

teaching the Word and depending upon the Holy Spirit to bring illumination to believers.

A century ago Dr. Henry Venn, Secretary of the Church Missionary Society, used three hyphenated words to describe the idea of a New Testament church—“self-supporting,” “self-governing,” and “self-propagating.” So significant were these words that they immediately took hold and in time became absorbed into the missionary vocabulary.

SELF-SUPPORT

as far as the Alliance is concerned, rules out support by foreign funds. The pastor's salary comes from church offerings or personal income, or both. Contributions are from God's stewards within the country where churches are established. When believers are taught by the Word that they should give themselves and their possessions to God, this is no problem.

SELF-GOVERNMENT

means that all matters pertaining to the church — its committee, property holdings, treasury, discipline, and preaching — are administered by nationals.

SELF-PROPAGATION

indicates that the national church itself becomes missionary in character, a partner in giving the Gospel to others.

It is recognized that secular education alone will not bind young people to the faith of their fathers. A deep spiritual experience, not education, is the tie that binds. Teaching cannot be substituted for preaching, nor education for regeneration. Despite this clear knowledge, the Alliance in some countries has been obliged by governmental policy to engage in secular education. But when done it is only because of necessity and not by choice. Care is constantly exercised by The Christian and Missionary Alliance lest education get out of control.

While committed to a program of evangelization and the building of the church, the Alliance does, under certain circumstances, supplement the ministry of the Word with physical aid to the suffering, neglected people. So urgent has been the need in some areas that some missionaries without special training have on occasion had to provide medical aid, even simple surgery. Consequently, nurses have been sent to several fields, and in a few cases, the Society has also appointed medical doctors on a true missionary basis as members of its staff, and has established clinics.

In doing this, the Alliance is aware that medical missions can prove a hindrance to the indigenous church program. An eminent authority on medical missions and the indigenous method, Robert G. Cochrane, M.D., writing to missionary doctors about the changing functions of medical missions, concurred in this. “Our ultimate objectives,” he said, “are first to disciple the nations so that they may evangelize the peoples, and second, to demonstrate how need can be met. Our objective is not necessarily to train personnel for mission hospitals, or to be a convenient agency to give medical relief to the Christian community, or to be just another hospital in a land that is so starved of hospital facilities that new hospitals could be put within a hundred miles of each other and still more would be required. Our primary task is to win men and women for Christ and to point the road to full development in the Christian life, so that twice-born Christians, filled with the Spirit, experiencing the liberty whereby Christ has made us free, can go forth and disciple the nations.”

In formulating its missionary policies, the Alliance uses the New Testament as a pattern. It believes that success is not to be reckoned by counting the number of foreign missionaries engaged or tallying the number of dollars spent. The true evidence is a body of baptized believers, raised from degradation to honour, united into the Church of Christ and going forward to share with others their glowing spiritual experiences.

The ideal of Alliance missionary policy and its Scriptural basis are the experience of Paul when he established a church at Thessalonica: “Ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything” (I Thess. 1:7, 8).

Converts at Thessalonica had become substitute missionaries for the great Apostle himself — at home and abroad.



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DR. A.B. SIMPSON AND THE ALLIANCE

In 1885 Albert B. Simpson, a Canadian Presbyterian minister, attended an international convention in London for the deepening of spiritual life. His own life had been revolutionized as he experienced the power of God personally. In London he met delegates from many parts of the world who were likewise in quest of a deeper spiritual experience. This gathering engraved itself on his soul. Later in the year he recommended "a Christian alliance of all those in all the world who hold in unison the faith of God and the gospel of full salvation."

The Alliance movement was born in prayer at Old Orchard, Maine, in August, 1887, when Dr. Simpson convened a little company of God's children for counsel and fellowship. In that year two societies, the Evangelical Missionary Alliance and the International Christian Alliance, were organized, which ten years later merged under the name of The Christian and Missionary Alliance, a combination chosen to emphasize victorious Christian life and vigorous missionary endeavour.

In 1884, several years before the Alliance movement was organized, members of the first class of Dr. Simpson's New York Missionary Training Institute sailed for Congo. When organization of The Christian and Missionary Alliance was formalized, missionaries began to go forth in rapid succession — to India in 1887, China in 1888, West Africa and Jerusalem in 1890, Japan in 1891, South America in 1896, the Philippines in 1902. Such expansion was made possible by the continuous and sacrificial gifts of a loyal fellowship in the United States and Canada.

When Dr. Simpson died in 1919, approximately three hundred Alliance missionaries in foreign fields were witnessing for Christ. In 1941, when World War II spread to include the entire world, this number had passed the four hundred and fifty mark. At the end of 1967, a total of 865 active missionaries were assigned to twenty-four mission fields in 27 different countries, where they joined with 4,025 national workers and employees and 195,052 baptized church members to proclaim the Gospel to a total responsibility of 72,800,000 people.

Dr. Simpson did not set out to establish another denomination, but to provide a fellowship of believers who were vitally concerned, about foreign missions. Time has wrought changes, and the Alliance has taken on some aspects of a denomination. Nevertheless the original emphasis on life and service persists, and the Alliance is still primarily a missionary movement. Its church membership on the various mission fields is far greater than its membership in the home field. The home base has more than reproduced itself.

Alliances churches, important as they are, form only part of the home base. Many individuals, independent churches, and groups of churches not organically connected with the Alliance use the Society as their missionary agency.

The close liaison between home and foreign divisions in vision and service has always been a distinctive feature of the Alliance movement.

In recent years the Alliance has expanded its missionary-sending constituency to include The Netherlands and France. In 1969 the Alliance formally commenced the establishment of a missionary-sending movement in Australia. This decision was reached after many years of prayer and careful consideration. One of the major influencing factors which led to this decision was the ever-increasing involvement of Australia in the South East Asian region, an area where the Alliance carries one of its heaviest responsibilities for the souls of men.

The devotion of its members to Christ and their consecration to God's service have sustained the Alliance on a lofty spiritual plain throughout the Society's long history, and have preserved it from the fate of a mechanized, merely human organization.

DR. SIMPSON CLEARLY EXPRESSED HIS IDEALS:

"God has given us a missionary movement unique in policy, world-wide in scope, lofty in aims, inspiring in motives. We should be fully baptized into the very heart of this movement until we ourselves go forth as living epistles and apostles for the evangelization of the world.

"First and best, the Alliance is an evangelical movement. In these days of doubt and sometimes denial of the Bible and the Blood, it has stood for the faith once for all delivered unto the saints, and steadfastly believe that if we cannot give the world a divine message, we had better give it no message at all.

"It is an evangelistic movement, not aiming to build elaborate institutions, but to preach the Gospel immediately to every creature and give one chance for eternal life to every member of our fallen race.

"It is an interdenominational movement, not fostering sectarianism, but bearing only on its banner the name of Jesus. We welcome the cooperation of Christians and missionaries of every evangelical denomination without requiring the sacrifice of their convictions and denominational relationships.

"It is an international movement, attracting by the greatness of its scope men and women who are interested in the welfare of every race and tongue.

"It is a pioneer movement, not duplicating existing agencies but reaching out to the regions beyond and seeking to send the Gospel to the most destitute corners of this benighted world.

"It is an economical movement, avoiding expensive establishments, aiming to make every dollar go as far as possible, and sending only such missionaries as are glad to give their lives and services for their bare expenses.

"It is a premillennial movement, not attempting to convert the world but rather to gather out of the nations a people for His name.

"It is a lay movement, utilizing agencies for which otherwise the doors might have been closed. It

encourages the consecrated layman, the earnest businessman, the humble farmer boy, and the Spirit-filled maiden whom the Master has called to follow in the footsteps of the lowly fisherman of Galilee. These create a new battalion in the army of the Lord, volunteers and irregulars of whom we have no cause to be ashamed, and who but for this movement might never accomplish their glorious work.

"Its divinest seal is the spirit of sacrifice. While we do not claim a monopoly on self-denial, yet we thank God with deepest gratitude and humility for the men and women in the homeland whose noble gifts for missions are not unworthy to have a place with Mary's anointing and the widow's mite."

ALLIANCE THEOLOGY AND POLICY

Theologically, the Alliance stands upon the historic essentials of the evangelical faith, but in all phases of orthodoxy the approach is pragmatic rather than dogmatic, the supreme test being a vital relationship to Christ.

Jesus Christ is recognized as the living Word of God, the supreme revelation of divine love; as the sacrificial lamb of God, the only Saviour of men; as the risen and unchanging Son of God, sufficient for every human need; and as the Messiah of God, Whose return to earth is man's best hope. The Bible is accepted as final, infallible authority, given by the Holy Spirit and testifying to the deity and ministry of the Son sent down from heaven. The Person and work of the Holy Spirit are particularly stressed, as is the baptism with the Holy Spirit whereby the believer experiences Christ's word and work translated into himself in holiness of life and power for service.

The Alliance avoids unscriptural and undignified methods of raising money. It adheres to the faith principle, prayerfully depending on God for all needs. It is honoured by the sacrificial gifts of God's stewards which are administered prayerfully with a view to economy and effectiveness. The Society maintains no expensive establishments and employs no highly paid executives; its officers and missionaries are paid allowances based on the cost of living in their respective fields of labour. When the Society's income falls short, each official and missionary shares a pro rata reduction in allowance.

Missions as conceived by the Alliance is a double-barrelled weapon aimed at the widespread preaching of the Gospel and the building of an indigenous church. The Apostle Paul defines the Christian objectives as the presentation of every man "perfect (mature) in Christ" (Col. 1:28). Conversion of the sinner and the spiritual growth of the believer must be basic concerns in the missionary program.

The indigenous church — a church truly rooted in the country where its members live — is the aim of Alliance missions. Made up of mature, instructed believers and trained pastors, such a church is a virile, witnessing, independent body. It is not the transplanting of an organization as it is conceived in our own land, but the expression of the transforming power of the Gospel in the culture of the people and in accord with the New Testament pattern. This is accomplished through