

## The Call of the Multitudes

VARIOUS VOICES call to The Christian and Missionary Alliance, "Come over and help us." Foremost among them is the voice of those vast multitudes who constitute our world-wide spiritual responsibility.



Alliance Youth Conference, Saigon, Indo-China

80,000,000 never-dying souls live in those lands which, by inter-mission agreement, have been assigned to our Society for evangelization. Of that great total, one land alone claims 27,000,000. That is our field of Indo-China.

ACTUALLY, Indo-China consists of five different countries, three distinct peoples with three major languages, and 150 aboriginal tribes, each with its own dialect. And, for many years, the C. and M. A. has been the only Protestant Missionary Society ministering to that vast multitude.



Village Group in French West Africa

ANOTHER Alliance field calls with the voice of a vast area which is almost a continent within a continent. French West Africa is 1,000 miles from north to south, and 2,000 miles from east to west. Often one Alliance missionary couple is assigned to a district of from 1,000 to 9,000 square miles in extent!

THIS GREAT REGION, a perfect patchwork of pagan and Moslem tribes, boasts 17 major languages and over 100 local dialects. Alliance workers are preaching in more than one third of these tongues, and are responsible to evangelize almost one-half of the total population.

MILES AND MILLIONS make the message of Alliance Macedonia.

## The Call of Success

FOREIGN MISSION FIELDS speak first with the groan of the heathen, next with the song of the Christian, and then with the shout of the church triumphant. At various times the Alliance has heard that shout from distant lands. Just now it comes in different tones from two of our most successful fields.

OUR PHILIPPINE MISSION, in 1941, experienced a most remarkable ingathering of souls, introducing a new era only to be rudely interrupted by Pearl Harbor. Yet the Japanese occupation proved to be an interlude. The good seed was not destroyed but watered by tears. After reoccupation revival resumed, spirituality increased, organization matured.

MOST ENCOURAGING has been the fact that each year the Philippine Alliance, entirely on its own, is taking the gospel to at least two new tribes. So, when we transferred our missionaries out of China in 1949, we sent more to the Philippines than to any other field, largely because of the great opportunity for a spiritual ministry to the hungry, active indigenous church.



Back Row: North Viet Nam Joint-Committee, Jan. 1951  
Front Row: Seven Men Ordained at District Conference

IN OUR INDO-CHINA Mission, advance was steady from state to state, and tribe to tribe. Phenomenal success has been crowned by a well organized indigenous church of 17,000 Alliance members in over 200 congregations. But when peace came to the rest of Asia, revolution came to Indo-China. Caught between the two fires of colonialism and communism, the Christians suffered from both.

THE FANATICAL STRUGGLE of the revolutionaries brought destruction to much church property, disaster to many Christian homes, and death to not a few native workers. Fortunately spiritual success had fortified them for material calamity. Now their spiritual parents, the missionaries, are sustaining them with hearts of consolation and ministrations of succor. Now, from that successful church comes a Macedonian call for our sympathy and relief.



## Men of Macedonia

IN THE FAMILIAR CLASSIC of Paul's missionary vision, did you ever notice that the man of Macedonia gave no reason why he needed help? He did not argue to support his call. Yet Paul immediately responded, taking the gospel to him.

PERHAPS THE NEED of Macedonia was already known to Paul. Or possibly the need at that time was so tremendous everywhere, that every call from anywhere was urgent.

OR, IT MAY BE TRUE, as some suppose, that the man in Paul's vision was not a native of Macedonia, but actually Christ himself in Macedonian disguise. At least the record says they felt assured that the Lord had called them to preach the gospel unto Macedonia.

CHRIST'S CALL is still the fundamental reason for giving the gospel to the heathen. But we should not infer that foreign missions need submit no arguments. Indeed, Paul gave us an unanswerable argument in Romans, chapter ten.

ADDED TO THAT, each foreign field now gives its own arguments to prove its local need. These spring from different conditions and diverse workings of the enemy. Christians do well to hear and heed these pleas from every field.

HOWEVER, OUR FIELDS are not rivals competing for your aid. Different presentations may appeal with differing degrees of force to different persons. But those differences are not necessarily measures of need. They really are marks of identification.



SO. AMERICA



INDIA

SOME DISTINCT FEATURE of each field gives it a place in our great worldwide work, and keeps it in your memory for prayer support. The coming missionary numbers of this Bulletin will set forth those basic features which together harmonize into the one great call of our Alliance Macedonia.



## The Call of the Churches

THE MACEDONIAN CALL is both a plea for the gospel message, and a request for help to propagate that message. The first comes in the voice of the heathen multitudes. The second is the voice of the indigenous church. Converts are won and churches established which grow into spiritual manhood and take their place beside their *spiritual parents in the harvest field*. But, seeing the vastness of the unreached regions beyond them, and feeling the urgency of the hour, these sons of ours call back to the homelands, "Come over and help us!"

OUR OLDEST FIELDS naturally possess the oldest churches, and with age has come a high degree of development. Six decades and an Oriental love of organized detail, have given the India Alliance one of our most thorough church systems. And national independence has recently given to the native church and the mission two additional native provinces to evangelize, making the total of our spiritual responsibility in India approximately 6,000,000 souls.



Alliance Native Workers  
Red Bobo Tribe, F. W. A.

AGE ALSO MEANS GROWTH. Congo, our oldest mission field, has our largest church membership, even although its land area is our smallest. The total baptized church membership of all Alliance foreign fields is about 87,000, of which little Congo can boast about 23,000. Beside this, the Congo Alliance has over 8,000 inquirers, a Sunday School enrollment equal to its church membership, and a proportionately large share of our total annual baptisms.

STRANGELY ENOUGH, the development of a large native church does not mean that the missionary's task is finished. Rather, his immediate responsibility is increased by the need to train the youth of the new church and its workers and leaders. His adjacent responsibility is increased by the opening up of new areas and the contact with new tribes. His future responsibility is increased because the Church points him to needy regions still farther afield, and cries, "Come over and help us!"



## How Many Fields has the C. and M. A.?

**THE ANSWER SEEMS EASY.** Our number of 20 or 21 fields has been well known for years. Indeed, some folks ask, "Why doesn't the Alliance open some new fields?" As a matter of fact the Alliance has been steadily opening new fields, but we continue to use the old number 20, and here is the reason why.

**MISSION BOARDS** use the word "field" to mean an administrative area under one committee. Most of our 20 administrative fields are sub-divided into several sections with separate local governments, different religions or diverse languages. Speaking agriculturally, these sub-divisions with different soils and different crops, are the real fields. The large, administrative unit, made up of several fields, is really a plantation or a large farm.

**POLITICALLY** our Congo farm has two fields, Belgian and Portuguese. Our West China farm also has two fields, Chinese and Tibetan. High political fences divide our Palestine farm into three fields. Our Indo-China plantation has six major fields and several minor ones.

**RELIGIOUS DIFFERENCES** make different fields on some Alliance farms. The Mohammedan religion necessitates distinct fields for the Arabs in Palestine and the Moros in the Philippines. The Chinese and Tibetan fields in West China differ in religion as well as in government.

**THE LANGUAGE FENCES** in our plantations are legion. Our India farm has two language fields, Gujarati and Marathi. South China has three: Mandarin, Cantonese and the tribes area. Indo-China has the Annamese, Cambodian and Laotian languages and over a hundred tribal tongues. While French West Africa boasts 17 major languages and more than a hundred tribal dialects. Gabon, the Philippines and Indonesia, all have many tribal languages.

**SEED-SOWING AND HARVEST** obviously did not spring forth full-fledged on all these fields when we first established our 20 farms. Opening these new fields within our farms has been a steady and continuous process. Witness the increase of the number of languages and principal dialects used by Alliance missionaries from 24 in 1919, to 110 in 1939, and to 151 in 1950.

**OUR INDO-CHINA MISSION** history is a good example of our steady opening of new fields. Annam was opened in 1911, Tonkin 1915, Cochin-China 1919, Cambodia 1922, Laos 1929, the Koho Tribes 1929, Pnong Tribes 1930, Muong Tribes 1932, Raday Tribes 1934, Jarai Tribes 1938, and Djiring Tribes 1949. And all these fields are in one great Indo-China farm, just one of 20.

**THE EXACT TOTAL** of our fields is not nearly so important as is the significance of their multitude and diversity. Most important of all is the gracious assurance that our divine Lord is steadily leading the Alliance into ever new frontiers of His whitened harvest.