for missions with this footnote: “We are open to wherever we are needed, with an inclination toward South America.” Our specific assignment, to Colombia, was chosen for us by our denominational leadership.

In my era, denominational structures counted heavily on respect for the authority vested in leadership. As I reflect on my pilgrimage in mission, I am intrigued by the significant role that “constituted authority” played in providing direction throughout our ministry. When we were assigned to Colombia, we took that assignment as the will of God for us.

On three occasions during our ministry in South America, constituted authority (at that point, the mission leadership) requested that we do something we would not otherwise have chosen. In each case, however, we would have made a costly error had we been allowed to do things our own way.

The first related to the education of our children. We had agreed to send our children to a mission school when they reached school age. That commitment seemed easy to make in 1957 before we had children. But once in Colombia with two boys, we felt we should keep them in the local Colombian schools where we lived. This became an issue of either complying with or resigning from the mission. In hindsight, we thank God for the mission leadership. We would have done a

great injustice to our children if we had locked them into the local educational system, good as it was.

The second occasion was just before our third term. We were ready to return to Latin America after seminary studies. The president of Canadian Theological Seminary surprised us by strongly suggesting that we go to the School of World Mission at Fuller Theological Seminary in Pasadena, California, to complete doctoral studies. We were hesitant. With two teenage children, we felt it unwise to take them to Southern California. Our children were already eagerly anticipating their return to Latin America and to the Alliance Academy missionary kids' school in Quito, Ecuador. Our decision was complicated by an offer to us, from the C&MA seminary in Canada, of a two-year, all-expenses-paid scholarship. This was certainly a generous offer to a forty-two-year-old with a family of five! We went to Fuller, from which I benefited greatly. And our family had a fabulous time in Southern California.

The third occasion was during our last three-year term. It started with six months of teaching in Buenos Aires, Argentina. The C&MA mission plan was that I would teach in the Buenos Aires Bible College (*Instituto Bíblico Buenos Aires*) for six months, and then complete the balance of our term in Lima, Peru. Near the end of the six months, the thought occurred to us to just stay in Buenos Aires for the remaining two years of our term, versus making another move. I ran this idea by our regional director in Nyack, New York. His gracious but firm reply was, "No, let's stick with Plan A. The Peruvian Alliance church is awaiting your help to launch a Theological Education by Extension (TEE) program in the churches throughout Peru." Once again, listening to constituted authority proved to be the better choice. Had we done our own thing, we would have missed out on the Peruvian chapter of our lives, which brought us the greatest church and mission experiences of our ministry.

Our Field Experience

In a sense, our field experience began in 1962 during the process of getting from Owen Sound, Ontario, to Colombia. We made two significant stops that impacted our field experience. First, we arrived in New York City, headquarters of our mission's international office. There, we received our final instructions. At that time, the tradition was to be commissioned by our home church in Canada and to have a second commissioning at the national headquarters. Several of our Alliance leaders who were in the office gathered around us to pray. A.W. Tozer, a well-known C&MA pastor from Chicago, was asked to pray. Tozer liked to pray with a sequence of similar phrases: "O Lord, you know that nothing this couple has studied, nothing they think they know, nothing they have experienced . . . will be sufficient for the task ahead. O God, give them a fresh anointing for their ministry in Colombia. Amen." After he had finished with the list of our inadequacies, we felt about a foot high. Yet this served as a good reminder that our

ministry would be “not by might, nor by power,” but by God’s Spirit (Zechariah 4:6). We recalled Tozer’s prayer often throughout our pilgrimage in mission.

Our second important stop was San José, Costa Rica. We were thankful for a mission that considered the acquisition of the language to be essential. We were given two years to gain a working knowledge of Spanish. The first year was in a formal classroom setting at a language school in San José. The second year was in Colombia, our country of service.

We arrived in Colombia, a politically turbulent country, in 1962. We cut our teeth in missions on university student evangelism in the old colonial southern city of Popayán. We were fortunate to be fully embraced into a missionary family that encouraged us to try new methods. I experimented by opening a reading room next door to the medical faculty of the state university (*La Universidad de Antioquia*). This kind of high-profile approach was new in Colombia for a couple of reasons. Aggressive persecution of Protestants caused most missionaries to work in the rural regions of the country. Likewise, urban evangelism with a focus on university students was quite new at that time. But these factors were to be altered. Roman Catholicism was on the cusp of significant change, greatly assisted by Vatican II (1962–65). We sensed a new openness among the university students.

During those years, I began to learn the importance of using the early morning as a time for intercession. I was greatly helped by the early morning culture of Popayán. The city sidewalks were rolled up by eight o’clock in the evening, but there was movement to the markets by four-thirty in the morning. I attribute the modest success that we had in the conversion of five university students to what I learned about intercessory prayer. We discovered that converted university students were a novelty for our mission organization, particularly for the Colombian church. Few young people in our churches even finished high school, let alone university. We started experimenting with inviting neighbours into our home for cultural interchanges as an evangelistic strategy. Again, in the providence of God, a middle class was beginning to emerge in urban Colombia in the 1960s, following decades of violence.

Grappling with Mission Changes

At the end of our first term, we moved to the north-central city of Medellín to teach at Union Bible Seminary (*Seminario Bíblico Unido*). This move was precipitated by several university student converts who felt called to train for ministry. God had other lessons to teach us about effective means of training leaders. Medellín was known as the city of eternal spring, but later, in the 1980s, became infamous as the home of the Medellín drug cartel. The seminary campus was originally directed by OMS International. In the mid-1960s, OMS facilitated the transfer

of the leadership of the seminary to a consortium of missions that included the C&MA. I served in leadership and as a faculty member for three years. The number of students was always small, with most of them being supported by a number of mission groups. Unfortunately, each mission had a different formula for assisting its students, and ultimately the lack of a coordinated funding model contributed to an atmosphere of discontent among the students.

Returning for our second term to Medellín in the late 1960s, we were pleasantly surprised by the arrival of an innovative new concept for theological training—Theological Education by Extension (TEE). Developed by three Presbyterian missionaries in Guatemala in the mid-1960s, TEE was a paradigm shift in the way we trained leaders for ministry. Ralph Winter, who later became my professor at Fuller Theological Seminary, was one of the three. I was able to develop a pilot project with TEE from the seminary in Medellín. Every second weekend, I would fly south to three C&MA centres. Two aspects of the initial results were refreshing. First, in these centres, I was teaching the “real leaders” rather than the often-untested potential leaders of the resident seminary. Second, I sensed a marked change in the students’ attitude—they were very appreciative that the training had come within their reach while they continued ministering. This was the beginning of our long-term involvement with so-called distance education.

Midstream Retooling

Having pushed hard for change in the areas of middle-class evangelism and alternate methods of training nationals, I found my resources depleted in 1971 at the end of our second term. This led to a three-year hiatus and the completion of a master of divinity in missions at Canadian Theological Seminary in Regina. During those “down years,” God met me in spiritual renewal through the ministry of the Western Canadian Revival of 1971. He turned me around 180 degrees, restoring my love for Him and my passion for mission. In the providence of God, as mentioned earlier, I was granted a full scholarship to Fuller’s School of World Mission. I greatly benefited from sitting under the teaching of the outstanding core professors: Donald McGavran, Arthur Glasser, Ralph Winter, Peter Wagner, and Allan Tippett. I was able to complete my course work for a doctorate in missiology. Having been retooled, we returned to Latin America for a third term, during which I completed my thesis on “The Biblical and Ethical Implications of Latin American Marriage Problems.”

The Peruvian Chapter

Following a six-month teaching assignment in Buenos Aires, we moved to Lima, Peru in 1975, where we assisted in developing a TEE program for the C&MA churches there. Through the providence of God, an amazing moving of the Spirit was occurring



Through the providence of God, an amazing moving of the Spirit was occurring in the 1970s in Lima, Peru's capital.

in the 1970s in Lima, Peru's capital. Following a decade of living under a military junta, the middle class had become responsive to the Gospel. Hundreds came to Christ every month in continual evangelistic meetings. Discipleship ministries resulted in large, growing churches located on major avenues. We entered Lima in the middle of this amazing wave of evangelism and church-planting.

In that context, we launched a TEE program for the churches throughout the country, beginning with the flagship Lince church in Lima. Within the first year, more than five hundred students were enrolled, a target I had anticipated reaching only after two years. Also in Lima, I was privileged to teach in a Bible night school (today, the Alliance Seminary of the Peruvian National Alliance Church), an initiative borne out of the evangelistic thrust in the city and that had produced a wave of new Christians seeking training. In that process, I discovered the unique study program called SEAN (an acronym for *Seminario Anglicano*, later changed to mean Studies by Extension for All Nations). The SEAN program was originally developed in Argentina and Chile by evangelical Anglican churches, using material based on the life of Christ in Matthew. Eventually, SEAN was used in over seventy countries.

After those difficult, slow-growing years in resistant Colombia, we experienced ministry in Lima in ways we had never seen before and have not seen since, including:

- Seeing two to three hundred professions of faith every month, followed by groups of sixty to seventy baptisms, followed by equal numbers signing up for baptism classes for the next month.
- Participating in a growing church focused on evangelism and discipleship. A second large church (*Pueblo Libre*), with a seating capacity of two thousand, was built with two baptismal tanks to facilitate simultaneous baptisms.
- Teaching in a night school where pastors were being trained in the fervour of evangelism. Classes would be released early to allow the students to go next door to the church to act as counsellors at the altar during the evangelistic services.
- Watching churches work in harmony. I had never been in a church business meeting called to discuss the need to suspend evangelistic services in order to catch up with discipleship. It ended with a unanimous decision: "We must continue reaching out; God's Spirit is moving."
- Observing a focused church leadership in action. I watched a key church handle a pastoral conflict issue that would have split most churches. Their

elders declared, however, “We must continue with evangelism.” The conflict was handled as a side issue as the church continued to evangelize.

This phenomenal growth in Lima was part of the urbanization of missions. The shift to the cities, linked with a strong pastoral training program, made it possible in the 1990s to reassign all our North American C&MA missionaries from Peru, many of them to the least-reached areas of the world. The impact of these C&MA churches in Lima, many of which are very large congregations pastored by Peruvians, has caught the attention of the Peruvian government. Officials have particularly been impressed by the feeding programs for children. Many of these large churches conduct weekly ministry events in poverty-stricken areas of the city.

The Surprising Side to Mentoring

Christian businessman Max DePree wrote *Leadership Is an Art* (2004), in which he mentions “rover mentors.” These are the people that we meet briefly along the way who impact us powerfully. I have been blessed by many rover mentors whom I have met at forks in the road of life. Just a few words of timely encouragement greatly helped me. Much of my own mentoring has been done through the medium of formal education in both Canada and Latin America. It has been rewarding to see former students, especially those from our time in Latin America, finding their way into missionary service, many serving in the Muslim world.

On the Canadian front, I taught at Canadian Bible College and Canadian Theological Seminary on three occasions (1957–60, 1970–73, 1978–81). I would later connect with many of these former students either as missionaries or as candidates in preparation for field ministry in my role as director of Personnel and Mission of The Christian and Missionary Alliance in Canada (1981–92).

One example of the value of mentoring came as a surprise to me after many years of ministry in Latin America. When we left Medellín in 1971, we had turned a struggling little church over to a Colombian colleague. We revisited that city twenty-nine years later and found a flourishing church on that site, with 270 people in two services. They were looking for a larger lot. The simple and humbling truth is, as a former elder liked to jest, “Arnold, the church has done very well since you left!”

In a recent conversation, the young pastor that I left behind in Medellín shared with me his long sojourn in training. He came from rural Colombia to train for ministry at the Bible institute. He had never attended high school but felt called to ministry. Years later, he became my student in the Union Bible Seminary, which accepted graduates from Bible institutes. He graduated and decided to pursue his high school diploma. Later, he felt led to study law and became a lawyer. Today he is a bi-vocational pastor.

How did God lead that country boy through that long educational journey? Here's his story: "You asked me to lead the reading room ministry for university students back in Popayán. That made a powerful statement to me that you thought that I could communicate with university students despite my lack of schooling. Later, in the reading room in Medellín, you asked me again to help. There, I met Paul Goring, the missionary professor who headed the department of psychology in the state university. He encouraged me to consider studying law."

When we arrived back in Canada in 1978, I felt out of touch with Canadian culture. I was committed, however, to speak at a Manitoba family camp and wondered how I could connect with those camping families. In preparation for my daily talks, I asked myself the question, "What is the most basic issue that sincere Christians struggle with most often?" I concluded that it was knowing where and how best to serve God. From that thought, I began to develop the idea of the importance of making our "maximum impact for God"—our MIFG. The phrase stemmed from Paul's declaration, "Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me" (Philippians 3:12). The idea of making one's MIFG became a significant emphasis in my ministry from that day forward. Over the years, I have been surprised by how this simple sermon, "Making Your MIFG," has helped others in discerning where God might direct and use them.

The Canadian Years

In 1981, I was appointed to serve as the director of Personnel and Missions at the new C&MA national office in Toronto, Ontario. The C&MA in Canada had just transitioned to being autonomous from the U.S. C&MA. I spent my last nineteen years of active ministry primarily in administrative roles. I focused exclusively on mission during the first eleven years, and then during the final eight years I served as president of the denomination.

In my mission role, I visited most of the countries where our Canadian C&MA personnel worked. The personnel side of the job required travelling across Canada to partner with our colleges and district churches in missionary recruitment. An observation, especially from the overseas travel, began to dominate my thinking regarding Christian ministry and what happens to Christian movements over time. Especially in older mission fields, it was very evident that institutional ministries, such as those involving medical and educational facilities, tended to become nominal—that is, Christian in name only. This was often closely related to a drifting away from a focus on evangelism and church planting to one of increasing involvement in institutional work. Over the last thirty years of ministry, I collected data and recorded my observations of this aspect of Christian ministry.

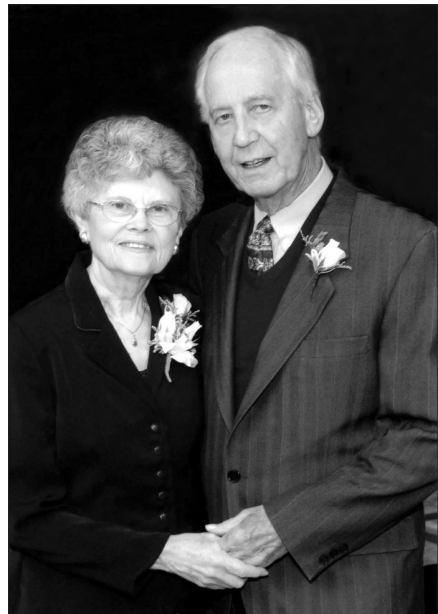
Just before retiring in 2000, I published *Historical Drift*, in which I described the inherent tendency of human organizations to depart from their original beliefs, purposes, and practices, which, in the Christian context, often results in the loss of spiritual vitality. I concluded that God's one great answer to this phenomenon has been spiritual revival. God used the great awakenings of the nineteenth century to raise up missionary movements apart from historic churches that had drifted from mission. I witnessed the special moving of God during the Western Canadian Revival in Saskatchewan (1971) and again in Lima, Peru (1975–78).

Looking back on our pilgrimage in mission, Mary Lou and I are certainly humbled by the high privilege of serving God in mission during an amazing period of history, 1960–2000, which witnessed many headline events:

- 1940s–1980s: The rise and fall of Communism as a world power
- 1950s–1960s: The worldwide urbanization movement in mission
- 1955–1975: The development of the church growth movement
- 1960s: The emergence of the autonomy of national churches
- 1960s: The revolutionary impact of TEE
- 1970s: The amazing growth of a persecuted yet powerful church in China
- 1970s: The emergence of younger churches becoming sending churches
- 1974: The redefining of the unfinished task by the Lausanne Conference

From 2000 to 2004, I had the privilege of giving leadership to the Alliance World Fellowship (AWF). These fully autonomous international churches exist in the forty-four countries where C&MA missionaries have served.

Mary Lou has been amazing in her ability to turn twenty-seven places across six countries into homes! We served during a transition period in mission history, when it was no longer expected that we would serve in the same field for our entire lifetime. Moving from country to country may sound exciting, but it required many more transitions for Mary Lou and, in particular, for our five children. I want



Mary Lou and Arnold Cook, 2006.
Courtesy Charles Cook

to salute each of them for their cope-ability and willingness to handle different school settings that, in some cases, were less than ideal. To God be the glory!

Our pilgrimage in mission could be summarized by the words of Abraham's servant, who was sent to find a wife for Isaac. When he sensed that God had led him to the home of Rebekah, he responded, "I being in the way, the Lord led me" (Genesis 24:27 KJV). We have simply made ourselves available, and God has chosen to guide us into various ministries. A high privilege indeed!

This has been adapted from an article first published in the International Bulletin of Missionary Research in January 2013 as "My Pilgrimage in Mission" and is used with permission.

For Further Reading

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Foreword: History for the Future

By Kenneth L. Draper

History can be a disincentive to action in the present. The past can hang like a great weight over the present, judging it small and ineffective against the great accomplishments of earlier ages. We can make our forbearers into such great heroes of the faith that our efforts seem puny.

Added to the weight of the past is the evangelical tendency to adopt a grand narrative of decline or drift. The assumption is that our best days are in the past. God worked powerfully in revivals and renewals in former years, but what we see in our day is an abandonment of the faith, a lack of Christian influence, and a general collapse of moral principle.

This narrative of decline, emphasizing the need for renewal, was a consistent characteristic of evangelicalism even during those periods we now look back to as the “good old days.” Together, the heroic stature of our forbearers and our cultural inclination to see evangelical values in decline can leave us with a sense of impotence in the face of history.

How can we look at our past as a way of focusing our priorities and practices in the present and for the future? Let me suggest an approach that I have developed over many years of teaching an Alliance History and Thought course, required for all those who want to minister in The Christian and Missionary Alliance (C&MA).

The Alliance as a “Living Tradition”

This approach to denominational history explores the history of the Alliance as a “tradition.” A tradition is understood as a carrier of the deeply held values that give unity to human endeavors over generations. In this sense, a tradition is the collection of practices by which we live out what we say we believe and value.

In attempting to describe this, the language can get somewhat abstract, so I will use an illustration from another “tradition” that is a close cousin to the Alliance: The Salvation Army.

William Booth founded The Salvation Army out of a deep conviction that the churches of the late nineteenth century were no longer reaching the urban working classes with the Gospel. One of the persistent values of The Salvation Army has been to reach out to the marginalized in society.

A practice that was a way of living out this value was the use of brass bands. Booth adopted a style of music associated with the music hall that cultivated

church people considered crass, and even evil, but was the popular music of the marginalized to whom Booth wanted to reach.

While the established churches viewed this choice of music as evidence of a deeply compromised spirituality, it attracted thousands of working people to not only receive the Gospel but to take the Gospel all over the world.

One of the key lessons we learn in studying history is that times are changing. As things change, the meaning of our practices will also change. This is why our traditions need to be living. A “living tradition” must constantly question our practices to ensure that they continue to embody the values that our tradition stands for.

It is clear that the practice of The Salvation Army’s brass bands no longer has the meaning it had in the 1880s. At that time, this practice embodied a deeply-held value of reaching out to the marginalized in a medium that reflected their culture. While there are lots of ways The Salvation Army continues to live out this value, brass bands is not one of them.

What this example illustrates is that we cannot have a tradition that is alive and effective simply by holding on to the same practices. In fact, if we keep doing the things we have always done, then our practices will no longer effectively embody our deeply-held values; they will instead stand as a reminder of some heroic period in our past.



This book is a record of how the Alliance’s commitment to taking the Gospel to where it is needed most has been practiced since Simpson first sent missionaries from the Gospel Tabernacle in 1884.

This book is a record of how the Alliance’s commitment to taking the Gospel to where it is needed most has been practiced since Simpson first sent missionaries from the Gospel Tabernacle in 1884. These are the stories of how the Gospel message came to a variety of peoples and languages, as well as autobiographical accounts of how individuals lived out the Alliance tradition in their own ministries.

The Alliance was founded as a vehicle to mobilize involvement of evangelical churches in foreign missionary work. The constitution of the early Alliance emphasized its nondenominational character and adopted a flexible structure to encourage a broad and inclusive membership. While some of the practices envisioned in 1887 have been left in the past, the essential values continue to live; however, adhering to our values has taken some difficult and painful work. Right

at the heart of what it means to be Alliance are the deep commitments to planting indigenous churches and taking the Gospel to the least-reached.

Missional Value: Indigenous Churches

Indigenous churches are defined in missiology as churches that are self-governing, self-supporting, and self-propagating. A commitment to the self-government and self-support of mission churches is written into the first Alliance constitution. Extraordinary latitude was to be afforded to local believers in the organization and the conduct of church in their context. Under the heading “Methods of Work,” the constitution promised:

In the prosecution of its foreign work, and the formation of native churches, the Alliance will leave each missionary and native community free to adopt such form of church government as may be preferred...(Simpson, 1887, p. 365).

Despite this clear statement of policy, Alliance missionaries in the field modelled the churches they founded as much as possible like the churches that sent them. Infrastructure, funding models, and ministry strategies were driven on North American ideals that were often not sustainable on indigenous resources.

The ultimate goal of establishing indigenous churches remained, but the refrain “our people are not ready to assume responsibility” was repeated well into the 1960s. In the decolonizing era after the Second World War, it became clear that mission practice was not consistent with the stated value. This lack of alignment was taken up by Dr. Louis L. King, who was appointed Alliance Foreign Secretary in 1954.

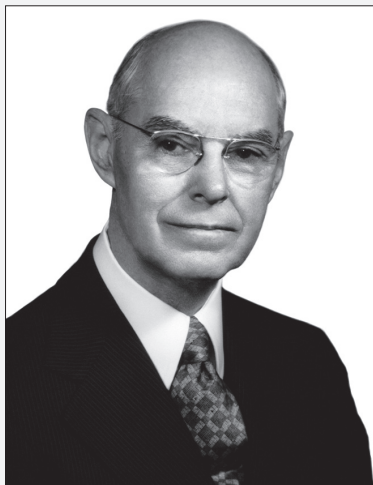
King led a bold and sometimes painful effort to realign Alliance missions practice with its founding value of establishing indigenous churches. King made it clear that the Alliance mission policy was to result in self-supporting and self-governing churches, and anything that worked against this would be reformed.

In the process, King identified the attitudes of the missionaries as a key impediment to the Alliance achieving its goal. He softened this blow somewhat in the following statement:

“The missionaries really cannot be blamed. They are what they are by virtue of innate talents, ambitions, and attainments, and the fact that they were reared in a fabulously rich economy where the accepted axiom is ‘nothing succeeds like success’ and where the test of achievement is to get things done quickly” (King, 1960).

The indictment was not so much of missionaries as individuals, but of the core assumptions of modern Western culture. If the original Alliance objective of founding truly indigenous churches that determined their own policies and priorities, supported their own ministries, and spread the Gospel in their unique

Louis King



Louis King (1915–2004) is regarded as one of the foremost statesmen of the modern mission's era. Louis L. King served the C&MA for more than four decades, filling roles such as pastor, missionary, vice president, C&MA-U.S. President, as well as a key catalyst in the forward momentum of the indigenous church-planting movement.

Although King had long cherished the ambition to be a medical doctor, he answered God's call to ministry and attended the Missionary Training Institute (now Nyack College). In 1947,

the King family began service as missionaries to India. They served until 1953, when A.W. Tozer recommended King as the Area Secretary for India and the Far East (see *The World His Field: The Global Legacy of Louis L. King* by Robert Niklaus).

context was to be achieved, the missional culture of the Alliance would need to shed the colonial assumptions that were as much a part of the first generation's values as the commitment to world evangelization.

Alliance tradition was founded on a vision of establishing churches in cultures around the world that would have the freedom to live the Gospel and be the Church in ways that incarnate God's redeeming grace in all its diversity. This vision came deeply encased in Western arrogance and imperial ambition that would require generations of local believers to make the Gospel their own, some traumatic world events, and the bold leadership of L.L. King to break.

The value that the tradition was to have embodied was suppressed by a practice implicated in widely accepted colonial assumptions. The tradition proved itself alive as a subsequent generation reengaged with this founding objective and brought it to life as new practices slowly, painfully, and haltingly assumed the role of assisting and facilitating the growth and development of indigenous churches.

This difficult realignment has given rise to a wonderful unity in diversity, evident at the Alliance World Fellowship, where different governance models, different statements of faith, different languages and cultures knit together by this shared heritage continue the work of planting indigenous movements in areas not yet reached.

Missional Value: Reaching the Least-Reached

The success of the initiative under Dr. King had, by the late 1990s, created another challenge to Alliance tradition. The 1887 constitution set the missional focus for the Alliance in the distinctive vocabulary of the nineteenth century.

Aim and Object. The object of the Alliance shall be to carry the Gospel “to all nations,” with special reference to the needs of the unoccupied fields of the heathen world (Simpson, 1887, p. 365).

The missiological vocabulary of the postcolonial era no longer speaks of the “destitute and unoccupied fields of the heathen world”; nevertheless, this value of taking the Gospel to the least-reached places has remained deeply rooted in the Alliance.

In practice, the intentional focus on creating a strong, indigenous church had succeeded and in many mission fields, where local believers were already leading and supporting their own ministries. Some were not only reaching out to their own people but were already making important contributions to the international missions work.

A courageous reassessment of the Global Ministries department of The Christian and Missionary Alliance in Canada was led by Arnold Cook and Wally Albrecht in the late 1990s. The work of the Joshua Project to identify those areas that needed a Gospel witness most revealed that 97 per cent of mission resources were being deployed among “reached” people groups, leaving only three per cent of the resources to the one-third of the world’s population that had no access to the Gospel.

In looking at the situation in the C&MA, it was determined that only 25 per cent of our international workers were among the least-reached. This was the occasion of another realignment of value and practice to ensure that the Alliance continued as a living tradition.

In 1998, the autonomous Global Ministries of the C&MA in Canada took its place among the Alliance mission organizations with a clear purpose “to glorify God by developing indigenous movements of reproducing churches among least-reached peoples.”

While the language was updated, this essentially reaffirmed the aim set out in 1887; however, realignment with this founding value was costly. It meant a

transition out of countries in which the Alliance has been sending missionaries for years, but where a strong national church was in place.

While this allowed resources to be reassigned to areas of greater need, the separation was painful. Longtime international workers who had invested their lives to learn a language and culture to effectively present the love of Jesus were asked to redeploy, to start over in a new culture.

Over the next years, the mission transitioned from mature and well-established back to a pioneer phase requiring new and different structures, recruitment methods, and funding models. By 2013, the ratio of international workers had been reversed with 75 per cent working among the least-reached, providing 36 new people groups with a Gospel witness.

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By 2013, the ratio of international workers had been reversed with 75 per cent working among the least-reached, providing 36 new people groups with a Gospel witness.

This transition also had implications for the Canadian Bible College/Canadian Theological Seminary in Regina, Saskatchewan. Mission leadership could see that the training would not provide the skills and credentials required to achieve the new purpose. Looking ahead, they suggested that international workers sent out by the Alliance in the future would need to be trained in business, education, community development, or health care if they were to work among the unreached. This led to the major revision of education, which is now Ambrose University in Calgary, Alberta.

Missional Spirituality: Sustaining our Mission Focus

The Alliance came into being in 1887 as an answer to the call to seriously take the Church's mission to the world; however, in the minds of the early leadership, the Church would only be motivated to mission by a deep and transformational encounter with Jesus. This theme has continued to have life in the Alliance as the “dynamic link between deeper life and missions,” and most recently in David Hearn's call to be “Christ-centered, Spirit-empowered, Mission-focused.”

My study of the early history of the Alliance has convinced me that the dynamic link also flowed the other way, that involvement in the mission of the church is how we become Christ-centered and Spirit-empowered, it is in mission that the deeper life is truly deepened.

I have imagined this as a cycle where a deeper experience of Jesus calls us to mission in the world (“mission” as in bringing Jesus to the world in word and deed and not necessarily crossing an ocean), and our involvement in mission drives us deeper into an experience of Jesus. This cycle suggests that we should not isolate deeper life from mission, or in another vocabulary, discipleship from ministry.

In my experience, these two central roles of church life have been practiced as separate areas; typically, discipleship preceded ministry. What I see in the practice of the early Alliance is Simpson releasing people to be involved in an amazing variety of ministries almost as soon as they found Jesus. Christian maturity was developed in the doing of ministry. I have referred to this interplay between a fuller experience of Jesus and a deeper commitment to mission as a missional spirituality, a spirituality that motivates and is sustained by mission.

It is my hope, together with the other contributors to this volume, that your reading of these accounts will motivate a longing for a deeper encounter with Jesus and inspire a new engagement in mission. It is only a deep commitment to embodying these values that gives life to the Alliance in the present and the future. The narrative of decline will be reversed as we move the Alliance forward in its mission to take the Gospel to where it is needed most in the power of the Spirit.

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Are We Listening?

By Ben Elliott

It is impossible to miss, when reading from some of the early heroes of Alliance missions, and especially A.B. Simpson himself, that they are not from our time. In one sense, it is almost amazing to consider how much change this past one hundred years has brought: to our national identities, to our culture of overseas work and travel, to how we read and understand the Bible, to the structure of our churches, and, right on the surface of it all, to the way that we speak and structure our thoughts.

And, of course, missions itself has changed. The *task* of missions remains fundamentally the same—bringing the wonderful Good News of Jesus Christ to those who have never heard it—but the day-to-day working out of how we strategize with and deploy mission teams has changed fundamentally, and will likely never again look like it did for the early generations of Alliance missionaries.

Yet, we want to be connected. We want to hear those great voices of faith, even as we acknowledge the differences that separate us. We want to connect because we sense that, in spite of all the cultural barriers, what they said and what they did was true, and that the truth of their words and actions is continuous with our own situation. Their achievements offer justifiable hope and encouragement in our own difficult contexts; their actions and motivations offer genuine guidance for our difficult decisions.

The book you are holding in your hands is the outflow of just that kind of desire: to be connected. Primarily, it is a listening book. Listening to—and remembering—the stories of our own heroes, not as an abstract exercise, but so their lives will speak into our lives. We listen not merely for the sake of study; we listen so that we may become their disciples (Rose, 2000).

This short introduction to Alliance missionary theology, then, is fundamentally a listening theology. It will move forward addressing three essential themes in Alliance missions: the expansion of God's kingdom, the rescue of the lost, and the coming of the King, focusing on listening to the key elements of these themes as they have found expression throughout the story of Alliance missions, and attempting to speak the truth from our history in a way that is winsome for contemporary listeners. All this to the glory of God, and in obedience to Jesus Christ: the Father's Word, the message of the Gospel, and the One whose kind voice calls each of us out of sin and self-destruction.

Listening to the Theology of Alliance Mission

1. The Expansion of the Kingdom

The first theme of Alliance Missionary theology is that God has planned for His kingdom to expand, not merely to grow in depth. A.B. Simpson’s classic sermon, “Enlarged Work,” points in just this direction (1988). God’s plan begins with our own changed lives, because of Christ, and then continues with the reduplication of that experience in other people, time and time again. Following Isaiah 54:2, Simpson uses the image of a tent having its stakes moved back and its ropes extended so that it can be more spacious on the inside.

The key point here, in understanding the theological basis of missionary expansion, is recognizing that it is God’s *command* that we should let out the flaps of our Christian tent. The expansion of the church is not a, “Let’s do this!” kind of endeavour, but rather a, “This is what we have been commanded to do” sort of thing.

Simpson, and certainly many of his contemporaries, read the Scriptures with far more openness to figurative and typological readings than we are usually comfortable with. It can make him hard to read—hard to *buy into*—but, far more significant, it can wrongly leave us with the impression that he was, theologically or exegetically, merely an enthusiast, although with a clear sense of call and enviable commitment to rely on God in all things.

But this is not a true caricature. To be sure, Simpson is not from our time, and there are points of theology where we may disagree with him. But he is, nevertheless, objectively a terrific theologian and an acute exegete, for all his idiosyncrasies, and one from whom we have much to learn and much to be thankful for.

Isaiah 54 is a great example. We may not follow Simpson in reading the cords of our tent as lifelines of prayer (though perhaps we should), but we should not hesitate to see, as he saw, that it is *God’s initiative* that our tent stakes should be extended, and that the New Testament, in the clearest of ways, confirms Simpson’s exhortation that it is *God’s desire* to see His kingdom grow, and the work that the Holy Spirit has done in our lives be repeated in the lives of our neighbours, both in our own towns and cities, and around the world.



The theology of Alliance missions is grounded in a belief that God desires—no, that God has commanded—the expansion of His kingdom.

The theology of Alliance missions is grounded in a belief that God desires—no, that God has commanded—the expansion of His kingdom, and that we are

intended to play a key role in that expansion, in submission to Christ our King and in reliance upon the Holy Spirit for the ability.

2. The Rescue of the Lost

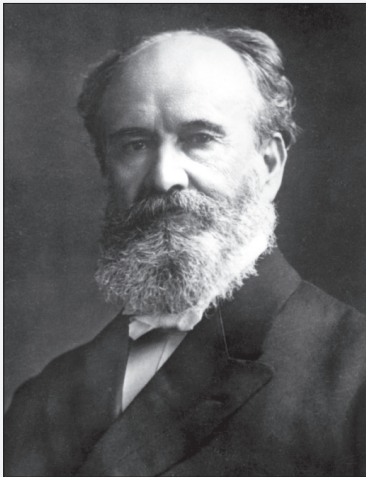
A second theme of Alliance missions is our responsibility for the lost. There are two halves to this reality. First, there are lost people. Not merely sociologically or economically, but really, spiritually, and eternally lost. We don't have many opportunities to sing Simpson's couplet that, "a hundred thousand souls a day, are passing one by one away," (C&MA, 1978, p. 462) but we certainly still remember together, "thousands still ... lying, bound in the darksome prison house of sin," (Rivard, 2003, p. 525), and we cheer one another on to "send the blessed gospel light" because "there are souls to rescue and souls to save" (Rivard, 2003, p. 542).

Alliance theology is a listening theology. When our church family looks at the world, what do they see? What do they say? They say that all they can see—in maps, in plans, in travelogues—are the faces of people who are separated from God and destined for an eternity apart from Him. There *are* lost people, thousands and millions of them.

And, secondly, it is *our* task—filled with power from on high—to reach them. The lost are not an academic entity within the Alliance; they are a pastoral reality and a motivation for missionary extension. They are the reason why, "to the hardest places He calls me to go, not thinking of comfort or ease, though the world pronounce me a dreamer, a fool" (Rivard, 2003, p. 518). An attempt to save lost people is the reason that hundreds of Alliance workers have left careers and families, prospects and lives, to bring the name of Jesus to the places where it has not been known. Trying to rescue lost people is the reason why thousands of others have sacrificed to support them. Their lives, money, and prayers speak loudly: we all share responsibility for the lost.

Reaching lost people is an emergency task for Alliance missions, because each generation is a passing one. You see, it is possible to look at the sometimes seemingly haphazard character of Alliance missions and count it to our own discredit, but the opposite should be the case. We want to plan, and we're ready to take the time and effort to do so, but only to the very minimum necessary. What we really want to do is get up and go, not because *going* is so much fun; *going* means suffering and dying to self. No, we are so eager to go because the situation of the lost is *such an emergency*. The rough edges of Alliance missions are not an embarrassment, but a badge of honour, a marker that we have been willing to go as quickly as we could get the details together. Lost people are really lost, and God has really partnered with His Church worldwide—with us!—to come to their rescue.

Albert B. Simpson



Albert Simpson was born in Cavendish, Prince Edward Island, Canada. His conversion of faith began under the ministry of Henry Grattan Guinness, a visiting evangelist from Ireland during the revival of 1859. Simpson spent some time in the Chatham, Ontario area, and received his theological training at Knox College, University of Toronto. At age twenty-one, he accepted a call to the large Knox Presbyterian Church in Hamilton, Ontario.

Simpson was called to the Thirteenth Street Presbyterian Church in New York City, where he immediately began reaching out to the world with the Gospel. Two years later, he resigned in order to begin an independent ministry to the many new immigrants and the neglected masses of New York City.

In 1889, Simpson and his church family moved into their new home, the New York Tabernacle. This became the base not only of his ministry of evangelism in the city, but also of his growing work of worldwide missions, which became what we know as The Christian and Missionary Alliance (see *The Life of A.B. Simpson* by A.E. Thompson).

3. The Coming of Christ as King

A third theme we hear when we listen to the heart of Alliance missions is the near return of Christ as King. It offers hope to us in discouraging circumstances, it adds urgency to our actions, and, over everything else, it acts as the motivator of our own church history as a missions movement. Matthew 24:14, interpreted in Simpson's characteristic way, remains to this day, rightly, in our statement of faith as key Scriptural support for the way that the impending return of Christ is our chief "incentive for holy living and sacrificial service toward the completion of Christ's commission" (Alliance Statement of Faith, article xi). We do missions because it is the role Christ has given to us in anticipation of His return. A significant portion of the whole story of Alliance missions rests on this heritage: a firm conviction that the gospel will be preached to all nations, and then the end will come.

Of course, this idea can be used manipulatively, or bluntly, but at its best it is understood as a simple relation of the facts of the matter. Christ will return, and none can predict the date of His second advent. Yet we have all been given a responsibility to do the work of sharing the Good News to all nations before He comes again.

This theme stands behind the Alliance's practical *commitment* to the least-reached people groups of the world. Our practice has always been to go places where there is no access to the Gospel message and to proclaim Jesus there. A passion for the remaining hard places in this world is wired right into our understanding of missions, and is the reason why, at times during our history, we have taken steps to redeploy away from countries where there is already a significant Gospel witness. And why, at all times, we have tried to be open to the voices of pioneers and explorers among our own colleagues. It's why we are ready to really mean it when we are talking about creative access. Christ is coming soon, and before He does, it is our responsibility to have gone to all those hard and unreached places God has made available for us.

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PART A

Extraordinary Places

With the year the C&MA entered the country

Congo - 1884	3
Arab Lands and Israel Palestine - 1890	17
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Chapter 1

CONGO



From Strength to Strength

By Ray Downey

*“They go from strength to strength, ‘til each appears
before God in Zion” (Psalm 84:7)*

“From Strength to Strength” is the title of a sermon in a series A.B. Simpson preached in 1890 at his New York City Gospel Tabernacle (1988, pp. 111-123). The Christian and Missionary Alliance (C&MA), the cutting edge movement he founded in 1887, was already facing major challenges. “Alliance people were not fulfilling the task for which they had organized,” noted John Sawin in his Introduction to *A Larger Christian Life* (Simpson, 1988, p. 1).

“Facing major challenges” was putting it mildly. The inaugural mission to Congo six years earlier had begun with a bang but ended in a whimper. Simpson’s original band of five, led by John Condit, left New York City in November 1884 and arrived in the Congo in February 1885. Too soon, their mission was met with crushing defeat.

No converts, no churches; John Condit was struck down by malaria weeks after arriving on African soil, and three members of his team sold their belongings to pay for the return passage home. The remaining team member joined another mission. What an unexpected blow!

In Simpson’s message from Psalm 84, the phrase “from strength to strength” is central to understanding the psalm. Simpson explains that it is really a journey, “from our own strength to His increased strength, on to absolute all-sufficiency of God Himself” (1988, p. 113). Our own strength is but weakness compared to His. The Apostle Paul agrees: “Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake I delight in weaknesses . . . For when I am weak, then I am strong” (2 Corinthians 12:9-10). Weakness appears to be the *modus operandi* for doing God’s work.

From human weakness to God’s strength is an apt summary of the Alliance story in the Congo. The nation known today as the Democratic Republic of Congo (DRC) was the C&MA’s first mission field. Today, the *Communauté Evangelique de l’Alliance au Congo* (CEAC) is an Alliance community of 716 churches and over 1,538,000 inclusive members. How did such a painful beginning result in the dynamic Congolese Alliance church that exists today?

What follows intends to provide answers to that question. It uses an ethno-historical approach that profits from the symbiotic relation between history and anthropology. History seeks to interpret the past and is dependent upon written data; anthropology leans more on participant observation.

Upstreaming, a further refinement of this approach, starts by observing the present state of affairs. Many oral cultures in the majority world, including African traditional cultures, share the view that time moves backward rather than forward, from the present back into the past.

The true experts in upstreaming are salmon. Living on Vancouver Island, we have often witnessed the autumn salmon run as they fight their way upstream. Annually, only a small percentage of salmon successfully reach their destination, where the adult salmon die, the eggs hatch the following spring, and a new life cycle begins.

Dr. Donald McGavran proposes a four-stage process in the evolving relationship between Church and Mission: 1) Exploratory, 2) Mission Stations, 3) People Movements, and 4) Consolidation (1979, p. 14).

The *raison d'être* of the Mission is to give birth to a church, which in turn will repeat the cycle. Using the upstreaming approach, we can study these stages in reverse chronological order, beginning with the Consolidation Stage.

Consolidation Stage (1998–present)

There have been virtually no resident Alliance missionaries in the Democratic Republic of Congo since 1998. However, formal and informal partnerships continue to foster ongoing relationships between the CEAC and the Canadian, American, and Dutch sending churches.

In January 2014, at the invitation of the CEAC, Viola and I revisited the Congo after an absence of eighteen years. Our two weeks in the country provided many opportunities for both ministry and participant observation. We had served there as Canadian Alliance international workers from 1970 to 1996. The nation continues to face horrendous political and economic challenges, yet the Congolese church does what the Church is meant to do—it endures, thrives, and shines brightly in the darkness.

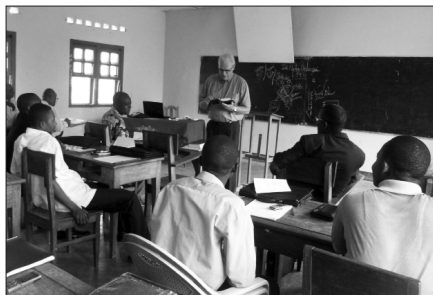
Here is a sampling of what we saw and experienced:

- Superb hospitality
- Vibrant worship blending new and old
- Seasoned church administration
- Engaged students
- Church membership growth
- Well-trained pastors
- Strong urban and village churches
- Optimistic leadership
- Compassion and education ministries
- Grace in dealing with church conflicts

Here are some additional comments from my journal kept during those two weeks:

Leadership formation: Finished a week of teaching twenty-six students at the Congo Alliance University. Yesterday, I invited a 1979 graduate to talk about his family's term as Congolese missionaries in Guinea. He recounted the story of a revival that broke out while he was a high school student at Maduda in the 1970s. Many students came to Christ, one of whom is now president

of the CEAC, Dr. Mabilia Kenzo.



Ray Downey teaching at the
Congo Alliance University, 2014.
Courtesy Ray Downey

Missionary outreach: The CEAC has churches in three regions of the DRC. With the vision to have an Alliance community presence in all eleven regions, church-planting efforts are underway in North Kivu and Katanga. Baptized church membership has tripled since the missionaries left in 1997–1998.

What a privilege to be eye-witnesses of God at work. A vibrant Alliance church community exists in the Congo today. God has used the obedience of countless people to make this happen. Let's continue our journey backward in time to a foundational stage in the church's development, and one that we knew first-hand.



Anne Stephens with Congolese, 2010.
Courtesy Alliance Archives

People Movement Stage (1970–1997)

Arriving in the Congo in August 1970, our family moved to Kinkonzi, a mission station that was home to twelve Alliance missionaries and over five hundred Congolese. Besides the Bible institute, there was a hospital, pharmacy, dental clinic, nurses' training school, elementary school, bookstore, and large church. Congolese led all the departments and missionaries partnered alongside them.

During our second term, we were introduced to Five-Year Agreements. Brainchild of Dr. Louis L. King, these

agreements provided a framework to evaluate, realign, and reinforce the “meeting of equals” between Mission and Church (Niklaus, 2004, pp. 221-229). For example, the 1975 Agreement promised Mission assistance for the creation of a university-level theological school in Boma. The school began in October 1996 with three students and five teaching staff. Assigned to direct this new theological institute, I worried that this would jeopardize the recently launched Theological Education by Extension (TEE) program that I was administering. TEE was providing in-service training for one hundred active church leaders. Was it wise to abandon their formation in order to teach three untried students in a residence program? It made little sense to me.

Wise Congolese church leaders knew better. The university provided credibility and a base of operation for the TEE program. During a pastors’ seminar in October 1976, twenty-five pastors expressed their desire to have TEE centres in their regional areas of responsibility. TEE enrolment soon jumped to 335 students as pastors recruited their own catechists and deacons. The theological institute prepared the teaching materials and final exams (Downey, 1985, p. 207). Church and mission together birthed a Christian university that has trained more than half of the current pastors in the CEAC.

Church and Mission also consulted together regarding missionary assignments for all mutual endeavors: ministerial and leadership training, primary and secondary education, medical work, urban church-planting, literature work, evangelism training, children and youth ministries, women’s ministries, pioneer mission work with Congolese unreached people groups (UPGs), radio and TV production, and development and compassion projects.

Educational ministries: In a nation plagued by non-existent or inadequate medical and educational services, it would seem obvious that the Mission would want to address this void. In the early days, with limited human and material



Ray Downey greeting people after preaching at Boma II Church, 2014.
Courtesy Ray Downey



Missiology students interviewing Ray Downey, 2014.
Courtesy Ray Downey

resources, such involvement was put on hold. The Mission's primary purpose, after all, was to evangelize and plant churches. Thankfully, the persuasive arguments of the Congolese church leaders eventually convinced them otherwise. As the National Church and the C&MA cooperated to create elementary and secondary schools, many of those receiving this education became Christ-followers, and are now actively engaged as adults in society at large, as well as in the life of the church today. They are a major reason why the Alliance faith community has experienced, and continues to enjoy, rapid church growth.

Women missionaries: Women, both married and single, had a dynamic role in shaping the Congolese Alliance community. They taught and mentored high school and ministerial students. Women served in all aspects of the Church's medical work. They were active in itinerant evangelism, ministries to children and youth, and women's ministries. Two women served at different times in the role of field director. They have led to faith and mentored many youth who later became pastors and committed lay leaders in the CEAC. Missionary women have their counterpart in many capable

Anne Stephens



Anne Stephens was born in Red Deer, Alberta, and began training as a speed skater at an early age. She went to the first Canada Winter Games in Quebec City in 1967 and placed in the top twelve female skaters in Canada. At the University of Alberta, she trained as a nurse/midwife, and then attended Bible school in Regina, Alliance Youth Corps in Thailand, and finally arrived in Congo for a twenty-year career in community health.

Political turmoil necessitated change, so the next assignment was providing training in theology and health issues for evangelists and church-planters in an unreached people group. More political turmoil had her redeployed next to Brazzaville, Republic of Congo for the next fourteen years, working in discipleship and leadership training.

Congolese women leaders. My personal observation is that some of the best Congolese preachers are women.

Urban church-planting: The C&MA was one of several Protestant missions that had entered the Congo in the 1880s. To avoid unnecessary duplication, a mutual agreement known as “comity” divided the country into geographical areas of ministry. The Alliance was responsible for an area on the country’s western tip, approximately two hundred kilometres square. After independence in 1960, comity restrictions began to be questioned in the face of increased mobility, population growth, and urbanization. An Alliance pastor had moved to Kinshasa in 1965, and, seeing a wide open door for evangelism and church-planting in the capital city, asked, “Why not an Alliance church here?”

“Before 1965 not a single Alliance congregation existed in the city. By 1984 church leaders identified eighty-two Alliance churches with a total attendance of over twelve thousand on a Sunday morning. In addition, about two hundred prayer groups met twice weekly. Out of these neighbourhood groups would come even more churches” (Niklaus, 1990, p. 54).

Penetrating the fringes: Years later, when learning about the spiritual isolation of the Bateke people who lived within one hundred kilometres of the capital, that same Kinshasa pastor again challenged the status quo: “Why not an Alliance pioneer work among the plateau people? (Niklaus, 1990, p. 54). Others were asking the same question. Consequently, in 1983 the Alliance church community, in cooperation with the mission, took up the challenge of the unreached people living on the Bateke Plateau. Today, the CEAC counts over twenty Bateke churches.

On the extreme western tip of the DRC, a similar challenge went out to evangelize the neglected Bawoyo people. This story is documented in Myra Brown’s article on “A Resistant People” (1987, pp. 16-17). A tract written in the Kiwoyo language was a key factor in reaching them. Several Bawoyo Alliance pastors offered their counsel on how best to reach these people.

Music evangelism and recording ministries: Music has universal appeal and no one knows that better than the Congolese. A prime example is Paul Tsasa, born and raised in the DRC. In Paul’s own words, he writes:

One Sunday, a missionary that came to preach in our church was really touched by a song my brother and I sang. After the service he asked my parents if they would allow us to go visit and play



Example of roads in Congo, c. 1983.
Courtesy Ron Brown

music together. It really didn't take long for this trio to blend. Before we knew it, we were going from church to church, ministering and evangelizing through music and testimonies. This was the beginning of *Sango Malamu* (Good News Ministry).

That missionary was James Sawatsky. While back in Canada in the late 1970s, he had dreamed of how to combine music and evangelism in order to reach the nation for Christ. On his family's return to Kinshasa, God opened doors for a fruitful ministry in the capital and beyond. During the 1980s, the *Sango Malamu* Trio toured Alliance churches in Canada and the U.S. and visited many countries in Africa in an evangelistic program put together by the Billy Graham Association and the C&MA.

In the late 1980s, *Sango Malamu* took on a much more public profile with the creation of a Christian recording studio, with FM radio and a TV station. During the tumultuous 1990s, *Sango Malamu* FM radio was the most popular station in the capital for believers and seekers alike. When missionaries left the Congo in 1998,



Trio Sango Malamu, 1979.
Courtesy Jim Sawatsky



Team of evangelism with MAF plane, c. 1986.
Courtesy Jim Sawatsky

Jim was asked to serve as C&MA media consultant for francophone Africa. He gave oversight to the establishment of Christian FM radio stations in several other African nations where the C&MA worked.

Moving on: In September 1991, a critical moment arrived for the church and mission. Civil unrest in Kinshasa and beyond forced the evacuation of all C&MA mission personnel—thirty-eight in total—from Canada, the United States, and Holland. It was hasty good-byes, and missionaries were limited to carrying one piece of checked luggage per person.

The transition topic was not new. The mission had been in the country for more than one hundred years, but the timing was unexpected. How to graciously transition out of a country and redeploy personnel elsewhere—that was huge! It was a delicate subject for both mission and church, especially

Jim Sawatsky



Jim Sawatsky could be called a maverick who often colored outside the mission box and went where few others had gone. He guided the Old Testament translation in the Lingala language and birthed the first evangelistic music group, Trio Sango Malamu. In one particular year, the trio sang and preached to 100,000 Congolese and led 10,000 to Christ.

Jim founded Studios Sango Malamu, the first evangelical recording studio in Congo with Sango Malamu reproduction studios and SM

Distributing House. Eventually, there was Sango Malamu School of Music, Sango Malamu Video Studios, and Radio Sango Malamu (RSM) – the first Christian radio station in Kinshasa that broadcasted twenty hours per day to one million listeners.

since the National Church gave every indication that they wanted our continued presence.

After a year's absence, three couples (two Canadian and one American) returned to Kinshasa in August 1992, followed shortly by two Canadian women. This smaller team's focus was urban church planting, Bateke evangelism, and leadership training.

Sporadic civil unrest in Kinshasa caused two brief evacuations across the river to Brazzaville. Transitions are difficult at the best of times. This was no exception. What helped greatly was the Mission was dealing with a mature church with whom we had a long history of working together towards common goals. Now we turn our attention to the longest period—the sixty-year Mission Stations Stage.

Mission Stations Stage (1910–1970)

The Alliance Church Community of Congo (CEAC) gained its autonomy in July 1931. Already self-supporting and self-propagating, self-government was the obvious next step. Tomasi Paku was the first pastor to be ordained. He later became the church's first president.

C&MA mission leaders from the U.S. had explained to the church the implications of self-government. The church leaders hesitated to accept this heavy new responsibility with the oft-repeated protest, “We are but children.”

Then they promptly proceeded to show that they were not such helpless children after all. Their first conference action was to organize immediate means to reach the untouched areas with the Gospel. Then they turned to several church problems, which the missionaries had examined but had been unable to solve. The deftness with which the National Church dealt with these matters proved they had indeed come of age (*Congo Tidings*, 1959, p. 9).

“From this point, the National Church became fully responsible for the selection, appointment, support, and discipline of its workers . . . A ministerial formation program that required ministerial experience as a condition for acceptance has produced an autonomous church that was free to govern its affairs as the members, with God’s leading, saw fit” (Downey, 1985, p. 202).

Spirit-anointed leadership was key. No Congolese played a more significant role for a longer period of time than Rev. Kuvuna ku Konde Mwela. His story appears in a book ghost-written by Robert Niklaus, *Kinkulu kia Dibundu* (History of the Church). During a ministry of more than seventy years, Papa Kuvuna mentored countless Congolese and missionaries alike. I was one of them.

I recall our first meeting. Arriving in Boma for our first term, an older gentleman immediately offered to carry our suitcases, freeing Viola and me to hold onto our two young daughters. The gentleman was none other than the church’s president, Rev. Kuvuna.

He took delight in mentoring missionaries, explaining Congolese customs, proverbs, appropriate greetings, and church protocols. When any missionary was about to depart for home assignment, he led a special farewell routine. Sitting down, he would hand over a ball, suggesting that it be bounced against the wall. “What happened to the ball?” he would ask. “It bounced back,” was the reply. Then he would say with a twinkle in his eye, “You also, you’ll return to your home country, but then you’ll bounce back here to carry on your work.”

In 1985 Rev. Kuvuna was given an honorary doctorate by Nyack College . . . In his brief acceptance speech, Dr. Kuvuna said, “This honour is not mine alone. It belongs as well to your missionaries who brought the gospel to my people and to the remarkable church God raised up through their efforts” (Niklaus, 1990, p. 61).

Mission stations formerly administered by missionaries were gradually turned over to CEAC administration during this period. In 1957, the Congo field, one of the smallest in area and responsibility of The Christian and Missionary Alliance, had the largest national church: 40,000 members. The 1,462 national workers roughly equal the number of full-time servants in the mother society (*Congo Tidings*, 1959, p. 10).

The church was not immune to crises during this period. A cultic movement emerged in the late 1950s, drawing away about twenty-five per cent of the CEAC's membership. Then in 1962, a church split occurred that was not resolved until 1968. The church temporarily lost a further two-thirds of its membership to this faction. Church and Mission weathered the storm; the conflict was resolved and most who left the church during these crises eventually returned.

The Exploration Stage now turns to the question of how it all began.

Exploration Stage (1884–1910)

The first twenty-five years of missionary penetration were characterized by hardship and discouragement in the newly named Congo Free State (privately owned by King Leopold of Belgium). Of the five original missionaries to arrive in Cabinda, the leader, John Condit, died of fever just weeks after their arrival. One joined another mission and the other three returned to the United States. Thirty-one missionary graves could be counted before the turn of the century (Macaw, 1937, p. 167).

Stung by this first failure but motivated by a love that was greater, Simpson prayed, persevered, and prepared other young men and women to give all in order to reach some (Jones, 2015, pp. 46-47). Included was the first Canadian missionary to Congo, William Wallbrook from Peterborough, Ontario. He sailed for Central Africa in June 1895, and then due to continual fevers and ill health, he left the Congo on July 30, 1896 and returned to North America and died three years later (p. 120-124).

Jones observes further that:

Simpson (was) a mission mobilizer par excellence. However, he had no personal field experience as a missionary or as an administrator of a mission organization...Consequently, Simpson lacked the practical hands-on expertise indispensable for sending people on mission across cultural, linguistic and geographical barriers. Driven by the compelling force of his "Bring-Back-the-King" eschatology, which hinged upon the completion of the Great Commission, the Congo Band was seriously under-prepared for such a challenging undertaking. Their academic, experiential, and practical foundation was sorely

lacking in that they had actually completed only one seven-month school year of classroom study and practical rescue mission work before leaving for Africa (2015, p. 58).

In 1908, discouraged by a church “filled with scandal, rice Christians and fallen leaders” (*Congo Tidings*, 1959, p. 8), the annual field conference toyed with the possibility of disbanding the church and dismissing the workers. A junior missionary, J.D.R. Allison, convinced that God had not called him to Africa to be a failure, went back to his station at Yema to intercede for the church. Following the conference ruling, he had dismissed his three catechists, but they returned, willing to work even if the Mission did not support them. They joined the missionary in prayer and shortly after began preaching. A spiritual awakening resulted, accompanied by miraculous healings and hundreds of conversions. When the National Church started living like the Church of Christ, nothing could stop her (*Congo Tidings*, 1959, p. 8).

Conclusion

After a shaky beginning in 1884, what did it take to become what the CEAC is today—a pace-setting Alliance community with global impact? The short answer is God’s power made perfect in weakness. It is always God’s strength, never ours. God’s strength exchanged for our weakness. The result: strong leadership, clear vision, called and committed missionaries, and a supportive sending body of believers.

Add to the mix a visionary leader of A.B. Simpson’s calibre—a master preacher, a prolific writer, and a person of God-given energy and passion. He possessed the uncanny ability to motivate people, to recruit missionaries, and the humility to admit fault as mid-course corrections were made.

The Christian and Missionary Alliance offers a simple message: Christ as Saviour, Sanctifier, Healer, and Coming King. There is a laser-like focus on pioneer outreach to “the least, the last, and the lost.” Add the conviction that all mission work must have its source in deeper spiritual life, and one has the recipe for success.

Today, the CEAC continues to set the pace as a leading member of Christ’s global church family. As an autonomous church since 1931, it is not lacking in experience and know-how. The growth pace has quickened significantly since the Mission bid farewell in 1998, a phenomenon often repeated in the history of missions. In everything, may God be glorified.

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Baptism of Congolese, 1983.
Courtesy Ron Brown

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CONGO ALLIANCE STATISTICS



Churches:
716



Ordained
Pastors:
675



Inclusive
Members:
1,538,000

Source: Alliance World Fellowship, 2013

For Further Reading

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Chapter 2

THE ARAB LANDS AND ISRAEL-PALESTINE



THE FRUIT OF COURAGE AND PERSEVERANCE

By D.F. Allen

*In a very short time, will not Lebanon be turned into
a fertile field and the fertile field seem like a forest?
In that day the deaf will hear the words of the scroll,
and out of gloom and darkness the eyes of the blind will see.
Once more the humble will rejoice in the Lord;
the needy will rejoice in the Holy One of Israel.*
(Isaiah 29:17-19)

A Missionary Call

“You have only six days to decide if you will join the team in Lebanon.”

These words came from the C&MA Canadian mission director after passing our final interview to qualify to move to Pakistan and serve alongside the mission team. At the time, we were living in Edmonton, Alberta, and working on staff at First Filipino Alliance Church.

We had just learned that the team in Pakistan was returning to Canada to try and resolve some major differences in vision and direction. We were asked to redirect and work among Arab Christians and Muslims in the Middle East and had to decide in six days due to budget meetings.

There are times in life when everything seems to slow down, and when time itself seems to stand still. This was one of those times for us, when a major life-changing decision was needed, and when we longed for the voice of God to direct us. After sensing a deep peace during six days of fasting and prayer, we confirmed to the mission leaders that God had indeed led through them and we were ready to join the team in Lebanon. Six months later, in summer 1996, we landed in Beirut, Lebanon.

What led us to that moment of decision was a passion to see Christ glorified among Muslim peoples. After years of surrendering our life’s purpose to God, countless hours of prayer asking Him to confirm calling and direction, and practical steps of obedience in proclaiming Christ to those of other faiths, we were now preparing to move our young children, aged two and one, to work among unreached peoples. We were both thrilled that the vision was finally being realized, but also somewhat apprehensive of the unknown.

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What led us to that moment of decision was a passion to see Christ glorified among Muslim peoples.

As with most families who moved to the Arab world in those days, we spent our first two years preparing for the coming years of ministry, mainly developing in the areas of language acquisition, cultural adaptation, and ministry.

After a four-year apprenticeship reaching out to South Asian, African, and Arab Muslims in Edmonton, and leaving behind an equipped team of evangelists in our Filipino Alliance Church, we now had to spend time studying Arabic at a university in Beirut and launching into the beginnings of church ministry in the Arab Alliance church we attended, while making weekend forays into the city where we were destined to move.

Sidon is on the coast, about forty-five minutes south of Beirut, and is largely a Muslim city. At the time, the only organized Protestant church was on the eastern outskirts of the city. The largest Palestinian refugee camp was in Sidon, quite a dangerous community. Our outreaches were based at an apartment building not far from our home, which began with prayer meetings and children's club programs.

Our small team of four tried many ways to build relationships with the local community. Along with the children's club, we established an ESL program and a medical clinic, attempted to create jobs with a sewing factory, and hosted special events like a Valentine's Day dinner.

After months of activities, we began worship services and grew to thirty to forty people in Sunday worship and various weekly meetings. Then the backlash came.

The local Muslim leadership was not happy we were there, and that we were gaining ground with the local people. There had been warnings that trouble was brewing because the local mosques would preach against us over the loud speakers on Friday prayer times, saying we were in cooperation with Israel.

One day, a man followed our coworker, Bonnie Witherall, into the clinic and shot and killed her. This led to the closure of the whole ministry by the national church leaders, only four years after it began. The Sidon church went underground for a while. In recent months, the national Alliance church in Lebanon has opened a church in a community just north of Sidon to continue this outreach from outside of town.

We trust God, who knows all things, that the years of ministry and the death of our friend were not in vain. In fact, we have heard since that a number of the young people and children we worked with have continued to secretly follow Christ and are raising families who love and serve the Lord Jesus.

I tell our story here because the results of this form of outreach and church planting are so common among international workers in the Middle East. There was a season of success followed by a severe backlash. Looking back, it may have helped to establish stronger personal relationships with the local Muslim leaders, as that may have protected us from attacks by giving us greater awareness and sensitivity to local political and cultural tensions. But the reality in the Arab world is that you must always be ready for persecution, attack, and loss if you wish to move forward. We took these lessons with us into other ministries in the region.

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...the reality in the Arab world is that you must always be ready for persecution, attack, and loss if you wish to move forward.

During that season of ministry leadership, we worked to strengthen the relationship of the mission team, who were mostly from the United States and Canada, and the national church leadership in Lebanon, Syria, and Jordan. We worked closely with the national Alliance church leaders in Lebanon, meeting often for planning sessions, teaching in the Alliance Bible school, and partnering with national pastors and youth leaders for ministry events. We also travelled throughout Syria to encourage the Alliance church leaders there. We participated in pastors conferences and retreats, often teaching from the Word, encouraging young couples in their marriages, and supporting the development of young leaders through an internship program.

This leadership partnership between the mission and the national church leaders was a continuation of the model of ministry in the Arab Lands established from early days of the mission work in the region. It may help to clarify the model of Alliance outreach in the Arab Lands by better understanding how this partnership developed over the decades.

Early Pioneers

The beginnings of the Alliance work in the Middle East originated with the pioneer vision and audacity of A.B. Simpson. He left the large suburb church he was pastoring in New York City and rented a theatre in downtown New York to hold worship services for new European immigrants.

Dr. Simpson also began to publish and write articles in a mission periodical called *The Gospel in All Lands*. Many of the articles focused on the urgent need for outreach among the Arabs and Jews of the Middle East, due to the coming



Missionaries, including W.F Smalley, Brooks, Jagos, Shaw, Ward, Allen, Irish, Breden, 1924.
Courtesy Alliance Archives.

return of Jesus Christ. A ministry training school was started in New York to prepare people for ministry and missions.

On a trip around the world, A.B. Simpson spent considerable time in Palestine and returned greatly impressed with the ministries of two single women, Lucy Dunn and Eliza J. Robertson, both previous students of his training school in New York. A donor by the name of H. Conley had given \$5,000 in 1889 (worth about \$130,000 in 2015) to start a mission in Palestine (Smalley, 1930). From small beginnings, a regional impact still continues to grow one hundred and twenty-five years later.



Lucy Dunn.
Courtesy Alliance Archives

But Lucy and Eliza, who arrived in the region in 1890, were now living and working in very difficult circumstances. They served equally among the Jewish, Muslim, and Christian people, but mostly among those with greater physical needs—especially under-privileged women and children—and also taught and led men to Christ in family homes.

In summer 1892, Rev. and Mrs. George Murray arrived and settled in Hebron under the advice of these two women. They were a unique couple, as Mr. Murray had a physical disability and Mrs. Murray was blind. These handicaps did not hold them back, but only opened unique doors of ministry. They developed valuable relationships by visiting in the homes of both Jews and Muslims in the city and travelled by donkey into the surrounding villages to hold meetings, even occasionally being kicked out of town (Smalley, 1930).

Their key focus was starting a school for girls, through which they witnessed to all who would hear of the story of salvation in Jesus Christ. They also suffered much at the hands of others who ridiculed them, though they served well with faithfulness and kindness to their oppressors. When they finally left the area in 1907, their carriage was followed by a group of weeping women who begged them to return.

The year of 1894 was significant for the losses sustained by the mission team. A few months after arriving in Palestine, James Cruikshank died of heat stroke and fever. A few months later, Eliza Robertson suddenly died. A short time later, the Cruikshanks' two young children died.

These early pioneers pressed on with great zeal, preaching the Good News to the Bedouin tribes and pressing into unknown territory. They opened an outreach in Madaba across the Jordan River from Jericho and in Hebron.

An unusually zealous worker by the name of Archibald Forder came to the region with his family, with a great desire for the Arab tribal people to hear the Gospel. Mr. Forder tried on many occasions to travel into the Arabian Desert by caravan, but was turned back each time. One time, he was arrested by the Turkish army and returned



Beersheba Westside Alliance, date unknown.
Courtesy Alliance Archives

under escort to Jerusalem. In 1900, he was finally able to embark on a long trip through Arabia, about 1,400 miles in all, where he took Scriptures and Arabic literature to distribute. He was entirely dependent on local tribal hospitality and was constantly in danger. Other similar trips into Arabia were organized by other Alliance workers, but none more extensive or more adventurous as that of Mr. Forder, the man who travelled

alone in the tents and towns of northeast Arabia (present-day Saudi Arabia).

Established Leadership

Around the turn of the twentieth century, the following workers made up the whole team: Miss Maxwell-Ford was working in Galilee; Miss Dunn and Miss Best were living with the Forders in Jerusalem; Miss Brown also lived in Jerusalem, with Miss Parsons and Miss Harris in Jaffa, and the Murrays in Hebron; and Mr. Melki Hanoush was the national evangelist working among Muslims, Jews, and Asian Christians. Im Anise was a Bible teacher, and her companion Im Badure, widow of an Armenian pastor martyred by the Turks, served by sharing Bible stories in homes and villages.



The Forder Family.
Courtesy Alliance Archives

The mission work had struggled for some years in this season, and many had prayed for a couple with the leadership abilities to guide the mission in Palestine, as well as the work in Jerusalem. A Canadian named Rev. A.E. Thompson, who had served in the C&MA in New York State, responded to the need (Niklaus, 1987). With his wife and infant son, they moved to Jerusalem and served for many years in leadership of the mission, the Jerusalem international church, and two schools for boys and girls. Previous to moving to Palestine, Rev. Thompson had taught prophesy at the Alliance Nyack College, written the main biography on A.B. Simpson, and authored a foundational textbook on the history of mission among the Jews. The Thompsons were greatly appreciated for their gifts and godly leadership.

Others, like Mr. and Mrs. Camp, wanted to serve in Arabia among the Bedouin, but the mission had great difficulty gaining visas. So the Camps moved to Sanaa, Yemen, and Mr. Camp worked in carpentry, while Mrs. Camp worked in a school. The Camps were some of the first tent-making workers in that area.

The work in the Arab Lands grew under Rev. Thompson's steady leadership, and buildings for worship and study meetings were important in the growth. For example, a property on the Street of the Prophets, in Jerusalem, was purchased in 1908 on the basis of a promised donation of \$50,000 to help erect the building. After the purchase was made, the donor only gave \$5,000 and put the rest of his money elsewhere, so Rev. Thompson had to return home to raise the funds, primarily

Albert E. Thompson



Albert and Agnes Thompson and Family.
Courtesy Alliance Archives

International Evangelical Church in its witness to the city's large international community.

A.E. Thompson was Canadian by birth, Scottish by descent, and Presbyterian by choice. In 1904, a year after Thompson and his family arrived in Jerusalem, he engineered construction of the “Tin Tabernacle,” a wood-frame building covered with corrugated iron sheets.

He later built a beautiful stone structure that served as mission headquarters and home for the

from friends and family in Canada (Smalley, 1930). One special donor, the brother of Rev. Thompson, was a businessman and gave substantially from his finances for the work in Palestine over the years. As A.B. Simpson noted, we are all called into missions—to go or to stay and help support those who do.

Recent History

At the height of work in the Arab Lands in the late 1990s, there were seventeen Alliance churches in Syria, six in Jordan, and four in Lebanon (Phenicie, 1997). The work of the missionary staff was often in close cooperation with national leaders and pastors. The resulting fruit has so often been the result of a partnership that involves joint evangelism and church planting projects, literature ministries, and Bible school training.

The mission teams also place a focus on entering into unreached segments of society and using creative engagement strategies, such as mentoring Arab church-planting couples. Another example of this approach is an international school established in Jordan that has given extensive, long-term contact with local families and their children. Efforts among the Arab people do not produce quick fruit, but require long-term, relational ministry and great dependence upon God.

Early Alliance leader, Rev. William Smalley, once wrote about this approach: “To the superficial missionary enthusiast who requires sensational events to keep up his interest, we on the borders of Arabia have nothing just now to offer. But to the



Palestine Prayer Band Nyack c. 1920.
Courtesy Alliance Archives

one who loves lost souls and who longs to see the still unopened areas occupied by the missionary agents, we suggest again the old panacea—prayer” (1930, p. 226).

The war in Syria, starting in 2010, brought great pressure on the churches. Some had to close for a time due to the immediate conflict, and have all since reopened, though with numbers that have dwindled. As many as half of the Syrian church members are displaced from their homes, some internally and many externally. But those who have remained have testified to how the spirit and solidarity in the church community has never been stronger. There is such joy among pastors in spite of the loss of many earthly belongings, and the little that they have is being shared among the believers. Many have experienced significant suffering in the loss of homes and family members in the conflict.

As people arrive daily by the thousands into the Arab Lands countries from conflict zones, a spiritual opportunity presents itself to the Arab national church like never before.

For example, in Mafraq, Jordan, an Alliance church serves as a hub with up to forty workers and extensive cooperation with other groups involved in the United Nations camp nearby, overflowing with more than one hundred thousand official refugees. The relief and development arm of the Alliance has been very active in assisting individuals and families in the refugee camps.

In Lebanon, most of the church families have taken a Syrian refugee family into their home, and most are actively involved in outreach to Syrians. There is extensive visitation with families living in makeshift camps throughout the

William Smalley



The Smalley Family.
Courtesy Alliance Archives

William Smalley was born in Jerusalem on April 4, 1923, the son of American missionaries. He graduated from Houghton College in Houghton, N.Y., in 1945 and received his doctorate in anthropological linguistics from Columbia University in 1955.

As a young linguist, anthropologist, and missionary, he sat with the ancient Hmong peoples

in the mountains of Laos, listening to the patterns of their speech and helped them develop their first permanent, written language. After that, he worked for the American Bible Society in many parts of the world and then joined the faculty of Bethel College.

community. Last Easter, one hundred and thirty adults accepted Jesus as their Saviour and Lord and began discipleship. It is as a direct result of the conflict in Iraq and Syria that many hundreds of Muslims have heard the Good News of Christ and have accepted Him as Saviour.

Modern Days

Out of an estimated six million Jews in Israel-Palestine, there are approximately twelve thousand Messianic Jewish believers, with about five hundred of those being part of Alliance-partnered fellowships. There has been much spiritual fruit among the Russian Jewish community too. A great amount of evangelistic effort has been put into the Negev area to start churches, resulting in a number of messianic fellowships.

The fruit among the Arab nationals in the region has benefitted from those turning to Christ out of nominal Christian backgrounds. But in recent years, and especially in Israel-Palestine, new initiatives among Arab Muslims have resulted in about seventy new believers from a Muslim background, with most being discipled one-on-one.

The efforts of the national Alliance churches and the international workers over the one hundred and twenty-five years of their presence in the Arab Lands region

have been marked with both great difficulty and joyful fruit. The evangelistic forays into Arabia in 1927 and the resulting opposition to the mission led to years of decline in the region. Leadership development and strengthening of the existing churches was needed, but only came after the churches transitioned to self-support in 1956, when mission policy led to the end of its outside financial support for national pastors (Niklaus, Sawin, & Stoesz, 2013). The few Arab leaders who remained with the Alliance through those years returned to tent-making or bi-vocational approaches, and self-support replaced dependency with internal strength.

After a quiet season of ministry, the 1980s saw new national leaders called into ministry and a new influx of workers from the United States with home Bible studies and ministry training programs. The initiative of the Alliance World missions groups and the international workers they sent to the region was the catalyst for new church-planting initiatives.

With the growth of ministry frontlines in Lebanon, Syria, Jordan, and Palestine, the need was growing in the church for qualified leaders—pastors, evangelists, Bible teachers, and church planters. The Lebanese Alliance church launched a school of ministry and theological training called the Christian Alliance Institute of Theology in Beirut in 1990. Several new church planters were the first graduates of the school and launched outreaches when they returned to Jordan, Syria, and elsewhere in the region from 1994 on.

A number of key Arab leaders in Jordan and Palestine serve in Christian organizations that are a blessing to the whole Arab Church. For example, the founder of the Jordan Evangelical Theological Seminary, the president of the Bethlehem Bible School, and the director of the Palestine Bible Society have been Alliance leaders. These leaders bring a strong influence for Alliance values into the evangelical movement in the Arab Middle East.

Recent Developments

The Arab Spring that ushered in a season of conflict and uprisings in many regional states did not deliver on the freedoms and reforms expected by the masses. One result has been the emergence of radical Muslim groups like Al Qaida and ISIS, whose proclaimed aim is the establishment of, and return to, a regional Islamic rule under a Muslim Caliphate. This has many challenging ramifications for the church in the region. Most importantly, this has resulted in a resurgence of persecution of Christians and other minorities in the region, with many thousands losing their lives for their faith in Christ.

Other initiatives in countries outside of the Arab Lands have risen in the last ten to twenty years with the efforts of Arab Lands national leaders. Notable among them has been the efforts of the Lebanese and Syrian

Alliance leadership in Iraq. Through years of relief and development efforts, churches were started in Baghdad and then numerous other cities, including the areas populated by Kurds in the north. Another initiative of the Canadian Alliance into the Arabian Peninsula has resulted in outreach through several teams in those countries surrounding Saudi Arabia. These efforts show all the signs of coming conversion, but care is taken to ensure these relationships and small fellowship groups remain underground as personal religious rights and freedoms have not yet come to that region.

While serving in Jordan in 1994, Rev. Norman Allison said, “What has been done is a mere beginning. Of the millions of Arabs living in lands where the gospel is being preached, only a small percentage has had the opportunity of hearing the message of salvation through Christ” (Kerr, 1990, p. 26).

Each political and national crisis in the region gives the church and mission leaders the ability to reflect on their core purpose, and once again re-focus on extending a clear and indigenous message to the large, unreached masses in the region. As Alliance leaders do this, they reclaim in every new generation the motivation that led to the first Gospel outreach in the region—that is, to provide to those of other faiths a clear and understandable message of salvation and the opportunity to accept Jesus Christ as their Saviour and Lord. Once again, there is a need for new pioneers who will innovate fresh ways of relating to and reaching the local Arab Lands peoples with the saving love of Christ.



Children among the ruins.
Courtesy Alliance Archives

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ARAB LANDS AND ISRAEL-PALESTINE ALLIANCE STATISTICS



Churches:
38



Ordained
Pastors:
21



Inclusive
Members:
3,745

Source: Alliance World Fellowship, 2013

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Chapter 3

JAPAN



Wealthy, yet Needy; Free, yet Bound

By Doug Woon

*“From the rising of the sun to the place where it sets,
the name of the LORD is to be praised” (Psalm 113:3)*

Carol and I arrived as international workers in Japan in 1987, the centennial year of The Christian and Missionary Alliance, in the wake of two major developments that affected our ministry there for several years. While we did not see their significance in the busyness of two years of language learning, their tracks became evident in the years that followed.

Over Green Tea

Upon language school graduation, we were assigned to work under a pastor at a church in Hiroshima, the origin and centre of the Alliance National Church in Japan. As we met pastors and believers in the cluster of churches in Hiroshima and area, we heard of missionaries from decades past, and their work in establishing churches. Here we learned of their nostalgia for a close working relationship with missionaries that contained an assumption that missionaries are able to do the evangelism that Japanese cannot do. There was also a concern about the distance between the Mission and the local churches.

Four years before our arrival, a one-week consultation between the National Church and the Mission led to a five-year working agreement for joint ministry. I knew from texts and lectures that the Alliance had won acclaim from scholars outside the C&MA for empowering churches through this structural model that was employed worldwide.

And yet, in Japan, where *nemawashi* (the practice of building trust through meeting and discussing issues together over time) is the dominant style of doing business, having a one-week deadline for determining the next five years seemed like a gun to the head. In Japan, the acclaimed structure from the Mission had the opposite effect of what had been intended, disrupting Mission-Church cooperation. We arrived in the wake of this development.

The 1993 centennial of the C&MA in Japan gave an opportunity for Mission and Church leadership to resume meeting, first to plan the celebration, and then to hold a joint council on a semi-annual basis. Each side reports news from their churches, then issues of common interest are discussed, all while drinking green tea. Just as it

seems the practice is an exercise in futility, there is a sudden leap forward in a way that never could have been proposed as an agenda item. Ambiguity, relationship building, and, most of all, time, are required to establish trust to move forward.

Contextualizing for Your Context

It is said in Japan that if you dig a hole deep enough, you'll reach Brazil. And the nearby country of Peru brought the second development to our ministry context. The famous *El Encuentro Con Dios* (Encounter with God) program in Peru saw many churches established and tens of thousands of people come to faith through a facilities-based outreach in downtown areas.

This led to attempts to replicate results in many other world centres, including Tokyo. Funds were available to rent and fully outfit meeting places, usually on the second or third floor of a commercial building close to the train station, with high visibility from the street.

The Tokyo Shibuya Evangelical Church had an estimated twenty thousand people pass its front doors per hour during the busy weekend times in that shopping and entertainment hub in Tokyo. While churches were established through this program, the high costs in Tokyo made it possible only to add, rather than multiply, congregations. By the time we arrived, it was the established pattern. Today we are attempting more sustainable and reproducible methods for church planting.

The lesson learned from both of these developments is that in world missions, one size does not fit all, and even highly successful models or strategies can have varying degrees of success in other contexts. The popular cliché, “Think Global, Act Local,” means that we pursue solutions that fit our context, while learning from what has succeeded in other contexts.

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...in world missions, one size does not fit all, and even highly successful models or strategies can have varying degrees of success in other contexts.

Which Strategies Work Best in Japan?

The simple question, “How many Alliance international workers are there in Japan?” has a complicated answer. While Canadians and Americans have worked in Japan for more than a century, in recent decades we have been joined by C&MA workers from Argentina, Brazil, Peru, and the Philippines. The churches established by these workers reach their own diaspora within Japan, and that ministry often overflows to touch some Japanese as well. This shows the dividend gained from

investment in establishing churches worldwide, as they join in the work of extending God's Kingdom. The history of the C&MA in Japan illustrates this as well.

In 1549, Francis Xavier arrived in Japan as the first foreign Christian missionary. He worked in the western area of Japan, gradually seeing congregations established. Regarding the Japanese, Xavier said, "The people with whom we have thus far conversed are the best that we have yet discovered; and it seems...that, among pagan nations, there will not be another to surpass the Japanese" (Alden, 1996, p. 59).

But the positive start was soon eclipsed by persecution as Tokugawa Ieyasu, the warlord ruler of Japan, clamped down on missionary and church activity. From the Book of Acts until today, persecution has often resulted in a stronger and more vibrant church, but this persecution was so widespread and systematic, it virtually wiped out the entire Church nationwide, forcing small remaining pockets of believers to worship in secret.

In 1873, missionaries were allowed back into Japan, and the C&MA officially entered Japan in 1891 when it assumed support of three missionaries who were working there. Yet, the first Canadian Alliance international worker had actually arrived four years earlier, and his story reflects a recurrent theme throughout the history of the C&MA in Japan.

William Cassidy of Ailsa Craig, Ontario, was a medical doctor who felt a call to evangelize Japan. While completing his medical studies in New York, he heard A.B. Simpson talk of the plans of the Evangelical Missionary Alliance (the precursor to the C&MA) to send their first workers to China. Cassidy was sent in advance, in November 1887, but in meeting with Chinese people in steerage on the ship as it crossed the Pacific, he contracted smallpox, and was put ashore at Kobe, Japan. There he died, on January 9, 1888, as the first international worker sent out by A.B. Simpson's young movement, and also the first missionary casualty (Reynolds, p. 97-100).

Just as A.B. Simpson had encouraged Cassidy to head toward China rather than Japan, so Simpson's visit to Japan in 1895 prompted him to state, "The advanced state of the Christian Church in Japan, as compared with the greater need of many fields, made it unnecessary that the Alliance should ever place or maintain a large missionary force in that land." Simpson also declared that international workers should "concentrate on training and using Japanese workers in the evangelization of neglected areas" (Niklaus, 1987, p. 336). This approach was consistent with his goal of establishing a missionary presence in as many countries as possible to fulfill the conditions Christ stated in Matthew 24:14 for His return (Pyles, 1986).

The organizational abilities of the Japanese people that have produced such great economic results in postwar Japan were evident in the early days, prompting an overly optimistic view of the land. With such a small missionary force, the number

of baptized believers in the C&MA grew from 214 to only 249 between 1913 and 1925. The Japan Alliance Church was established in 1931, and by 1934 the Alliance international workers were repatriated. The stated reasons for the withdrawal were that the Church was prospering under Japanese leadership, and the workers were needed for other unevangelized countries (Niklaus, 1987, p. 336).

This ambivalent attitude toward Japan on the part of the C&MA continued throughout the following decades, and highlights the tensions that exist in world mission strategies. When is a mission force large enough? When do we prioritize new initiatives over strengthening existing ones? Should we not send the most personnel where there is the greatest response, or is this fostering dependency in the Church? Does the business term “ROI” (return on investment) have a place in mission strategies? And, in the midst of researching for the future, what part does sensing God's leading and stepping out in faith play? To be sure, there are no easy answers, and no clear-cut rubric for measuring how to proceed.

How Japanese Searched for Meaning in a Postwar World

The most famous and respected Alliance international worker to Japan, Mabel Francis, chose to leave the C&MA and remain in Japan with her sister, Anne Dievendorf. Since they were already in the country at the end of the war, they were able to provide vital assistance to re-establishing the Alliance Church in Japan. For her humanitarian efforts, Mabel was awarded the Fifth Order of the Sacred Treasure by the Emperor of Japan (Niklaus, 1987, pp. 336-337).

Having survived abuse, malnutrition, and constant danger from Allied bombardment during the war, Mabel Francis stated, "It was worth going through the war here in Japan to be able to be here at the end of it and to minister to these spiritually hungry people" (Niklaus, 1987, p. 337).

Unfortunately, the window of opportunity in a defeated nation searching for a new meaning after all their wartime indoctrination had proved hollow and was very brief. In 1967, Mabel Francis, speaking of MacArthur's call for missionaries said, "That's where America failed Japan. Our churches didn't grasp the opportunity. During the first ten years after the war, the Japanese people were really very open and seeking. Now their financial situation is so much better. They are on easy street, and it's harder to reach them" (Niklaus, 1987, p. 337).

What replaced the search for meaning among the Japanese people? Initially, it was “The Three Holy Grails,” consisting of the television, washing machine, and refrigerator. From 1955, sales skyrocketed as each family sought these household goods, with the addition of the automatic rice cooker in 1957. Automobiles, foreign travel, and brand-name goods became similar necessities in the decades to follow (Panasonic, 2015).

It was 1953 when Alliance international workers re-entered Japan. The Japan Alliance Church organization had been forced during the militaristic era to enter the United Church of Christ of Japan, so that within that one structure, all churches could be observed and controlled.

Pastor Suteichi Oue of the Hiroshima Alliance Church was imprisoned for preaching about “Christ our Coming King,” saying that at the return of Christ every knee shall bow (including the Emperor). I heard Pastor Oue refer to his time in prison as “Sugamo University” because of what God taught him there. His own brother-in-law, also a pastor, was put to death at that prison.

The postwar era was a time of rebuilding the churches of Japan, in the most literal sense of the word, since firebombing had destroyed so many buildings. Mabel Francis, who was already there to welcome back the C&MA, was instrumental in securing land for churches. The church property in downtown Matsuyama, a city of over half a million on the island of Shikoku, was purchased by Miss Francis without any formal paperwork, since everything, including the land office, had been destroyed by bombing. Decades later, as the property was worth millions of dollars, officials took a deposition from a retired Mabel Francis in a Florida nursing home to complete the documentation for the land.

A well-respected prewar international worker from Canada, Rev. C.P. Green, trained pastors at the Alliance Bible school in Kobe. In the 1950s, a missionary from Canada named Susan Dyck established a powerful ministry throughout western Japan. As we visited the Shobara church in the mountains northeast of Hiroshima, we heard from older church members how Susan had taken trays of tea out to the farm workers in the field to initiate conversation with them. It was that kind of desire to connect with people to share the Gospel, and that kind of creative thinking, that enabled her to be so influential for Christ.



C.P. Green and his wife, by the sign, with group at Bible School, c. 1930.
Courtesy Alliance Archives

C.P. Green

C.P. Green ministered in the Japanese Alliance Bible School in Kobe before World War II. His daughter Muriel married Eugene Kelly and was involved in ministry in South America for several decades.

Susan Dyck



Susan Dyck (far left) and Hilda Snyder with Bible School students doing street evangelism, c. 1960.
Courtesy Alliance Archives

Susan Dyck arrived in Japan from Saskatoon, Saskatchewan, in 1953, and over the next thirty-one years had a remarkable ministry in Fukuyama, just east of Hiroshima; in Matsue, on the northern coast; and in the large metropolises of Nagoya and Tokyo.

Rev. Tanaka, the current president of the Japanese Alliance Church, ministers in the church Susan planted in Nagoya. A previous president, Rev. Itoh, was led to Christ as a high school student by Susan. Only the onset of Alzheimer's disease could pull Susan Dyck away from Japan, but the impact of her ministry continues to this day.

Striking Contradictions in Modern-Day Japan

In 1959, Japan sent its first international worker, Mutuko Ninomiya, to Brazil to evangelize the Japanese living in that land. Thus, the C&MA work in Brazil started with the work of a missionary sent from Japan. Considering that this was not the modern, affluent Japan, but rather a much poorer Japan struggling to rebuild, and that the Japan Alliance Church to this day numbers no more than thirty-four congregations, this was an amazing step of faith and vision.

The slow growth of the Church in Japan after the first few postwar years of great openness to the Gospel meant that, as before, the C&MA mission force in Japan remained small. With spectacular Church growth in some countries, and huge potential in others, Japan slipped down the personnel priority list. Compounding this was the ever-rising cost of living and the



Susan Dyck (in the driver's seat) greeting neighbours, c. 1960.
Courtesy Alliance Archives

stratospheric cost of real estate as Japan's influence and affluence rapidly increased in the 1970s and 1980s.

In recent decades, the Japan Alliance Church has faced great challenges. Because of a desire not to build on another's foundation, the Alliance started in southwest Japan, and has the bulk of its congregations in Hiroshima and in western Shikoku Island. While there are congregations in major cities, the Japan Alliance Church is still predominantly rural.

When we arrived in Japan in 1987, twenty-three per cent of Japan's population was rural. Today it is only seven per cent rural. In contrast, Canada's population has shifted from twenty-four per cent to eighteen per cent rural during the same period (World Bank, 2015). The result is that Alliance churches in rural areas have trained young people in the faith, only to see them leave town as soon as they finish high school. The churches are graying because the towns are graying.

Indeed, all of Japan is graying, as twenty-five per cent of the population is over sixty-five years of age, and it will reach forty per cent by 2060 if the current trend continues. While Japan is known abroad for its gleaming cities, thirteen per cent of all housing is vacant, owing to both excessive new construction and a six-fold increase in land tax rates when a building is demolished. It is a visual reminder of the striking contradictions of modern Japan.

Challenges in a Religious, Non-Religious Climate

Surveys of Japan to determine who identifies with animistic Shinto, Buddhism, or Christianity have produced totals much higher than the total of people surveyed, because of respondents' tendency to identify with more than one religion. Shinto is the religion of blessing for this life, while Buddhism is the religion for preparing for the next life. Meanwhile, half of weddings in Japan are “Christian” in style, with every major hotel in Japan featuring a beautiful wedding chapel, often with an expatriate officiating the ceremony.

The Gallup survey found that six per cent of respondents identified themselves as Christian, based on having attended Christian kindergarten or school, or having participated in Sunday school at one time. In contrast, official tallies put the Christian population at less than one per cent of the population. While most Japanese would say they are not religious, every year approximately three-quarters of the population makes the pilgrimage to a Shinto shrine or Buddhist temple to seek blessing on the New Year and to purchase various talismans.

In a climate like Japan, it is necessary to focus on helping people make progress in understanding the Gospel, rather than doing a one-time presentation of the Gospel and calling for commitment. Indeed, pressing for commitment will bring forth an impressive display of “decisions” because of Japan's non-confrontational style. In business, when a Japanese company does not want to pursue an opportunity, it

will state, “This proposal merits further consideration.” The difference in wording behind this refusal versus a genuine expression of interest can be discerned by a skilled translator who knows how to “read the air,” as the Japanese say. In the same non-confrontational style, Japanese would rather feign a decision for Christ than disappoint the person talking to them.

Thus, evangelism in Japan has been compared to *ukiyo-e*, the ancient art of woodblock prints. Different features are carved into wood blocks, which are then inked with various colours, and a single sheet of paper is pressed twenty or more times on the individual blocks to gain every detail of the picture. Similarly, when Japanese come to Christ, it is after numerous encounters over the course of months, years, or even decades (Fujino, 2006).

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...when Japanese come to Christ, it is after numerous encounters over the course of months, years, or even decades...

Along with this phenomenon, the proliferation of new religions in Japan, including *Aum Shinrikyo*, the force behind the deadly 1995 Tokyo subway gas attacks, have caused Japanese to be wary of “mind control.” Evangelistic approaches need to be low key and focus more on building rapport and trust than calling for immediate commitment.

The high cost of facilities is well recognized as a hindrance to church growth in Japan, as is the growing shortage of pastors. In a country where the average church is thirty people or fewer, there is no entry-level position for ministry, so young graduates are placed into solo pastorates immediately, which is difficult in a society that values age and experience. This has been a hindrance to finding younger pastors. In recent years, especially in the Japan Alliance Church, the few new seminarians have been “salarymen” or white collar workers who feel God’s calling mid-career when they have more life experience.

As terrible as it sounds, it could be said that the very presence of a pastor is also a hindrance to church growth in Japan. Because of attitudes that have more to do with Confucius than Jesus, the pastor is often considered the only one qualified for most ministry. Ordination is required simply to pray the benediction at the end of the service. Because the churches are small, the pastor does all the ministry himself; because the pastor does all the ministry, the churches are small, and moreover, the believers are unchallenged and unengaged. Evangelism is something that’s expected to be done within the four walls of the church. Reading any Christian literature in

Japan, one will find recognition of this situation, but change is exceedingly slow in coming and churches are still predominantly clergy-centred and clergy-driven.

While The Christian and Missionary Alliance has prioritized other countries where growth has been faster, so even within Japan we face the tension of defining the area of greatest need. One can look at a map of Japan and mark out vast areas where there is not a single church. Yet statistically, those sparsely populated areas are shrinking every year. One block, or even one apartment complex in a major city can have more people than that large area on the map. How do we define “strategic” or even “needy”?

The Gospel in a Coffee Shop

Today, the Canadian C&MA team in Tokyo is working in the central part of the city, with a group of believers and seekers in a non-traditional model that aims to encourage and empower believers toward ministry in their own spheres of influence.

It started with a woman who had attended English and Bible classes at one of the suburban churches and who later moved to downtown Tokyo. While not yet a believer, she invited five neighbours to study the Bible with her, and then asked for a missionary to lead the study. From that start, people have found Christ, and then have reached out to share with others. The worship time has been called “praise time” to avoid the rigid and unvarying requirements that a formal worship service carries with it.

The Bible is being studied in Japan by groups of people in coffee shops, municipal meeting halls, even in the lobby of a new condominium tower. Along with meetings for praise, the Word, and prayer, people are gathering in creative ways, like mother and child play groups, children's clubs, men's English and Bible classes, women meeting for coffee and Bible study, and barbecues for meeting new people in a casual environment.



A barbecue in Tokyo for those involved in outreach programs, 1960.
Courtesy Doug Woon

The goal is to see individual congregations connected in a network with each other, each composed of believers who are reaching out to their friends and neighbours with Christ's love and God's Word. International workers take the role of consultants and coaches rather than “sensei,” or expert practitioners. With this style of leadership in resourcing believers, it is easier to see a smooth transition to Japanese leadership in the future, as

informal congregations of disciples multiply and network together to spread the Gospel throughout Japan.

JAPAN ALLIANCE STATISTICS



Churches:
39



Ordained
Pastors:
33



Inclusive
Members:
3,240

Source: Alliance World Fellowship, 2013

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Chapter 4

TIBET



A Vision Revisited

By Grace Jordan

I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labour. (John 4:38)

Study history with a prophetic vision, and you will break the curses of the past. The wisdom of the past, either forgotten or lifelessly enshrined, is of little value to the present. But a history that is read as a landmark or signboard can guide the future intentionally. In this thought, we hear the proverb echoed, “Do not move an ancient boundary stone set up by your ancestors” (Proverbs 22:28). And so, the rehearsing of history, while in and of itself is inherently interesting, is also the gateway to the future. It is with the intent to move forward that we glance back at a history worthy of note.

From the time of the Nestorians to the Roman Catholic missions and continuing through Protestant endeavours up to the present, there have been many stories of heroism and faith from among those who longed for Tibetans to meet Jesus. All of these people have their tales to tell, and all of their stories bear repeating. But this chapter will focus on a single endeavour that started from the “Gateway to Tibet”—the ethnographic boundary in the late nineteenth century—that was the launching place for work among Tibetans by The Christian and Missionary Alliance.

The following is a brief look at some of the labours of Alliance international workers who were called to reach Tibetan people with the Gospel. They have left a space for others to enter into their labours. Available materials left by the workers and exact dates have sometimes been sketchy because of hurried evacuations arising from political upheaval, along with robberies and the burning of mission stations, resulting in the loss of many of their keepsakes, files, and documents.

In his introduction to Robert Ekvall’s book, *Gateway to Tibet*, William Christie lists the historical interruptions that the missionaries encountered. During the first forty-three years of their work among Tibetans, they were faced with “two Mohammedan rebellions, the Boxer rebellion, the great revolution of 1911/12, the White Wolf raids, the civil war of 1925-1927, the Red invasion of Kansu, and a number of local disturbances. Because of these upheavals, the entire missionary force had to be evacuated from the field on four different occasions” (1938, p. 9).

Robert Ekvall’s father, David, further describes the duress under which reports and historical information were gathered. “Much of the material has been arranged on horseback, when the missionary had leisure to visit some parts of his vast parish of 300,000 souls. Little time has remained for satisfactory rearrangement. Some

Robert and Betty Ekvall



Robert Ekvall (1898-1983) was born to missionary parents and began his work among the Tibetans in 1924. Robert was a missionary, athlete, author, anthropologist, and military attaché. He was fluent in Chinese, Tibetan, French, and English and served in international peace negotiations in later years.

Robert and Betty Ekvall.
Courtesy Alliance Archives

has been hastily jotted down during the silent hours of the night, by the aid of native illumination” (Ekvall, D., 1907, p. 8). So it is that with these glimpses and descriptions that we attempt to piece together a treasured history.

The Gateway to Tibet

The Alliance began with a humble group of believers who became intoxicated with the presence and power of God the Father, Son, and Holy Spirit.

The pathway to Tibet for Albert Benjamin Simpson, founder of the movement, started at Old Orchard, Maine, in 1886, as he listened spellbound to W.E. Blackstone calling people to go to the nations.

Although Blackstone was not aware of earlier works among Tibetans, he captured God’s heart for the nations and launched a movement to that end. “Every part of the world is now open to the gospel except one spot, the table land of Tibet. There are from six to thirteen millions of people there and



Robert and Betty Ekvall in Tibet.
Courtesy Alliance Archives

no missionary has ever put his foot in the country...It may be that God is holding back that one little place—Tibet—to be the last land reached with the gospel before the Lord returns...There is wealth enough right here in the campground to put a missionary in Tibet and keep him there” (Ekvall, R., 1938, p. 11).

The following year, with the evangelization of Tibetans ringing in his ears, A.B. Simpson, with like-minded running mates in Old Orchard, organized the formation of the early Alliance in 1887. In his November 1894 editorial, Simpson clarified his intentions, “Our Missionary Alliance was organized in the beginning for the special purpose of sending the gospel to Tibet, and it may be that God, in His great mercy, will permit us to be among the first to plant the gospel within its borders.”

In the years following the birth of Simpson’s Missionary Training Institute in New York (1882), the movement sent out three hundred students to fifteen nations on four continents. A venture to Tibet was not among them. It was not until 1892 that William Christie and W.W. Simpson (no relation to A. B. Simpson) were commissioned as the first C&MA international workers sent to work among Tibetans. Arriving in Shanghai in 1892, the men were met by the time-honoured sage, Hudson Taylor, who cautioned them, “To make converts in Tibet is similar to going into a cave and trying to rob a lioness of her cubs” (Carlsen, 1985, p. 37).

He painted a grim picture of the task that these men faced, but added that while Satan was intensely real there, Jesus was much more so; while the demon was awful in his power and terrible in his might, Christ alone was almighty and omnipotent.



Christie and W. W. Simpson c. 1895.
Courtesy Alliance Archives

Three years of concentrated Chinese and Tibetan language studies and living among the Han peoples prepared William Christie and W.W. Simpson for the cross-country trip to the edge of the Tibetan-speaking areas of Gansu Province on the border of Tibet. To reach this gateway to Tibetans, they travelled for three months during the winter of 1895.

Taochow (*Tao-cheo*), in the west of the country, was a good starting point, for it was occupied by hundreds of Tibetans who traded and visited the city, and a number of Tibetan villages with twenty to fifty families in each one,



William and Jessie Christie.
Courtesy Alliance Archives

William and Jessie Christie

William Christie (1870-1955) was sent out with W.W. Simpson as the first C&MA workers to the Tibetans. Christie, a brilliant linguist and field leader, served in ministry for fifty-five years, thirty-three of which were in Tibet. Christie arrived in China at twenty-two years of age.

By age twenty-nine, fluent in Tibetan and Chinese, he confronted a threatening, Tibetan mob and saved the lives of the missionaries in Paoan.

were all accessible from there. The location seemed perfect to launch their first deep relationships among Tibetans.

The friendship and civility they met with in Tachow Old City was short lived, when the threat of the Dungan Revolt sent them for refuge across the Tao River. This became a sending place for work among the Tibetans in surrounding areas and a promise of things to come. Their Tibetan mentor and helper, Akku Sengge, who spent the remainder of his life in devoted service to Christie, aided them along with Cheo Kung Sen, a Confucian scholar and businessman. The threat of the Dungan Revolt was a real danger; during an earlier uprising, which lasted for fifteen years, the conflict was so hard-fought that crops could not be planted, and cannibalism became a rule of life and the population was reduced from fifteen million to three million (Ekvall, R., 1938, p. 23). Mercifully, the two missionaries were given refuge in the little Tibetan monastery of Luba Si, which became a “city of refuge” for many in years following. There, William Christie further studied language and culture with the Tibetan monks and won their friendship and respect. Once safely established, W.W. Simpson travelled east to meet his bride returning to Taochow in May 1896.

A City of Refuge

In 1897, the visiting superintendent to the Tibetan field, David Le Lacheur, viewed Luba Si, and “with a sudden access of faith prayed that this place—the very walls and buildings with all of the power and control in the district which they represented—might someday be brought into the possession of the Mission,

that the missionaries might be able to establish a Christian centre on the Tibetan side of the Tao River (Ekvall, R., 1938, p. 28).

Years later, the monastery became practically bankrupt; its Living Buddha had gone to Mongolia, never to return. Finally, the steward offered it to the Mission for a fraction of its value. And so it was that the buildings with material rights—forests, field, and grazing privileges—came into the possession of the C&MA. The magnificent beams of the idol house were torn down and floated down the Tao River to become the framework for the Bible School Chapel Titao.

Luba Si became a “city of refuge” for many. The significance of Luba Si, referred to as the “little monastery,” was not its size but its position in the land. Chone had five hundred monks, Rongwu had one thousand, and the great Labrang boasted four thousand. Luba and the surrounding area are home to fourth generation believers today, showing the wisdom and the impact of this choice. Workers escaped the sword by fleeing there, many with children in tow. It housed the disenfranchised, the homeless, and the refugee.

While missionaries were gathered at Luba Si in loneliness, yet conscious in a unique way of the presence of God, blessing came to the local Tibetan and half-Tibetan communities. The sick were healed, demons were cast out, and the Tibetan homes were cleaned of every vestige of idolatry. Salvation flowed into the village of Luba. Idols were burned, idol scrolls destroyed, and the rubbish of charms and hoary shrines tossed into the Tao River, which carried away the wreckage and then became the waters of baptism for those who publicly confessed their Lord. Humanly speaking, at the most unlikely of times, salvation crossed the borders (Ekvall, R., 1938, pp. 60-62; Van Dyke, 1956, pp. 75-76).

Building Reputations and Relationships

The character and quality of the adventurous missionaries won them recognition and acceptance in their new home of Tibet.

On one occasion, twenty-four of a city’s most respectable men banded together and presented a red, satin banner to William Christie and W.W. Simpson. The five by two foot banner read:

Respectfully presented: To the Western country great Church scholars, Simpson and Christie, the two teachers who established and opened a Happy Sound Hall! A flood of joy.

Honour came to D.W. Le Lacheur, the visiting district superintendent of The Christian and Missionary Alliance. He was travelling with William Christie and his Canadian companion, George Shields, who was commissioned by A.B. Simpson, when they visited the great monastery centre of Labrang. It was a large centre with

A.B. Simpson commissioned the first workers sent by the C&MA from Canada—Robert A. Jaffray to China and George Shields to Tibet.

3,600 priests, the Living Buddha, and a number of Lamas living in the temple. The men were able to rent part of the inn. Before breakfast, they paid a quarter of the rent, dedicated the room as a house for Jesus, and fell to their knees in rejoicing that they had been able to secure a base there. Setbacks were later felt as harsh measures were taken against the innkeeper who rented to them. A station was later established in Labrang in 1919-1920.

While out in the crowded streets that morning, Mr. Christie met a Buddha whom the Tibetans worshipped and to whom he had given a copy of the Bible two years before. The Buddha requested a visit with Mr. Le Lacheur, the “Great Lama of America.” The conversation soon shifted to religious topics, and it could be clearly seen that the Buddha had read the Scriptures with keen interest and moved to clarify his questions. They continued the conversation the following week at the monastery home of the Buddha.

“Soon conversation drifted to the Book and he wanted to talk about the Book; so we talked about the religion of Jesus Christ in the book he had read. After a long conversation he ordered a feast, and I want to say that I had three Tibetan feasts from four o’clock in the afternoon until ten o’clock at night; for when the Tibetans get over their fear that you are going to do damage, their hospitality knows no bounds” (Le Lacheur, 1898, pp. 46-47).

After the feast, the Buddha retired for the night but summoned Mr. Christie, who found him in his temple with a parchment. “When Mr. Christie came into the room, [the Buddha] said, ‘I am going to give the Great Lama of America a passport to pass among my people.’ Oh, how our hearts went up in thanksgiving to God!” (Le Lacheur, 1898, p. 54)

A Dangerous Journey

In his book, *The Land of the Lamas*, Le Lacheur relates an unprecedented encounter. After a near-death illness on their gruelling trip to Mongolia and across the desert, he and George Shields reached William Christie and W.W. Simpson in Taochow in time to attend their Friday meeting. Le Lacheur greeted them warmly, remembering that only three years earlier he had laid hands on Christie and Simpson, commissioning them for the work among Tibetans.

Early Monday morning, William Christie, George Shields, and D.W. Le Lacheur, in a rainstorm, saddled up to city gates. When they reached the robber district, their Tibetan priest and muleteer refused to accompany them. The three men

declined the offer of the company of soldiers, feeling that it would weaken their testimony to the Tibetans. (Christie later wrote that this priest became their first convert among Tibetans.)

Finally persuaded, the priest, muleteer, and three men set out. They rode through the majestic mountains until, halfway down a mountainside, they found themselves in a robber encampment. The yell of the robbers startled the men. They stopped, regained their composure, removed their hats, and prayed that the God, who had sent them, would keep them safe.

Four camps of men naked to the loins were armed with a spear boasting an eighteen-inch head and a twenty-foot handle. When the three men bowed their heads in prayer, God seemed to send terror into the hearts of the robbers, for they formed a protective guard around their chief while the rest stood as if they were stone.

Passing through their midst, the five men crossed the brook, halted reverently in their presence, and thanked God for delivering them from men who lived by murdering and plundering. When they approached the town on the other side of the mountain, the people came to meet them and enquired as to the whereabouts of the soldiers who had ferried them safely past the robbers. But they replied that God had been with them and was now standing by their side.

That night and nearly half the next day was spent telling the townspeople about Jesus. It seemed as if they were conscious of some kind of Presence that they could not themselves describe. In their own words, "It was our God. It was simply an answer to prayer. Oh, that God's people might learn to pray more!" (Le Lacheur, 1898, p. 42).

The Bold Ones

"Grave danger threatened three young missionaries at Pao Ngan: George Shields, his wife Rose, and nurse Jessie MacBeth. On the China frontier they were accustomed to epidemic disease, robber raids, and rebellions, but this danger was different. Pao Ngan was inside Tibet, and in 1899 that region was hostile to the white man and closed to the gospel" (Van Dyke, 1956, p. 15).

A drought and resulting crop failure brought the needed excuse to expel the interlopers. The chiefs of the twelve clans around Pao Ngan met and decided that the mission station must be destroyed. At the station in Pao Ngan, Jessie MacBeth was awaiting the arrival of William Christie to escort her over the dangerous 120-mile trip so she could deliver a baby in Tao Chow.

Christie, at twenty-nine years of age, was serving his seventh year in China. He arrived weary after his long horseback journey and was enjoying a cup of tea when the peaceful afternoon was shattered by the tumult of an unruly mob of Tibetans storming the gate. Christie moved to meet the men, and with his back literally against

the door of the house, he tried to pacify and dissuade the enraged gathering. He reasoned with the mob in Tibetan, while in Mandarin he gave orders to run to the Chinese fort for help. In English, he urged his friends to pray and to defend themselves if attacked.

While giving this trilingual barrage, Christie searched the faces of the angry mob. One seemed familiar. It was a man whom he'd met at his black tent on a windswept plateau. Christie had stayed with him and, in return, the man had enjoyed Christie's hospitality in town. By the law of Tibetan hospitality, your host for a night becomes your friend for life and must assist you in every time of need. Identifying the man, Christie insisted that he refuse to take part in the murderous attack and do all he could to prevent it.

The anger of the mob now switched to the man who, in honour of the code of hospitality, was attempting to persuade the crowd. After tense moments, vengeance yielded to custom and the tide changed. Even before the troops arrived, the crisis had passed. The next day, Christie and nurse MacBeth set out, leaving George and Rose alone at Pao Ngan.

On a moonlit night a few weeks later, two hundred Tibetans met at Pao Ngan's north gate to make good their earlier threats. Chinese friends warned the Shields that trouble was brewing, so the young couple barricaded their home and committed themselves to the care of God. The Chinese soldiers who also had been alerted hurried through the mission's back gate and rushed the workers to the safety of the fort. No sooner had they left than the Tibetans surged over the roof of the house, and finding it empty, demolished it.

That night under the cover of darkness, the captain of the garrison, with an armed guard of forty horsemen, escorted George and Rose to the nearest walled town. At daybreak, the tribes threatened to destroy Pao Ngan if the foreigners were not turned over. Finally persuaded they were not there, the mob imposed a heavy fine on the landlord. The Mission later reimbursed him for his losses.



C&MA missionaries to South China c. 1898.
Courtesy Alliance Archives



Nyack China prayer band 1915-1916.
Courtesy Alliance Archives

And in the End

Robert and Betty Ekvall are perhaps best known because of Robert's writings and his family who served in China. This excerpt begins at the end of their story. Robert had just brought the body of his wife from Lhamusi to bury her in "God's Acre" at Luba Si in 1940. On his way back to Lhamusi, he stopped to stay with Tibetan friends in Robber Valley. Here is the account:

In helpless sympathy and un-admitted fears, his colleagues urged him to wait until the year would end; the New Year bringing spring and the opening of ice-snow blocked trails. But he could not stay. He had to return to that place which should echo the sound of her footsteps and her voice. There were children and their mothers for whom she had signaled Christmas with gifts, singing, and the telling of the Story. He dare not fail to bring, from her to them, the tokens of that time of gifts and marvels.

Days later, the trail, no longer under snow as at the high pass, faded into uncertainty as dark came on, then changed into blackness in which only the horses seemed to know the next step to the opening door of a friendly house.

In the fire glow of the hearth, Tibetan welcome changed, as was right in that time and place, into Tibetan condolence. Three generations—grandfather, son, and grandson—spoke their special thoughts to fit a common theme of mourning and advice.

As Tibetan condolence ebbed, the granddaughter still whimpering as she poured the tea, three friendly faces seemed to change, becoming three intense question marks about something that had to be known. Beyond the telling of the Jesus religion, which they had heard before, there was now something new they had to know. The grandfather asked the question:

"In the faith you have, what does the Jesus religion say about Dorje Mtso? [Betty's Tibetan name] Where is she now?"

"With Jesus, dwelling-safe."

"Truly?"

"Yes, truly."

"Really?"

"Yes, really. Really."

Out of a long silence, and partly to himself, the grandfather spoke again, in wonderment, "Now I too have faith. The Jesus religion must be true."

His face turned toward son and grandson, as they too nodded and muttered their assent. He spoke again. “Then what must be done now to become Jesus ones?”

The sudden unexpected breakthrough—three friends becoming three brothers, and their home a new refuge—brought a harsh and strangely bitter exultation, but little comfort, as he guided them along the Way. In the long night while waiting, so often, for daybreak, he swallowed sobs, choking on the words, “Lord, did it have to be this way?” (Ekvall, R., 1940, p. 5).

The advance of the Christian Gospel was not accomplished without sacrifice; almost every missionary family lost a child or a spouse to death. Many were laid to rest in “God’s Acre,” the little graveyard at Luba Si where their memory remains to this day.



The advance of the Christian Gospel was not accomplished without sacrifice...

Time and distance have a way of dimming the voices from the past, and for now, a door has closed; a generation has passed away, yet the prophetic herald that engaged A.B. Simpson remains. “From the past, one lesson is crystal clear. Never has there been a gain on the Kansu-Tibetan border that was not won by hours of agonizing prayer” (Ekvall, R., 1938, p. 198).

And the call to pray is as fresh today as it was in past decades.

TIBET ALLIANCE STATISTICS

There are no statistics, as Tibet is a country that is not currently open to mission work.

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Chapter 5

ECUADOR



Daybreak in the Mountains

By Richard Reichert

...you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.

(Revelation 5:9-10)

The Alliance story in Ecuador cannot be told without anchoring the story in the lives of pivotal individuals and sister institutions who led the assault against religious intolerance, preaching liberation and grace.

People like Homer Crisman and William Reed epitomize the pioneer spirit that drove the first missionaries to tackle the strongholds. Others followed with perseverance and vision to fit the times. Today, a strong National Ecuador Church is leading the charge.

This is the nation that proudly declared its allegiance to the Roman Church by enshrining in eleven of its early constitutions, the “religion of the Republic of Ecuador will be the Apostolic Roman Catholic to the exclusion of any other.” It was the most rabidly religious country of the continent (with the possible exception of Colombia). This is the mission field where a customs official confiscated a shipment of Bibles with the boast, “As long as Mount Chimborazo stands [the highest peak in the country], the Bible will not enter Ecuador” (Reichert, 1999, p. 50). This is the mission field that gave us the five most recognizable martyrs of the twentieth century: Nate Saint, Jim Elliott, Roger Youderian, Pete Fleming, and Ed McCully. The story cannot be told without recognizing the forward thrust of HCJB radio ministry, Gospel Missionary Union, and the Alliance Academy. Their stories are extricably intertwined with the Alliance story.

A Beachhead of Bibles

The nineteenth century brought a string of daring men, called *colporteurs*, who brought the forbidden Word of God across the border from Peru in gunnysacks and saddlebacks, at great risk to their lives. Some were excommunicated. Some saw their precious cargo burned in public, and many were pelted with rocks in the streets.

After a fifty-year hiatus from the time the first Scriptures were sprinkled around the country, audacious missionaries began arriving near the end of the nineteenth century. The interim period had been a time of revolution, independence, and zealous return to religious orthodoxy that made it impossible for preachers of the

Gospel to survive in Ecuador. Missionary fervour peaked as the twentieth century dawned and the time was finally right for the first missionaries.

The Alliance Highway of Heroes

The Alliance “highway of workers” is strewn with heroes. We can only hope to give a pencil sketch of that history by singling out some representative personalities. Homer Crisman leads the list. He came to Ecuador in 1896 when he was twenty-one, and retired at age 92. He was among the original contingent of eight missionaries who braved the hostility of the papal influence and zealous Ecuadorian state. He came with the Gospel Missionary Union, but moved into the Alliance fold early in his career in 1903. Some of the mistreatment and depravation he faced has been chronicled in *Daybreak Over Ecuador* (Reichert, 1999).

When Homer and his wife, Letty, went home for their first home assignment after nine years in Ecuador, they left their baby girl, Esther, with grandparents, knowing they would not see their daughter for five years. It was a good decision. One day, Homer came home to see his wife and the other girls cowering under cover as bullets rained through their house.

“After a day trip to Portoviejo he came back late to find his wife and the children too scared to be able to tell what had happened. Thirty revolutionaries from the hills behind them had been shooting up the streets for an hour. The family had spent a frightening time flattened on the floor in different locations hiding from the bullets that ‘flew thick and fast round our house’” (Reichert, 1999, p. 88).

Perhaps the toughest separation was yet to come. At age forty, Homer left his wife and four children home in Kansas to return to Ecuador alone.

In the station I had the last quiet half hour with my family. My beloved Letty is the one who is going to carry the hardest part and is going to need much help as He has promised. She has been singing, “Anywhere with Jesus I Can Safely Go.” The three o’clock whistle blew and I gave them all a goodbye kiss. Sweet little Edna doesn’t understand much



Homer and Letty Crisman.
Courtesy Richard Reichert



Homer and Letty Crisman.
Courtesy Richard Reichert

about goodbyes but she kissed me and said sweetly, "Goodbye. Daddy's going on the choo-choo and the big boat that smokes" (Reichert, 1999, p. 89).

Homer's record speaks for itself: seventy-two years of active missionary service. When he arrived in 1897, there were no churches or pastors. When he left in 1968, there was an autonomous National Church of over two thousand members in sixty churches and congregations, and a solid Bible Institute and Seminary with over forty students.

Emmanuel Prentice was a Canadian with a passion for theological education. After establishing the Bible Institute in Argentina in 1916, he was redeployed to Ecuador in 1925 and given the task of establishing a Bible

Institute in Guayaquil. He was a founding member of the faculty that opened its doors in the *Templo Alianza* in 1928.

One incident in his life demonstrates that this wispy man with a mind for theology, who had taught at McMaster University in Hamilton, Ontario, was a brave man with a commitment to evangelism.

He and an Ecuadorian friend from Guayaquil were walking near an old leprosy clinic in Cuenca when they were assaulted by rocks fired from slingshots.

An Indian dropped into a gully on their left, his poncho bulging with rocks. Prentice stoically stood up for his companion. With mustered courage he said, "The two of us will die together, or the two of us will walk out of here together."

The two evangelicals turned and headed back for the city at once. As they passed by the leprosy clinic, they were greeted with another round of rocks. Prentice recounts what happened next.



Emmanuel Prentice and family, date unknown.
Courtesy Alliance archives

My blood froze. The stones were coming from all sides. Shouts of death reached our ears. It was a horrible scene. A stone hit me in the head and I dropped to the ground. The shouting stopped. A man with a gnarled face who had been following us stood over me and told the people to get the literature out of my pockets...Then I heard them calling for gasoline. I was sure I was to be burned alive. But as quickly as it started, it was over. The crowd withdrew (Reichert, 1999, p. 111).

Prentice's companion was hurt badly, his face covered with blood. When Prentice arrived home, his wife, Anne, did not even recognize him, his body black and blue from the attack. A medical friend attended to his four head wounds.

The incident set off a vicious propaganda campaign against the evangelicals, to which Prentice responded with tact and skill. When the Bible Institute moved to Ambato, he followed his calling, and served the future leaders of the Alliance in from 1932-1937. The call of quality education for Latin pastors took the Prentices to Colombia, where he was dean and professor in the Armencia Bible Institute from 1940-1950.

George Moffat ventured with his young, Scottish bride into the inhospitable head-shrinking land of the Jivaro Indians (more accurately the Shuar) in 1925. They were separated from road and rail by eight days of mule back. His wife, Muriel, ruined her stockings along the muddy trail into Chupientza at a time when a lady's stockings were essential equipment. But Muriel never lost her sense of decorum, and daily tea at ten o'clock with George was a staple commodity of their missionary lives.

A Scottish missionary among head-hunters seemed an unlikely combination, but George and Muriel Moffat gave the rest of their lives to reaching the Shuar. The real story of their lives would take you a little past tea to tell. They were introduced to the Shuar as head-hunters, but soon learned that the practice of "shrinking heads" was simply the last desperate insult following a vengeance killing.

We have seen an Indian who had been treacherously shot, then stabbed. There were thirty-eight wounds on his body, and twenty-two were stab wounds by spear and knife. They stab a man in this way if he does not die quickly enough (Cesar, 1997, p. 165).



George and Muriel Moffat and family.
Courtesy Alliance archives



George and Muriel Moffat.
Courtesy Richard Reichert

The process of decoding the language and understanding the intricacies of Shuar hospitality with the hospitality drink, *Chicha*, the beverage of choice, took a lifetime. The concoction was primed by the women who spit into the drink to add fermentation and flavour. To not accept their drink was tantamount to treason.

Travel on the trails involved dangerous river crossings (George traversed fifty-four streams and rivers

in a single day), or navigating the booby traps of the enemies, and avoiding the hardwood spikes placed so close together that the victim was sure to pierce his foot.

Yet more painful than the barbs of a booby trap was the response to the Gospel. In 1941, Moffat reported: "Of twenty who professed to accept the Lord a few years ago, not one remains today."

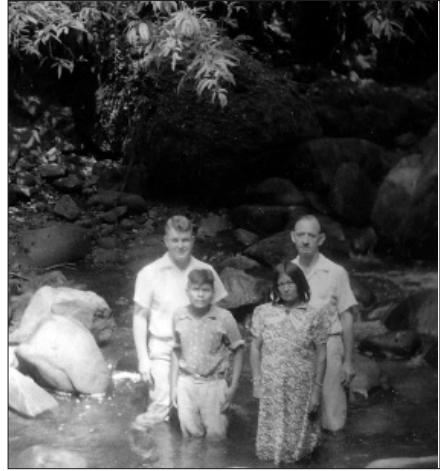
The Mission leaders had wanted to close the work as early as 1948, but the Moffats resisted for fifteen years until a National Church was established. Eunice Smith records that, "it was not until 1950 that the first five Shuar were baptized, twenty-five years after the Moffats arrived" (Reichert, 1999, p. 159)

"In 1958 a new chapel was dedicated, the service attended by 150 Jivaros. The fruit of the Moffats' faithfulness was reported by Field Chairman Henry Miller in September 1958. 'You would all have enjoyed the fourth annual Jivaros Conference held this year in 'Comuna,' about six hours' walk from Chupientza. Almost three hundred Jivaros met in this unprecedented gathering. There was not a drop of 'Chicha'" (Mendoza, 1997, p. 167).

Ever mindful of the economics of Mission business, Alliance field leader, Henry Miller, wryly remarked that the fruit of the ministry had been good business all around. When he handed the work over to the Gospel Missionary Union in 1963, he reminded his field team, "After all, we bought the rights to it originally in exchange for a gun." In the meantime, a National Church had been born.

An army of valiant foot soldiers like the Moffats, who served in the lean times of the 1930s and 1940s, were joined by a new wave of missionaries in the 1950s and 1960s, on the crest of the postwar missions emphasis and spurred by the martyrs of 1956. They headed for the remote rural areas of the country and quietly laid down their lives to build small pockets of Christians in places like Machala and Milagro. Little might have come of these isolated believers if forward-thinking leaders in the Alliance headquarters in Nyack, New York, had not pushed for a strategy of National Church independence. So it was that 1945 became a watershed year in Ecuadorian

Alliance history. A fledgling National Church consisting of sixteen groups, only five of them organized as churches, was given the oversight of their own history. Two Jamaican-born British brothers, John D. and David S. Stuart, were instrumental in the momentous decision. John was a career Alliance professor who influenced the earliest seminary students, including the most influential pastor in Ecuadorian Alliance history, Miguel Lecaro. David was the pastor of the Central Alliance Church and Alliance field leader at the time.



Baptizing Jivaro Indians.
Courtesy Alliance archives

There was a special breed of missionary without whom the Ecuadorian church would never have come into existence: the single, female missionary. These women deserve their own milestone marker on the highway of heroes that paved the way to a vibrant, indigenous church. We choose Ethel Fetterly to represent those women who stood alone in the most inhospitable regions of Ecuador. We could talk about a whole brigade of missionaries like Grace Morrison, Rosalie Robel, Astrid Pearson, Esther Reimer, Evelyn Rychner, Marg Gerbrandt, Marj Sproxtton, Valerie Stellrecht, and dozens of others who made a difference and left their personal mark. They were women who were not given the respect and dignity of men, who were marginalized and overlooked, but who came to serve anyway.

Ethel Fetterly was a Canadian civil servant from Cornwall, Ontario, who served in the federal government in Ottawa as a personal secretary to a government cabinet minister before she answered the call to the nations. She served as dorm parent and teacher in the Alliance Academy in Quito for eleven years. But it was when she asked to be assigned to the remote province of Loja that her story really begins.

“In 1946 I returned to Loja where I have had many experiences. In one town they put gasoline on me to burn me and were yelling, ‘Let us burn the heretic.’ Another time the car in which I was travelling caught fire and a priest came and told me I was to blame. The man who was with him hit me on the temple with his fist and I fell to the ground. When I came to, he was telling the people that they never did a thing. I have had stones thrown at me, some have tried to put



Marj Sproxtion

Marj Sproxtion left Toronto in 1967 and went to Ecuador as a teacher at the Alliance Academy in Quito, but she was always much more than a teacher of children; she was the children's solace and mentor, their guide and friend.

She found time to expand her ministry beyond the classroom and supported the planting of Batan Alliance Church, where she is considered a founding member. Even through the heavy administrative years as principal

of the Academy, she was always found in Spanish circles, reaching out to the Ecuadorians she loved.

Just as she was preparing for her retirement years after more than thirty-five years of service, Marj battled the cancer that took her to be with her Lord much too early.

me in jail, but the Lord has protected and overruled. We have made no complaint to the authorities and that has done more to win the people than law could do" (Reichert, 1999, p. 113).

Ethel was a cultured woman with an almost regal bearing, but she lived in a simple hotel because she felt she did not need her own apartment. She was constantly on the road, travelling on dilapidated buses and mud-trenched mules to reach hostile towns that threatened to incinerate her.

Her report of the dramatic event that follows begins nonchalantly, "November 26 to 30 were spent in Catacocha." Men in the street warned her to leave on the next bus. The children threw holy water over her in an attempt to "drive out the Devil." When she saw a priest on the street, she approached him.

He said this was a Catholic town and the Pope forbade them to read the Bible translated by a Protestant. I gave him a tract and he tore

it up as an example as to what the people should do. People cheered (Reichert, 1999, p. 114).

One girl knocked a book and some tracts out of her hand. Then it happened.

I stooped to pick the literature up and when I was on my feet again, a woman came and poured gasoline on me from my head down (Reichert, 1999, p. 115).

At any second she expected to be lit on fire. Her cape was soaked and her face burned. A soldier lit a match; her heart leaped. A man in the crowd told her to take off the cape; he thought they were about to set her on fire. The soldier lit his cigarette.

Then, as quickly as it had flared up, the situation turned in her favour. The political authority of the town appeared and offered her protection. An English student of hers from Loja came on the scene and defended her in front of the crowd. When they accused him of being an evangelical as well, he replied: "Not up until now, but I have just become one."

Ethel Fetterly served her Lord, and The Christian and Missionary Alliance, alone in the province of Loja, for more than twenty sacrificial, solitary years. This incident is only the most publicized of many narrow encounters with death and repeated personal attacks she accepted as a normal part of her assignment. As a cautious, handwritten postscript to her conference report for 1945-46, Ethel has added these words: "Please forget the author of this report and let us think of a humble servant who saw the vision of lost souls and tried to obey the call that the Lord may be glorified" (Ecuador Field Report, 1946).

Miss Fetterly died at the age of 78 in May 1965. She had refused to take a regular furlough, fearing that the Mission would not allow her to return. She had been known to help anyone who needed her care. One of those was Byron Eguiguren. She befriended the little blind boy and taught him to read by Braille. Byron went on to distinguish himself as the dean of a Chicago school for deaf citizens, and Miss Fetterly's humanitarian efforts on his behalf were recognized by national press. Others who benefitted from her constant kindness were the inmates of the Loja jail. The prisoners and their families, learning of her passing, presented a floral wreath as a final tribute to their beloved helper.

Like heroes of other kinds of wars, Ethel's exploits have been all but forgotten. The legacy she left was of a woman who loved her Lord and for whom no inconvenience was too great. Today, the ongoing church in Loja is the surest testimony that Ethel's work, though perhaps forgotten, has not been wasted.

Roger and Joan Powell spent only seven years in Ecuador (1972-1981), but made a major impact in Ecuadorian history in a short time. Roger's influence as a church



Ethel Fetterly

Ethel Fetterly served in Ecuador (1930-1965) after a successful civil service career in Canada. She was a teacher and dorm parent at Alliance Academy for children of missionaries prior to working in the isolated province of Loja.

In 1946, a mob in Catachocha threw gasoline on her in a threatened attempt to burn her alive. On other occasions, she was physically attacked with rocks and was once left stunned by the side of the road.

planter is even more significant when taking into account that he spent a year in the Alliance dorm and two years as Academy chaplain.

He was the first pastor of Batan Alliance Church. During his first term he also served on the church-planting team of the New Jerusalem Church that has grown to twelve hundred members. He returned to be God's instrument in planting the Carcelén congregation in north Quito before a debilitating health situation interrupted his short career, but not before Roger and Joan had seen three strategic congregations come to life in the capital.

Missing Pieces – Radio HCJB

A fuller account of the highway of Alliance heroes would also include workers like the Clarks, Clarence Jones, and Ruben Larson, who explored the jungle area and went on to found a world-class radio station known as HCJB (Neely 1999). The Clarks began as Alliance missionaries, but the vision of Christian radio to the nations led them to found this flagship ministry.

For years, HCJB and the C&MA worked hand-in-hand to reach Ecuador for Christ. Quito, a city that until 1948 had admitted only one evangelical church, the Alliance church on Cuenca Street, by 1973 offered sixty-three locations from which the Gospel was being preached. A 1986 Alliance research project to identify unreached peoples found 163 evangelical locations in the city.

Norm Emery, former Alliance missionary and career missionary with HCJB says: “Over the years, I have heard pastors and missionaries mention that they knew of a good number of people who were attracted to the gospel and to their church through the Spanish programming of HCJB. It is hard to measure, but we like to think that our radio ministry has indeed brought many to Christ who are now churching in different churches in Ecuador and throughout Latin America” (Reichert, 1999, p. 136).



The Powell Family.
Courtesy Richard Reichert

National Leaders

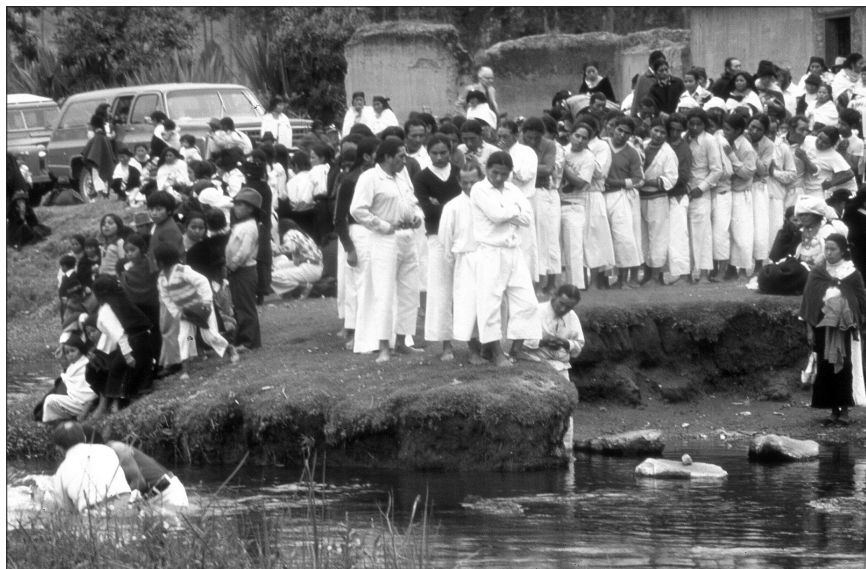
There are always leaders who stand out in rallying people to a cause, in pointing people to a vision, or in resolving the tangled underbrush of Mission and Church politics.

Henry and Vera Miller came to Ecuador in 1942. He was the field leader, or field chairman, as it was then known, in a critical period as the new National Church was taking baby steps—and was the longest-standing field leader in Ecuador, from 1957-1976. He returned to pastor the Manta church from 1978-1982 before accepting an assignment to coordinate the correspondence of the *Alianza en Marcha* radio ministry from Bogota, Colombia, when they retired to White Rock, BC.

To Henry Miller goes the honour of being a regular guy who was thrust into leadership because of his gentle stubbornness and ability to find a way through the matted policies of “the way things are” to make things work for his people on the ground. He had a way of always being there for his workers and tactfully managing the growing pains of the National Church in Guayaquil.

Esther Reimer, who spent much of her twenty-nine-year missionary career as the secretary to the field leader said of Henry: “He was a man of Christian character who was patient and kind and would give anyone an attentive ear—important or insignificant. He didn’t grasp anything for himself.”

In this brief narrative we cannot tell the story of the many other national leaders who built the Church in Ecuador, but we must mention Miguel Lecaro, who pastored the influential *Templo Alianza* for more than fifty years and spun off a network of churches in the coastal regions of Ecuador that continue to multiply. National Church president David Muthrie pastors the two-thousand-member Milagro church, a fruit of that evangelistic impulse. Dr. Lecaro was the



Otavalo baptisms, 1980.
Courtesy Richard Reichert

radio voice of *Alianza en Marcha*, which spread the reach of Christian radio into a host of Latin American countries.

Ecuador Today

Today the National Church President, David Muthrie, guides a mature team of regional pastors, who lead four hundred churches across six zones. Their vision includes the launching of a Christian university, the dream of a national conference centre, a vibrant mission organization to equip and send out international workers, and a robust church-planting movement to birth more churches in provincial capitals and population centres of the country.

The National Church is a missionary church. As of 2015 they had four international workers in the field and were projecting seven more workers to be sent in the first quarter of 2016. These workers are involved in church planting, and medical and soccer school outreach with projections to construct a residence and dispensary in the future. Each Alliance church is encouraged to participate in an annual faith promise to financially support them.

ECUADOR ALLIANCE STATISTICS



Churches:
319



Ordained
Pastors:
145



Inclusive
Members:
47,300

Source: Alliance World Fellowship, 2014

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Chapter 6

LATIN AMERICA'S MISSIONS MOVEMENT



From Receiving to Sending

By Craig Bundy

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:19-20)

There have been Latin Americans involved in international missions for many years, but the pace rapidly accelerated following the mid-1980s. The details below provide a few hints regarding the surge in missions involvement, the effect it has had within the C&MA in Latin America, and some thoughts as to why the movement did not begin sooner.

Alliance Born-and-Raised Leaders

Edie and Elizabeth grew up in Peru, attended an Alliance church there, and eventually moved to England to study. At the university, Edie met a young man from Bhutan, whom he led to Christ. That man eventually returned to Bhutan and began to lead households to Christ at a time when there were very few known Christ-followers in that country. Several years later, news reports mentioned that Christians were being persecuted in Bhutan, which indicated that enough people had come to Christ to cause concern within the government.

Yasna grew up in Chile, attended an Alliance church, and eventually began doing itinerant ministry in Cuba while based in the Dominican Republic. In Cuba, she met some students who had been invited from North Africa for professional training. As a result of her contact with these students, she was able to access a region in North Africa that was closed to outsiders. Some of those students became Christ-followers because of her witness. Yasna continues her role as a missions mobilizer in Latin America to this day.

Marlhys grew up in Venezuela, attended an Alliance church, and eventually was sent to North Africa for Arabic language study and ministry. Her language skills and warm personality enabled her to make friends quickly. One of her Muslim professors was impressed with the material she presented in class on the theme of love, asking where he could find a copy. She was able to present him with an Arabic Bible, indicating where to locate 1 Corinthians 13, the love chapter.

Jorge and Martha grew up in Colombia, attended an Alliance church, and were also sent to North Africa for Arabic language study and ministry. Their multiple skill sets, language ability, and adaptability enabled them to make great contacts in

their new community. They began to host a home group of national believers and were also involved in ministry to expats. Their effectiveness in outreach eventually resulted in their being expelled from that country, so they relocated to a neighbouring country and continued to minister to North Africans.

Federico grew up in Argentina, attended the Alliance Bible Institute in Buenos Aires, and became an effective missions mobilizer in Latin America. He held regular missions conferences in the Baptist church where he pastored, promoted the faith-promise pledge method of raising funds for missions, assisted in the organization of the COMIBAM missions congresses, and published books in Spanish and Portuguese promoting missions. Federico became a founder of the well-known Latin American sending organization called PMI, which is run by Latin Americans for sending Latin Americans.

How Latin America Participates in Global Missions

There has been significant growth of Latin American involvement in global missions since the mid-1980s. Does this movement continue to gain traction, and are our sister Alliance National Churches full participants in the movement?



Market in Ecuador.
Courtesy National Ministry Centre

Since 1970, the population of Christians in the Global South has increased from 43 per cent to 59 per cent (Gordon-Conwell Theological Seminary, 2013, p. 14), so it is important to know if there has been a corresponding growth in missions activity.

In 1960, Brazil was ranked 108 in the world as a missionary-sending country. By the year 2000, it had risen to sixth place but then dropped to eleventh by 2010. One reason for the drop was the corresponding rapid growth of sending by Asian churches (Johnstone, 2012, p. 233).

When measuring missionary-sending growth during the 1970s, Lawrence Keyes wrote, “In Latin America, the general surprise is that the missionary force did not increase as expected. While Asia, as a region, grew 368% in missionary personnel, Africa 486%, and Oceania 1,057%, Latin America increased only 16%. And 73% of those missionaries reported in Latin America are Brazilian” (1983, p. 67).

Then the tide began to change. Three thousand Latin American leaders (including many from the Alliance) attended the first COMIBAM (*Congreso Misionera Ibero-Americana*—an *URBANA*-type event) in Sao Paulo, Brazil in 1987. These international congresses in Latin America greatly facilitated the tracking of missionary-sending growth among Latin American churches. The focus was to acknowledge that after years of receiving missionary input, God was transforming Latin America from a receiving region to a missionary sending force (Pogolian, 1997, p.1).

In 1989, roughly 500 Brazilians were serving among the Indian tribes, while 400 missionaries were serving outside Brazil. By 1997, about 1,200 Brazilians were serving outside of Brazil, but still only five hundred were working with the Indian tribes (Bush, 1997, p. 1).

The goals of COMIBAM 97 were to assess whether Latin America had, in fact, produced a mission force, and if so, how effective it was. They reported 4,000 Ibero-American cross-cultural missionaries serving around the world, 40 per cent of whom served in Latin America itself (Bush, 1997).

The Ibero-America Institute of Cross-cultural Studies was launched in Malaga, Spain in 1997 as a joint initiative of twenty mission agencies to respond to the need for properly trained Ibero-American missionaries. At least two of those twenty agencies were entirely Latin-run, as was the school itself (IIBET, 2015).

Beginning in 2000, numerous North American missions agencies began to internationalize their missionary staff, thereby including Latin Americans and others. By 2010, missionary sending from Latin America had multiplied from about 60 agencies in 1987 (COMIBAM) to over 400, and from 1,600 missionaries to over 10,000 in the same time span! This reflected a giant leap in mission-supporting structures within Ibero-America, although many of those agencies are still directly linked to United States bases (Mandryk, 2010, p. 49).

In 2012, the president of PMI estimated that there were around 15,000 Latin American missionaries throughout Latin America and the rest of

the world (Matamoros, 2012). Since the first COMIBAM congress in 1987, the Ibero-American missionary movement has grown from a small missionary force of 1,350 to more than 19,000 workers in 2014. At the current growth rate, it projects to reach 32,000 workers by the year 2020 (IIBET, 2015).

Movement within the C&MA in Latin America

In 1985, the Alliance BAED (Buenos Aires Encounter with God) initiative was anxious to instill a vision for missions in their church plants. As a result, an annual missions conference was scheduled with the desire that the Church be simultaneously concerned for Buenos Aires and the world. In addition to prayer and giving to world missions, the desire was that missionaries would emerge from the congregations (Bundy, 1991, p. 143).

The C&MA National Church presidents of Argentina, Chile, Brazil, Uruguay, and Paraguay gathered in Buenos Aires in 1991 to take united action. After the Alliance World Fellowship (AWF) quadrennial in Africa, they had a new vision for jointly reaching the southern cone of Latin America for Christ. Together they selected a target city, chose a viable worker couple, and budgeted to send and support that outreach. Calling the joint agency AMACOS (*Agencia Misionera Aliancista del Cono Sur*), it served to kick-start a new phase of missions outreach in their home congregations.

La Paz, Bolivia, was the first team focus. By combining budgets, they were able to do together what no country could do on its own. It signaled a new era of joint international mission endeavours and became a model for broader missions cooperation in years to come.

“

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The 1995 AWF quadrennial in Seoul, South Korea, adopted the following mission statement: “The mission of the AWF is to facilitate cooperation amongst its member churches as they work for the fulfillment of the Great Commission” (History). Since then, a number of Latin C&MA leaders have accompanied the current president of the AWF, Arie Verduijn, on vision trips to key unreached regions of the world, thus strengthening their focus on missions.

Several Alliance National Churches in Latin America expressed interest in doing a joint missions project with the C&MA National Church in Canada. So, at the C&MA in Canada's General Assembly in 1996, a resolution was passed to initiate a pilot project in cooperation with other sending churches of the Alliance World Fellowship to create an international team involved in cross-cultural ministry. This resulted in the creation of the CANAL Project—a partnership between the C&MA in Canada and interested Alliance National Churches of Latin America.

North Africa, a challenging region of Islamic countries, became the selected focus of a joint endeavour for CANAL, since that region was new for all parties involved. Each country involved selected its own candidates and budgeted to send their personnel. Several candidates from Latin America were sent for training in IIBET (Spain), and the first full-time worker (from Venezuela) was deployed in 2001. A family from Colombia was ready to deploy with CANAL in 2003 when CLA (Latin American division of the AWF) mobilized to the point of being able to coordinate their deployment. Accordingly, CANAL turned all of its candidates and files over to CLA and disbanded, its purpose of getting mission wheels moving faster having been served.

In 2016, a two-year international missions training centre for C&MA candidates in Latin America is to open in Armenia, Colombia. Some forty students are already considering this residential program. The C&MA in Canada plans to partner with them to provide Samuel House—an internship home where students will live for one year in a Muslim community within Latin America (Derksen, personal communication, 2015).

Delayed Movement: Observations and Lessons

These anecdotes are merely a hint of the Latin American C&MA growth of missions mobilization since the 1980s. However, when compared to mission mobilizing in Africa and Asia, the growth has been modest. There are lessons to learn and strategic adjustments that may make a big difference for the future, regardless of the location.

Although A.B. Simpson, founder of the C&MA, emphasized that, “We ask our people to recognize the fact that the missionary interest is the chief business of every Christian, that the work of foreign missions is the one preeminent business of every minister, every congregation, and every Christian,” many missionaries from North America and Europe seemed hesitant to apply this teaching to new believers where they ministered (Snead, 1936, p. 5).

Foreign missionaries often failed to pass on the same global missionary vision and passion with which they themselves had been sent. This type of shortsightedness knows no national boundaries and continues to plague many National Churches to this day.

One Latin American leader was heard to say that while missionaries did many things well, they erred in two areas: they often neglected to teach their converts to “give” and to “go.” Since North America appeared to have many more resources than Latin America, missionaries were soft on these key teachings. This shortsightedness deprived the Latin Church of the huge blessing of receiving God’s extraordinary provision for the task.

Interestingly enough, in Jack Shannon’s 1989 dissertation, *A History of The Christian and Missionary Alliance in Argentina*, there is no mention of the National Church sending missionaries during those one hundred years. The C&MA also entered Chile and Ecuador in 1897, and their centennial histories barely mention international missions.

One faulty impression was that the Great Commission depended on funding based on a North American model. If the same funding or methodology was not available for Latin missionaries, they must obviously be exempt from the task. Since both *giving* and *going* are counter-intuitive to average lifestyles, few recognized the seriousness of their omission. Any missions model that hinges on human wealth is ultimately unsustainable because it cannot be reproduced in lower-income regions.

Back in 1976, J. Herbert Kane, prominent missiologist and author, mentioned several reasons for the slow growth in quantity of “Third World” missionaries (Nelson, 1976). Allowing for rare, shining exceptions in Latin America, “By and large it is true to say that we did not plant *missionary* churches” (p. 191). These local churches believed that pioneer evangelism (or missionary work) was the responsibility of the Mission, rather than of the Church. “When the missionaries moved on, the churches they left behind were content simply to manage their own affairs and thus perpetuate their own existence; and that task consumed most of their energies and resources” (p. 192).

Kane continued, “The word *missionary* was applied only to Westerners. Nationals engaged in spreading the gospel were called *evangelists*. The distinction between the two terms was very clear” (p. 191). Furthermore, “missionaries started Bible schools and theological seminaries to train leaders for the indigenous churches. They taught the usual run of subjects: Old Testament, New Testament, church history...Greek and Hebrew—everything but missions” (p. 191).

However, among the exceptions, “The indigenous missionaries were not one whit behind their Western counterparts when it came to dedication, courage, sacrifice, and willingness to serve in hard places...Not a few were killed and eaten by the cannibals they sought to win to Christ. During World War II many of them remained at their posts when the Western missionaries had to leave” (p. 193).

Some attribute the slow mobilization to inadequate recording. Latin Americans are mobile; there are many reasons for moving: political, family, health, and economic. Regardless of the cause, if they are followers of Christ, many of them minister

effectively wherever they go. This type of witness from Latin America is widespread but nearly impossible to measure. However, the same may be true of missionaries from Asia and Africa where growth statistics are still much higher.

The C&MA in North America (both the USA and Canada) was traditionally perceived as the “Mission” by both the senders and the receivers. When churches were planted in other countries, they were called the “National Church.” Although this terminology was more by order of events than intention, it gradually became an established hierarchy in terms of authority, experience, and resources. Inevitably, it affected attitudes and missionary vision.

The job of the “Mission” was to initiate ministry in unreached areas, while the job of the “National Church” was to grow within its national sphere of influence. Allowing for a few significant exceptions, this perception served to stunt and delay the missionary-sending vision among many of these churches. As the C&MA in the USA and in Canada began to publically acknowledge that they also were “National Churches,” the implications for missionary responsibility among other National Churches became easier to grasp.

A 2002 CANAL report stated that, “A modern example of this omission is that only after 25 years of exciting church growth has the successful Encounter With God program included a missions statement as part of their basic philosophy. Too often church growth has been viewed as an end in itself rather than as a means to the end of reaching the . . . unreached” (Bundy, 2012, p. 12). Church growth without a global missions focus is ultimately sterile.



Too often church growth has been viewed as an end in itself... Church growth without a global missions focus is ultimately sterile.

A common interpretation of the Great Commission in Acts 1:8 is that missionary outreach should always follow an orderly outward progression. This view holds that one’s personal “Jerusalem” should be “reached” before extending to their “Judea” or “Samaria”. This linear interpretation of expansion is common in Latin America and has often been cited when someone felt led to missions but the home church was still struggling to grow.

While there is a human logic to this, it overlooks the seemingly random movement of the Holy Spirit, both in sending workers and in opening doors of opportunity. It neither adequately describes how growth occurred in the Early Church nor how God frequently works today. The logical “Jerusalem” for Jesus and His disciples

would have been Galilee. Nevertheless, the action was in Jerusalem and that is where the Holy Spirit took them to launch the Church. Logical human strategy must join hands with the wind of the Spirit.

As an additional challenge, Ritchey observes that the frequent rotation of national mission directors among Latin American C&MA churches has been problematic because of the resulting lack of continuity. An exception in recent years has been Ecuador, “where they have intentionally built depth, education, and experience into their missions committee, and it definitely reflects in their strategic decision-making, their long-term commitment to the workers, and the healthy processes in place” (2015).

There was a tremendous surge for missions to engage remaining unreached people groups leading up to the year 2000—and a similar surge one hundred years prior leading up to the year 1900. Following both surges came periods of consolidation, readjustment of hopes, and settling back in for the potential long haul. May God enable the Latin American missions movement of the last thirty years to continue flourishing by sustained focus, growth, and harvest until Jesus Christ returns!

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Chapter 7

THE ENCOUNTER INITIATIVE



Passionate About Evangelism

By John Healey

“Truly I tell you,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life.

(Mark 10:29-30)

Eugene Kelly’s parents were Romanians who immigrated to Canada. They first moved to Regina, Saskatchewan, and from there to Assiniboia, Saskatchewan, to farm. Theodore and Rose Kelly had eight children, the youngest being Gene.

Eugene was not his real name. Eight grades were packed together in the one-room schoolhouse, and one teacher kept rein on all of them. One year, the teacher had a dilemma on her hands. The classroom seemed to be full of many little boys named John. One of them was the Kelly boy.

For no apparent reason, she picked him out for a new name, Eugene. Legally, he was John, but at school, and then among his friends, and then in the community, he was Eugene. He eventually changed his birth certificate and became Eugene Kelly.

Gene’s teenage friend shared the Gospel with him, and at eighteen years of age, he gave his heart to Christ on a bench at the back of Assiniboia Alliance Church.

The pastor of the church was passionate about evangelism, and Gene became passionate to win souls to Christ as well. Movies and Saturday night dances seemed to have lost their appeal. Rev. Ted McCarthy preached an evangelistic message. He and his wife Ruth were completely sold out to Christ, and Eugene followed their lead and became sold out too.

Meeting the Future

The Alliance training school was about two hours away in Regina. Gene enrolled at the Western Canadian Bible Institute (WCBI), now Ambrose University, where he met a missionary kid from Japan, Muriel Green.

Muriel was born in Kobe, Japan, on December 28, 1926. At five years of age, she became so extremely ill that her parents were forced back to Canada. Doctors told her parents she may not survive the trip, but they all arrived in Toronto, Ontario. Between the dangers of World War II and Muriel’s poor health, the Greens did not return to Japan.

Muriel felt called to be a missionary from an early age. When it was time to go to college, her choices were either Nyack College in New York or the Western Canadian Bible Institute. It cost \$5 to register at Nyack and \$2 at WCBI. Muriel prayed about it since she had no money.

One evening, she found \$2 under her pillow. Her sister, knowing nothing of Muriel's need, had hidden the gift there. Muriel went to Regina!

There, Muriel fell in love with the dashing young man from Assiniboia with dark hair. At one chapel service, they heard Rev. George Constance of Colombia call others to serve Christ in South America. He spoke of the stamina required to be a missionary, "Young people, how would you like to spend your honeymoon floating down the Magdalena River in a dugout canoe, under the light of a full moon?"

Gene and Muriel began to dream and their hearts were stirred. After the chapel service, Mr. Constance walked up to Gene and Muriel and said, "Eugene and Muriel, I'll see you in Colombia some day!" And he did!

New Ventures

Just married, the Kellys pastored the Alliance Church in Trail, B.C. for three years before heading to Colombia with a new baby in tow. Time in British Columbia must have been God's introduction to the mountains, for they would live in the shadow of the Andes for the next 30 years.

In 1954, the Grace Line ship called *Santa Cecilia* dropped off the Kellys in Buenaventura, the Pacific port city of Colombia. They and their belongings made their way inland. Language classes were ahead of them, followed by teaching and ministry to the Guambiano and Paez people living in the rural area around the city of Silvia.

It was hard work travelling by foot, horseback, and vehicle over the rugged Colombian Andes. It may have been tropical at the lower elevations, but it can often be cold and wet high in the Andes.

Colombia

Their second term in Colombia was busy with leadership training. The Kellys were assigned to teach at the



New friends, new family in their first year in Colombia. Courtesy Ruth Rollins

Alliance Bible School in Armenia, in the heart of Colombia. Gene's Spanish was impeccable. His dark appearance, his Romanian ancestry, and grasp of the Spanish language easily caused others to mistake him for a Latin American.

One night after a pastors conference, one of his Colombian colleagues quietly asked him if he had actually married an American. Foreigners were still a big deal in 1950s Colombia, and the good fortune to marry a pretty American was quite a feather in any man's cap. Muriel wasn't American, Gene wasn't Colombian, but he loved to tell the story. Gene was full of stories, and some were of near death experiences.

While living in Armenia, Gene's appendix ruptured. The hospital in Armenia could do little for him. In truth, the nurses refused to help him! He was an *evangelico*, an evangelical – a Christian pastor.

Colombia was nearing the end of a ten year civil war known as *la Violencia*. In April of 1946, the Liberal presidential candidate had been murdered. Ten hours of violence, called the *Bogotazo*, erupted in the capital city of Bogota. Five thousand people were killed.

The violence spread to the rural areas and continued until 1956. Evangelicals were not popular in the eyes of the predominantly Catholic conservative power brokers. No one offered help to the Canadian writhing in pain.

Muriel somehow hailed a taxi and wrestled Gene into the back seat. Off they went 180 kilometres to the principle city of Cali, hopeful to find a hospital before Gene expired.

More than once, Muriel stopped the driver because the horrendous, rough road was unbearable for Gene. When he could bear it, Gene would signal and off they'd go again. They arrived five hours later; Gene survived. Everyone who knew Muriel repeats the same thing of her, she is a woman of prayer.

As their son Charles says, "Everything flows from prayer." Muriel impressed upon her family that prayer "is not everything, it's the only thing." Charles recalls, "As a child, I heard and saw my parents pray, especially my mom. If you hope to live a life of influence you must pray. That is what we do here on the

mission field—we pray—and everything flows from that."



Bible Institute Faculty, Armenia.
Courtesy Ruth Rollins

Leadership Lessons

When the Kellys returned to Colombia for a third term of service, Gene was ushered into the office of Field Director. The names of some of the newcomers are still familiar to many

of the readers: Arnold and Francis Reimer, Arnold and Mary-Lou Cook, and then the Garlands from the United States.

The new, young missionaries were excited and full of ideas, ideas not too welcomed by the older crowd. Gene and Muriel served as a buffer between the generations.

Gene mastered the art of doing it first and asking for forgiveness later! The Cooks say that if it were not for the encouragement, the hospitality, and the mentorship of this dear couple, the newcomers would have had a very short missionary experience. Gene and Muriel opened the way for many missionaries.

Personal Trials

Leadership lessons are painful and personal. All three of Gene and Muriel's children are following Christ; the lasting impact of seeing parents like theirs was inescapable, but the Kellys didn't have just three children, they had five.

Between their time in Armenia and Cali, they went home on furlough when they expected the arrival of a baby. Marilyn was born and died after four months. Back in Cali, little Danny was born but only lived two days.

Each of their living children can speak of the trauma of being separated from their parents for nine months of the year at the Alliance Academy. Becky, their second daughter, will never forget her dad reading Mark 10:29-30 to them with tears running down his cheeks before the three left again for Quito:

“So Jesus answered and said, ‘Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life.’”

Gene's leadership was developed in the crucible of personal experience. Muriel once wrote, “Eugene's gift of leadership, and his sense of what needed to be done and when, were factors which helped to further the evangelical work, not only with the Alliance, but in other missions as well. It was during this time that he acquired his first nickname ‘No problem Kelly’. He is not only unflappable, but seems to find a solution to every problem.”

During their time in Cali, Muriel worked with the Alliance radio ministry called Alliance on the March. Hundreds of people wrote in asking for help and every letter was answered. Many of them were from inmates in Gorgona Prison on an island off the west coast of Colombia. On one occasion, the Kellys were able to visit the prison to minister to those who had written.

They had served 18 years in Colombia. The work was advancing, and a change was coming. They knew in their hearts they had finished what God wanted them to do in Colombia.

Always a Team Player

As the curtain fell on Colombia, another chapter of the Kellys' lives was about to begin. Eugene and Muriel moved to Lima, Peru, to begin work in the Encounter with God (*Lima al Encuentro Con Dios*, LED) church-planting movement. The initial goal was to increase the Lince Alliance Church attendance from 180 to 1,000 people.

In Kelly's own words, "Encounter with God is an evangelistic movement to plant churches characterized by a program of continuous preaching, evangelization and edification. It is combined with a program of effective discipleship."

The Kellys ministry was always an extension of their own walk with God. The ministry Gene led was a plan designed to introduce a capital city, then a country, and then a continent to God. Fifteen months of continuous evangelism and discipleship were planned. The work required excellent preaching, excellent music, excellent communication, fervent prayer, team work, and facilities.

For 15 months they worked; two weeks of campaign evangelism were followed by two weeks of serious discipleship of new believers. By the end of 15 months, the church had grown to more than 1,000 people.

They believed God had given them a means and a vision to reach the city and were called to continue. The original timeline of 15 months of continual evangelism extended to 40 years.

After the first year, the Lince Alliance Church no longer fit in the renovated house where they met. An education wing was built on the site, followed by the sanctuary that sat 1,000 people.

It took five years before Gene successfully negotiated the purchase of an entire city block for the new church in Pueblo Libre. Soon after, a sanctuary was constructed to seat 2,000 people. It was to this church that Gene was called to pastor for three years while still carrying the load of LED coordinator.

The work of continual evangelism and follow-up became normative for all the churches. They grew and they multiplied. After 40 years, 68 Alliance churches dotted the city thoroughfares of Lima.

Training Leaders

One Sunday night, in the early years of the LED program, the team felt that they should extend an invitation to young men and women and asked, "Is God calling you into full-time ministry?"

“

The work of continual evangelism and follow-up became normative for all the churches. They grew and they multiplied. After 40 years, 68 Alliance churches dotted the city thoroughfares of Lima.

So many young people responded to that altar call that they had to start a Bible training program! Joy spread across Eugene's face when the first 12 students graduated from the school and joined the team. Hundreds more have graduated since then.

As the number of people coming to Christ grew, and the need to provide personal follow-up became a logistical nightmare, they came up with the idea of the weekly radio discipleship class. Small groups met with relatively new leaders in homes across the city.

Pastor Alfredo Smith gave a discipleship class by radio to thousands of listeners. The group leaders followed up with discussion, prayer, and pastoral care. The churches grew.

When pastors began to feel the strain of the work, Eugene and those around him realized that they needed to offer special care for the leaders. The annual Leaders Encounter became a fixture and is still in existence.

Every year, pastors and key leaders are invited to hear the very best deeper-life speakers for a week. In these meetings, the movement truly multiplies. Hearts are stirred and leaders emerge filled with Christ and with a burning love for those who have never heard the Gospel.

Today, if I could take you to one of the daughter churches in Lima, you would see a facility that seats 700 people, accommodating sometimes up to 4,000 in five or six services each Sunday. Here is a church with a pastoral team of 15 supporting some 25 missionaries sent out from their church, spreading throughout the country and around the world. The vision that captured the hearts of the original group is now gripping the hearts of the next generation.

Conclusions

Gene and Muriel came to understand that we must reach those who will be able to reach others; we must make disciples who can make disciples. Gene never grew tired of challenging young leaders to reach those who can make a difference.

The Kellys were far from perfect. Eugene brought many of the evangelists home to care for them during the campaigns; their home became a bed and breakfast.



Gene and Muriel Kelly with their adult children, 2014.
Courtesy Ruth Rollins

One night, Muriel had enough, “Gene, unless you start washing dishes, don’t bring home any more evangelists to our house!” Gene started washing dishes.

During the tumultuous days of Colombia and Peru, it took no small measure of grace for Muriel to stay married to a “man on a mission.” Somehow, they survived and thrived. Those who saw the finished product of their marriage were amazed at the tenderness and love they showed to each other.

During the latter part of their ministry, Gene served as coordinator of the Latin America Encounter program in Quito, Ecuador. Muriel was 62 when she contracted tuberculous meningitis. She received excellent care at the hospital, but her recovery was expected to be long. They made the decision to return to Canada. With that, their ministry to Latin America came to an end.

Their love for Latin Americans continued in Canada, where they made their home in Regina, Saskatchewan. Gene served as a missions consultant in their home district, spoke into the lives of students and pastors, and made himself constantly available to preach and promote missions.

Muriel continued to be the gracious hostess and made every effort to be involved in prayer ministries.

Illness brought Muriel’s family from Japan to Canada, and it was illness that brought the Kellys home from Quito to Regina. Jesus said to the Apostle Paul, “My strength is made perfect in weakness” (2 Corinthians 12:9). Eugene and Muriel Kelly were full of weaknesses, overwhelmed with the love of Christ, hospitable, kind, sacrificial, sincere, given to prayer, amazingly used of God, world Christians, and unforgettable.

Muriel passed away on February 4, 2015. As Gene's strength diminished, his mind continued to strategize. He seemed to be at his best when he prayed. At the time of writing, he was closer to the family farm and to his son and daughter-in-law. Just prior to publication, Gene went to be with his Lord and Saviour.

Is it possible that the life of that one relatively unknown pastor in Assiniboia, Saskatchewan, commenced the repeated pattern that was seen in the lives of thousands? As Ted McCarthy ploughed through snow drifts to preach in schoolhouses on the Prairies, Eugene ploughed through rain in the Andes up above Silvia, Cauca, to preach in little Guambiano churches.

Somewhere, someone had lit a passion of possibility in Gene Kelly that was not to be extinguished. God has used him to light thousands of fires in thousands of hearts. Those fires are still burning.



Gene and Muriel Kelly c 1967.
Courtesy Ruth Rollins

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Chapter 8

THE PHILIPPINES



God's Faithfulness Through the Years

By Ron MacKinnon

"For the Lord is good and his love endures forever; his faithfulness continues through all generations." (Psalm 100:5)

When Miss Ella White arrived in Manila, Philippines, in 1901, she did not find a blank canvas on which to emblazon the bright colours of the Alliance full Gospel image. Historically covered by the variegated colours of an unknown number of animistic cultures, the islands had been drenched in the Islamic tints from the south, through the Sulu Archipelago to Mindanao in the southeast, and Palawan in the northwest. In contrast, the central and northern islands had been dramatically clothed in the Spanish Mexican hues of the Roman Church. Such was the situation when the Protestant mission agencies finally arrived in the Philippines.

In 1521, Ferdinand Magellan arrived from Spain and erected a wooden cross, claiming the Philippines for Spain and the Roman Catholic Church. For over three hundred years, the Spaniards controlled the Philippines with government officials and Spanish Catholic missionaries. The conquest was successful and a large majority of Filipinos even today claim membership in the Roman Catholic Church. However, the Muslims in the southern Philippines refused to be converted then and are still resistant to the Gospel now. The ethnic minority or tribal areas were also untouched under the Spanish. No Protestant missionaries were allowed in the country under the Spanish.

In 1898, the Spaniards conceded the Philippines to the United States as "spoils of war" after the Spanish American war. Many changes took place, including the entrance of Protestant missionaries. Seven mission agencies agreed to divide the country between them and to work in different areas of the islands instead of competing in the same places. The Comity Agreement assigned the western and southern areas of Mindanao to the C&MA.

After just a few months in Manila, Miss White married a missionary from another mission, and that was the end of the Alliance's first foray into the Philippines.

But a new beginning was made in 1902 when John A. McKee, an American soldier who had been stationed in the Philippines, returned with a friend. Their plan was to have a self-supporting industrial work among the Muslims. This second

foray into the country was also short-lived; after his friend returned home, John died of cholera.

This shaky beginning may be why one Alliance writer gives 1905 as the start of Alliance work in the Philippines. Charles Carlson and William Abell, independent missionaries, began a church in Tetuan, Zamboanga City, which became an Alliance church. The Tetuan Alliance Church was the first church building constructed in Mindanao. David and Hulda Lund came to Zamboanga with the Peniel Mission and started a school for girls, then later another for boys called Ebenezer. Later, the Lunds, along with Carlson and Abell, joined the C&MA along with their schools and a church.

From 1911 to 1924, eight C&MA missionaries arrived in Zamboanga. By 1914, there were more than one hundred members in the Tetuan church. Slowly, the Alliance work was beginning to grow—but the growth was discouraging. Although the few missionaries in Zamboanga toiled long and hard alongside a few Filipino workers, the progress was painfully slow. So much so, in fact, that in 1924 the few missionaries decided that the work should be closed and they would go to other fields or just return home.

Once again, it looked like the work of the Alliance in the Philippines would close down.

The Turning Point

It was at this point in history, though, that Robert Jaffray, an Alliance worker serving in China, became the first Canadian to have a meaningful impact on the work in the Philippines. Although he never served there, he was sent to the Philippines by the C&MA Board in Nyack, New York, to see if the work really should be shut down or not.

“

The Philippine Islands should not be a small field of the Alliance, but one of its largest...Our greatest need is a Bible training school.

After his visit to Zamboanga, Jaffray reported to the Board, “The Philippine Islands should not be a small field of the Alliance, but one of its largest. The large and unoccupied areas of the Islands and the many untouched islands farther south make up one of the largest and most difficult fields of the world. Our greatest need is a Bible training school” (Senft, 1925, p. 444).



Ron preaching at Ebenezer graduation, 1982.
Courtesy Alliance Archives

The next year, in 1928, the international workers decided to open the Ebenezer Bible Institute, taking its name from the earlier boys' school. The number of churches and members increased as Filipino workers were trained and more missionaries arrived to assist.

Writing about the influence of the school, Mendoza said, "In 1928 the Ebenezer schools in Tetuan became a Bible Institute and was moved to the present site in 1954...The school has graduated 627 students up to 1978 and many of them have occupied and are occupying positions of leadership as pastors, evangelists, Bible women, mission executives, and even in non-denominational specialized ministries" (1985, pp. 43-44).

In part, the success of the school was due to the influx of missionaries from China in 1927 and the assignment of new missionaries to the Philippines for the purpose of starting the school (Mendoza, 1985, p. 46). Canadians Rev. and Mrs. A.M. Lopston transferred from China and served in Sulu until the Japanese invasion. One of his young men, Florentino de Jesus, became the second president of the C&MA churches.

One event that spurred Ebenezer students into service happened on August 27, 1929. Mabel Christensen, who had just returned from furlough, and her Filipino co-worker Concepcion Baladjay, had been assigned to go to Kidapawan. A new motorboat designed to enhance reaching peoples along the coasts of Mindanao had been sent from the United States. But it never made its maiden voyage.

Early on Saturday morning, while lighting a petroleum stove in the cabin, an explosion engulfed the entire vessel in flames. Misses Christensen and Baladjay were the only ones inside the cabin when the accident occurred. They jumped into the water to extinguish the flames on their clothes. Rev. Lopston, who was on the stern, tried to extinguish the flames but sustained surface burns on his face and hands. Miss Mabel Christensen succumbed to death within 32 hours, while Miss Baladjay lingered till the sixth day (Turnbull, 1930, p. 120).

Talking about the same incident, which is also portrayed in the C&MA film, *Philippine Fire*, Miss Annette Holsted writes,

As her body lay in the Tetuan Mission chapel awaiting burial the next day, five students kept vigil around the body of their beloved missionary, watching and praying until dawn. They each promised God that they would become pioneer volunteers to take her place. One of those boys during Christmas that year made his first visit to the Manobo tribe where she had been destined...[and] upon graduation entered the tribe for permanent service. The other four boys also entered pioneer fields (Mendoza, 1985, p. 76).

“The sudden and tragic deaths of Misses Christensen and Baladjay brought the infant mission in Zamboanga to its knees. Days and nights were spent in prayer and God began working miracles in the opening of closed tribes, hundreds being converted within the next few years” (Mendoza, 1985, p.76).

The deaths of these martyrs spurred a new willingness and eagerness by the graduates of Ebenezer to take the Gospel to every tribe in southern Mindanao. The men and women of these years have left a huge heritage for CAMACOP that has flourished over the ensuing decades.



Muriel and Wes Edmonds at Ebenezer.
Courtesy Muriel Edmonds

Wes and Muriel Edmonds

Muriel Wilson was born in Birtle, Manitoba and was planning to become a teacher. In God's sovereignty and purpose, Muriel and her husband, Wesley, abandoned their plans and enrolled at Great West Bible Institute (GWBI) in Edmonton, a forerunner to Canadian Bible College, in 1924. After graduating,

they then attended the Nyack Missionary Training Institute followed by seminary in Chicago. They returned and taught at GWBI before going to the Philippines in 1929. They retired in London, Ontario.



Muriel Edmonds with youth group, Cotabato.
Courtesy Muriel Edmonds

The Birth of the Indigenous Church

Wes and Muriel Edmonds, who left Canada for the field in August 1929, were first assigned to teach at Ebenezer in Zamboanga, then went to Cotabato City in 1932. Muriel ministered in the city itself while Wes ministered among nine different tribal groups. In 1937, Wes and two Ebenezer students hiked to Lake Sebu, in the heart of the T'boli tribe in South Cotabato, and led many to the Lord in a short period of time. Mendoza refers to Wes as the Livingstone of Mindanao (1985, p. 84).

By the time of the Japanese invasion of the Philippines during the Second World War, there were some 40 Alliance workers in the Philippines. This was a time of great tragedy and suffering. Could anything good come from such a cruel war?

The bad news was that foreign missionaries went into hiding and eventually most were put into concentration camps. The good news was that Filipinos were less hindered in their movement by the Japanese. Even better, more Alliance members began to assist their pastors in carrying on ministries left by the missionaries. Well trained, they did an able job. One goal of Alliance missions is to establish an indigenous Church. The Second World War accelerated that process as the Filipinos took on more leadership. The great need compelled them to take more responsibility for ministry, and the Church was strengthened.

The new postwar reality meant it made no sense for returning missionaries to take positions of leadership that Filipino workers had assumed and excelled at. Besides that, the nation was now moving towards true independence. After centuries under Spanish and American rule, the Republic of the Philippines was

granted independence in 1946. (However, the nation dates their independence from June 12, 1898, when the Revolutionary Congress declared their independence as a sovereign nation.)

In light of these realities, it was deemed as the right time for the development of an independent body of Filipino churches of The Christian and Missionary Alliance. Rev. Ralph Bressler, field director of the Mission, assisted the Church leaders in planning and working out the details of what would eventually be The Christian and Missionary Alliance Churches of the Philippines Incorporated (CAMACOP). The planning took place in a conference of pastors and workers in 1947 with 42 churches and groups.

Initially sent to India, Blanche Palmer was stranded in Manila from 1941-1945, interned by the Japanese. Assigned to the Philippines in 1946, she served in central Mindanao. Blanche began a program in the public schools for a "released-time religious education program." From small beginnings, it grew as many people saw the advantage of reaching children in school. Not only did children and many teachers come to know Christ, but whole families were won and churches were birthed.

Because the Church was growing well after 1949 when CAMACOP became an independent body, many new developments were launched, which called for more missionaries. Many were sent in the early 1950s, with another wave in the mid-1960s.

Training the Next Generation of Leaders

My wife, June, and I arrived in Zamboanga in February 1965, assigned to work with the Blaan minority ethnic group from South Cotabato. Later that year, Ethel Moorehouse arrived and about a year later Margaret Schick (Rio) joined the team.

In 1973, CAMACOP gained further independence with the Tetuan Working Agreement (TWA 73) by representatives of CAMACOP, the Philippine Mission, and the Division of Overseas Ministries (DOM) of the C&MA in North America. It was a legal document outlining responsibilities and turning over all properties owned by the Mission to CAMACOP.

Five hundred CAMACOP churches in 1974 grew to 916 churches by 1979 after a meaningful program of intentional evangelism and church planting called Target 400 '79. The goal to plant four hundred churches in five years and to see forty thousand baptisms would have been unthinkable in the past. But God had prepared the way and united our hearts to join together and reach this target for His glory! In large cities and rural barrios alike, the Gospel was shared and the results were amazing.

Our third term began in 1975 with our return to the Blaan ministry, which was combined with the task of starting the Theological Education by Extension (TEE) program for the CAMACOP. If it was our plan to major in ALL-TEE (Alliance Theological Education by Extension) and minor in Blaan ministry, God quickly turned that around. During 1976-78, God broke through among the Blaan people,

and in a brief period of less than two years, 13 villages opened up to the Gospel and we were honoured to baptize 751 new believers.

Several ministry training schools were launched over the years. Mickelson and Lommason are the two Bible Schools that initially required that prospective students simply be literate and able to study at that level. The colleges are Ebenezer Bible College and Seminary, Davao Alliance Bible College, Mount Apo Alliance Bible College, Shekinah Alliance Bible College, Visayas Alliance School of Theology, and the Philippine Alliance College of Theology. The Alliance Graduate School began at Ebenezer in 1977 and moved to Metro Manila in 1982.

The Lay Preachers' Institute (now called Pastors' Bible School), a rather unsung program, had a great deal to do with the expansion of the work, as many churches were opened and run by these students. There were simply not enough trained pastors to lead all the congregations. Sessions were usually held for a week every three months. The great need for workers may explain the whole-hearted acceptance of TEE among the churches.

ALL-TEE, the Alliance Theological Education by Extension, began in 1976. In 1995, the program reported, "In the first ten months of 1995 there were 1,476 students enrolled in ALL-TEE, with additional students in Oman, Hong Kong, and New Zealand" (Mangin, 1995, pp. 1-2).

In 1975, when Vietnam fell and the Alliance workers were forced to leave, a few of them transferred to the Philippines. Dave and Helen Douglas came to work with us among the Blaen people. They also taught at Shekinah Bible College in General Santos City. Franklin and Doris Irwin also came from Vietnam and later served as Philippine field director.

The work continued to grow and entered new areas of the Philippines as more workers came and served alongside Filipino pastors to help in the continued expansion called "The Northward Thrust." Most came to do church planting and church growth ministries; several came to assist in the training schools.

Among those who planted churches in or near Metro Manila were Bob and Karen Formica, Joseph and Lisa Ng, and Dennis and Marilyn Maves. About the same time, Dave and Helen Douglas' son and daughter-in-law served among the Tausig Muslim people in Sulu and then Palawan.

One of the most difficult areas of expansion in the country was the central Visayan Islands. Work in Cebu City was a struggle for some time. This was true for a number of the church-planting efforts in other cities in the Visayas. It had also been the experience of other missions working in this area of the Philippines. Over time, the unceasing work of missionaries, Filipino workers, and lay people were enabled by God to overcome the resistance to the Gospel that seemed so inbred in these islands.

Ethel Moorehouse



Ethel Moorehouse was born in Prince Rupert, B.C. During nursing school at the Royal Jubilee Hospital in Victoria, B.C., she connected with Alliance missionaries Henry and Bernice Young, who were going to New Guinea. Later, while visiting them on the field, her call to serve was confirmed. Upon graduation from Canadian Bible College in 1964, Ethel was assigned to serve in the Philippines, where she worked among the T'boli people as a nurse/church-planter.

One key factor that helped the advancement of the Gospel was the establishment of the Visayas Alliance School of Theology (VAST) in Cebu, which trained pastors from the Visayas to reach out to their own people. Janice Anderson was the academic dean at the school and helped stabilize the school and its impact. Among several others who served in the Visayas were the Harstads, the Goshulaks, and R. Wilson, while Rev. Rogelio Dubrico was the district superintendent and driving force behind VAST.

Another development that helped strengthen the work in the Visayas was the establishment of a national training centre for the Philippine Student Alliance Lay Movement (PSALM) in Cebu. PSALM, which began as the College Youth Centre in Zamboanga, established the national training centre for on-campus ministries all across the nation, which assisted in local church growth.

Today, PSALM is one of the largest campus ministries in the country, with paid and volunteer staff working in many colleges and universities. Joe Arthur and Lee Peters, along with a local college professor, Connie Montesino, worked to establish the first centre in Zamboanga. Connie eventually became the vice president for education of CAMACOP, overseeing both church-run elementary and

high schools, and the pastoral training through ALL-TEE and the Bible schools, colleges, and seminaries.

During this time, the Southern Baptists published articles calling Mindanao, the location of the early C&MA work, “the most responsive island in the world.” An amazing change after a difficult beginning! When they heard where we were assigning our new workers, one of the Southern Baptist leaders asked us if we knew something they didn’t. Part of the answer was that the Alliance work in Mindanao was widespread and well cared for, and the CAMACOP leaders envisioned a truly pan-Philippine CAMACOP.

The Alliance Graduate School (AGS) had begun in 1977 under the leadership of Dr. Metosalem Castillo. I joined the faculty in the second year and then later Tom Wisely joined when he and Sandi transferred from the Thailand mission. The school moved to Metro Manila in 1982 and became the Alliance Biblical Seminary (ABS). Many teachers from Canada came to teach at ABS over the years, including Gordon Smith, Glen Shellrude, Rick Love, Fred and Heather Gingrich, Craig Smith, and Ken Fox. Floyd Grunau taught at ABS after he and Joyce transferred from Indonesia.

An aggressive program to train more Filipino faculty to ensure the long-term viability of ABS saw a number of faculty or prospective faculty trained in-country or sent abroad for further education. The result was a highly trained core of Filipino teachers ready to provide top-notch ministerial and missional education at ABS.

The Field Director’s Annual Report in 1995 by Ron Mangin reminded us of just how much the environment in the Philippines had changed from the 1970s and 1980s:

Note the shift in our outlook. Fifteen years ago we attempted to pioneer new areas in the north with CAMACOP...New works were opened by the mission as a result of a fresh influx of missionaries. Tribal sectors were also pioneered like the T’ruray (Mindanao) and the Kalingga (northern Luzon)...Our mission statement was reworked and once again we committed ourselves to pursue aggressive outreach and church planting. But times have changed. The National Church has launched its own program of church planting into every major city and commercial centre in the country. With their manpower resources they have responsibly taken the lead in the surge into virgin areas (Mangin, 1995, pp. 1-2).

In his report, Ron outlined the decision made by the Mission leadership team to actively pursue a phase-out of the Mission in the Philippines and to intentionally redeploy some international workers to other fields. As a result, there are now only

two Alliance missionaries, including one Canadian, in the country. They work alongside Filipinos who minister in Muslim areas.

The Church has not just maintained itself in our absence, it has flourished under the hand of our Lord. If we look at the health of the C&MA church in the Philippines today, we can rejoice in all God has done.

In 2014, CAMACOP reports having 3,020 churches, and about 3,000 local workers and 51 missionary units serving in 17 countries. There are nine residential Bible schools, colleges, and seminaries. The 24 non-residential training centres reflect the continuing ministry of ALL-TEE and Pastors' Bible School (training lay preachers). And there are about half a million local church members.

After a rocky start at the turn of the century, we can praise God for His wonderful grace extended to the Philippines for decades of abundant growth. We praise God for the impact of C&MA workers in the Philippines from Canada, USA, Australia, New Zealand, and the Netherlands. The investment of your sons and daughters has paid a huge dividend with eternal payout. Imagine how the next generation can impact a nation of God's choosing as we cooperate with Him in sending our best to the hardest of places!

THE PHILIPPINES ALLIANCE STATISTICS



Churches:
3,020



Ordained
Pastors:
2,064



Inclusive
Members:
446,861

Source: Alliance World Fellowship, 2013

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Chapter 9

VIETNAM



The Coming of the Protestants

By Reg Reimer

*“Now I rejoice in what I am suffering for you, and I fill up
in my flesh what is still lacking in regard to Christ’s afflictions,
for the sake of his body, which is the church.”*

(Colossians 1:24)

I was to witness firsthand the high cost of serving Christ during the 1968 Tet Offensive. Unable to go into town because of continued fighting and air strikes, I heard through the transistor radio the stunning news that a number of missionaries had been killed in Ban Me Thuot in the Central Highlands. They could only be my colleagues! Two other missionaries and I flew up to Ban Me Thuot as soon as we could.

The Ban Me Thuot missionary compound, established in the 1950s, held four substantial homes, a large church, and a leprosarium that had been moved there from the countryside in 1962. That year, the Viet Cong abducted three missionaries. Archie Mitchell, Dr. Ardell Vietti, and Dan Gerber were never seen again.

The compound was devastated. The two-story houses had been blown up, with only a corner or some walls remaining. The smoke and smell of destruction and death engulfed us. Traumatized Ede Christians quietly joined us to tell what had happened.

The invading Communist soldiers had come at night. They detonated missionary Carolyn Griswold’s house. Carolyn’s father, Leon, recently retired, had joined her to volunteer his services. He was instantly killed, but Carolyn remained barely alive, trapped under a cement beam. The remaining missionaries abandoned their houses and took refuge in a bunker they made by cleaning out a garbage pit in the back of the property. The other houses were blown up next, showering debris on the bunker.

One of the missionaries in the bunker, Bob Ziemer, emerged holding a white towel, intending to negotiate with the Communist soldiers. Before he could speak, he was hit with a bullet in the head. His body slumped across a low clothesline. What happened next is not completely clear, but it appears that soldiers approached the bunker, threw in hand grenades, and fired AK-47s. Remaining in the bunker were Bob’s wife, Marie; Ruth Wilting, a single, missionary nurse; and Ed and Ruth Thompson, a missionary couple.

Miraculously, Marie Ziemer survived that attack. Staggering badly wounded from the bunker, she was left to wander about, looking for help. The three missionaries in the bunker were instantly killed.

A counterattack followed shortly after. U.S. soldiers helped free Carolyn Griswold, trapped under the beam, and evacuated her along with Marie Ziemer by helicopter to a military hospital in coastal Nha Trang. Carolyn died of her wounds on arrival, but Marie Ziemer survived. The U.S. military repatriated Bob Ziemer's body to his native Ohio.

Standing near the fateful bunker, we decided to rebury the bodies of these saints near the Ede church. We hired men to dig graves and bought red, wooden coffins.

We came upon some dark plastic covering the bodies. A soldier had covered them with a body bag. As we peeled back the bag, we found the body of Ed Thompson in a kneeling position over his wife. There was a row of bullet holes down the middle of his back.

To the surprise of the mortician advising us, we were unable to move the bodies. He said they had reached the charred stage in which they would break apart if moved. Our colleagues would lie where they had fallen. We tidied up the rubbish and debris that lay everywhere and salvaged bricks from the blown-up house to delineate the gravesite. A clothesline pole served as a perfect cross.

We stood shoulder to shoulder—three missionaries, a handful of Vietnamese Christians, Montagnard Christians, and U.S. soldiers. Together, in a simple and tearful service, we memorialized our colleagues who had given their lives serving Christ. For me, all vestiges of romance in serving in a dangerous war zone disappeared. It could cost the ultimate price. It *had* cost the ultimate price!

The Protestants

Protestants trailed Catholics to Vietnam by three centuries. Of the Protestant Dutch and British whom Alexander de Rhodes met in the Far East in the seventeenth century, he could only comment that, “neither one nor the other put themselves to any trouble to convert the pagans, so little love do they have for making Jesus Christ known” (de Rhodes, 1966, p. 193).

It would take the pietist movement, which the reformed state Protestant churches treated with scorn and hostility, and the eighteenth-century Evangelical Awakening, to inject into Protestantism a concern for mission.

The nineteenth century had seen Protestant Christianity carried to nearly every major area of the world except French Indochina—now the countries of Vietnam, Laos, and Cambodia.

Finally, in the last decade of the nineteenth century, the first Protestant missionaries set foot on Vietnamese soil.

Pioneers Making Progress

Agents of the British and Foreign Bible Society (BFBS), most notably an agent named “Bonnet,” first came to Vietnam. BFBS agents were known to have distributed Scripture portions (mostly in the Chinese language) and use oil lanterns and slides to depict the life of Christ, but they did not start churches.

Eventually, it was through Bonnet of the BFBS that the C&MA was to enter Vietnam in 1911. In response to an invitation from Bonnet, missionary pioneer R.A. Jaffray led a delegation to Tourane (present-day Danang). Bonnet, who wanted to move to Hanoi, turned over to the C&MA the BFBS property and modest infrastructure. Missionary Paul Hosler took up residence there before the end of 1911.

The approach the C&MA would take was much shaped by R.A. Jaffray. The well-bred son of a Canadian newspaper magnate, he had been disinherited when he dedicated his life to Christian mission in Asia. He served first in South China, where he became widely known for his publication of a Chinese Bible magazine. Jaffray gave personal oversight to the new work in Vietnam until 1923.

Jaffray’s experience in China shaped his strategy in Vietnam. He did not want missionaries to repeat what he deemed mistakes of missionary financial policy in China. It was a temptation in the colonial period (and still is today) to think that “natives” were too poor to support their own church. This meant churches became dependent on missionary money and were limited in their ability to grow. It was much better that they be self-supporting, self-governing, and self-propagating.

A good summary of the approach of early C&MA workers came from D.I. Jeffrey (to be distinguished from Jaffray), who arrived in Vietnam in 1918. In some 1963 recollections, he describes the young Mission’s master plan as follows: institutional work should take its proper place, with primary emphasis on the planting and growth of indigenous churches. Direct evangelistic preaching of the Gospel, translation of the Bible into the vernacular, and the establishment of a Bible school to train native pastors and evangelists should all be started and maintained. The publication of Christian literature should be emphasized.

The work began in 1911 with a single resident missionary. By 1915, the workforce had increased to nine when a setback occurred. World War I hostilities in Europe caused French officials to suspect missionaries with German-sounding names such as Hosler, Hazenberg, and Morgenthaler, and ordered missionary work be stopped. This reduced the number to five.

By 1921, a total of 22 missionaries were at work in Vietnam. Jaffray’s policy was to disperse them throughout the long and narrow country, with missionaries taking up residence in Hanoi in the north in 1916 and Saigon in the south in 1918. The early missionaries had to overcome the suspicion of French colonial officials and often the outright hostility of Roman Catholic priests, who considered Protestants heretical. But in 1916, Jaffray, a skillful diplomat, surprisingly secured the welcome



Ivory and Ruth Jeffrey

Ivory Jeffrey arrived in Vietnam from Toronto, Ontario, in 1918. Three years later, he married Ruth Goforth, the daughter of famous Canadian Presbyterian missionaries to China, Jonathan and Rosalind Goforth. Ivory and Ruth served as missionaries in Vietnam for 46 years. Together, they opened the Tourane (Danang) Bible School in 1921. Ivory was also instrumental in opening the Thailand field as well as the Laos field with G.E. Roffe.

Ivory and Ruth Jeffrey, c. 1970.
Courtesy Alliance Archives

of the French governor general in Hanoi to carry on all kinds of missionary work “in the French possessions.”

Hot off the Press

Grace Hazenburg, an American, grew up in South Africa, where her parents were missionaries. She first met William Cadman, her husband-to-be, in Vietnam.

William C. Cadman was a Canadian originally from England, where he had been a printer by trade. In 1920, he brought a modern printing press to Hanoi, where he began producing high-quality Christian literature.

Literature was a key part of the strategy of the Mission. By 1927, the Evangelical Press, under Cadman’s supervision was producing five million pages a year. The Cadmans, including Grace, who graduated with a masters from a Canadian university and had studied Hebrew and Greek, began translation of the Bible into Vietnamese in 1916. With support of the BFBS, they also engaged Vietnamese scholars such as Phan Khoi to help ensure a good literary translation.

The first complete Vietnamese Bible came off the press in Hanoi in 1926. Though a number of updated translations have been published recently, the original 1926 version remains the Bible of choice for most Vietnamese Christians to this day.

Edwin Franklin and Marie Irwin



Irwins – front row on the right.
Courtesy Bonnie Burnett

Edwin Franklin Irwin was born in Markham, Ontario. The preaching of Rev. Salmon, an associate of A.B. Simpson, caused him to reflect on lost people around the world, which eventually led him to study with Simpson at Nyack, New York. He married his Jewish classmate, Marie, and they headed for China in 1914 to join Robert Jaffray and were

eventually assigned to Vietnam.

All three of their children married and returned to Vietnam as missionaries: George and Harriette, Frank and Doris, and Helen and Dave Douglas. When it was no longer possible to work in Vietnam, they redeployed to other countries. Some third generation Irwins continue to work as Alliance international workers today.

It was a remarkable achievement to have completed a good translation of the whole Bible within fifteen years of first setting foot on Vietnam's soil. The Cadmans did have the advantage of using the just-completed Roman Catholic parallel Vietnamese-Latin Vulgate Bible. It was published by the Paris Missionary Society in four heavy volumes totaling over three thousand pages between 1913 and 1916—a full three centuries after Catholic missionaries arrived in Vietnam.

The Cadmans were both interned by the Japanese in 1943 and yet remained in Vietnam after end of World War II. The couple whose missionary legacy in Vietnam looms large were buried in Vietnam—Grace in 1946, and William three years thereafter. Their only child, Agnes, who succumbed to polio at age six, was buried in Hanoi.

A National Church Emerges

The first chapel was built in modern-day Danang in 1913, and by 1920, it had grown to a congregation of 104. According to a 1917 report, the first members included a wide range of people.

Several young boys from the Sunday school determined to follow the Lord in spite of their parents' displeasure, as well as a daughter and mother, a number of men from the student class, two members of the royal family, a railroad engineer, and the native preacher who had been a Confucian scholar. Response was slower in Hanoi, where in 1921, after four years of labour, 17 baptized members made up the church there. In the same year, a small church had been established in Saigon in the south.

An important part of the foundation, the missionaries agreed, was training Vietnamese pastors.

The first training classes were held in Danang in 1919 for four students. In 1921, a more organized school of nine students was opened in a converted horse stable on the Danang station. The first decade accomplishments were impressive by any standard! By 1921, the 22 missionaries scattered in five locations across 1,000 miles of French Indochina had a core of baptized believers in the three main centres of Vietnam. The translation of the Bible was well under way, a school for training pastors had been launched, and a modern printing press had been set up in Hanoi.

In 1922, the year before Jaffray left the scene to open up yet another field for the C&MA in Indonesia, he prophetically told his superiors in New York that God was on the march in Indochina. His prophecy came to pass! The two decades from 1921–1940 saw the baptism of over 20,000 Vietnamese converts and the emergence of a strong, largely self-supporting, autonomous church. The period climaxed when the first ethnic Vietnamese missionaries were sent to minority tribes in their own country.



First district conference Namsinh, 1931.
Courtesy Alliance Archives

How the Gospel Became Illegal

There was, however, a remarkable difference in the speed of growth in the three main regions of what is now the Socialist Republic of Vietnam. They were the northern area (Tonkin), the central area (Annam), and the southern area (Cochinchina). One could say, like the parable, that the Church grew one hundredfold in the south, sixtyfold in the centre, and thirtyfold in the north.

In part, these different rates of growth occurred because of the French who offered varying degrees of religious freedom in different regions of French Indochina. The 1916 French permission for the C&MA was to work in French “possessions.” All of the southern region of Cochinchina was considered a possession, but only the city of Tourane (modern-day Danang) in central Annam, and the cities of Haiphong and Hanoi in the northern Tonkin, were deemed possessions.

Hence, missionaries had open access to Cochinchina in the far south, but were restricted in the central and northern colonies. In 1928, strict measures were taken in central Annam to prevent the spread of the Gospel. Preachers who preached and *colporteurs*, who distributed literature, were fined and imprisoned, Christians’ homes were invaded, Bibles confiscated, and stern ultimatums to become Catholic or face punishment were issued.

Posters, as the one quoted below from the missionaries’ magazine in 1928, were placed on chapel doors and in public markets and published in Vietnamese newspapers.

Public Notice: According to the decision of the Royal Court, the first month, the fourth day of the third year of King Bao Dai’s reign, may it be brought to the remembrance of people that only Roman Catholics may propagate their religion in the Province of Annam. All other religions are absolutely forbidden, excepting only the different religions that the Annamese people have followed from of old to the present time, which are their ordinary customs and thus not forbidden. Thus all superstitions are prohibited: Christianity, the Gospel, and Cao Daism are all absolutely forbidden. Whosoever does not obey the above decree shall be punished (Nha Trang, March 2, 1928).

The story of Vietnamese Protestant pastor Phan Dinh Lieu, who was jailed and made to sweep streets, became widely known. When the French Protestant Pastor Calas in Hanoi heard of it, he protested this shameful treatment of Protestants to the French governor general in Hanoi and to the Chamber of Deputies in Paris. An embarrassed French government quickly reversed its policy and leaned on the emperor of Annam to issue a reinterpretation of the Treaty of 1884.

By 1935, most harassment had stopped, even in the strongly Roman Catholic regions of Tonkin. Missionaries considered religious freedom to have arrived, yet they cited problems associated with it as a main reason for slower growth in central and northern Vietnam.

In addition to politics, human receptivity was certainly another cause for varying responses. The Vietnamese culture, especially the worship of ancestors, was deeply established in the north. A 1927 missionary report said, “The Tonkinese are holding most tenaciously to their heathen religions, customs, and family ties—only the power of God can break these ties.”

Spontaneous Expansion

Indeed, beliefs and practices associated with ancestor worship were then and still are a great hindrance to Christian conversion; nevertheless, the Church grew, especially in the south. There, spontaneous expansion marked the period from 1925–1932. In 1925, some 940 people were baptized in the city of Mytho, resulting in twelve new churches! People came from afar and carried the Gospel back to their homes. Converts freely gave land and erected church buildings.

Robert and Svea Henry



Robert and Svea Henry.
Courtesy Alliance Archives

Robert Henry was born in Hamilton, Ontario, and went to Vietnam as a missionary with his wife, Svea, in 1956. Robert (Bob) became a noted linguist of the Vietnamese language and eventually had his six-volume textbook on the language published. Bob was also a scientific linguist with the United States Foreign Service Department, where he taught the Vietnamese language. After Vietnam, Bob continued to serve in churches and ministries around the world, including the Australian Alliance Church and World Relief.

Scores of converts were also attracted to the Christian way because they witnessed the power of Christ in healing diseases. They found in Christianity a release from the depressing and binding fears of their animistic beliefs. The exorcism of demons and spirits was common, practiced by lay Christians as well as evangelists. People were delivered from opium addiction; sorcerers were converted and became evangelists. It was a New Testament kind of movement in many respects.

God Sends a Revival

In 1936, four students at the Bible school in Danang began to pray earnestly for revival. Prayer expanded to include most of the student body and persisted for two years. Then, as if to prepare them for the looming war and trials ahead, God visited Vietnam's churches with a major revival in 1938.

The instrument was famed Chinese revivalist John Sung. The American-educated Chinese revivalist aimed his ministry strictly at Christians. At Vinh Long, Saigon, and Danang, the tireless Sung ministered in week-long events, holding three-hour sessions in the morning, afternoon, and evening. He wore out his interpreters and amazed all with his stamina.

The powerful preaching of Dr. Sung also burned residual animistic beliefs and practices out of the lives of believers. Missionaries reported they had never seen such spiritual power. For some time thereafter, Vietnamese Christians were greatly renewed in their zeal for evangelism. For many years, both pastors and lay Christians would recall Dr. Sung's flaming Bible messages and spiritual power as a turning point in their lives.

After the War

Vietnam's two C&MA-founded, historical church bodies in the north and in the south dating from the late 1920s were essentially the only two standing after Vietnam's reunification under communism. Since the emergence of the house church



C&MA Vietnam Mission Field Conference 1961.
Courtesy Alliance Archives

movement in 1988, they have been joined by dozens more. The number of evangelicals in Vietnam has exploded by at least ten times, growing through waves of egregious persecution from a community of 160,000 in 1975 to over 1.6 million in 2015. Over 1,000 per cent in 40 years!

In Vietnam, persecution has followed churches. It is not so clear that persecution causes the Church to grow, though some leaders who have done time for Jesus are actually nostalgic for the harder days.

Other survivors remain broken in body and spirit by the severity of the persecution they suffered. Although the situation is better now than a decade ago, one church leader was martyred in 2013. Evangelicals in Vietnam still live in the very biblical space between advocacy for justice and freedom and readiness to suffer.

It is All a Miracle

In a unified communist Vietnam that does not allow foreign missionary work, our research has counted well over 500 international evangelical agencies that report activity in Vietnam. Some aid-agencies work openly and many other organizations discreetly.

In June of 2011, Donna and I sat with 18 former C&MA missionaries to Vietnam along with more than 10,000 Vietnamese Christians in a new, air-conditioned sports complex in Danang. The occasion was the centennial of the arrival of the first C&MA resident missionaries in Danang, then a small port and now Vietnam's most modern city.

Tears of joy steamed down our faces as we participated in rousing songs of praise to God, witnessed a parade of tribal Christians in their traditional costumes, and heard highlights of the crises-filled history that had brought us to that moment. That this event was allowed in a country that remains highly suspicious of Christians, and still persecutes many, was a miracle.

Adapted from Chapter 4 in Reg Reimer's book, Vietnam's Christians: A century of growth in adversity (2011) Pasadena, CA: William Carey Library. Used with Permission.



Jean and Myrtle Fune (left) and
Vietnamese associates c. 1950s.
Courtesy Alliance Archives

VIETNAM ALLIANCE STATISTICS



Churches:
2,775



Ordained
Pastors:
555



Inclusive
Members:
1,278,600

Source: Alliance World Fellowship, 2013

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Chapter 10

LAOS



Little Land of Hope

By Lauren Spenser

“For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: to an unknown god. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you.” (Acts 17:23)

Leonard & Lauren: Sustainable Development among the Lao People

Lauren was called to serve Christ and follow Him wherever He called, starting with exploring the overseas life by an adventure to West Africa with the AYC (Alliance Youth Corps) in 1986. Leonard, with his British father and South African mother, immigrated to Canada as an infant and knew God’s direction to serve overseas as a teenager while attending Richmond Alliance Church. Leonard and Lauren met and fell in love at Canadian Bible College, married a week after graduation, and worked in Cochrane, Alberta, in preparation for international service with the C&MA. After a Samaritan’s Purse trip with their church youth to Asia, the Lord drew their hearts to that part of the world. With faith, three years of marriage, four suitcases, and baby number one on the way, they followed God to the landlocked country of Laos.

They desired to know God with all their hearts and follow Him above all comforts; they had little idea what that would entail. By plane, train, boat, and a long set of steep stairs up the riverbank, they arrived to engage a quiet and hospitable but oppressed people.

There had been a curfew on the capital city, and people were hesitant to meet together. A small group of expatriate Christians gathered together and was advised to be cautious about sharing their faith and meeting together with locals. Coming from the joy of offering hospitality freely to a restricted situation left them wondering how they would interact with the locals. Leonard and Lauren felt disappointment and somewhat confused. What, exactly, was God’s purpose in bringing them here?

This was the beginning of a time of testing and stretching. All the familiar comforts of family, being known, knowing their roles and their work were lost. Here they were, where their dreams carried them. It came down to desperation for Christ and learning to lean totally on Him. After four years, Lauren could say, “These have been the worst and the best years of my life.” She described the joy of living in desperation for Christ as a sweet place to live. She clung to the words of

Ephesians 2:8-10, acknowledging that the continuing work of Christ in her through His grace would direct her to specific work to do while Christ Himself was her call.

After two years of language study by tutor, they learned to build relationships with locals. The history of war and a plethora of explosive devices lingering beneath the surface made for a people of caution. Trust came through years of smiles, greetings, hospitality, weddings, and funerals, sitting on dusty floors for hours, and praying for the sick.

Lao people were open to prayer and, at times, their Buddhist monks would ask for blessing from the Highest Power. As the Apostle Paul noticed the altar in Athens, these people searched for the Almighty without knowing His name. True friendships were strengthened by presence, and prayer was a form of spiritual blessing that the people understood. Many people came to faith because they experienced the power of Christ through prayer. Openness to the Gospel came as Lao people experienced the love and light of committed people from both their country and abroad.

Projects in various forms provided hope for the poor, and relationships were built while working side by side with local people. Lao people received sustainable income opportunities by using and building their skills through works of handcrafts, water filters, English classes, and agriculture.

Leonard's agricultural experience was slim to none, but he worked skillfully and humbly with Lao friends to encourage a project that assisted many to replace production of opium for better crops. As farmers produced silk, Lauren worked together with the local people to design, market, and sell handcrafts and silk products. Together with others, Leonard and Lauren witnessed God's grace to bring sustainable income for many families. People of influence were raised up to help their own communities and to pass on the message of Christ and His Kingdom.

Glen & Kathy: Compassion Ministry

Volunteering for a few weeks in a refugee camp with the C&MA seemed like a great adventure for a 27-year-old Canadian guy from Cranbrook, BC. Serving the community and church was part of Glen's upbringing, but being a missionary in a far-off land was not part of his long-term plan.

Glen's few weeks as a volunteer flew by; then months and years passed as



Agriculture in Laos.
Courtesy Lauren Spenser

God developed His call on the young man's heart. Glen's passion grew for compassion work, and he joined the C&MA team as they moved into Laos. Meanwhile, Kathy was called to share the amazing hope in Christ along the same pathway as Glen.

Glen took particular notice of Kathy, a beautiful woman in Christ who was freed from fear and the darkness of her childhood. As a small child, she was raised by her wealthy aunt, a devout Buddhist who gave Kathy the responsibility of caring for the prayer room of idols in the house. This practice caused great fear, sleepless nights, and an open door for evil spirits to deeply bother her—but Christ worked supernaturally in Kathy's life. Jesus redeemed her and began a mighty process of healing. The spiritual darkness was lifted and replaced by Christ's splendid light. Her personal testimony of God's healing power, and His salvation, have given her countless opportunities to proclaim the powerful work of Christ to many who are lost and oppressed.

Glen and Kathy were coworkers, sweethearts, and then a strong ministry family who was respected by many. They were involved in various ministries and business ventures, working with some of the most disadvantaged people of Laos. This call came with incredible challenges and amazing blessings. Young girls who were trafficked to the capital city, as well as rural poor farmers who struggled to take care of their families, became a large part of their ministry focus.

Ket: A Trafficked Girl's Life Transformed through Easter Hope

Ket is one of many lives influenced because of Glen and Kathy's courage and obedience. Only 15 years old, Ket sat nervously in the doctor's office as she hesitantly answered his questions. Her short and painful existence was about to shift directions, but not without difficult news.

Ket was trafficked as a child and now received the outcome of so many victims of this heinous trade—Ket had HIV. She was about to be trafficked to a neighbouring country when the Lord brought her to this appointment. The doctor told Ket about Glen and Kathy's project, and pleaded with Ket not to believe the lies of the traffickers, but to trust these strangers who were her best chance of a free life. With some hesitancy, but little to lose, Ket agreed to go to the unknown shelter with her humble bag of earthly belongings. It is incomprehensible how those who suffer on this level survive at all, yet the Lord had already planted a seed of hope and had guided her to safety.

God's grace worked powerfully in her young life. Ket's whole demeanour changed within her first week as she learned about the hearts and work of the staff at the shelter. She experienced love. Ket was excited to learn about God and eagerly learned worship songs. She did not know her birthdate when she came to the shelter, but when asked to choose a day for a birthday celebration, Ket chose Easter Sunday to represent her new life in Christ.

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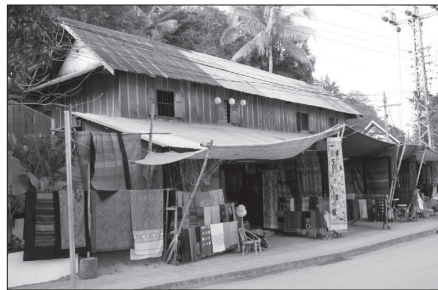
Like Ket, many of the girls in the shelter struggle from lack of education and a desperate need for freedom from the many lies that were attached to them. Hope and healing are nurtured in many hearts through the powerful work of the Holy Spirit and redemptive work of Christ. Glen and Kathy work with a great team committed to bringing these girls to freedom in Christ and new opportunities in life and work.

Ministering to preteens and teenage girls who have been tricked into sex slavery is incredibly challenging, yet very rewarding. Wounded girls who believe the lie that they are of no value other than the sale and rape of their body have a long healing process with constant ups and downs. Through the power of Christ's blood, amazing miracles of physical, mental, emotional, and spiritual healing are a true reality for many of the young girls rescued through this ministry.

Laos is a poor communist country surrounded by wealthy and powerful nations—and is exploited for all its resources. However, disillusionment in chasing what the world has to offer has opened doors of opportunity for Christ to fill the hurt and void. The supernatural healing power of Jesus far surpasses the schemes of the devil. Physical and spiritual healings, as well as the deliverance of demonic beings, are a regular part of church life in Laos. Many youth are turning to Christ, as they see no future in chasing the worldly possessions their parents are craving for. Praise God for the massive 650 per cent church growth over the past 25 years!

Early History of the C&MA in Laos

The following section is excerpts from *The History of the C&MA in Northern Laos* written by David Andrianoff, as found in Silvain Dupertuis' book, *The Gospel in the Land of a Million Elephants*, pages 143-159. Used with permission from the author.



Modern Laos.
Courtesy Lauren Spenser

Seeds of hope began many years ago as the Lord poured out His Spirit in the land of Laos—on a people who have struggled through centuries of war, occupation, and oppression through their vulnerabilities to the strong and treacherous.

The C&MA has been privileged to serve Christ in Laos since 1929. The Presbyterian Mission of Siam (pioneers of Protestant missionary work in northern Laos), together with the Swiss Brethren Mission of southern Laos, invited the C&MA to come to Laos. After the exploratory trip, Ed Roffe was the first Protestant missionary to live in northern Laos. In less than a year, Ed married Thelma Mole and brought her to live with him in the royal capital of Luang Prabang.

In 1931, Ed Roffe received authorization from the king of Laos to evangelize his country. Soon after, the Swiss Brethren Mission sent Cita and Saly Kounthapanya to join them. Saly was the first local missionary to work with the C&MA. The first to receive Christ through the work of the C&MA in Laos were a Vietnamese man and his Lao wife; the man now serves as a pastor of Lao and Vietnamese congregations in France, and his grandson is a graduate of the seminary in the Philippines.

In 1934, the Presbyterian workers handed work in Northern Lao to the C&MA. The Swiss Brethren Mission and the C&MA agreed that the Brethren Mission would remain focused in the south, while the C&MA would work in the north. In 1941, French authorities advised the Grobbs to protect the Bible School students; following the attack on Pearl Harbour, the international workers in Indochina were transferred to Southern Vietnam, forcing a temporary ending of C&MA work in Laos and French Indochina.



Ed and Thelma Roffe

Ed Roffe was born in Ontario, received his bachelors from McMaster University, and achieved his masters at Cornell University. He was ordained by Robert Jaffray, and then served in Laos for 46 years with his wife, Thelma. He was known for his pioneering spirit and gave himself to training leaders. He also produced a New Testament translation and a revised expanded hymnal.

The Big Miracle

The big miracle in northern Laos began unfolding in Xieng Khouang Province beginning in April 1950. By August of that year, there were roughly 1,700 converts to Christianity in Xieng Khouang Province, with numbers increasing weekly. Sixteen villages destroyed their fetishes. By the end of 1950, there were about 2,500 converts in Xieng Khouang Province (500 of them Khmu', and the rest Hmong). On Easter Sunday 1951, the first baptismal service was held in Xieng Khouang, with 600 attending and 33 baptized. In September, another 120 believers were baptized in Xieng Khouang. By the end of the year, Xieng Khouang had 50 Christian villages that were divided into 14 districts with one Bible school student helping each district. For the 1951 Christmas conference, over 2,000 people from 39 villages gathered to celebrate the birth of Jesus. At that time, another 387 believers were baptized. By the end of 1952, a survey revealed that there were 56 Christian villages in Xieng Khouang Province with 3,000 Christians. By the fall of 1954, there were reported to be 5,000 to 6,000 Christians in 96 villages in Xieng Khouang, with Hmong making up about 70%. In 1956, the number of believers in Xieng Khouang Province had increased to 7,000 (Dupertuis, 2013, pp. 154-155).

Growth amidst Serious Setbacks

“In 1958 the first four students graduated from the four-year Bible school program. Their academic studies were interspersed with considerable practical ministry experience. The ongoing warfare forced the missionaries out of Xieng Khouang and closed the Bible school. In 1963 the C&MA gathered Bible school students from among the people scattered by the warfare and established them into a makeshift Bible school in Vientiane” (Dupertuis, 2013, p. 155).

“Due to the impending ‘Liberation’ of Laos by the victorious Pathet Lao, by the end of May 1975, all the C&MA missionaries and many of the National Church leaders affiliated with them had left the country. Thus ended the C&MA Laos mission” (Dupertuis, 2013, pp. 157-159).

In the absence of Alliance missionaries, God continued to build His Church through incredible challenges as the government tried to create a socialist society. In 1978, they attempted to downgrade the influence of Buddhism by creating a standard of equal acceptance of other religions and even recognizing Christianity as an official religion.

In 1988, Laos moved toward democratization and conducted elections at the district, provincial, and national levels. The Party (LPRP), try as they may, could not downplay Lao values for Buddhism and the growth of the Christian Church. Lao Marxist-Leninist society was anti-Christian, but the Church continued to engage in programs and leadership training despite strong opposition, particularly in more rural areas. That year, the Lao Evangelical Church (LEC) sent delegates



David and Jean Adrianoff and family.
Courtesy Alliance Archives

David and Jean Adrianoff

David Adrianoff is the son of Alliance missionaries to Laos and felt called to missions while attending Dalat School in Vietnam. With his wife, Jean, they served in both Thailand and Laos. After being expelled from Laos in 1992, they spent five years in Mongolia.

to a conference in East Germany, and in 1989, LEC leaders attended the Lausanne Congress on World Evangelization II in Manila (Dupertuis, 2013, pp. 143-150).

Many Christian organizations and non-government organizations (NGOs) continue to work in Laos today, and the Church continues to grow despite persecution and significant challenges. As a testament to how God is building His Church in Laos, here is a modern-day tale of two young Global Alliance Professionals who are doing the tough work of bringing justice and mercy to a broken land.

A Modern-Day Tale of Compassion & Justice: The Story of Jasmine & Jacobi By Jasmine Cole

It was not in the playbook. The only mental picture of Southeast Asia that Jasmine might have conjured up from her mountain town in British Columbia would likely be of tall grasses, a machete, and beads of sweat trickling slowing down a lonely face.

It wasn't that she was closed to the idea of international travel, or indeed, even living and working abroad, but when her brother, Jacobi, first declared his intention to travel to Southeast Asia, she could only roll her eyes. Only 18 then, and all the cool kids were going to Europe. "Didn't you get the memo, bro?"

It would take God, and a game plan bigger than her own, to strip down the walls of her own preconceptions, to stir her heart beyond her own self-centric ambitions. Only God could mercifully make His will perfectly clear. Looking back, Jasmine says with confidence that if she was given the opportunity for a redo, she wouldn't have it any other way.

For them, the call was to do business: legitimate, for-profit, wholly self-sustaining, community-impacting business. They were not called to a traditional ministry, but rather to the one person at a time, day-by-day, relational involvement in the lives

of their staff. Nearly fifteen years later, it has grown to close to five hundred employees. They have seen the Lord grow what started off as a mom-and-pop style business, into a larger international company with multiple branches in Lao, Vietnam, and Cambodia.

For Jasmine and Jacobi, Global Alliance Professionals, their calling is governed by the belief that the heart of Christ is more than an evangelistic message; His heart breaks for the plight of the poor, and entreats His people to do justice, to love mercy, and to walk humbly with our God. Their calling is governed by the belief that whatsoever

God calls us to do, He calls us to do truly well, and as unto the Lord Himself. “If he calls us to make tents, it must be a worthwhile endeavour, and so we are called to make a good tent,” Jasmine says.

Interestingly, and quite unintentionally, they have seen the truth of this play out in a literal sense as their product has been requested by and served to royalty, prime ministers of countries, diplomats, and movie stars, in addition to their main target market. The goal is not that their work would garner the praise and attention of men, but rather that the results of their work would evoke a sense of awe in staff and customers alike, as the character of God is displayed in the seemingly small areas of everyday life to great effect.

Running a good “Business as Mission” (BAM) has the goal of providing financial stability for their growing number of employees and their families—financial stability reflected in the quality of family life, as family members who might otherwise be exposed to increased risks associated with poverty, are provided for. Jasmine and Jacobi’s mission in business is to create jobs in a positive work environment with a product and level of service that “people tell stories about,” while listening to the stories of their employees’ lives.

Through the organic work setting and beyond, the sibling duo came to the staggering awareness of the incredible need for marital counselling, training, and intervention in a culture flooded with prostitution. They discovered the great need in the Church as well, where people are far from immune to the social norm of extra-marital relationships.

Jasmine and Jacobi have had the privilege of playing a key role in introducing and facilitating Marriage Encounter weekends: a pro-marriage conference



Modern Laos.
Courtesy Lauren Spenser



Modern Laos.
Courtesy Lauren Spenser

designed to promote the value of marriage, and to provide the tools, training, and community to help support healthy marriages. The long-term impact has been profound as they witness transformation in the lives of believers and non-believers alike. To date, approximately 800 couples in the Southeast Asia region have attended the conferences.

Some context will help to better appreciate the profound degree of impact we are talking about here.

Imagine being born into a place where up to eight in ten adult men from your own community will visit a prostitute this year. In various parts of Asia, a vast majority of males are initiated into a world of sexual liberties, often at such early ages as twelve to fourteen, and introduced to their first prostitute by their own father.

Now imagine some of these same men and women speaking out for the first time, revealing the deepest and darkest secrets of their hearts, and giving language to the very personal shame of their own experience, as participants of just such a society. One man shared the painful recounting of his mistress' abortion, and the fight to redemption in his marriage and ministry. Another woman courageously spoke for the first time about the gang rape at age thirteen, and the resulting marital dysfunction and lack of intimacy during the years that her secret remained hidden, even from her husband. Another confessed to gambling debts that were paid by the sale of their own children.

Imagine all this—but rejoice that strongholds erected for centuries are coming down through testimony to the redeeming power of Christ to transform the story of these same people into something beautiful and inspiring.

Christian summer camps, Bible schools, drug rehabilitation programs, prison ministries, and many more community initiatives are just some of the other areas that Jasmine and Jacobi have been privileged to lend their support to as they find themselves in position, on the ground, to be eyes and ears in the community, and respond to needs. They feel honoured to be Jesus' hands and feet.

The Creator of the universe, the one who set the planets in their orbits, is an artist of unimaginable, limitless scope. He requests a new song of His people. He has declared that He is making all things new. He is using a new wineskin, or perhaps a new paintbrush. His desire is to create a new and beautiful work of art through the crafting of redemptive life stories.

The larger painting of His church tells a story of battle and darkness, and implies the need for strategy as well as colour contrast, and the element of surprise. And in the ever-changing landscape, the texture of the brushes used to create the piece just might be shifting as new ideas and a fresh approach may be called for, even as the Gospel remains unchanged. Are you ready for that? Is our focus on what we might lose in order to change, or on the exciting new colours God is breaking out next in the story of our lives?

LAOS STATISTICS

There are no statistics, as Laos is a country that is not open to mission work.



Modern Laos.
Courtesy Lauren Spenser

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Chapter 11

INDONESIA



Great Exploits for God

By Hendrik Schmetz

Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. (John 17:3)

As a teenager, Robert Alexander Jaffray fell in love with Jesus. The decision to follow Jesus, no matter what the cost, turned his father's world upside down. Rob's father, an influential Canadian, a politician, and the owner and publisher of what is presently *The Globe and Mail*, had high hopes for Rob.

Humanly speaking, Rob should have never left his home or his country. As a teenager, a heart condition and diabetes put him in the bleachers rather than on the playing field with his friends. Apart from his physical infirmities, life would have been comfortable in Canada. His future was secure.

Just as Moses was God's man to deliver the children of Israel from the grips of Egypt, Rob was God's man to set the captives free in China, Vietnam, and Indonesia.



Robert A. Jaffray

At a time when the North American Church was unable to respond to the urgent need to send missionaries to Indonesia, Dr. R.A. Jaffray mobilized the Chinese National Church to fulfill God's mandate. The Chinese Foreign Missionary Union (CFMU) was formed, and within the first eight years 21 Chinese workers were out on the field. Within ten years, Chinese and North American missionaries and their Indonesian co-workers were operating on every major island of Indonesia.

In 1897, Robert A. Jaffray joined The Christian and Missionary Alliance's (C&MA) mission team in China. The work there had already begun three years earlier in 1894. Jaffray loved China and its people. On one occasion he commented, "If I could choose, I would want to be Chinese. But, I am a Westerner. It is not my fault but the will of God" (Linn. 1997). He quickly learned to speak and write in Chinese.

There was no need for paint or wallpaper to decorate Jaffray's office; instead, he had maps. He poured over these maps, not recognizing that he would be God's trailblazer first to Vietnam and then to the islands of the South Seas, which today encompass Indonesia.

The term *trailblazer* is defined as "one who blazes a trail for others to follow through unsettled and wilderness country" (thefreedictionary.com/trailblazers). A trailblazer carries the idea of a pioneer, innovator, groundbreaker, mentor, messenger, entrepreneur, and a mover and shaker. By the time Dr. R.A. Jaffray died at the age of seventy-one, he truly was known for all of the above!



Jaffray with a group of the Indonesians he loved - 1936.
Courtesy Hendrik Schmetz



Jaffray with the Indonesian team.
Courtesy Alliance Archives

The Challenger!

God used Jaffray to motivate people. He kept calling them out to go to the ends of the world. A Christian person somewhat interested in missions challenged Jaffray on one occasion, “We have so much work already on hand and we cannot go everywhere.” Jaffray’s response was divinely inspired, “Who told you that we cannot go everywhere with the Gospel? One far greater than you has spoken. He told us to go everywhere, to go into all the world and preach the gospel to every creature” (Jaffray, 1929).

Setting Foot on the Third Largest Island in the World

It was a momentous day when Jaffray finally arrived in Borneo (present day Kalimantan), Indonesia, a country made up of thousands of islands. Although he didn’t know it at the time, six thousand islands were inhabited, with approximately one thousand islands home to permanent residents. He also wasn’t aware that its 80 million people spoke over 700 living languages. Imagine: one man, one island, and he could only speak Chinese, just one of the spoken languages. Where did Jaffray, the trailblazer, begin?

Everywhere he went he asked one basic question in Chinese (and English), “Is there anyone here who knows Jesus?” (Jaffray, 1929, p. 12). People had heard about



Typical Dyak ladies in Borneo.
Courtesy Hendrik Schmetz

Buddha and Mohammed, but only one knew about Jesus. The dedication of the Muslims and the drive of the Chinese merchants spurred Jaffray on to pursue the Dyaks, the aboriginal people of Borneo who lived in the mountains and jungles.

The Borneo Man's Dream

Back in China, Jaffray appealed to Chinese Bible school students to heed the call of the Dyaks who were waiting for the Gospel. Two graduates became missionaries to them. In the first three years, these two Chinese men baptized almost three thousand Dyaks (Linn, 1997, p. 133).

“While listening to a sermon that we were giving, a village leader fixed his eyes on our gospel poster. Suddenly, like one having discovered something, he exclaimed in a loud voice, ‘Ah, now I know! It’s the One in white robes in the poster. He is not a stranger to me! It was one night five years ago when this white-robed Teacher came to our village in my sleep. He came into our home. Pulling up the skirts of that dazzling-white robe, he took a pail and fetched water in to wash the floor. While I wondered he said, “Don’t be afraid. Five years after, I shall send men to cleanse your village, and your heart.” While I pondered his word that Man vanished...this dream happened exactly five years ago. Now, it has come to pass!’” (Linn, 1997 p. 124).

After the initial years of reaching the interior of Borneo through unforgiving territory, Jaffray got permission from C&MA headquarters to purchase a float plane. Travel time was reduced from two months to two hours! It would be some years later that Missionary Aviation Fellowship (MAF) would begin operating in Indonesia.

The Island of the Gods

Bali, the island of the gods, forms a crossroad between the Pacific and Indian Oceans and is a bridge between Asia and Australia. For centuries, daily life in Bali has been culturally and religiously linked to satisfying and appeasing the gods, spirits, and demons in the midst of breathtaking panoramas of cultivated rice terraces, impressive volcanoes, pristine sandy white beaches, and coconut palms rustling in the gentle tropical breeze.

As Jaffray slowly worked his way across Bali, he passed many Hindu shrines and temples. One particular temple, the Temple of the Cave of the Bats, was a vivid image of the gate of Hell. Overwhelming stench, worshippers sitting cross-legged facing the cave’s mouth, the floor of the cave alive with cockroaches eating bat-droppings, and a huge python eating the bats was the scene when suddenly a huge horde of

bats squealed and screeched out of the darkness. After that experience, Jaffray, in faith, predicted, “The light of the gospel, preached by Spirit-filled missionaries, will drive out the millions of demons of darkness, and be set free” (Lewis, 1999, p. 34).

Dutch authorities were firm; they would have no Western missionaries on the island! Trailblazers usually don’t stop with the first “no.” Within two years, Jaffray had placed a Chinese missionary in Bali to work with the Chinese merchants. This was no easy feat! Under Jaffray’s leadership, the Chinese Foreign Missionary Union (CFMU) was organized in China to send and support Chinese missionaries to Indonesia. CFMU was under Chinese leadership while Jaffray served as treasurer.

John Francis Willfinger



After Indonesia surrendered to the Japanese in WWII, orders came for missionaries to come out and surrender, also stating that anyone who tried to help them would be punished according to military law. The die was cast. Willfinger wrote two letters; to an Indonesian Christian official he wrote, “If I hide, naturally the saints will be forced to lie, to disobey orders if they hide me. In short, I would be forced to drag them into sin, whereas my intention upon leaving my country and my family was only to make mankind righteous and not to bring them into sin,

even though I pay for it with my life.” To the C&MA Headquarters he wrote, “...We have decided to go to the enemy, trusting God as to the ultimate results...will you kindly send my love to both my family and my sweetheart.” Willfinger surrendered to the Japanese and was executed a few days after Christmas 1942. (NB - Willfinger’s sweetheart was Mary, who ended up marrying Harold Catto and served in Indonesia. Mary Catto was Arnold Cook’s sister-in-law.)

Enos, a key leader in Bali, tells about those first days. The missionary hired a young Balinese boy to help in his home. One day, the boy's father, a shaman, arrived looking dismal. There was a good reason why the father was sad; a more powerful shaman had placed a curse on him. He would die in three months, and time was almost up! The boy told his father that the Chinese man's God was much more powerful than any shaman (as told to the author).

Enos' family was one of the first families to believe. Persecution and ostracism began immediately. This Balinese family, along with others, were banished to a malaria-infested swampy part of West Bali. Their six children all completed their education and five of them entered full-time ministry. The place of banishment has blossomed under God's blessing, and today there are three Christian villages.

Every Trailblazer Needs a Mr. Pouw

Dr. R.A. Jaffray was fifty-seven years old when he and his wife transitioned from China to Indonesia. He only spoke Chinese and English. A Chinese colleague said of Jaffray, "His evangelistic ministry in Indonesia was without let up...his evangelistic spirit burns like a torch and so he has opened another work in Indonesia" (Linn, 1997, pp. 69, 74). Jaffray was a communicator; he needed a mouthpiece, and Mr. Pouw became that mouthpiece and a valued colleague.

Jaffray met the Chinese businessman in Jakarta. Mr. Pouw left his biscuit factory behind and moved his family of ten to Sulawesi to be Jaffray's interpreter. He was fluent in Chinese, Malay (which later became the official language of Indonesia), Dutch, and English.

A Phenomenal Decade

"In one-fast-moving decade," writes a mission administrator, "missionaries (Chinese and North American) and national workers were able to open stations on every major island of the archipelago, build a Bible school with an enrollment of 300 students, baptize over ten thousand new believers, and bring the Gospel to major geographical areas where the name of Christ had never been heard before" (Niklaus, 1987, p.297-298).

After more than thirty years of ministry in China, Jaffray knew exactly how to pioneer and sustain long-term ministry in Indonesia:

- The Gospel message must be proclaimed;
- The power of the printed page has to be used; and
- The local people have to be equipped and trained to take the message out to children, youth, and adults, not only reaching them with the Good News, but in turn equipping and training them as well.



Paul and Priskila Paksoal.
Courtesy Hendrik Schmetz

David Christian Paksoal was a young man when Jaffray introduced him to Jesus in 1937. Upon graduating from the Bible school in Makassar in 1941, Jaffray commissioned David to pioneer ministry in Papua. Many trailblazers like David continue to take the Gospel to the regions beyond.

In 1995-1996, Rev. Paul Paksoal, who is David Paksoal's son, and his family spent a year interning at Sherwood Park Alliance Church in Alberta. Since 2006, Paul has served as president of the Indonesian Alliance Church (GKII). Priskila, his wife, provides leadership to the GKII women. Together, they continue to pastor a key flagship church of the JAVA 522 program.

The vision of Jaffray is still being implemented on a nation-wide basis. Only Heaven will reveal what has taken place in the nooks and crannies of Indonesia's islands as trailblazers have followed God's divine orders!

Fast Forward Fifty Years

In 1978, a number of national and international trailblazers got together to establish a challenging and an ambitious goal. They began praying for and trusting God to establish five hundred congregations on the island of Java by the year 2000, with five being flagship congregations in key cities. The program was named JAVA552. By the year 2000, there were 334 churches of various sizes.

This was the first major thrust reaching out to the dominant religious people of Indonesia. Later on, small teams of international and national workers would band together to focus on specific tribal groups within the dominant religious areas.

Fifty years earlier, when Jaffray witnessed devout followers of Islam in worship, he prayed, "Oh, that there might be a company of lovers of the Lamb here in each of these towns!" (Jaffray, 1929).

Young trailblazers from GKII churches in the outer islands entered unreached Muslim communities, which were unusually receptive. Over time, that welcome cooled as the religious climate within the country changed.

One flagship church with the most potential was started in 1988. Paul and Priskila moved into a major bedroom community of Jakarta. They asked a single, female international worker to come and teach their two preschoolers. Before long, seventy children met with them. Parents requested to be taught too. Eventually, Paul and Priskila assumed leadership. The congregation of 300 meets in a strip mall and

has spawned nine congregations. Six are healthy and functioning, but because of the religious climate on the island, three have been forced to close.

Trailblazers – Not Afraid of the Unknown

Trailblazing in Indonesia, a country learning to govern itself after almost 350 years of subservient living under colonial rule, has had its challenges. There is the continual confrontation with the powers of darkness. Through thick and thin, trailblazers have marched forth.

During World War II, a young man was sent home from Bible school because Japanese occupational forces thought he might be a CIA agent because he had studied where Westerners taught. Over time, the occupational forces concluded that this man wasn't smart enough to be a CIA agent. The young man began preaching on a hillside behind his city. People came from the warring factions in the valley to listen. He preached to them and fed them on a nightly basis. After the war, this "unqualified" young man became an advisor to the Sultan and was directly responsible for planting seventy congregations on his island.

In 1975, another early Bali convert was instrumental in starting a children's home for Hindu children in Bali. They provided free accommodations and education. Amazingly, when children wanted to be baptized, Hindu parents and priests granted permission. Trouble broke out, though, when parents became followers of Jesus.



Mary Catto in Indonesia
Courtesy Alliance Archives

Harold and Mary Catto



Harold Catto was born in Owen Sound, Ontario. In a Canadian Bible College meeting, an Alliance leader spoke of the death of John Willfinger and asked if a student in the audience would volunteer to take his place; Harold raised his hand. Harold not only took his place on the field but also married

Willfinger's sweetheart, Mary. The Cattos spent a career in Indonesia, much of it with Harold as field director.

War decimated the ranks of missionaries. Eight workers died, including Dr. Jaffray. Throughout his life, Jaffray suffered from diabetes and a heart condition. After more than three years in a concentration camp, Dr. Jaffray died of malnutrition. For five years, no official public ministry could take place. As a result, there have been defections from the ranks of the believers. Presently, the Indonesian Church is in the midst of a major split in Papua. In the midst of it all, Jesus encourages believers with His promise, "...I will build my church, and the gates of Hades will not overcome it" (Matthew 16:18).

No Cost is too Great!

Listen to Jaffray's heartbeat as he neared the end of his earthly ministry, "God has trophies of priceless value that must be taken out of every tribe of earth.... What a joy it will be when we shall face to face meet those liberated slaves, a people taken out of all the tribes of earth for the glory of His Name. No sacrifice that we have made will seem too great" (Jaffray, 1940, p. 3).

Indonesia still has more than one hundred least-reached people groups (LRPG) with populations ranging from one million to over 30 million. Thousands of LRPG work reaches beyond Indonesia's borders. Trailblazers are needed to accompany them to multiple countries as part of the labour force. Once uprooted, LRPGs are easier to reach with the Good News. The seed of the Gospel planted offshore will naturally follow the family network back to the least-reached people within Indonesia. A larger harvest is waiting! Who will be God's man or God's woman to blaze these important trails?

Through the power of the Holy Spirit and God's anointing, Dr. R.A. Jaffray blazed a trail, enabling the multitudes to become part of God's Kingdom! All this happened in a period of history when back-and-forth communication was measured in weeks and months rather than minutes and hours.

INDONESIA ALLIANCE STATISTICS



Churches:
3,453



Ordained
Pastors:
4,945



Inclusive
Members:
507,083

Source: Indonesian Alliance Church, 2013

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PART B

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Chapter 12

Alliance Youth Corps: Preparing for Global Ministry

By Charles A. Cook

You have likely seen them in airports across Canada. You know, the local church group wearing the requisite team t-shirt waiting to board their flight for a short-term ministry to some “new-to-them” region of the globe. Anecdotal reports from churches across Canada would suggest that the short-term missions (STM) phenomenon is well entrenched within the mission culture of the Canadian evangelical church.

If these anecdotal reports are any indication, short-term missions continue to be a popular way for Canadian Christians to bridge the gap between their world and that of the



AYC group, date unknown.
Courtesy Alliance Archives

churches in the majority world. It comes as no surprise that many participants of the 2008 Church/Mission Survey identified short-term missions as one of a variety of tools that Canadian churches utilize to personalize missions (Cook, 2009).

Brief History of the STM Movement

The history of short-term missions (STM) is relatively brief. It is assumed to have begun in the post-World War II era in the late 1940s with the return of thousands of GIs. Having experienced other parts of the world and seen the devastation of war, many wanted to return to make a difference. In time, technological advances conspired to make our world smaller, laying the groundwork for the explosive STM growth in the last three decades. In many ways, the STM movement parallels the growth of the global tourism industry. Annually, short-term mission participants

from North America number in the millions (Peterson et.al., 2003, p.255; Priest, 2008, p. ii.; Wuthenow, 2009, p.171).

Originally, the STM movement was limited to a few mission organizations. In 1945, the Board of Foreign Missions of the Methodist Church sent out a few people on short-term experiences. In the 1940s, Wycliffe Bible Translators regularly brought business leaders in to see their work. By the mid-1960s, it is believed that only around two per cent of the international personnel from 85 evangelical mission agencies had participated in a STM trip (Dayton, 1973).

Two new mission organizations helped fuel the STM movement in the 1960s. Perhaps powered by John F. Kennedy's call to global engagement and spawned by the fledgling Peace Corps program, North Americans began travelling and assisting countries in the majority world. In the faith community, Youth with a Mission and Operation Mobilization began to capture the imagination of young adults with a similar vision. Young adults were recruited for mission activities around the world (Peterson et.al., 2003, p. 246). In the late 1950s, Christian colleges began to organize summer trips abroad. By the 1960s, most mission agencies had summer programs for college students (Priest, 2008, p.ii).

The MARC 1973 Mission Handbook (Dayton, 1973) indicated that short-term missions' participants had reached around the 3,000-5,000 threshold by the early 1970s. By the 1990s, their research put that number in the range of 250,000-450,000 participants (Siewert and Kenyon, 1992, p. 57).

Today, it is highly unlikely to find a would-be international worker who had not first participated in an STM trip. The exponential growth of the STM movement is impressive. It is estimated that in 2005 the United States Protestant community sent out around 1.6 million parishioners on STM trips. Each trip averages around eight days, altogether costing around \$2.4 billion USD dollars per year (Salmond, 2005, p. 2).



AYC 1970

Earl Peace, Doug Robertson, John Raszman,
Robert Bartel, Connie Buhler, Norman
Mollhagen, Dick Staub, John McGarvey.
Courtesy Alliance Archives

In 2009, around a third of all U.S. missions funding was directed toward short-term mission initiatives (Priest et.al., 2010, p. 98). The Southern Baptist Convention's International Mission Board alone sends out some 30,000 short-termers each year (Sparks 2008, p. 1). As local churches become more directly involved in organizing and sending teams, the trend shows little evidence of slowing.

Ongoing STM Question

The ongoing popularity of short-term mission trips has spawned a great deal of debate among church leaders. Central to the STM discussion is the matter of validity and long-term impact of the church- or agency-based STM experiences. Given the volume of dollars invested on these sojourns, what church leaders are keen to know is the return on investment.

Naturally, churches and mission agencies are quick to affirm that the ultimate value revolves around the fact that these experiences engage people in the global mission of God by praying more, giving more, and perhaps ultimately engaging in long-term international service. Mission leaders are particularly interested in knowing how these trips are being used by churches.

The Christian and Missionary Alliance Youth Corps Program

One of the early adopters of the short-term mission's movement was The Christian and Missionary Alliance. The Alliance Youth Corps (AYC) program was established in 1967 and sent its first group of students in 1968 (Christian and Missionary Alliance, 2004). Three students from Canadian Bible College (CBC) were sent out in 1968.

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One of the early adopters of the short-term mission's movement was The Christian and Missionary Alliance.

The AYC program was designed to provide college and university students with an opportunity for intercultural service in various parts of the world where the C&MA had international workers (IWs). AYC provided young adults with the opportunity to live abroad and interact and work alongside C&MA personnel and their national colleagues. The program was primarily available during the summer when young adults were out of college and free to travel.

During their AYC experience, participants lived for six to eight weeks with C&MA international workers. Each international experience was designed to expose participants to the various aspects of intercultural ministry. In the process, they not only gained an understanding of the local culture but were also introduced to many of the local people.

The genius of the AYC program was in its dual focus: developing relationships with C&MA international workers while providing hands-on ministry in an intercultural context. In time, the AYC program became both a study abroad and service learning experience that was closely linked to a participant's formal

studies at Canadian Bible College, which is now the ministry school at Ambrose University (Kauffman et.al., 1991; Eyler and Giles, 1999).

Context of the AYC Program

The Alliance Youth Corps has a long history of providing short-term ministry trips for Canadian Bible College students and therefore is perhaps instrumental in giving some insight into the long-term impact of STM experiences.

In just over three decades (1968-2000), 411 CBC students participated in the AYC program: 221 women and 190 men. A survey/questionnaire was sent out as a means of gathering information on how the AYC participants understood and evaluated their international sojourn. The survey/questionnaires were analyzed and used as the basis for the questions for the interviews. Interviews were undertaken with eighteen participants evenly divided by gender and decade.

Understanding insights gleaned from the Alliance Youth Corps experience may be useful in providing local churches with ideas on how best to develop a short-term ministry experience.

Insights from Three Decades of AYC Trips

Beyond exploring how the AYC experience informed the participants' vocational choices, the research also provided some insight on how the experience shaped or changed their values and attitudes. Regularly, participants expressed how much their trip had been "eye-opening" or even "life-changing." Regardless of whether the experience was disappointing or transformative, most AYC participants indicated that the experience had broadened their understanding of the world. What follows are a number of relevant insights gleaned from the feedback from AYC participants.

Most Influential Aspect of the AYC Experience – One of the key factors identified by the AYC participants as contributing to their overall positive experience was the role of the in-country host personnel. Participants regularly acknowledged the impact of the host IWs on their lives. They appreciated the fact that the IWs seemed to feel as though they were investing themselves in their lives. A positive relationship with in-country hosts correlates with research that indicates that the singular most important and influential factor in a positive international trip is a clear connection with the in-country hosts (Bachner and Zeuchal, 1994).

Vocational Direction – On the matter of vocational directions, AYC participants were tracked using three arbitrary vocational designations of interest to church leaders: manse, missions, and marketplace. Historically, mission agencies justified the development of STM experiences as a means of recruiting people for international

service. After 32 years of operation, the AYC data indicates that there has been a shift in the way Canadian college students use AYC short-term mission experience.

In the 1970s, 23.5% of the AYC alumni pursued pastoral ministry (manse), 36.3% pursued international service (missions), and 40.2% went on to engage in Kingdom work through various marketplace-related vocations.

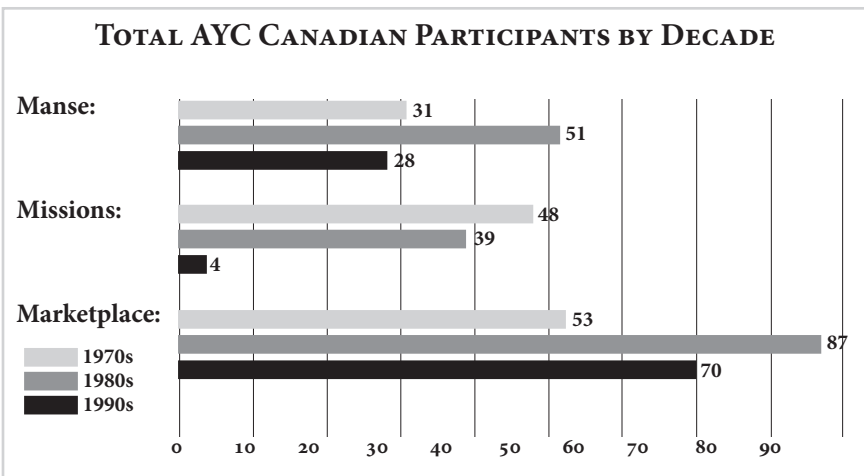
A slight shift took place in the 1980s. While those entering pastoral ministry moved up slightly to 28.8%, there was a decrease to 22% of those who entered international service. Those entering marketplace vocations increased to 49.2%.

The biggest shift took place in the 1990s. The number of those who entered pastoral ministry stayed relatively the same at 27.4%. The most significant shift took place with those who eventually went into international ministry. Only 3.9% of participants in the 1990s made it overseas. On the other hand, the percentage of those who went on to serve God in the marketplace rose to 68.9%.

A number of factors may be at play here and account for the significant decline in the numbers of participants entering missions. First, the popularity of the Philippine Student Alliance Lay Movement (PSALM) in the 1980s and the CBC onSite Study Abroad program (ONSITE) in the 1990s appealed more to those students who were wanting to engage internationally. Both programs were longer (six to fourteen months) and provided a more extensive understanding of what life might be like in the host country over a longer period.

Secondly, it is conceivable that participants from the 1990s may still be in process. With the escalating cost of education coupled with mission agency policies that do not allow candidates to deploy with debt, many alumni may still be en route.

Third, and perhaps the most plausible reason for why fewer AYC participants in the 1990s did not choose to serve internationally, is that there simply has been a major shift





Brent Haggerty in Gabon, date unknown.
Courtesy Alliance Archives



Carrie Ann Chesney with village
children in Gabon, 1995.
Courtesy Alliance Archives

in the way Canadian churches use STM experiences. The recruitment paradigm of the past has given way to a more discipleship-oriented and pilgrimage-focused sojourn (Wesley 2010; Kaell 2014). The idea of the pilgrimage is taken up by David Wesley in an interesting article called “Short-term Mission as Pilgrimage,” where he reflects on the question, “If short-term missions are too costly and seem to have very few actual benefits, why do so many people feel compelled to participate in short-term missions?” (2010, p. 10).

Another element that may shed light on this shift from recruitment to discipleship is underscored in the participants’ responses to the idea of a “call.” Many AYC alumni indicated that they sought to use their overseas experience as means of seeking clarity as it related to mission service. AYC participants were asked if and how the concept of a “call” factored into their experience.

For the 1970s AYC cohort, confirming God’s direction (the call) was a significant factor. They chose to participate in AYC in order to confirm an existing “call.” Many participants in the 1980s, however, indicated that they were going on AYC as means of discerning or “getting a call.” With the 1990s cohort, there was very little said about the idea of a “call.” Perhaps the reason for less “call” talk in the 1990s was due in part to the shift indicated earlier.

Returnees’ Field Service – Mission leaders are fascinated to discover if people return to the areas where they experienced their first intercultural exposure. Anecdotal evidence would suggest that participants generally return to the area of their sojourn. Surprisingly, the participants in this study suggest that is not the case. Approximately one-third of the participants returned to the same field and country of their sojourn, but two-thirds either returned to the same general geographic region or to an entirely new region and country. It appears that with those who returned as international workers, the AYC experience served as a catalyst to consider international service.

Expanded Global Perspective – AYC respondents acknowledged acquiring an expanded global perspective. They spoke readily of developing what they called an increased worldview, defined primarily as an expanded perspective of the world. Furthermore, some respondents, particularly those in the 1990s, talked about being more globally responsible. By that they meant that they were more conscious of how their actions as Canadians affect the rest of the world. Many spoke of influencing others in becoming “world Christians” or “culture mediators.”

Participants of the late 1980s and 1990s expressed a clearer understanding of the importance of respecting and being more tolerant of “others” and their “otherness.” Participants from the 1970s were less sure if their AYC experience had that direct of an influence. Perhaps this is explained by the fact that, while the Multicultural Act was passed in the early 1970s, the educational element had not been launched in the public school system as it was in latter decades. This cohort felt that while society and school had some influence in their understanding of missions, it was primarily their family and church that shaped them.

Understanding the Mission of God – AYC participants regularly spoke about the significant role that parents, local churches, and the CBC mission ethos played in developing their sense of global awareness. Participants, particularly from the 1970s and 1980s, indicated that their parents’ values regarding the mission of God were transmitted to them in various ways.

Families appeared to have invested more time and resources during those two decades. The meeting of IWs and attendance of missions-related church activities seemed to be the two most significant factors in passing this value along. Also during these two decades, the “unlived lives” of their parents had a particular influence on several of the participants. Participants in the 1990s spoke less about missions as a significant family value.

The influencing role of the church was clearly evident in the lives of participants in the 1970s and 1980s. “Church talk,” particularly from the pulpit, focusing on the work of missionaries and outreach ministries around the globe, had made a significant impact on many AYC participants. Those participating in the 1990s spoke



Europe Team 1995
Heather Carlisle, Jason Kochsiek,
Christine Liebrecht
Courtesy Alliance Archives



Marv Savola working with wounded Vietnamese troops at the ARVN hospital near Saigon, date unknown.
Courtesy Alliance Archives

less concerning the role of the church in shaping their interest in missions. Over half of the respondents identified their local churches as having a direct influence on their understanding of mission; furthermore, there was overwhelming consensus among the respondents that it was virtually impossible for a student to attend Canadian Bible College during those three decades and not be aware of the mission heart of God.



Sarah Conley at Kamp Kabar Baik Indonesia, June 96.
Courtesy Alliance Archives

Final Thought

The insights from the Alliance Youth Corps underscore the importance of clearly defined outcomes with reputable in-country partners in order to provide morally responsible short-term missions trips. The twenty-first century church context calls for clearly defined objectives for STM experiences that describe what the sponsoring church wants to achieve in taking the trip.

Two practical resources are available from the Evangelical Fellowship of Canada's Global Missions Roundtable to help local churches create and implement responsible short-term ministry experiences. The first is *The Guide to Best Practice in Short-term Missions*, and the second is *A Guide*

to Best Practice in Church to Church Partnerships. Both are resources created by Canadian mission practitioners to help churches create morally responsible short-term missions initiatives.

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CHAPTER 13

Experiencing God's Presence Wherever I Go

By Glen G. Scorgie

Where can I go from your Spirit? (Psalm 139:7)

Two young women in a bouncing Jeep emerged from the shadowy foliage encircling the village. Dusk was falling in the remote region of the Belgian Congo, where they were responding to a request from the village's sole Christian that someone bring the Gospel to his people.

A palpable spiritual heaviness pervaded the scene before them. In the village centre, a crowd of terrified villagers stood around a witchdoctor. A baby in the community had just died, and their spiritual leader was about to announce who was responsible. It was an indictment to be feared, for it could lead to the execution of the accused.

When the witchdoctor noticed the female visitors, his face contorted with hate as he shouted, "Go away, white people. We don't want you!"

The two women probably would have been run out of town except for the intervention of the village chief. In keeping with tribal customs of hospitality, and wanting to take advantage of the visitors' medical skills, he conceded to let them stay for a few days in one of the village houses.

They set up their cots and mosquito nets in their assigned quarters before the daylight disappeared. As they whispered together, a snake slithered slowly across the floor near their feet. At that moment the reptile became for them a searing symbol of evil. The two young women had come from the relative security of their established mission hospital ministries in hopes of sharing the Gospel with this unreached village, but now they felt profoundly vulnerable and alone.

In the middle of the night, Ruth, one of the two women, was startled awake by a vivid sense of being choked. An unseen entity was cruelly squeezing her neck and cutting off her air supply. She had a terrifying awareness of being under attack from a malevolent being. Immediately she woke her companion and urged that they pray together.



Suddenly they were enveloped in God's powerful presence and were delivered from their paralyzing terror.

What happened next was something she would treasure for the rest of her life. Suddenly they were enveloped in God's powerful presence and were delivered from their paralyzing terror. "I realized," Ruth later reflected, "that God was there, and He reminded me of His protection and victory over fear by faith in Him."

It was a life lesson for Ruth; she grew bold from her realization of the truth in the Psalmist's prayer: "Even the darkness will not be dark to you" (Psalm 139:12).

Ruth Patterson served as a missionary with The Christian and Missionary Alliance from 1952 to 1992. For four decades, she lived, worked, and witnessed in four countries on three different continents—Africa, Asia, and Europe. This is a brief account of her experience of God's presence—often hidden, sometimes dramatically manifest—wherever she went. No matter how remote the location, or dangerous the situation, God was always there.

How God Called an Ordinary Canadian Girl

Ruth was born in Mimico, Ontario, a community just west of Toronto, in 1924. She was the third child of her parents Fern (nee Rumball) and Charles Patterson, who had immigrated to Canada in 1917 from Berwick-upon-Tweed on the England-Scotland border. Both parents took their Christian commitments seriously and sought to raise their family in the faith.

Ruth grew up during the turbulent years of World War II. By 1942, one year after her high school graduation, she was in a serious relationship with a serviceman who had enlisted in the Royal Canadian Air Force. But tragedy struck Ruth's life. On the very last scheduled bombing mission of his initial deployment, the airman's plane was hit by enemy fire over Europe. He was killed and his body buried in England.

Not long after that, Ruth developed a relationship with another young man in uniform and an engagement seemed imminent. Unlike Ruth's earlier suitor, however, this one's Christian commitment was less than whole-hearted. One evening after a date, she returned to her room in a state of confusion about her future. She had no peace about the relationship.

At that moment, she experienced a moment of deep, Holy Spirit-created conviction. She saw herself for who she really was—in her own words, "a nominal Christian, living for self, not seeking God's will, not conscious of my deep sin before a holy God." She became conscious of a holy presence with her, one that challenged and rebuked her spiritual complacency and her self-centredness.

Ruth fell on her knees and allowed this experience of deep conviction to penetrate her thoughts, emotions and will. With entire sincerity she surrendered her dreams and aspirations to God's will. Henceforth, God would be the lover and leader of her life. In that spirit, the words slipped from her lips: "I'll serve you; I'll go anywhere, even to Africa." At the time, she had no idea how prescient her unconditional offer would prove to be.

Immediately, Ruth withdrew from the questionable relationship. Other friendships followed, but it seemed that celibacy was the Lord's calling, and His presence and peace sustained her through the years. She remains convinced to this day that God reached down to an ordinary Canadian girl and called her to a different and better life. As the Psalmist reflected, "You hem me in—behind and before; you have laid your hand upon me" (Psalm 139:5).

Soon after her decisive encounter with God, Ruth resigned from her office job and enrolled in a three-year program at Toronto Bible College, where she was honoured to be named "head girl" in her graduating year in 1948.

Realizing the great need for medical outreach ministries, Ruth decided to become a registered nurse. She enrolled from 1948-1950 at the Windsor School of Nursing, and also joined the Windsor Alliance Church, then pastored by R.G. Simpson. There, she was exposed further to deeper life teaching and experience, and, of course, to the missions program of The Christian and Missionary Alliance. In time, she discerned that she should apply for missionary service with the Alliance. But there was one remaining hoop to jump through: attend Nyack Missionary Training Institute, which Ruth completed by December 1951.

A Young Nurse with a Big Responsibility (Congo)

Ruth's earlier prayer of consecration echoed in her memory when she was offered an appointment to a medical ministry in the Belgian Congo—the Alliance's very first mission field. The Belgian government insisted at the time that all foreigners planning to sojourn in the Belgian Congo must be trained in Belgium. Ruth remembers very well her long trans-Atlantic voyage to Belgium, where she studied French and persevered through a challenging program in tropical medicine. In August 1953, in the company of two newly acquired missionary friends and colleagues—Ruth Hess and Ruth Kroon (together, the "three Ruths")—she took a second ocean journey from Belgium to the Congolese city of Boma.

The C&MA was launching a hospital in the remote Kinkonzi region, a project led by Dean and Esther Kroh. For the next twenty years, Ruth served faithfully alongside the Krohs. In time, she came to direct and teach at a nursing school for nationals. To hone her skills for these responsibilities, she attended the Francophone University of Montreal one furlough where she earned a Bachelor of Science degree in nursing education.



Ruth Patterson and Ruth Luti Paku,
date unknown.

Courtesy Alliance Archives

Ruth's heart was always in personal evangelism. Convinced that the Gospel is best shared when good works are combined with clear words, she also taught in a local Bible school, conducted countless medical clinics out in the villages, and engaged in village evangelism.

Throughout these decades of foreign ministry, Ruth sensed God's presence and sustaining strength. She treasures her experience of that when, after just one year on the field and at the youthful age of twenty-nine, she was left in charge

of the entire hospital ministry during the Krohs' year-long absence. She experienced it again during the upheavals and dangers of the Congo Crisis (1960-1965), when it was frequently unclear who was in charge of the newly independent country.

On one occasion, rebel forces tore through the region, burning, killing, and raping at will. But the rebel militia inexplicably stopped just short of the remote place where, unknown to them, the entire Alliance missionary force was gathered for prayer and deliberation at its annual field convention. The story of God's presence in the midst of evil, spiritual forces exemplified Ruth's profound awareness through her twenty years in Congo that God was there.

A Dangerous Mission

After twenty years of demanding missionary service, it would have been entirely appropriate for Ruth to consider returning home. Besides, trained nationals were equipped to take over leadership of the medical ministries. The missionaries had worked themselves out of their jobs.

During this phase of growing vocational restlessness, something wholly unexpected occurred. In the early 1970s, Southeast Asia was convulsed with war as the intense conflict in Vietnam had spilled over into adjoining nations, including Cambodia. Human suffering was everywhere, so World Vision put out an emergency call for assistance to create a children's hospital.

Ruth sensed in her spirit that this was a call to which she must respond; she had already been praying for the Cambodian people with deep concern for several years. Once again, she accepted an appointment to assist her colleagues in an even riskier adventure for Jesus' sake. She arrived in Cambodia in 1973. The war conditions had deteriorated so much that the planned hospital could not be constructed.

Instead, Ruth turned to student evangelistic ministries, teaching the Gospel of John in simple English.

In the midst of these perilous conditions, the Cambodians showed an unprecedented openness to the Gospel. Most had never seen a Bible, but now they were very keen to learn as they studied it verse by verse. Ten to twelve young Buddhist monks met regularly with Ruth, and some of them declared their faith in Christ. Ruth remembers these exhilarating times as the highlight of her career.

As the war conditions worsened, the American government advised all foreign women and children to leave on military planes. One Sunday morning, as Ruth prayerfully pondered what she should do, she attended a small Cambodian church. There she discerned, with her still-limited language skills, that the sermon was about Esther. Into her heart with self-authenticating force came Esther's famous words, "And if I perish, I perish." She felt it was God's challenge to her. She would stay and trust in God's care.

What followed was an unusually fruitful season of ministry, but it was very dangerous. The home Bible studies she led were frequently punctuated by the whooshing sound of an approaching rocket. Words would stop mid-sentence. Eerie silence would reign as everyone held their breath, not sure whether it might

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The home Bible studies she led were frequently punctuated by the whooshing sound of an approaching rocket.

be their last. Then the danger would pass. Collectively, the group would exhale and resume their concentration on the Bible study lesson before them.

Ruth was so euphoric over the spiritual responsiveness of the Cambodians that her dominant emotion was joy rather than fear. Looking back, she attributes this remarkable calm in part to the prayers of those faithfully interceding for her. "In those moments," she later explained, "I realized that God was there, and He kept me and gave me peace in the face of death."

Cambodia finally fell to Communist forces in 1975, but by this time Ruth was completely committed to her new Cambodian friends. She relocated to neighbouring Thailand, chiefly for the purpose of assisting refugee Cambodians with their transitions to new lives. On the side, she taught at Bangkok Bible College and led a home Bible study with some Thai women.

But her heart went out especially to the vulnerable Cambodians in refugee camps along the Cambodia-Thailand border. Whenever permitted, she would visit these camps, listen to heart-rending stories, read Scripture, and offer prayer and counsel.

The Holy Spirit nudged those with little hope left in this world to put their hope in God. And many did.

Ruth's Beloved Cambodian Refugees

Once again, the Spirit stirred Ruth to accept yet another assignment on yet another continent. From 1978-1992, she lived in France for the benefit of Cambodian refugees who were faced with a bewildering new culture and considerable life challenges. She joined Cambodian pastor, In Sopheap, and Canadian Alliance missionaries, Norman and Marie Ens, in the Boulogne Cambodian church outreach.

The Cambodian refugees were first brought to Paris and placed in transit centres throughout the sprawling metropolitan area. In the midst of horrendous Paris traffic one day, Ruth had an experience that has remained etched in her memory ever since. Driving through a dark tunnel, she looked up to see a vehicle hurtling toward her. There was no time to avoid an imminent head-on collision. This must be the end, she thought. But at the last possible split second, the other vehicle swerved to one side. The maneuver defied physics. Ruth recalls seeing something white between the two cars, like a sheet of separation, almost angelic.

It took a moment to realize what had happened. Then gratitude for protection took over. Again, as in touching moments through the years, God had shown himself on her behalf. As the Psalmist wrote, "You discern my going out and my lying down; you are familiar with all my ways" (Psalm 139:3).

Other assignments followed in France. From 1983-1986, Ruth worked alongside other Alliance missionaries in Pau, a community in southern France, with French, Asian, and Angolan refugees. From 1986-1991, she helped American missionaries Roy and Pauline Reese plant a French church in the Communist city of Martigues, and engaged in church planting among her beloved Cambodians in nearby Marseille.



Ruth Patterson, 1991.
Courtesy Alliance Archives

A Lifelong Adventure

Ruth retired in 1992 after forty years of missionary service. The occasion was marked by a moving, God-honouring “welcome home” service in Stoney Creek, Ontario. But that did not mark the end of Ruth’s usefulness, nor of God’s faithfulness to her. Since then, her ongoing involvements have included missionary meetings, Bible studies, Alliance women’s work, and lay ministries at Stoney Creek Alliance Church and Paramount Drive Alliance Church.

One day, a Cambodian stranger came up to her and asked, “Are you Ruth Patterson?” Then he shared his story: years before, he had been in a refugee camp and Ruth had visited him and shared the Gospel. He had been a soldier on the Communist side and initially countered Ruth’s Gospel invitation with a sad insistence that he had sinned too much for God to forgive him. But eventually the hope of God’s extravagant grace broke into his tortured heart. Ruth had left the man and his family a Bible with her name written in it, and through that Bible and a series of other providential circumstances, his faith was firmly established. This former soldier is now the assistant pastor of the Cambodian church where Ruth regularly worships.

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No one can possibly write beforehand the script of a life open to the call of God.

The still-bold spirit of this diminutive older woman was illustrated a few years ago, when she was planning to participate in a prayer walk across northern Africa. The plan was cancelled only after the Canadian government decided that the region was too dangerous for its citizens to travel there.

“Life is either a daring adventure or nothing at all,” Helen Keller once said. No one can possibly write beforehand the script of a life open to the call of God. Such a life may not be easy, but almost certainly it will not be boring, either. It is normal to shrink back from risk in favour of the familiar. But in the 1940s, a young woman from Mimico, Ontario, chose another route. Her story is a shining confirmation that God holds close to Himself those who step out into the unknown, trusting in His unseen presence. It reminds us once again that the Great Commission of Jesus ends with an emboldening assurance: *I will be with you to the ends of the earth.*

Adapted from bio written July 2014

CHAPTER 14

Nothing Compares with Serving Jesus

By Ray and Viola Downey

Missions 101: Teach and preach, start churches led by locals, then move on!

Roland Allen articulated that strategy a century ago. In September 1991, after 107 years of Alliance missionary presence in the Democratic Republic of Congo (DRC, formerly Zaire), all mission personnel were forced to leave the country. This served as a harsh and unexpected wakeup call to revisit Allen's approach.

Unpaid Congolese soldiers in Kinshasa had taken matters into their own hands in a lawless frenzy of killing and looting. Quickly joined by thousands of desperate city dwellers, the anarchy threatened to spread nationwide. Foreign embassies strongly recommended the removal of their citizens and chartered flights to make it happen.

We were living in Boma, a day's journey from the capital. Alerted by two-way radio that mass departure was already in progress, we were urged to prepare for a similar exit for those of us in the Lower Congo.

It sticks in my memory as a logistical nightmare. As field director, I needed to inform our Colorado Springs office of the evacuation, but international telephone service was non-existent. Through a Portuguese business acquaintance, we engineered a "phone patch" with our head office. Using a hodgepodge of French, English, and Portuguese, the message finally got through. Our personnel were safely evacuated and the face of missions in the DRC was forever changed. But that is another story.

Ray

I am the second oldest in a family of seven. Shortly after my birth in Sexsmith, Alberta, our family moved from the Peace River Bible Institute to join the faculty of a sister Alliance Bible institute starting in Regina, Saskatchewan. For the next two decades, the Western Canadian Bible Institute (WCBI) staff and students were extended family.

Sadly, any Christian growth was mostly at a stalemate during my high school years. Participation in sports dominated my time. I did my best to hide my faith

from school friends, embarrassed to admit what my father did for a living. It did not help that Dad felt he had to witness to everyone—strangers on the street, neighbours, and, of course, my friends.

A provincial scholarship provided entrance to Regina College, followed by three years at Canadian Bible College (CBC), where I met the woman of my dreams. Amazingly, the first time I saw Viola Wiens, I had the strangest feeling that one day I would marry her.

Viola

I grew up the eldest in a large family of German Mennonite descent and was introduced to Jesus through regular Sunday school, church attendance, and family events. Life in Yarrow, B.C., centred on church and family, and I was a happy girl.

Teenage years brought the usual turmoil and struggles for identity. But through a miraculous gift of money offered to a confused teenager, God changed the course of my life. I attended Bible College in Regina, and there I met Ray. The moment I laid eyes on him, I, too, had the strangest feeling that one day I would marry him. Together, we set out to make a difference in the world.



Viola Wiens, 1962
Courtesy National Ministry Centre

Our Career Path to Missions

Ray

Hardly was one able to be in our family and not eat, breathe, and sleep missions. Each evening during family devotions, we prayed around the world. Furloughing missionaries frequently passed through our home. I knew by name every WCBI/CBC alumnus who became a missionary during the school's first quarter century. My personal wake-up call to missions happened when Gordon Chapman, from Indonesia, made a special plea to the men. Noting that many women were responding to the call overseas, he lamented, "Where are the men?" Amazingly, a perceived gender imbalance convicted me. Kneeling at the front of the chapel that night, I signalled my willingness to follow God, wherever He would lead.

I was approved as a candidate for “foreign missionary service with the C&MA” in my final year at CBC. Viola’s approval came a year later. I adopted Paul’s words to the believers in Corinth as a life motto: “...I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings. (I Corinthians 9:22-23).

Viola

My personal call to missionary service clicked during my senior year of high school. Neill Foster, pastor of Yarrow Alliance Church, was influential in making it possible for me to attend Youth Conference at CBC and in helping me realize my potential for service overseas.

When I had no money to return to CBC for my second year, Ray and I corresponded by letter. Our relationship grew as we dreamed of life together, while continuing to feel a real pull toward missions. I returned to CBC during his final year, got engaged, and we were married late summer in 1963. During my second year, serving on the missions committee strengthened my resolve to be available “to go to the ends of the earth.”

Next, we headed for seminary studies at Wheaton College Graduate School, where we volunteered as youth group sponsors in a local Alliance church. I helped to support our young family by driving a school van for children with special needs. Carla, born shortly after our arrival, accompanied me as I drove—perched on a seat beside me with no seat belt. Yikes! Obviously, God was watching over us.

Following Ray’s graduation from Wheaton (and with the addition of our second daughter, Coralee), we returned to Canada for two years of home service. We accepted the invitation to pastor a small, struggling Alliance church in St. Vital, Winnipeg.

In December 1968, just fifteen months into our pastorate, a letter arrived from Louis L. King, foreign secretary of the C&MA, informing us of our tentative appointment as missionaries to the Democratic Republic of Congo, to take effect “the summer of ’69.”

Ray

The timing of Dr. King’s letter caught us by surprise. We toyed with requesting a one-year delay to our overseas appointment. However, after prayer and the counsel of others, we knew God wanted us to immediately accept our Congo appointment.

Term One: Testing the Waters (1969-1974)

Our first term lasted five years, starting with nine months of French language studies. Beginning with little knowledge of French, we learned to read, write, and



The Downey children in Kinkonzi, c. 1973
Courtesy Ray Downey

Speak the language in less than a year. Our children were speaking better French than us by Christmas, and they weren't even in language school!

Viola

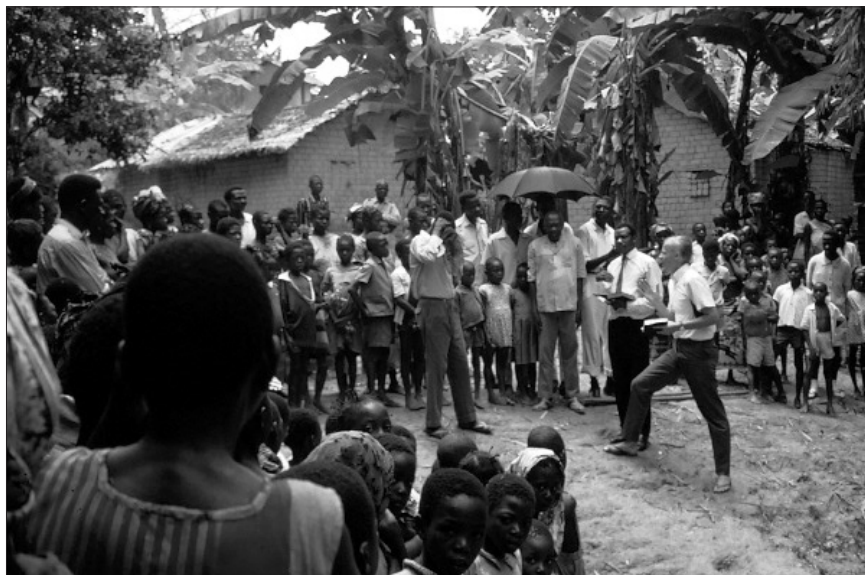
Arriving in the Congo, we were assigned to teach in French at the Kinkonzi Bible Institute. At the same time, we were expected to learn the local Kikongo language. Struggling with lesson preparations in French, and living with ten other missionary colleagues, it was too easy to just get by with English. We began to feel strongly that we were usurping jobs that could better be done by the Congolese themselves.

After two years of limited progress in learning the Kikongo language, we requested an assignment to a long-neglected area where speaking in Kikongo would be the only option.

Mission and Church agreed. With our move there, we gradually began to thrive in the local culture. The Kuimba district pastor/superintendent patiently mentored us as we accompanied him to district churches. By the time we returned to Canada for



Viola with Congolese women, c. 1986.
Courtesy Ray Downey



Ray proclaiming the Gospel to the Congolese, c. 1973.
Courtesy Ray Downey

our first home assignment, both Ray and I felt quite at home in the language—Ray preaching and teaching Theological Education by Extension (TEE) classes, and I teaching Sunday school and women’s sewing classes.

In 1971, we welcomed the birth of our third daughter, Kristen. During our last year in Kuimba, Coralee accompanied her older sister to boarding school. Young Kristen stayed home, and there were several times when we nearly lost her to malaria. God used Quebec Sisters at a nearby Catholic hospital to get her through these crises.

Term Two: Learning Submission (1975-1979)

Ray

Refreshed after a year of home assignment in Canada, we relocated to Kinkonzi. My new assignment was to develop the TEE program.

I loved my engagement in TEE—a multi-level, multi-centre approach to train leaders in the context of their existing ministries. Their experiences became an important resource in the learning process, and did wonders for student motivation, classroom discussion, and actual ministry. I recall the time a student’s wife interrupted our class, bringing in her desperately sick child. Several students prayed and laid hands on the child, and the child’s fever broke immediately. One could not wish for a better teaching moment.



Ray and Viola in Boma, c. 1990.
Courtesy Ray Downey



Praising the Lord in Boma, c. 1989.
Courtesy Ray Downey

In three years, student enrolment multiplied from forty to three hundred. Then out of the blue, the TEE program was put on hold. The National Church was reluctant to recognize TEE as a vehicle to train pastors. They had appointed a study commission to explore the feasibility of creating a university-level theological school. No such school existed in any African nation where the C&MA was located. I was asked to head up the proposed school, with plans to open its doors in October 1976.

Though I had a deep respect for the Congolese church leadership, I was crushed. It was a difficult lesson in submission that I needed to learn.

ISTEB opened its doors in October 1976 with three students and five professors. The National Church purchased a property in Boma, and the Mission provided seed funding for the

construction of a campus. The current church president, a 1980 ISTEBA grad, informs me that more than 50 per cent of the 560 pastors in the CEAC today are graduates of the Boma seminary. TEE did not die, but continued under the supervision of the theological school. It was a good term for Viola and me!

A delightful event that will always be associated with the opening of ISTEBA was the birth of our son Ryan in December 1976.

Term Three: Lobbying for Location (1983-1987)

Ray

Before we returned to Canada in 1979, National Church President Dr. Kuvuna recommended that I pursue doctoral studies in order to increase the chances for ISTEBA to receive official state recognition. The C&MA agreed to fund my studies at Fuller School of World Mission.

Viola

After only two terms in Zaire, our daughters had attended three different schools, lived in five different residences, and were often separated from each other due to age difference.

Returning to Zaire for our third term, we knew this situation could not continue. We took the risk of giving the mission an ultimatum: place us in Kinshasa where our children could live with us. The mission agreed, and a major obstacle to our effectiveness in ministry was removed.

Term Four: A Pending Major Transition (1989-1991)

Ray

After a two-year home assignment that included a year at Canadian Bible College as missionary-in-residence, we returned to Boma in summer 1989. I was field director, while Viola managed the guest house and served as the mission bookkeeper. Both of us also taught at the Boma seminary. This was rudely interrupted by the evacuation, as mentioned earlier, of all mission personnel in September 1991.

Viola

That crisis marked my life in an unexpected way. Soon after our forced return to Abbotsford, B.C., I received a rather unusual phone call from a woman in Invermere, B.C. Her church family had been asked to pray for a specific family evacuated from Zaire; she chose our family. While in prayer, God impressed upon her, “Viola has a tumor.” God gave her courage to phone me with this troubling news.

A few days later, acting on her words, I saw my doctor. He discovered a small lump in my breast. I had surgery and, indeed, it was a small, malignant tumor. Did our evacuation take place so I could get this much-needed medical attention? If Carol hadn’t obeyed the Spirit’s prompting, would I have returned to Congo and been diagnosed too late? I’ll never know. I only know that her bizarre phone call probably saved my life.

Ray

During the ten months in Canada following the evacuation, I was one of several personnel to make survey trips back to Zaire to assess the situation. We managed a World Relief food distribution program and supervised several church construction projects.

I also noticed that tasks formerly done by missionaries were now being done by Congolese. For example, I had turned over my course lesson plans to a recent seminary graduate whom I had been mentoring. It was obvious that he was in no hurry to return my materials; he was teaching and loving it.

After much discussion, prayer, and planning that involved all levels of church and mission, we settled on a plan to return with a much smaller team. Our ultimate goal was to transition the mission out of Zaire by the year 2000.

Term Five: Moving On (1992-1996)

Three families returned to Kinshasa by summer 1992. The political situation was still unsettled; six months later, we were forced to temporarily evacuate again.

In spite of this, there were many positive indications of fresh movements of God. Let me share a story from our August 1994 newsletter:

Different? You might call it that. The service begins at 8:00 AM. Early-comers sit in the front rows. Electrical wiring hangs in tangled masses from light fixtures to switches to outlets. The praise band tunes their instruments.

The service goes on for two hours with lots of singing, interspersed by testimonies and spontaneous prayers from the congregation. The senior pastor's wife thanks God for sparing them in a car accident the day before. The people cheer.

A visiting preacher gives a forty-minute, God-anointed message on victorious living. The sorry sound system is no handicap; he just projects his voice while dancing from one side of the platform to the other.

We take great satisfaction in soaking up truth with our Zairian brothers and sisters. Eight years ago we mentored the visiting preacher; the worship leader is a student in Ray's weekly TEE class; and the band leader and his wife received coaching from Viola as she encouraged them to organize the praise band.

Our final term finished with a bang. A number of farewell events were held in our honour by the national church, ISTEBA, and our missionary colleagues. The Democratic Republic of Zaire Presidency awarded both of us gold medals for exceptional service to the nation for the role we played in the founding of the Boma Seminary.

Viola and I were happy to move on, giving glory to God that our lives had made a difference. There was still much to do, but the national church could do it all. History has proven again that the Church's greatest growth happens after the missionaries leave. It was time!

Leading from the Centre (1996-2006)

Middle management dominated my life during this decade. Two years into serving as Missionary-in-Residence at Canadian Theological Seminary (CTS), I was installed as academic dean of the seminary while CTS was in the midst of its relocation to Calgary. It helped to have read *Leading from the Centre* by Jeanne P. McLean. Essential to success is the ability to lead from the middle—to lead as well as follow and to bridge the gap between faculty/student agendas and those of the president and board.

From 2002 to 2006, I returned to a more familiar context as vice president of Global Ministries of the C&MA in Canada. Again, my role was “to lead from the centre,” cognizant of the need to bridge the gap between the president/board of directors and the Global Leadership Team.

Lessons Learned

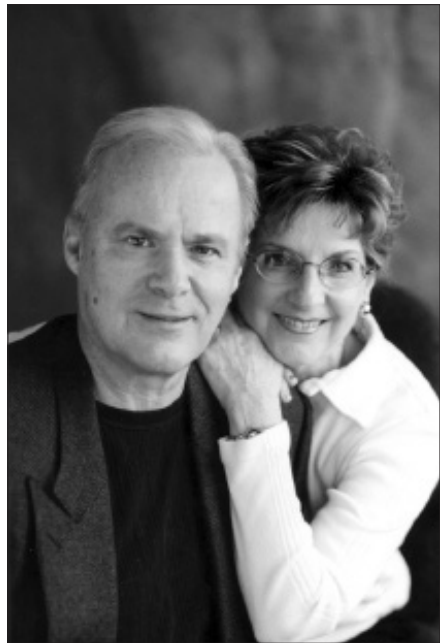
Our time in Africa taught us that:

- We serve God by serving people.
- Faith means starting before you are ready.
- Schooling is good, but experience is better.
- Great worship makes for great preaching.
- Mentoring a select few is the better way.
- Prayer is vital because the spiritual world is real.

Our time back in Canada taught us that:

- The C&MA is a class act.
- There’s nothing that compares with serving Jesus.
- Leadership works best by facilitating others to be all that God intends.

Adapted from bio written October 2013



Ray and Viola Downey, 2003
Courtesy Ray Downey

Chapter 15

Leaning on His Word

By Ruth Stanley

*In peace I will lie down and sleep, for you alone,
LORD, make me dwell in safety. (Psalm 4:8)*

It was the fourth day of the month when I read this fourth Psalm. I had arrived in what is now the Democratic Republic of Congo (then known as Lower Zaire) a few months earlier and was well aware that the country was not ready to offer a big welcome. My arrival had been rather traumatic. The captain announced over the loudspeaker that the passengers, all four of us, should get away from the portholes, as armed soldiers were on the dock and there might be trouble. Independence had arrived on the thirtieth of June, and the country had been in turmoil ever since.

The nationals in Lower Zaire, the Alliance area of the country, were most cordial; however, things were different in other parts of the country. One afternoon not too long after my arrival, a station worker had come to tell me that the soldiers from “up country” had walked by the entrance of our secluded station carved out of the forest. They had asked if there were any white women at the end of the trail, and the worker proudly said, “I told them there were none, but someone else might tell them the truth so you better be careful tonight!”

I thought to myself, “Should I rejoice that he told a lie? Should I pray that others will do the same?” I knew that the soldiers were infamous for slaughter and rape. I knew that I should trust in God, not in the good intentions of my friends—but it was difficult!

That night, the missionary couple at the station invited me and my housemate over for games. At about ten o’clock, the husband asked us if we wanted him to put up a couple of cots so we could sleep there that night or if we wanted to go back to our own house. We opted for our house, but I confess that I wasn’t feeling too brave.

I wondered, “Should I blow out my lamp and not have my evening devotions?” If I left the light on, they would know exactly where I was! I was thankful that I decided to go forward with my devotions, because that is when I read the fourth Psalm. God had His Word there, the Word He used to calm my heart. Psalm 4:8 was the pillow for

my head; I went to sleep, I took my rest, and I awoke in the morning to face another day of language study in Lower Zaire.

Now finish the work, so that your eager willingness to do it may be matched by your completion of it, according to your means. (2 Corinthians 8:11)

That was not the first time God had spoken to me through His Word. In October 1953, God had used 2 Corinthians 8:11 to confirm His call on my life. I grew up in a good home, but I never realized that I could know God personally through Jesus until I began teaching at the age of 20.

Two years later, I had a dream: I saw myself getting on a boat, unaware of where I was going. When I asked the captain where we were headed, I was somewhat surprised by his reply, “This boat is going to Africa!”

Then he informed me that I was going there as a missionary. The one solace I had was that I was going there with a fine, handsome man at my side! (He either died or disobeyed God, for I never met him!)

I woke up suddenly and reflected on the dream as I stared out the window. All of the details of that dream were vivid as I prepared for another day of teaching.



Ruth Stanley, 1975.
Courtesy National Ministry Centre

As I turned to my passage for the day, 2 Corinthians 8:11 stood out to me. I had surrendered my life to do what God wanted, now that I knew what it was, it was up to me to perform it!

The road was clear; I resigned from the school board in June and went to Canadian Bible College in Regina the following September. My face was set toward Africa.

The years of study were pure joy; I was a relatively new Christian and drank in all the teachings, especially the Bible classes. When the time came for me to apply for missionary service with The Christian and Missionary Alliance, I said I would go wherever they chose to send me.

After I mailed the application I thought, “That was foolish, I know God wants me in Africa, what if the board sends me to South America? But on the

other hand, if God made it plain to me, He could also make it plain to the board in Nyack.” So I prayed! When the letter arrived saying that I was approved for service and appointed to Africa, I shouted for joy.

*For it is: Do this, do that, a rule for this, a rule for that;
a little here, a little there. (Isaiah 28:10)*

Upon arriving in Lower Zaire and after two years of Kikongo language study, I moved back into the career I had given up—teaching. It was my experience with Child Evangelism Fellowship (CEF) that had given me the vision of teaching children, and I was thrilled to go back into the teaching profession, although from a different perspective.

I was assigned to be supervisor of three primary school districts, there were about sixty teachers in all. This was the period of a strong anti-mission feeling, and one of these districts was in an area where missionaries were not welcome. I visited them each Friday morning and helped the teachers, taught some French classes, and advised the principal. The schools were under state control, so they had to accept my services.

It was a discouraging time because I was not allowed to participate in the daily chapel service or teach any religion classes. Finally, I reminded the principal that I had been faithfully helping out one day each week even though I had come to Lower Zaire to teach the Bible.

He looked at me and replied, “If it was any other worker I would say no, but you have shown a willingness to help our teachers and to help the children.”

From then on, I was able to use some of my CEF skills to present the Gospel to 300 children. I learned from the beginning that it would often be necessary “to earn the right to speak.”

When I came back from my first home assignment, I was asked to teach at the only secondary school located at Maduda. Today, there is a thriving educational program and a strong National Church in Lower Zaire; the Church recently upgraded the seminary to be the Alliance University, which offers a variety of higher degrees. The current president of the university is a former student.

I always insisted on teaching religion. The schools were mission-owned and government-subsidized, but we were free to teach our religion as we desired. It was an ideal situation! I stuck as close to the Bible as I could because I didn’t want them to think this was the white man’s religion.

Sometimes it was hard going. I remember when one girl, a good student earnestly following the Lord, became pregnant. When I visited her in the hospital after she almost killed herself by drinking indigenous medicine to provoke an abortion, I

asked, “But why, why did you sleep with that classmate? You have Jesus in your heart and you know He doesn’t like that.”

Her answer was simple and haunts me to this day, “Mademoiselle, I had nothing to eat and he promised me some yams.”

At the time, we didn’t have a dining hall and the students who came from villages far and near had to carry in enough food for two or three weeks on their heads. She had run out of food and she was hungry!

We continued our daily work until September 1975, when the government declared that we could no longer teach religion in the classroom, and missionaries could no longer organize chapel with the students. We were desperate, but the Holy Spirit came in a special way to water the seed.

The students were not hindered in their witness. That September, an 18 year old student had transferred from Boma to complete his final year at Maduda. He had found the Lord in a real way and was urged by the Spirit of God to bring his newfound faith to Maduda. He began holding morning prayer meetings in the boys’ dormitories.

The boys later decided to come to the chapel so the girls could attend too. Before long, they also began to hold evening meetings, which was acceptable to the state since the missionaries were not organizing them. Both the boys and the girls began to give their lives to Jesus.

As I look back, I am in awe of how God brought about all things by the Holy Spirit and brought many to a solid faith in Jesus. Those boys are now the pastors and leaders of the strong Church that exists in Lower Zaire today.

He said to them, “Go into all the world and preach the gospel to all creation.” (Mark 16:15)

“Every creature” – that phrase led me away from the school for one term and into the villages. I travelled with Tona, a graduate of the CEF training school in Missouri. We tried to help the pastors be more conscious of reaching the children in their churches. We tried, in every place we visited, to leave several trained leaders armed with an illustrated Bible lesson book and other tools so the clubs would go on after our departure. Jesus invited the children to come to Him, and only eternity will reveal how many little ones believed and grew to be part of the church of Lower Zaire.

In 1985, my bones began to crumble and I was forced to come home for medical treatment. A year later, I was better and looked forward to my return to Lower Zaire but, while exercising one day, another vertebrae collapsed. As I recuperated, the Lord clearly said, “Quebec is calling!”

Yes, “every creature” included those people in the mission field at our back door, where at that time less than one per cent of Quebecois had a personal relationship with Christ.

Six months later I went to Quebec, where I travelled among the existing churches to help them set up Sunday school programs for the little ones. I knew I was where God wanted me for the moment, but my heart was still in Lower Zaire.

Two years later, I was able to return to Lower Zaire with my doctor’s permission. Some of my fellow missionaries weren’t so sure I was fit! When I got on the plane in Toronto, I somehow twisted my ankle and soon realized that it was badly sprained. I could almost hear the enemy’s cackle. I knew very clearly that the devil was trying to hinder my return to Lower Zaire and make a fool out of me, but I knew my God and decided to continue.

As we prepared to land in Kinshasa, I feared that the missionaries who were meeting me would send me back to Canada if I came hobbling off the plane. After what seemed like an eternity of circling over Kinshasa, the pilot said, “There is a strange cloud cover over Kinshasa; we don’t have enough fuel to continue this position, so we will go back to the capital of a nearby country and come in tomorrow morning.”

A big groan went up from the passengers, but I was praising the Lord because I knew He had answered my prayer and given me one more day to recuperate.

The next morning, I was able to walk almost normally as I returned to the Maduda high school.

In the next couple of years, I faced another transition as Lower Zaire once again fell into political turmoil. I was to be involved in Theological Education by Extension (TEE), so I had been sent to Ivory Coast for a seminar on writing new texts in our language. The day after my arrival, the organizers of the conference asked me to go into their quarters to see the news on the television—Kinshasa was in flames. God knew my limitations and promised never to test us above what we were able. Two days later, our missionaries were evacuated. I never returned to Lower Zaire.



Ruth Stanley, 1985.
Courtesy National Ministry Centre

We left behind a strong Church, planted by the first Alliance workers in 1884. Christ no longer needed us to plant the Church with Him in Lower Zaire; He would work with the nationals and the Church would grow numerically, expand into all the provinces of the country, and send out missionaries. Jesus would build His Church and the gates of Hell would not prevail against it.

Two years later, I went to Brazzaville, Republic of Congo, to work with the fledgling Church in that area. After more physical setbacks, the dreaded letter came that said I was to leave the

field and seek medical help in Canada. It was time to finally leave Africa – I knew God was directing and I had learned that His way is always best.

I left my overseas missionary career in 1992 and served in Quebec City in the area of Christian education and missions until 1999. As I look back, I have one regret—I wish I was young enough to start all over again!



Ruth Stanley, 1992.
Courtesy National Ministry Centre

Adapted from bio written July 2013

Chapter 16

“Freely You Have Received; Freely Give”

By Mabilia Kenzo

My life journey can be aptly summarized in these words of Scripture: “Freely you have received; freely give” (Matthew 10:8). Yes, by God’s grace, I have freely received a lot, and my life desire is to freely give.

My life began in a rather unique place—a mission station. This mission station was one of those missionary compounds of yesteryear where missionaries lived and carried out their ministries. At the time of my birth, my father was in his



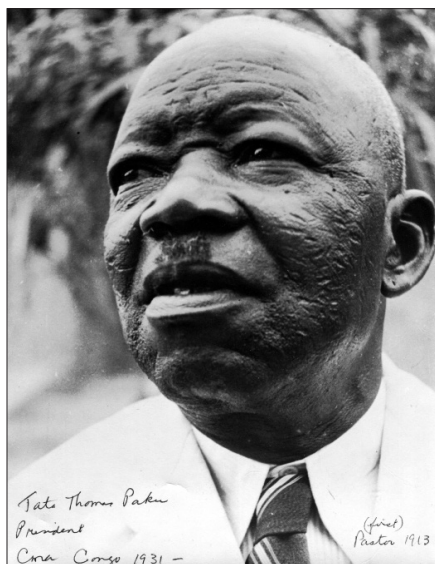
Mathilde Kohni, Alma E. Doering,
Diadia Congo Free State, 1890s.
Courtesy Alliance Archives

final year at *Ecole Normale de Maduda*, the teacher training institute located in the Belgian Congo and a ministry of The Christian and Missionary Alliance (C&MA). My entire childhood was spent there until I left for Bible college when I was 17. Those formative years spent living alongside godly men and women, expatriate missionaries, as well as Congolese, shaped my life in profound ways—and I believe made me the person I am today.

Indeed, freely I received, as my being a fourth-generation Christian so vividly illustrates. I was privileged to have known both my paternal and maternal great-grandmothers, so I grew up hearing first-hand stories of the *mundele* (white man) with the Book who came into the area and told them the story of Jesus. They explained how upon receiving Jesus into their lives, they had become new persons, their sins were washed away, and their lives were transformed. They would recount

the stark contrast of the life they had formerly lived in darkness to the life they now lived in Christ.

Tata Tomasi Paku, my great-great uncle, was among the first to be baptized in the area. He then went on to become the first Alliance pastor and then the first president of the C&MA Church in Congo. My own grandfather was also part of the first group of believers to be baptized at the particular part of the river that was still used for baptisms when my siblings and I were growing up. He, too, went on to become a pastor and a district superintendent of the Maduda District. I still remember, almost word for word, some of my favourite sermons of this man of God who had the reputation of being one of the best preachers around.



Tata Tomasi Paku, date unknown.
Courtesy Alliance Archives

My parents were both teachers originally, but my mother eventually quit teaching to take care of her growing family. What I cherish most from their legacy to me was the loving and godly atmosphere they nurtured at home during my formative years. We did not have much earthly wealth, but we certainly had our father and our mother; they both taught us through family devotions, prayer, and Bible study that we had God on our side as well. Through their active involvement in the church (where my father was an elder and lay minister, and my mother was one

of the founding leaders of the Alliance Women's Ministry Association), I learned very early that to serve the Lord was indeed a noble thing.

Yet, despite this rich heritage, during my early teens I slowly drifted away from church. Through peer pressure, I became involved in many activities that kept me away from church attendance and also away from God. By His grace however, the Lord would eventually bring me back closer to Him in the most unusual way and at the most unexpected time.

During the time when the government had nationalized all Christian schools, and had therefore turned them into public schools where religion, Bible studies, and prayer meetings were no longer part of the regular school curriculum, the Lord sent us a new student named Landu Dynobert, who went by the nickname "Lady" (pronounced with a French accent). Lady was not necessarily the brightest student, but he had two things going for him. First, he was an excellent soccer player, and second, he liked to pray. To be honest, although I had lived around Christians all my life, this was the first time I saw a young man who not only said he was a Christian but also walked the walk. I immediately realized he had something I did not have.

I greatly admired Lady but when he set out to pray every day at five o'clock in the morning in the old abandoned chapel building near our dorm, I did not immediately join him. Before long, however, one other student did join him, then a second, then a third. By Christmas break, this early morning prayer meeting had grown to over fifty students, and by Easter break, about a hundred students would wake up at five o'clock to join Lady in prayer every day. By this time, I, too, had become one of them. A revival had started and radical changes could be seen in the lives of those young men and women who came to pray and who surrendered their lives to Christ!

As the revival grew stronger, we began to share our faith by way of Bible studies, child evangelism, and street evangelism, even though we had no clue as to what was happening to us or even what we were doing. No one had ever heard about speaking in tongues before, nor had there ever been talk about revival. I am thankful to God that when the schools were nationalized and the C&MA decided to pull out all its personnel from the schools, three women missionaries stayed on: Norma Hart (C&MA-USA), Ruth Stanley (C&MA-Canada), and Gretha Stringer (C&MA-Holland). At the time of their decision, little did they know that the Lord wanted them to stay on in order to bring home a great harvest.

Although we students were confused as we tried to make sense of what was happening all around us while experiencing scorn from other students, Norma Hart, Ruth Stanley, and Gretha Stringer knew what was happening. The Lord had answered their own prayers—they were witnessing a spiritual revival! They quickly organized Bible studies, prayers meetings, and other forms of



C&MA missionaries at railway station in Congo 1950s.
Courtesy Alliance Archives

discipleship programs—most of the time in their own homes. They described the experience we were going through as an entry into the deeper life. In their own words, they explained to us the fact that the baptism of the Holy Spirit is a distinct experience, and so we began to put words to our unique experience.

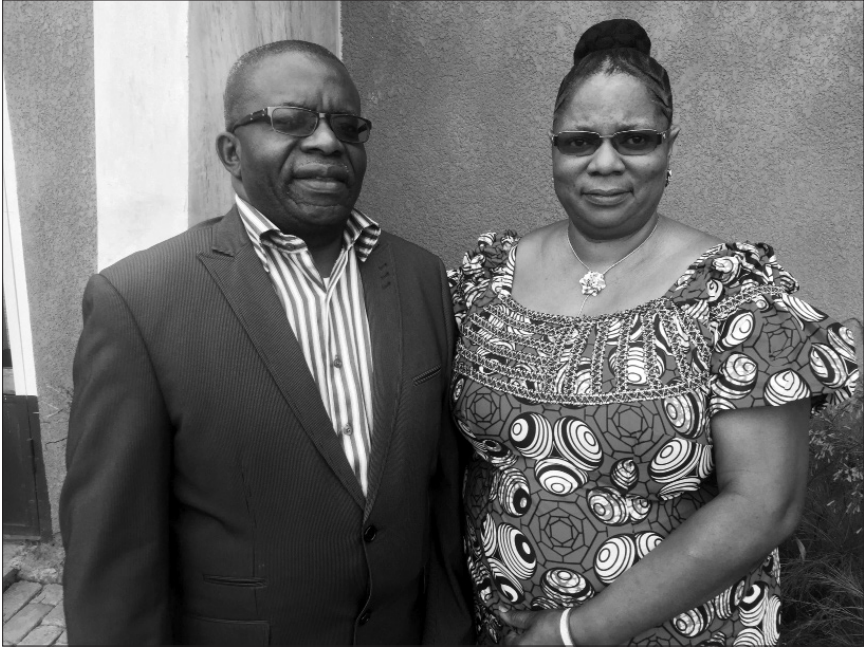
Norma Hart, Ruth Stanley, and Gretha Stringer became the people we went to with our questions, our tears, and our joys. In this way, they were able to invest in our lives in

ways that no one had ever done before. Even newly-arrived missionary Marion Dicke (C&MA-Canada) became involved. To this day, her Sunday school class on Paul's letters to Timothy remains my best Sunday school experience—maybe it was because my new relationship with Christ made me more attentive to her teaching.

Later on, other Canadian missionaries would also have a significant impact on my life. During my Bible college years, Ray and Viola Downey took me under their wing. Twice a week, I would type Ray's lecture notes (during that era of the typewriter)! I would also regularly travel with the family on their ministry trips.

Later on, I became Ray's assistant in the Theological Education by Extension (TEE) ministry. And it was in his New Testament Greek class that he kindled in me the love I still have today for Bible study in original languages. He also encouraged me to further my studies in theology and secured my first scholarship to make those studies possible. Before the start of those studies, in 1983, we moved in with the Downey family in Kinshasa so we could further perfect our English.

Last but not least, the other missionaries who had an impact on my life are Ron and Myra Brown. We ran into a serious problem on our wedding day. Just before the ceremony was to begin, we realized we had forgotten our wedding rings in Boma—one hundred and fifty kilometres away! Ron and Myra came to the rescue and their wedding rings became ours for the day. This left a strong impact on me because they were newcomers to Congo and were still learning Kikongo with my father-in-law as their teacher. The following year, when Ron and Myra assumed their new position as field leaders (a first for a first-term missionary), we became involved together in a team-teaching partnership in a TEE class at Nzadi Kongo, where we shared the privilege of training leaders among the most resistant people group in the Congo.



Dr. Mabiala Kenzo and his wife Lau, 2016.
Courtesy Mabiala Kenzo

As I look back on my life to this point, I have to say that mine has been a story of a boy from Maduda who has received so much from the Lord. My desire now, and for the rest of my life, is to continue to freely give as I have freely received.

Rev. Mabiala Justin Robert Kenzo, Ph.D., is a product of Alliance missions to the Congo. He is a Canadian citizen and currently serves as president of the Community of the Evangelical Alliance in Congo. Four of his adult children reside in Calgary, Alberta. Dr. Kenzo is a visiting professor of theology in various schools in Africa, as well as at Ambrose Seminary in Calgary and Institut Biblique Vie in Montreal. His doctoral work in systematic theology at Trinity International University was published in 2009 by Peter Lang Publishing as *Dialectic of Sedimentation and Innovation: Paul Ricoeur on Creativity after the Subject*.

Chapter 17

Bringing Relief and Reconciliation to the "Cruel Edges of the World"

By Reg Reimer

“Never learned *this* in seminary,” I have often said to myself or anyone within earshot as I found myself trying to mediate God’s grace to those on the “cruel edges of the world,” (to borrow a phrase from *The Message* paraphrase of Hebrews), whether in war-torn Vietnam, Pol Pot-decimated Cambodia, genocidal Rwanda, or tsunami-struck Sri Lanka.

Let me start by telling you a story. Only later did it become clear how significant our crazy experiment would be.

Cambodia had been crushed and devastated by the hell of three and a half years under the murderous Khmer Rouge. Ironically, that yolk was thrown off by the invasion of communist Vietnam, enabling tens of thousands to flee for refuge to Thailand. Not only was the deluge of refugees in need of relief and rehabilitation, but all of Cambodia needed help.

I was standing on a dusty plain north of the Thai town of Aranyaprathet, looking into Cambodia’s western extremity. Camouflaged in clouds of dry season dust, teams of oxen pulling wooden carts with wheels taller than a man began to emerge. I can still hear the sounds of cracking whips, cowbells, shouting drivers, and creaking axels. By the hundreds they came. It was like an epic movie on a big screen.

In what looked like confusion, the carts were registered and numbered. Veterinarians examined and vaccinated the skinny oxen. Organized into lines, the carts were loaded with sacks of precious floating-rice seed, metal plough tips, hoe heads, sickles, fishing hooks, and nets—subsistence agricultural packets. At first light, the drivers would begin the long trek back to homes in devastated Western Cambodia with carts loaded with hope.

As the day ended, I walked among the bone-weary workers, thanking them for their labour and for pulling off a nearly impossible task. I was in over my head and I knew it, so I invited expert help. It was a strategic thinking Canadian Christian entrepreneur, Art DeFehr of Winnipeg, who launched us into the big time.

During his first trip to the Cambodia border area, Art observed a small agency feeding families coming from inside devastated Cambodia to the Thai border with a week's supply of food. To Art, that looked like an eternal project. He thought to himself, *Why not provide seed rice and basic agricultural implements to these people so they could go back home and begin growing their own food?* Art wrote up a three-page concept paper on this "cross-border land bridge" idea to help us sell it to the political and funding powers. Among these powers were plenty of naysayers!

We decided to take our case for the land bridge to an international donors meeting at the UN's *Palais de Nation* in Geneva. After our arrival, the chief delegate of the International Red Cross accosted us in the hallway, belittling our concept and telling us our small agency had no business suggesting any ideas to the big boys. Somewhat chagrined, but no less confident in our concept, we went up to the gallery from which we could see government participants at their desks in preparation for an official session.

We observed a page handing out a document to everyone below. Art said, "Look, Reg! It's our land bridge paper!" A powerful diplomat we had convinced on the flight over to Switzerland was floating it for consideration and funding.

In spite of strong resistance in some high places, our land bridge concept was finally adopted! It played a major role in the post-Khmer Rouge rehabilitation of all of Western Cambodia. With generous grants we raised for World Relief, we provided some thirty thousand metric tons of seed rice plus many thousands of agricultural implements over two growing seasons to thousands of peasant farmers who came with ox carts to the border distributions.

My Early Years of Preparation

Like many Mennonites who immigrated to Canada, my parents thrived in the freedom and opportunity that this nation offered. I was born on Vancouver Island in 1940. Mom credited the suitcase that served as my bassinet for my love of travel.

When I was four, we moved to a Mennonite community near Chilliwack. I was forced to learn German to survive and went to a German-speaking Mennonite Brethren Church. I was saved when I was eight, rebelled as a teen, and went to great pains to distance myself from my Mennonite culture during high school days.

However, when I was twelve, I was deeply challenged by two missionaries. One was a Mennonite missionary to Colombia named John Dyck, who told hair-raising stories about being stoned by mobs led by Catholic priests. The other was David Livingstone, whom I encountered through a biography my parents gave me for Christmas. In both cases, their adventures greatly appealed to me!

Toward the end of my last year in high school, I was led to seriously consider my relationship with Christ, and reoriented my life before being baptized in the

Mennonite Brethren Church. Despite all this, I still wanted to get away from the confines of home and Mennonite community.

Before I knew it, I was on a Greyhound bus heading to Grace Bible Institute (GBI), two thousand miles away. My time at Grace gave me two indispensable gifts. The first was a clear call to missions. It came through a speaker from the West Indies Mission during the first missionary conference. I had the strong impression during those stirring meetings that there was nothing bigger or more significant to give one’s life to than Christian mission. How could I not obey this call?

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My second gift was LaDonna Rose Goodwin of Hutchinson, Kansas. From a non-churched background, she had been led to Christ by two Mennonite missionary women who recruited children for neighbourhood Bible classes. Donna’s strong faith was central to her life, more so than for some of us Mennonite types whose culture sometimes diluted our faith. And, wouldn’t you know it, Donna was called to be a foreign missionary too! Together, we headed resolutely in that direction, and after 51 years we still are on the same path.

The Omaha Gospel Tabernacle of the C&MA was a flagship church in the city. Led by the legendary charismatic preacher, R.R. Brown, this church made missions a big deal! We applied to the Alliance and began fulfilling the long list of requirements for appointment as missionaries.

For me, these requirements included a year at the Jaffray School of Mission; for Donna, it was more academic study at Nyack Missionary College. We headed to New York in August 1964. I miraculously got a teaching job just days before school started. Donna enrolled at Nyack, and our first child, Jay, was born in October.

We wanted to serve in a hard place. So at Jaffray, I made Irian Jaya, Indonesia my area of study. As we were nearing final appointment, a communist insurrection in Indonesia was brutally crushed. The country issued no visas for foreigners, so Irian Jaya was out. A phone call from C&MA foreign secretary, L.L. King, in the spring of 1966, offered us opportunity to go to Vietnam instead.

In May 1966, Donna gave birth to our second child, Jill. After only three days off, Donna was back climbing the hills at Nyack and writing final exams. We were

required to be at the Toronto Institute of Linguistics in June, so we handed off our six-week-old daughter and 20-month-old son to my mother.

Ministry in a Deadly War

We landed in Saigon on December 3, 1966, just as the Vietnam War was heating up. After a year of language study, we were assigned to the coastal town of Phan Thiet. During the week of our arrival, Communists launched the Tet 68 Offensive, a simultaneous attack all over South Vietnam. With ten minutes notice, we were evacuated by air to Nha Trang. I returned to our station just in time to witness a second wave of the offensive; I discovered our rental house had been shelled and burned. Inside, I found the bodies of seven Communist soldiers, one on our bed.

Six of our colleagues were deliberately killed by Communist soldiers exploding their houses and with bullets and grenades. We buried them in the garbage-pit bunker where they had sought safety.

About half of the C&MA workers rotated out of Vietnam soon after these events, but we were led to stay. During our first leave in 1970, our Mission provided for me to study at Fuller Theological Seminary's School of World Mission.

Vietnam became my lifelong mission crucible. It greatly shaped my thinking, theology, and practice concerning the *Missio Deo*. Here are some things I learned:

- War is the worst means developed by mankind to settle disputes and solve problems. It is frightfully costly, painful, destructive, and inefficient for participants and innocent victims.
- God seems especially present in such man-made situations of extremity. Refugees and soldiers proved more responsive to the Gospel than in ordinary times.

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- In that era, though our Mission leadership firmly held that verbal Gospel proclamation was the highest priority, we field missionaries who lived with the daily consequences of war, responded much more holistically. It was our compassion, relief, and aid ministries that authenticated the Gospel we shared.
- We missionaries benefitted much from our strong missionary family, with bonds forged through danger and adversity.

Refugees, Relief, and Rehabilitation

After a stint in Guam to lead a team of missionaries as translators and chaplains for the U.S. Military, and a season as missionary-in-residence at Canadian Bible College in Regina, Saskatchewan, we were sent to Thailand to take over the fledgling CAMA Services ministry to refugees. I was handed one project notebook and a little cash when I arrived, and then we built this ministry into a several million-dollar operation by forming partnerships with complementary agencies.

Things exploded after the 1979-1980 Cambodia emergency, in which the Vietnamese invasion of Cambodia freed tens of thousands of starving Cambodians to flee to Thailand. I was not only directing CAMA Services, but also World Relief of the NAE and serving as chair of a very active coordinating committee of all non-government organizations (NGOs), UN agencies, and the Thai government.

My opening story explained how we contributed to the rehabilitation of Cambodia itself, but most of our work had to do with saving the lives of the many thousands of Cambodians who had fled the torturous prison camp which Cambodia had become under Pol Pot.

We were among the first responders. In the first days, as camps were being built, bodies of dead refugees had to be picked up each morning. We established a Christian Medical Team, an international, five-agency consortium to do life-saving medical work, including two maternity hospitals. It was not uncommon for our nurses to deliver babies less than two kilos. The joy of rescuing lives somehow helped our workers survive the gruelling long days and weeks.

In addition to this overwhelming humanitarian side of our work, our missionaries, among the hundreds of foreign workers who spoke the Indochina languages, both ministered to Christians and evangelized thousands, bringing many to faith. I saw this as a reward for being faithful in meeting human need in Jesus' name!

Building a Relief and Development Organization

No doubt these experiences prepared me for my next chapter, building World Relief Canada (WRC) and convincing conservative Canadian evangelicals of the indispensability of God's cultural and social mandate along with the evangelistic one. My task was to develop WRC into a serious relief and development arm for the Evangelical Fellowship of Canada (EFC).

Ten years later, World Relief Canada had raised \$42 million for relief, development, and refugee projects in more than thirty countries. We also opened the way for EFC member denominations to participate in the Canadian Foodgrains Bank.

My World Relief chapter connected me deeply to the great continent of Africa, where I encountered many wonderful African Christian leaders, heroic to me if little known to most. My Africa connections contributed to our two children

volunteering for service in Malawi, Ethiopia, Sudan, and Eritrea. And this, in turn, led our son and daughter-in-law to adopt our Ethiopian grandson years later.

Kingdom Partnering

In 1998, I joined Interdev with mainland Southeast Asia as my territory to promote Kingdom partnering. More than any other organization, Interdev popularized the idea that it made biblical and practical sense for Christian organizations to work together in functional unity. Theologically, the idea reflects Jesus' prayer in John 17 that our mutual love and oneness itself authenticates the Gospel and draws people to God.

Following the economic opening of Vietnam in the late 1980s, many Christian groups began to enter Vietnam. In 1997, two colleagues and I gathered 16 people working in Vietnam to begin building trust among us and to discuss our common challenges. This Strategic Vietnam Partnership now convenes some 90 people in Bangkok every year for a week-long conversation on Kingdom work in Vietnam. Each year we experience God-surprises and are immensely encouraged by the good fruit born of our emphasis on building trust and relationships.

The World Evangelical Alliance (WEA) is another sign of the unity of the Church. In 1997, I was asked to organize the tenth General Assembly of the WEA in Abbotsford, BC. During a lifetime of international ministry, I had visited many Christian leaders in their villages. Now I had the opportunity to invite some 600 of them all to my home village!

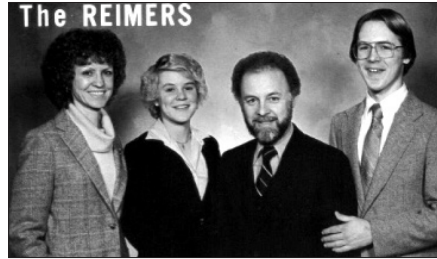
Another helpful driver of evangelical unity has been the Lausanne Movement. I've had the privilege of representing Vietnam at all three major Lausanne Congresses. In 2010, I brought a delegation of 18 indigenous, Vietnamese leaders to Lausanne III in Cape Town, South Africa. My hope is that good fruit will come from the vision of the much larger and diverse body that the long-isolated Vietnamese leaders observed in South Africa.

Partnering with My Daughter in Relief Work

Following the Rwanda genocide in 1994, I was called by the Association of Evangelicals in Africa (AEA) to come help. Our daughter Jill, who was nicknamed Kila, was already in Kigali, directing Food for the Hungry. She showed me the sites of mass killings in churches; bodies were still strewn along the roads. Leading an incredible food relief operation at the time, she later developed a system whereby Rwandan families took in many hundreds of orphans left by the genocide.

The 2004 Boxing Day Asian earthquake and tsunami decimated coastlines throughout Asia, claiming more than a quarter of a million lives. Godfrey Yogaraja, General Secretary of the Evangelical Alliance of Sri Lanka (EASL), jumped at my offer to give him a hand.

The EASL was overwhelmed with the urgent need to respond with relief to tsunami survivors; to pivot quickly from relief to long-range rehabilitation; and to handle the deluge of aid offers by agencies. For the second challenge, I called a top planning and project design expert in Southeast Asia, our daughter, now Dr. Kila Reimer. Within a week of her arrival, she had a finished plan to guide the EASL tsunami projects for the next three years.



The Reimer Family in Southeast Asia,
date unknown.
Courtesy National Ministry Centre

A Voice for Vietnam

After our experience at Thailand, I strove to be obedient to the 1980 call from beleaguered Church leaders in Vietnam who had asked me to, “Raise our voice in the outside world; we cannot speak for ourselves.”

In the 33 years since then, I’ve made over 100 trips back to Vietnam to gather evidence on persecution and to encourage the Christians and churches. Since the Communist victory in 1975, the Christian community has grown 1,000 per cent!

Some Final Thoughts

My relationship with God, my Heavenly Father, is anchored in trust. I’m blessed with the deep love of my wife, children, and grandchildren. Venturing into Vietnam all those years ago added a large extended Vietnamese family as well. I am truly blessed! No regrets!

I am deeply grateful to my Lord for allowing me to have a part in communicating His Good News to people “on the cruel edges of the world.” I would never have dreamed that obedience to the missionary call would allow me to participate in so many facets of the *Missio Deo*. It has connected me with the little, the lost, the last, and the least, in Asia and Africa, as well as with generals, ambassadors, kings, and prime ministers. All praise to Him!

Adapted from bio written May 2013

Chapter 18

Trusting God in All Areas of Their Lives

By Helen Douglas

My father, Edwin Franklin Irwin was born in Markham, Ontario, to a Scottish Methodist mother and a father who descended from Northern Ireland's nobility. Despite his strict mother, Frank found time for fun and adventure while easily skimming through his junior and senior matriculation. He sledged and tobogganed, played cricket, and became very proficient in fencing, for which he won the provincial medal.

On Sundays, Dad said he obediently went to church where he wrestled with his spiritual life. About that time Rev. Salmon, a friend of Dr. A.B. Simpson, became pastor of the church. Rev. Salmon was fired up with the realization that the lost around the world needed God. The challenge of missions stopped Frank in his tracks. Was God really calling him to the greatest adventure yet in his life? Did God want him to be a missionary on the other side of the world?

Yes, he would go! However, he had a little bargain with God. He told me, "I was used to having money and I told the Lord if he wanted me to go to A.B. Simpson's training school for missionaries, would He please give me a little money." God heard him and blessed his wholesale fruit business which he then sold to his cousin. With money in his pocket he left for Nyack, New York.

For three years, Dad studied under Simpson's colleagues and sometimes Simpson himself. He did well and he also caught the eye of Marie Morgenthaler, a born-again Jew from Hamilton, Ohio. Mother told me that when there was a job to do in her class and Frank did it, it was always done well. And what did Frank notice? "She was the prettiest girl in the class!" At graduation, Frank followed her in line to receive his diploma. How Irwin could follow Morgenthaler I don't know, but Dad could manage things like that.

The leaders at that time did not encourage couples to be married before they went to the mission field. So in 1914, Frank Irwin, Marie Morgenthaler, and others set sail for China. Their destination was the home of Dr. and Mrs. Jaffray. Meanwhile,

on the other side of the world, World War I was breaking out. Those with German names were highly suspect. Some of the missionaries with such names were sent home, just the opportunity Frank needed, so he consulted with Robert A. Jaffray. If Miss Morgenthaler, whose family members were German Jews, took his name immediately, she would be safe. With no doubt a twinkle in his eye, Jaffray agreed. Since it took three months for correspondence to come and go from the homeland, Dr. Jaffray made the decision to marry them immediately, right there in Wuchow, and then notify the home office.

China was not to be their final destination. Jaffray had his eye on French Indochina, where there was still only one missionary couple, Rev. and Mrs. Cadman, new recruits who needed help. Frank and Marie found themselves in Hanoi living with the Cadmans on a meager \$16 monthly allowance. The Catholic French government did not want Protestants in the country but, yielding to Dr. Jaffrey's persuasiveness, they finally agreed with the idea that missionaries would concentrate and not go out of the big city. "O, yes," said Dr. Jaffray, "We will concentrate, one missionary in Hanoi, one in Tourane [now Danang], and one in Saigon." So the Cadmans stayed in the north and the Frank Irwins headed to Tourane.



Irwins are on the right in the first row. Dr. Jaffray is in the middle of the front row, date unknown.

Courtesy Bonnie Burnett

Birth of Self-propagating Churches

My father was tone deaf. He now was faced with learning a tonal language and to make it even more difficult, his language teacher spoke the dialect of the royal city which was not spoken in Tourane where the Irwins lived. Dad did not figure this out in time to repair his language learning. You would wonder why God would allow this. Thinking back, I think I know. As my Dad laboriously wrote out his sermons with his teacher correcting them, he realized the teacher could preach it a lot better than he could, *So, why don't I teach him the Bible and let him preach?*

Dad was elected director of the field off and on until the 1960s. He and Rev. Ivory Jeffrey swapped places back and forth. This was one of Dad's first maxims, "We must teach the nationals and let them evangelize." Thus a self-propagating church was born. With the enthusiastic support of Dr. Jaffray, he pushed the building of a Bible school. The fledgling groups of Christians that were springing up in the rural areas were manned by these newly trained interns.

God began to move among the people of Tourane and soon a church was built. The new Christians in the city went back to witness to their families in the surrounding rural areas and churches began to spring up here and there. Dad stood in awe of God's power. He told me of an early experience when, after teaching that Jesus was the healer, one of the new Christians asked him to come and pray for his wife who had a high fever. As soon as he prayed, she got up – healed! Dad gasped in amazement, realizing it certainly wasn't by his faith. However, it caused his fledgling faith to blossom, the faith for which he became remembered.

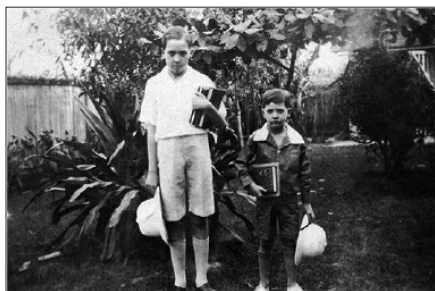
It was now 1936 and the darkening clouds of the Second World War began to appear on the horizon. Again, Mom and Dad headed back to Indochina.

In 1941, the war reached the East. The Japanese bombed Pearl Harbour and came south as fast as they could. My Dad, field chairman at the time, got orders from the new government to move all the missionaries to Dalat in the mountains. Dad felt he should stay to encourage the fledgling National Church. Rev. Jeffrey, the Cadmans, the Petersons from Cambodia, and the Grobbs from Laos also stayed.

Six months later, Dad again got orders to move. This time, we were directed south to Mytho, a little city on the bank of the Mekong River. They had emptied a large brick army barracks and confined all western foreigners there.

God Opens Up a Way

All contact with North America was cut off. Fourteen missionaries, adults and children, along with bankers and consulate personnel etc., were isolated in a little known delta town and were expected to find their own living while not being allowed out of the camp. How was Dad to pay allowances? "God would open up a way," Dad was sure, and God did. Through the Red Cross, Dad was able to contact the Swiss government, who were willing to send money if Dad would give them



George and Franklin Irwin, date unknown.
Courtesy Bonnie Burnett

IOU's to be paid after the war. "See how God cares for us," was Dad's theme.

V-Day arrived. Dad suggested that Rev. Jeffrey and my brother Franklin should hurry to Saigon by train to find a way for us to sail home to North America. They arrived in Saigon just before the bridges they had travelled over were blown up by Viet-Minh rebel forces. This forced the rest of us to remain another three months in Mytho.

Dad contracted rheumatoid arthritis in camp, and mother was diagnosed with a weak heart. We were all thin, too. Mother, at 5'7", was just 100 lbs. But all I can remember is great joy. Dad and Rev. Jeffrey had been able to encourage the president of the National Church as well as many pastors. Although the war had left the country poor and the nationals scattered, they still were meeting in small groups to worship God; the church still stood.

Then came the news of the arrival of the ship to take us home. What excitement and joy to get on a French army ship, *The Pasteur*, and sail to England! I was not quite 10 years old, and the world was great. Yes, we were called to put on our life jackets from time-to-time because our ship was going through a mine field and might blow up, but it didn't.

In England, Dad got us a cabin on the S.S. *Mauritania* from Liverpool to Halifax, where we boarded a train for Toronto.

Dad's cousin was the conductor on that train and from him we got the first news of home. My brother George was safe and out of the air force. To make Dad's grin even wider, George had married Harriette Stebbins, Dad's pick of his dear friend's seven children! God had answered Mom and Dad's prayers. And besides all the other excitement, it was almost Christmas. The fields were white with snow, the first I had ever seen. Dad was right again. God had seen us through and brought us home safely.

I listened to Dad tell folks about our adventures during the war in Indochina. He loved to tell the funny things and how God found so many ways to care for us. Dad sent his record of the IOUs he had borrowed in camp to the Mission headquarters, collected what was left of our allowances, and we set off by train to British Columbia to visit my brother George, who had been sent for his mission internship program to a little church just beyond McBride.

Dad thoroughly enjoyed the summer as did the rest of us. Finally, it was time to return to Toronto and Dad was ready to start his preaching tour to the many churches of the area.

It was 1948 when we headed back to Indochina. Rev. Jeffrey was now chairman living in Dalat. They asked Dad to be the mission business agent in Saigon while Mother cared for the connecting guest home. Dad spent his days driving from office to office getting all the mission finances and visa problems, etc., cared for.

In 1950, Rev. Jeffrey went on furlough and Dad was again chairman, causing us to move to Dalat. The Mission/Church relationship was in crisis. Before World War II, the Church had been self-supporting, self-governing, and self-propagating. With the devastation of the war, money was rushed to help the churches and the poor pastors. Dad's good friend, the National Church president, privately told Dad they should not pay the salary of the pastors because it would cause problems later, and it did. When the Mission decided it was time to cut the subsidy, feelings were hurt and tempers got riled. It was a struggle, but it resulted in a very independent church.

Meanwhile, the rebels in the country were gaining a foothold. On one trip when we were driving back to Dalat from Saigon, we were shot at from the jungle. They were aiming for Dad, the driver, but hit Mom. "Are you okay?" asked Dad. "Oh, I guess I am shot in the leg," answered Mom. I leaned over and tried to wrap a tourniquet around Mom's leg as Dad put the pedal to the metal and flew down the rough highway to the nearest town. We got first aid and then Dad drove back over the same highway to Saigon where Mom was hospitalized for over a month.

Danger Strikes Again

1953 was furlough time again. My parents had stayed on the field an extra year so I could graduate from the Dalat High School. Dad found passage on a Norwegian freighter, but a few days out to sea, his leg began swelling and was very painful. "Thrombosis," said the ship's medic, "Very serious, the blood clot could go to his heart any time." I was frightened. I watched Dad. He didn't seem worried; the twinkle was still in his eyes. That gave me courage. Surely God was in control. He was indeed, and we made it to Toronto and Dad recovered quickly in time to go on the appointed church tours.

In 1954, Mom and Dad were scheduled to go back for what would be their last term. Mom's heart problem seemed to have disappeared, but Dad's arthritis was progressing. He had to use a cane and couldn't drive a car.

Arriving in what is now Vietnam, the Mission asked them to return to the station they had started from, now named Danang. The country was divided into the communist north and the free south; Danang was just south of the demarcation line. Mom and Dad's job was to help the new influx of missionaries learn the culture and language. Dad found a car and got a national to drive him because Mom never learned to drive, something she sorely regretted. When she was young, women didn't drive. Dad and Mom again visited the surrounding churches, encouraging the workers.

In 1958, my husband, Dave and I got to visit Mom and Dad in Vietnam. My brother George worked with a tribe near Dalat, my brother Franklin worked with the Vietnamese in the centre highlands, and we were appointed to the Mekong Delta in the south. I suddenly realized Mom and Dad had lived without a refrigerator. They had sent money out of their allowance to pay for my college tuition and never complained. I knew Dad had often given away money to others. Once when we chided him, saying shouldn't he save up money for later, he answered, "God will take care of us; don't worry."

Time to Retire

In 1960, Mom and Dad felt it was time for them to retire. Dad was now often on crutches. They came to Saigon and we came, too, to see them off. Where would they go, how would they live? Uncle Will had died, but Aunt May welcomed them into her apartment across the road from Casa Loma in downtown Toronto. Dad turned 70 years old, and that was the year the Canadian government started to pay pensions to 70-year-olds even if they had not made any previous contributions. Can't you see Dad's eyes as he looked up at us and said, "See, you can't outdo God, He always cares and sees you through!"

In 1968, Dad stepped into glory quite unexpectedly. He was in the hospital when Mom said goodnight to him. He had blown her a kiss and she had gone home expecting to take him home in a day or two. The next morning she was told he had passed away in his sleep. My brothers and I were all in Vietnam at the time and could not get home for the funeral.

Every day in their family devotions, Dad prayed for each of his kids and grandkids by name. Later Mom told me he also prayed for revival in the Vietnam church and for \$64,000. When revival hit the Vietnam church, I remembered Dad's prayer. As for the \$64,000, I am sure it came about too and maybe someday we will know how and where.

Adapted from bio written May 2013

Chapter 19

God's Purpose For Me

By Muriel Entz

“The Lord will vindicate me; your love, Lord, endures forever – do not abandon the works of your hands.” (Psalm 138:8)

I was stooping over and cleansing a festering sore on the bare bottom of a child in an Indian village. A small crowd was gathering to watch this foreign stranger. As I was applying the healing cream I overheard an elderly man speak these words, “That’s real love, what she’s doing.”

Immediately, I offered silent praise to God for showing something of His love through me. This incident opened the way to share the Gospel.

My whole life has centered around India.

My first connection to India goes back to my grandparents. My father’s parents had emigrated from Sweden to the U.S. where they joined the Alliance Mission as missionaries in the Maharashtra state of India. My father was born there, and as a child he learned the Marathi language.

Years later, my parents were appointed to serve in Maharashtra. In due time, my brother and I were born to them there. Our first language was Marathi because our only playmates were Marathi children.

When I was twelve years old, my mother took my brother and me to Madras, in southern India, to attend a meeting where a converted Sikh, Brother Bakht Singh, was preaching. She had been blessed by his ministry and was concerned that her children had not yet personally received the Lord as their Saviour.

Brother Bakht Singh spoke to my brother and me privately and led us to the Lord. He baptized us there before all the people who had gathered from various parts of India, and that evening I gave my testimony for the first time. Each sentence I spoke was translated into two or three other languages – quite an experience for a twelve-year-old!

My early education was in a British school in the hills of Ooty, South India. I started at age five and was away from my parents about seven months of the year. I stayed in an off-campus home with other Alliance children. We were cared for by a missionary, whom we all called “Aunty.”

When I was fourteen years old, I left India with my parents and had the rest of my education in the United States. My parents had just finished a ten-year term in India, so it was quite a transition for me, having not seen North America since I was a toddler. Two years later, my parents returned to India and I finished high school at Hampden DuBose Academy in Zellwood, Florida.

Mission Bound

Since God was leading me to be a missionary, I went to Simpson Bible College in Seattle, Washington in 1949, when I was 18 years old.

While in my third year at Simpson Bible School I met my future husband, Elmer, who was born and raised in Canada. He had finished Bible school in Canada and had come to Simpson for a post-graduate course. After only one month of knowing each other, we became engaged but waited two years to get married because I was taking nurses' training. Meanwhile, Elmer became pastor of an Alliance church in Kent, Washington.

We had both applied to go as missionaries under the Alliance Mission; neither of us had specified any preferred country. We simply wrote "anywhere" in the application form. The Mission appointed us to India to serve in the Gujarati language area in northwest India.



Muriel Schelander (Entz) 1951.
Courtesy National Ministry Centre

Wearing our winter coats, we set sail on a Norwegian freighter leaving Vancouver at the end of March 1957. The freighter had eight passengers aboard, and we ate all our meals at the captain's table. Six weeks later, we arrived in Calcutta.

My father had travelled across India to Calcutta to meet us. The ship was anchored in the harbour waiting for its turn to dock. Dad managed to get to the ship and climb up a rope ladder hanging over the side. Imagine the surprise of our captain to see this white-haired gentleman climbing over the railing onto the deck of the ship! Dad had bought us train tickets to go to the hills in Landour, Northern India, where arrangements had been made for us to begin learning Gujarati.

In August, 1958, our son, Marvin, was born in the Nadiad Methodist Hospital. His first language was Gujarati.

Village Evangelism

During our second year in India, we were assigned to Palanpur, North Gujarat, to engage in village evangelism while still learning the language. The Palanpur church at that time met in the Mission's bungalow, where we lived. The pastor and a few lay persons joined us, forming an evangelistic team. We visited as many villages as possible, holding open air meetings to share the Gospel and to talk with the people while we distributed literature.

The Lord helped me organize a Vacation Bible School (VBS) for the children. It wasn't until eleven years ago that I learned about some fruit resulting from that VBS back in 1959. When my husband passed away in 2002, I received some phone calls from Gujarati friends living in the U.S. One of them told me that I had led him to the Lord when he was a boy in Palanpur. I believe he was saved during that VBS held in our bungalow.

About two years later we were asked to transfer to Dhandhuka and continue village evangelism there. Some villages showed interest, so we began weekly evening meetings in those places with the help of the local Alliance pastor and some groups of laymen. Soon, we began having some opposition and after a few weeks were forced to close the meetings in one village.

One day, my Gujarati companion and I walked to a nearby village, taking a path through the fields. When we came to a stream, we had to lift our saries to wade across. We had flannelgraph stories of Jesus with us and I also took along a simple medical bag.

Often, children in villages had sore eyes and sores on their bodies. It was in this village where I started my story. As I cleansed the sores and applied the cream, the crowd saw the love of Christ in us. They were ready to hear about God and the One He had sent to die for our sins. I believe it was the first time they were hearing about Jesus. We often wondered how we could reach so many villages, where so many people had never heard the Good News of Jesus and His salvation.

On the Air

About that time, the Far Eastern Broadcasting Company (FEBC) was offering free broadcast time to our Mission. In 1962, Elmer and I were asked



The Entz Family, 1971.
Courtesy National Ministry Centre

to move to Ahmedabad and prepare fifteen-minute radio programs to be aired over FEBC's shortwave station in Manila. We started with a small make-shift recording studio at our Mission's house in the military camp in Ahmedabad.

Hanging heavy drapes on the walls, we put mattresses on the floor and installed a double glass window between this little studio and the bedroom that became the recording room. Later, we built a better recording studio on the flat roof of our rented living quarters in Maninagar. Finally, we built the present studio and follow-up offices on the top floor of Beulah Alliance Church in Maninagar. FEBC built another shortwave station on the Seychelle Islands, which was much closer to India than Manila. The signal improved, and we began to receive letters from listeners.

Some years later, Trans World Radio (TWR) offered us time on their medium wave station in Sri Lanka. Eventually, for a time, we had a daily half-hour program being aired from TWR's medium wave station. In 1983, our listeners' response increased up to 5,000 letters a month.

Many listeners have come to know the Lord Jesus.

When national workers came to the tribal areas in Gujarat, they found many had come to the Lord through Jivan Sandesh Ministries (JSM). As a result, they were able to establish churches in that area. It is a special joy today to see God still making this ministry fruitful.

Nurturing the Nurses

After we moved to Ahmedabad to begin the radio ministry, God led me into a ministry with nurses. A friend took me to several hospitals to meet the matrons, or head nurses. One of them was a Parsi lady and she and her family became good friends of ours. I had often shared with her about Jesus and what He did for us. I started inviting nurses, especially student nurses, to my home for meetings and fellowship.

At that time, we lived in a house with a flat roof that had a wall around it and an outside stairway. My husband strung up electric lights for us and we put mats on the floor for our evening meetings. Soon afterwards, the matron invited me to hold the meetings at the nurses' residence meeting room. Some Gujarati Christian women went with me and also taught God's Word.

Not long after that meeting, my matron friend gave me the sad news that she had been ordered by the doctor in charge to have these meetings closed. He had asked her, "Who is this Mrs. Entz and why is she trying to make these nurses Christians?" After that, we quietly visited individual nurses in their quarters.

Developing the Radio Frontier

Our first term was six years long. With the help of another missionary and a few Gujarati staff, the radio ministry continued in our absence. Our mission committee felt Elmer was gifted for the radio ministry, and amazingly we remained at JSM for thirty years. During that time, Elmer trained several Gujaratis to record programs and a gifted, dedicated man to take his place as director.

During one of our terms, God showed us the need for teaching about discipleship and for training Christians to disciple others. God led us to the Navigators 2:7 Series discipleship training course, which is based on Colossians 2:7. With their permission and with God's provision of finances and with Gujarati helpers, we were able to translate and publish the whole 2:7 Series course in Gujarati. All these years since then, the radio staff has held discipleship training seminars in various parts of Gujarat state as well as in other parts of India. It has been a strengthening factor for the Lord's church in that country.

As we learned of marriages breaking up, we became concerned. Elmer's youngest sister and husband had been holding successful Marriage Enrichment seminars (ME) in Canada. In 1992, we invited them to India to help us start MEs in Gujarat. They came and God worked in the hearts and relationships of many couples, restoring and healing their marriages. The materials they taught were translated into Gujarati and have also been used on some of our radio programs.

On March 1, 1992, Elmer passed the torch to the new director, Madhu Christian. We praise God for all who have served with JSM down through the years. The staff has developed and increased the ministries and has translated most of them into the Hindi language, which is understood by much of North India.

From May 30 to June 3, 2013, they held a seminar for female radio listeners who are seekers. Seventy-six women attended and many of them received the Lord as their Saviour.

On Mission at Home

Serving the Lord in Gujarat, India, along with my husband, was part of God's purpose for me. Even now, eleven years after Elmer's passing into the presence of Jesus, God continues to fulfill His purpose for me. He has placed me in Abbotsford, B.C., where there is a large community of Indo-Canadians, mostly Punjabi-speaking Sikhs. I have had the joy of sharing the Gospel and giving my testimony to many Sikh taxi drivers.

God has led me to partner with a Punjabi missionary to Canada as she holds outreach dinners for Punjabis. I invite my Indian contacts to attend them with me. Others are helping her hold English and computer classes. God is using her to lead many Sikhs to the Lord and some of the churches are backing her. Six of us retired ladies meet with her for prayer each month in my suite.



Elmer and Muriel Entz, date unknown.
Courtesy National Ministry Centre

God loves all the nations and has brought many of them to our doorsteps. Reaching them is part of God's purpose for me!

Adapted from bio written August 2013

Chapter 20

Where God Guides, God Provides

By Bruce A. Jackson

It was a foreboding day for Jeremiah Oscar Jackson (J.O.), a young husband and father of three trying to make ends meet. Early in 1912, the unlikely setting for this 36-year-old stonecutter was the London sales office of the travel and steamship company.

“J.O.” was a godly man who, in his youth, experienced the forgiveness of his sins at a Salvation Army street meeting in London. Annie, his wife, at the age of 15 was converted when Evangeline Booth preached, also at a Salvation Army street meeting.

The decision to immigrate to America with a young family was not common nor easy, nor was it well received by family members. But J.O. was a student of the Word and had learned the importance of depending upon God’s *providence* and *provision*.

In those days there was much hoopla about the approaching maiden voyage of the *Titanic*. Supported by barely enough cash, but buoyed by the deep assurance of God’s *providence*, J.O. experienced an overwhelming turnabout in his original plan to book passages on the *Titanic*. This was revealed in the thoughts that filled his mind as he faced the sales clerk in the travel office: I’d rather see that ship return before booking passage. The clerk offered passage on the *Carmania*, a ship that would depart from Liverpool four days prior to the *Titanic*. The very day that the *Carmania* arrived at New York harbour, April 14, 1912, the *Titanic* struck an iceberg and sank. Circumstance or providence of God?



J.O. Jackson Family, c 1914.
Courtesy Bruce Jackson

J.O. travelled from New York to Pottsville, Pennsylvania, where Annie's sister, Rosina, had previously settled. Not finding any work there, J.O. learned the Victoria Museum was being built in Ottawa, Ontario. Arriving there several days later, he was hired on the spot and stayed in Ottawa with his family the remainder of his life. Without any doubt, this was another example of the provision of God.

These two attributes of God were hallmarks in the life of J.O. He was my grandfather. J.O.'s values were transferred to my Dad. I could not ask for a better or godlier heritage.

I was the eldest of two sons born to Arthur and Winnifred Jackson. All my early schooling was in Ottawa. Family devotions were a daily event around the dinner table. In my boyhood years, our family attended the local Church of the Nazarene and it was there I received Christ as my Saviour just prior to my tenth birthday.

A couple of years later, my parents felt led to attend and later become members of the Gospel Tabernacle of The Christian and Missionary Alliance (C&MA). It was there that I was baptized at the age of 15.

Call to Ministry

My call to ministry involved a number of components that converged by the time I completed high school: missions conferences, missionaries as guests in our home, and summer youth and family camps. I enrolled at Prairie Bible Institute, Three Hills, Alberta for two years. With a view to applying for service with the Alliance, my credits were transferred to Nyack College.

During my junior year I made the acquaintance of a classmate, Lorenda Drake, from Tyrone, Pennsylvania. She, too, had a strong sense of call to missions. We fell in love and were married June 25, 1960. We had both graduated from Nyack College the month before.

In October, 1960, we were called to Owen Sound Alliance Church to serve as assistant pastor. These were two years of wonderful preparation for ministry.

Call to Missions

During the customary preparatory year of Spanish language study in Costa Rica in 1962, we received our first assignment for field ministry of teaching at the Alliance Seminary in Guayaquil, the largest and most populous city in Ecuador.

At the time, this was the only Alliance seminary granting degrees in South America. Since the Internet was not yet in anybody's vocabulary and postal systems were unreliable, we were left with the only alternatives of advertising by radio and travelling to the churches. With brochures in hand, we travelled by road to Colombia one year and Peru the next. Besides Ecuador, students began to come from Colombia, Peru, Chile, and Dominican Republic.

Early in 1967, I fell ill to a severe case of Hepatitis I. After spending the first month in bed, my situation worsened, leading to hospitalization with intravenous for another month. A slow recuperation with limited activity marked the third month, and then an extended home assignment with graduate studies was upon us.



Alliance Seminary, Guayaquil, Ecuador,
date unknown.
Courtesy Bruce Jackson

Arriving at Gordon Divinity School, now Gordon-Conwell Theological Seminary, in Wenham, Massachusetts,

one of our first stops was at the seminary post office. Two messages awaited us. The first was an urgent note from the head of the language department at nearby Gordon College. He was in desperate need of a part-time teacher of Spanish. The second note was a report from the Mission doctor with the final comment, "...needs three more months of complete rest."

As the beginning of the school year approached, the recovery from the effects of hepatitis seemed to accelerate with each passing day. God was providing complete restoration to health. When day one of the new school year arrived, it found Lorenda and me in the seminary classroom as well as teaching at Gordon College. The latter was God's provision for the funding of our studies after the first year.

In 1969, we were blessed with the arrival of our first child, Allan.

We returned to teaching at Alliance Seminary in Guayaquil in 1970. Having been away for three years required readjustment to the heat and noise of the big city.

In November 1970, our second child, Heather, was born.

The rewards of training choice servants for ministry were numerous. At the same time, this period of lower enrollment concerned the staff greatly. After three years of much prayer and promotional endeavour, the seminary was well on the road to recovery. Students from neighbouring countries began to enroll until the enrollment approached 100 students.

In August 1972, our second son, Philip, was born.

Less than a year later, we confronted one of the most difficult experiences of our career. Philip became seriously ill with gastroenteritis, a disease that was prevalent among young children in coastal Ecuador. It was not uncommon for children to succumb to this disease. The days stretched into weeks with no end in sight. Not able to ingest or keep anything down other than rice water, he continued to lose weight. In desperation we held him in our arms and released him to the Lord, asking that His will be done. God marvellously answered our prayer through a healing that took place very soon after. Once again, we experienced God's marvelous provision.

Shift in Focus

Sensing the direction of the Lord, at the customary end-of-term interview with the field leadership, we requested consideration for a church planting assignment upon our return to Ecuador.

In 1975, our third term introduced a paradigm shift in our ministry. The mission leadership, in consultation with the National Church board of the C&MA, and in light of the need for a stronger base in Ecuador's capital city, requested that we establish a third church in Quito. The first evangelical (and C&MA) church had been planted with much opposition in 1926. Resistance to the Gospel was palpable for many years but by 1972 the atmosphere had changed somewhat for the better. Two families in the original church decided that it was God's timing to launch an effort to reach the middle and professional class. This became known as Batán Alliance Church, but more about that later.

Our assignment this term was to establish New Jerusalem Church on the south side of Quito, where one community after another was being created at breathtaking speed. In a rented apartment, the Lord brought many seekers, most of whom received new life in Christ.

During our time of ministry at New Jerusalem Church, our fourth child, Ian, was born.

I was elected to the position of field director in 1976. But with none of our field personnel ready and available to take over the leadership of the church, I was forced to wear two hats. By mid-1977, God graciously provided a seasoned church planting couple who had transferred from another mission.

With more time to concentrate on being pastor and leader to our missionaries, God placed a burden on my heart to further expand the base of Alliance churches in the capital city. After meeting with the leaders of the existing four churches on numerous occasions over a period of several months, Quito's Encounter with God endeavor was launched. Not having an existing church sanctuary with sufficient room to hold the crowd we anticipated, the gymnasium of the Alliance Academy was a logical alternative. In 1978, the four churches bathed the inaugural week of evangelism in prayer. Dr. Alfredo Smith preached with the anointing of the Holy Spirit and over 100 responded to the invitation for salvation.

With the establishment of many new Alliance churches in the capital and outlying areas as well as exponential growth in the established churches, a new phase of evangelistic outreach was born. Each congregation took upon itself the responsibility for outreach. By 2012 there were over 30 Alliance churches in the Quito area, several numbering in the thousands of adherents. Periodically, these churches would hive off one hundred or more people along with one or two of their pastors to establish a church plant in a needy section of the city.

In July 1980, we returned to Quito for our fourth term and our responsibilities in the field office.

A crisis arose at the Batán church, Quito's largest. The congregation split three ways—the majority of the congregation under lay leadership went in one direction, the pastor with a smaller group went in another direction, and a small remnant remained. The National Church president asked us to preside over the latter. It was an unusual Easter Sunday to look into an almost empty sanctuary with only eight other people in attendance. After several months, the first group returned and the congregation began to rebuild. A pastoral and preaching team of two laymen and myself was formed. For the next two years, broken bridges were rebuilt until the sanctuary was filled once again to capacity.

It was also during this term that we were able to purchase a mission office strategically located in the new business district of north Quito. Not long after, the Lord provided funds for us to construct a beautiful five-story combination guest house, 90-seat conference room, and field director's residence on the former



The Jackson Family, 1980.
Courtesy Bruce Jackson



Batán church service, date unknown.
Courtesy Bruce Jackson

property of the Quito Tennis Club. No longer were we beholden to the monthly expense of rental payments.

After a year of home assignment, in 1985, we once again returned to responsibilities in the field office.

For almost a year I had not been feeling well. A specialist diagnosed my illness as ulcerative colitis, probably brought on by many trips to rural areas of the country and the accompanying exposure to parasites and amoeba—or the strong medication to combat these bugs. He suggested that we leave the country in order to make a good recovery, far away from exposure to these critters. This was one of the most difficult decisions we ever made. Our children all wept. Three of our four were born in Ecuador and were well integrated into the culture as well as the ministries we had. In July 1988, we returned to Ottawa. Several months later, I was called to serve as lead pastor of East Gate Alliance Church in that city.

Launching a New Institution

In 1995, with my health restored, I was asked to return to South America to establish a graduate school that had been in the planning stages for several years. We concluded our ministry at East Gate in September 1995.

With a view to spearheading the new graduate school, *Facultad Teológica Latinoamericana* (FATELA), we left in February 1996 for Guayaquil, the location chosen for us to establish the base of operations. In February 1997, the first classes were held in Armenia, Colombia; Guayaquil, Ecuador; and Lima, Peru. By 2012, on-site classes had expanded to Quito, Ecuador; Arequipa, Peru; Santiago and Temuco, Chile; Buenos Aires, Argentina; Sao Paulo, Brazil; and Santo Domingo, Dominican Republic. These are all conducted in the Spanish language with the exception of Portuguese for the Sao Paulo location. Complementary to on-site classes, an online program in Spanish was inaugurated in 2011 with an enrollment of students from several countries around the world.

During this term, a frightful and unforgettable experience reminded us once again of God's providence. Lorenda and I were driving from Guayaquil to Quito on one of the paved coastal highways. Travelling at a reasonable speed, we approached a slight curve in the road which concealed what was ahead. Rounding the curve, and to our horror, there stood, stopped in the roadway and on our side, a large pickup truck with about 20 people standing in the back. To complicate matters, a large bus was also stopped opposite the truck on the other side of the road.

I applied the brakes, but our vehicle began to swerve, so I eased up on my foot. I aimed right for the middle to the tune of shrieks from the people standing in the truck. We were less than an inch from the bus and less than a millimetre from the truck. When we had the composure to stop several kilometres down the highway, the evidence that we had had a close brush with death was a small

strip of yellow paint stuck to the flange of the rear fender. Yes, it was a yellow truck. God's providence had spared us, providing us a space the precise width of our vehicle to pass through.

My leadership of FATELA concluded in June 2000, when responsibilities were passed on to a capable Peruvian, Miguel Angel Palomino, who was finishing his PhD studies at the University of Edinburgh. Shortly after returning to the U.S. and Canada, I was asked by Dr. Palomino to assume the duties of Academic Dean. This I was able to do from our residence in Toccoa, Georgia, and in 2005 the baton was passed on to Dr. Francisco Cerron, also a Peruvian. But alas, I was beckoned to continue my relationship with FATELA, now as treasurer.

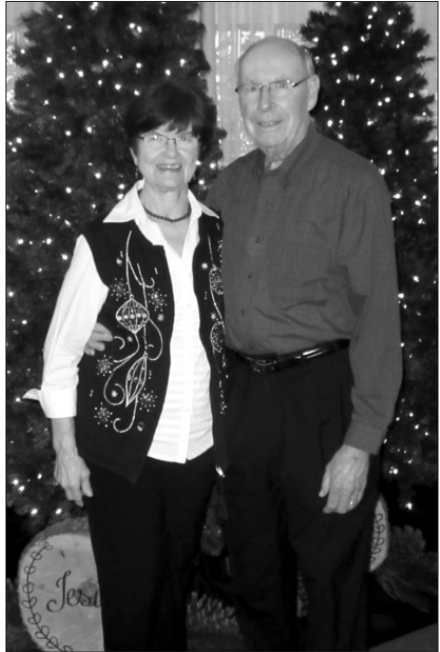
To retire from a ministry I was associated with from its inception was bitter-sweet, but at the age of 76, it was time to relinquish duties. April 30, 2013, my departure from responsibilities with FATELA was definite.

In our retirement, the calendar still seems to fill up with ministry opportunities at Deltona Alliance Church, visits with or from our four children and nine grandchildren, traveling to interesting places, and receiving friends from the past into our home.

Adapted from bio written July 2013



Leadership Team FATELA, 2006.
Courtesy Bruce Jackson



Bruce and Lorenda Jackson, 2015.
Courtesy Bruce Jackson

Chapter 21

Being Trustful in the Lord

By Jake and Mavis Klassen

It was a beautiful, sunny Sunday in the province of Imbabura, Ecuador, during the summer of 1976. Believers from more than 10 house churches had gathered near a cold, mountain stream. This was an all-day celebration, as more than 100 baptism candidates lined up to give testimony of their new life in Christ Jesus. That Sunday's celebration was part of a movement to Christ among the Otavalo mountain Quichuas, who lived about a two hour's drive north of Ecuador's capital city, Quito.

That wonderful scene in the Andes region was a far cry from what I imagined when, as a young man, I sensed a call to missions. I was the second oldest of thirteen children and learned to work hard from age 13. We lived in rural settings and there was a variety of manual jobs we were hired to do, such as hoeing sugar beets by the acre, driving tractors for neighbours, bridge construction, and cutting pulpwood in the winters.

I chose to drop out of school part way through grade 10 to help support the family by driving one of my Dad's trucks. When I was 20, the Lord guided circumstances which moved me to Winnipeg, Manitoba, to work for a Christian trucking company, Reimer Express. The same pastor who had recommended I work there also recommended I try the Alliance church. I had given my heart to the Lord when I was 12. My parents attended an evangelical German language church, but I didn't feel a sense of belonging. In the Alliance church, I felt I had come home. I loved The Christian and Missionary Alliance in Canada's (C&MA) doctrine and the emphasis on the Holy Spirit and missions, but didn't believe I would ever qualify as a missionary.

Call to Missions

I knew my mother and maternal grandfather had prayed for years that I would be a missionary. I was such an introvert that I didn't believe the Lord could use me.

Then, on January 8, 1956, five missionaries were murdered in the jungles of Ecuador. The Holy Spirit convinced me that I should give in and prepare for service

as a missionary. In the fall of 1956, I enrolled at Canadian Bible College (CBC) in the missions track.

At the Winnipeg Alliance church, I met and later fell in love with Mavis Toews. In contrast to my own experience she had sensed a call to cross-cultural ministry since she was a child. Because of her home situation, she dropped out of high school at age 15 to work two jobs and attend evening courses to earn her diploma.

Mavis came to CBC in 1957. After two years of Bible college, I was able to finish my high school equivalency in one year instead of three. We were married in September 1958, while at college.

While attending CBC, we helped on a team of students who were planting a church at Fort Qu'Appelle, Saskatchewan, about an hour's drive from Regina. When we graduated, the church called us as their first pastoral couple. The people were wonderful, helped us learn how to do ministry, and taught us to trust the Lord. Bruce, our oldest son, was born while we served there.

We didn't want just an emotional call to Ecuador, so when we applied to the Alliance for overseas ministry, we were willing to go anywhere. We were convinced that if the Lord wanted us in Ecuador, He would direct the decisions of the candidate committee in New York. And He certainly did. I also finished the requirements for ordination and we did some deputation visits to a number of Alliance churches in Western Canada before leaving for Costa Rica in August 1962.

At this time, the C&MA sent missionary candidates for ministry in Latin America to San Jose, Costa Rica, for a year of language study. That year was a good transition, and we became friends with missionaries heading to Colombia, Peru, and Ecuador.

Establishing Credibility

For the balance of our first five-year term, we were assigned to help a single missionary with the ministry to the Salasaca Mountain Quichuas, more than a two-hour drive south of Quito, plus open up ministry among the many other indigenous groups in the province of Tungurahua. This added the difficult Quichua language studies to our second year of studying Spanish.

Our family lived in the capital city of the province, Ambato. Trying to establish contact and credibility with these people who had been downtrodden for hundreds of years was painstakingly slow and occasionally dangerous because they did not trust outsiders. But we lived in the protection of the Lord and gradually we were able to win the trust of several village chiefs by visiting them in the jail near our apartment.

Results for that first term were very meager. During the last two years, I also had the responsibility for four small, Spanish house churches which I visited on alternate Sundays. Added to those responsibilities, for three years every July and



Jake and Mavis Klassen with their sons, 1968.
Courtesy National Ministry Centre

August, the Mission asked us to fly into the jungles on the eastern slopes of the Andes for six weeks to teach in a short-term Bible Institute for lay pastors.

Both Kevin and Scott were born during our first term – Kevin was a three-pound preemie, but God helped him to grow rapidly and healed him when we were far from medical help. And if the Lord had not miraculously touched Mavis, she would have gone home to glory before our first term was competed.

We lived in Winnipeg for our first home assignment year. Mavis had her hands full with three little boys plus local speaking engagements. I was assigned a ten-week missions tour to begin in Lincoln, Nebraska, then Wisconsin and Minnesota.

The second missions tour was also ten weeks long, beginning in Cranbrook, B.C. and finishing in Prince Rupert. Before returning to Ecuador, the Mission sent me to Kentucky for a special training program, Evangelism-in-Depth. This program would mobilize all the evangelical missions and denominations in a country for one whole year at a time in Central and South America, resulting in many local and national evangelistic campaigns.

We arrived back in Ecuador in July 1968. Our immediate assignment was to fill in as dorm parents at the Alliance Academy for a year. We had a total of 26 children, Grades 1 through 12, from Colombia, Ecuador, Peru, and Chile, plus our own three. It was a great experience.

In 1969, the nationwide program of Evangelism-in-Depth was scheduled for Ecuador. The Alliance National Church leadership requested that Mavis and I be transferred to the coastal city of Guayaquil to serve as their denominational representative and trainer. Each month, there was a different aspect of training for prayer, evangelism, etc., which meant travelling two weeks every month. In 1970, a young teacher at the Alliance Bible College in the city had to return to the USA because of cancer, so I was asked to fill in for the classes he had taught.

In 1971, I was elected field chairman, a position I had never coveted, which meant a move back to Quito.

Further Studies in Missions

During the last year of our second term, I sensed a need for further studies in missions and anthropology, but I didn't have an undergraduate degree since my time at CBC was not accredited. I applied anyway, and the registrar at Fuller School of Mission accepted me on academic probation. He also suggested that if I got started by taking some university classes in Quito, then Fuller would give me credit for them.

From January to July 1973, for three evenings a week, I went from the Mission office to the Catholic University to take three courses. It was a great, enlightening experience.

Back home in Winnipeg to begin our second furlough, I was able to go to Wheaton, Illinois, where I was blessed to take some courses to transfer to Fuller. During the time at Fuller, we received our regular furlough allowance but had to trust the Lord for the tuition costs.

I finished the two-year master's of missiology degree in 18 months and had just enough money to pay off the tuition and cover the expenses for the five-day drive back to Winnipeg. We were home for Christmas and left after New Year's Day for Ecuador.



The Klassen Family, 1974.
Courtesy National Ministry Centre

God had provided more than adequately and it had been a very enriching furlough.

For our third term, Mavis and I were assigned to help Evelyn Rychner and Mike and Carol Welty in the province of Imbabura with the Otavalo Quichua people. This meant our three boys had to live in the Academy dormitory in Quito to guarantee them a good education.

Because so many people were becoming followers of Christ, many lay leaders were starting churches in their own homes without any

spiritual training. We did some brainstorming with key leaders and they informed us these lay leaders could never go to a regular type Bible institute because they needed to work and pastor. The solution was to have a week of intensive teaching every three months for the men and every six months for the women.

Each local congregation would select people to be trained. They would also pay for travel, books, and room and board for their people. The training centre was the Agato mission station. This program served the churches' needs very well and was never subsidized by the Mission. Eventually, the Spanish National Alliance organization did verbal doctrinal exams and ordained a number of the Quichua leaders.

After three and a half years, the El Batán Spanish church in Quito asked the Mission to transfer us there to help with Quito's Encounter with God program. This was patterned after the program of the same name birthed in Lima, Peru.

In 1978, there was the original Alliance church downtown and also three small house churches in the suburbs. The Alliance Mission had no outside financial resources to help with this huge project. The steering committee was composed of between eight and twelve Spanish lay leaders and four missionaries, and together they planned three evangelistic two-week-long campaigns each year.

On average, there were about 150 new believers from each campaign and today, in the immediate area of greater Quito, the Alliance has more than 25 churches with 1,000-4,000 people in attendance.

For our fourth term, we were again assigned to the Quito Encounter with God ministry.

Need for Reconciliation

A serious rift had developed between the Otavalo Quichua churches and the Spanish National Church. The trigger was the fact that the titles to the Quichua church properties would be held by the Spanish National organization. Suddenly, 500 years of bad history between the Spanish and the downtrodden Quichuas surfaced and the result was that 20 per cent of the National Church separated.

The U.S. Alliance office charged us to try to work out a solution. Fortunately, because we had worked among them for a number of years the Quichua leadership trusted us, so after a series of meetings, both sides agreed to a reconciliation meeting. The Quichua organization became the second National Alliance Church of Ecuador.

Big Change in the Works

In June 1981, Dr. Rex Boda phoned to inform us that he had permission to bring us back to Regina to teach at Canadian Theological Seminary (CTS) in the areas of missions, evangelism, church growth, and anthropology. He said he needed our response to this invitation within six days! All five of us wrestled with the

implications. As someone who had resisted becoming a missionary, I now found leaving our adopted homeland to be the hardest decision we, as a family, had ever made.

As an answer to prayer, the youth group at Rosewood Alliance in Regina welcomed our boys with open arms, and eased a tough transition in a major way. The transition for Mavis meant finding a new ministry. Gradually she went from being a volunteer secretary at a church to being in a full-time receptionist ministry. In 1997, the Lord opened the door for her to work with Freedom-In-Christ Canada.

Since I only had a two-year master's degree, this CTS assignment meant I would need to earn a doctorate in missiology. The good news was that the seminary would pay for the degree, but the tougher part was working on the doctorate plus teaching a full load of courses as well.

The 22 years spent at CTS was fulfilling. A good percentage of the seminary students were in the missions track. The first five years were exceptionally heavy because I would commute to Deerfield, Illinois, to study four modular courses each July at Trinity Evangelical Divinity School (TEDS). I had taught in a number of settings in Ecuador and at various levels, so TEDS granted me the equivalent of a master of divinity.

In 1996, the missions professor overseas development program ended for financial reasons, but in 1997 one of our grads asked me to go to Russia for five weeks to teach two missions courses at the Alliance Bible Institute in Krasnodar, a city about 1,000 miles south of Moscow. We faced two problems—the Mission in Russia could only provide room and board on-site, and this was the only trip Mavis deeply desired to experience. Since the office in Toronto could only help with \$1,000, I, being a practical and level-headed man, told Mavis that her dream was impossible.

Then the Lord prompted me to trust Him to bless Mavis with the experience of being with graduates in Russia and several countries in Europe. In the end, Mavis was able to join me for my last week in Russia, visiting Krasnodar and Moscow. Coming home we visited CTS grads in Lippstatt, Mannheim; friends in Heidelberg, Germany; grads in Budapest, Hungary; a survey trip to Prague, Czech Republic; and a personal anniversary trip to Thune, Switzerland. And yes, the Lord provided all the finances necessary for both of us.

Although I was past retirement age, I volunteered to teach until the campus was moved to Calgary in 2003 (now Ambrose University). Freedom-In-Christ Canada needed Mavis as a representative in B.C., so the Lord worked out a quick sale of our home in Regina and an equally quick purchase of a condominium in Kelowna in October 2002. I house-sat for snowbirds near the Regina campus until the end of my contract in June 2003.

In August 2003, we were asked to help with the seniors' group at Vernon Alliance so we volunteered there for a year. Then the elders board interviewed us, asking

us to come on staff, part-time, in the area of pastoral care. The move to the Okanagan to help in Vernon Alliance Church was clearly guided by the Lord, and twelve years later we are still helping there.

Adapted from bio written June 2013



Jake and Mavis Klassen, 2013.
Courtesy Jake Klassen

Chapter 22

The Best Teaching Happens Outside the Classroom

By Jean Shannon

It was 14-year-old Celia who found the body of her father at the bottom of a well. Heartbroken, she blamed her nagging mother for his suicide and left home. Many times her mother wrote and pleaded with her to return—but Celia would not come back!

Months later, Celia received the tragic news that her mother had hung herself. Words cannot describe the terrible guilt that engulfed her. Why had she not given her mother the love and understanding she so desperately needed? Even her relatives accused her.

Celia decided to start life anew. She would go to the capital city of Montevideo, Uruguay where no one knew her. But her guilt followed her and constantly condemned her. Barely sixteen, she was tired of living and contemplated suicide.

In desperation, she entered a church where she heard for the first time that God loved her so much that He had sent His Son to die in her place so that she might live! “Impossible,” she thought. “Nobody would ever die for me; nobody would ever love me. I’m too bad!”

But she couldn't erase the thought from her mind, so she returned to the church again and again. She not only heard the message of love but saw it lived out in the people there. They warmly received her, opened their homes to her and invited her in. One night, she could resist no longer. Celia fell on her knees before God and asked Him to forgive her. She later said, “That night I began to live. The heavy burden of guilt was lifted and I was set free.”

God brought Celia into my life a few years later when she enrolled at the Buenos Aires Bible Institute, where I became like a mother to her.

Does God Really Love Me?

I was born on a farm just outside Hamilton, Ontario, and from the time I can remember I went to church. But for me, God lived in heaven and I lived here on earth; our paths never crossed. When I was eleven, my parents separated, the farm

was sold, and our family was split up: three of us children went with Mother while my older sister went with Dad. I was devastated.

Where is this God of love I've heard so much about? A month or so later (it was 1944), we received word that my favourite nineteen-year-old cousin was killed in action. I was convinced there could be no God, and certainly no God of love.

Our God, though, is a God who can make the bad, good—and He did! We moved to a house just four blocks from Delta Tabernacle in Hamilton, where I heard the Gospel for the first time. Two years later, I opened my heart and life to the Lord. God didn't change my circumstances, but He did change *me*; I was completely transformed!

“

**God didn't change my circumstances, but He did change
me...**

When I was 16, God spoke to me at Youth for Christ. The speaker mentioned whole areas of the world that had no Christian witness or Gospel churches; in Hamilton alone, I could count three evangelical churches within six blocks of my house!

From that time forward, I set my face toward missions. I told the Lord if He couldn't use me in one of the needy places of the world, then He should simply close the door for me. With every missionary conference at our church, however, the call only became stronger.

When I began my last year at what was then Toronto Bible College, the missions professor called me into his office. As kindly as he could, he said, “Jean, I want to tell you that no mission board would ever accept you, for four reasons: you are too young (I was 20), you are not married or engaged, you have no profession, and you're from a broken home.”

I was absolutely crushed and realized that although the first three reasons could be changed, the last one could not. With his encouragement, however, I determined to press on (suggesting to the Lord that He'd have to slam the door shut if He wanted to deter me). After graduation in 1953, I returned to high school to finish Grade 13 and then to teachers' college.

Jack's Higher Calling

Meanwhile, Jack, my husband-to-be, had left his Sunday School upbringing for a more “satisfying life” and discovered the things he thought would bring him pleasure were completely devoid of meaning. At 17, he gave himself to Christ and

began attending Delta Tabernacle's youth meetings. Our pastor soon recognized Jack's gifts and suggested that he consider full-time ministry as a career choice.

While at Glen Rocks Bible Camp, Jack heard a missionary speaker from Colombia. What impressed him as much as the messages he heard was the missionary playing ball with them like a normal person. Jack's whole idea of missions changed and he became excited about serving the Lord overseas, especially in Latin America.

At Moody Bible Institute, Jack was given the assignment of working in skid row, inviting inmates to a meeting and a free meal. When some men came forward at the end of the message, indicating their desire to accept Christ into their lives, Jack found the combined stench of alcohol and body odour was just too much for him. He could not put his arms around the men and lead them to Christ. He went to his room feeling completely defeated and told the Lord if He had indeed called him to the mission field, He would have to do a miraculous work in his life.

The next night he returned, and to his great joy, discovered that God had answered his prayers. He had no problem loving these desperate men and putting his arms around them. It was an experience that marked him for life.

After a year and a half, he transferred to Nyack Missionary College and graduated in 1956. We were married at the end of that summer.

On our wedding day, we received an important answer to prayer. We needed to begin our two-year home service requirement as missionary candidates, but since I was teaching in Hamilton, what would we do if Jack received a call to pastor a church too far away for me to commute? When the ceremony ended, a church elder gave Jack a letter inviting us to pastor the Beach Gospel Chapel, a twenty-minute bus ride from Prince of Wales School where I taught!

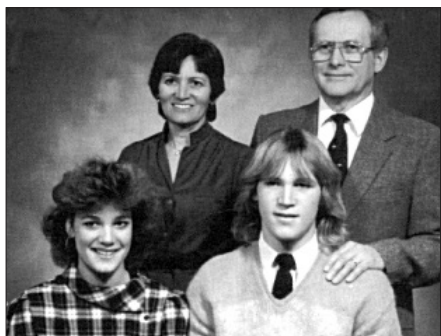
Love for Latin America

Before we were married, we applied to The Christian and Missionary Alliance's mission board to be sent anywhere they felt we were needed, but our preference was Latin America.

Knowing this, I will never forget the night we heard of the five missionary men martyred by the Auca Indians of Ecuador. "Am I willing for this?" I asked myself. God gave me the assurance He gave to Joshua: "... Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go" (Joshua 1:9). That was enough for me; I never looked back.

When we left for language study in Costa Rica, our son was seven months old. Language study was hard work, but the year was a happy one and we made friends for life.

Upon arriving in Buenos Aires, we became house parents for a dozen female students from the Buenos Aires Bible Institute. Before we had time to settle in,



The Shannon Family, date unknown.
Courtesy National Ministry Centre

Jack and I were both asked to teach at the institute—starting now. A month later we were installed as pastors of a new church plant.

The girls we lived with taught us all the unwritten cultural rules of etiquette, while the young people at church corrected our Spanish by drawing caricatures of our mistakes! It was a wonderfully fun learning experience.

What I found most difficult was knowing I was not doing a good job teaching Christian education. Jack and

I both realized if we were to be involved primarily in a teaching ministry, we would need more education. So we spent our first home assignment at Wheaton College where Jack got his master's degree in theology and I took as many Christian Education (CE) courses as I could with a third child on the way.

A CE major (a missionary kid from Burundi, Africa) graciously lent me her notes from all her previous courses so I could learn even more. Along with our missionary colleague, Betty Constance, we reorganized the entire CE course at the institute. Teaching then became pure joy!

Living right in the institute with three other families and 40 students meant we were on call 24/7. A habit I began then and continue to this day is having my devotional time with the Lord during siesta time. I closed the door of my study and if anyone rang the bell I simply didn't answer it. This was acceptable since people would naturally assume I was sleeping during my siesta!

Beginning in our fourth term in 1978, we were loaned to the Alliance College of Theology in Canberra, Australia, for three years. Jack was honoured to be named principal and, in my biased opinion, gave good input into the formative years of the Alliance in Australia.

We returned to Argentina in 1982, in time for the Falkland (Malvinas) War with England. If we ever questioned leaving a satisfying ministry in Australia, we now had no doubts about our return. At that time, all the personnel on the field except one were first-termers. Although there were no incidents whatsoever, it was reassuring to have a veteran field director.

During our fifth term, as well as teaching, we served under Pastor Roberto Papa and his wife in a church on the city's outskirts. One of our most interesting experiences was making friends with a former priest who had left the church to get married. When his wife got converted and began attending our church, he saw such a change in her life that he had many questions. That's where Jack came in.

We spent many hours together discussing theology. The priest passed away a few years ago, but his wife and all four children are active in ministry. One of his sons is a youth pastor and he often reminds me how important Jack's mentoring was for him.

During home assignment in 1989-1990, I finished my undergraduate degree in Spanish while Jack finished his doctor of missiology degree. From then on he strongly advocated missions to the institute students. Today, there are Argentine missionaries in Europe, Asia, and Africa, fulfilling God's heart for the nations.

For our final two terms, at the invitation of Dr. Walter Pérez, we made Vicente López our home church, where we filled in where needed and Jack taught a Sunday School class for professionals. Being a renowned homiletics professor, Jack was often invited to preach in churches of many denominations.

Just when I thought things were winding down, as capable national CE teachers had replaced me long before, two challenging opportunities appeared on the horizon. A woman from our church began a gymnastics class with women from the neighbourhood. It seemed like every week just before we met, some political catastrophe had occurred that prompted her to begin the sessions in prayer. When the second year began, she decided to start each class with a short devotional—and asked me to lead it! This was definitely out of my comfort zone, but how could the missionary say no? I threw myself on the Lord and discovered again that He always comes through. That experience has now been added to my list of most fulfilling ministries.

The second challenge came during our last year. Our pastor travelled a fair bit, so one day his wife suggested the women of the church lead the morning service when he was gone. It had never been done before, but he agreed and she immediately asked me to be the speaker that day—and it would be broadcast live!

At the time, I was team-teaching a narrative preaching class, and one of the students couldn't seem to grasp this type of preaching. It just so happened this student went to our church, so the Lord kept urging me to do a narrative sermon. "But Lord, I'll make a fool of myself on the radio!" He was insistent so I had to obey. The upshot was that the radio team later asked me to tape short Scripture narratives for their broadcasts.



Woman from Buenos Aires, date unknown
Courtesy National Ministry Centre

A Satisfying Life, Indeed

As we look back on our missionary career, Jack and I both agree that no other life could have been as satisfying. There were many challenges, but nothing compares with the joy of having a lasting input in people's lives and watching them embrace the Saviour, mature in the Lord, become leaders/preachers/teachers in their denominations, and grow as Christ-followers worthy of imitating.

The pastors' wives from the Greater Buenos Aires had a farewell retirement brunch for my colleague, Betty Constance, and me at the institute where we had all lived at one time or another. Each one shared memories and impressions with us. One woman said this to us:

“I lived in this building for four years along with three of your families. We ate together, we were in your classes, we worked together on clean-up days, and we played together at our institute picnics. I never once saw you angry with each other and never heard you complain about each other's children. I know you had differing opinions about many things, but it didn't affect your unity and friendship. I confess that I've probably forgotten most of what you taught me in class, but through you I learned the most important lesson of all my Bible school years. When Jesus told us to love one another and asked us to be one, I learned it was not just good theology. I saw it in practice; I saw that it works! I saw that it is possible to work together as a team for the glory of God. Thank you for showing me that.”

As I look back over my busy life, I realize I had been focused on teaching the Word of God well, preparing for classes, praying with students, taking time to listen to them, and taking time for daily devotionals with the family. I never even thought about the day-to-day nitty-gritty things of life or how I reacted to the negatives.

Now I wish I had put more importance on the fruit of the Spirit: love, joy,



Jack and Jean Shannon, 1993.
Courtesy National Ministry Centre

peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. I wish I had realized that students and people from our churches were imitating me and learning how a Christian lives by the way I lived—and not necessarily by what I taught! I am convinced that the most important thing missionaries can ever do is to model the Christianity we proclaim.

Adapted from bio written June 2013

Chapter 23

Sixty Years on the Mission Field

By Wilson Kaan

In October 2012, I had the honour of accompanying my dad, Rev. Jonathan Kaan, to the joyous twenty-fifth anniversary celebration of Adelaide Chinese Alliance Church in South Australia. He planted that church in 1987. During our visit, we witnessed the great work the Lord has done and continues to do.

By the grace of God, Dad has spent the past sixty years travelling around the world and planting churches on four continents: Asia, North America, Australia, and Europe. He ascribes, “This is my Father’s world.”

His Early Years

As a toddler, Jonathan lived with his grandmother after his birth parents died. The two lived in a small, dark, and dingy hut that was frequently invaded by mice and other little creatures. But even in their dreary home, the young boy was always tucked into bed by his grandmother who sang, “This is my Father’s world, and to my listening ears...” (Babcock, Maltbie D.).

When Grandmother was no longer able to raise him, she took Jonathan to the nearby orphanage run by an American missionary, Ruth Hitchcock, and two German missionaries. There, he experienced God’s love among new friends, green grass, and a daily ration served in his new home.

During the Sino-Japanese war, Ruth, now his mother, and her two German sisters did all they could to provide for the hundreds of orphaned children, but war and political instability ravaged China in the early 1930s. Many times, they were forced to risk everything and shepherd their frightened flock of children further into the interior.

Peace was gradually returning to the nation following World War II when Ruth spoke tenderly to Jonathan, “Guo Hing (the name she affectionately called

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While selling those medicines, you can share the story of Jesus with the people.

him), it is time for you to find a way to support yourself, perhaps by packaging some basic medicines and travelling to the rural areas. While selling those medicines, you can share the story of Jesus with the people.”

Sometime after, Jonathan became a student at the Alliance Bible Seminary in Wuzhou, Guangxi, China. It was from here that Dr. Robert A. Jaffray, a pioneer missionary, led his students in mission work throughout Southeast Asia. His successor, Dr. William

Newbern, encouraged his students to do the same.

As the Bamboo Curtain was drawn in 1949, the seminary students and professors relocated from the mainland to Hong Kong, a British colony. Jonathan and his wife-to-be, Huilan, were part of the first class that made the transition and graduated in Hong Kong.



Church in Saigon, Vietnam, 2005.
Courtesy Wilson Kaan



Jonathan Kaan with young people
outside the church in Vietnam, date unknown.
Courtesy Wilson Kaan

In Southeast Asia

The newlyweds, Jonathan and Huilan, arrived in Haiphong, Vietnam, a bustling French port, in 1952. The Kaans established a small congregation and Huilan gave birth to me, their firstborn son. They named me Weixin, meaning “by faith only,” because of a traumatic birth experience.

On July 21, 1954, Vietnam was partitioned into North and South, forcing thousands to flee from North Vietnam to Saigon in the south. The young Pastor Kaan led the entire church and his small family on an epic journey of faith by sea.

The Kaan family farmed a small plot of land on the outskirts of Saigon to support themselves and to do the work of the Lord. Overwhelmed by the recent arrival of refugees from the north, Saigon was not an easy place to establish a ministry. However, Jonathan and Huilan’s classmates, Rev. and Mrs.

Philip Loh, had already founded a church in the Chinese district of Saigon and invited them to join the ministry at Cholon Chinese Alliance Church.

In 1959, they opened a new church on Luong Nhu Hoc Street in Cholon. During the Vietnam War, this church ministered to locals, refugees, and street children, and an orphanage and day school were established.

Dad summed up the overall Vietnam experience in his diary: “There is hardly a day that goes by without hearing gun shots, a week that goes by without a funeral, and there will always be empty seats at each of our family tables.”

From East to West

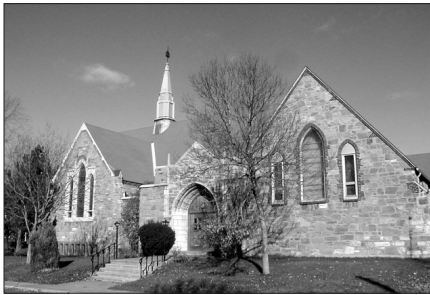
In October 1970, the entire Kaan family of nine left Vietnam for Hong Kong where we were granted a one-month visa. Then we again became refugees and stateless people.



The Kaan Family, date unknown.
Courtesy Wilson Kaan

In January 1971, I was accepted at Toccoa Falls Academy in the U.S. My mother, Huilan, accompanied my six siblings to Taiwan to live with her parents. My father, Jonathan, went alone to Montreal, Quebec.

Quebec in the early 1970s was a hotbed of activism. Nationalism was on the rise. Soldiers filled the streets. There were demonstrations and counter-demonstrations. With his family settled safely in Taiwan, my dad eagerly took on church-planting work in Montreal.



Montreal Chinese Alliance Church,
date unknown.
Courtesy Wilson Kaan

In 1971, the Chinese Alliance Church was established with the help of a German-speaking Lutheran Church who offered the use of their sanctuary for free. This Alliance church later ministered to the physical and spiritual needs of thousands of refugee and immigrant Chinese.

In 1992, the congregation of the Montreal Chinese Alliance Church moved into a former church building with beautifully ornate stained glass windows located on Finchley Street,

Hampstead. Five daughter churches for the Chinese community have since been birthed from this mother church.

For political and economic reasons, many Asian families moved to Toronto, Ontario in the 1970s, which provided opportunities for Dad to plant Alliance churches there and in Ottawa, Ontario, and Detroit, Michigan.

From North to South

During a sabbatical year, and with the full support of the church in Montreal, my parents travelled south to Australia in February 1986. Shortly after landing, they reunited with an old acquaintance in Perth who introduced them to a number of families in the Chinese Diaspora community. On Easter Sunday 1986, the Chinese Alliance Church of Perth was established, followed by churches in Sydney, Adelaide, and Melbourne.

At the recent reunion at Adelaide Chinese Alliance Church, Dad and I met an elderly woman who remembered him well as a young pastor in Haiphong, Vietnam. She used to live across the street from the church. Although she and her siblings did not attend the church, she told us how my father made such a deep impression on her life. Dad and I rejoiced to learn that she, her children, and her children's children are all following the Lord!

Retirement gave Dad the opportunity to be with my sister, Dorcas, and her family at their new posting in North Africa. Fellowshiping with other nationalities and living among the Muslim people gave him a new perspective into world missions. It also helped him gain valuable knowledge and insight as he studied the new surroundings and made friends with the local people.

“New opportunities to learn new lessons,” he pondered as he walked along the tranquil shores of the Mediterranean. As a man who walks with God and constantly explores his surroundings, he loves to tell people that, “on my daily walk, I like to go to different places and discover different plants growing in the wild. I am especially happy whenever I discover wild vegetables that are edible. These wild greens are like manna from heaven. I am also impressed by the daily prayer ritual observed by the locals, the celebration of Ramadan and the seamless practice of faith and living among the Muslims.”

This is My Father’s World

Many lives have been blessed through the 60 years of Rev. Jonathan Kaan’s ministry with The Christian and Missionary Alliance. As God’s servant, he has been faithful and full of fervour. He fearlessly carries the message of the cross to those who will hear God’s voice and answer His call in their own lives.



Wilson and his father, Jonathan, 2013.
Courtesy Wilson Kaan

At age 87, Dad takes daily walks on the golf course greens in Aylmer, Quebec, breathing in the fresh cool air. He reflects upon God's goodness and grace toward him—during childhood, Bible school, the dark days of war, and his sojourn years, and through it all, his beloved wife and family who shared the journey with him.

With gusto he sings, "This is my Father's world...though the wrong seems oft so strong, God is the Ruler yet...The Lord is King, let the heavens ring! God reigns: let earth be glad!"

And he whispers, "This is indeed my Father's world. Thank you, Father, for entrusting me with a small slice of it."

Adapted from an article published in cmAlliance.ca Fall 2013

Chapter 24

My Journey Into Member Care

By Joan Carter

Frederick Buechner has contributed to my understanding, recognition and outworking of the “call” in my life with the notion that the intersection of the world’s greatest need and your greatest joy marks your “call.” This understanding of call certainly does not capture the depth and richness of the biblical call, but I think it is a helpful nugget.

My faith was planted and nurtured in my home and church and, in high school, by a Youth for Christ club. I grew up in a small village in central Alberta called Torrington where our family had a country general store. Right after finishing high school, I attended the Calgary General Hospital School of Nursing and obtained my RN in 1960. Probably the most formative contribution to my spiritual growth and maturing came from active participation in the Nurses Christian Fellowship.

One year of nursing in a 16-bed hospital in central Alberta followed graduation. Then I attended Canadian Bible College (CBC) in Regina, Saskatchewan, with the desire to know God better and to determine what He wanted to do with my life. Two years at CBC were good for heart and mind. Missions permeated the place! Missions were almost an expectation, at least a probability and certainly a serious option. I was ready and open but had no clarity as to whether God was “calling” me to missions.

God Closes the Door

When the Alliance mission leaders came from New York to do interviews, I made an appointment. I was finishing my Bachelor of Religious Education in Missionary Nursing at CBC and thought I would be asked to apply. God often leads people by an “open door;” He also leads by closing a door. I was told the Alliance was pulling back from their medical ministries and focusing on evangelism and church planting. That meant there was no place for a nurse.

There was my answer. It was clear an overseas assignment was not to be. I was fine with this, expecting God had another plan. I returned to Calgary and secured a nursing job on neurosurgery. At the end of that year, I was invited to Vancouver



It was clear an overseas assignment was not to be.

for a new nursing job and to sponsor a student-led Nurses Christian Fellowship group at St. Paul's Hospital in the downtown core.

These were rich and growing years. I was becoming more aware of my increased desire to minister to “whole people”—to be involved in caring for the physical, emotional, and spiritual. I was particularly drawn to what is broadly called “the psychological.”

I had nurse training, some medical experience, theological education from CBC, and a lifetime of active church involvement. My fantasy was that if I just got some psychological training, I would be much more equipped for whole-person ministry.

Going back to school seemed like a good move, but to which school and into which program? I entered into a time of discernment lasting for several months. That experience clarified three perspectives in determining the call of God. First, if an interest or yearning is from God, it will last, so give it time. Second, listen to others who know you and know God. Third, focus on developed or potential gifts they identify.

Following this I applied to the psychology department at the new Simon Fraser University (SFU) in Burnaby, B.C. Unfortunately, the psychology program was highly academic and experimental and not the applied, helping people kind of approach for which I was looking. However, the total SFU experience – social, academic, relational and spiritual – was excellent.

The real question became, “Where could I go to learn to become an authentic Christian counsellor?” My listening and prayer led me to Trinity Evangelical Divinity School in Deerfield, Illinois. Trinity's program in pastoral counselling was half Bible and theology and half psychology and counselling – integrating theology, psychology and ministry. I went to Trinity for the two-year program; Trinity offered me a job. As the assistant dean of students, I was to teach one course each quarter and counsel in the Student Counselling Centre the rest of the time. Truly, this was the intersection of which Buechner spoke.

After several years, I was told that if I wanted to continue teaching at Trinity, I had to at least be involved in a doctoral program myself. Once again, it was back to school. I enrolled as a part-time student in a counselling program at Marquette University in Milwaukee, Wisconsin. It was an hour and a half commute to Marquette from Trinity, so it was possible to continue my teaching at Trinity while working on the courses at Marquette.

God Closes the Door Again

The war in Vietnam caused many Vietnamese people to flee their homeland by boat. Thousands arrived in refugee camps throughout Asia. My head and heart responded. I went to New York for a weekend visit with my friends Dave and Ruth Rambo. David was head of International Ministries for the combined Canadian and American Alliance. I wanted to know where he would send me.

To my surprise and distress, he did not want to send me to any of those “needy” places. He said he was able to find other nurses but, at that point, there were very few women in the Alliance who had my credentials to work with students and to be involved in their lives and growth at this very strategic time. He strongly recommended I finish my PhD program. God, through David, once again closed the door for me to go overseas as a missionary.

I was now at the stage in my studies where I had to do a year of full-time classes at Marquette. Part-way through that year, I was informed that a restructuring at Trinity would mean I would not have a job the following year. Several weeks later, I got a phone call from Rex Boda, then president of CBC/CTS, saying he would be in Chicago and asking if I could meet him at the airport. Our conversation led to a job offer to teach at Canadian Theological Seminary in Regina the next year after finishing my course.

The job was a great fit for me as the need and the joy, the interest and the gifts, intersected once again. I was to teach pastoral counselling and a few related subjects in the seminary and occasionally in the college and do student counselling. I returned to CTS in August 1982.

My position at CBC/CTS, now called Ambrose University, was Professor of Counselling, which also included doing some student counselling. I stayed involved full-time in this role until my retirement in 2010.

My Call to Missions

In 1989, after I had been at CTS for almost seven years, a sabbatical leave was fast approaching. Then something totally unexpected led to outstanding ministry opportunities which have continued to the present. This was my call to missions!

Dr. Arnold Cook, then head of the missions department for the Canadian Alliance, was very concerned about the occurrence of five “moral failures” that year. He wondered if I would consider taking a few mission field trips during my Sabbatical leave to see what was going on, what the problems and needs were, what we should be attending to. That initial inquiry led me to a major research and ministry project.

The research had two sections. One was a form asking missionaries to rate the stressors they were experiencing on a five-point scale from little to great stress. The other was a structured individual interview that included things such as: What people saw as the joys and rewards of their ministry. What supports they

needed. What advice they would give to candidates coming to their field. What family issues were causing stress?

The two more ministry-related components of these visits were seminars on stress management and burnout prevention and informal meetings with IWs over meals or breaks. It was intense and rich. I gathered a wealth of information and formed significant friendships. I listened and prayed. My friend Ruth McKellen from Illinois worked with me and was a tremendous help in the whole project.

The first trip was taken in the fall of 1989 to the African countries of Zaire, Gabon, *Cote de Ivoire*, and Mali. Study and analysis of the wealth of data, reports to mission leaders, and letters to missionaries followed. Thus began my journey of approximately 25 years in “Member Care”.

In the spring of 1990, Margi Hollingshead joined me on a second trip to five countries in South America. This six-week venture followed the same pattern as the first with research and ministry components. This trip, too, was marked by lots of listening and prayer as our lives touched those of 170 missionaries in all. It was becoming apparent that missionaries needed more support and care to help them work effectively and healthfully.

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It was becoming apparent that international workers needed more support and care to help them work effectively and healthfully.

Member Care Explained

“Member Care” was first coined by Wycliffe Bible Translators and is now widely used to refer to care given to each member of the mission team attending to personal, family, and team needs. Spiritual, emotional, relational, educational, physical, and other aspects are included.

Member Care is most often used in the context of a missions organization providing or facilitating care for those on their missions teams. In the Canadian Alliance we have been truly blessed by having Judy Milne Wiebe as our director of Member Care for Global Ministries. She has developed our Member Care program wisely and compassionately for individuals and for the entire missions team.

I am deeply grateful to her for the opportunities I have had to be a part of the development of Member Care in the Canadian Alliance. Judy has enabled me to be actively involved with her in developing two annual seminars; the Pre-Departure Seminar (PDS) for those about to go out on their first assignment, and the Home Ministries Seminar (HMS), for those recently returned from the field for home

assignment. Other seminars I have been involved in include the Transition Seminar, Retirement Seminar, and Wellness Plan.

I met Judy when I took those first two mission trips. We worked together on several trips before the Assembly in Toronto in 1994. That year, Julie Fehr returned home from Gabon feeling unwell and was admitted to hospital. I stayed in Toronto with Judy and we walked the valley of the shadow of death with Julie who died that fall. It was a deep, hard, but rich experience which bonded Judy and me in a relationship God has continued to use.

The trips that began my Member Care involvement started in 1989 with the research and ministry on stress and its implications for IWs. Since that time, I have made numerous mission field trips with different agendas, topics, and outcomes. A common one was stress on missionaries, stressors, and stress management. We also did a number of seminars on transition because of the high mobility and change within the mission population.

The format of these seminars and the visits that went with them changed over time. The early on-site visits brought me to large teams of 20-25. With the Canadian Alliance focusing increasingly on hard-to-reach or creative access countries, there were much smaller teams and the visits were modified.

Jesus sent His disciples out two-by-two and I thought this was a pattern to follow. For all but one trip, I had someone as part of the team which really enriched the ministry, allowing us to work and pray together and to be available to God, to the missionaries, and to each other. Early on, there was a trip to Manila, Philippines, with Donna McKay. She also came to Thailand and Laos. Christine Cushing was a great partner to have as she had worked in the refugee camps in Cambodia and Thailand.

On several different trips, Margi came as part of the team to Russia and Hungary, to Malaysia, Thailand, and Cambodia as well as on that early South American trip.



Joan Carter with Judy Milne Wiebe, 2001.
Courtesy Alliance Archives

Catherine Thompson accompanied me to Central Asia, Europe, and to Venezuela and Winn Rietema to Cambodia.

All of these trips cost money—money that was often not in the budget. At times, a regional developer or a field director would connect with me to see if we could work in a field or do a workshop in a place that needed some help. Sometimes I would write to the field director and tell him what I was working on and ask if that was “on” for them. Sometimes they would pay for my flight or part of it. If not, maybe the Area budget could. The enabling of God’s care for His servants came when I was given a substantial gift of money by a friend that I was able to use when there was no other money available.

Member Care Movement

The Alliance is certainly not alone in the attention being given to the care and support of their missionaries. There has been a major movement in the development of Member Care. In November each year, there is a Mental Health and Missions conference in Indiana for those working with mission agencies on the field or at home. They come to share their experiences, learning, research, care giving, remedial, and treatment programs. Organizations like Wycliffe and Barnabas or counsellors in private practice attend. When Judy and I started to go, there were fewer than 40 attendees. In recent years, there have been over 200. Much is now being written about the whole area of member care.

As I review the richness of the opportunities for Member Care I have been given over many years, I am humbled and grateful. No matter where it was or what the topic was, what stands out for me as being most valuable is that individuals have felt they have been heard and supported in their mission effort. So simple yet so profound. Forty years or so ago, I read a sentence from Keith Miller that went something like this, “Agape love rides down the beam of our attention into a person’s heart.” I have seen it often.

My call to missions is to be a part of “equipping the saints for the work of the ministry” and to do this primarily by loving them, listening to them, and praying for them. Even though I am well into retirement now, I continue to attend Home Ministries Seminars and Pre-Departure Seminars and remain connected to dozens of international



Joan Carter at her retirement, 2012.
Courtesy National Ministry Centre

workers via email and the occasional visit. The call to God's service is lifelong and still combines the needs of the world with what brings me joy.

Adapted from bio written

August 2013

Editor's Note: In 1999, Joan Carter published a paper reporting her findings of her research in rating the amount of stress caused by potential stressors entitled: Missionary stressors and implications for care. *Journal of Psychology and Theology*, 27(2), 171-180.

Afterword

By Brem and Donna Frentz

It is an honour to write the last words in this book. We are all blessed that The Christian and Missionary Alliance in Canada gives to our generation these illustrations of the miraculous work of God's Spirit as recounted here. We are personally thankful that our generation can be motivated and encouraged by the past as we engage and live out a dynamic theology of mission, seeing the Kingdom reach the neediest and lost. We, too, in our generation must boldly commit to being a present day expression of the Acts 1:8 Church, God's agent to bring His Kingdom to where it does not yet exist and thus complete our Spirit-empowered task to bring back Jesus.

So what do we do corporately as a missional movement today in light of these amazing stories of God's love transforming not only people and societies but entire nations? Even more critical, what will I do as an individual, eternally blessed, as one who has available God's grace and who has reflected upon God's amazing work to rescue and save that which was lost?

God is sovereignly at work! Especially today. We would say our own lives and calling into cross-cultural ministries were seeded by the powerful stories and experiences of God's grace extended through courageous missionary engagement. As we have grown in age and also as God has done a work of grace in our lives through individual and corporate stirrings of His powerful Spirit, we are even now becoming more aware of the foundation for that grace laid by dynamics outside of our control and understanding. In short, born into a family and into a "receptive culture" with God's gift of salvation so readily available, we received what we did not deserve and rightfully have a debt of love owed to Jesus to take this gift into cultures and people where it does not presently exist.

Our further gift was that of being third generation in faith. Through my parents and grandparents my own walk with God was nurtured and full release was given for me to go into all the world. I have often heard Brem speak of his parents who gave their all and sacrificed greatly for what he received. They felt honoured as parents to formally dedicate him and his siblings, their prized possessions, back to God, in order for His Kingdom purposes to be accomplished in and through them. Just this past February, when Brem was nearing his 57th birthday, a powerful and unsolicited story was sent to us by a man in his eighties living in Brem's small prairie hometown. He recounted a sacred moment when both Joe and Bertha Frentz, Brem's parents, were in respective stages of overwhelming helplessness in facing the unplanned birth of a fifth child. He was lead at that moment to pray over that

distraught mother, eight months expectant with child number five, that this child might be a boy, called by God to a life of mission and who would also bring great joy to a forlorn and weary couple. We know Brem's birth was no mistake! God has a plan, for him and for each of us that is mysterious, compelling and amazing. What is this plan for you?

The trends before us today are astounding, staggering, and difficult to figure out apart from the Spirit of God. Unprecedented cruelty in this world, the suffering and persecution of His church, global terrorism, millions of scattered peoples - yet in all of this tragedy is unparalleled opportunity. Will we rise up as the Church of this generation, work across generational differences and yield to God's powerful Spirit to break us and shape us into a new and current version of bold and persevering believers? Will we sacrifice our very best, release our children, give our all, in order to bring the Kingdom of God to the places He is only too loving and willing to send us? Will we allow Him to inspire us as His people yet again, to step into His powerful manifest presence and storm the strongholds of Satan and the gates of hell? Will we be broken for the things that break the heart of God and be His ambassadors ministering the most powerful message of reconciliation to a world that is crying out for help? In short will we, with anticipation, enter into His plan for our lives - Our Alliance Story? May my answer and your answer be a resounding YES!

Brem and Donna Frentz
Global Ministries, C&MA in Canada

Glossary

A

Agencia Misionera Aliancista del

Cono Sur (AMACOS): 73. Alliance Missionary Agency of the Southern Cone; this partnership includes the C&MA National Churches of Argentina, Brazil, Chile, Paraguay, and Uruguay.

Agreements: 7. Alliance missiologist, Dr. Louis L. King, developed a framework to evaluate, realign, and reinforce the strategic intent between The Mission and The National Church. Every five years, both parties sit together as equals, generally for a week, to talk through plans and purposes for the following five-year term, and both sides commit to achieving their components of the agreement. These formal agreements are the defining document of working relationships in most Alliance fields.

Alliance World Fellowship (AWF): *ii, vii, xxxviii, xliii, 15, 29, 41, 67, 73, 74, 100.* The mission of the AWF is to facilitate cooperation amongst its member churches as they work for the fulfillment of the Great Commission. *awf.nu*

Alliance Youth Corps (AYC): 8, 114, 139-146. A short-term missions program established in 1967 normally run through the Bible colleges and seminaries affiliated with the C&MA. It provided six-week opportunities for young adults to participate in

international ministry alongside C&MA international workers. This program helped a large number of today's pastors and international workers gain a sense of their role in God's purpose among the nations. Envision U.S. and Envision Canada allows young leaders to step out in faith in similar ways.

Ambrose University: *ii, xiii, xix, xx, xliv, xlv, 80, 142, 213, 229, 238.* A post-secondary institution formed from the merger of Canadian Nazarene College and Alliance University College (formerly Canadian Bible College/Canadian Theological Seminary), located in Calgary, Alberta.

Arab Spring: 28. A series of antigovernment demonstrations and uprisings that swept many of the Arab nations. Arising in large part in reaction to economic stresses, societal changes, and entrenched corrupt and repressive rule, the Arab Spring began in Tunisia in 2010.

B

British and Foreign Bible Society (BFBS): 104, 106, 238. Bible publishers.

Buenos Aires Encounter with God (BAED): 73. The "Encounter with God" church-planting strategy was applied in numerous major cities of Latin America and beyond. It

was patterned after the Lima, Peru, urban church-planting strategy from the 1970s that flourished for several decades. Among other elements, it included a concentration of human and financial resources so as to plant with strength. It involved prolonged evangelistic campaigns, discipleship of new believers in Bible academies, and locations that facilitated visibility and easy access.

Business as Mission (BAM): 122. Using marketplace activity or business for Kingdom purpose.

C

CAMA Services: 183. The compassion arm of the C&MA-US and used now as Compassion and Mercy Associates.

CAMACOP: 94-96, 98-100, 238. The Christian and Missionary Alliance of the Philippines.

Canadian Bible College (CBC): *xi-xviii, xxvi, xxix, xxxvi, xlv, 93, 97, 114, 134, 141, 142, 144-146, 158, 159, 163, 168, 183, 208, 210, 227-229.* The undergraduate ministry training school for the C&MA in Canada, located in Regina, Saskatchewan, which later became Ambrose University in Calgary, Alberta.

Canadian Theological Seminary (CTS): *xi-xiv, xvii, xxxi, xxxiii, xxxvi, xlv, 165, 177, 212, 213, 229.* The official graduate theological school of the C&MA in Canada, which later became Ambrose University in Calgary, Alberta.

CANAL Project: *xii, 74, 76, 77.* A partnership initiated in 1996 between the

C&MA in Canada and several, national Latin American churches with the intent of creating cross-cultural ministry teams.

Child Evangelism Fellowship (CEF): 169, 170. A ministry evangelizing boys and girls with the Gospel of Jesus Christ in Canada and around the world.

Colporteurs: 56, 108. People who carried and distributed Scripture portions and tracts.

Comity Agreement: 90. A principle that said mission groups shouldn't compete with each other on entering a new country. This resulted in greater efficiency of resources as agencies respected territory or people groups already being evangelized by one agency and established themselves where the Gospel had not yet gone. Double occupancy, with the exception of large cities, was to be avoided.

Communaute Evangelique de l'Alliance au Congo (CEAC): 4-6, 8-10, 12, 13, 15, 162, 177. The Congo Alliance Church.

Congreso Misionera Ibero-americana (COMIBAM): 71-73, 78. An interdenominational and non-denominational mission event, similar to an Urbana conference, designed to promote interest and involvement in world missions. These congresses significantly increase the mobilization of missionaries from Latin America to the world.

Congo Crisis: 152. A turbulent period following independence from the Belgian colonial power (1960-1965).

D

Diaspora: 34. A scattering of people from their original homeland to other places by forced movement or immigration.

Division of Overseas Ministries (DOM): 95. Previously the C&MA-US equivalent of the C&MA in Canada's Global Ministries; currently known as International Ministries.

E

Encounter with God: *xi, 33, 73, 84, 203, 211.* An evangelistic movement to plant churches characterized by a program of continuous preaching, evangelization, and edification. It is combined with a program of effective discipleship.

ESL: 19. English as a second language.

Evangelical Awakening: 103. A period of revival in Church history.

F

Five-Year Agreements: See Agreements.

G

Global Alliance Professionals: 120, 121. A network of Alliance business people around the world, as well as other self-funded Alliance people that are affirmed in partnerships with Global Ministry teams and strategic efforts.

Great Commission: *xxvi, 14, 74, 75, 77, 156, 237.* The command given in Matthew 28:19-20 in its fullest, and in the other three Gospels and Acts

1:8, to go into all the world and make disciples of every ethnic group.

H

Home Service: *xiii, xiv, 159, 217.* A two-year evaluated ministry period in the homeland prior to overseas missions deployment.

I

Indigenous: *viii, xii, xli-xlv, 29, 61, 76, 94, 104, 170, 184, 208.* Generated from within or originating from within the local context.

Indigenous Churches: *xli, xlii, xliii, xlv, 76, 104.* An effort by the missionary to plant churches that fit naturally into their environment and to avoid planting churches that replicate unnecessary Western patterns. (Moreau, 2000. p. 483)

Institut Supérieur de Théologie Évangélique de Boma (ISTEB): 162-164. The C&MA theological school in Boma, Congo, which later became FACTEB and is now known as the Alliance University of Congo.

InterDev: 184. The visionSynergy story begins with its predecessor organization, Interdev, and its founder, Phill Butler. In the early 1980's, Phill launched InterDev with a focus on developing on-the-ground mission partnerships among the "gateway people groups."

J

Java 552: *xvii.* A ministry outreach program in Indonesia.

L

Least-Reached People Groups (LRPG):

xiv, xviii, li, 135. Are defined by distinct language, culture, and/or identity where less than 2% are evangelical in faith and less than 5% have any expression of Christian faith.

Lost People: *xlvi, xlix, 106.* People without access to, or not yet transformed by Jesus, who have no hope of spending eternity with Him.

M

Majority World: *5, 139, 140.* In the twenty-first century, many in the mission community have chosen to use this term. It is preferred by our overseas colleagues and is seen as a needed shift away from the aging terms “third world,” “developing world,” and even “two-thirds world.” The term “majority world” highlights the fact that the countries of the global south undeniably hold the majority of humankind and defines them in terms of what they are, rather than what they lack.

Member Care: *230-232.* The concept that mission members need to be cared for while on mission. This generally begins with assessment to help sending agencies select, prepare, and place international workers with a view towards maximizing the fit between the international worker and his or her tasks, teammates, and host culture. (Moreau, 2000, p. 615)

Military Junta: *xxxiv.* A group of military officers who rule a country

after seizing power, usually following a coup.

Missio Deo: *182, 186.* Latin for “the sending of God,” in the sense of “being sent;” a phrase used in Protestant missiological discussion especially since the 1950s, often in the English form of “the mission of God.” (Moreau, 2000, p. 631)

Missiology: *xi, xvi, xix, xxxiv, xli, 7, 210, 212, 219.* The science of mission is usually thought of containing the four streams of theology of mission, history of mission, cultural anthropology, and strategy.

Missionary Aviation Fellowship (MAF): *129.* A mission agency that provides air service and communication technology in isolated parts of the world, primarily to serve the church and missions.

Missionary-in-Residence (MIR): *xii, 163, 165, 183.* A title used for a missionary who spends a year or more of home assignment on staff in a local church or academic institution. Presently the term International Worker in Residence is being used.

Mission: (1) The purpose of God that all nations/ethnes be discipled; (2) everything the Church is doing that points toward the Kingdom of God.

Mission, The: This term is used to refer to the foreign sending agency in a particular country. The Mission brings resources into a country, both human and financial, for its Kingdom purposes.

Missions: The activities carried out in order to fulfill God’s mission.

Modus Operandi: 4. A person's or agency's way of operating or functioning.

Muslim Caliphate: 28. A caliphate is the territorial jurisdiction of a caliph. A caliph is a leader of an Islamic polity, regarded as a successor of Muhammad and, by tradition, always male.

N

Nation: *xxi, xxii, 4, 5, 8, 10, 35, 56, 95, 98, 99, 132, 162, 165, 180, 221.* An ethnic unit or people group with its own language, customs, and culture rather than a politically defined country or region. (Kairos, 2012, p. iii)

National Church, The: *xliv, 8, 11-14, 19, 20, 26, 32, 58, 60, 61, 66, 67, 73, 74, 76, 99, 107, 120, 126, 162-165, 169, 189-191, 202, 204, 210, 211, 237.* A term used to describe the local in-country body of believers that The Mission has brought into existence through Holy Spirit inspired evangelistic and church-planting strategies.

Nominalism or Nominal Christian: 27, 150. Those within the Protestant tradition who call themselves Christian but do not have an authentic commitment to Christ based on personal faith. (Moreau, 2000, p. 694)

O

OMS International: *xxxiii.* A mission society started in 1901 by Pilgrim Holiness missionaries Charles and Lettie Cowman in Japan but later spread throughout the world.

Operation Mobilization: 140. Mobilizes and equips people to share Christ's love and bring hope to the world.

P

People Group: 8, 177, 241. A significantly large grouping of individuals who perceive themselves as having a common affinity for one another because of their shared language, religion, ethnicity, caste, etc., or a combination of these. (Kairos, 2012, p. iii)

R

Redeployment: *xliv, li, 11, 99.* A term that refers to the moving of human and financial resources from a reached mission area to a more strategic unreached area or people group.

S

SEAN Program: *xxxiv.* An acronym for *Seminario Anglicano*, later changed to Studies by Extension for All Nations. The SEAN program is a series of non-formal educational manuals on the Book of Matthew, originally developed in Argentina and Chile by evangelical Anglican churches, and used by Theological Education by Extension (TEE) programs in Latin America and now in over seventy countries.

Short-term Missions (STM): 139, 140, 144, 147, 148. This often refers to teams, often youth, from churches that travel to mission fields or countries for durations of one to several weeks for ministry purposes.

T

Theological Education by Extension

(TEE): *xvi, xxxi, xxxiii, xxxiv, xxxvii, 7, 96, 98, 99, 161, 162, 164, 171, 176, 177*. A non-formal theological training methodology that brings the teacher, usually weekly, to a group of lay leaders out where they are in ministry. TEE appeared in the mission world in the early 1960s as a response to rapid church growth and the need for leaders. It became an alternative to centralized, residential theological education.

Trinity Evangelical Divinity School

(TEDS): *xi, 77, 212, 228*. A seminary within Trinity International University in Deerfield, Illinois.

U

Unreached People Group (UPG): *iii, 8, 77*. Are defined by distinct language, culture and/or identity where there is no access to the Gospel and no internal adherence or expression of Christian faith. The C&MA prefers the term least-reached people group with a statistical description because of the confusion as to when a people group is considered reached.

W

Western Canadian Revival: *xxxiii, xxxvii*. A move of God's Spirit that began in Saskatoon, Saskatchewan, in 1971, primarily through the ministry of the Sutura Twins, later spreading throughout Western Canada and characterized primarily by extended

periods of repentance in unscripted church services.

World Relief Canada: *xvii, 184*. A humanitarian relief and development agency.

Y

Youth with a Mission: *140*. A global movement of Christians from many cultures, age groups, and Christian traditions dedicated to serving Jesus throughout the world.

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Go:

- consider engaging globally (cmaacan.org/go-global)
- consider connecting with and befriending a new Canadian near you, on your street, at work, or in your school.
- find a Kairos Course near you (kairoscourse.ca)

Visit extraordinarystories.ca for resources, options, and ways to live on mission. Consider your next step in this life on mission.

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