

FORGING FUTURE WITH TRADITION

by Rev. Dr. Solomon Chiang, Rev. Dr. Francis Tam





Forging Future with Tradition

The History and Development of Chinese Alliance Churches in Canada

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INTRODUCTION by Rev. Wilfred Su

After entering the 21st century, there has been a constant increase in the number of Chinese students and immigrants moving to Europe and North America. The growth of overseas students is accelerating after 2007, especially for university and high school students. This has affected and shocked the Chinese churches in Europe and North America.

For a long time, the language used in Chinese churches in Canada has been Cantonese. In recent years, the need of coping with the sudden increase in Mandarin speaking Chinese has surprised the churches. At this time, the publication of Rev. Chiang's book has truly met the needs of Chinese churches. Although the main target of this research has been the C&MA in Canada, yet the author's research has looked at the past and forged into the future and is useful in pointing to the proper development for all Chinese work in other denominations and independent churches. Such contribution should be recognized.

I have directed Doctor of Ministry research for over ten years. A comprehensive dissertation like Rev. Chiang's is rare. Based on historical documents, his research surveys the present state of churches, with an underlying grid of the Great Commission interwoven with church planting. He presents the history of C&MA in Canada, the various models of church planting, the organizational structure of the CCACA, the future and strategy for developing Mandarin Alliance churches. This book is a valuable reference for Chinese churches in North America. The appendices, statistical tables, and graphs are also valuable information that must not be ignored.

For all pastors and lay leaders who wants to forge into the future, this book is a must read. I recommend it highly.

Rev. Wilfred Su Professor, Logos Evangelical Seminary November 15, 2012

INTRODUCTION by Rev. Hing Wong

Since the 1960s, the Chinese Alliance churches in Canada have developed from one church to over 80 churches. This is truly worthy of our attention. First, we need to give glory to God. The development of the church is God's good pleasure and is also a witness of the power of the gospel. However, from a human perspective, we cannot ignore the role of the strategy in active church planting in the C&MA of Canada. This great result is also boosted by the evangelistic work among various groups including overseas students from Hong Kong during 1970-1990, massive immigrations from Hong Kong because of the 1997 changeover, and recent massive immigrants from Mainland China.

Rev. Solomon Chiang is an experienced co-worker in our Mandarin Alliance churches. He participated in the founding of a church in Toronto in 1992, growing from a few persons to a church with hundreds of members. He is now the senior pastor of the Mississauga Carmel Mandarin Alliance Church. He deeply understands the process of pioneering church planting and also the strategy in the development of the Alliance Church.

This book is the dissertation written by Rev. Chiang for his Doctor of Ministry studies in the Logos Evangelical Seminary in 2011. The author traces in detail the history of development of Chinese Alliance churches in Canada. He analyzes the energy of the denomination, the church, and the society behind the whole process. He explains the participation of all individual Alliance churches, thus leading us to see that there is guidance by a pair of invisible hands behind the brilliant development of Alliance churches in Canada.

In addition to these historical documentation and analyses, we can also witness the beautiful spirituality of the servants that God uses in the whole movement, the principles of service used by the CCACA in all these years, and the spirit of kingdom building of the leaders of the C&MA in Canada. More attention should also be paid to the lessons learned by the author through his personal experience and from the history of church development. These provide an excellent plan for missionary church planting. I believe that this will become a blueprint for future missionary church planting for Chinese Alliance churches in Canada. This will facilitate future church

planting work by the C&MA in Canada and even in the whole world. May God use this book as a reference also for other Chinese churches.

Rev. Hing Wong Associate Professor of New Testament and Director of Doctor of Ministry Program Logos Evangelical Seminary 2012

INTRODUCTION by Rev. Jonathan Kaan

Many years ago, Rev. Philip Law and Rev. Ka-Lun Leung published two books on the historical development of the C&MA in China. The latter book details the development of the church in the last century. The part on Canada explains the development from 1953 to 1994. As the book was published almost 20 years ago, it now needs an update to trace historical and recent events. Now, Rev. Francis Tam and Rev. Solomon Chiang cooperate in the publication of this book to document the development of Chinese Alliance churches in Canada from 1953 to the present. It will facilitate persons who want to understand the history of Chinese Alliance churches in Canada and will provide a guideline on the steps necessary in church development.

The function of history is to let everyone visualize the development of individual churches, including its toil and joy. It translates objectivity into subjectivity, letting everyone merging into the giant scene, giving each a role to feel, to see and to be seen, and to bear the responsibility together in history.

Rev. Jonathan Kaan Ottawa December 8, 2012

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INTRODUCTION by Rev. Solomon Chiang, the Co-Author

Since 1992, I have participated in the church planting process of a few Canadian Chinese Alliance churches. This book is based on such experience.

When I was five, I was brought by my neighbour Sister Gu Zheng Wen to attend the Children Sunday School at the Huwei Baptist Church. I came to know Jesus Christ as Lord. At twelve, I began attending the Sunday service at the Huwei Christian Assembly. I was baptized into the name of the Lord at seventeen. At nineteen, I moved north to study in National Taiwan University and I attended the Sunday service at the Jingmei Wansheng Avenue Quaker Church (later renamed Taiwan Harmony Friends Church) and also National Taiwan University Campus Fellowship. At twenty-four, I was sent to Taichung Ching Chuang Kang for military service. There, I met by chance an American missionary Rev. Jason Johnson of the One Challenge International Ministries. I became his interpreter during services. After I completed my military service in 1978, Rev. Johnson introduced me to Rev. Robert Harrison, a missionary sent by the American Christian and Missionary Alliance (C&MA) to Taiwan. From then on, I was tied with an unbroken bond with the C&MA. From 1979 to 1983, I was a co-worker with Rev. Harrison in evangelism and church planting work at the Tian Mu Alliance Centre in Taipei, culminating in the church construction in 1983. From 1983 to 1987, I was co-worker with the next missionary sent from the American C&MA Rev. Steve Wible. Tian Mu Alliance Centre was changed into a full fledge church and was renamed Tian Mu Alliance Church.

When I was twenty-five, Rev. Johnson encouraged me the first time by saying that I was suited to be a pastor and asking whether I would be willing to work together with him in evangelism. I was then young and naïve, not knowing what was the "call" and not understanding the meaning of relying on faith to pass the days or subsisting on the work for the Lord. Further, I just completed my military service and wanted to attain economic independence. I therefore took up the work as the sales manager at the Wei Lih Food Industrial Company. In 1980, I became an entrepreneur in food export business. In 1985 at the age of thirty-three, I met the C&MA missionary sent from Canada to Taiwan Rev. Paul Siu who reminded me about God's call for me. He

said, "Solomon, do you want to end your life like this? While you have a successful business, lack nothing, and can live comfortably for the rest of your life, have you considered offering the rest of your life for the Lord's use and doing something great for the Lord?" These words awakened me and prompted me to realize that God's call had come. Unless I served God full time, I would not satisfy God's heart.

Two years later in 1987 at the age of thirty-five, I entered the Master of Divinity program at the China Evangelical Seminary in Taipei and began this road of full time ministry. At thirty-seven, I was transferred to the Canadian Theological Seminary and received the M.Div. degree in 1990. In 1991-1992, I studied in the Master of Theology program at Regent College in Vancouver. In September 1992, I moved to Toronto to participate in the church planting work of North York Mandarin Alliance Church. Through the work of a five-person church planting committee, the Sunday service grew to a total of 300 persons (including children) at the end of 2003. During this hard-working church planting process, many brothers and sisters and I experienced many blessings from God. Past events formed vivid memories. We can only concluded that how extensive our faith, how abundant the blessings.

From January 2004 to February 2007, I served for three and a half years in Chinese Christian Church of New Jersey and I participated in the planning of church planting in the Randolph area in New Jersey. In 2010, the church was formally founded. In 2007, I was moved by the strong need of Mandarin work in Canada. I returned to Canada and became the senior pastor of the Mississauga Carmel Mandarin Alliance Church. Under God's blessing, the church gradually increased to 500 people. Because the space was no longer sufficient, the church began a building expansion project in December 2009. In February 2010, the church expanded its ministry to Chinese overseas students in the University of Toronto Mississauga Campus. In June 2010, a second Mandarin worship service was started on Sunday afternoons. In November 2010, a church planting committee decided to plant a new church in the nearby Oakville. The church at Oakville started its Sunday worship in September 2011.

Thank God for the continuous guidance, I have been involved in church planting work continually during my last few decades of serving our Lord, both as a lay Christian and as a full time pastor. For the past 20 years (1989-2010) in Canada, during my theological studies and my full time pastoral work, I have experienced the process of continuous growth in the Chinese Alliance churches in Canada, both in the numbers of members and churches among Cantonese, Mandarin, and second generation English ministry.

Because of this past experience, I wanted to write a dissertation that has practical

application. It will include a research on the Biblical foundation of church planting and its practical steps, a brief history of the founder of C&MA Dr. A.B. Simpson and the C&MA, the history of church planting by the Chinese Alliance churches in Canada, and a brief history of the founding of all these churches. This latter item will be used as examples in an analysis of the four modes of church planting. The analysis will concentrate on the strategies used in missionary church planting and the factors of growth. It is hoped that this will be useful for all the churches and pastors that plan to commit in missionary church planting among Chinese in North America. Let us all rise up and take part in church planting work among Chinese in North America so that we can respond to God's Great Commission. Let us spread the seeds that bear fruits for Chinese churches in North America.

Rev. Solomon Chiang December, 2012

INTRODUCTION by Rev. Francis Tam, the Co-Author

A popular quote say, "The history of the church was written by the blood of the martyrs!" This quote is really true.

As we can recall, the history of activities of the C&MA in China and in Chinese communities around the world has extended for more than 100 years. The first Chinese Alliance Church was founded in Canada for more than 50 years. Under the revolving wheel of history controlled by God, many wise and intellectual persons have incessantly shed their sweat, their tears, and their blood for the gospel of Jesus Christ. If they were not motivated by the blood of Christ and by the urge of the Great Commission, the work is difficult to sustain.

In the last decade, the CCACA has undergone continuous development and improvement. In the past, the main push was to develop a fellowship for the pastors. Today, there are in addition the promotion of healthy growth of individual churches and pastors, the assistance to missionary church planting by local churches, the participation in overseas missions, and the development of theological education in training pastors and lay leaders. This summer, the National Office of the C&MA requested the CCACA to move up to the next step by a comprehensive reform of her administrative framework so that she will operate under the model of a charitable organization. It is hoped that in the future, all Chinese Alliance churches in Canada can unite even firmer to spread the gospel.

It is worth mentioning that since 2004, there has been cooperation by Chinese Alliance churches in Canada with other Chinese Alliance churches in Hong Kong, the United States, Taiwan, Australia, Europe, and Central and South America. Under the recognition of the Alliance World Fellowship, Chinese churches have established the Chinese Alliance World Fellowship. It crosses over national boundaries, broadens the horizon of the ministry of missions, cares and supports one another, integrates the use of resources, and coordinates the ministries. The hope is to be more effective in inheriting A.B. Simpson's commitment in missions to evangelize the world.

Roads are shaped by treading. It is a great honour to cooperate with Rev. Solomon Chiang in documenting the development of the Chinese Alliance churches in Canada in the last few decades to let us understand more the road that we have trodden. Most of the materials in this book came from Rev. Chiang's distinguished

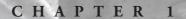
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Doctor of Ministry dissertation. May God's blessings and grace be with Rev. Chiang's future service. Because pure historical documents can often be dull, we put deliberate effort in collecting many photos from various Chinese Alliance churches and adding photos of activities organized by CCACA in the past 10 years so that the book can be more lively and readable.

Thank God for His grace of guidance. In 1980, when I served as a lay leader in the C&MA, Rev. Daniel Ng of the Hamilton Chinese Alliance Church provided careful guidance to let me understand the system in the C&MA and the concept of church leadership. In 1987, I moved to Ottawa because of work change and continued to serve in the Ottawa Chinese Alliance Church. In 1991, I was called by God to be a pastor, thus unfolding a new milestone in my life's service. I was taught by Rev. Jason Yeung as a mentor and a friend. In 1992, I studied theology full time in Toronto. When I graduated in 1994, I was invited by my mother church to plant a new church which became Ottawa Agape Chinese Alliance Church. With God's wonderful leading, I was transferred to pastor and build the church at the North Toronto Chinese Alliance Church. In 2002, I was recommended by experienced Chinese pastors and co-workers to be employed by the C&MA in Canada to be the General Secretary of the CCACA until now. This last 20 years of ministry has quickly passed by. During this period, the CCACA has experienced historical change and this has confirmed the humble growth of my spiritual life.

With this book, I am truly pleased with this small contribution for the CCACA. Apart from counting the grace of God, I would like to take this opportunity to thank my family for their love and support, especially for my wife who provides unconditional support since the first day I studied theology. I vow that I will serve God with more of my heart, my soul, my mind, and my strength in my future days!

Rev. Francis Tam December 31, 2012 Toronto



The Influence of A.B. Simpson and the Christian and Missionary Alliance on the Global Missionary Movement

When we talk about the history of missionary church planting of the Chinese Alliance churches in Canada, we have to trace it back to the influence of the founder of the Christian and Missionary Alliance (C&MA) Dr. Albert B. Simpson (1843~1919) on world Christianity. In the last century, Dr. Simpson and the C&MA have exerted great influence on world Christianity. Simpson was originally a Presbyterian pastor born in Canada. When he was young, he was called by God to pastoral, publishing, evangelistic, and missionary work. He was a spiritual person and an evangelist with the spiritual gift of healing. He was a talented writer and poet with a soft touch and fluency. He was also a great writer and music composer of hymns. On top of that, he was a great pastor, evangelistic speaker, one of the greatest missionaries, and the founder of a denomination.

Even today, all those Christians who seek deeper spiritual lives can feel the spiritual fervour emitted from Simpson's life when they read his books or sing hymns he composed. Yet, his real achievement will only be fully revealed in eternity.

The C&MA that Simpson founded is very unique. It is both a denomination and a missionary sending organization. This model of integrating a denomination and a missionary organization is a new kind of Christian organization which greatly influenced global missions, especially on the growth of American missionary organizations in the latter part of the 19th century and the beginning of the 20th century. Today, many scholars in missiology admit that the C&MA is an effective organization in global missions and this is largely due to the integration of a denomination and a missionary organization. The American overseas missionary work in the 20th century has mostly been influenced by the C&MA which has contributed the most important missionary outreach work of evangelical churches in North America.

In this chapter, we will try to explore the life of Dr. Simpson, his ministry, his ideas, his theological particularities, and the global missionary work achieved by the C&MA which he founded. We will then assess the impact of Simpson and the C&MA so that the lesson can be followed by others who are committed in missionary work.

Section 1. A Brief History of A.B. Simpson and the C&MA

Simpson was born on December 15, 1843 in Prince Edward Island in a very devout family. His father James Simpson loved the Lord greatly and his life was totally dedicated to the Lord. The young Simpson knew about overseas mission. When Simpson was a few weeks old, he was baptized by John Geddie, the first missionary sent by Canada to the southern Pacific. Simpson was deeply influenced by the "

missionary flavour" at home. The biography of John Williams who was martyred in Erromango greatly impacted him when he was young. 7

As he grew up in a family that is strict and religious, Simpson felt very early about being called to full time ministry. In his adolescent years while still harassed by sins, he accepted Christ as his Saviour.

In October 1861, he entered Knox College in Toronto, to prepare for pastoral work. At school, he showed his wisdom and gifts. Mr. Mitchell, a spiritual elder at school, already saw that Simpson would one day become a precious vessel for God because Simpson possessed special gifts, with a fervent dedication to follow the Lord, and training himself with strict discipline. He was progressing quickly in his studies so that even before he finished the whole curriculum, he received his preaching license and frequently preached from the pulpit on Sunday. At the same time, God gave him special training for him to learn to live by faith in the future. He often had no money but he firmly believed that God is faithful and that God will provide for those who seek him at an opportune time. As he studied diligently, he received a scholarship to complete his studies.²

When Simpson was in Knox College, he was already concerned about overseas missions. In 1865, the 21-year old Simpson graduated from the Department of Theology of Knox College. He immediately accepted the invitation of Knox Church in Hamilton in September and preached for three consecutive days as the pastor of the church. He was then formally ordained as a pastoral in the Presbyterian Church and soon married Margaret Henry of Toronto.³

He was a powerful preacher and was also the pastor of the most prestigious church in Canada. These factors contributed to his road to become a prominent person in missions. The role that Simpson played in global missions required not only the ability of preaching powerfully; it also required other special qualities which he gradually developed through many years.⁴

Under his dynamic leadership, Knox Church added 750 new members in 9 years. It also paid back a debt of \$8,000 (considerably a large sum at that time). In the last year that Simpson was the pastor of the Hamilton church, the church offered to missions \$870.⁵

In 1873, Simpson accepted the invitation of Chestnut Street Presbyterian Church in Louisville, Kentucky to work with other co-workers to organize a large-scale citywide evangelistic meeting. Through the spirit-filled lives of evangelist Major Daniel Whittle and singer Philip P. Bliss, Simpson discovered a spiritual experience that he never had before. He came before God alone and later described this experience as:

" My heart was purified for the first time.... My mind became His dwelling in order that I could glorify Him.... In that very hour, my life was purified. I died with Christ and it was a turning point in my commitment. From then on, Jesus Christ became Simpson's " sanctifying Lord".

But Louisville would not be the place where he launched his work in global missions. So, in 1879, Simpson moved to pastor in the Thirteenth Street Presbyterian Church in New York. There he launched his global work. Facing so many lost souls in this large city, Simpson affirmed his determination to evangelize outsiders. At that time, the congregation welcomed this new pastor, but they would not know about Simpson's determination to bring unwelcomed people into the church.

Because Simpson was working under tremendous pressure and also lacking physical exercise, he was forced to rest for a long period. In a retreat at Old Orchard, Maine, Simpson heard many testimonies on divine healing. Simpson felt that this was a new truth so he went back to find confirmation from the Bible. After he received an affirmative answer, he accepted by faith that Jesus is the "healing Lord" . The spiritual life of Simpson was thus revived. He overcame the physical illness and returned to health.

After he returned to New York, he found out that the congregation's concept of social classes was in opposition to his concern for the mass as received from the Lord. In 1882, he decided to leave the Presbyterian Church and began to serve the mass of New York. The Gospel Tabernacle founded by Simpson became an organization of evangelism and healing. He also founded a publication on Christian growth and missions. This is the Alliance Life journal of today.⁷

In 1883, he founded the Alliance Publishing Company to print his publications and sermons. This became the Christian Publications of today. In the same year, he founded The First North American Bible College, the predecessor or today's Nyack College. It would equip young Christians who committed to missionary work by training them in basic techniques in serving, thus enhancing their ministry. At the same time, Simpson opened the Missionary Training Institute in New York. Simpson was highly enthusiastic of training young people to be missionaries so that they could follow the steps of great missionary frontrunners from America. §

In 1886, Simpson took time from his busy schedule to attend the summer conference at Old Orchard. W. E. Blackstone, a businessman a lay preacher from Plymouth preached a sermon on the second coming of Christ and global missions. The audience was greatly surprised and they decided to hold a "missionary conference" at the same location next year.

Simpson's ultimate goal was to organize a group of believers to totally commit themselves to global missionary work. But he was not satisfied that this movement was confined to Christians in New York. In order to expand the scope of his appeal, he founded an illustrated (with pictures) missionary publication called The Gospel in All Lands and expanded his work for missionary conferences in various cities in North America.

In 1887, The International Missionary Alliance was founded. In the same year, another organization called Christian Alliance was founded. The function of the latter was to promote Simpson's teaching of " deeper lives", meaning that Christians should be filled by the Holy Spirit and should obey Christ fully. In 1897, these two organizations merged into the Christian and Missionary Alliance.

The Christian and Missionary Alliance was founded to be a missionary organization, not a denomination. Simpson often reaffirmed the original position and mission of the Alliance through speaking and writing. In the Alliance Weekly of November 11, 1899, he said:⁹

Let us never forget the special calling of our Alliance work. It is not to form a new religious denomination. It is not to duplicate a work already done. It is not to advocate any special system of theology. It is not to glorify any man or men. It is first to hold up Jesus in His fullness, 'the same yesterday, today, and forever.' Next, to lead God's hungry children to know their full inheritance of privilege and blessing for spirit, soul, and body.

Congregations in early Alliance churches were called "branches" The objectives were to promote missionary work and to seek "deeper spiritual lives". They usually met in Sunday afternoons so that they could attend the morning worship services of their original denominational services because most participants were from the mainline denominations. But at that time, many mainline denominations were increasingly moving to liberal doctrines. It gradually became necessary for these "branches" like a church.

These "branches" were mostly formed through missionary meetings held in large cities in the United States and Canada. These missionary meetings featured reports from missionaries and also taught about "deeper spiritual lives". Summer conferences also played the same role by bringing out news from the Alliance.

In order to promote efforts in missions, Simpson also founded the earliest American journal on missions to report on missionary news from all countries. Later, he founded another journal The Alliance Weekly, which was renamed to the monthly journal alife of today.

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The first missionary fields of the Alliance included Congo in Africa, China, India, and the Philippines in Asia. Later, the Alliance extended their work to Ecuador, Argentina, Chile, and Venezuela in South America. ¹⁰

In 1918, Simpson gradually reassigned his responsibilities to other co-workers. On October 28, 1919, Simpson departed from the world. The last thing he did was to pray for missionaries. 11

Section 2. Main Events in the Life of A.B. Simpson and the C&MA¹²

- 1843, December: Albert Benjamin Simpson was born in Prince Edward Island, Canada
- 1861, January: Simpson dedicated himself to full time ministry
- 1861, October: Simpson began his studies in Knox College, Toronto
- 1865, May: Simpson graduated from Knox College
- 1865, September: Simpson accepted the invitation of Knox Presbyterian Church, Hamilton to be pastor; in the same year, Simpson married Margaret Henry
- 1873, December: He Lefe Canada and was invited to pastor the Chestnut Street Presbyterian Church of Louisville, Kentucky
- 1875, February: He organized the city-wide evangelistic meeting by uniting different denominations in Louisville
- 1877: Received the vision on missions, had strong burden for missions to China but his wife did not have the same burden
- 1879, November: Resigned from Chestnut Street Presbyterian Church
- 1879, December: He called to pastor in the Thirteenth Street Presbyterian Church in New York
- 1880, February: He founded the journal The Gospel in all Lands to report on missionary activities
- 1881: He experienced healing for his own illness and his daughter's illness; received the gift of healing
- 1881, November: He resigned from the Thirteenth Street Presbyterian Church
- 1881, November: He founded a church not affiliated with any denomination
- 1882: He published "The Word, The Work and The World" to publicize global

- missionary work
- 1882: He founded a Bible college the First Bible College in North America which was eventually named Nyack College.
- 1883, March: He organized the Missionary Union for the Evangelization of the World
- 1883, May: He founded the Home for Faith and Physical Healing
- 1883, July: He founded the Gospel Tabernacle; received permission from the New York City government to be a legitimate organization
- 1883, October: He founded the Missionary Training Institute to train missionaries working overseas
- 1884, April: The Gospel Tabernacle moved to a new building in the 23rd Street; renamed the Twenty-third Street Tabernacle
- 1884, May: He founded Berachah Home to provide services for receiving and counselling
- 1884, September: He held meetings with themes of "Learn the Truth" and "Promote Evangelism and Missionary Work" at the Twenty-third Street Tabernacle;
 Simpson began speaking tours to various places and held similar meetings every October
- 1884, November: Five graduates from the Missionary Training Institute went to missions in Congo, Africa; one person died and three abandoned their missions; the remaining person worked until 1888; he returned to New York and died a year later.
- 1886, August: Large-scale meeting at Old Orchard, Maine to promote missionary work
- 1887, After the second meeting at Old Orchard, the Christian Alliance was founded. Its purpose was to sponsor and support missionary work from North America. It was non-denominational, only to witness the truth and to encourage those believers who had the same aspirations to practice truth. Later, the Evangelical Missionary Alliance was founded as an affiliate of the Christian Alliance, dedicated to the operation of missionary work.
- 1887, Dr. William Cassidy was the first missionary sent by the Christian Alliance.
 Unfortunately, he contracted smallpox on a ship to China and died in January
 1888 in Japan.
- 1889, February: The Dominion Auxiliary Branch of the Christian Alliance was

- founded in Canada as an affiliate to direct the local branches in Canada
- 1889, November: Evangelical Missionary Alliance (EMA) renamed International Missionary Alliance
- 1893, 180 missionaries were sent in 1887-1893 to 40 missionary stations in 12 mission fields; 23 missionaries died in their fields; mission fields included Congo, Sudan, India, China (including northern, central, and southern regions), Japan, Bulgaria, Palestine, Alaska, Haiti, the Dominican Republic
- 1895, About 300 missionaries served in the world
- 1895, 2 female missionaries entered Venezuela
- 1896, First missionaries sent from Canada, Robert A. Jaffray and George G. Shields, going to southern Canada and Tibet
- 1896, October: Founded Home School to training directors for branches and other domestic co-workers
- 1897, Missionaries sent to Ecuador and Argentina
- 1897, April: Missionary Training Institute in New York moved to Nyack
- 1897, April: Christian Alliance and Evangelical Missionary Alliance merged into Christian and Missionary Alliance
- 1900, Missionaries sent to Shanghai, Puerto Rico, Philippines
- 1900, 32 Alliance missionaries sent from Sweden to China were persecuted during the Boxer's Rebellion; 21 died, an additional 15 children were killed with their parents
- 1902, Brazil became a mission field of the C&MA
- 1907: Rise of the Tongues Movement (or the Charismatic Movement) leading to a split among co-workers in the C&MA; some co-workers left the C&MA and became the leaders in the early Pentecostal Church
- 1909, C&MA missionaries began working in Japan
- 1910, Peru became a missionary field of the C&MA
- 1911, Jaffray and two other missionaries entered French Indochina
- 1912, Overseas mission fields included Guangxi, Hunan and Tibet in China, French Indochina (including the present Vietnam, Laos, Cambodia), southern Philippines, Venezuela, Ecuador, Chile, Jerusalem, Beersheba, French Guyana,

- Syria
- 1912, In order to avoid the influence of the charismatic movement which led to the loss of C&MA properties, the C&MA annual meeting in Boone, Iowa adopted a new constitution which directed member organizations to develop in the direction of forming a denomination. Many members objected to the idea, hoping that the C&MA retained the original purpose of developing a fellowship type organization.
- 1914, The outbreak of World War I affected some overseas mission fields; I did not much effects on domestic churches in the United States, but much effected on Alliance churches in Canada
- 1914, C&MA headquarters in China near the Gansu-Tibet border attacked by the bandit group White Wolves; missionaries escaped but returned later to continue missionary work
- 1917, The United States entered World War I; the C&MA not affected and operating more like a denomination; Alliance churches existing in 34 states with 270 pastors/directors, 16 overseas fields with 292 missionaries and 599 co-workers
- 1918, Simpson gradually entrusted his responsibilities to other co-workers
- 1919, October: Simpson departed from the world
- 1929, Laos became a mission field of the C&MA
- 1929: C&MA missionaries entered northeast Thailand; C&MA took over the missionary work of the Presbyterian Church in Thailand
- 1929, C&MA missionaries began working in the Ivory Coast
- 1929, C&MA missionaries began working in Indonesia
- 1941, The outbreak of World War II, resulted in the death of C&MA overseas missionaries and great loss of properties; 10 of the 20 mission fields ravaged by the Japanese army, resulting in the imprisonment of 80 missionaries and 40 children, and the murder of 10 missionaries
- 1942-45, 42 missionaries were sent to South America, including Argentina, Chile, Columbia, Ecuador, Peru
- 1944-45, 28 missionaries added to French West Africa, Gabon, and Congo
- 1945, End of the World War II; missionaries returned to their fields
- 1945-50, An additional 250 missionaries were sent to war-torn areas to evangelize

- 1974, Annual meeting of the C&MA adopted the reorganization of the structure; C&MA formally became a denomination
- 1975, Alliance World Fellowship established with 5,845 organized local churches across the world
- 1983, Alliance World Fellowship included 10,238 organized local churches
- 1992, 1,248 missionaries sent from North America to various parts of the world; Alliance World Fellowship included 16,923 organized local churches in 49 fields
- 1999, Missionaries sent from North America to various parts of the world totalling 1,021
- 2009, December 31, Alliance World Fellowship included 13,245 organized local churches, 16,378 un-organized churches and preaching points in 81 fields; There were 2,825,256 baptized members, 4,528,170 persons attending Sunday services, 6,764 pastoral staffs, 29,508 total co-workers; 116 seminaries and Bible colleges, 5,663 full-time seminary students

Section 3. Spiritual Books and Hymns Written by A.B. Simpson

Simpson wrote many spiritual books, such as The Fourfold Gospel, Kings and Prophets of Israel and Judah, Wholly Sanctified, Holy Spirit, Power from on High: an Unfolding of the Doctrine of the Holy Spirit in the Old and New Testaments, Gospel of St. Matthew, The Gospel of Mark, Lessons from the Book of Judges, Life of Christ, The Gospel of Healing, Divine Healing. These books provide great food for the spiritual life. ¹⁴

Simpson also wrote over 300 hymns. The more famous ones are collected in different hymn collections including: ¹⁵ Jesus Only; Himself; Speak to the Rock; Breathing Out and Breathing In; He Died for Me; All the Way to Calvary; O Doubting Struggling Christian; Hark! A Voice from Heav'n Proclaiming; O Let Us Rejoice; My Grace is Sufficient for Thee; Yesterday, Today, Forever; There is a Foe Whose Hidden Pow'r; Tell Me Not of Earthly Pleasures; Christ in Me the Hope of Glory; The Everlasting Arm; It's So Sweet to Walk with Jesus; Let us Reckon.

Section 4. Special Features in the Theology of the C&MA

Dr. Simpson founded the C&MA in 1887 to proclaim the truth of deeper spiritual life and to strengthen global missionary work. Anyone with the mission and vision of evangelism, from any denomination, pastor or lay Christian, can join to send

people to unreached places and unreached people.

Simpson believed that Christ was not only his Saviour but also his sanctifying Lord who altered the direction of his whole life through a dramatic spiritual experience . In addition, after many difficult years of struggle with his poor health, he experienced Christ as his healer. At that time in history, the church further rediscovered the truth about Christ being our coming king. All these became the theoretical foundation of the C&MA doctrines, and are called the "Fourfold Gospel", that is, Christ is our Saviour; Christ is our Sanctifying Lord; Christ is our Healing Lord; Christ is our Coming King.

Special features in the theology of the C&MA can be manifested from its " emblem" .

Cross: the symbol of Christ's death which completes the salvation of each believer

Laver: the symbol of God's grace making us holy, so that we can be cleansed daily from sin

Pitcher: the symbol of the Holy Spirit and healing

Crown: the symbol of the second coming of the Lord and the reward for those believers who share the glory of Christ

I. Christ is the Saving Lord ¹⁶

This is the first blessing of the gospel of Christ bestowed to sinners. Because of our faith in Jesus Christ, we receive the blessings of forgiveness, justification, and eternal life.

God's Word clearly tells us that sin is not an unfortunate accident, or a weakness in personality, or a problem generated by inheritance or complex environment. It is a deliberate disobedience, an hostile attitude against God, and a natural expression of the sinful and corrupted nature. It is useless to solve the problem of sin through self-improvement or any healing method. Except through God's infinite grace and power, nothing can solve the problem of sin.

We believe that Jesus Christ sacrificed His life for our sins according to the Bible. The pain He endured is vicarious, " the righteous substituting for the unrighteous" . He gave up His life to be a ransom for us. We can only be saved through His blood. Because of His death and resurrection, we can be justified. We can be accepted by God only by His name.

We also believe that when a sinner believes in the gospel and accepts Jesus as the Saviour, his sins are immediately forgiven. His spirit is immediately born again. He

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becomes a child of God and will inherit eternal glory in the future. He now enters and stays in this grace, and enjoys all the privileges in the home of the heavenly Father.

II. Christ is the Sanctifying Lord ¹⁷

The doctrine of sanctification that we proclaim is as follows. When Lord Jesus dwells in our heart and moves in our actions, we become like Him. This must not produce the pride of self-sufficiency because we must come to the end of our own efforts, then we can receive the experience of sanctification. We cannot be sufficient if we are apart from Christ.

Sanctification is a life of simple trust, relying on Christ all the time. To enter this kind of full blessing, we must pass through two steps: complete obedience and receive Christ with simple faith. Through these two requirements—obedience and believe—we can live within Christ. This is the secret of sanctification. Just as Paul said, "Therefore, as you received Christ Jesus the Lord, so walk in him" (Colossians 2:6).

God completes the process of sanctification through the Holy Spirit. The work of the Holy Spirit is to reveal that Jesus Christ can sanctify us. At the same time, Christ provides all we need for our spiritual lives through the Holy Spirit. In terms of time, baptism of the Holy Spirit and our union with Christ leading to the experience of sanctification occurs simultaneously. The Holy Spirit will not work alone apart from Christ. He is to reveal everything about Christ to us.

The experience of sanctification is a definite and clear turning point in the life history of each of us. It is not a realm that can be reached by a believer through his gradual growth. It is an experience that results from the union with Christ. " And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption" (1 Corinthians 1:30).

III. Christ is the Healing Lord ¹⁸

Although there has been great advances in science today, undoubtedly believers still need to learn a simple doctrine from the Bible: Christ heals the body.

We believe that we can accept Christ's healing with simple faith. This is not the private possession of miracle experts and spiritual businessmen. If you see someone uses the gift of God as an opportunity for profit, you better stand a little further and remember the incident involving Simon in Acts chapter 8.

We believe that Lord Jesus has prepared the power and the healing needed by the body for His children who have obedience and faith. This blessing is as abundant as the spiritual blessing He prepared in the gospel. "He took our illnesses and bore our

diseases" (Matthew 8:17). Today, we can still through faith draw health and power from the resurrected life of Christ until our life's work is completed.

We do not need anyone to be the media because Christ is our High Priest. He sympathize with our weaknesses today, just like in the past. " And as many as touched it were made well" (Mark 6:56).

To receive this blessing requires three conditions: (1) surrender completely to Christ, willing to receive life and health from Him in order to glorify and serve Him; (2) accept His promise without doubt; (3) live inside Him, trusting Him all the time, drawing strength needed by the body.

IV. Christ is the Returning Lord 19

We cannot accurately say what day and what time will Lord Jesus come back because this is only known by God the Father. We can only roughly point out that the time of fulfilment for the prophesies in the Bible is close. We must at all times wait for the second coming of our Lord with a most humble heart.

We are confident that Lord Jesus will descend on earth in His body. His second coming is not a spiritual return, nor is it our meeting Christ at our death, nor is it a deeper experience from the work of the Holy Spirit, nor is it the spreading of the gospel to the whole world. It is the descent on earth of Lord Jesus Himself. His second coming is as real as His ascension. He is not coming back after the millennium. He will establish a kingdom of glory, righteousness, and peace when he comes back.

The most important thing is that we should be waiting watchfully for His coming, desiring for His appearance and for a life under His rule. This blessed hope is a strong spiritual power which can help us to live a holy and watchful life, and to faithfully strive to spread the gospel to the whole world as the Bible says that " this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come" (Matthew 24:14).

The above explanations of these four aspects are excerpts from the writings of Dr. Simpson. They clarify the doctrines and the purpose of the Christian and Missionary Alliance. This "complete" gospel is exactly what today's church needs. It saves us from erroneous doctrine and spiritual failures. It inspires our faith, hope, and love. Let us accept this gospel and communicate it to people around us, pointing out that this is a complete gospel that it is needed for each individual and for the whole world.

Section 5. The Influence of A.B. Simpson on Global Missions

'A.B. Simpson's influence for missions was enormous, particularly in the growth of the late nineteenth and early twentieth century mission societies in America. The founders of both the Sudan Interior Mission and the Africa Inland Mission were deeply influenced by him and studied at his missionary training school; and evangelical denominations, particularly ones within the holiness movement, were stimulated into missionary activity largely through his missionary zeal. Beginning in 1883, he inaugurated interdenominational conventions held in cities throughout the United States and Canada, featuring foreign missionaries from various denominations and mission societies. These conventions brought foreign missions to the people and led to the formation of Simpson's own highly effective international mission society, the Christian and Missionary Alliance. Largely through his influence, foreign missions in the twentieth century became the most vital outreach of the North American evangelical churches.' 20

'A society with such principles could not hope to build up a great, visible organization. It was always a great satisfaction to Dr. Simpson to know that the message had reached and permeated multitudes who had no outward connection with the Alliance. He had no sympathy with any tendency to exclusiveness or with self-centred little gatherings of the saints, nor yet with the mere aim to build up a work. To him, an Alliance branch, however small, was a lighthouse in its own community and a recruiting station for the little army of good soldiers of Jesus Christ which had been sent to the ends of the earth.'

Section 6. A.B. Simpson's Viewpoint on Global Missions

'There was a sense of urgency as Simpson pleaded in behalf of foreign missions – not just to save souls from hell, but to hasten the return of Christ. Simpson's key missionary text was Matthew 24:14: " And this gospel of the kingdom will be preached in all the world as a testimony to all nations, and then the end will come." $^{1/22}$

'It was this global thrust that made the Christian and Missionary Alliance unique among independent mission societies. Most missions focused on one particular area, or selected two or three fields, but the Christian and Missionary Alliance quickly spread out all over the world. Within five years it had nearly one hundred and fifty missionaries on fifteen fields.' 23

'But if the numbers sound impressive, they believe the fact the C&MA went through a period of severe testing during its earliest years. The first to go abroad were five young men who sailed to the Congo in 1884, three years before the mission was

officially organized, and within only a few months after their arrival, John Condit, the leader of the party, had died. In both the Congo and the Sudan, the early attempts at evangelism were costly in lives. " Those deadly climates," according to A.E. Thompson, " exacted such an awful toll of lives that for years the missionary graves in both fields outnumbered the living missionaries." The early work in China was also stained with the blood of martyrs. The Boxer Uprising of 1900 claimed the lives of thirty-five Alliance missionaries and children.'

'But the work went forward, and by the time of Simpson's death in 1919 the mission was securely grounded on every continent. By 1919 his missionary training school was also well established at its permanent location in Nyack, New York. His legacy in the area of Christian education extended far beyond the corridors of one institution. His missionary training school concept launched the Bible institute movement that spread out across North America and became the major recruiting source for independent faith mission societies in the decades that followed.' ²⁵

Section 7. A Reflection on A.B. Simpson and the C&MA on the Global Missionary Movement

V. Collaboration of historical-environmental factors

Simpson never had any idea of founding a new denomination. He only stressed the cooperation between denominations in order to promote overseas missions and the teaching of deeper life. Normally, his "branches" had meetings only on Sunday afternoons. In the early 20th century, many mainland denominations developed liberal theology so that many Bible-believing Christians left their original denominations and churches to form independent communities. Many such communities later joined the C&MA. This can be described as " result of an unintentional act". ²⁶

To adapt to this new trend, the C&MA amended its Constitution in 1912 to allow these communities to join as members of the C&MA. The present C&MA which Simpson founded is both a denomination and a missionary sending organization. This integration of denomination and missionary organization is a new model for Christian organizations and has enormous impact on world evangelization.

VI. Theological breakthrough

The C&MA that Simpson founded stresses not only repentance and rebirth, it also stresses holy life, filling of the Holy Spirit, divine healing, and the glorious return of Christ before the millennium. Even at the founding of the C&MA, the fullness of Christ's gospel was already symbolized by the cross, the laver, the pitcher, and the

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crown. This "Fourfold Gospel" is the main point of the theology of the C&MA, that is, Christ is the Saviour, the sanctifying Lord, the healing Lord, and the coming King.

"And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come." (Matthew $24{:}14$) This is the Bible verse Simpson often quoted to stress the urgency of global missions. He regarded missions as " the way that the Lord Himself chose to hasten the day of His return." The doctrine of our Lord's personal, pre-millennial, speedy return, and the necessity for the preparation of the Church and the world for His advent." 27

Dr. Walter Turnbull would later say at Dr. Simpson's funeral: " He is the only great teacher we know who lined the evangelization of the world as a necessary preparation for Christ's return and with the study of Bible prophecy." ²⁸

VII. Spiritual motivation behind missions

Simpson said, "The Evangelical Missionary Alliance has been formed as a humble and united effort on the part of consecrated Christians, in all parts of the land and world, to send the Gospel in its simplicity and fullness, by the most spiritual and consecrated instrumentalities, and the most economical, practical, and effectual methods, to the most needy, neglected, and open fields of the heathen world." ²⁹

The initial principles adopted by the Evangelical Missionary Alliance were as follows: $^{\it 30}$

- 1. The Alliance stresses that all missionary work is motivated and directed by the Holy Spirit.
 - 2. Missionary work must be based on faith.
 - 3. Missionary work is mainly evangelistic work.
 - 4. The fields that we choose are in the Gentile world rarely reached by people.
 - 5. Administrative expenses should be pared down to its minimum.
 - 6. The sacrificial spirit is the overriding principle of our work.

Simpson's particular emphasis of " deepening of inner spiritual life" is the foundation of missionary work. Missionary work without deepening spiritual life will scarcely produce long-term results.

VIII. Operation of the missionary framework

The C&MA that Simpson founded is a denomination and also a missionary sending organization, this kind of " denomination-missionary organization

integration" has a large impact on missions. First, the C&MA has a "congregational framework" as well as a "missionary framework". Local churches from everywhere send their missionary offering to the Global Ministries of the C&MA National Office. This Global Ministries establishes a foundation for missionary funds, called the "Global Advance Fund" in Canada and the "Great Commission Fund" in the United States. The use of these missionary funds is through central coordination as the National Office is responsible for all overseas missions. According to the needs of different mission fields, the National Office different amounts of funds and different numbers of missionaries to regions that have not been reached by the gospel.

The C&MA employs the system of collective faith, meaning that individual missionaries do not need to raise funds for themselves but receive the funds from the foundation of missionary funds from the National Office. The National Office has a Global Ministries (Department) to coordinate all missionary work. It resembles a missionary sending organization, Which is responsible for selecting, training, sending, monitoring, managing, and supporting overseas missionaries.

IX. Leadership by key figures

Simpson imitated Apostle Paul by refusing to accept any salary and living just by faith. He also rejected all the honours and personal worship. A.B. Simpson had an overwhelming burden for lost souls that was succinctly summed up in one of his plaintive hymns – A Missionary Cry:

A hundred thousand souls a day Are passing one by on away, In Christless guilt and gloom. Without one ray of hope or light, With future dark as endless night, They're passing to their doom.

Throughout his life, Dr. Simpson held fast to the basic truth of the gospel and orthodox faith. He made it clear that the main mission of the C&MA is not to claim some special doctrine but to save human souls, to spread the gospel of God's kingdom throughout the world, to get in touch and care for those who are neglected and rejected, the ones who subsequently do not attend church. He had three resolutions: (1) resolved to be a quiet person, (2) resolved to please the Lord, and (3) resolved to not spread the gospel in areas that already proclaimed the name of Christ. ³²

Simpson possessed the gift of cooperation with other co-workers so he could gather a group of like-minded pastors to work together and to promote global missions. From a missionary movement, he could found a missionary sending organization that eventually became a denomination that has the characteristics of a missionary organization. This gave the C&MA uniqueness among all denominations.

'Thousands kept asking "What will become of the Alliance when Dr. Simpson is gone?" The answer was given in the last year of his life when he was not in active leadership. His absence from his pulpit, from the great conventions, and from the editorial chair and the executive offices was keenly felt, yet there was no falling off at any point, and the missionary offerings were larger than ever before. Since he was laid at rest almost another year — the period of supreme test of his principles and methods — has passed, and the society is in the midst of an advance movement all along the line. This is the surest testimony that can be given that he had received and obeyed a heavenly vision in the development of the movement known as The Christian and Missionary Alliance.'

X. Effective and widespread dissemination of information

Table 1-1. Major Publications by the C&MA in the Dissemination of the Missionary Vision

1880.02-1881.10	The Gospel in All Lands	monthly
1882.01-1887.12	The Word, the Work and the World	monthly
1882.02-1882.12	The Word and the World	monthly
1888.01-1889.06	The Christian Alliance	weekly
1889.09-1893.12	The Christian Alliance and Missionary Weekly	weekly
1894.01-1896.12	The Christian Alliance and Foreign Missionary Weekly	weekly
1897.01-1898.11	The Christian Alliance and Missionary Weekly	weekly
1897.12-1899.05	The Christian Alliance and Missionary Weekly	monthly
1899.06-1911.09	The Christian Alliance and Missionary Weekly	weekly
1902.07-1907.09	Living Truths	monthly
1911.10-1958	The Alliance Weekly	weekly
1958-1967	The Alliance Weekly	biweekly
1967-1973	The Alliance Witness	biweekly
1973-present	Alliance Life	monthly

Besides the above publications, the C&MA in America published journals of various languages in different countries and regions to promote missions. As the internet is well-developed, the C&MAs in many countries and regions join the ranks of using electronic media to disseminate missionary news in order to promote global missions.

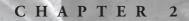
XI. Leadership training and selection model that fits the age

In 1882, Nyack Bible College which Simpson founded was the first Bible college in North America. This college was in reality a college training missionaries. In October 1883, Simpson founded another Missionary Training Institute which specially trained overseas missionaries. The teachers in the Institute were former overseas missionaries. They untiringly used their lives to influence the lives of the students. They also passed to the students missionary visions, missionary objects, and mission fields of the Great Commission. After the students graduated, they were assessed by the C&MA National Office to first do at least two years of home service. They were then sent by the National Office to be full-time missionaries to peoples who lacked the gospel the most or to unreached peoples in various parts of the world.

Annotation

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- 2 Testimony of Christ Mission Website, "Simpson-short biography of a poet," http://www.tochrist.org/Hymns/AlbertSimpson-T.htm (accessed 2009/11/11).
- 3 Robert L. Niklaus, John S. Sawin, and Samuel J. Stoesz, All for Jesus, trans. 許雲嫻 and 文 逢參 (Hong Kong: China Alliance Press, 1988), 50-54。
- 4 Tucker, 275-279.
- 5 A.E. Thompson, The Life of A.B. Simpson, trans. 陸忠信 (Hong Kong: China Alliance Press, 2007), 111-112.
- 6 Niklaus, 23-38.
- 7 Ibid, 56-113.
- 8 Tucker, 275-279.
- 9 Thompson, 111-112.
- 10 Wen-Ji Wang, "Knowing the tradition of the C&MA (1): origin of the C&MA," Blog of Wen-Ji Wang, http://blog.yam.com/felixwmk/article/24244384 (accessed 2009/10/9).
- 11 Nicklaus, 208.
- 12 The C&MA Church Union Taiwan Website, "Important events of Dr. Simpson and the Alliance Church," http://twcama.fhl.net/world/introduce.htm (accessed 2009/10/9).
- 13 The Christian and Missionary Alliance in Canada, "The Alliance Worldwide," (2009), http://cmalliance.ca/statisticsc1419.php (accessed 2009/10/9).
- 14 Church in Marlboro Website, "Short history of Simpson," http://www.churchinmarlboro.org/introduction/ABS%20New.htm (accessed 2009/4/6).
- 15 Wikipedia (Chinese version), "Simpson," http://zh.wikipedia.org/zh-tw/ (accessed 2009/10/9).
- 16 The Christian and Missionary Alliance in Canada, "The Alliance Worldwide," (2009), http://www.ccaca.org/index.php?option=com_content&task=view&id=21 (accessed 2009/10/9).
- 17 Ibid.
- 18 Ibid.
- 19 Ibid.
- 20 Tucker, 275-279.
- 21 Thompson, 112.
- 22 Ibid, 102.
- 23 Tucker, 277-278.
- 24 Ibid.
- 25 Ibid.
- 26 Wang, ibid.

- 27 Nicklaus, 122-124.
- 28 Ibid, 124.
- 29 Thompson, 104.
- 30 Wing Keung Lee, "Special characteristics of missionary strategy and work of the C&MA," (Toronto: Scarborough Chinese Alliance Church) (pamphlet).
- 31 Tucker, 278.
- 32 Thompson, 139, 104.
- 33 Ibid, 112-113.a



A Brief History of Missionary Church Planting of Chinese Alliance Church in Canada The growth in the Canadian Chinese Alliance churches has been impressive. During the 50 years from the founding of the first Chinese Alliance Church in Regina in 1961 to 2010, there had been the founding of more than 80 new churches. According to the 2010 statistics from the CCACA, there were 237 pastors, 21,446 church members, 1,751 new believers and 962 persons baptized per year. The total yearly offering received was about CDN\$30.9 million, including a transferred offering of CDN\$2.38 million to the Global Advance Fund of the National Office.

Almost all major cities in Canada has a Chinese Alliance Church. Chinese Alliance churches not only expand in Canada but have expanded to overseas. In earlier years, the expansion was to South America and the United States. In recent years, the expansion was to mission fields including Australia, New Zealand, Central and South America, Europe, France, the Netherlands, and Japan where the gospel has been spread to Chinese people. The number of Chinese missionary couples sent overseas totals 45, 19 of them are full-time full-salary missionaries and 17 of them are partly self-funded, requiring some fund raising effort.²

Section 1. Embryonic Era³

The development of Chinese Alliance churches in Canada can be traced to an ordinary and not an abundantly gifted Canadian sister, one who could not even speak Chinese, named Ruby Johnston. She was born in Regina in 1909. Her parents were devout Christians who loved the Lord. After she was born again at the age of 20, she was full of missionary fervour. Many young people of her age committed themselves to be missionaries. While Ms. Johnston did not join overseas missions, she had the burden of evangelizing Chinese people who lived in Regina.

When Ms. Johnston began her ministry among the Chinese, there were only 46,000 Chinese in all of Canada and most of them lived in British Columbia (58%) and Ontario (15%). Evangelism among the Chinese in Canada began in Saskatchewan where only over 300 Chinese lived. At that time, Chinese were regarded as a lower race by Caucasians but Ms. Johnston was anxious to spread the gospel to them. Although she did not know Chinese (most Chinese spoke Taishan dialect at that time), she knew how to use the written language to reach those unreached people. She had a friend who went to China as a missionary so she ordered a pile of Chinese gospel pamphlets and asked young people from the Alliance Church to distribute these pamphlets to local Chinese people. Because most local Chinese lived alone, she asked a Christian policeman Dave Rempel to accompany her visits.

At that time, Chinese people were indifferent to the gospel. Some co-workers also

left for various reasons. Evangelistic work was continued only intermittently but God also provided new co-workers. In 1945, the Canadian Bible College moved closer to Chinatown and some students joined the ranks of people teaching English to Chinese people. In addition, the change in immigration regulations allowed some Chinese families to move to Regina. The Sunday afternoon worship services was revived.

In 1953, Rev. Paul Bartel who was a missionary to China for many years came to teach in the Canadian Bible College. With his assistance, evangelistic work among the Chinese entered a new stage and started to bear fruit. Bartel led Arthur Louis to accept Christ and he later was ordained a pastor of the C&MA.

In 1955, the Regina Chinese Christian Fellowship was established. In 1956, Dr. and Mrs. Peter Kuan moved to work in Regina. They felt the need for a Chinese pastor to come to Regina to start the Chinese ministry and they prayed fervently. At that time, God moved the heart of Augustus Chao who worked in an American bank in Hong Kong. He gave up his work and came to Canada to spread the gospel. Chao's plan of ministering in Canada faced many difficulties. First, he was a devout Christian but not yet a pastor. Second, there were few Chinese believers in Regina so they would not have the financial resources to support Chao's family of seven. Surprisingly, God moved the Philippines Davao Chinese Gospel Church to donate from their mission fund to support Chao's one-year full expenses in Canada.

On June 2, 1960, Chao arrived in Regina and became the first pastor of Regina Chinese Alliance Church. He was also the first pastor in a Chinese Alliance church in North America. Thus, long-time Chinese pioneering evangelistic work got a Chinese pastor to develop and care. Ms. Johnston's years of hard work finally came to fruition.

In 1954, Rev. Chao had a heavy burden for evangelizing Chinese in Canada. He began to pray that God would build 50 Chinese churches in this vast land. As there was not even one Chinese Alliance church in Canada, such a prayer was indeed a bold request. On January 29, 1961, Regina Chinese Alliance Church was founded as the first Chinese Alliance Church in Canada. Therefore, it is rightfully called the "mother church" of all Canadian Chinese Alliance churches.

Section 2. Expansion in Central Canada⁴

In 1923, the Government of Canada implemented the Chinese Immigration Act which completely banned the immigration of Chinese to Canada. Chinese in Canada were also under much restrictions. This prompted many Chinese to leave Canada and return to China so that the number of Chinese in Canada decreased rapidly. Not until after the World War II was the immigration policy for Chinese slightly relaxed.

The Chinese population started to increase again, increasing from 34,627 in 1941 to 50,197 in 1961. This was the exact year that the Regina Chinese Alliance Church was founded.

After the founding of Regina Chinese Alliance Church, Rev. Chao began to spread the gospel to Chinese in a few surrounding cities. Melvin Sylvester, the pastor of the Swift Current Alliance Church (later the President of the C&MA in Canada) invited Rev. Chao to visit the Chinese in Swift Current. With the help of the Caucasian Alliance Church which provided space, Rev. Chao drove to Swift Current every Tuesday to lead the worship service there. Although there were not many Chinese in Swift Current, yet the gospel was spread and a church was founded.

At the same time, God also worked in the provinces of Saskatchewan and Manitoba. At the end of the 1950s, a few church members from the Caucasian Saskatoon Alliance Church launched a fellowship and a Bible study group for the Chinese. To extend his evangelistic work, Rev. Chao also drove to Saskatoon to evangelize in addition to Swift Current.

In 1961, Arthur Louis and his wife went to study in the university in Saskatoon. The Regina church then sent them as pioneers for the gospel. They co-worked with Louis Quan who was the first fruit of Chinese evangelistic work. The Louis couple visited Chinese and also opened a Chinese class which attracted children of overseas Chinese to come to the church. Later, students of the Canadian Bible College in Regina often came to help and the work was gradually expanded. In 1967, Arthur Louis left Saskatoon. In 1969, the Saskatoon Chinese Alliance Church was founded and Rev. Gabriel Tsang was invited to be the first pastor.

Around 1959, there was a group of devout Christian university students in Winnipeg, Manitoba. They spread the gospel to Chinese students and overseas Chinese in Chinatown. After two years of hard work, some Chinese became Christians. In 1966, the Chinese Student Fellowship already became an influential fellowship in the North American scene. Arthur Louis came that year from Saskatoon to Winnipeg to begin evangelistic work. In July, they began the Sunday worship services in the basement of the Caucasian Main Street Alliance Church and founded a church. They had only 26 persons in the service and the church was supported by the C&MA with \$200 a month. On January 1, 1967, the church was registered with the government and became the Winnipeg Chinese Alliance Church.

Section 3. Expansion to Western Canada⁵

British Columbia was the first place that Chinese immigrants stayed in when they first landed in Canada. In the 1960s, the Chinese population in Vancouver continuously increased. Joe Ottem, a member of the Caucasian Alliance Church had burden for the Chinese. He requested the Superintendent of the Pacific District of the C&MA to initiate Chinese ministry. However, quite a few people believed that if Chinese would eventually be assimilated into the Caucasian society, there would not be a need for Chinese churches. But Joe Ottem, who worked as a taxi driver, stood his ground. He used a van to carry 50 Chinese to the church. He opened an English class to attract Chinese to come to the church. When Joe Ottem previously studied in the Canadian Bible College, Rev. Chao was his acquaintance. He wrote to Rev. Chao many times asking him to come to pastor in Vancouver, reasoning that there were more Chinese in Vancouver so the need was greater. After Rev. Chao prayed and waited, he eventually decided to go to Vancouver to found Chinese churches.

Initially, the Chinese church rented space from the Caucasian Alliance Church for Sunday services and only a few dozen came. After five years, the church was able to purchase land and construct a new building. The congregation increased to 200. With the increase of Chinese immigrants, the need for evangelism also increased and the Vancouver church grew rapidly.

In 1967, Rev. Chao began gospel work in Victoria. Although the response was poor and the work was delayed but the seed of the gospel was planted. Gospel work was relaunched in 1975 and the Victoria Chinese Alliance Church was founded. Also in 1975, with the support of the CCACA, the Pacific Canadian District initiated the founding of the Vancouver Newbern Memorial Chinese Alliance Church to commemorate Rev. William Newbern, the Principle of the Alliance Bible Seminary in Hong Kong, and to extend his wish of spreading the gospel to everywhere. Subsequently, the Richmond Church was founded in 1977, the Burnaby Church in 1981, and the Fraser Lands Church was founded in 1991.

Section 4. The Birth of the Canadian Chinese Alliance Churches Association (CCACA)

In 1967, there were four Chinese Alliance churches in Regina, Saskatoon, Winnipeg, and Vancouver and also two gospel preaching points in Swift Current and Victoria. The four pastors and Dr. Koon from Regina proposed to organize a Canadian Chinese Alliance Churches Association (abbreviated CCACA). On September 9, 1967, one lay representative was sent from each church to attend a meeting with their pastors

in the Regina Chinese Alliance Church. In attendance were Augustus Chao, Arthur Louis, Luke Poon, Rev. Enoch Lau, Louis Quan, Bill Fong, Daniel Ng, and Dr. Koon. They decided to found the CCACA on the principle of " the same call, the same burden, the same vision, everyone standing in his station, from everyone's position we need to care for each other, to exhort each other, to inspire love and enthusiasm." They elected Dr. Koon as the first chairperson of CCACA. The CCACA was not to interfere the administration of local churches. It would provide mutual help for work and spirituality, and would unite to found new churches in Canada.

The function and organization of the CCACA is clearly described in the 1984 CCACA Manual.

Organizationally, the CCACA is not a District but a fellowship. The purpose of existence is not to rule and burden but to communicate and for mutual assistance. The CCACA is not to duplicate ministries of local churches but to gather human and material resources to open new fields within the nation and mission fields overseas, to help understand and introduce pastors. In order to connect all local churches and fulfil the above purposes, the CCACA publishes a newsletter, the former Alliance Quarterly Newsletter, to assist local churches to communicate and understand each other. ⁷

At this point of development, the Chinese Alliance churches in Canada have approached perfection in their organization. From now on, they will have good plans and strategies for future founding of Chinese Alliance churches in other areas.

Section 5. Establishing the Canadian Christian Youth Winter Conference

After the Regina Chinese Alliance Church was founded in January 1961, the first Christian Youth Winter Conference was held in the same December. The conference was proposed by three Caucasian Alliance brothers and sisters who loved overseas Chinese. The first was Ruby Johnston. The other two were Rev. and Mrs. Paul Bartel who were born in China and later followed the footsteps of their parents to become missionaries in China. The Bartel couple were pioneer missionaries in Sichuan and Gueizhou regions for many years. They moved to Hong Kong after the Communist takeover in 1949, working in the China Alliance Press to publish the Bible Magazine. They returned to Canada in 1953 and Paul became the Academic Dean of the Canadian Bible College.

The Bartel couple had a special heart for Chinese youth who came to Canada to study or to work. They often invited them to dine in their home, providing them with some family warmth and thus dispelling slightly their loneliness of living in a foreign land. In order to help these students to avoid staying alone during the cold

Christmas and New Year holidays, they proposed to organize a Winter Conference for the students. This would give the students an opportunity to meet other people and at the same time become an occasion to spread the gospel to the students. This vision was supported by Dr. and Mrs. Koon and also by a few student leaders from the University of Manitoba in Winnipeg, including Stephen Hoh, Robert Chan, and Herbert Lee. This led to the birth of the Christian Youth Winter Conference. Although the first conference was a small beginning with only 35 people attending, it grew quickly in the next 30 years. For then on, it became an annual conference with increasing attendance, eventually with over a thousand people attending. In 1978, it extended to eastern Canada. In 1985, it extended to western Canada and there were three conferences in eastern, central, and western Canada. These conferences helped train many young brothers and sisters, some receiving salvation, some dedicating their lives to ministry, and some led by the Lord to become church leaders, including Dr. Philemon Choi, Professor Gail Law, Rev. Wally Yew, Rev. Simon Lee, and Dr. Stephen Hoh. 9

Some regarded the 1960s as the era of student movements because a large group of youth dedicated their lives to the Lord. This led to the church planting movement in the 1970s and the missionary movement in the 1990s. 10

The West Canada Youth Winter Conference continues to be held even today with about 400 attendees. The Central Canada Youth Winter Conference has stopped for many years because there has been a constant decrease in the number of students from Hong Kong. The East Canada Youth Winter Conference also faced the same problem. It later became a student leader training camp organized by Ambassador for Christ. In 2008, it was reorganized by the Chinese Coordination Centre of World Evangelism to serve overseas students from Mainland China. However, the grand past is no longer repeated.

Section 6. Continuous Launching of New Mission Fields in British Columbia and Alberta

With respect to new mission fields, the first targets of the CCACA were Victoria, BC and Edmonton, Alberta.

The work in Victoria started in 1967. But it was shut down after one year due to the lack of results. Under the encouragement of the CCACA, the Vancouver church sent a gospel team to work there again. Some fruits of the gospel were the result and a Sunday service was initiated. In 1967, Rev. Daniel Ho was recruited to be the senior pastor and the work was getting on track.

In 1969, there were about 5,000 Chinese in Edmonton, with about 300 to 400

students. Rev. Luke Poon recommended his elder brother Rev. Peter Poon who was then recruited by the CCACA to pioneer the work in Edmonton.

Rev. Peter Poon arrived in Vancouver in October 1969. Rev. Augustus Chao accompanied him to Edmonton to visit and gather Chinese Christians to discuss the founding of a church. In the morning of Sunday, October 19, they held a prayer meeting which was attended by over 20 persons. On October 26, they rented the gymnasium of the Caucasian Alliance Church to have their first Sunday service. At the early stage of the church, other Chinese Alliance churches, the CCACA and the C&MA District provided financial support and the Edmonton Chinese Alliance Church was thus founded. Although Rev. Poon was diagnosed with leukemia in the next year, he continued to serve diligently for ten years. The church was blessed and the congregation continued to grow. There had been acquisitions of new church buildings three times. New churches were planted in north Edmonton in 1982 and in south Edmonton in 1988.

At the end of 1971, Rev. Luke Poon moved his family to Calgary from Regina. He started visiting local university students. In 1972, the Calgary Chinese Alliance Church was founded. In the first Sunday service, only 26 persons attended. But the number grew quickly. In 1974, Rev. Gabriel Tsang came to be pastor. There were only 60 students and the finance was tight. This difficulty was overcome with the assistance of the C&MA District. Soon the financial situation improved because of many Chinese families joining the church. Members were diligent in spreading the gospel and the church grew day by day and became a major Chinese church in West Canadian District. New churches were planted in South Calgary in 1988, in West Calgary in 1993, and also in 1991 the Gospel Alliance Church which served the English-speaking Chinese.

The Calgary Chinese Alliance Church followed the Alliance tradition of spreading the gospel widely and pioneering church planting. Soon they discovered Lethbridge, a city with over 1000 Chinese, 130 km south of Calgary. Since there was no Chinese church in Lethbridge, they began pioneer evangelism with rotating teams starting in January 1973. In April and May that year, Rev. Abraham Poon worked there as an interim pastor. Later, with the help of the Caucasian Alliance Church, James Chuang, a new graduate from Prairie Bible Institute, was recruited to be pastor. The church grew steadily but still relied on the District and the CCACA to provide financial assistance. It became financially independent in 1982. ¹²

Section 7. Expansion into Ontario and Quebec

After 1970, the development of Chinese Alliance churches in Canada entered a new era. Earlier in 1966, China set off the tragic period of Cultural Revolution. After 1967, many dead bodies floated down the Pearl River. This shocked the people in Hong Kong and provoked a new wave of large-scale emigration. At the same time in 1967, Canada also implemented new immigration laws which completely eliminated the use of the applicant's nationality or racial background as selection criteria for new immigrants. As the new policy stressed technology and education, many professionals from Hong Kong could get entry to Canada. This cohort of Chinese coming to Canada after 1967 were more superior than older immigrants in both education level and professional occupation. They had sufficient qualifications to develop their careers in industrial and commercial cities of eastern Canada, including Toronto, Montreal and other big cities.

At this time, recent Chinese immigrants who worked in service industries (restaurant and food services, non-technical industries) accounted for only about 18%. The majority were in professional and managerial occupations. The 1981 Census showed that British Columbia no longer had the largest number of Chinese as it accounted for 34.5% of all Chinese in Canada. In contrast, Ontario had 40% and Quebec had 6.3% even though the province was a French-speaking region. In other words, Chinese living in eastern Canada increased rapidly. ¹³

Because of this trend, the CCACA made plans for development in eastern Canada. In September 1970, Dr. Peter Kuan was invited to the West Central District Annual Conference to make a presentation to the C&MA on the needs of evangelistic work among Chinese in Canada. Dr. N. Bailly, the C&MA President at the time, expressed deep concern for the Chinese needs and responded to the challenge. The National Office and the Central East District invited Rev. Arthur Louis to make a field survey in eastern Canada and explore the possibility of opening new fields there. After nine months of surveying and planning, it was decided that a new Chinese Alliance Church will be founded in Montreal. Rev. Jonathan Kaan who arrived from Vietnam was invited to plant a church.

Early in 1971, Rev. Kaan arrived Montreal from Vietnam, began pioneer evangelism, and founded a church. In February and March 1972, Rev. Kaan started a Sunday service at the Jean Mence Lutheran Church. In May, the church was formally founded. In September, the congregation increased with the new school term. There were already over 100 persons at the first Christmas celebration. Finance in the early period was funded by the District, with some support from Hong Kong Hebron Church. The church was totally self-funded starting from 1976. From then, the

Montreal Chinese Alliance Church had bought new church buildings three times. A new church was planted in 1988.

Montreal Chinese Alliance Church paid their attention not only to local Chinese gospel ministries, they also noticed the needs of the neighbouring city of Ottawa. Between 1972 and 1973, because many families from the Montreal church moved to Ottawa and Ottawa had only a small Chinese church without a pastor, they felt the need to plant a new church. Rev. Kaan visited Ottawa many times. He communicated with the newly established missionary department of Hong Kong Hebron Church and shared his vision of church planting in Ottawa. In March 1973, Rev. Paul Lai was recruited to found a new church in Ottawa and the congregation grew. In 1979, the church bought an elementary school for Sunday services. In 1990, they constructed a new building on the same site.

In addition to Ottawa, Montreal Chinese Alliance Church also extended to the Scarborough district of Toronto. In 1981 and 1982, Quebec was under the turbulence of the independence movement and many church members left Montreal. Most of them moved to Calgary and Toronto. The CCACA had the same vision. They asked Rev. Kaan to do a field survey and planning started in September 1981 to plant a new church in Scarborough.

Since Canada revised its immigration laws, the number of Chinese in Toronto increased rapidly from a few thousand to 30,000. The needs for evangelism increased also. Earlier in 1986, Rev. and Mrs. Michael Chan arrived in Toronto to start gospel ministries with no assistance. Later, the Caucasian Baptist Church lent their church building for a Chinese Sunday service and the Chinese Christian Mandarin Church was established. With church growth, it was changed into a Cantonese service. In March 1971, it joined the C&MA to become Toronto Chinese Alliance Church and received financial support from the C&MA in Canada. In twenty years, the church has developed into one of the larger churches in Toronto and has bought its own building.

Further, God also worked in Toronto's neighbouring cities. In 1975, Hamilton Chinese Alliance Church had its first Sunday service in the Caucasian Alliance Church. In the first few months, Rev. Arthur Louis travelled from Waterloo to lead the services. In July, Rev. Daniel Ng came to take over the church planting work. For the first three years, the church was subsidized by the Central East District and Regina Chinese Alliance Church. It became financially independent in 1978. In 1980, they had a new church building and the congregation grew continuously. In 1988, it planted the St. Catharines Chinese Alliance Church. In April 1991, the Hamilton Mandarin Alliance Church was founded. 14

In 1975, gospel ministry was started in Windsor, Ontario. In May that year,

Rev. Samuel Mok arrived in Canada. On the request by District Superintendent Rev. Sylvester, Rev. Mok began to work in Windsor, using the Caucasian Alliance Church for Sunday services. With the financial support of the Hong Kong Hebron Church, the Windsor church bought its building in 1983. From the first congregation of 15 persons, it has grown to almost 200 persons in Sunday services.

In September 1975, Rev. Enoch Chor was sent by Montreal Chinese Alliance Church to plant a church in London, Ontario.

Besides church planting, Chinese Alliance churches are also committed to gospel ministry among Chinese overseas students and discipleship training. In 1974 and 1975, the Kitchener-Waterloo Chinese Alliance Church was founded in the university city of Waterloo. ¹⁵ It founded a new church in the nearby university city of Guelph. The Guelph Chinese Alliance Church was later renamed Guelph-Cambridge Chinese Alliance Church.

In 1985, Toronto Grace Alliance Church was founded to serve Christian immigrants from Vietnam. Part of the congregation were Cantonese refugees. They were ministered by Rev. Philip Huynh. Later, Rev. Paul Kiet Ma arrived and became the pastor until the present.

Section 8. Period of Substantial Growth in Cantonese Chinese Alliance Churches, 1986-2000

In the 1980s, the Joint Sino-British Declaration was proclaimed, announcing that Hong Kong would return to China. Even when China accepted that it would follow the agreed "one country-two systems" and assured that Hong Kong's political system would not change for 50 years, but many Hong Kong people were not sure about the political future and felt insecure. Consequently, a large amount of Hong Kong immigrants rushed into the big cities of Canada, creating a greater need for gospel work than in the 1970s. Because many pastors and Christians were part of this immigration wave, the Cantonese churches in all Canadian cities experienced a short-term rapid increase. This phenomenon can be seen from the public statistical information released on government websites.

The number of Hong Kong immigrants to Canada amounted to 5,893 in 1986, 16,170 in 1987, 23,281 in 1988, 19,908 in 1989, 29,261 in 1990, 22,340 in 1991, 38,910 in 1992, 36,582 in 1993, 44,174 in 1994 (peak year), 31,766 in 1995, 29,915 in 1996, 22,194 in 1997, 8,071 in 1998, 3,771 in 1999, and 2,865 in 2000. For the 15 years from 1986 to 2000, the total was about 330,000. ¹⁶

In Canada, all Chinese denominations from the east coast to the west coast

joined the church planting movement. As the denomination with the largest number of Chinese churches, the C&MA followed this trend and the CCACA responded vigorously in pushing church planting. The history of church planting by Chinese Alliance churches in Canada is briefly described by individual districts of the C&MA.

I. Pacific District (British Columbia)

In 1989, Vancouver Chinese Alliance Church planted the Fountain Alliance Church and Rev. Paul Lai was responsible for the church planting.

In 1991, Vancouver Mandarin Church applied to join the C&MA and was renamed Vancouver Mandarin Alliance Church.

In 1993, Richmond Chinese Alliance Church planted the North Richmond Alliance Church where Rev. Titus Yu was responsible for the church planting. In 1994, Richmond Grace Alliance Church was planted and Rev. Stephen Cheng was the pastor. In 1996, Faith Alliance Church was planted and Rev. Aymon Chu was responsible for the church planting.

In 1993, Coquitlam Chinese Church was founded by Rev. Philip Tsang. It joined the C&MA in October, 1994 and was renamed Coquitlam Chinese Alliance Church.

In 1997, Burnaby Chinese Alliance Church planted Surrey Chinese Alliance Church.

II. Western District (Alberta)

Calgary Chinese Alliance Church planted South Gate Alliance Church in 1989 and Westside Calgary Chinese Alliance Church in 1993.

III. Central East District (Ontario)

In February 1988, Scarborough Chinese Alliance Church proposed to Central East District and CCACA a " 10-Year Church Planting Plan" which aimed at founding ten Chinese Alliance churches in Greater Toronto from 1988 to 1997. The District, CCACA, and other churches all responded enthusiastically. With such a goal, the objective of founding ten churches was reached in 1995. ¹⁷

At that time, Scarborough Chinese Alliance Church assisted the founding of new churches fully by sending out a few church planting teams. They founded Toronto Jaffray Chinese Alliance Church in 1988, Toronto Simpson Chinese Alliance Church in 1989, Markham Chinese Alliance Church in 1991, and Toronto Hebron Chinese Alliance Church in 1992. In addition, some core team members were sent to assist the founding of Mississauga Chinese Alliance Church in 1989. In 1992, they also

provided financial support from their mission fund to the newly founded North York Mandarin Alliance Church.

In 1990, Toronto Chinese Alliance Church sent Rev. Peter Au to plant a church in Richmond Hill, north of Toronto and North Toronto Chinese Alliance Church was founded.

In 1991, East York Chinese Alliance Church was founded and Rev. Andrew Khuu was responsible for church planting until the present.

In 1994, Zion Chinese Alliance Church was founded and Pastor Albert Law was responsible for pastoring. Later, Rev. Joe Kok came from Hong Kong to pastor this new church.

In 1994, London Chinese Alliance Church planted London Mandarin Alliance Church and Rev. Ming Wong was responsible for church planting until the present.

In 1993, Mississauga Chinese Alliance Church established a church planting team to plant Mississauga Carmel Mandarin Alliance Church. Rev. Michael Chiang was later invited to pastor the church.

Rev. Daniel Ng of Hamilton Chinese Alliance Church also strongly supported the church planting effort. They founded St. Catharines Chinese Alliance Church in 1988 and Hamilton Mandarin Alliance Church in 1991 and Rev. Samuel Yeung was responsible for church planting.

Rev. Jason Yeung, the senior pastor of Ottawa Chinese Alliance Church strongly promoted church planting. They planted Kanata Chinese Alliance Church in western Ottawa (later renamed Emmanuel Alliance Church of Ottawa) in 1989, Ottawa Agape Chinese Alliance Church in 1994 and Pastor Francis Tam was responsible for church planting, and Ottawa Mandarin Alliance Church was planted in 1995 and Rev. Jonathan Teo was responsible for church planting.

In 1999, the Cornerstone Chinese Church, which Rev. Barclay Chong founded, applied to join the C&MA and was renamed Cornerstone Chinese Alliance Church.

IV. Chinese Alliance churches constructing church buildings

The years of 1986 to 2000 can be described as the golden era of Cantonese Chinese churches. God blessed the Cantonese churches in many different denominations. Not only did the number of churches increase drastically, the number of believers also continued to grow. Chinese churches with 500-600 members and even above 1,000 members appeared in many large cities in Canada. They bought land and constructed large church building, surprising the home-grown Canadians.

For example, in Greater Toronto, Scarborough Chinese Alliance Church constructed a sanctuary with about 1,000 seats in 1997. In addition, Jaffray church, Markham church, Grace church, Simpson church, New Covenant church all constructed church buildings of 300-500 seats.

Section 9. Development of Chinese Alliance Churches in Canada, 2000-2009

I. Pacific District (British Columbia)

In 2000, because of the increasing number of immigrants from China in Vancouver suburbs, Rev. Titus Lim determined to plant a new church in Coquitlam and the Coquitlam Mandarin Alliance Church was founded.

In 2004, due to the increase of Chinese immigrants in northern part of Vancouver Island, Victoria Chinese Alliance Church planted the new Nanaimo Chinese Alliance Church and Rev. Peter Lam from Edmonton was responsible for church planting.

In 2004, five Chinese Alliance churches in Vancouver joint the C&MA Pacific District to found Vancouver Westside Alliance Church and Rev. Matthew Wong was responsible for church planting. In 2006, Rev. Matthew Wong established the Chinese ministry in Whitestone Peace Alliance Church.

In 2006, under the support of the Caucasian Chilliwack Alliance Church, Chilliwack Chinese Alliance Church was founded and Paul Yua was the pastor.

II. Western District (Alberta)

In 2007, South West Calgary Alliance Church was founded. They were meeting in Ambrose University College and Rev. Josef Chu was responsible for church planting.

In 2008, North Edmonton Alliance Church had an agreement with the C&MA Western District to found Edmonton Living Fountain Alliance Church to evangelize the Mandarin community.

III. Central West District (Manitoba)

Inactive for many years, church planting in Central West District began after vigorous promotion by Rev. Wilson Tran of Winnipeg Chinese Alliance Church. In 2009, Brandon Chinese Alliance Church was founded in Brandon, west of Winnipeg. Pastor Daniel Tien was invited from Taiwan to evangelize Chinese with work visas.

IV. Central East District (Ontario)

In Ontario where the largest number of Chinese reside, church planting by Chinese Alliance churches is certainly obligatory.

In 2000, New Covenant Alliance Church planted East Toronto Mandarin Alliance Church and Rev. Tung Hoi Yu was responsible for church planting. Under the promotion of Rev. Yu, Richmond Hill Mandarin Alliance Church was founded in northern Toronto in 2009.

With the support of the CCACA and the C&MA District, Scarborough Chinese Alliance Church founded Glory Mandarin Alliance Church in 2001 and Pastor David Huang was responsible for church planting until the present. In the same year, the Scarborough church also founded Scarborough Mandarin Alliance Church and Pastor Andy Wang was responsible for church planting.

In 1993, Chinese Evangelical Christian Church founded by Rev. Daniel Lee applied to join the C&MA. It was renamed Chinese Evangelical Alliance Church of Toronto. They constructed a new building in 2007.

In 2006, Newmarket Chinese Alliance Church was founded north of Toronto and Pastor Karl Lin was responsible for church planting.

In 2007, the English congregation of the Scarborough Chinese Alliance Church began church planting work for Chinese who spoke Hakka dialect. On July 5, 2009, under the blessing of the mother church, the English congregation became the independent Scarborough Community Alliance Church and Rev. Timothy Quek became the pastor. The church had 300 English-speaking second generation Chinese. They also spread the gospel to different ethnic groups in the surrounding communities and were building an English-speaking with various ethnic groups. On February 28, 2010, the recently independent Scarborough Community Alliance Church helped and supported the founding of the first Alliance Church for Hakka-speaking Chinese.

In 2009, Midtown Alliance Church was founded in the downtown area of Toronto. Rev. Manjohn Wong, who did church planting work in Holland, returned to Canada and was responsible for church planting here. In the same year, South Scarborough Chinese Alliance Church was founded to spread the gospel to the Mandarin-speaking community. In the same year, Rev. Kwan Wa Ho founded Toronto Christian Alliance Church near the Toronto Chinatown to serve the Mandarin-speaking community.

V. St. Lawrence District (Quebec)

Located in Eastern Canada, Montreal Chinese Alliance Church did not fall

behind and began church planting work. They founded Verdun Mandarin Alliance Church in Verdun district in 2001, and West Island Chinese Alliance Church in June 2000. Under the support of the Montreal Chinese Alliance Church and the Grace Alliance Church, South Shore Chinese Alliance Church was founded in 1998. St. Laurent Chinese Alliance Church was founded in 2003. In 2009, Rev. Ting Fa Tseng founded Living Spring Alliance Church.

During this era, there were 26 Chinese Alliance churches founded in Canada. The number of church members continuously increased. But because immigrants in Hong Kong progressively decreased, Cantonese-speaking churches were aging congregations. The number of newly planted Cantonese-speaking churches also decreased. The number of immigrants from Hong Kong decreased year after year from 2,865 in 2001, to 1,451 in 2002, 1,472 in 2003, 1,547 in 2004, 1,783 in 2005, 1,489 in 2006, 1,131 in 2007, 1,324 in 2008, 924 in 2009, 790 in 2010. The trend in these 10 years was very different from the peak immigration years of 1990 to 1997. ¹⁸

On one hand, many Cantonese pastoral staffs felt this crisis. On the other hand, they also had greater burden for the Mandarin-speaking immigrants. As a result, Mandarin ministries were expanded and many Mandarin churches were founded.

Section 10. Development of Chinese Alliance Churches after 2010 and in the Future

I. Pacific District (British Columbia)

In 2010, under the leadership of Rev. Titus Yu and Rev. Edwin Tsang of North Richmond Alliance Church, the mother church send over 100 members to plant the Richmond Capstan Alliance Church which was mostly Cantonese-speaking.

II. Central District

In 2010, under the promotion of Rev. Solomon Chiang and the Elders Board of the Mississauga Carmel Mandarin Alliance Church, the Oakville Creekside Alliance Church was founded in September in the neighbouring city of Oakville.

According to the 2011 CCACA report, an area of future church planting was Belleville, Ontario and Deep River near Ottawa. There were already Chinese fellowships in these areas, meeting regularly every month or every week. The CCACA is contacting them to investigate the possibility of founding new Chinese Alliance churches in those areas. ¹⁹

Based on the fine tradition of the C&MA, the outlook for the 21st century is that

planting of new Chinese Alliance churches will continue under the cooperation of the C&MA districts, CCACA, and local Chinese Alliance churches.

Section 11. Church Planting of Mandarin Alliance Churches in Canada, 1991-2011

I. Mandarin Alliance churches began church planting: the first wave (1991-1995)

The golden era of Cantonese-speaking churches in Canada was at the same time the embryonic era of Mandarin ministries in Canada. The external factor of why there was a massive church planting movement for Mandarin churches was the Tiananmen Incident of June 4, 1989. Since the birth of the democratic movement in China, many academics moved from China to Canada. Because they participated in the democratic movement overseas, they were fearful of persecution when they returned home. So they applied for residency in Canada. At the same time, the Canadian government also complied with the international trend at that time and passed special immigration laws in 1990 to allow these 10,000 Chinese overseas students to obtain immigrant visas which permitted them to reside in Canada. As a result, the number of immigrants from China increased from of 4,430 1989, to 7,989 in 1990, 13,915 in 1991, 10,429 in 1992, 9,409 in 1993, 12,487 in 1994, and 13,308 in 1995.

Because of this, the Mandarin ministries in Canada became increasingly more important. Many Chinese Alliance churches, including the Ottawa church, Mississauga church, Hamilton church, and London church, all launched Mandarin ministries to fit the needs of these new immigrants. This set off the first wave of Mandarin church planting.

In 1991, Hamilton Chinese Alliance Church planted Hamilton Mandarin Alliance Church and Rev. Samuel Yeung was responsible for church planting.

In 1992, the C&MA Eastern District and a few Chinese Alliance churches in Toronto cooperated in founding the North York Mandarin Alliance Church. Because there is no mother church that provided support, the District directly appointed Pastor Solomon Chiang to be the church planting pastor to build a church with no outside support.

In 1993, Mississauga Chinese Alliance Church sent a core team of over 30 members to found Mississauga Mandarin Alliance Church. In 1994, they invited Rev. Michael Chiang to come from Texas to pastor the congregation.

In 1994, London Chinese Alliance Church sent their Mandarin-speaking members to found London Mandarin Alliance Church. They invited Pastor Ming Wong to be the church planting pastor.

In 1995, Ottawa Chinese Alliance Church sent a group of Mandarin-speaking members to found Ottawa Mandarin Alliance Church at a site near the Ottawa University. They invited Rev. Jonathan Teo to be the church planting pastor.

II. Mandarin Alliance churches began church planting: the second wave (2000-2002)

After 1994, there was a change in the immigration policy of China which permitted professional people to emigrate. So the number of Chinese who moved to reside in Canada increased rapidly, thus setting off the second wave of Mandarin Alliance Church planting.

The number of Chinese immigrants to Canada increased from 17,458 in 1996, to 18,450 in 1997, 19,736 in 1998, 29,095 in 1999, and 36,749 in 2000. During the same period, the number of Chinese immigrants from Taiwan changed from 9,867 in 1993, to of 7,412 in 1994, 7,694 in 1995, 13,183 in 1996, 13,287 in 1997 (peak year), but falling to 7,169 in 1998, 5,461 in 1999, and 3,535 in 2000.²⁷

In earlier years, the reason why people in Taiwan selected to immigrate was mostly because of poor security and poor education for children. In addition, the fact that China fired missiles across Taiwan led to panic in Taiwan so that there was a huge wave of emigration from Taiwan to abroad in 1996-1997. Afterwards, as the political situation across the Taiwan Strait continued to moderate, emigration gradually declined. In 2000-2010, the annual number immigrated from Taiwan to Canada decreased to about 3,000. After 2002, those parents who brought their children to Canada had their children graduated from universities. Many of these children found work in China or Taiwan and started their families. The parents then moved gradually back to Taiwan.

As new immigrants from Mainland China needed to find jobs in Canada, they resided mainland in Ontario or Toronto and neighbouring cities because East Canada was the hub of Canada's industry and commerce. Therefore, most church planting of Mandarin churches was in Toronto.

On September 1, 2000, the newly founded East Toronto Mandarin Alliance Church rented space from New Covenant Alliance Church for their worship services. They invited Pastor Tung Hoi Yu to be their church planting pastor.

On April 7, 2001, Scarborough Chinese Alliance Church sent a group of Mandarin-speaking members to found Scarborough Mandarin Alliance Church. While they had their services in the building of the mother church, they invited Pastor Andy Wang to be responsible for church planting.

III. Mandarin Alliance churches began church planting: the third wave (2009-2011)

After 2001, the economic condition in China improved greatly and a large group of professionals emigrated and there was a large increase in the number of Chinese residing in Canada. This group of professionals usually had expertise in one technology, had high education and good experience, and might even have wealthy families.

The number of immigrants from Mainland China to Canada were: 40,365 in 2001, 33,304 in 2002, 36,251 in 2003, 36,423 in 2004, 42,292 in 2005 (peak year), 33,078 in 2006, 27,013 in 2007, 29,337 in 2008, 29,051 in 2009, 30,197 in 2010. The total was over 330,000 persons in the last decade. ²³

These immigrants to China set off the third wave of church planting of Mandarin Alliance churches. During this period, there were many Mandarin Alliance churches planted everywhere in Canadian larger cities. Because of the rapid decrease in immigrants from Taiwan and Hong Kong, ministries in churches were more directed towards people from Mainland China. In many Mandarin-speaking churches, people from Mainland China accounted for 70-80% of the congregation. Some churches were even composed purely of people from Mainland China.

In response to this new situation, many Chinese denominations, including Chinese Alliance Church, gradually founded Mandarin churches. Further, many Cantonese-speaking churches did not fall behind and established Mandarin ministries or planted Mandarin churches.

On December 6, 2009, Winnipeg Chinese Alliance Church founded Brandon Chinese Alliance Church in the nearby city of Brandon. Pastor Daniel Tien from Taiwan was invited to be the church planting pastor, with an objective of evangelizing Chinese workers.

On January 26, 2010, East Toronto Mandarin Alliance Church founded Richmond Hill Mandarin Alliance Church. Rev. Tung Hoi Yu was transferred from the mother church to be the church planting pastor of this new church.

On February 18, 2010, Toronto Christian Alliance Church was founded in the downtown Chinatown and Rev. Kwan Wa Ho was the church planting pastor.

On March 29, 2011, Mississauga Carmel Mandarin Alliance Church, CCACA, and C&MA Central District signed an agreement to found a church in the city of Oakville, named Oakville Creekside Alliance Church and Pastor Luke Gao from

China was responsible for church planting.

In May 2010, Scarborough Chinese Alliance Church founded the Mandarin Church and Pastor Peter Shi was the pastor of the new church.

In July 2009, Toronto Simpson Chinese Alliance Church founded a Mandarin church to serve new immigrants from China. The plan was for them to be an independent Mandarin Alliance Church after they achieved financial independence after five years. Pastor Peter Yen from Taiwan is the church planting pastor until the present.

Table 5-1. Number of immigrants from China, Hong Kong, and Taiwan, and their proportion relative to all immigrants to Canada²⁴

	Mainland China	Hong Kong	Taiwan	Total Chinese Immigrants	Total Immigrants to Canada	Proportion of Chinese Immigrant
1986	1,902	5,893	695	8,490	99,219	8.6%
1987	2,625	16,170	1,467	20,262	152,098	13.3%
1988	2,778	23,281	2,187	28,246	161,929	17.4%
1989	4,430	19,908	3,388	27,726	192,001	14.4%
1990	7,989	29,261	3,681	40,931	214,230	19.1%
1991	13,915	22,340	4,488	40,743	230,781	17.7%
1992	10,429	38,910	7,456	56,795	252,842	22.5%
1993	9,469	36,582	9,867	55,918	252,137	22.2%
1994	12,487	44,174	7,412	64,073	216,588	29.6%
1995	13,308	31,766	7,694	52,768	212,198	24.9%
1996	17,458	29,915	13,183	60,556	225,834	26.8%
1997	18,450	22,194	13,287	53,931	215,850	25.0%
1998	19,736	8,071	7,169	34,976	174,080	20.1%
1999	29,095	3,771	5,461	38,327	189,914	20.2%
2000	36,749	2,865	3,535	43,149	227,455	19.0%
2001	40,365	1,965	3,114	45,444	250,638	18.1%
2002	33,304	1,541	2,910	37,755	229,048	16.5%
2003	36,251	1,472	2,126	39,849	221,349	18.0%
2004	36,429	1,547	1,991	39,967	235,824	16.9%
2005	42,292	1,783	3,092	47,167	250,638	18.8%
2006	33,078	1,489	2,823	37,390	262,241	14.3%
2007	27,013	1,131	2,778	30,922	236,754	13.1%
2008	29,337	1,324	2,972	33,633	247,248	13.6%
2009	29,051	924	2,542	32,517	252,172	12.9%
2010	30,197	790	2,761	33,748	280,681	12.0%

1986 to 2010	538,137	349,067	118,079	1,005,283	5,483,749	18.3%
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Section 12. Chinese Missionary Conference Sponsored by All Chinese Alliance Churches in Canada

It is worth mentioning that once every four years the CCACA plans and organizes the Missionary Conference for all Chinese Alliance churches in Canada. It contributes greatly to the missionary efforts of evangelizing Chinese in the world.

The missionary conference for Chinese in Canada began with a proposal by the CCACA. The first conference was convened in 1982 at the Canadian Bible College in Regina. About 800 persons attended. Afterwards, the organization of the conferences were to be jointly organized by all Chinese Alliance churches in Canada. But the conference stopped after two more times. Almost ten years later, the Canadian Chinese Alliance Church Missionary Conference was organized again. It was held again in 1997 at the Canadian Bible College in Regina. Over 800 persons attended. The next conference was held in 2001 at the Prairie Bible Institute in Three Hills, Alberta. Again, over 800 persons attended. The next conference was held in 2005 at Brock University in St. Catharines (near Niagara Falls). This was a grand and unprecedented occasion when almost 1,700 attended, with representatives not only from all Chinese Alliance churches in Canada but also from Chinese Alliance churches in other parts of the world. It fully embodied the missionary spirit held by Chinese Alliance churches around the globe. It had far-reaching significance by instilling missionary fervour and injecting new vitality to missions. ²⁵

In 2009, the next conference was again held at Brock University in St. Catharines. About 1,400 persons attended. Afterwards, Chinese Alliance churches in the Western Canadian District also requested the organization of missionary conference for western Canada. As a result, the CCACA organized a conference in July 2011 at Ambrose University College in Calgary. About 400 persons attended.

These all-Canada Chinese Alliance Churches Joint Missionary Conference had devotional messages for mornings and evenings. In addition, many missionary workshops were offered to allow participants to receive first-hand information from mission fields and to contact participating missionaries face-to-face. The Chinese speakers of these conferences included Rev. Philip Teng, Rev. Thomas Wang, Rev. Gordon Siu, Dr. Ka-Lun Leung, Dr. Jason Yeung, Dr. Peter Au, etc. During the last evening of every conference, the conference speakers would make a call to ask all participants to commit to full-time ministry. Every time, there would be dozens of

brother and sisters moved by the Holy Spirit and by the testimonies of missionaries, respond to the call of God, and commit to pursue the work of full-time pastors, missionaries, and "second mile" missionaries. They were indeed moving scenes.

Section 13. Conclusion

The history of missionary church planting by Canadian Chinese Alliance churches can be roughly divided into the following five eras:

- 1. Embryonic Era: In the 1960s, the first Chinese Alliance Church was born in Regina, followed by church planting of Cantonese speaking churches in central and western Canada. During this era, 5 Chinese Alliance churches were founded in central and western Districts.
- 2. Stable Development Era: In the 1970s, Cantonese-speaking Chinese Alliance churches began church planting in eastern Canada. Two important external factors were the large wave of Chinese immigration as the result of the 1967 riots in Hong Kong and the open-door policy of the Canadian government. In 1973, the government implemented the amnesty program resulting in large increases of refugees from Indo-China (including those from Vietnam, Laos, and Cambodia).

During this period, pastors were mostly from Hong Kong. They emphasized evangelism and many people became Christians. Churches founded at this time were mostly influenced by the culture and church traditions from Hong Kong. Chinese churches usually began by renting schools for Sunday services and many churches were founded in various cities. There were 13 Chinese Alliance churches founded in Canada.

- 3. Rapid Growth Era: During the 1980s, Chinese Alliance churches were founded in all large cities in Canada. Most of them were Cantonese-speaking churches. The large wave of immigration in 1984-1997 was a response to the 1997 return of Hong Kong to China. With this wave, many mature Christians and pastors immigrated to Canada. All denominations and independent churches grabbed this golden opportunity to plant churches. There were vast and continuous increase in the number of churches, number of pastors, and financial resources. At this time, the English ministry in Chinese churches only started. There was a lack of co-workers to pastor the English-speaking members. There were 18 Chinese Alliance churches founded in Canada during this era.
- 4. Maturing Era or Golden Era of Cantonese-speaking churches and Embryonic Era of Mandarin-speaking churches: The era of 1990 to 2000 was the maturing era of Cantonese-speaking churches. Many churches had constructed their own buildings

and developed multicultural ministries, especially Mandarin-speaking ministries. Many developed into mega churches. However, ministries concentrated in large cities while ministries in remote smaller cities appeared to shrink back.

The same era was also the era of planting Mandarin-speaking churches. It was a response to immigration wave of Chinese overseas students as a result of the Tiananmen Incident in 1989. Churches concentrated on spreading the gospel to these immigrant students. During this era, there were 19 Chinese Alliance churches founded in Canada.

5. Rapid Increase Era of Mandarin-speaking churches: The era of 2000 to 2010 was the era of rapid increase of Mandarin-speaking churches. It was a response to the large wave of immigration of skilled Chinese to Canada in 1998. Chinese Alliance churches in Canada readjusted their direction and strategy to meet the challenge of new Mandarin-speaking Chinese immigrants, second generation English ministries, and the increasing need for Mandarin-speaking pastors. Many Chinese Alliance churches with two languages and two dialects gradually changed to the church model of two languages and three dialects. During this era, there were 26 Chinese Alliance churches founded in Canada.

During this era, Chinese church leaders in Canada began to establish seminaries with teaching language of Mandarin, aiming to train pastors who will serve the Mandarin-speaking communities in the future. The pastors in the CCACA participated fully in establishing the Canadian School of Theology at Tyndale Seminary in Toronto and the Canadian School of Theology at Ambrose College in Calgary.

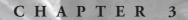
As we can see, the history of missionary church planting by Chinese Alliance churches in Canada has been greatly influenced by the immigration policies of the Canadian government, but also by the geopolitical and economic situations in China, Hong Kong, and Taiwan. To plan for future strategies in missionary church planting, the Chinese Alliance churches in Canada need to master these important external factors in order to capitalize on these trends and make appropriate responses. After all, God is in charge of the direction of history. He controls the future of all nations, the hearts of the rulers, and also the Head of the church. The door that God opens, no one can shut; the door that God shuts, no one can open.

Chapter 5 will introduce individual Chinese Alliance churches in Canada, including history of founding and present situation according to the year of founding.

FORGING FUTURE WITH TRADITION

Annotation

- 1 Annual Report of the CCACA (2011), Irvine, CA: CCACA/CCA CMA Joint Conference, July 12-15, 2011, 5.
- 2 Ibid.
- 3 Ka-Lun Leung, Centenary history of the Chinese C&MA (Hong Kong: Alliance Bible Seminary, 1998), 144.
- 4 Ibid, 146-147.
- 5 Ibid, 147-148.
- 6 Ibid, 148-149.
- 7 Ibid, 149.
- 8 Ibid.
- 9 Ibid, 149-150.
- 10 Ibid, 150.
- 11 Ibid, 150-151.
- 12 Ibid.
- 13 Ibid, 152.
- 14 Ibid, 154.
- 15 Ibid.
- 16 Citizenship and Immigration Canada, "Canada Facts and Figures," http://www.cic.gc.ca/english/pdf/research-stats/facts2010.pdf (accessed 2011/10/11).
- 17 Leung, 154-155.
- 18 Citizenship and Immigration Canada, ibid.
- 19 Annual Report of the CCACA (2011), Irvine, CA: CCACA/CCA CMA Joint Conference, July 12-15, 2011, 10.
- 20 Citizenship and Immigration Canada, ibid.
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- 22 Ibid.
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The Modes of
Missionary Church Planting
of Chinese Alliance Churches
in Canada

Section 1. The structural pattern of Chinese Alliance Churches in Canada

Because Chinese immigrants from Hong Kong came to Canada earlier (in the 1960s), so churches with Cantonese ministries were all called "Chinese churches". In contrast, Chinese immigrants from Taiwan and Mainland China came later (in the 1990s), so churches with Mandarin ministries were called "Mandarin churches" so as to differentiate the two groups based on their different dialects.

From this perspective, church planting of Canadian Mandarin churches developed 30 years later than Cantonese churches.

After 1997, the number of immigrants from Hong Kong decreased significantly. Many Cantonese churches needed to cope with the large number of immigrants from Mainland China, so they established Mandarin ministry, Mandarin fellowships, Mandarin churches, or helped them found independent Mandarin churches.

In contrast, some independent Mandarin churches might have a small group of Mandarin-speaking Hong Kong people remaining behind to help Mandarin ministries. But they would not develop Cantonese ministries. For Cantonese-speaking or Mandarin-speaking churches, their second generation ministries all used English but not Chinese, so many English congregations gradually were established. Most of them would not found independent English Alliance churches. The first English-speaking Chinese Alliance church was Evangel CAC, founded in 1991. Because ministry development was difficult, it eventually merged with the Caucasian South Calgary Alliance Church in January 2006. Only by May 2010 with the founding of the Scarborough Community Alliance Church being independent of the mother church Scarborough CAC did we witness the first successful second generation Chinese Alliance Church that was founded by English-speaking Chinese.

In general, Chinese Alliance churches in Canada can be divided into the five types:

I. Chinese Alliance churches changed from two languages (Chinese, English) and two dialects (Cantonese, English) into two languages (Chinese, English) and three dialects (Cantonese, Mandarin, English)

This type of church began with a Cantonese-speaking church. They initiated English ministry to serve second generation Chinese (including Canadian born Chinese and overseas born Chinese), eventually establishing an English congregation. So the church became one with two languages (Chinese, English) and two dialects (Cantonese, English). From the 1960s to the early 1980s, this type of churches were composed mainly of immigrants from Hong Kong. They began with overseas students

from Hong Kong who established Bible study groups and later established Chinese churches. As a result, many Canadian cities with university campuses had Chinese Alliance churches, including Regina, Calgary, Edmonton, Winnipeg, Toronto, Vancouver, Hamilton, Ottawa, Montreal, all with Chinese Alliance churches.

From mid-1980s to mid-1990s, because of the return of Hong Kong to China in 1997, a huge wave of immigration came from Hong Kong. Among them were many Christians so that Chinese churches grew quickly and many newly founded churches were Cantonese-speaking churches, including Scarborough, Toronto Simpson, Markham, Toronto Jaffray, Mississauga, Zion, and North Toronto Chinese Alliance Churches.

After 1997, the number of immigrants from Hong Kong decreased quickly from an annual total of 30,000-40,000 to 3,771 in 1999. After 2000, the number of immigrants from Hong Kong stayed below 2,000 each year. In contrast, the number of immigrants from Mainland China increased quickly to 30,000-40,000 per year. In order to respond to this change in immigrant communities, this type of churches gradually developed Mandarin ministries, established Mandarin fellowships and Bible study groups, established Mandarin congregations and opened Mandarin-speaking worship services. So they changed churches with two languages (Chinese, English) and three dialects (Cantonese, Mandarin, English). They include Scarborough, Vancouver, Markham, Toronto Jaffray, and Mississauga Chinese Alliance Churches.

This type of churches are presently the mainstream of Chinese churches in Canada. Although the main objective is still to serve Cantonese communities, yet because of changes in immigrant communities with decreases in Hong Kong immigrants and increases in immigrants from Mainland China, the number of Mandarin-speaking members in some Chinese churches have exceeded the number of Cantonese-speaking members. Thus there is a change in the characteristics in these churches. For example, Windsor CAC and Kitchener-Waterloo CAC both witness already a higher number of Mandarin-speaking members. For Kitchener-Waterloo CAC, the Mandarin pastor was promoted to be the senior pastor. This is a new development that will happen more often in the future. Cantonese-speaking churches should be aware of this and make churches following the trend, including a change in the administrative mode or even the organizational structure.

However, pastors with the ability to speak all three dialects are short of the demand. In addition, churches with two languages and three dialects have complex administrative organization and major difficulties in communication between dialects. The arrangement in using church facilities is not easy. Further, churches with two languages and three dialects seldom plant new churches with two languages and three

dialects. Therefore, even though this type of churches are still in the mainstream, this situation is only transitional.

II. Cantonese Chinese Alliance churches two languages (Chinese, English) and two dialects (Cantonese, English)

This type of churches have similar background as Type I. They were in the mainstream before 2000. At the present, 70-80% of Cantonese churches with two languages and two dialects have already changed into churches with two languages and three dialects (type I). For this type of churches (Type II), they have not yet started Mandarin ministries. Their worship services still use Cantonese and there are English services for the second generation. English pastors were invited to minister to them. This group includes Vancouver Newbern, Vancouver Fountain, Toronto Cornerstone, New Covenant, and North Toronto Chinese Alliance Churches.

For this type of churches, they will be affected by the change in immigrant communities. If they do not establish Mandarin ministries or develop into churches with two languages and three dialects, they will encounter aging in their membership and shrinking congregations. It is better that they make changes as early as possible.

III. Mandarin Chinese Alliance churches with two languages (Chinese, English) and two dialects (Mandarin, English)

This type of churches were originally Mandarin-speaking. With ministry development, the English ministry was added. The earliest Mandarin church was Vancouver Mandarin Church, founded in 1968. They joined the C&MA in 1990. In 1960-1990, the overwhelming majority of Chinese churches in all denominations were Cantonese-speaking churches. There were only a few Mandarin churches. This period can be described as the Embryonic Era of Mandarin churches. This situation of mostly Cantonese-speaking churches in Canada was very different from the situation in the U.S. where most churches were Mandarin-speaking.

After 1989, the historical development of Mandarin churches in Canada changed drastically, mainly a result of the Tiananmen Incident on June 4, 1989. ¹ Overseas Chinese scholars felt wounded emotionally, leading them to reevaluate their lives. Consequently, many sought meaning in life and visited churches. At that time, the Canadian government allowed about 10,000 Chinese oversea students to stay in Canada by providing them with immigrant visas. Chinese Alliance churches all opened their doors to these Chinese scholars. The pastors all had a common vision of founding Mandarin churches for them. The C&MA districts, the CCACA, and Cantonese churches all contributed financial and human resources to support the founding of these churches.

Since then, there have been over 10,000 immigrants each year from Mainland China, including family members of Chinese scholars receiving immigrant visas to reside in Canada. In this period, new Mandarin Alliance churches founded included Hamilton (1991), North York (1992), Mississauga Carmel (1993), Ottawa (1995), Vancouver Faith (1996) Mandarin Alliance Churches. This is the first wave of Mandarin church planting.

After 1998, there were over 30,000 technical and investment immigrants each year from Mainland China. New Mandarin Alliance churches founded included Coquitlam in B.C. (2000), East Toronto (2000), Scarborough Glory (2001), Scarborough (2001) Mandarin Alliance Churches. This is the second wave of Mandarin church planting.

After 2009, Chinese immigrants began to move into different cities. Winnipeg CAC planted Brandon CAC to their west. East Toronto Mandarin Alliance Church planted Richmond Hill Mandarin Alliance Church to their north. In 2011, Mississauga Carmel Mandarin Alliance Church planted Oakville Creekside Alliance Church to their southwest. This is the third wave of Mandarin church planting.

Thus, with Chinese immigrants continuously moving to other cities, such a mode of church planting will become the main mode by Chinese Alliance churches.

IV. Chinese Alliance churches with one language (English) and one dialect (English)

This type of churches mainly serve second generation English-speaking Chinese. This is a new direction in the development of Chinese Alliance churches starting in 2010. It is a response to the needs of the multicultural, multi-racial, and multi-linguistic immigrant society. These Chinese Canadians grew up and were educated in Canada. Their culture and thoughts are very different from first generation Chinese. Therefore, Scarborough CAC has begun to use a multi-church mode for many years. In 2010, they decided to let the English congregation have independence from the mother church and form the Scarborough Community Alliance Church. They can serve second generation Christians but can also evangelize other ethnic groups within the society.

In addition, Rev. Manjohn Wong founded Midtown Alliance Church in Toronto in 2010, with the objective of spreading the gospel to second generation non-Christian Chinese. Although the church is open to other ethnic groups, yet it is very difficult to attract them to join a Chinese church. This is currently in a trial stage and the prospects of future development is unclear.

On April 8, 2011, during the Elders Board meeting in the Ottawa CAC, Rev.

Jonathan Kaan reminded the elders that English-speaking churches will become the mainstream of Chinese Alliance churches in Canada. In July 2011, during the Chinese Alliance Churches Association meeting involving both Canadian and American representatives, Rev. Kaan proposed that the opportunity for founding independent English-speaking Chinese Alliance churches is right now. However, Rev. Larry Anderson who served in Chinese Alliance Church for almost 20 years expressed some reservations. He said that while Rev. Kaan's intention was good, founding independent English-speaking churches might not be a necessity because there are English-speaking churches everywhere. Will the independent English-speaking Chinese churches be effective in serving second generation Chinese? If these Chinese wish to join Caucasian English churches, can we bless them not to go? He believed that churches with two languages and three dialects could be the proper mode for developing future Chinese Alliance churches as they reflect better unity and cooperation within the one Body of Christ. ²

Because of these different views, this type of churches with one language and one dialect may not be the main mode of church planting by Chinese Alliance churches in the next ten years.

V. Chinese ministries inside Caucasian Alliance churches

In some areas where there are conglomerations of Chinese Christians, it may be difficult financially to support an independent Chinese church. Therefore, sometimes they cooperate with local Caucasian Alliance churches to establish Chinese ministries. Such examples include Chilliwack CAC, Nanaimo CAC, Rexdale Alliance Chinese Church, Deer Park Alliance Church (Chinese Ministry).

These churches are normally supported by strong Caucasian mother churches. As they see the need of evangelism among Chinese, they establish Mandarin worship services and even employ Mandarin-speaking pastors to minister to Chinese. These congregations can become independent churches in the future. For example, Chilliwack CAC registered as an independent church only years later but they still rely on the District and CCACA for financial support.

Rev. Titus Yu of North Richmond Alliance Church said that the CCACA is facing a new challenge from Chinese ministries affiliated with Caucasian churches. This kind of gospel work is not a church extension nor a church planting. While some Caucasian churches fully support this " affiliated Chinese ministry", this " affiliated Chinese ministry" can also reply on the CCACA for financial support.

The Chinese Coordination Centre of World Evangelism in Canada reported that there were 354 Chinese churches in Canada in 2006. With Chinese dispersing

to different regions, there is a continuous increase in Chinese (Mandarin) churches. This type of "Chinese ministry affiliated within Caucasian churches" may not have opportunities for expansion. Therefore, this type of churches will only be transitional.

VI. Conclusion

Chinese churches with two languages and three dialects are a natural phenomenon of Chinese church growth in Canada. They cannot be evaluated as an advantage or a disadvantage. Any church that rejects anyone of the language communities will produce adverse effects in its growth.

In the future, the Canadian environment will gradually change into mainly Mandarin-speaking ministries. However, the tradition of Cantonese dialect is still deep. Perhaps Cantonese brother and sisters should try to learn Mandarin so that they can cooperate with each other to bear the church work together. Although it is quite certain that churches with two languages and two dialects (Mandarin, English) will become the mainstream, churches with two languages and three dialects will continue as a transitional mainstream. Because the number of immigrants from Hong Kong has decreased to less than 1,000 each year (2010), Cantonese churches that insist on " two languages and two dialects (Cantonese, English)" or " one language and one dialect (Cantonese) will be facing their sunset, so that they will be wise to make changes as early as possible.

Section 2. How Churches with Two Languages and Three Dialects Deal with the Problem of Co-existence of Different Communities

I. A brief description of characteristics of immigrants from China, Hong Kong, and Taiwan in Canada

A. Social ideology

China: It was formerly a communist society. After the reform in 1979, though claiming to hold the "four cardinal principles", it was in fact under capitalism. The people still did not have liberty and democracy. Before, residency was strictly controlled so one cannot emigrate. After the reform, changes in residency was still controlled but freedom to change jobs was allowed. There is no guarantee for basic human rights, so people still choose to emigrate to overseas when conditions permit.

Taiwan: It was a capitalist society. After the end of martial law, democratic party politics is practiced. People have liberty to express their opinions.

Hong Kong: It is in essence a capitalist society. People are quite westernized, have

liberty, but no democratic party politics.

B. Mode of thought

China: Strong logical thinking, clear reasoning, good ability to articulate own thoughts, strong debating skills.

Taiwan: Weak logical thinking, weak ability to articulate own thoughts.

Hong Kong: Influenced by western education, like to compromise and tolerate; concern about matter, not persons during discussions.

C. Individual personality

China: attitude quite aggressive.

Taiwan: attitude of moderation, seeking stability as immigrants to Canada.

Hong Kong: aggressive attitude, busy lives.

D. Level of education

China: majority with university or above; overseas students in earlier times, now mostly professionals and economic migrants.

Taiwan: university level or above; mostly economic migrants.

Hong Kong: high school to university level; mostly professional and technical workers.

E. Family problems

China: increasing number of " astronauts" (frequently flying back and forth between China and Canada); most of them are not willing to return to China because political and economic environment are better in North America.

Taiwan: most choose to return to Taiwan after children finish education and settle down.

Hong Kong: mostly settled in Canada inside the large social circles among Cantonese communities; decreasing number of immigrants; only a few astronaut families left.

F. Language

China: mainly Mandarin, plus provincial dialects; medium to high ability in English.

Taiwan: mainly Mandarin, plus Taiwanese; medium to high ability in English.

Hong Kong: mainly Cantonese; strong ability in English because of British rule in Hong Kong in the past.

G. Religious background

China: atheism; many religions flourished in China after the reform but still restricted religious freedom; most regard churches as charitable organizations.

Taiwan: polytheism with religious freedom; deep tradition of ancestral worship so with the pressure to face the problem of ancestral worship when becoming a Christian; not familiar with Christian churches, only 2.6% are Christians.

Hong Kong: influenced for a long time by western thoughts; no stranger to Christianity; familiar with church work, can help establish strong Cantonese churches; correct ideas about the church, good discipleship training and emphasize missions.

H. Aspects of faith

China: many Christians; easy to believe but difficult to mature, even more difficult to be sanctified.

Taiwan: difficult to believe due to strong influence of ancestral worship; remain quite secular after becoming Christian.

Hong Kong: commit and participate in church life after becoming Christian.

I. Ministry in church

China: favour one-time or short-term ministry; not willing to commit in long-term ministry.

Taiwan: more willing to involve in Sunday School or choir ministries.

Hong Kong: more willing to commit and involve in long-term ministries.

Table 3-1 Comparison of characteristics between immigrants from China, Hong Kong, and Taiwan in Canada

	China	Hong Kong	Taiwan
Social Ideology	Formerly a communist society, no freedom to emigrate or change residency. After the 1979 reform, basically became a capitalist society. Began to have freedom to change jobs and to tour outside China but still with no guarantee for human rights.	Capitalist society, westernized, liberalized but no democratic party politics.	Capitalist society with democratic party politics.
Mode of Thought	Strong logical thinking, clear reasoning, good ability to articulate own thoughts, strong debating skills.	Influenced by western thoughts, like to compromise and tolerate; discussing about matter, not persons.	Weak logical thinking, weak ability to articulate own thoughts.
Individual Personality	Aggressive	Aggressive	Moderation attitude, seeking stability
Level of Education	University or above; overseas students in earlier times, now mostly professionals.	High school to university; financial and professional workers.	About university level; mostly economic migrants.
Family Problems	Mostly " astronauts" (frequently flying back and forth between China and Canada); most of them not willing to return to China.	Mostly settled in Canada; only a few astronaut families.	Many astronaut families; most return to Taiwan after children finish education and settle down.
Language	Mainly Mandarin, plus provincial dialects; medium ability in English.	Mainly Cantonese; strong ability in English.	Mainly Mandarin, plus Taiwanese; medium ability in English.
Religious Background	Atheism; no tradition of ancestral worship; regard churches as charitable organizations.	From westernized society, no stranger to Christianity; familiar with church work, can help establish strong Cantonese churches	Polytheism; deep tradition of ancestral worship; religious freedom, lots of temples; 2.6% Christians.

Aspects of Faith	Easy to believe; many Christians but difficult to mature, more difficult to be sanctified.	Strong commitment, willing to serve in church ministry.	Difficult to believe due to strong ancestral worship; if no maturing after believing, remain quite secular.
Ministry in Church	Favour one-time or short- term ministry; not willing to involve in long-term ministry.		Willing to involve in music or choir ministries

II. Interrelationship and interaction among the three communities

As people from Mainland China and those from Hong Kong do not communicate well, they are not too close. Those from Taiwan are also not too close with those from Hong Kong, again because of language differences. So these groups have different social circles. There are many new social associations for Mainland China groups but they are different from social associations for Taiwanese groups.

Early immigrants from China were mostly students. Immigrants from Taiwan were mostly economic immigrants but they had different political leanings, some with Nationalist Party and some with the Democratic Progressive Party. Although both groups (from China and from Taiwan) spoke the same language, their political, economic, educational, social, and cultural backgrounds were dissimilar. As the two sides had already separated for 40 years, immigrants from the two sides of the Taiwan Strait followed the tension in the political and military situations between the two sides. Then the community relations between the two groups became tense. This happened before the 1995 presidential election in Taiwan when China launched missile warnings.

In the history of the early church, there were also problems in community relations between ethnic groups. In addition, the Mandarin congregation is in general not clear about the concept of " church" and because the complex backgrounds cause problems, churches with many communities (from China, Hong Kong, and Taiwan) experienced conflicts in political discussions. However, the relations between the two sides of the strait have turned more harmonious and this has led to a more harmonious relations between those from China and those from Taiwan.

III. Understanding the Chinese immigrant groups in North American churches

Immigrants from China can also be divided into five age groups: old age, older middle age, younger middle age, youth, adolescence.

- 1. Old age generation (born before 1945): about 66-80 years old, passed through political movements including " anti-three evils" , " anti-five evils" , and " anti-rightists" .
- 2. Older middle age generation (born between 1945 and 1960): about 51-60 years old, passed through the 10-year Cultural Revolution.
- 3. Younger middle age generation (born between 1960 and 1975): about 36-50 years of age, passed through " June 4 Incident" in 1989.
- 4. Youth generation (born between 1976 and 1990): about 21-35 years old, belonging to the " E-generation" .
- 5. Adolescence generation (born after 1990): below 20 years old. Recent overseas students from China are mostly around 20 years old. Most of them do not have political awareness or tendencies. They like to have fun and their preferences are close to the youth from Taiwan and Hong Kong.

Rev. Edwin Su, in his article " Knowing overseas intellectuals from Mainland China" , analyzed the background of three generations of Chinese people (old, middle, young) in the following table: 4

Table 3-2. Comparison of the background of the three generations of people from China

Gene- ration	Life experience	Worldviews	Methods used	Attitudes toward faith
Old Age	· Life is like a dream · Athletic strongman	 Fatalism Pessimism Traditional morality	· Play it safe, not risking · Empiricism	 Much fear Much worries Not rejecting that all religions end up the same
Middle Age	· From ideal to disillusion · Red Guard⇔ sent to countryside⇔ back to university⇔ success⇔ emigration⇔ defeat (or return to homeland)	Pragmatism Atheism Evolutionism Scientism Dialectic materialism Truth relativism Disillusioned with everything Rely on oneself for everything	· Dialectic · Positivism · Anti-formalism	 Rejection, matters not concerned with oneself It is crutch for the weak Home for the soul Paradise on earth Way to save the motherland Conscience, order, repentance Democracy, prosperity, the rule of law
Youth	 Smooth sailing elite Spoiled child under the one-child policy Proud child under the open-door policy Outsider after the "June 4 Incident" 	 Pragmatism Triumphalism Successes in every aspect Materialism Scientism Atheism Hedonism 	· Dialectic · Positivism · Rationalism	· Curious, open- minded, serious study, following customs of others, indifference or experiencing only lightly, religion as the crutch for stupid people, seeking earnestly

Rev. Luke Zhang, director of Chinese ministries in Sower Missionary Association analyzes the characteristics of different generations of young people from Mainland China as follows. 5

Table 3-3 Special characteristics of different generations of youth in from Mainland China

	First generation	Second generation	Third generation	Fourth generation
Background at birth	In university or at work in the 1950s	In secondary school during the Cultural Revolution; then sent to the countryside; belonged to the " educated youth" generation	Born in the 1960s or 1970s; education or work essentially not affected by the political environment	Born in the 1980s or after; called the " new new people" or " E-generation youth"
Personality Traits	"Firstborn son" characteristics; elders regard them as a extension of their lives and hope of the family; but have departed from the "firstborn" in traditional Chinese cultural values	"Prodigal son" characteristics; experienced ups and downs, happiness and misery; become cynical, even like a playboy	"Adopted son" characteristics; want to repay the country, superiors, teachers for their upbringing and education; yet want to find their own true value and blood link (today's cultural trend)	"Only son" characteristics; faithful to oneself, realistic utilitarian, consuming "fast- food", rebellious; everything is "relative"
Adopted culture	Understand righteousness, take responsibility, maintain the family, bear the burden humbly, vibrant life, with a sense of mission and responsibility; holding romantic idealism	Hostile to traditional culture (for historical reasons), many sacrificed their opportunity of education, feel deeply about drastic change in political and economic environment in the past 50 years	Join the contemporary cultural wave, want to emigrate and be part of the world, squeezed between the collision of Chinese and foreign culture, traditional and modern thoughts, conservatism and liberalism	Clearly part of postmodern culture, listen to pop songs and surf the internet, identify with companions more than with family, some are talents with serious thoughts, not interested in ideas and responsibility

	Life experience	50 years of fast changing and bumpy road of life, numerous political movements to make them frustrated, difficult to trust people; though still have the hope	Bad experience in education, marriage, family; a life of persistent downhill; being manipulated; admit to be " victims of Mao, playthings of Deng"	More success than the previous generation in education and employment, with no blind loyalty, less stubborn, follow fads, but have reflection; some of them witnessed political turmoil in China and ups and downs of life	" One-child policy" made them emperor of the family; privileged life; have no idea about China's previous political turmoil (including the June 4 incident)
	Characte- ristics at work	Dedicated, diligent, responsible, loyal	A sense of responsibility, ambitious, dedication to career; hard working, with a sense of community	Competition, efficiency, strong " idea to get rich" ; Best " bridge- type character"	Low loyalty, stress enjoyment of life; work attitude is "entertaining or cartoonized."
	Status today	Some of them become the backbone of various fields today; technical and academic authorities	Some worked hard to become successful; many are backbone of the enterprise world; these include government-support or self-support overseas students	Many study abroad, and succeed in their studies; some occupy positions of aides in the governing strata of China; account for most of white collar strata in China	Young students in university campuses or overseas universities; the adolescent generation; account for most of the "chasing stars" generation; the so-called "lost generation"; though some are intellectuals

The two tables above are excellent analyses that can help understanding the characteristics of Chinese intellectuals living overseas and also different generations of young people. For those pastors and co-workers who plan to undertake the development of ministries for Chinese intellectuals or immigrants, this information is valuable and should be studied carefully before carrying out the work.

IV. Proper principles of co-existence dealing with congregations from different communities

It is a very complex problem dealing with three congregations (from China, Hong Kong, and Taiwan) sharing one church. Even for people from Mainland China,

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there are differences between early immigrants and recent immigrants, between those from big cities and those from inland, between northerners and southerners. Even for people from Taiwan, there are political differences between those supporting " the blue party" (against Taiwan independence) and " the green party" (Taiwan independence). Early Taiwan immigrants to Canada in 1960s and 1970s were mostly students. Recent Taiwan immigrants after the 1990s were immigrants after the economic take-off. These two groups have some tensions between them.

From the anthropological or sociological viewpoint, different generations including the "old old generation" (aged 60-75), "old generation" (aged 45-60), "new generation" (aged 30-45), "new new generation" (aged 20-30) all have great differences because of their different backgrounds, ages, cultures, and technologies. As each generation has its own worldview, values and attitudes toward religion, to live together may be difficult.

In the church, pastors need to use some principles and methods to deal with the co-existence of different congregations.

A. In accordance with taking the Bible as the supreme principle, treat the congregation with fairness

Pastors needs to treat different members from different communities equally and tell them learn mutual respect. Immigrants from China especially would watch how pastors treat members from different communities.

B. Elders in the church are responsible to act as bridges for communication

The church needs to have elders and deacons with spiritual wisdom in order to be bridges for communication and to resolve disputes.

C. During church gatherings, avoid politically sensitive topics

During church gatherings, it is important to avoid politically sensitive topics. In gatherings, there should be more teaching about Jesus, faith, the Bible and sharing of life changing testimonies. Immigrants from China admire emphasis on faith, hope, and love in Christianity. More should be done to share the word of life with them.

D. Teach the congregation correct views on the church according to the Bible

The congregation should be taught about the proper concept of church which is not divided by culture, class, or ethnicity. Galatians 3:28-29 says: " There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise."

E. Teach the congregation the principles of living together

Colossians 3:12-17 says: "Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him." Verses 12~14 talks about the principles of how different congregations treat one another. Verses 15~16 talks about how believers in the church should speak more about the words of Christ and to teach and admonish to one another.

Since brothers and sisters have the same faith, they should always meet together, eat together, worship together, pray together, love one another, and serve one another. They should pray for one other be intercessors for each other. They should love one another and be angels for each another. They should serve one another and be good servants for each other. An important principle of how the congregation should treat each other: " In essential truths, unity; in non-essential truths, liberty; in all things, charity (love)."

Section 3. Strengths and Weaknesses of Chinese Alliance Churches with Two Languages and Two Dialects and Those with Two Languages and Three Dialects in the Development of Mandarin Ministries

I. Mandarin Ministries in Chinese Alliance churches with two languages (Chinese, English) and three dialects (Cantonese, Mandarin, English)

Churches with two languages (Chinese, English) and three dialects (Cantonese, Mandarin, English) are the mainstream of Chinese churches in Canada. This group of churches have the following strengths and weaknesses in their development of Mandarin ministries.

A. Strengths

- 1. They were founded for a long time and have financial stability; most offerings come from Cantonese members.
 - 2. Most of human resources come from the Cantonese congregation which can

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help the development of Mandarin ministries, providing pianists and Sunday School teachers.

- 3. Because Cantonese churches were developed first, the operation of their Boards of Elders is more stable, the pastors are more mature, the leaders and co-workers are more mature in the operation of administrative issues. The Mandarin congregations can learn how to govern the church.
- 4. The ministries for college students, youth, and children can be coordinated, planned, and managed by the whole church. The church board can also employed full-time pastors to minister different congregations and different age groups.
- 5. In a church with different communities, everyone can learn from each other, salvage each other's deficiencies, experience the culture and customs of different communities. The harmony of different communities living together can be a good witness of the unity of the church.

B. Weaknesses

- 1. Because of the three dialects, formal meetings (such as Board of Elders meetings, general membership meetings) or group activities are hindered by difficulties in verbal communication so that there is a lack of efficiency.
- 2. Administratively, decisions for the whole church are made by the Board of Elders. Yet most decisions are still led by the Cantonese congregation. The Mandarin congregation and the English congregation cannot decide and implement independently so that they feel themselves as second-class citizens. Ministries for Mandarin and English congregations may even become secondary ministries.
- 3. Mandarin believers rely on help from the Cantonese congregation and their spiritual development is slow. They do not want to take up responsibilities such as group leaders, Sunday School teachers, deacons, elders and it is difficult to produce Mandarin lay leaders.
- 4. After Mandarin believers accept the Lord, their values do not change a lot so that tithing for them is difficult. The Cantonese congregation is relied on for financial needs for a long term.
- 5. Needs for second generation ministries, including youth fellowships, children Sunday School, rely on human resources from the Cantonese congregation. Most Mandarin members and parents do not want to spend time and energy to lead.

II. Mandarin Chinese Alliance churches with two languages (Chinese, English) and two dialects (Mandarin, English)

This type of churches serve mainly the Mandarin community and added an English congregation. These churches have the following strengths and weaknesses in their development of Mandarin ministries.

A. Strengths

- 1. Can independently make administrative decisions and implement them, with relatively less dependency.
 - 2. Pastors can concentrate their ministries on a single language community.
- 3. The church learn to be financially self-sufficient and not to rely on long-term support from outside.
- 4. Because the congregation came from a similar background, they can communicate easier. The mode of thought and their education level are similar.
 - 5. Meetings are more efficient.

B. Weaknesses

- 1. There is a lack of mature believers to lead. New believers grow very slowly. Much time is needed to pastor, nurture, and train them.
- 2. Believers have not been Christians for long. After they are elected to be coworkers, they have no concept about church operation so that they often apply secular ideas and experience to govern the church, resulting in conflicts.
- 3. Believers like to involve in one-time ministries and are unwilling to commit in long-term ministries, such as group leaders, children Sunday School teachers, adult Sunday School teachers.
- 4. Because spiritual growth is a long process, offering to the church is often insufficient leading the church to a shortfall in financial resources.
- 5. Informal associations of people from the same region/province could develop. Then they will lack opportunity to learn from each other and outsiders find it hard to join those associations.

Section 4. Difficulties in Pastoring in Mandarin Church Planting Work by Chinese Alliance Churches in Canada

Rev. Ping Jiang listed three difficulties when extending ministries to people from Mainland China: " Easy to come to church but difficult to get to believe; easy to make the decision but difficult to get baptism; easy to be baptized but difficult to get mature." 6 For all types of churches, whether they are " 2 languages and 3 dialects" ,

" 2 languages and 2 dialects", or " 1 language and 1 dialect", there are the following common difficulties when ministering to immigrants from China.

I. Related to the individual

- A. Atheism leads to complete ignorance of Christianity and to regard science and supreme, know nothing about Jesus, regarding Him as part of western culture.
- B. Without good Bible reading, devotion, and prayer life.
- C. Without a habit to attend Sunday School, often late for Sunday services; enjoy fellowship activities more than Sunday worship. 8
- D. Problems in China solved by favours not by law, thus unwilling to be constrained by rules and institutions.
- E. Many Chinese believers not willing to live for the Lord but to live for themselves; self-centred and believe in success based on human effort. ⁹
- F. Lack of commitment to tithe, tithing achieved by about 10% of believers; ¹⁰ church facing financial shortfalls because of low offering, making church work difficult to promote and low salaries for pastors; even more difficult for church building project.
- G. Easy to believe but difficult to be sanctified, for example, fraudulent information in resumés, unconsciously lying. ¹¹
- H. Disappear after receiving baptism, thus high ratio of membership loss.

William Tsui, director of Chinese ministries in Trans-World Radio of Canada said:

Each year, there are thousands of immigrants from China to Canada (30,000-40,000 immigrants, visa students over 15,000). This is a well known fact. After these people arrive in Canada, many of them may visit churches and many of them will believe in Christ and get baptized. According to the estimate from an American organization, the proportion of Christians among the community from China is 6-10%. Based on past immigration figures, Christian believers among the community from China in Canada probably number over 60,000. Yet, in today's churches, Christians from China total only slightly over 10,000. This fact tells us that either most of these "believers" thought they believed but actually not yet believed, or many of them could not find "a home" after they believed.

II. Related to the family

A. Family problems often cause difficulties in pastoring. With the continuous increase

- in the number of astronaut families, domestic violence, extramarital affairs, divorce happen increasingly more frequently. Then, there are disharmonious family life, quarrelling between the couple, refusal to confess and apologize to each other, lack of humility, regarding apologies as a surrender and a shameful act. ¹³
- B. After people from Mainland China believe in Christ, they still regard their families and their careers as the most important and are not willing to commit to serve in the church.
- C. Immigrant families have generation gap problem, resulting in conflicts. There is lack of harmony between three generations, even affecting ministry in church.

III. Related to the church

- A. Leaders lack training so there is a lack of mature deacons and elders. Leaders do not know how to manage the church.
- B. When serving in church, many still use their experience in the society as a guide.

 They do not know the Biblical principles church governance, thus creating conflicts.
- C. They are willing to participate in a one-time or short-term ministry, thus not willing to serve in long-term positions as fellowship chairs or small group leaders.
- D. There is low participation in Sunday School and discipleship training. They lack the mentality to be trained, thus are unable to discern heresies and are unable to be trained as Sunday School teachers.
- E. There is a lack of co-workers so that most ministries fall to a small number of enthusiastic brothers and sisters, causing them to carry too much burden.
- F. There is a lack of resources to develop the English ministry. Because of the lack of financial resources, the church cannot afford to employ an English pastor. Second generation pastors who are willing to pastor are difficult to find. The senior pastor and the English pastor have different cultures and modes of thinking so there are frequent conflicts so that English pastors cannot stay in one church for long.
- G. The mobility of members is high. Many families move away because of changing jobs so it is difficult to disciple members systematically.
- H. Although there is training on evangelism, there is a general lack in missionary education so that there is less involvement in overseas missionary activities.
- Pastors for youth ministry are difficult to find. Youth do not have special persons
 to take care so that youth fellowships are not healthy. If the problem is long-term,
 spiritual growth of youth is affected.

J. Children Sunday School teachers lack qualifications. It is difficult to have many classes based on age. If there are too many children in the same age, it is impossible to divide into two or three classes to meet the demand of the parents.

IV. Related to the pastors

- A. Mandarin churches lack financial resources so that there is insufficient funds to employ more pastoral workers. Many pastors are the lone pastor in the church, needing to do everything himself so they can be easily burned out.
- B. In Mandarin churches, many pastors came from Mainland China. They became believers only in Canada. They may enter the seminary to study before they have sufficient experience in church life and ministry. After they graduate and serve in the church, they encounter many difficulties.
- C. Some part-time seminary students may have enthusiasm in serving the Lord but they may not be clear about their calling and yet select "part-time studies" to both work and study theology. If their will is not strong, they may encounter many setbacks when they serve in churches after graduation.

Because of all these problems, Rev. Edwin Su, President of Overseas Chinese Evangelical Fellowship Ministries has the following suggestions for those who devote themselves to serve: 14

- 1. to help them clearly understand the call and not just a sudden excitement.
- 2. training in the preparatory period:
- a. helping the devotees in their devotional life, spiritual healing, will to suffer, walking the road of a servant, lessons in faith; helping them with a full range of training in their attitudes toward God, man, himself, and matters.
- b. actively participating in ministries, training of team spirit, exploring spiritual gifts, building support system and accountability group.
- c. obtaining confirmations from other Christians (such as the concurrence of both husband and wife, support of other co-workers, affirmation by the pastor, manifestation of gifts, growth of spiritual life); to be more reliable, subjective calling must be supported by objective confirmations.
- d. already serving in church in stable positions with specific responsibilities; better working in the society for a period of time in order to have the faith tested and to accumulate funds for studies.
- 3. seminary training

- a. before entering the seminary, the church should assure financial support, introduce the characteristics, standpoint, denomination, qualification of teachers, scholarships, etc., and provide suggestions and reminders before enrolment.
- b. caring the career of seminary students: during the seminary years, the church should provide support and care, offer internship or mentor guidance, influence their lives by lives.
- 4. after graduation: it is best to have an internship in a church with elders to lead, not allowing them to work independently too soon, otherwise they can be proud and arrogant.

The above difficulties are experienced by all Mandarin churches. Churches with mostly Cantonese witness the large number of immigrants from Mainland China coming to Canada and would unavoidably want to develop Mandarin ministries. But it is wise not to rush into it. They need to measure their own strength, making decisions based on their own background, human resources, financial resources, and environment. They also need to firstly pray and proceed only if it is God's will. ¹⁵

Before implementing Mandarin ministries, the church needs to understand the special characteristics of Mandarin-speaking immigrants from Mainland China. Otherwise, they may have overly high hopes. When they experience disappointments, they may abandon the work. Or they may be dissatisfied with believers from China, as if they cannot turn iron into steel. The church needs to have extreme patience, using a long time to help them grow before passing the baton to them. Based on the author's 20-year experience pastoring Mandarin churches, in five or six years after church planting, the probability of success in training elders and deacons from those immigrated from China is higher than 50%, perhaps even 80%. Ten years after, it is successful to train pastors out of those immigrants. The difference between Mandarin churches and Cantonese churches is that many brothers and sisters in Cantonese churches were already mature Christians before they came to Canada. They may already be elders, deacons, and co-workers in churches. Even some pastors immigrated to Canada. That is why they can build healthier churches.

In contrast, in Mandarin churches, not many immigrants were Christians before they came. There were even less mature believers. Most immigrants were atheists. They only believed after arriving in Canada. It takes a long time for a new believer to become mature. That is why Mandarin churches have difficulties in leadership. In addition, many believers are new immigrants. They need to face adaptation to the new environment, problems in family, education, and career. There is a lack of sufficient people to do caring and a greater lack in finding co-workers to do training. They are

also not familiar with church governance. Although the membership in Mandarin churches will continue to increase, and the number of seminary graduates will also increase, Mandarin churches are still weak and less healthy. This is one thing that Cantonese churches need to pay attention when they plan to implement Mandarin ministries, establish a Mandarin congregation, or plant a Mandarin church.

Section 5. The Modes of Church Planting by Chinese Alliance Churches in Canada

I. Mother church planting a daughter church with the same language in a nearby district

A. British Columbia

Under the leadership of Rev. Augustus Chao, senior pastor of Vancouver CAC, Newbern Memorial CAC was planted in 1975 and Rev. Stephen Lee was leading the church planting; Richmond CAC was planted in 1977 and Rev. Stephen Chan was leading the church planting; Burnaby CAC was planted in 1981 and Rev. Luke Poon was leading the church planting.

Under the leadership of Kar-Park Chan, senior pastor of Richmond CAC, North Richmond CAC was planted in 1992; Richmond Grace CAC was planted in 1994; Richmond Faith CAC was planted in 1996. The last one was founded specially to evangelize Mandarin immigrants.

B. Alberta

Under the leadership of Rev. David Poon, senior pastor of Calgary CAC, South Calgary CAC was planted in 1989; Evangel Alliance Church was planted in 1991; Westside Calgary CAC was planted in 1993.

Edmonton CAC planted North Edmonton Alliance Church in 1982; South Edmonton Alliance Church was planted in 1988.

C. Ontario

Under the leadership of Rev. Daniel Ng of Hamilton , St. Catharines CAC and Guelph CAC were planted in the 1980s in neighbouring cities.

In 1985-1992, in response to the project of doubling the number of churches by year 2000, Rev. Wing Lee of Scarborough CAC cooperated with the C&MA Central East District and vigorously promoted the planting of churches in Scarborough and in the nearby area of Markham. As a result, Hebron CAC, Simpson CAC, Jaffray CAC, and Markham CAC were planted. They also participated partly in the founding of

Mississauga CAC and North York MAC. These are all significant results.

For many years, Scarborough CAC did not experience much increase in their Sunday service attendance. But because they continued to put their effort in church planting, the result was that many new Chinese Alliance churches were founded and God fully blessed this missionary church planting church. After founding the first church in 1985, they were able to construct on nearby land a 1000-seat sanctuary in 1997. Every year, their donation on mission fund reached 600,000 to 700,000 dollars, supporting missions and church planting work. In February 2011, they began in nearby land Phase 3 of church construction and completed in September.

Under the leadership of Rev. Jason Yeung, the Ottawa CAC planted Kanata CAC in 1989 and Ottawa Agape CAC in 1994.

In 2008, Rev. Tung Hoi Yu of East Toronto Mandarin Alliance Church led a group of brothers and sisters who had moved to Richmond Hill to set up a church planting committee. They planted Richmond Hill Mandarin Alliance Church at the end of 2009.

In 2010, Mississauga Carmel Mandarin Alliance Church appointed a group of members who had moved to Oakville to set up a church planting committee. One year and a half later, they planted Oakville Creekside Mandarin Alliance Church.

D. Quebec

The Montreal CAC was founded in 1972. Under the leadership of Rev. Jonathan Kaan and Rev. Thomas Chan, the church planted Montreal Grace CAC in 1988, South Shore CAC in 1998, and West Island CAC 2000.

This mode of church planting is the most frequent one and is also the one that can easily produce success. The reason is that the mother church can quickly provide large-scale support, including financial, human and other resources.

II. Mother church planting a daughter church with a different language in a nearby city

A. Saskatchewan

Rev. Augustus Chao of Regina CAC provided assistance to plant Swift Current CAC in 1962-1963 and Saskatoon CAC in 1969.

B. Alberta

In January 1973, Rev. Stephen Lee led the Calgary CAC gospel team to plant a church near Lethbridge University south of Calgary.

III. Mother Church planting a church with the same language in a nearby city

A. Ontario

After Montreal CAC was founded in 1972, Rev. Jonathan Kaan led the church planting of Ottawa in CAC 1975.

B. Manitoba

In December 2009, Winnipeg CAC planted Brandon CAC. The objective was to minister to the Mandarin-speaking Chinese who worked in Maple Leaf in the city of Brandon west of Winnipeg.

Church planting modes II and III may not lead to obvious successes in the long term. The reason is that the church planting site is far away from the mother church. When there is a lack in resources, the mother church may not provide the necessary support immediately. The church planting pastor is also isolated.

IV. Certain language group in the mother church independently planting a new daughter church

In 1990, Hamilton CAC planted Hamilton Mandarin Alliance Church in the same city (now renamed Hamilton Grace Mandarin Alliance Church).

In 1991, Mississauga CAC appointed a group of Mandarin-speaking members to form a church planting committee. After praying for over a year, they founded Mississauga Carmel Mandarin Alliance Church in September 1993. After the founding of the church, they invited Rev. Michael Chiang to come from Texas to pastor the church.

In 1995, Ottawa CAC appointed the Mandarin pastor Rev. Jonathan Teo to plant Ottawa Mandarin Alliance Church in the same city.

In 2000, New Covenant Alliance Church provided support as the mother church for Pastor Tung Hoi Yu to found East Toronto Mandarin Alliance Church in the centre of Scarborough.

In 2001, Pastor Andy Wang was supported by the Scarborough to found Scarborough Mandarin Alliance Church in the same church building.

This mode of church planting produces clear result because members from the new church come from the mother church and all speak the same dialect. They know each other well and cohesion is strong. They can quickly operate independently.

V. A church planting pastor leading church planting in a specified area

A. Ontario

In 1992, C&MA Central East District appointed Pastor Solomon Chiang to pioneer the church planting of North York Mandarin Alliance Church in Toronto.

In 2006, C&MA East District appointed Pastor Karl Lin to pioneer the church planting of Newmarket CAC.

B. Alberta

In 2008, C&MA Western District appointed Pastor Josef Chu to pioneer the church planting of Southwest Calgary Alliance Church.

C. British Columbia

In 2000, Rev. Titus Lim pioneered the church planting of Coquitlam Mandarin Alliance Church in the city of Coquitlam in British Columbia.

The mode of church planting is pioneer church planting. They are not many such cases. They all began with a church planting pastor leading a small group of people to found a new church. As there is no strong support from a mother church, there could be a shortage of human and financial resources. The church can only be established after many years of support by the respective District and CCACA. To be successful, the church planting pastor needs to have burden for a specific community and to have a strong calling and a sense of mission. For pastors in this mode of church planting, the ministry can be quite lonely and the work is quite difficult. They require expressions of concern and encouragement from people outside.

VI. Church planting from within, building a new church in the future 16

This mode is in-house church planting. It began with a few persons with vision. They will form a church planting committee within the mother church, aiming to found a new church. In 2009, Scarborough Simpson CAC, a Cantonese-speaking church, established a Mandarin-speaking church in-house. With financial assistance from the East District and CCACA, they invited Pastor Peter Yen to be responsible for Mandarin ministry and hoped to found a totally independent Mandarin church in the next five years.

The mode can reduce the financial burden of the mother church as the new church can operate a few years in the same building before moving out. If Cantonese-speaking churches want to help immigrants from Mainland China to establish a Mandarin church, this mode of in-house church planting is rather ideal and safe.

VII. Mother church selecting a specified area to start a branch church

A. British Columbia

Vancouver CAC — Knight Street founded Vancouver CAC — Fraser Lands in 1991, and then Vancouver CAC — North Burnaby in 2009.

B. Ontario

In 2009, Toronto CAC founded Petra Alliance Church in Markham area.

In this mode of planting branch churches, the branch church cannot operate independent of the mother church. Administration, pastoring, and finance are all managed by the mother church. If the mother church can provide strong support, this mode can be a valid one. Future development of the branch church can be used to decide whether it should be independent or not. The C&MA only specifies that only independent churches are subject to the supervision of the District.

VIII. Encouraging an independent church that identifies with the purpose of the C&MA to join the denomination

The following churches were independent churches before they joined the C&MA: Vancouver Mandarin Alliance Church, Toronto CAC, Cornerstone CAC, Chinese Evangelical Alliance Church of Toronto. Because they identified with the vision of the C&MA in evangelism and missions, they could accept the structure and the system of the C&MA. They joined the C&MA family after their congregations agreed.

This kind of church planting through " church admittance" is similar to the strategy of Taiwan Bread of Life Christian Church and Evangelical Formosan Church General Assembly as published in " Strategies in Missionary Church Planting," an article in their Missionary Window. ¹⁷ In Canada, most Chinese churches are already in some denominations and are seldom independent churches. This mode of admittance should only be a passive one, that is, never initiate contacts with these churches in order to avoid unnecessary misunderstanding.

Section 6. Conclusion

A. C&MA is a denomination that emphasizes missions, church planting, and evangelism

Former President of the C&MA Arnold Cook said in 1996: "We are a denomination that stresses missions. We believe that the Great Commission is still the primary task of the church. We believe in global missions, including evangelism in

Canada and to the whole world." Because the C&MA has this excellent tradition of missions, church planting, and evangelism, it influences the pastors deeply. Through their sermons on Sundays, annual missionary conferences, prayer meetings, and church membership classes, members were influenced and educated by them to stress missions, church planting, and evangelism.

B. The results in church planting brought by institutional strengths of the organization

Under the C&MA system, senior pastors can share with the elders their vision received from God. With agreement, they can strive to promote church planting. In church planting, the district superintendent and the senior pastor have important roles. It is also important for the elders and other co-workers to cooperate with the senior pastor to encourage the whole congregation to support church planting. With the cooperation of the two sides, the result will be mostly successful. This is the beneficial results brought by an excellent system. But the responsibility of the senior pastor is really heavy because in the C&MA system, the senior pastor is the chief person responsible for the direction of the church. If the senior pastor served as a missionary or a church planting pastor before, then he will be more enthusiastic and more experienced in leading the church planting effort and will likely bear fruit.

C. Financial assistance to church planting from the CCACA and the C&MA District

When there is a likelihood of church planting, the financial support from the mother church may not be sufficient or the offering to church planting may not meet the needs. In these cases, the financial support by the CCACA and the District will become vital. The CCACA can invite other churches with healthy finances to support church planting with their mission fund. If there is no such external support, it will be almost impossible to complete the work. Therefore it is important for various churches to cooperate in church planting and to enjoy to fruit of evangelism together. As such, the role of the CCACA and the District in providing financial support to church planting at the proper time is crucial in achieving success.

D. There is no fixed mode in church planting; modes that work well are good modes

There is no fixed mode of church planting by Chinese Alliance churches in Canada. The mode can vary based on the situation, including the people, the work, the time, the place, and the resources. In general, it is easiest for a large and healthy mother church to "give birth" to a daughter church. Or, a separate congregation can be established within the mother church and the church planting will be carried out

after the daughter church becomes healthy. Or, a pastor with church planting vision can lead a small group to plant a church in a new district but pastors with such abilities may not be numerous. Sometimes, a healthy mother church can send their associate or assistant pastor to lead a church planting team to pioneer the work. As this new pastor and the church planting team know each other before, they can cooperate better and more effectively in church planting.

E. Successful church planting led by suitable and committed pastors

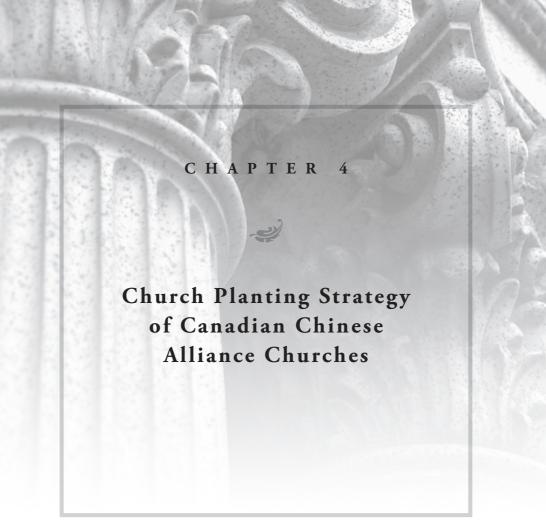
With any church planting mode, it is important to have a suitable and committed pastor to lead the work. If there is none such person, it is better not to start the work as only the proper person can do the proper work. The church planting pastor needs to have a clear call to plant a church. Then he can be fully committed and can use his whole effort to work in church planting and will not abandon the work until achieving success. If someone can commit for a long term to pioneer and to pastor, success is certain.

F. There are of course examples of failure in church planting but the fear of failure should not hinder church planting efforts

In the 50-year history of church planting by Chinese Alliance churches in Canada, excellent overall results have been achieved. However, there were also a few examples of church closings. Reasons may include local changes in the population of immigrants and overseas students, loss of members, church split, or departure of pastors. But these few examples of failure should not hinder church planting efforts. After all, missionary church planting is God's will. We are only required to work diligently. God will not judge one's work by success or failure because God judges one by one's faithfulness, goodness, and faith (Hebrew 11).

Annotation

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- 2 Annual Report of the CCACA (2011), CCACA/CCA CMA Joint Conference, Irvine, CA, July 12-15, 2011, Appendix.
- 3 Josephine Fu, "Present condition of Chinese churches in Canada," Chinese Coordination Centre of World Evangelism Website in Canada, http://www.cccowe.ca/art/11/0000191/ (accessed October 19, 2010).
- 4 Edwin Su, Overseas Mainland Chinese ministry (Torrance, CA: Overseas Chinese Evangelical Fellowship Ministries, 2001), 139.
- 5 Luke Cheung, "Reasoning and restlessness—different aspects of contemporary youth in Mainland China," Christian Communication Inc. of Canada Monthly, v.3 no.2 (April 2003), 12-14.
- 6 Ping Jiang. "How to cultivate the growth of believers from Mainland China." In Report of the 2nd consultation on ministry to overseas Mainland China communities, April 21, 2001, (Toronto: Christian Communication Inc. of Canada, 2001), 28.
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- 8 Ibid, 30.
- 9 Ibid, 28.
- 10 Ibid, 30.
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- 12 William Tsui, "My Chinese heart," Trans-World Radio of Canada Bi-monthly 2 (October 2001), 2.
- 13 Ibid, 31.
- 14 Su, 41-47.
- 15 Wilson Wong, The challenge of gospel ministries to immigrants from Mainland China to Canada (Toronto: Christian Communication Inc. of Canada, 2008), 10.
- 16 Gerald Chan, "In-church church planting, building new churches in the future," in Annual Report of the CCACA (2010), 10-11.
- 17 Evangelical Formosan Church General Assembly Website, "Strategies in Missionary Church Planting," http://www.efcga.org/Content/Mission-Strategies.aspx (accessed November 21, 2011).



Section 1. Organization of the C&MA in Canada

The National Office of the C&MA in Canada is managed by a Board of Directors. They are elected by the Biennial General Assembly attended by representatives from all of Canada. Their chair, vice chair, and secretary are elected by the directors among themselves. The chair in 2011 is Rev. Steve Kerr; vice chair is Rev. Wilson Kaan; secretary is Rev. Mike Wilkins. The President is Rev. Franklin Pyles who is the exofficio of the Board. Each term is for four years and the maximum is three terms. He is also elected by the General Assembly. Below the President are the President's Cabinet and World Transformation Team. The President is responsible for dealing with daily affairs, managing the staff at the National Office, and directing six district offices. He represents the C&MA to attend multi-denominational meetings and activities.

The C&MA National Office is responsible for overseas missionary work. The National Office requests that each local church set aside most of their mission fund (about 10% of their budget) to support the Global Advance Fund which is managed by the National Office to select, train, send, supervise, and manage missionaries.

The spirit of the C&MA is that missionaries do mission on the front while Christians support them at home. Missionaries and Christians are in an alliance. Basically, all local Alliance churches need to bear the burden of these overseas missions. That is why the offering to the mission fund must be maintained at a level of 10% of the total offering (not including offering to building projects).

The overseas mission fields of the C&MA can be represented by four "S" abbreviated for four different regions: Silk Road (Europe, Middle East, Central Asia), Caribbean Sun (Latin America), Desert Sand (Africa), and Asian Spice (Asia).

The C&MA has four main ministries in mission fields:

- 1. Church ministry: to preach the gospel, plant churches; these are the most important ministries.
 - 2. Market place ministry: to serve the Lord at the mission fields with a profession.
- 3. Compassion ministry: to do charitable work serving the poor in mission fields, for example, after the 2008 earthquake in Wenchuan in Sichuan, the C&MA sent works to carry charitable offerings to disaster areas for relief.
- 4. Support ministry: support the work of missionaries, for example, open schools for missionary kids. Children of missionaries need education in schools so some missionaries become teachers and administrators in schools.

The Christian and Missionary Alliance that Simpson founded is both a

denomination and a missionary organization that sends out missionaries. This kind of "denomination/missionary organization" is a Christian organization that greatly influences global missions. C&MA has both a "congregational structure" and a "missional structure". Local churches donate their mission fund to the Global Ministries of the National Office. The Global Ministries established the Global Advance Fund which is centralized system. Rev. Wing Lee, senior pastor of Scarborough CAC, points out the principle and advantages of this centralized system. ¹

Local churches in the same denomination already have considerable connection and cohesion. They also have similar faith (creeds), organization, and ministry objectives. It is easier for them to contribute to a centralized system. To collectively supply the resources required to send missionaries is easier and more effective than for individual churches to do it alone. For example, if a missionary requires an annual expenditure of \$35,000-40,000, one local church will find it difficult to send one missionary with an annual mission fund of \$20,000. Even if the mission fund is \$60,000, it is still impossible to send two missionaries. Yet, with 10 churches, each collecting an annual fund of \$8,500, a centralized system can send two missionaries, with an excess of \$5,000. This is the advantage of a centralized system.

In comparison with missionary organization that depends on faith, a centralized system will not require the missionaries to waste time and strength to raise funds. Further, missionaries will not be discriminated by having (or not having) good fund raising techniques.

Missionaries from the same denomination can establish churches within the same denomination in one mission field. When there are more churches in the mission field, they can easily link together and cooperate in church planting and missionary work in order to continue in expanding God's kingdom. With this system, churches can bring into reality the missionary strategy of self-government, self-support, and self-propagation.

In comparison with supra-denomination missionary organizations, the missionaries they send will establish churches with different denominations in the same mission field, based on the denominational background of the missionaries, or the denomination that sent them, or the church environment in that area. As a result, even if there are many churches established in the same mission field, they still cannot easily cooperate in church planting and missions.

Local churches in the denomination can easily and directly monitor the missionaries and missionary work of their own denomination. Independent churches should join supra-denominational missionary organizations. Supra-denominational

missionary organizations should not ask for cooperation from denominational local churches.

Local churches of a denomination should faithfully support the missionary work of their own denomination. The reason is that it is not easy to establish the unity and coordination of many local churches in the same denomination. This is what supradenominational missionary organizations hope to achieve. That is why it is best to use the unity in the same denomination to promote global missions.

The National Office is responsible for overseas missions while the district offices coordinate with ethnic associations to plant churches within Canada. This is true sharing of work. Only with strong local Alliance churches can overseas missionaries be powerfully supported.

Section 2. Organization of the Districts of the C&MA in Canada

Under the title "Sea to Sea" on the website of the C&MA, we can see that ministries within Canada are divided into six districts: Canadian Pacific, Western Canadian, Canadian Midwest, Central Canadian, Eastern Canadian, and St. Lawrence. Every district has a District Superintendent who manages all churches within a district. Larger districts have over 100 churches while smaller districts have 50-60 churches.

As for the source of funding, each local church of the C&MA in Canada donates 10% of its annual budget to the National Office for overseas missions. Then, 3% of its annual budget will be donated to the operation of their corresponding district office. This is in support of administration of the district office, including church planting. The District Superintendent or the Assistant District Superintendent is responsible to direct church planting work. In this way, Caucasian churches indirectly contribute to plant Chinese churches through the district offices and Chinese churches indirectly contribute to plant churches serving other ethnic or linguistic groups again through the district offices. This is a charitable reciprocity strategy, reflecting that in the family of the Lord, everyone is responsible for church planting and everyone contributes.

Church planting strategies of the district offices are as follows:

1. As district offices are usually not informed about the changes among the Chinese immigrants within their districts, applications for church planting are usually proposed first by Chinese churches. Requests for financial support are also proposed to the district office and CCACA. The district office is responsible to call a meeting, requesting CCACA and local churches to make a preliminary draft for church planting and the distribution of financial support from involved organizations.

- 2. The district offices are responsible to supervise local churches. Local churches can establish branch churches which will be managed by the mother church. If the inhouse church planting mode is used, the financial needs of the new church will be the responsibility of the mother church which also manages the income from offering. For example, Vancouver CAC at Knight Street has two branch churches (Fraser Lands and North Burnaby). The three churches are ministered together by a pastoral team of over ten co-workers, headed by Rev. Ivan Leung.
- 3. Branch churches, with the consent of the mother church, can apply for independence. Then the branch church will be administratively under the district office. For example, the English congregation of Scarborough CAC was separated out to found Scarborough Community Alliance Church.
- 4. The mother church can directly plant a new church. After the founding of the new church, it will be supervised by the district office. For example, Scarborough CAC directly planted Simpson CAC and Markham CAC.
- 5. The district office can appoint a pastor to plant a new church in a specific area. For example, Rev. Robert Gould of Central Eastern District appointed Rev. Solomon Chiang to plant a Mandarin Alliance Church in North York.
- 6. The district office can coordinate with CCACA to plant a new church within a local church. When the church matures, a new church will be founded. For example, in 2009, the Eastern District coordinated with CCACA to establish a Mandarin church within Simpson CAC. Pastor Peter Yen was appointed to plant a church. The plan called for an independent Mandarin Alliance Church after five years.
- 7. The district office, CCACA, the mother church, and the church planting committee contribute to partial funding of the new church. At early stages of church planting, each organization agrees to share one-third or one quarter of the funding. In general, funding provided by CCACA will not exceed funding by the district office.

Section 3. Organization of the CCACA ²

I. Brief History

In September 1967, the CCACA was established in Regina, Saskatchewan by four local churches. At that time, most churches were small. They needed to rent Caucasian Alliance churches for worship services. After 40 years under God's blessings and with hard work and cooperation between Caucasian and Chinese co-workers, there are 89 member churches in CCACA. Most of them own their church buildings and over half of them with a Sunday service attendance of over 200. The total number

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of pastoral workers now approaches 240. The total Sunday service attendance is over 21,000. CCACA and local churches are still growing. There are now over 30 Chinese missionaries of different support categories sent by member churches, indicating that CCACA is entering the mature stage in mission endeavour.

II. Objective

CCACA is an association of Chinese Alliance churches in Canada. It is a fellowship of member churches and of pastors. It aims at mutual caring and ministering. Member churches are united in cooperation with the National Office and the district offices to enhance Chinese ministries, to plant churches in Canada, and to spread the gospel overseas.

III. Organization

CCACA is an organization recognized by the National Office of the C&MA in Canada and by the district offices. It is formed by all Chinese Alliance churches in Canada. An annual conference is held at different churches. The annual conference shall be attended by pastors, missionaries, and lay delegates of all local churches. It is for fellowship, strategic ministry planning, and adopting budgets.

IV. Core Values

- 1. caring for pastors
- 2. supporting church growth
- 3. empowering church leadership
- 4. networking for resources
- 5. planting churches strategically
- 6. maximizing missions effort

V. Vision in 2002

With grace from our Lord, we strive to become a caring, supporting, empowering, and networking community. We hope to see the following by 2012: 200 healthy pastors serving 100 healthy Chinese Alliance churches in Canada or a total membership of 30,000; 20 Chinese missionary couples sent by C&MA National Office and CCACA to different mission fields in the world.

VI. Mission in 2002

Through the following ministry, we shall persevere in the vision that God has given us:

- 1. renew the functional structure of the CCACA
- 2. promote effective communication between CCACA and member churches
- 3. incorporate "Century 21 Church Planting System" as a church growth strategy
- 4. assist member churches to edify and equip their co-workers
- 5. recruit prospective workers to meet the demand of ministry growth
- 6. nurture a caring environment to support discouraged workers
- 7. minimize ministry failure through proactive conflict resolution
- 8. initiate church planting within Canada and in mission fields
- 9. network with other Chinese Alliance organizations worldwide

VII. Funding

CCACA is funded annually by local churches to the amount of 3% of the budget for regular funds, to be used for church planting, missions, and administration, etc. It can be allocated from the budget for home missions or overseas missions but it cannot exceed 10% of those funds.

CCACA ministries are blessings of God Himself. The annual financial load is heavy but member churches have caught the CCACA vision and fully support it with love. Above the expenses of the local church, the National Office, and district offices, members bear the extra financial burdens of CCACA—an evidence of God's grace and blessing on the churches.

VIII. Officers

Before 2012, the Executive Committee of CCACA was consisted of 8 positions including chairman, vice-chairman, secretary, treasurer, missions, publication, English ministry, Mandarin ministry. It meets 2-3 times each year. The Committee also has an Executive Secretary, two Assistant Executive Secretaries (one is responsible for church planting in Canada, and another is responsible for overseas missions), and one administrative assistant. This group deals with daily administrative matters of CCACA. In 2012, during the annual conference of CCACA, the delegates formally accepted the proposal of the National Office with regard to the administrative structure for policy governance. In the new administrative structure, the Executive Committee of CCACA

is consisted of 8 positions including the chairman, vice-chairman, secretary, treasurer and four other directors. The Executive Committee adopted the motion of changing the name of Executive Secretary into Executive Director. Each term is 4 years, with a maximum of 3 terms. The salary is responsible by the National Office. Administrative and travelling expenses will be responsible by CCACA.

The following is a list of past Executive Secretaries:

In 1992, CCACA appointed Anita Leung as a full-time Executive Secretary.

In 1997, CCACA appointed Rev. Geoffrey Lui as Executive Secretary to continue to promote the ministry of CCACA. Rev. Lui resigned in 2001, moving to Hong Kong to work for Cornerstone Foundation in promoting missions in China. He got cancer during his tenure and passed away in 2009 in Hong Kong.

In 2002, CCACA appointed Dr. Francis Tam as Executive Secretary to continue to promote the ministries of CCACA and missionary church planting in Canada and the overseas. The results have been significant. His term of office ends in 2014.

Section 4. A Summary of Ministries of the CCACA

I. A brief description of past ministries of the CCACA

The continuous founding of so many Chinese Alliance churches is indeed a result of great assistance provided by local Alliance churches, the National Office, and district offices. After the establishment of CCACA in 1967, pioneering church planting was promoted. After the founding of new churches in Victoria, B.C. and Edmonton, Alberta, CCACA started focusing on eastern Canada for gospel ministry.

In 1977, CCACA established a working relationship with the National Office and district offices. It is regarded as similar to other churches, independent and self-sufficient, and need to make contribution to C&MA. 3

The directions of CCACA ministries in the past (1967-1995) are:

A. Focus on domestic evangelism, and open new churches in Canada

CCACA assisted the founding of Lethbridge CAC, North York Mandarin Alliance Church, Scarborough Mandarin Alliance Church, East Toronto Mandarin Alliance Church, Scarborough Mandarin Alliance Church. Later, it assisted many gospel-station type churches, for example, Halifax CAC. The planting of all these churches was greatly assisted by the cooperation of member churches and the assistance of district offices and CCACA.

B. Support new fields in the United States

In earlier years, there was a close relationship between Chinese Alliance churches in Canada and Chinese Alliance churches in the U.S. The funds for Detroit CAC for the first three years were provided by Montreal CAC. Vancouver CAC provided support for Chinese Alliance churches in Wheaton and San Diego.

Currently, CCACA and their U.S. counterpart meet every fourth year in different cities in Canada or the U.S. Besides joint annual conferences, they learn from each other, share ministries, discuss missionary matters, and maintain good interaction. The last meeting was on July 12-14, 2011 in Bethel Korean Church, Ervine City of Los Angeles, attended by over 200 persons.

C. Missionary work in South America

Overseas missionary work was first started in Surinam, South America. In 1977, Rev. Peter Poon was invited to Surinam to evangelize local Chinese people. In 1979, Rev. Gabriel Tsang moved his family to stay in Surinam for one year, establishing the church. Later missionaries included pastors Vincent Chueng, Pastor Louis Shum, Pastor Kwok On Lee, and Rev. Andrew Leung. Later, the gospel ministries extended from Surinam to Guyana where Emmanuel Tso was the missionary. ⁴

D. Missionary work in Australia

In 1982, churches in Australia sent a letter to CCACA asking for help. In 1985, Rev. Jonathan Kaan was sent to found new churches. Rev. Kaan travelled to Australia in January 1986. He worked in Perth in western Australia for one year. After the church was founded, he passed the work to Kephas Wong who was sent by Hong Kong Hebron Church missionary department. Rev. Kaan then opened a new field in Sydney. From then on, the ministries in Australia were established. In 1989, Australian Chinese Alliance Churches Association was formed. There were already seven member churches in 1993. ⁵

E. Missionary work in Europe

In 1990, there were about 200,000 Chinese in England. Most of the early Chinese were Hakka people from the New Territories of Hong Kong, most of them in restaurant business. In the 1980s and 1990s, immigrants from Hong Kong increased significantly. There were over 20,000 Chinese migrating to England for 1997 alone. The number of Chinese attending Sunday services in England was about 3,000 so there was a great need for the gospel. In 1990, Rev. Thomas Chan travelled to England during his sabbatical. He encouraged the Hong Kong Christian Fellowship there to establish a church. Later, Rev. John Wong became the first pastor of London CAC.

Rev. Wong left in July 1992 and Rev. Jonathan Kaan travelled to England to become the interim pastor until the arrival of Paul Ma in September 1993. The church in Harrow district of northern London was founded. In the summer of 1994, Kam Kee Lee arrived as the pastor. The first Sunday service at the Harrow church was held on January 8, 1995, aiming at evangelizing local people and students. ⁶

F. Great effort in promoting missionary work by the CCACA

In 1977, Dr. Philemon Choi became a missionary partner and was sent back to Hong Kong. Rev. Elisha Cheung and Rev. James Chuang were also sent respectively to be a teacher in Hong Kong and a missionary in Taiwan. In order to promote missionary education, the North American Chinese Missionary Conference was organized in 1982 and Chinese missions was promoted to other denominations in 1983. ⁷

II. Main ministries of the present CCACA

In 2011, Dr. Francis Tam listed for major ministries at the present:

A. Connect member churches and promote ministries

At the present, there are 89 member churches (including branch churches, Chinese ministries in Caucasian Alliance churches, member churches overseas) in CCACA. Pastors and co-workers speak different dialects: Mandarin, Cantonese, English, Hakka. CCACA is able to link all these pastors together to achieve the goal of fellowship and friendship and to promote missionary church planting. After 1990, Mandarin ministries were gradually developed. After 2000, CCACA helped the founding of many Mandarin churches. CCACA also helped Cantonese congregations to learn Mandarin dialect. In addition, CCACA also takes up the responsibility of promoting English ministries for the second generation.

B. Encourage church planting

If there are no new member churches, aging will occur so there is a need to plant new churches. Church planting is usually initiated by a Chinese Alliance Church and then supported by the district Superintendent. A member church will be the mother church which will send brothers and sisters to begin church planting. Normally it will be about 10 families or about 20 persons. With financial support from the district office and CCACA, a new church will be founded.

C. Involve in missions and organize missionary conferences

The C&MA has many missionary co-workers in the world today. They were sent to Central and South America, Europe, the Middle East, and Asia. CCACA has

been continuously promoting missions. Once every two years, CCACA organizes a Canada-wide Joint Missionary Conference in eastern and western Canada. In 2009, the conference was held in Brock University in St. Catharines, with about 1,400 persons attending this Eastern Canada Missionary Conference. In July 2011, the Joint Missionary Conference was held in Ambrose University College in Calgary, with over 400 attending. The next Joint Missionary Conference will be held again in Brock University in 2013.

CCACA also organizes some field forums with missionaries in the field, including Panama, Paris, and Dubai. CCACA invites pastors, co-workers, elders, deacons, and those who support missions to attend. Without seeing what happens in the field, pastors may not have burden for missions. That is why CCACA always encourages member churches to send pastoral co-workers to missions.

D. Theological education

CCACA also wants to promote and facilitate Chinese theological education in Canada so that the Chinese languages can be used to train pastoral and missionary workers. Without theological seminaries to train pastoral workers, churches will be without pastors and many ministries will not be developed. In 2004, CCACA adopted the spirit of the Chinese Coordination Centre of World Evangelism (CCCOWE), assisted the Association of Canadian Chinese Theological Education (ACCTE) to establish the Canadian School of Theology at Tyndale Seminary (CCSTTS). In 2011, CCACA signed an agreement with ACCTE and Ambrose University College to establish the Canadian School of Theology at Ambrose Seminary (CCSTAS). Both seminaries are to train Chinese pastoral workers. With Mandarin as the language of instruction, Chinese pastors can be trained to help Chinese churches. Theological education today will be the; thriving of the church tomorrow!

Section 5. Guidelines to Church Planting by the CCACA

The CCACA adopted the following guidelines to church planting:

- 1. All member churches shall follow the guiding principles set up by the C&MA district offices and CCACA in planting a new church.
- 2. CCACA shall only support church planting supported by the respective district office.
- 3. The amount of financial support provided by CCACA is normally equal or less than that provided by the district office. Only in rare cases will the amount of support by CCACA greater than the amount provided by the district office by 50%.

- 4. CCACA shall terminate the financial support for the new church at the end of the sixth year, irrespective of whether that church is still supported by the district office. Only in rare cases will CCACA provide financial support in the seventh year.
- 5. CCACA shall reduce financial support each year in order to use the funds to support planting other new churches. The financial support by CCACA is specified below:
 - a. Financial subsidy for the third year shall be less than 65% of the original subsidy.
 - b. Financial subsidy for the fourth year shall be less than 45% of the original subsidy.
 - c. Financial subsidy for the fifth year shall be less than 25% of the original subsidy.
 - d. Financial subsidy shall stop from the sixth year.
 - New churches that receive financial subsidy shall be encouraged to accelerate the reduction of subsidies.
- 6. CCACA normally will provide financial support up to one-third or less than one-third of the annual budget of new churches. The respective district office will also support one-third of the annual budget. The remaining one-third will come from the mother church and offering in the new church.
- 7. If church planting is done in-house in an established church, with the plan of a new church later, CCACA will also support such cases. But such a plan must establish a new church within two and a half years. Otherwise, CCACA will terminate support.
- 8. The church planting pastor shall submit a progress report and a financial report to CCACA in May and November every year. If the reports are not submitted, CCACA will temporarily withhold support. (The district office may require from the church planting pastor more frequent progress report and financial report.)
- 9. CCACA reserves the right to reduce or terminate support at any time. For example, once the new church grows healthily and a building fund is established, CCACA will move up the termination date for financial support to the new church.

The financial resources required for church planting are usually provided by the district office, CCACA, the mother church, and the church planting committee, each organization contributing about one quarter. At the early stage of church planting, because of the lack of funds, the new church may require at least \$60,000 for the pastor's salary and other expenses before the church can start operation. If the mother

church cannot provide the amount, CCACA will find a few large churches to use their mission fund to help. In addition, the offering by the over 10 participating families in the church building process will contribute to the budget of the church. For example, North York Mandarin Alliance Church began church planting in September 1992 and financial support was required until the end of 1997. Mississauga Carmel Mandarin Alliance Church was founded on September 19, 1993 with the first Sunday service but it became financially independent on April 2, 1995. Ottawa Agape CAC was founded in 1994, with financial support from the district office and CCACA. But it did not require any more support after one year. CCACA will move these funds to other new churches that need funds. As we can see, in early stages of a new church, financial support from the district office and CCACA is highly necessary.

Section 6. An Evaluation of the Church Planting Movement by Chinese Alliance Churches in Canada

The church planting movement by Chinese Alliance churches in Canada is evaluated as follows:

I. Collaboration of historical-environmental factors

In 1949, with the change of the Chinese government, many Chinese wanted to avoid the communist totalitarian government. They escaped and migrated to Canada, thus resulting in the first wave of founding Chinese Alliance churches.

In 1960-1970, there was the Cultural Revolution in China. Many people in Hong Kong sent their children to study in North America. These Chinese formed student Bible studies or fellowship near the campuses. Later they established churches so that Cantonese Alliance churches could be found near many universities. This was the cause for the second wave of founding Chinese Alliance churches.

In 1980-1990, many Hong Kong people were afraid of the political and social turmoil as a result of the return of Hong Kong to China on July 1, 1997. They migrated to Canada and established many Chinese churches of many denominations in cities. This was the third wave of founding Chinese Alliance churches. After 1997, the annual number of immigrants from Hong Kong dropped from 30,000-40,000 people to only a few thousand. The situation was entirely reversed.

In 1989, after the June 4 Tiananmen Incident, almost 10,000 students from Mainland China obtained Canadian immigrant status. Chinese Alliance churches in Canada began expanding Mandarin ministries and founding Mandarin churches. Before this time, almost all Chinese Alliance churches were Cantonese-speaking. After

2000, most of the Chinese Alliance churches were Mandarin-speaking.

In 1998-2010, over twenty years after the reform in China, many technical professionals and entrepreneurs immigrated from China to Canada. Because of this new trend, Chinese Alliance churches again emphasized Mandarin ministries. Many Cantonese churches established Mandarin fellowships, Mandarin congregation and services, or even planting Mandarin churches. This was the fourth wave of founding Chinese Alliance churches, with most of them Mandarin-speaking.

As we can see, the church planting movement in Chinese Alliance churches in Canada has been greatly influenced by the political-economic-social changes in China, Hong Kong, and Taiwan. They led to immigration waves and will continue to influence the future.

II. Theological breakthrough

Dr. Arnold Cook, former President of C&MA in Canada states the following characteristics of the C&MA:

A. Our church is Christ-centered

Since the beginning of the C&MA, the fullness of the gospel of Christ has been symbolized by the cross, the laver, the pitcher, and the crown. This is the most important focus of the theology of the C&MA, called the "Fourfold gospel".

- 1. The cross represents Christ as the Saving Lord
- 2. The laver represents Christ as our sanctifying Lord
- 3. The pitcher represents Christ as the healing Lord
- 4. The crown represents Christ as the coming King

B. We are a denomination that emphasizes missions

"And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come." (Matthew 24:14) This verse was frequently used by Dr. Simpson to stress the urgency of global missions. He believed that mission is "the method selected by the Lord Himself to accelerate His second coming." "Our Lord will descend on earth before the millennium. The church and the world must prepare for the second coming of Christ." ⁹ Therefore, evangelism, missions, church planting become a great tradition of C&MA. Chinese Alliance churches in the world have inherited this great tradition from Caucasian missionaries.

The C&MA is a denomination that emphasizes missions. We believe that the

Great Commission is the primary duty of the church. With global missions, the mission fields include evangelism within Canada and evangelism to the world. That is why the C&MA specifies that churches in each region must organize an annual missionary conference to promote domestic and overseas missions, to encourage brothers and sisters to engage in overseas missions, to plant new churches within own countries. That is why the C&MA is an externally oriented church.

C. We hold a neutral stance towards debates of non-fundamental theological issues

For example, on views about predestination, differences between Calvinism and Armenianism, structure of church governance, we hold a neutral stance and will not waste time to debate these issues.

D. We emphasize the Bible as the Word of God

Not only do we believe that the Bible is authoritative, we accept its infallibility. The Bible is God's infallible Word spoken through each author.

III. Spiritual motivation behind missions

Dr. Simpson emphasized strongly the full life that is brought by spiritual renewal. This "deepening of inner spiritual life" is the foundation of missions. Doing missions without a deepening life will hardly bring long-term results. The C&MA is an evangelical denomination. Besides teaching Biblical truth, we attach great importance to the training of "deepening inner spiritual life" which brings concern of the Lord's heart and a merciful heart that will lead to evangelism and missions. Some movements stress only missionary activities while others stress the power of holiness. But the C&MA stressed the importance of both.

IV. Operation of the missionary framework

The district offices and CCACA are both congregation structures (supported by many member churches) but not missional structures. Only the National Office is a missional structure that is responsible for overseas missions and the sending of missionaries. Missionary church planting within the country is the responsibility of district offices. CCACA is the mediating contact between the district offices and local churches so that they can complement each other to continuously planting churches. The district offices and local churches have a relationship in their administrative organization while CCACA is the fellowship among member churches and among pastors, allowing them to care and serve one another. While CCACA is a fellowship, it receives offering from member churches to employ a full-time Executive Secretary. It serves all Chinese Alliance churches in Canada, coordinates Chinese member churches

to cooperate with the National Office and district offices in order to promote Chinese gospel ministries—planting churches within the country, overseas evangelization and church planting.

For church planting of Chinese Alliance churches in Canada, the plan is usually proposed by the mother church, and coordinated with the respective district office and CCACA for financial support. Such process of church planting achieves excellent results.

CCACA also organizes biennial Joint Missionary Conferences in eastern and western Canada respectively. They promote missions and church planting, encourage church members to participate in missions, call church members to full-time ministry, and produce positive effect in exhortation. This ministry is something that the district offices and local churches can hardly achieve.

V. Leadership by key figures

Dr. Simpson clearly stated that the chief mission of the C&MA is to save souls, to spread the gospel of God's kingdom to the whole world, to contact and to care for neglected and rejected people and those who do not attend church. Therefore, evangelism, missions, and church planting became fine tradition of the C&MA in Canada. The success of the C&MA today can be attributed to the leadership of the founder Dr. Simpson.

That Chinese Alliance churches in Canada can develop so quickly which can be attributed to the leadership of the following key persons.

Rev. Augustus Chao who came from Hong Kong to plant the Regina church in the 1960s, Rev. Arthur Louis, Dr. Peter Kuan; Rev. Peter Poon who came to plant the Edmonton church in the 1970s; Rev. Jonathan Kaan who came from Vietnam to plant the Montreal church in the 1980s; Rev. Daniel Ng who came from Hong Kong to plant the Hamilton church; Rev. Jason Yeung of Ottawa Chinese Alliance Church; Rev. Thomas Chan of Montreal CAC; Rev. Philip Cherng of Montreal Grace CAC; Rev. Wing Lee of Scarborough; Rev. Kar-Park Chan of Richmond CAC in the 1990s; Rev. Titus Yu of North Richmond Alliance Church in 2000. All of them strongly promoted church planting of Chinese Alliance churches in Canada, leading to the missionary church planting movement of Chinese Alliance churches from coast to coast. Whenever the senior pastor has a vision or experience in church planting, he will usually actively lead the church to missionary zeal in church planting.

Past CCACA Executive Secretaries Anita Leung, Rev. Geoffrey Lui, and Rev. Francis Tam were all full-time ministers. They flew to many Canadian cities to visit

Chinese Alliance churches and pastors and to help local churches. They sought opportunities to explore the possibility of church planting in areas with large Chinese population. They brought it to reality. Such contribution must be remembered.

VI. Effective and widespread dissemination of information

Communiqué is the chief publication of CCACA. Its objectives are to care and to network member churches, to communicate the vision of missions and church planting. Through this quarterly publication, members churches can maintain mutual communication and exchange information.

In the business meetings of the annual CCACA conference, the Executive Secretary reports recent development in church planting, plans and future possibilities of church planting. These all remind member churches to focus on church planting.

Today, with the development of the Internet, CCACA can set up a website and use the electronic media to disseminate news on missions and church planting, to assist the National Office in promoting global missions, and to coordinate with district offices in church planting in order to found new churches in various cities in Canada.

VII. Leadership training and selection model that fits the age

The Canadian Bible College (CBC), founded in Regina in 1941, and Canadian Theological Seminary (CTS), founded in 1970, are the official and affiliated Bible college and theological seminary of the C&MA in Canada. In 2002, CBC/CTS was renamed Alliance University College (AUC) and decided to cooperate with Nazarene University College (NUC). In 2003, AUC was moved from Regina to Calgary, into the temporary campus of NUC. In 2007, AUC and NUC were merged to form Ambrose University College (with a seminary). In 2008, Ambrose University College moved from its temporary campus in Calgary downtown to the new campus in southwest Calgary. In 2011, there were 643 full-time students registered. ¹⁰

This Bible college and theological seminary is also a college training pastors and missionaries. Many pastors in Chinese Alliance churches in Canada are graduates from this college. They continue to influence their church members. Through the pulpit, they communicate the vision of missions and church planting to their church members so that they can commit to involve in cross-cultural missions and church planting or to evangelize in their local environment, or to find opportunities to establish churches in cities where Chinese live.

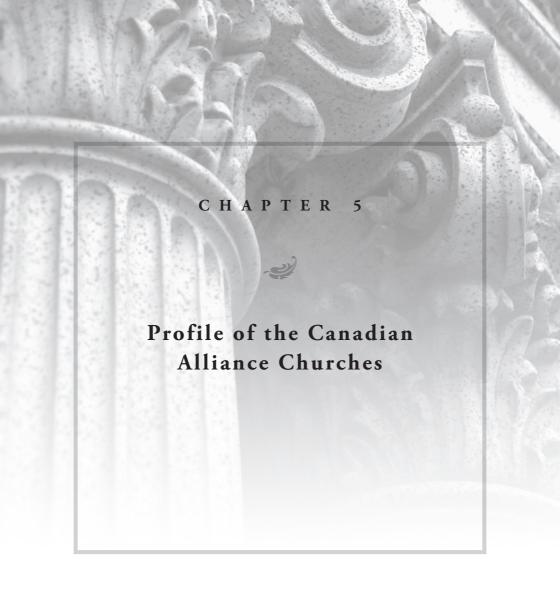
The C&MA also accepts graduates from other seminaries. They can be employed as pastors in Alliance churches after they pass the accreditation process in a district office. However, they need to study the "Alliance History And Thought" course in

order to understand the fine tradition and emphases of C&MA, including the fourfold gospel, importance of evangelism, overseas missions, and domestic or overseas church planting.

Church revival is based on human resources. The church must select dedicated youth to work in missions, pastoring, and church planting. While God is all powerful, He also wants to work together with man so that man can experience the fruit and the joy of expanding the kingdom of God.

Annotation

- 1. Wing Lee, "Special characteristics of missionary strategy and work of the C&MA," (Toronto: Scarborough Chinese Alliance Church) (pamphlet), 1-2.
- 2. Canadian Chinese Alliance Churches Association (CCACA), "The Organization of CCACA," http://www.ccaca.org/index.php?option=com_sobi2&Itemid=80 (accessed October 9, 2010).
- 3. Ka-Lun Leung, Centenary history of the Chinese C&MA (Hong Kong: Alliance Bible Seminary, 1998), 155.
- 4. Ibid.
- 5. Ibid, 155-156.
- 6. Ibid, 156.
- 7. Ibid.
- 8. Robert L. Niklaus, John S. Sawin, and Samuel J. Stoesz, All for Jesus, trans. 許雲嫻 and 文 逢冬 (Hong Kong: China Alliance Press, 1988), 122.
- 9. Ibid, 124.
- 10. Ambrose University College Website, "Our History," http://ambrose.edu/page.aspx?pid=354 (accessed August 10, 2011).



Section 1. Chinese Alliance Churches Founded in the 1960s

This is the Embryonic Era when 5 Chinese Alliance churches were founded in central and western Canada. (Note: CAC= Chinese Alliance Church)

1. Regina CAC, SK



First Board of Deacons, Regina Chinese Alliance Church: (from left) Miss Ruby Johnston, Rev. A. Orthner, Mr. Hin Louie, Rev. Paul Bartel, Rev. Augustus Chao, Dr. Peter Kuan and Mr. Arthur Louis.



Regina Chinese Alliance Church

The work at the Regina CAC was founded by Ms Ruby Johnston. As early as the 1930s, Ms Johnston already had the vision of evangelizing the local Chinese people. She distributed gospel pamphlets to them. With the help of Dave Rempel, a local policeman, she taught them English language and the Bible. After 1945, there were increasingly more Chinese arriving in Regina so, the opportunity for evangelism increased. At that time, students from the Canadian Bible College began to participate in visiting Chinese and in teaching English.

After serving many years in China, Rev. Paul Bartel joined the teaching staff of the Canadian Bible College (1953-1955, 1960-1964). The Sunday afternoon services began again. In 1955, this service was called Regina Chinese Christian Fellowship.

In 1957, after the Philippines Davao Church promised financial support, Brother Augustus Chao was invited to come from Hong Kong to become the first pastor of the church. He arrived in 1960. On June 29, 1961, Regina CAC was formally founded to become the first Chinese Alliance Church in Canada. In 1966, the church acquired a church building. ⁷

Rev. Augustus Chao left the church in 1966. After that, different pastors came to work as senior pastors, including Rev. Luke Poon (1966-1971), Rev. Titus Cheung (1973-1982), Rev. Wilfred Kong (1982-1987) and Rev. John Wong (1992-1999).

In 2011, Rev. Gershom Ng became the senior pastor. There are two services: Cantonese (with Mandarin interpretation) and English. Sunday attendance (including adults and children) is about 172.

2. Swift Current CAC, SK

In 1962, with the invitation of the pastor of the Swift Current Alliance Church, Rev Augustus Chao started visiting local Chinese and preaching them the gospel. Starting from 1963, Rev Chao came to hold a worship service for Chinese every Tuesday evening. They gathered in the basement of the local Alliance Church and



(from left) Rev. Augustus Chao, founder of Swift Current Chinese Alliance Church, Mr. Chuan Lam Lee, Rev. Melvin Sylvester

about 10 people came. Although there are not many Chinese in Swift Current, and the church does not have significant development, yet the worship services continue to be held. ³

There are presently two volunteer coworkers, Catherine Lee and Kerry Lam. There are two worship services (Cantonese

with Mandarin interpretation, English). Sunday attendance is about 33 people.



Congregation of Swift Current Chinese Alliance Church

3. Saskatoon CAC, SK

In 1960, Rev. Augustus Chao came to Saskatoon and shared his vision of establishing a Chinese church at the University Drive Alliance Church. Some Caucasian brothers and sisters began inviting local Chinese and giving them rides to join the gospel meeting on Fridays which Rev. Chao preached. In 1961, Brother Arthur Louis came to help during his studies in the University of Saskatchewan. In 1963, he worked full-time in the work until 1966. Afterwards, Rev. Enoch Lau and



Saskatoon Chinese Alliance Church

Rev. Daniel Ng came consecutively to pastor the church. In 1968, the worship services were held Sunday afternoons in the Caucasian Alliance Church.

On February 23, 1969, Saskatoon CAC was formally founded. In 1970, Rev. Gabriel Tsang was invited to be the first senior pastor. In 1972, a church building

was acquired. In 1975, Rev. Daniel Cheung became pastor.

Saskatoon CAC has always focused on youth ministries. Church members were mostly university students. The fellowship was flourishing. There were over 10 persons dedicated to full-time ministry. Ministry for Chinese from Vietnam began in 1979. The English worship service started in January 1984, followed by the formation of English youth fellowship. In the 1980s, the university started to restrict the number of overseas students, so the attendance dropped. The Chinese and English services were merged into one.

In 1989, Mandarin ministry for overseas students from China began. The results were excellent. 4

After Rev. Daniel Cheung, Rev. David Ho, Rev. Enoch Yeung, Rev. Tommy So and Rev. Wilson Wu (left in 1994) consecutively became the pastors. Starting from 1995, Rev. Wilson Kaan became pastor. There are two services (Cantonese, Mandarin/English). Sunday attendance is about 157.

4. Winnipeg CAC, MB

As early as 1961, the University of Manitoba already had a flourishing Chinese Christian fellowship. In 1966, Rev. Arthur Louis moved from Saskatoon to Winnipeg. In July, they rented the basement of Central Alliance Church and began their Sunday service. In 1967, a new church was registered with the government as Winnipeg CAC.

At the beginning, there were not many people attending the church. The C&MA National Office provided \$200 support each month for the needs of the pastor. In





Congregation of Winnipeg Chinese Alliance Church, 1967

Former pastors at Winnipeg Chinese Alliance Church: (from left) Rev. Geoffrey Lui and Rev. Wilson Tran

1968, the church acquired a building for fellowship, Sunday School and the pastor's residence. In 1969, with a large increase in the congregation, the Sunday service reached 100 adults. In October 1969, a church building was acquired, and the church moved into it in 1970. Afterwards, because of expansion in number and ministries, the church moved again twice.

The church encouraged youth to dedicate their lives for service, and there were quite a few youth joining full-time ministry. ⁵

After Rev. Louis, senior pastors include Rev. Elisha Wu (1971-1972), Rev. Tom Cheung (1974-1980), Paul Siu (1981-1985), Simon Lee (1985-1989), Geoffrey Lui (1990-1997), Joshua Ng (1998-2001) and Wilson Tran (2005-2011)

Because of the increase in immigrants from China, the Mandarin ministry was added in 2000. A Mandarin service was added in 2002 after the appointment of Rev. Deyi Wei. There are now three services (Cantonese, Mandarin, English), totally 330 people. 6

5. Vancouver CAC, BC



Brother Joe Ottom began work for a Cantonese church at the Tenth Street Alliance Church in Vancouver in the 1960s



Rev. Augustus Chao and the congregation of Vancouver Chinese Alliance Church, 1969

In the 1960s, Joe Ottom initiated gospel ministry among local Chinese people at Vancouver Tenth Street Alliance Church. When the total number reached 70 in 1966, the church invited Rev. Augustus Chao from Regina, Saskatchewan to come to work in Vancouver. In 1967, Vancouver CAC was formally founded. In 1970, the present location at 3330 Knight Street was acquired. Construction started in August 1971, and the building was dedicated one year later. In March 1975, the English service began. In 1978, the education wing was completed. In 1983, the C&MA introduced the governance system by elders. In 1985, the education wing was extended with the acquisition of new land. It was completed in February 1986.

Earlier in the 1970s, Rev. Chao assisted in starting gospel ministries in Victoria

and Edmonton. In 1974, the church began to involve in missions. In 1975, Victoria CAC was founded. In 1977, a group of members left the church to found Newbern Memorial CAC. In 1977, Richmond CAC was founded. In the same year, the church provided financial support to Wheaton CAC in Chicago. In 1981, a branch church was founded in Burnaby.



Vancouver Chinese Alliance Church—Knight Street Church



Vancouver Chinese Alliance Church—Fraser Lands Church

In 1990, a church planting committee for Fraser Lands was established. In October 1990, the land at 3330 S.E. Marine Drive was acquired. In August 1991, Champlain Heights Community Centre was rented for the Chinese/English joint worship services. In September 1994, the construction for Fraser Lands Church was completed and there were separate worship services for Cantonese and English. In September 1997, a Mandarin service was added with the starting of Mandarin ministry. In August 2000, Phase 2 construction work for Fraser Lands Church was completed.

In 2009, Vancouver Chinese Alliance Church—North Burnaby Church was founded and Rev. Raphael Chow was responsible to minister to the Mandarin congregation of about 25 persons.

In 2002, Rev. Augustus Chao retired. At the present, Vancouver CAC uses the administrative system of one church with three locations. The pastoral team and lay leaders are united in spreading the gospel, building churches, and glorifying the Lord. Rev. Ivan Leung is the senior pastor. There are three services (Cantonese, Mandarin, English). Attendance for Sunday services is 1,722 persons. ⁷

Section 2. Chinese Alliance Churches Founded in the 1970s

During this era, the development was extended both east and west. There were 13 Chinese Alliance churches founded in Canada.

6. Edmonton CAC, AB

Edmonton CAC was founded jointly by CCACA and Western Canadian district office. Rev. Peter Poon was invited to come to Edmonton in October 1969. The first



Edmonton Chinese Alliance Church

Sunday service was held in October 26 by renting the gymnasium of the Caucasian Alliance Church.

The church was formally founded on August 16, 1970. Children Sunday School and Youth Fellowship were later established. The Board of Deacons was established at year end. With a growing congregation, the church acquired the present location in 1971. The service was held in the new building in January. A morning service was added in 1974 and the congregation increased to 250 persons. The church building was expanded in 1977.

In 1970, Rev. Poon was found to have leukemia. With the Lord's guidance, he could

persist in serving in the church for a long time. He later published his book Ten years of Leukemia to witness God's grace. In 1975, Pastor Elisha Cheung was employed as the assistant pastor. He served until 1977 when he was sent to join the teaching staff in Hone Kong Alliance Bible Seminary. In 1982, the church planted North Edmonton church. In 1988, the church again planted South Edmonton church. ⁸ In 2005, the church acquired land for future church building construction.

The church is ministered by a pastoral team. There are five Sunday services in three dialects (English, Cantonese, Mandarin). The congregation is about 654. 9

7. Toronto CAC, ON ¹⁰

This church was established by Rev. Michael Chan in 1968. At the beginning, they worshipped in the YMCA building. Later, First Avenue Baptist Church invited them to establish Chinese ministry. In 1971, with the recommendation of Rev. Philip



Toronto Chinese Alliance Church

Teng, the church joined the C&MA, and was renamed Toronto CAC.

In 1972, Rev. Chan led the organization of the East Canada Winter Conference and the youth ministry of the church grew quickly. With the increase in the congregation, there was need to build a church. In 1976, the church acquired the building of First Avenue Baptist Church.

In late-1970s, the church grew rapidly. There were over 100 persons baptized each year. Many youth fellowships were established. In early 1980, the church developed the English ministry. In October 1981, the English service began.

In 1989, Rev. Chan passed away. Rev. Stephen Chan agreed to be the interim senior pastor until Pastor Yuen-King Wan arrived (he was ordained at the end of that year). After the arrival of Rev. Wan, the focus was changed to adults and families and the strengthening of outreach work.

In mid-1980s, the church planned to plant a church in northern Toronto. In March 1990, the North Toronto church was founded in Richmond Hill and Rev. Peter Au was the church planting pastor. ¹¹

In 1999, the church started the Mandarin ministry because of the increase of Mandarin-speaking Chinese people. In 2010, Petra Alliance Church was planted in Markham, north of Toronto.

At the present, the position of senior pastor is vacant. The ministries are managed by the Board of Elders and the pastoral team. There are three services (Cantonese, Mandarin, English). Total Sunday attendance averages 434 persons.

8. Montreal CAC, PQ

In early 1971, Rev. Jonathan Kaan's family moved from Vietnam to Montreal. He accepted the invitation of the C&MA to pioneer evangelism and church planting in that city. In 1972, the Caucasian Lutheran Church agreed to rent space for meetings so a worship service began on March 12 on Sundays. The attendance was 23. On May 28, 1972, the church was founded. At the end of that year, the attendance already reached 100. At the beginning, the church was financially supported by the district office. Rev. Kaan also obtained support from Hong Kong Hebron Church. In 1976,

the church was financially self-sufficient. The church began promoting local evangelism and overseas missions. In less than three years, the attendance doubled.

Rev. Kaan was invited to be the Secretary General of Hong Kong Hebron Church Missions Department from October 1973 to December 1975; during that two years, Rev. Enoch Chor was the pastor. Rev. Kaan had been the senior pastor for the rest of the time until his retirement in 1992.

Some milestones of Montreal CAC include: founding in 1972, planting of Montreal Grace CAC in 1988, acquisition of church location at Queen Mary in 1992 while the original church building was used by Grace CAC, planting of South Shore CAC in 1998, planting of West Island CAC in 2000.

Besides development of ministries in Montreal, Montreal CAC also assisted the planting of Chinese Alliance churches in other areas, including Ottawa, London (Ontario), Windsor, Detroit, Scarborough, five cities in Australia, and London (England), etc. Both Rev. Jonathan Kaan and Rev. Thomas Chan have been "on



Montreal Chinese Alliance Church, 1972-1977



Montreal Chinese Alliance Church, 1977-1983



Montreal Chinese Alliance Church, 1983-1992



Montreal Chinese Alliance Church, present

loan" to help planting other churches. In 1985, the church sent Rev. Kaan to pioneer evangelism in Australia. With the help of other co-workers, four churches were founded by 1987. ¹²

In the past 30 years, God has called over 50 brothers and sisters to dedicate themselves for full-time ministries serving God. They are working in North America, Europe, South America, Hong Kong, Indochina, and Canada. In the last 30 years, over 700 have been baptized in this church. The mission fund offering has exceeded \$2 million. There have been over 50 pastors planting five independent Alliance churches. ⁷³

In September 1976, Pastor Thomas Chan joined the church. He was ordained in 1982 and is the present senior pastor. There are three services (Cantonese, Mandarin, English). Sunday attendance is about 395.

9. Calgary CAC, AB



Calgary Chinese Alliance Church and Congregation

In early 1970s, the number of Chinese Christian university students in Calgary increased daily. Some lay leaders felt the need to organize a church. With the support of the Superintendent of Western District, Calgary CAC was founded in 1972. At early stages of the church, an excellent foundation was laid with the help of Rev. Luke Poon.

The church invited Rev. Stephen Lee as senior pastor, followed by Rev. Gabriel Tsang in 1974. In 1988, Rev. Tsang left the

church to pioneer church planting in Toronto. The position of senior pastor was taken by Rev. Alan Lau for a short time. In 1990, Rev. David Poon came to the church. In 1996, Rev. Wilfred Kong was employed to start the English ministry. The English services began in the next year.

At the beginning, the church rented a church for services. Later, they acquired a Caucasian church. In 1979, with the increasing numbers, a new building was constructed. It was completed in 1981. The church then planted South Calgary CAC in 1989, Evangel CAC in 1991, and Westside Calgary CAC in 1993. ¹⁴

After many years without a senior pastor, Rev. Simon Sit became the senior pastor in August 2012. There are three services (Cantonese, Mandarin, English). The membership is about 701.

10. Lethbridge CAC, AB



Lethbridge Chinese Alliance Church

In January 1973, Rev. Stephen Lee led the gospel team to Lethbridge for pioneering work. In April to May of that year, Rev. Abraham Poon became the interim pastor. In August, Rev. James Chuang became the first pastor of this church. Under the leadership of Rev. Chong, the attendance became stable with about 22 persons on Sunday. Sunday School, Bible studies, and youth fellowship were organized. In 1976,

Rev. James Chuang left to become a missionary in Taiwan. In January 1978, Rev. Job Ng became the pastor.

In May 1981, the church acquired a building and moved in in October. For a long time, the church budget was supported by the district office and CCACA. In 1982, the church became self-sufficient. In 1986, the church employed Rev. Peter Ruey as senior pastor until 1992. In 1994, Rev. Patrick Fung became pastor. In 1998, Rev. Andrew Lam became pastor until 2005. He was followed by Rev. Amos Chan who left in 2010. ¹⁵

The church does not have a pastor at the present. There are two services (Cantonese/Mandarin, English). Sunday attendance is about 31.

11. Ottawa CAC, ON

In 1973, Rev. Jonathan Kaan recognized the need of Ottawa and contacted the relevant people. With the financial support of the Hong Kong Hebron Church Missionary Department, Rev. Paul Lai agreed to come to Ottawa and the work of the Ottawa CAC began. The church first rented the Caucasian Alliance Church for

meetings. The church first focused their ministry on student evangelism. With Rev. Lai's zeal for the evangelism, the church increased to almost 100 people after the first year.

In 1975, the church was formally founded and a Board of Elders was formed. In 1977, the church rented an elementary school for services. In August 1979, the church acquired an elementary school through auction. At the end of the 1970s, the church participated in the resettlement of Vietnamese refugees and many Vietnamese Chinese joined the church. In 1982, with the rapid increase of Chinese university students in the two local universities, campus fellowships were established. The number of youth fellowships increased from one to three. Later, the couples fellowship, Vietnamese



Ottawa Chinese Alliance Church, 1979-1990



Ottawa Chinese Alliance Church, present

fellowship and English fellowship were established. In 1985, the total in Sunday service exceeded 200 people.

In 1987, Rev. Jason Yeung became the senior pastor. He developed new direction for the church. With the elders, he re-wrote the by-laws of the church, re-structured the whole church organization, and drafted the objectives for future development. In 1989, English assistant pastor Dick Kaan joined the church, starting the English ministry. In 1989, the church planted Kanata CAC. In 1990, the church constructed a new building and began Mandarin ministry. In 1994, the church planted Ottawa Agape CAC. ¹⁶ In February 2005, the church planted Ottawa Mandarin Alliance Church. In the same year, Rev. Yeung returned to Hong Kong to teach in the Alliance Bible Seminary. In 1996, Dr. Hing Wong became the senior pastor. He left in 2008 to be the assistant professor in Logos Evangelical Seminary in Los Angeles. Rev. Gerald Chan is the interim senior pastor. There are three Sunday services (Cantonese, Mandarin, English) with a total congregation of about 467.

12. Victoria CAC, BC



Victoria Chinese Alliance Church

In the 1960s, because of political instability in Hong Kong, many people from Hong Kong came to North America to live or to study. With a university and a college in Victoria, student ministries began. At the beginning, there were only a few people but the Bible study and the campus fellowship were formed. The Chinese church at that time served mostly the Chinese residents. So the students connected with Rev. Chao of Vancouver CAC, requesting him and his

church to come and expand student gospel ministry. Victoria CAC was then founded on January 5, 1975.

At the beginning, the operation of the church, including finance and Sunday speakers, was the responsibility of Vancouver CAC. The church met at the fellowship hall of the Caucasian Alliance Church.

In September 1976, Rev. Daniel Ho came from Hong Kong to become the first pastor of Victoria CAC.

In 1982-1988, Pastor Jonathan Chan promoted strongly the "Evangelism Explosion III evangelism".

In 1988, Rev. Peter Poon became the third pastor until the present.

In December 1988, Victoria CAC moved into the present building. There were two more renovations. The present building was completed in 1999.

In 2003, following Dr. Simpson's spirit in missions and church planting, the church planted the Nanaimo church, 90 km north of Victoria. With the assistance of the district office, CCACA, and a few churches in Vancouver, Nanaimo CAC was formally founded on January 11, 2004. God guided Rev. Peter Lam from Edmonton to come to pastor this new church until the present. ¹⁷

There are three services on Sunday (Cantonese, Mandarin, English). The congregation is about 198.

13. Hamilton CAC, ON



Hamilton Chinese Alliance Church

This church was founded on January 12, 1975. At the beginning, they rented the Caucasian Alliance Church for worship services and Rev. Arthur Louis who lived in Waterloo came to help the church. Shortly after, Rev. Daniel Ng who came from the U.S. became the first pastor. He ministered here for over 30 years until his retirement in 2007.

The church was supported financially by Regina CAC. In 1978, it became self-

sufficient and immediately promote church construction. In 1979, a plot of land was acquired. The construction was completed with the dedication ceremony on February 3, 1980. An extension was added in 1990.

From 1975 to the present, there have been over 30 church members dedicated to full-time ministry. Church members are mostly overseas students, with a majority of them leaving the city after graduation so the mobility of members is quite high. The church has planted two daughter churches: St. Catharines CAC in March 1988 and Hamilton Mandarin Alliance Church on April 7, 1991. The latter one was planted by a group of 40 brothers and sisters from this church. ¹⁸

Although the church planted a Mandarin church, there were more Mandarin-speaking persons joining the church after 2005. To respond to this need, the church restarted the Mandarin service in 2011 and Pastor Frank Chiang was the Mandarin

pastor. The senior pastor Rev. George Siu resigned in 2012. There are two services (Cantonese/Mandarin with interpretation, English). The membership is about 180.

14. Windsor CAC, ON



Windsor Chinese Alliance Church

In May 1975, Rev. Samuel Mok arrived in Montreal. Later, he was requested by District Superintendent Sylvester to pioneer the work in Windsor. Rev. Mok received great support from Chinese co-workers. The Caucasian Alliance Church in Windsor rented their church and Rev. Mok was employed as a missionary with Hong Kong Hebron Church Missions Department. He then planned for establishing a church.

On September 14, 1975, Windsor

CAC was founded. In 1978, the church was formally registered. At the beginning, there were only 14 persons. After active evangelism with opening Chinese classes and strongly developing ministry for overseas students, the church grew daily. But the mobility of members was high because of the large number of overseas students so there was insufficient workers for ministries. The church was supported financially by Hong Kong Hebron Church, Montreal CAC, and Ottawa CAC. It became independent in 1981. In September 1983, the church acquired the present church site. In 1994, the membership increases to about 200.

Because numerous immigrants from China, the Mandarin congregation has exceeded the attendance in the Cantonese congregation.

The present senior pastor is Rev. Larry Cheung who is also responsible for Cantonese ministry. Rev. Timothy Wang is the Mandarin pastor. Rev. Rob Maclean is the English pastor. There are three services (Cantonese, Mandarin, English). The membership is about 290.

15. London CAC, ON



London Chinese Alliance Church

In the 1970s, a group of Hong Kong overseas students in London already formed a Hong Kong Christian Fellowship. In September 1975, under the planning of a few Alliance pastors, the Christian fellowship met for a Sunday worship for the first time. Rev. Enoch Chor was sent from Montreal CAC to help. The Montreal church, the district office, and Hong Kong Hebron Church Missions Department together donated the necessary funds. After

Rev. Tso left in 1984, Rev. Manjohn Wong took up the work. With the strong help of CCACA, London was formally founded in October 1990. Later, CCACA sent Rev. John Wong to be the first pastor of the church. In 1994, this church planted London Mandarin Alliance Church and Pastor Ming Wing became the pastor.

The present senior pastor is Rev. Daniel Kwong. There are two services (Cantonese/Mandarin with interpretation, English). The membership is about 109.

16. Newbern Memorial CAC, BC

In 1966, Rev. Augustus Chao founded the first Chinese Alliance Church in Vancouver. In 1972, in the 46th Summer Retreat of C&MA Western District in Surrey, a motion was adopted to establish a Chinese church in Vancouver to evangelize



the 50,000 Chinese people residing there. In 1975, CCACA decided to found three churches in three cities: Vancouver, Windsor, and London.

In October 1975, Superintendent of Western District appointed Rev. Stephen Lee to be the first pastor in the new church named Newbern Memorial CAC. Sunday services and other meetings were held in the Caucasian Fraserview Alliance Church.

In June 1976, the church was already

Newbern Memorial Chinese Alliance Church

self-sufficient. In September, the attendance reached over 70. Rev. Lee resigned in November. In 1978, Rev. Robin Chua arrived Canada from the Philippines to be the pastor. In 1983, Rev. Robin Chua resigned and Pastor Alan Tung became the third senior pastor from 1984 to 1986. In September 1984, the church acquired a former church of the Mennonites. In 1987, the fourth Pastor Sidney Ho came to be senior pastor. Rev. Ho left in 1992, followed by Rev. Daniel Wong. In 1989, the church started the English services. ²⁰ At the present, the pastor is Rev. Isaac Wong. There are two services (Cantonese, English). The membership is about 113.

17. Kitchener-Waterloo CAC, ON



Construction of Kitchener-Waterloo Chinese Alliance Church in 1987



Expansion of Kitchener-Waterloo Chinese Alliance Church in 1994

Between 1974 and 1975, there were over 30 Chinese believers meeting frequently in Hazelglen Alliance Church in Kitchener. Most of them were students. They began to plan for the founding of a Chinese church. After much prayer, they voted to establish Kitchener-Waterloo CAC in February 1976. During the pioneer period, Rev. Arthur Louis was the volunteer pastor and Sister Sze Wah Chan was the full-time pastor. Sunday services were held in the Caucasian Alliance Church.

In 1977, Rev. Jacob Lintang was invited to be the senior pastor. The church became financially independent the next year. Adult fellowship, youth fellowship, and adolescent fellowship were established. Because of the increase in number, they moved to Evangel Missionary Church for services.

In 1981, Pastor William Yung was invited to be the senior pastor. In 1983,

church construction was planned. A piece of land was acquired in 1986. A new church building was dedicated in 1987. After the loan was paid off in 1992, the building was expanded and was completed in 1994. The church was actively doing gospel work. With the wave of immigration from Hong Kong, the membership continuously



Kitchener-Waterloo Chinese Alliance Church, present

increased. In the past, the main work was toward university students. Now, the emphasis was toward adult, family, and English-speaking ministries. ²¹

In 1986, the church planted Guelph CAC. Mandarin ministry began in 1995 and Rev. Chun-An Wang was responsible for pastoring the Mandarin congregation. In 1997, Rev. William Yung left the church and Rev. Henry Tseung became the pastor. In 2006, Rev. Tseung moved to missionary

work of teaching in Taiwan Alliance Seminary. Rev. Alex Yeung joined the church in the same year and departed in 2009.

In 2011, Pastor Daniel Gui became the senior pastor and is in charge of Mandarin ministry. There are three Sunday services (Cantonese, Mandarin, English) with about 228 members.

18. Richmond CAC, BC



Richmond Chinese Alliance Church

The church began with the formation of a working committee in Vancouver CAC, aiming at church planting. On June 12, 1977, Richmond CAC was founded. At first, they rented the front porch of a Mennonite gymnasium for worship services. Brother Joseph Lee, the pastoral intern during summer, was helping the ministry. Later, Sister Sonia Chan Chan, the missionary, was helping.

In 1977, Rev. Stephen Lee arrived in Vancouver and became the senior pastor the next year. In July that year, a group of 33 members joined the church. In January 1979, the first Board of Deacons was formed. The administration and finance were both independent. With the increase in number, the church acquired a new building in February. In 1983, the church expanded the building and moved in in June next year.

In 1984, Rev. Stephen Chan retired. In 1985, Rev. Enoch Wun became the senior pastor. He left the next year. In 1987, Rev. Philip Leung became the volunteer interim

senior pastor. In 1988, Rev. David Ng became the senior pastor. ²²

In 1992, the church planted North Richmond CAC. In 1994, the church planted South Richmond CAC. In 1996, the church again planted Faith Alliance Church.

In 1996, Rev. Kar-Park Chan became the senior pastor until 2010 when he became the Assistant Superintendent of the Pacific District. Rev. Titus Cheung then became the interim senior pastor.

In 2012, Rev. Simon Lee moved from theological education in Hong Kong back to Canada to become the senior pastor. The basic membership is 388 persons. There are three Sunday services (Cantonese, Mandarin, English) plus a service on Saturday. Total attendance is about 900.

Section 3. Chinese Alliance Churches Founded in the 1980s

This is the Growth Era of the Chinese churches. There were 18 Chinese Alliance churches founded in Canada.

19. Red Deer CAC, AB



Red Deer Chinese Alliance Church

Before 1980, Edmonton CAC had started visitation work in Red Deer. They also lent the homes of some families from the Caucasian Alliance Church for worship. In 1980, Pastor Wing Lee became the first pastor of the church. Yet the gospel team of Edmonton CAC still came each week for pioneering work until the end of 1981.

The Board of Deacons was formed in December 1981. In July 1984, Rev. Wing Lee left to go to pioneer church

planting in Halifax. The church invited Pastor Benny Wong as the pastor until he left in 1989. ²³ On January 13, 2003, the church was merged into Deer Park Alliance Church and became the Chinese ministry of that church.

In 2011, Pastor Flavius Mui moved from Toronto to Red Deer. He became the

pastor of the Chinese congregation after the acceptance by Red Deer Alliance Church and Western District office. Sunday attendance is over 20 persons.

20. Kingston CAC, ON

In 1970s, there were Christian families and students in Kingston so there were the family small group and university fellowship. In 1975, some devout students started Chinese children Sunday School for evangelism. In June that year, Rev. Samuel



Kingston Chinese Alliance Church and Congregation

Mok moved from Cambodia to Montreal as a refugee. Rev. Jonathan Kaan invited him to come to Kingston to establish a Chinese church. He led the Sunday worship for three months. After that, he moved to Windsor to plant a Chinese Alliance church and worked there until his retirement.

In early 1976, the church registered as a Chinese church. For the first ten years, they rented two different Caucasian churches for worship services, the first five

years with afternoon services. In 1981, the church joined the C&MA as an affiliated church. In March 1981, Rev. Joshua Tam Tam became the pastor. In 1984, Rev. David Poon became the pastor until 1990.

In 1983, the church rented the Caucasian Alliance Church for morning services. In 1987, the church joined the C&MA as a member church and was renamed Kingston CAC. On December 12, 1987, the church acquired the present building in a dedication service.

In mid-1990s, many immigrants and scholars came here from China so the majority in the church spoke Mandarin. There were two services (Mandarin/Cantonese interpretation, English). As Kingston is a small city, many students could not find work after graduation so that the mobility of members is high and most can only stay for two to four years. ²⁴

In March 1993, Rev. Hing Wong became the senior pastor. In 1996, Rev. Kong Lo became the senior pastor until the present. There are two services (Mandarin, English). The membership is about 155.

21. Scarborough CAC, ON



Scarborough Chinese Alliance Church



New wing of Scarborough Chinese Alliance Church

In 1980, with the increase in migrants from other provinces to Toronto, CCACA and the district office began to plan for the Scarborough CAC. In September 1981, the first Sunday afternoon service was held in the Caucasian First Alliance Church, conducted by Rev. Jonathan Kaan. At the beginning, the district office appointed a leadership committee to plan and promote various ministries. After the starting of Sunday services, Rev. Arthur Louis from Waterloo would be the interim pastor. In July 1982, the church invited Rev. Joshua Tam to be the senior pastor. In October the same year, the church was formally founded with a basic membership of 43 persons. As most of them were career people, the church was also self-sufficient. In 1986, Rev. Tam left and Rev. Wing Lee came. Scarborough church emphasized "Evangelism Explosion III evangelism training" and overseas missions.

At the end of 1983, because of the large Sunday attendance, a primary school was rented for the morning services. In 1987, the church planned for church construction. In 1989, the building was completed.

In addition to a continuous immigration from Hong Kong, the church worked hard in visitation and evangelism, and organized pastoring/caring committee to look after the congregation. So there was a rapid increase in attendance. In 1987, the morning English service was added. In January 1991, a third morning service was added. In July 1994, a fourth service was added.

In February 1988, Scarborough CAC proposed a 10-year church planting plan to the district office and CCACA. The proposal was to plant ten Chinese Alliance churches between 1988 and 1997. The plan was agreed to and the work began. In ten years, this church sent church planting core teams to plant the following churches: Jaffray church in 1988, Simpson church in 1989, Markham church in 1991, Hebron church in 1992. The church also participated partly in the founding of Mississauga

church in 1989 and North York Mandarin Alliance Church in 1992.

In 1993, the church acquired a two-acre plot nearby. A new church building was constructed starting in 1995. The building was dedicated in 1997, to be used by the Cantonese congregation. The old church was used by the English congregation. Thus, both the Cantonese and the English congregations had their independent churches for meetings and both were still neighbours and could coordinate in their development. This is called the "multiple church direction". ²⁵

In 1997, another two-acre plot was acquired. It was modified into a parking lot and the old parking lot was used to construct a new building attached to the new church. It started construction in 2010 and was completed at the end of 2011.

In 2006, Rev. Wing Lee left and Rev. Matthew Chiu became the associate pastor. In May 2010, a Mandarin congregation was added and Pastor Peter Chi was responsible for the Mandarin ministry.

At the present, the church is governed by the Board of Elders and the pastoral team. The total Sunday attendance is about 1,188.

22. Burnaby CAC, BC ²⁶



Congregation of Burnaby Chinese Alliance Church



Burnaby Chinese Alliance Church

In June 1981, Vancouver CAC sent their associate pastor Rev. Luke Poon and a group of members to found the Burnaby CAC. Next year, Rev. Poon left to further his studies. In September, Rev. Titus Cheung became the pastor and the congregation was united in their harvest. The attendance then was about 60-70. The service was in Chinese and English with simultaneous interpretation. Ministries included the choir, Sunday School, fellowships, Bible studies, prayer meetings. On June 14, 1986, the church celebrated dedication of their new building.

In September, because of the increase in Chinese from Mainland China, the Mandarin ministry was started. In January 2003, Pastor Thomas Sun joined to church

to develop the Mandarin ministry.

In November 2003, Rev. Isaac Cheung and Rev. Tim Sze were invited to promote the English ministry together.

When the church was considering more expansion, God provided for us an old church building. Two plots of land were acquired with \$1.35 million and would be used for Phase 3 expansion.

In September 2006, Rev. Titus Cheung retired. Rev. Tim Sze became the senior pastor to continue developing the church. There are three services (Cantonese, Mandarin, English). The membership is about 831.

23. North Edmonton CAC, AB

Because of the large number of Chinese residing in northern Edmonton so that it was difficult for transportation pick-ups, Edmonton CAC rented the Caucasian church in October 1982 for Sunday afternoon gospel events. In 1984, Sunday services were changed to the morning. On April 15, 1984, North Edmonton CAC was formally founded. Rev. Richard Tsang was invited to be the first pastor.

In 1984, because of increase in attendance, the church planned for a new building. With a united participation and with support from the district office and the mother church, the new building was completed on September 27, 1987 and a thanksgiving celebration was held. The church stressed strongly on evangelism and training. In addition to organizing "Evangelism Explosion III" training, the church actively promoted Bible quick read activities and equipping training for Christians. In 1986, the church began promoting missions with annual missionary conferences. In 1991, the English ministry started. ²⁷



North Edmonton Chinese Alliance Church

In 1999, Rev. Tsang was found to have late stage cancer. He passed away in 2001, age 68. 28

In January 2008, the church planted Edmonton Living Fountain Alliance Church to develop Mandarin ministry.

The present senior pastor is Rev. Albert Mak. There are two services (Cantonese, English). The membership is about 283.

24. Halifax CAC, NS

There are about 2,000 Chinese in Halifax, with some professionals and some in restaurant business. There are four universities in Halifax so that there are many Chinese students. Halifax CAC was founded in 1984. The church planting pastor



Halifax Chinese Alliance Church

was Rev. Wing Lee. He left in 1986 and was replaced by Rev. David Fung. In 1990, Pastor Joshua Mak became the third pastor. ²⁹ Later pastors included Rev. Gary Tse and Pastor Daniel Ting. In June 2012, Pastor Wai Fung Chow became the senior pastor. There is a service in Mandarin/English. The membership is about 43, most of them students. The church received financial support from CCACA for a long time but is now self-sufficient.

25. Medicine Hat CAC, AB

On May 5, 1984, Rev. Peter Yip became the first pastor of this church. The church was formally registered on January 20, 1985 with the formation of the Board of Deacons. In May 1987, the church acquired the present location, with the dedication



Medicine Hat Chinese Alliance Church

service on the 31st of that month. In 1988, Rev. Edward Ng became the pastor. Rev. Peter Yip was sent to the mission field in Australia. In 1994, Rev. Edward Ng was also sent to the mission field in Thailand. ³⁰

The present pastor is Rev. Timothy Wong. The is one service (Cantonese/Mandarin/English), attended by about 26 persons.

26. Guelph Cambridge CAC, ON



Guelph-Cambridge Chinese Alliance Church

This church was formerly called Guelph CAC. It was founded by a small group from Kitchener-Waterloo CAC led by Rev. William Yung and Rev. Arthur Louis. After many months of prayer and visitation, the church rented a school in Guelph for their first Sunday service on January 13, 1984. It was first called Kitchener-Waterloo CAC Guelph Gospel Place. In May the same year, Brother Paul Lee was the pastoral

intern during his studies. In September, Rev. John Wong was invited to be the first pastor. The church was renamed Guelph CAC.

The church became self-sufficient in 1989 and started to plan for a new building. In September 1990, Rev. Wong was sent to be a missionary to London, England and the church invited Rev. Arthur Louis to be the advisory pastor. In 1991, Rev. Paul Lee returned to this church and became the senior pastor.

In November 1992, the church acquired a church in the nearby city of Cambridge. November 15 was the building dedication Sunday and the church was renamed Guelph Cambridge CAC. ³⁷ Rev. Paul Lee continued to be pastor until he left to serve in Mississauga CAC. The present pastor is Pastor Vincent Lai. There is a joint Cantonese/Mandarin/English service. The membership is about 44.

27. South Edmonton Alliance Church, AB

In 1986, as Edmonton CAC saw the gospel needs in southern Edmonton, they established a church planting committee for southern Edmonton to prepare for church planting. One year later, they started an evangelistic meeting every Sunday afternoon in a community elementary school. There were about 40 persons attending. In September, it was changed to Sunday morning worship and 67 persons were sent from the mother church. At year end, the attendance reached over 100 persons.

On January 24, 1988, this church was formally founded. In December, the church decided to construct a new building. In mid-1989, a two-acre plot was acquired from the city government. On December 22, 1991, the dedication and thanksgiving ceremony was held.

In May 1989, the English worship started and the church encouraged church



South Edmonton Chinese Alliance Church

members to contact non-Chinese residents. In 1993, four different cultural ministries were established: Cantonese, English, Mandarin, Southeast Asia, aiming to turn South Edmonton church into a multi-cultural church. Brother John Tse, one of the founding elders sent from the mother church, was called by God. He was ordained as the senior pastor of the church in August 1991. ³²

This church is highly supportive of missions and theological education. It has coordinated with the National Office and sent many pastors to be missionaries in the Middle East and Africa.

In 2012, in order to develop Mandarin community ministries, the church cooperated with Western District office to establish Millborne Life Community Centre.

The present senior pastor is Rev. Genghis Chan. There are three services (Cantonese, Mandarin, English). The membership is about 233.

28. New Covenant Alliance Church, ON



New Covenant Alliance Church

In 1986, a group of brothers and sisters who stressed evangelism established New Covenant Church in southeast Toronto. They rented a school classroom for worship services. Later, they rented a fellowship hall in a Caucasian Presbyterian church for morning services. The average attendance was about 50 persons. The church invited Rev. Stephen Knights of Ambassador for Christ to be their advisory pastor. Sunday services were assisted by different pastors. In

September, they invited Rev. Alex Yeung as senior pastor.

After a year of prayer and search, the church formally joined the C&MA in Canada. Before Easter of 1989, the church moved to North York, renting a high school for worship services. Gospel work continued to expand and Cantonese fellowships increased from one to four. The English ministry also developed from serving high school students to university students. ³³

In 1997, a building was acquired and was modified into a church. In August 2000, the church assisted the founding of East Toronto Mandarin Alliance Church which met in the same church at 4 pm Sunday afternoons until the present.

In 2002, the senior pastor Rev. and Mrs. Manjohn Wong were sent as missionaries to Holland.

The present senior pastor is Rev. Stan Man. There are two services (Cantonese, English). The membership is about 213.

29. Toronto Grace Alliance Church, ON

Toronto Grace Alliance Church was founded on October 6, 1985 in downtown area of Toronto. It was established by Rev. Philip Huynh and over 10 Chinese believers from Vietnamese, some of them refugees. The church was named Grace church in order to remember that this group of suffering people was still thankful of God's saving grace.

They first rented a Caucasian church for meetings. Later, they formally became a church with the support of C&MA Central East District office and CCACA. In 1990, Rev. Wong left and Rev. Paul Kiet Ma arrived. It became self-sufficient in January 1991. ³⁴ In April, 1999, they moved into their church building in North York area. There are two services (Cantonese, English). The membership is about 195.



Rev. Paul Ma and congregation of Toronto Grace Alliance Church



Rev. Philip Huynh, founding pastor and congregation of Toronto Grace Alliance Church

30. Montreal Grace CAC, PQ ³⁵



Montreal Grace Chinese Alliance Church

In 1987, because of the increasing membership of Montreal CAC, there was a need to split the membership so that Montreal Grace CAC was founded in 1988. The budget was fully supported by the mother church and Rev. Philip Cherng was appointed pastor. At that time, there were over 60 persons joining the new church which met at a military club for worship services. Later, the membership increased so that a magnificent church building with over 400 seats was acquired in 1991. However, the church felt that this building was more suitable for the mother church, so the church buildings were

switched. In May 1992, the church was fully independent, and they moved into a newly acquired building.

The present senior pastor is Rev. Philip Cherng. There are three services (Cantonese, Mandarin, English). The membership is about 200.

31. St. Catharines CAC, ON

In the 1980s, there were increasing number of Chinese in St. Catharines, mostly from Hong Kong, Taiwan, and Southeast Asia. In 1985, some Christian families began to hold periodic Bible studies. Hamilton CAC saw that the 3,000 Chinese in St. Catharines still did not have a church, so they had a church planting vision. After that, their pastor Rev. Daniel Ng started periodic Bible study and prayer meetings in St. Catharines.

On March 20, 1988, St. Catharines CAC was founded. They rented the Caucasian Alliance Church for worship services. The church was financially supported by Hamilton CAC and Central East District office. The first pastor was Rev. Jonathan Chan who arrived in mid-May 1988.

At the beginning, many brothers and sisters come from Hamilton CAC to help. Gradually, the Christians in St. Catharines took over. Yet the church attendance stayed around 50 for a long time so it was not financially independent. Rev. Chan resigned five years later. Starting from June 1993, Rev. Daniel Ng became acting pastor. In 1994, Pastor Kai Kwong Ng was invited to be the senior pastor. ³⁶

In 2005, Pastor Andy Yung led the ministry. In 2008, retired pastor Rev. Daniel Ng again was acting pastor. In July 2011, Pastor Edward To was invited to be pastor. At the present, the church rented a Caucasian Alliance Church for meetings and started a building plan. There is one service (Mandarin/Cantonese with interpretation). The attendance is about 50.

32. Toronto Jaffray CAC, ON



Toronto Jaffray Chinese Alliance Church

This church was named after the famous 20th century missionary Dr. Robert Jaffray. In responding to the immigration waves of 1987-1997, Jaffray church was founded in September 1988. They rented a Caucasian church in Scarborough for worship services. The membership increased from a few dozens to today's over 300. The founding pastor was Rev. Gabriel Tsang (1988-1995). In earlier days, many church

members were facing various difficulties as new immigrants. Even worst, the early 1990s were years of economic recession so that members returned to Hong Kong to find livelihood. Yet, thank God for His protection, Jaffray church could weather the storms and witness the love of Jesus Christ in difficulties.

On April 16, 1995, the new building was completed. 37 In 1997, Rev. William Yung became the senior pastor until 2007.

The present senior pastor is Rev. Paul Ting who arrived in 2009. The English service has about 100 persons and the Cantonese service has about 200 persons. There is also children Sunday School. The Mandarin ministry was started in 2012. The total membership is about 350.

33. Toronto Simpson CAC, ON ³⁸

On March 16, 1989, the church planting core group of Scarborough CAC met for the first time to plan for the planting of Simpson church. There were only three persons, including senior pastor Rev. Wing Lee and CCACA chairman Rev. Gabriel Tsang. After planning for a few months and with the financial support of CCACA and Central East District office, the church was founded. Pastor Paul Ting was appointed senior pastor of the new church.

The main group ministered by the church was new immigrants from Hong Kong. Small groups were formed with 10 persons each. Everyone was assigned a small group in order to care and to pastor. After half a year, the church was self-sufficient.



Toronto Simpson Chinese Alliance Church

In one year, the membership increased for over 40 to 130 adults and 30 children. ³⁹ The church had been renting different schools for meetings until the present location was found in 1996, near a shopping mall.

In 2000, with demographic changes, there was an increase in Canadian born second generation Chinese so the church started

the English worship. In addition, some Mandarin-speaking Chinese from Mainland China residing near the church initiated contact with the church so that the church started Mandarin Sunday School and monthly meetings. The Cantonese worship services also provided Mandarin interpretation.

In November 2008 and March 2009, the Board of Elders met with CCACA and Eastern District office to discuss the development of Mandarin ministries. The district office eventually agreed to including the Mandarin ministries of Simpson church to be part of its church planting work. On July 1, 2009, Pastor Peter Yen was appointed as the church planting pastor for in-house church planting. The plan calls for an independent Mandarin church five years later. The present average Mandarin service attendance is 40.

The present senior pastor is Rev. Felix Wong. There are two services (Cantonese, English). The membership is about 300.

34. Vancouver Fountain Alliance Church, BC

In response to the C&MA National Office's target of doubling the number of Alliance Churches by the year 2000, the Pacific District office decided to establish six Chinese Alliance churches in Greater Vancouver. The first one was Vancouver Fountain Alliance Church, founded on May 1, 1989. They rented the Caucasian Tenth Street Alliance Church for meetings. The senior pastor was Rev. Paul Lai and its finance was

supported by the district office, CCACA, and other churches in Vancouver. As the church used pioneering mode in church planting, the development in early stages encountered many difficulties. Under the leadership of Rev. Lai, the church organized many multi-purpose evening meetings to attract new immigrants. In 1991, the church acquired an old church. On September 26, 1993, the Board of Elders was formed. ⁴⁰

Rev. Wilson Chan became the senior pastor in 1999. After he left, Rev. Edwin Tsang became the advisory pastor. Later, Rev. Billy Ma became the senior pastor until the present. There are two services (Cantonese, English), attended by about 60 persons.

35. Mississauga CAC, ON



First Sunday service of Mississauga Chinese Alliance Church held at Huron Park Community Centre, June 18, 1989



CCACA table tennis tournament at the gymnasium of Mississauga Chinese Alliance Church



Completion of first phase of construction, Mississauga Chinese Alliance Church

Because of the increase of immigrants from Hong Kong in Mississauga, a group of devout believers formerly from Alliance churches established Mississauga CAC. Earlier in November 1988, they formed a church planting group. After prayer and planning, they began worship services on June 18, 1989. Rev. Simon Sit became the first pastor. With the help of Toronto Jaffray church and Scarborough CAC, the church grew quickly from the original 20 persons of the church planting group to over 140 persons in one year.

Sixty percent of brothers and sisters in this church were new immigrants or immigrants from other regions. After they moved to this new city, many of them grabbed the opportunity to serve again so over 80% of church members were involved in serving. The church was actively involved in gospel



Mississauga Chinese Alliance Church, present

work, using gospel meetings, gospel Sundays and personal evangelism. In a short eight months, the church was independent administratively and financially and was actively planning to build a new church. ⁴⁷

In 1993, the church planted

Mississauga Carmel Mandarin Alliance Church. In 1995, the building project was completed. In 2006, the building expansion was completed. The founding pastor Rev. Simon Sit resigned in 2011.

There are five services for three dialects (Cantonese, Mandarin, English). The Sunday attendance is about 691.

36. Emmanuel Alliance Church of Ottawa, ON 42

In early 1989, the ministries in Ottawa CAC were fast growing, with an increasing membership. There was vision for church planting and a committee was



Emmanuel Alliance Church of Ottawa



Building dedication of Emmanuel Alliance Church of Ottawa: (from left) Rev. Aaron Tang, Prime Minister of Canada Stephen Harper, Member of Parliament Pierre Poilievre, former President of C&MA in Canada Dr. Franklin Pyles

formed. The church planting committee found that the western suburb Kanata had a concentration of high technology and many Chinese professionals lived nearby. They decided to plant a church there. The church sent seven families to plant the church, with Elder Man Kei Ho as the chairperson. The church was formally founded on September 10 and the service began that afternoon. Rev. Jason Yeung was the volunteer pastor for one year.

Rev. Derek Li came to Canada from Hong Kong one year later to become the pastor. He and brothers and sisters of the church visited all Chinese families in that area. Next year, they rented an elementary school and began to have morning service. The youth fellowship and career fellowship were established in 1992. In 1993, Rev. Li left to serve in Hong Kong and the elders

FORGING FUTURE WITH TRADITION

assumed leadership. One year later, they invited Pastor Aaron Tang to be the senior pastor.

In 1994, they established the English ministry. A few years later, because of the increase in the Mandarin population, Mandarin ministry was established.

There are three congregations—Cantonese, Mandarin, English. There are also fully developed children and youth ministries. Rev. Tang served 15 years (1994-2010) before he changed to work in a Christian organization.

In 2011, Rev. Victor Chan came from Edmonton to become the Cantonese pastor. There are three services, each one with about 100 people. The total Sunday attendance is about 339.

Section 4. Chinese Alliance Churches Founded in the 1990s

This is the Maturing Era of Cantonese-speaking churches and is also the Embryonic Era of Mandarin-speaking churches. There were 19 Chinese Alliance churches founded in central and western Canada.

37. North Toronto CAC, ON

The founding of North Toronto CAC was the realization of a vision of Rev. Michael Chan and brothers and sisters of Toronto CAC. Earlier in 1984, Toronto church already decided to plant a branch church in Richmond Hill, north of Toronto. They formed a church planting committee. In 1989, 27 brothers and sisters from the Toronto church moved to North Toronto church for pioneering work. At the same time, God called Rev. Peter Au to come from the U.S. to be the senior pastor of this new church.

On April 15, 1990, this church held the first Sunday worship in the 16th Avenue Public School. With the increase of Chinese population in this area, the church grew daily. In 1992, the finance was independent. Under the leadership of Rev. Au, the church acquired a 6.5-acre plot for church construction.

In 1998, Rev. Francis Tam became the senior pastor. In 1999, Eastern District office opposed church construction because of financial reasons. But the pastors, elders, deacons and members were united in supporting church construction. In



North Toronto Chinese Alliance Church



Sanctuary of North Toronto Chinese Alliance Church

May 2000, church construction was completed without financial guarantee by the district office. The church grew significantly after church construction. In 2002, the church agreed to release Rev. Tam to assume the position of Executive Secretary of CCACA.

Later, Rev. Alex Yeung became the senior pastor until 2003. Rev. Stephen Lam became the senior pastor in 2004 until the present. ⁴³

The Mandarin service has began in 2012. The plan is for them to become an independent church.

There are two services on Sunday (Cantonese, English). There is also children Sunday School. The membership is about 480.

38. Vancouver Mandarin Church of C&MA, BC

Vancouver Mandarin Church was founded in 1968 as an independent church. At the beginning, they rented the Caucasian Presbyterian church for services. Their pastors included Rev. Herbert Fisher and Pastor David Yuen. The church acquired the present location in 1972.

In 1988, the church invited Rev. Robin Chua as pastor. Rev. Chua was previously the pastor of Newbern Memorial CAC. Under his recommendation, the church decided to join the C&MA. With the acceptance by the Superintendent of Pacific District, the church joined the C&MA in November 1990. 44 The present senior pastor is Rev. Baoluo Zhong. The membership is about 30.

39. Hamilton Grace Mandarin Alliance Church, ON

In 1988, in order to allow the few Mandarin-speaking Chinese to attend Sunday School, Hamilton CAC started the first Mandarin Sunday School, led by Sister Virginia Lau. In 1989, this Sunday School increased in number. A monthly cell







Sanctuary of Hamilton Grace Chinese Alliance Church

group was started, with an attendance of about 20. One year after, the Mandarin fellowship started, with an average attendance of 40 persons. After prayer, the church decided to established a branch church. A planning group was organized to pray for church planting. In mid-January 1991, the Mandarin worship services started, with Rev. Samuel Yeung Yang pastoring. On April 7, 1991, the mother church Hamilton CAC sent 40 brothers and sisters to formally found Hamilton Mandarin Alliance Church. ⁴⁵

In 1994, Rev. Yang left and Rev. Daniel Ng was the interim advisory pastor until Pastor Chi Kei Wong arrived in March 1995. The church experienced a split and became two churches. However, on April 1, 2007, the two churches (Hamilton Grace Mandarin Church and Hamilton Mandarin Alliance Church) reconciled to be united again. The church was renamed Hamilton Grace Mandarin Alliance Church, thus experiencing a happy ending. ⁴⁶

In 2012, the church acquired a suitable Caucasian church in the Hamilton Hills and a dream came true!

The present senior pastor is Rev. John Ko. There are two services (Mandarin, English). The membership is about 210.

40. South Gate Alliance Church, AB

South Calgary Alliance Church was founded on July 5, 1989. Evangel CAC was founded in 1991. In January 2006, the two churches combined to form South Gate Alliance. Rev. Moses Yuen became the pastor. 47

Pastor Ryan Wang began to lead the Mandarin congregation in January 2010. Rev. Ken Shoemaker led the English congregation. 48 In 2011, Pastor P.K. Au



South Gate Alliance in Calgary



Congregation of South Gate Alliance in Calgary

joined the pastoral team, leading the Cantonese congregation. There is at present no senior pastor. There are three services (Cantonese, Mandarin, English). Sunday attendance is about 286.

41. East York CAC, ON

On January 1, 1991, Rev. Andrew Khuu who came from Vietnam planted a church in the East Toronto Chinatown. This is East York CAC which ministers to Cantonese-speaking Chinese from Vietnam until today. They also ministered to immigrants from China. Starting 2010, Rev. Khuu held also the advisory pastor position of South Scarborough church to continue evangelizing Chinese from China.

The church has one service (Cantonese, Mandarin) using interpretation. The membership is about 30.

42. Markham CAC, ON

With prayer and planning by the 16-member church planting core group in Scarborough CAC, Markham CAC was formally founded on August 11, 1991. The first worship service was held on September 15 in a school. Brother Stanley Leung was the acting senior pastor and the district office appointed four persons to form a church committee. In 1992, the church invited Rev. Enoch Wun to be senior pastor. The first baptismal service was held in October the same year and 10 persons were baptized. Rev. Wun left in March 1993 and fortunately Dr. Stephen Lee agreed to be a special pastor of the church until December. In January 1994, Rev. David Folts who served in Chicago arrived to become senior pastor. Under the leadership of Rev. Folts, a three-





Sanctuary of Markham Chinese Alliance Church

Markham Chinese Alliance Church

year plan was drew up on church development. The year 1994 was the "rooting year" with the promotion of reading the Bible. The year 1995 was the "cultivating year" and 1996 was the "fruiting year" and the church was active in evangelism. In October 1994, the church was financially independent. In 2002, the church acquired a plot of land and completed church construction. ⁴⁹

The present senior pastor is Rev. David Folts. There are three services (Cantonese, Mandarin, English). The membership is about 161.

43. Toronto Hebron CAC, ON

This church was established after planning for four months by a 35-member church planting core group appointed by Scarborough CAC, plus one member from Markham CAC. On September 8, 1992, the first church committee was elected and the first Sunday service was held on September 20. Assistant pastor Rev. Stanley Leung of Scarborough church became senior pastor. ⁵⁰ Shortly after, Rev. Leung was sent by the National Office as a missionary to South America. He returned to Canada in 2011. Afterwards, Rev. Nelson Leung arrived. The average Sunday attendance was 70 persons. But with the decrease of immigrants from Hong Kong and under the direction of the district office, the membership decided on March 4, 2007 to disband the church after the last service. ⁵¹

44. North York Mandarin Alliance Church, ON

In December 1991, Sister Ya Ling Lin, a Taiwan immigrant residing in Toronto had a common vision with Rev. Peter Au that a Mandarin church would be established for Mandarin-speaking immigrants in North York. In April 1992, with the support of CCACA and pastors of Alliance churches in Toronto, they prayed monthly for this plan.

On September 10, 1992, the plan was formally signed at CCACA Executive Secretary Anita Leung's home for establishing North York Mandarin Alliance Church. On September 24, a weekly Bible study prayer meeting started. On October 18, 1992, the first Sunday service was held in Pastor Solomon Chiang's home. Starting from February 1993, the church rented McKee Public School for worship services until the present.

Rev. Chiang was the pastor until December 2003. Later, Pastor Joshua Yao became pastor from 2004 to February 2011. The present senior pastor is Rev. Chun-An Wang since August 2011. The church acquired a community service centre building formerly owned by Ambassador for Christ in Canada. Sunday attendance is about 250 persons.

45. Mississauga Carmel Mandarin Alliance Church, ON ⁵²



Mississauga Carmel Mandarin Alliance Church

Between 1990 and 1991, Alliance pastors in Greater Toronto decided to established a church in Mississauga ministering to Mandarinspeaking compatriots. On May 8, 1992, six brothers and sisters from Mississauga CAC began a biweekly prayer meeting in an elementary school classroom to pray about planting of a Mandarin church. At year end, the prayer meeting was

participated by 20 persons. On February 12, 1993, 12 persons signed to join the church planting core group. The district office further appointed 6 of them as church committee members. In March 1993, Pastor Michael Chiang came from Texas to be the pastor. On September 19, 1993, the first Sunday worship service was held in a high school.

The church membership increased quickly. The church was financially independent after one year, not requiring further support from the district office and CCACA. Rev. Michael Chiang resigned at the end of 1996. In early 1997 Rev. Samuel Hui became pastor until 2001. Afterwards, Pastor Stephen Liu and Pastor Wesley Hu jointly ministered the congregation and governed the church with the Board of Elders.

FORGING FUTURE WITH TRADITION

From 2005 to February 2007, Rev. Barclay Chong was the acting senior pastor. In August 2005, the church invited Rev. Andrew Lam to be English pastor. In March 2007, Rev. Solomon Chiang became senior pastor and Rev. Chong moved to be missionary to the Islamic world. In January 2009, Pastor Luke Gao became pastor of the Chinese congregation.

In 2010, the church promoted strongly to plant a church in the nearby city of Oakville. With financial support from Central District and CCACA, an agreement was signed on March 29, 2011 to establish Oakville Creekside Mandarin Alliance Church. The first Sunday service was held on September 25.

The present members came from Mainland China (90%), Taiwan, Hong Kong, Southeast Asia and other regions. From about 30 persons, the church has increased to over 500 persons in Sunday services. There are three services (two services in Mandarin, one in English).

46. Ottawa Agape CAC, ON



Congregation of Ottawa Agape Chinese Alliance Church

In 1993, Ottawa CAC began planning to plant Ottawa Agape CAC, beginning with an early morning Cantonese worship service. In July 1994, the Caucasian Methodist was rented for afternoon service, aiming at students, young workers and young families. ⁵³ After one year, the church is fully financial independent. In 1996, the church acquired an office-storage unit in the southern suburbs and modified it for church usage. Rev. Francis Tam became the first

church planting senior pastor (1994-1998). He was followed by Rev. Clement Cheng (1998-1999) and Rev. Gary Tse (2003-2010).

In 2005, the church decided to cooperate with the Caucasian Alliance Church for their English ministry and they moved to Barrhaven area.

The present senior pastor is Rev. Jack Yi Xie who came in January 2011. The Sunday service is in Cantonese and Mandarin, with interpretation. The membership is about 80.

47. Westside Calgary CAC, AB 54

In 1991, Calgary CAC (in north Calgary) began to have a church planting vision. In March 1993, the beginning of the Westside church was a prayer meeting in a church member's home. After half a year, on October 3, 1993, the church rented Captain John Palliser Public School for the first worship service.

In September 1994, God guided Rev. Peter Yip to come from Australia to Westside church to be the senior pastor.

In December 1994, the church acquired a 3-acre plot for \$522,000. In September 1995, church construction began. On June 9, 1996, the church had the building dedication and baptismal worship service.

In October 1996, because of the growth in English ministry, Pastor Jim Cheung was invited from Vancouver to be the assistant pastor of this church to minister to the English congregation.

In June 1997, a special membership meeting decided to begin Phase 2 of church construction.

In 1999, the church started the Mandarin ministry. In the same year, pastors Paul Ho, Chee-Hian Kwek, Eric Lai and Joseph Liou joined the pastoral team.

In 2002, Pastor Jim Cheung and Rev. Peter Yip left to serve in other churches.

In February 2004, Rev. Stephen Cheung became the senior pastor.



Ground breaking ceremony of Westside Calgary Chinese Alliance Church in 1995



Westside Calgary Chinese Alliance Church, present

In September 2005, Sister Vicky Leung became the director of children ministry.

In 2007, Rev. Albert Kwan, Pastor Kevin Ji and Pastor Derrick Chan became pastors respectively for the Cantonese congregation, the Mandarin congregation, and youth.

In 2008, the Mandarin ministry started the worship service, Sunday School and fellowship. Phase 3 church construction was close to completion.

In May 2010, Rev. Henry Tseung, who came back to Canada from missionary work in Taiwan, became the senior pastor. There

are three services (Cantonese, Mandarin, English). The membership is about 800.

48. North Richmond Alliance Church, BC ⁵⁵



North Richmond Alliance Church

In early 1992, a group of about 80 members in Richmond CAC in Vancouver witnessed the increase of Chinese population in Richmond. They felt the need to spread the gospel through church planting so they prayed fervently for this vision.

On January 3, 1993, an

agreement was formally signed to found a church where 63 persons became founding members. They rented Talmey Public School in northern Richmond for worship services. There were 6 founding elders who shared the work in various ministries. God led Rev. Titus Yu to come from Edmonton to be senior pastor of this church.

In April 1994, the church began to have two services. The average attendance had increased from over 60 at the beginning to 160 persons. Talmey Public School was already insufficient for the needs of children ministry, Sunday School, and fellowships.

With the love of brothers and sisters and God's grace, and also with support from the district office, the present church location was acquired with \$800,000. Renovation and expansion required another \$400,000. On February 26, 1995, the church building was dedicated.

In 1997, the church celebrated the 7th anniversary and the great tradition of reciting Bible verses began. From then on, the church held such tradition until the present.

In May 1998, Pastor Stephen Chu was invited to assist the English ministry. In 2000, Rev. Chu returned to Hong Kong to be the senior pastor of Shatin Tai Wai Alliance Church.

In 2000, with the support of the congregation, the Board of Elders used \$1.3 million to acquire a plot reserved for religious use in the busy downtown Richmond (Sexsmith district) to prepare for a future branch church.

In 2008, the church actively planned for the branch church in Sexsmith. On January 3, 2010, Richmond Capstan Alliance Church was founded and 108 church members joined the new church.

Rev. Titus Yu is the senior pastor. There are two Sunday services (Cantonese with Mandarin translation, English). The membership is about 576.

49. Richmond Grace CAC, BC



Richmond Grace Alliance Church



Congregation of Crucible Church in Richmond

In 1994, Richmond CAC planted Richmond Grace CAC. Most of the congregation came from the youth fellowship or career youth.

In 2011, with the consent of the district, the English congregation planted Crucible Church in Richmond. A Cantonese service was added later.

The present senior pastor is Rev. Stephen Cheng who was the founding elder. He was later graduated from Regent College and became the pastor. There are two services (Cantonese, Mandarin). The membership is about 63. 56

50. Westwood CAC, BC ⁵⁷

In winter of 1993, Rev. Philip Tsang had a burden for the new immigrants in the recently developed Westwood Plateau area. He moved from his residence in Burnaby

> to Coquitlam to begin pioneering church planting work.

On Easter Day 1994, Rev. started the first Sunday service and children Sunday School in his home, attended by over 10 persons. Soon, they rented Pinetree Public School for worship services. In October the same year, the church formally joined the C&MA to develop many ministries.



Westwood Alliance Church in Coquitlam

In 1996, the church began a plan to acquire land for church construction. In July 2000, they moved into the present location. In early 2005, in order to respond to the needs of new Mandarin-speaking immigrants, a Mandarin worship service was started with other related ministries.

With God's graceful guidance, the development in the last decade had been steadily forward with increasing numbers. From a Cantonese-speaking church, it has developed into a Cantonese/English/Mandarin church, each with their services.

In 2008, Rev. Titus Tsang resigned and moved to pioneering work in Miami Alliance Church in the U.S.

The present senior pastor is Rev. Paul Chiu. The English pastor is Larry Anderson. The Mandarin pastor is Rev. Moses Hsu. There are three services (Cantonese, Mandarin, English). Sunday attendance is about 340 persons.

51. Zion CAC, ON



Zion Chinese Alliance Church, North Toronto

To respond to immigration waves of 1987 to 1997, this church was founded in autumn 1994. The name "Zion" originates from Hebrew 12:22: "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem," 58 Church planting members came mostly from North Point Alliance Church in Hong Kong. They gradually evangelized new immigrants from Hong Kong and the church grew. They acquired land in

northern Toronto, with plans for future church construction.

The founding pastor was Pastor Albert Law. He was followed by Rev. Joe Kok. The present senior pastor is Rev. Terence Lau. There are two services (Cantonese, English). The membership is about 238.

52. London Mandarin Alliance Church, ON

In 1994, with the support of Central East District office and CCACA, the church planting group of London CAC founded London Mandarin Alliance Church. It aimed at evangelizing Mandarin-speaking new immigrants. In January 2000, the church was

financial independent. Pastor Ming Wong was the pastor from founding to 2012.

The present senior pastor is Pastor Norman Su. There are two services (Mandarin, English). The membership is about 70.

53. Ottawa Mandarin Alliance Church, ON

On September 10, 1995, Ottawa CAC sent Rev. Jonathan Teo to be responsible for planting a Mandarin church. In April 1998, Rev. Teo was sent by the C&MA to be a missionary in Israel to evangelize the Chinese workers in Israel and to establish a church. Between March 1998 and December 1999, there was no pastor for the church.



Ottawa Mandarin Alliance Church

From January 2000 to December 2003, Rev. John Wong was the senior pastor. In May 2004, Rev. Yi Xie came from France to be the senior pastor.

In 2009, Rev. Paul Chen became the senior pastor. Most of the members are students in Ottawa's universities. There are two services (Mandarin, English). The attendance is about 130, including adults and children.

54. Faith Alliance Church, BC

In the early 1990s, many new immigrants from China moved to reside in Richmond area of Vancouver. The 20 Mandarin-speaking members in Richmond CAC saw the needs of evangelism for them so they came out to plant a church. Faith Alliance Church was founded on May 1, 1996, renting the hall of a public school for worship services.

The founding pastor was Rev. Aymon Chu. There was only one Mandarin service and the offering was insufficient. With a lack of leadership and resources, the church did not have too much growth. The membership was about 70.

In 2012, at the initiation of the C&MA Pacific District office, Faith Alliance Church was merged into Richmond Capstan Alliance Church.

55. Surrey Christian Alliance Church, BC

On September 7, 1997, Burnaby CAC planted a new church in Surrey, west of Vancouver, Surrey Christian Alliance Church. With financial support from the mother church and the congregation of the new church, the church quickly became financial self-sufficient. They acquired the church building in 2005.

The present senior pastor is Rev. Joshua Yeung, assisted by Rev. James Ling. There are two services (Cantonese/Mandarin with interpretation, English). The membership is about 288, 60% from Hong Kong, 30% from Southeast Asia, 10% from other areas.

Section 5. Chinese Alliance Churches Founded in the 2000s

This is the Maturing Era of Mandarin-speaking churches. There were 26 Chinese Alliance churches founded in Canada.

56. East Toronto Mandarin Alliance Church, ON

In August 2000, the church was founded with the involvement of Rev. Doug Wiebe, the C&MA Superintendent of Eastern District. He appointed from Covenant Alliance Church Rev. and Mrs. Tung Hoi Yip and five couples, who had a vision and burden for evangelization of Mandarin-speaking people, to form a core group to extend the urgently needed gospel work among Mandarin-speaking people in Toronto. On the second Sunday in November, the first worship service was held. ⁵⁹



Choir of East Toronto Mandarin Alliance Church



Children and youth of East Toronto Mandarin Alliance Church

In November 2009, the church sent a group of members who had moved to Richmond Hill to plant Richmond Mandarin Alliance Church. Rev. Tung Hoi Yu was leading the church planting work.

The church is presently led by Pastor Andy Yang. There are two congregations (Mandarin, English), with about 140 persons.

57. Coquitlam Mandarin Church, BC

On August 4, 2000, with the call and financial support from C&MA Pacific District office and CCACA, Rev. Titus Lim began pioneering church planting in the city of Coquitlam, B.C. to minister to the continuously increasing number of Mandarin-speaking Chinese and new immigrants in the area of Surrey. After one month of preparation, on September 10, Rev. and Mrs. Lim relied on their faith in God and boldly rented the basement communal hall of Coquitlam Alliance Church for Sunday worship.



Congregation of Coquitlam Mandarin Alliance Church

Even with the high mobility of new immigrants, the church smoothly passed through the pioneering phase for two and a half years. Gradually, there were a group of church members with a sense of

belonging. In May 2003, the church rented the nearby King of Life Lutheran Church for services. The time of service was changed to 3.30 in the afternoon. The two and a half years after this was the cultivating period of the church. During this time, the church encountered the challenge of people moving in and out. But with God's grace, various fellowships and small groups were formed. Some participating co-workers were trained. There had been gradual stable growth in the attendance, spiritual lives of members, church finance, and quality of co-workers.

The present senior pastor is still the founding pastor Rev. Titus Lim. The Mandarin Sunday service has about 85 persons.

CHAPTER 5

58. Scarborough Mandarin Alliance Church, ON

With financial assistance from Scarborough CAC, Eastern District, and CCACA, Scarborough Mandarin Alliance Church was founded on May 1, 2001. This church



Scarborough Mandarin Alliance Church

aimed at ministering to Mandarin-speaking people in Greater Toronto. They rented the fellowship hall of Scarborough CAC for services until the end of 2009. The first pastor was Pastor Andy Wang who left in 2006. The present pastor is Rev. Peter Zhang who came in March 2006. There is only one Mandarin service, meeting in a Catholic school. Sunday attendance is about 120 persons, most of them from China.

59. Rexdale Alliance Church—Chinese Ministry, ON ⁶¹

Rexdale Alliance Church is a multi-lingual and multicultural church founded in 1961. Mr. and Mrs. Sam Lee, members of Rexdale church, started a weekly Chinese evangelistic Bible class in their home. A few years later, on Thanksgiving Day in October 1994, under the leadership of the Lee couple, the few families who participated in the Bible class met for their first Chinese Sunday worship in Rexdale church.

In spring 1998, Pastor Susanna Tan began her Sunday preaching ministry. On August 15, 1999, she became the first full-time pastor for Chinese ministry of the Rexdale church.

The early objective of the Chinese ministry was to minister Cantonese-speaking Chinese from Southeast Asia. Later, with the arrival of Chinese scholars, church activities changed to the use of both Mandarin and Cantonese. Rexdale Alliance Church—Chinese ministry has changed to a Mandarin church. The membership is about 60. Children ministry is still handled by the Caucasian church.

60. Montreal Verdun Mandarin Alliance Church, PQ

On July 1, 2001, Montreal CAC planted the Mandarin-speaking Montreal Verdun Mandarin Alliance Church in Verdun district of Montreal. The first worship service was held on East Day 2003. The church is presently governed by the Board of

Elders and Co-workers. Chun-An Chen is managing church business. There is one Mandarin Sunday service. The membership is about 70.

61. West Island CAC, PQ



West Island Chinese Alliance Church in Montreal

Under the support of Montreal CAC, Rev. and Mrs. Jonathan Li of Montreal Grace church was sent to found a new branch church in Dorval district of West Island. The Chinese name of the church is "graceful blessing". Next year, the church opened the first Chinese school in West Island to serve the Chinese community. Because

residences of brothers and sisters were close by, they frequently provided mutual help and many moving stories came out. In October 2011, Rev. Jonathan Li returned to Hong Kong and Pastor Deng Pan from England became pastor. There is one Mandarin service. Sunday attendance is 90 persons.

62. South Shore CAC, PQ

Because there were increasing number of Chinese in South Shore, Montreal CAC as the mother church and Grace church as the daughter church cooperated in



South Shore Chinese Alliance Church in Montreal

founding South Shore Chinese Alliance Church in 1998. The present senior pastor and also founding pastor is Rev. Teren Gum. There are two services (Cantonese, English). Sunday attendance is 114 persons.

63. St. Laurent CAC, PQ



St. Laurent Chinese Alliance Church in Montreal

West Island witnessed the large number of Chinese people in St. Laurent district. Just two months before their third anniversary, in August 2003, they started a Sunday worship service for the St. Laurent group. Because of steady increases in attendance, St. Laurent CAC was formally founded on August 15, 2004. Rev. Jonathan Li was responsible for pioneer church planting. Later, Rev. Ting Fa Tseng became

the pastor from July 2005 to August 2009. After he left, he founded Living Spring Church which later joined the C&MA.

In November 2010, Pastor Mei-Ying Yang became the pastor. At present, the Mandarin service has 110 persons.

64. Cornerstone CAC, ON

In 1998, Rev. Barclay Chong led a group of new immigrants from Hong Kong to established a non-denominational church named Cornerstone Gospel Community Church. In 1999, a general membership meeting decided to join the C&MA. In 2006, the church completed church construction in Markham district. Rev. Barclay Chong left in early 2006.



Cornerstone Chinese Alliance Church in Markham

In 2008, Rev. William Yung became the senior pastor. There are two services (Cantonese, English). The membership is about 298.

65. Jubilee Alliance Church, ON

In February 2000, Jubilee Alliance Church was founded to serve the increasing number of Chinese people in the area of 16th Street and Kennedy Avenue, northeast of Toronto. There were over 100 members at founding, most of them from Hong Kong. There were also second generation Chinese growing up in Canada. The church

planting pastor was Rev. Kaman Chan.

On September 11, 2011, this church was merged into Zion Alliance Church.

66. Glory Mandarin Alliance Church, ON

Under the support of Eastern District office, CCACA, and Scarborough CAC, a Mandarin Alliance Church was founded to evangelize new immigrants from China. Pastor David Huang was appointed to be responsible for church planting. The first Sunday service was held on October 28, 2001. They presently rent Agincourt Baptist Church for Sunday afternoon services. The membership is about 35.

67. Nanaimo CAC, BC

Nanaimo CAC was the result of short term mission by Victoria CAC in the summer of 2003. Rev. Peter Lam was called to lead the church planting. The church was founded on January 11, 2004, aiming at evangelizing immigrants from China. There is one service (mainly Mandarin, with Cantonese interpretation through earphones). The membership is about 38.



Nanaimo Chinese Alliance Church

68. Chinese Evangelical Alliance Church of Toronto, ON

On September 9, 1993, Rev. Daniel Lee and a small group of brothers and sisters with a similar vision established Toronto Chinese Evangelical Church. For an independent church with no external help, brothers and sisters needed to persist in a



Chinese Evangelical Alliance Church of Toronto

difficult pioneering stage. With maturing spiritual lives and increasing numbers, various ministries, fellowships, and small groups were slowly on track. They moved their meeting places three times. In late 2006, they acquired a building. Renovation was completed on May 27, 2007 when the church moved in.

In order to be more effective in

evangelism and participation in missions, the church formally joined the C&MA on June 10, 2001 and was renamed Chinese Evangelical Alliance Church of Toronto. 62

The present senior pastor and founding pastor is Rev. Daniel Lee. There are two services (Mandarin, English), attended by about 300 persons.

69. Vancouver Westside Alliance Church, BC 63

From May to August 2004, a group of brothers and sisters with strong faith and vision began praying together, asking God to build a multi-lingual church in western Vancouver. Every Sunday afternoon, they would walk around the community



Vancouver Westside Alliance Church

and pray. Every month, they would have an evening prayer meeting. Five Alliance churches and CCACA had committed to financially support the newly planted church.

On September 12, 2004, the first tri-lingual Sunday worship was held. In November, the church was financially completely independent. Ministry teams for

Mandarin, Cantonese, and English were formed, separately planning and promoting various ministries.

In November 2005, the church built a ministry centre to allow weekday activities. On June 7, 2009, the church was formally founded, accepting founding church members, adopting church constitution, bylaws and membership proclamation. At the year end, the first ministry committee was elected.

The present senior pastor is Rev. Matthew Wong. There is one service (Mandarin/Cantonese with interpretation), attended by about 50 persons.

70. Chilliwack CAC, BC ⁶⁴

In 1996, the Paul Yua couple organized Chinese Bible studies in their home every Sunday evening because there were about 200 Chinese families living in Chilliwack but no Chinese church. These Chinese came from Mainland China, Hong Kong, Taiwan, and Southeast Asia. Most of them never heard of the gospel.

In 2002, there were over 10 Chinese people converted and baptized.

One day, Pastor Yua shared his feelings and vision with Dode Pack, a retired missionary with Chilliwack Alliance Church. Dode Pack immediately talked to her senior pastor Brian Derksen. Soon after, Pastor Yua and a few Chinese Alliance Church



Chilliwack Chinese Alliance Church



Congregation of Chilliwack Chinese Alliance Church

pastors were requested to meet with the pastoral team and elders of the Caucasian church. After a few meetings, this Bible study group was accepted as their Chinese ministry and was named Chilliwack CAC.

The Sunday services started since June 1, 2003. For the first three years, different pastors drove from Vancouver every Sunday to preach in Chilliwack.

On September 1, 2006, Pastor Paul Yua formally became the pastor of Chilliwack CAC.

On October 1, 2006, the church celebrated the founding of Chilliwack CAC.

The present membership is 20-30, aiming at financial independence in the future.

71. Newmarket CAC, ON

In recent years, some Chinese people gradually move to northern Toronto where houses are less expensive. Newmarket CAC was established for Chinese in Newmarket and Aurora. With the support of Eastern District office and CCACA, the



Worship service of Newmarket Chinese Alliance Church



Installation service of Pastor Guang Hui Ma, Newmarket Chinese Alliance Church

church started Sunday worship on October 15, 2006. Pastor Karl Lin was responsible for church planting. There was one service, in Mandarin and Cantonese with interpretation.

In September 2012, Pastor Guang Hui Ma became the pastor and Rev. Tung Hai Yu became the advisory pastor. Sunday attendance is about 30.

72. Edmonton Living Fountain Alliance Church, AB



Congregation of Edmonton Living Fountain Alliance Church

In 2006, the Mandarin congregation of North Edmonton CAC started a Mandarin worship service. Edmonton Living Fountain Alliance Church was founded on January 1, 2008, aiming to evangelize Mandarin-speaking

immigrants. The church was financially supported by the mother church and offering by church members. Soon the church was financially independent. In July 2011, a church building was acquired.

The present senior pastor is Rev. Steven Yong. The Sunday service uses Mandarin and English, with interpretation. The attendance is about 183, 50% from Southeast Asia, 25% from China, 25% from Taiwan, 5% from other areas.

73. South West Calgary Alliance Church, AB



Congregation of Southwest Calgary Alliance Church

South West Calgary Alliance Church was established by Western District office and CCACA in the southwest district of Calgary in September 2007. Pastor Josef Chu was appointed church planting pastor. Beginning from September 14, 2008, Sunday services were held in the morning at Ambrose University College. In autumn 2009, Pastor Joyce Tam (volunteer) joined to minister to youth members. In 2011, Rev. Chu left. Because of the decrease in

attendance, the church was temporarily managed by the district office. ⁶⁵

In early 2012, Rev. Jason Yeung became the advisory pastor to help rebuilding the church. The service was changed to Sunday afternoons. The present attendance is about 30 persons, using Cantonese/Mandarin and with English interpretation.

74. Scarborough Community Alliance Church, ON



Scarborough Community Alliance Church

The first membership general meeting of this church was held on March 29, 2009. The English congregation formally chose the name Scarborough Community Alliance Church for this independent new church. The congregation is mostly composed of English-speaking second generation Chinese. The present senior pastor is Rev. Timothy Quek. The membership is about 300. ⁶⁶

There are about 20,000 Hakka-speaking Chinese in Greater Toronto. In June 2007, Scarborough Community Alliance Church began contacting the Hakka community. After 6 months of prayer, the first meeting was held on November 3, 2007, attended by 67 persons. The church was temporarily named Toronto Hakka Alliance Church. From November 2007 to July 2009, they met once a month on Saturday. There were 6 core co-workers. The membership was about 55 persons. In January 2009, 7 middle to old age persons were baptized. The church already invited Rev. Clifford Li to pastor the church and lead Hakka Sunday worship. At this time, the church is still affiliated with Scarborough Community Alliance Church. The church has been strongly supported by Eastern District office, First Alliance Church, and CCACA. The direction is toward building an

and CCACA. The direction is toward building a independent church. ⁶⁷

75. Midtown Alliance Church, ON

Under the support of Eastern District office, CCACA, and Ottawa CAC, Midtown Alliance Church was founded on April 1, 2009. Rev. Manjohn Wong was responsible for church planting. Before this,

Midtown Alliance Church, Toronto

Rev. Wong was a missionary in Holland for 7 years. He came back to Canada and established in Toronto Midtown a multicultural church for second generation youth of immigrants. On May 24 the same year, the church met for the first English Sunday service in First Christian Reformed Church of Toronto. The present membership is about 10 persons. 68

76. South Scarborough CAC, ON

In 2009, the Mandarin-speaking Community CAC was established to evangelize new immigrants from China in southeastern Scarborough. Pastor Kelly Jia was the pastor. In July 2011, the church was renamed South Scarborough CAC. The present pastor is Pastor David Du. Rev. Andrew Khuu is the advisory pastor. They rented a Caucasian Alliance Church for meetings. The present membership is over 20.



Installation service of Pastor David Du, South Scarborough Chinese Alliance Church



Congregation of South Scarborough Chinese Alliance Church

77. Brandon CAC, MB



Installation service of Pastor Daniel Tien, Brandon Chinese Alliance Church

In October 2007, 12 Chinese persons from the city of Brandon travelled to attend the 40th anniversary celebration of Winnipeg CAC. They told Rev. Wilson Tran that over 100 Chinese workers would arrive in Brandon at the end of October. In addition, there would be another 450 Chinese workers arriving in 2008. In November 2007, the Board of Elders of Winnipeg CAC decided that Chinese people in Brandon would be the target of

gospel work.

On August 29, 2009, Rev. Tran, Rev. Deyi Wei, a few deacons and members, and Pastor and Mrs. Daniel Tien from Taipei organized a barbecue event in Dinsdale Park of Brandon. About 50 local Chinese participated. Pastor Tien preached a gospel message and 10 people decided to make a decision for Christ. On December 6, Dr. Doug Gerrard, Superintendent of Central West District installed Pastor Tien and over 30 persons signed to support the founding of the church. There is only one Mandarin Sunday worship. The membership is about 10 persons.

78. Montreal Living Spring Alliance Church, PQ

On September 6, 2009, Rev. Ting Fa Tseng led 20 members to plant a new church. The work was affirmed by the pastors of Montreal Grace CAC and Montreal CAC and was strongly supported by the Superintendent of Quebec District. The church is named Montreal Living Spring Alliance Church. The present Mandarin membership is about 20.

79. Peace Portal CAC, BC

Some devout Caucasian Christians from Peach Portal Alliance Church plus Chinese Christians who participated in the Alpha basic course and Bible learning group witnessed the increasing number of Chinese immigrant families moving into this peninsula. They wanted to spread the gospel to these people. Under the support of Peach Portal Alliance Church, this Chinese fellowship had grown into today's



Congregation of Peace Portal Chinese Alliance Church

Peach Portal CAC. It is still not an independent church and is part of Peach Portal Alliance Church.
Starting from 2006, Rev. Matthew Wong has been responsible for Chinese ministerial work. In four years, co-workers have formed a core group, ministering to the neighbouring communities. There is a Mandarin afternoon service. The membership is about 50. ⁶⁹

80. Toronto Christian Alliance Church, ON

Toronto Christian Alliance Church was established on August 1, 2009. They formally joined the C&MA on January 24, 2010, after the recognition by Eastern



Worship service of Toronto Christian Alliance Church

District office. At the beginning, coworkers united in fasting and praying. In the last two weeks of August, they decided to rent the public school for meetings and began a worship service on the first Sunday in September. The church aims at serving new immigrants from China. From the founding to the present, there have been 76 persons baptized.

The present pastor is Rev. Kwan Wa Ho. There are two services (Mandarin/Cantonese, English). The membership is about 130.

81. Richmond Hill Mandarin Alliance Church, ON

East Toronto Mandarin Alliance Church participated in the Life Exchange Bible Study Group at Richmond Hill. After meeting for over a year, the church gradually matured. In June 2009, they began fellowship meeting. Children Vacation Bible School was organized in August. On the second Sunday of November, Richmond Hill Mandarin Alliance Church was formally founded with Superintendent Rev. John Healy of Eastern District leading the thanksgiving service. Pastor Raymond Mok and



Richmond Hill Mandarin Alliance Church



Worship service of Richmond Hill Mandarin Alliance Church

Rev. Tung Hoi Yu were appointed to develop gospel work.

In 2011, Pastor Dong Han joined the pastor team. In the same year, the church got permission from the district office to acquire a church building.

The senior pastor is Rev. Tung Hoi Yu. There is only one Mandarin service. The membership is about 120. 70

Section 6. Chinese Alliance Churches Founded in the 2010s

During this period from 2010 to 2012, there were 2 Chinese Alliance churches founded in Canada.

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82. Richmond Capstan Alliance Church, BC



Richmond Capstan Alliance Church



Congregation of Richmond Capstan Alliance Church

Under the leadership of Rev. Titus Yu of North Richmond Alliance Church, Rev. Edwin Tsang was responsible for church planting. This church was founded in January 2010. As over 100 persons came from the mother church, the church was already financially independent so they did not apply for financial support from the mother church, CCACA, or the Pacific District office. Because there was an increase in Mandarin-speaking immigrants in this area, Mandarin ministry was initiated in 2012, with the cooperation of Faith Alliance Church. The senior pastor is Rev. Henry Chan. There are Cantonese and English services. The membership is about 150. 71

83. Oakville Creekside Alliance Church, ON

Supported by the Central Canadian District office, CCACA, and Mississauga Carmel Mandarin Alliance Church, the Oakville Creek Alliance Church held the signing ceremony for its founding on March 29, 2011 at the mother church, Mississauga Carmel Mandarin Alliance Church. In the same year, on September 18, Pastor Luke Gao was installed at the mother church. They held the first Mandarin Sunday service on September 25 at the MacLauchlan College. The congregation has about 100 people at the present.



Oakville Creekside Alliance Church

Section 7. Conclusion

I. Currently, according to the C&MA, there are 78 independent Chinese Alliance churches in Canada, constituting 18% of the total number of 435 Alliance churches in Canada.

According to the enumeration of the CCACA, there were 90 members churches and congregations at the end of 2011. The differences between the two totals is explained below.

- 1. Two churches were closed and they are no longer counted by the C&MA: The closure of Northwest Winnipeg CAC were decided by the district office at the departure of the pastor in 2003. Hebron CAC was closed in 2007.
- 2. Two churches are still under the Chinese ministry work of two non-Chinese churches. They are not counted by the C&MA, as they are not yet fully independent: Peace Portal CAC, and Rexdale Alliance Church--Chinese Ministry
 - 3. Two churches were merged into nearby churches. They were not counted by

the C&MA: Red Deer CAC was merged into Deer Park Alliance Church in 2003; Jubilee Alliance Church was merged into Markham CAC in 2011.

- 4. Three churches were planted by their mother churches and were not yet independent. They were not counted by the C&MA: the Mandarin church planted by Toronto Simpson CAC, Petra Alliance Church planted by Toronto CAC, Hakka Alliance Church planted by Scarborough Community Alliance Church.
- 5. Vancouver CAC operates under a system of one church with multiple locations. Vancouver CAC at Knight Street is the mother church, using two languages and three dialects. The Fraser Lands Church of the Vancouver CAC is a daughter church, using two languages and three dialects. The North Burnaby Church of the Vancouver CAC is another daughter church, using Mandarin. Over 10 pastors form a pastoral team to minister to all three churches totalling about 1700 persons.
- 6. The CCACA is assisting in planting three churches outside Canada. The reason for such arrangement is that there were no suitable national Alliance churches for them to join in their regions. This arrangement is also recognized by the Head Office of the C&MA in Canada. These include: Cayenne CAC in French Guyana, Montego Bay CAC in Jamaica, Fukuoka Zion CAC in Fukuoka, Japan.



Cayenne Chinese Alliance Church



Montego Bay Chinese Alliance Church



Installation service of Rev. Xiaojian Shao, Fukuoka Zion Chinese Alliance Church, Japan



Congregation of Fukuoka Zion Chinese Alliance Church

II. Chinese Alliance churches account for about 22% of the number of all Chinese churches in Canada, and about 30% of the number of Chinese people attending Sunday worship services.

In 2006, there were about 354 Chinese churches in Canada, with about 71,337 persons attending Sunday worship services.

Table 5-1. Statistics of All Chinese Churches in Canada, 2006 72

Region	Chinese Population	Sunday Worship (Number)	Churches (Number)	Pastoral Staff (Cantonese)	Pastoral Staff (Mandarin)	Pastoral Staff (English)	% of Staff to Christian
B.C.	459,600	24,582	118	105	54	65	5.3%
Alberta	114,100	7,595	34	34	14	15	6.7%
Sask	8,000	600	6	5	1	1	7.5%
Manitoba	13,100	750	6	3	3	2	5.7%
Ontario	628,500	35,790	172	309	60	85	5.7%
Quebec	73,100	1,820	15	9	4	2	2.5%
Others	7,500	200	3	2	1	0	2.7%
Total	1,303,900	71,337	354	467	137	170	5.5%

The information collected in this table was compiled by Josephine Fu, assisted by many pastors including Rev. Tai Ping Li, Pastor Anita Leung, and Rev. Terence Chan. Because some of these figures are estimates, they should be used for reference only.

The data are based on estimated figures from Statistics Canada in 2006.

III. Ethnic Chinese Alliance Churches can be classified as follows:

Alliance churches with two languages (Chinese, English) and three dialects (Cantonese, Mandarin, English): 33 churches, 42.3% of all ethnic Chinese Alliance churches in Canada.

Alliance churches with one language (Chinese) and two dialects (Cantonese, Mandarin): 5 churches, 6.4%.

Alliance churches with two languages (Chinese, English) and two dialects

(Cantonese, English): 11 churches, 14.1%.

Alliance churches with two languages (Chinese, English) and two dialects (Mandarin, English): 9 churches, 11.5%.

Alliance churches with one language (Chinese) and one dialect (Mandarin): 16 churches, 20.5%.

Alliance churches with one language (Chinese) and one dialect (Cantonese): 2 churches, 1.3%.

Alliance churches with one language (English) and one dialect (English): 2 churches, 1.3%.

At the end of 2011, there were 25 independent Mandarin Alliance churches (D+E), accounting for 32.1% of ethnic Chinese Alliance churches in Canada. There were 63 ethnic Chinese Alliance churches (A+B+D+E) with Mandarin ministry (including independent Mandarin churches and Mandarin ministry in Cantonese churches). accounting for 80.8% of ethnic Chinese Alliance churches in Canada. In other words, 80.8% of ethnic Chinese Alliance churches in Canada have established Mandarin ministry to serve new Mandarin-speaking immigrants.

Graph 5-1. Classification of Chinese Alliance Churches

Chinese Alliance Churches in Canada 2 languages (Ch,E) 3 dialects (C,M,E) 1 language (Ch) 2 dialects (C,E) 2 languages (Ch,E) 2 dialects (C,E) 2 languages (Ch,E) 2 dialects (M,E) 1 language (Ch) 1 dialect (M) 1 language (Ch) 1 dialect (C) 1 language (E) 1 dialect (E)

From 1997 to 2000, Rev. Solomon Chiang attended the monthly meetings of Toronto Chinese Evangelical Ministerial Fellowship (TCEMF) and the annual meetings of the CCACA. Based on statistics from Immigration Canada, he persistently raised the issue of changing immigrant profile, reminding Chinese Alliance churches not to serve only the Cantonese community but also to develop Mandarin ministries.

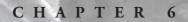
After the peak immigration year of 1997, the number of immigrants from Hong Kong and Taiwan to Canada progressively decreased. In contrast, the number of immigrants from Mainland China continued to increase each year. Many Chinese Alliance churches originally serving Cantonese people from Hong Kong gradually altered their strategy after 2000 as a result of these changes. They added Mandarin worship services and Mandarin fellowships in their mother churches. They also invited pastors who can speak Mandarin to minister to new immigrants from Mainland China. Similar changes could be seen in other denominations. In addition to serving Cantonese communities from Hong Kong, they changed their strategy by promoting Mandarin ministries. This phenomenon was very different from the Cantonese-speaking churches founded in the 1970s to the 1990s. The pastoral staff and lay leaders needed to serve the first generation Cantonese-speaking immigrants from Hong Kong and the second generation English-speaking children educated in Canada. In addition, they needed to serve the Mandarin-speaking new immigrants from China. This situation is difficult for pastors in non-Chinese churches to imagine. To minister to three different communities in one church is a great challenged faced by the pastoral staff and lay leaders. For brothers and sisters in these churches, how different communities interact and coexist together is also a new kind of experience and training.

Annotation

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Canadian Chinese Alliance Churches Association Photo Gallery



- ☐ Poster of Joint Missionary Conference in 2005
- Main conference hall, Joint Missionary Conference in 2005





- û Joint Missionary Conference in 2005
- □ Poster of Joint Missionary Conference in 2009





☆ Main conference hall, Joint Missionary Conference in 2009







☆ Aruba Chinese Alliance Church







û English Ministry Symposium held in Canmore, 2001







- ☆ Greater Toronto Chinese Alliance Fellowship, 2002





Chinese theology course in Canadian Chinese School of Theology in Toronto, 2003





- ☆ English Ministry Symposium held in Canmore, 2003
- ♣ Mandarin Ministry Symposium held in Mississauga, 2003





- ☆ Training in natural church growth in Toronto, 2003





- ☆ CCACA Badminton tournament, 2004





- ${\bf \hat{u}}$ Chinese theology course in Canadian Chinese School of Theology in Calgary, 2004





- û Teachers' training in natural church growth in Toronto, 2004





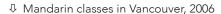
 $\ensuremath{\mathfrak{T}}$ Chinese theology course in Canadian Chinese School of Theology in Calgary, 2005







 $\ensuremath{\mathfrak{T}}$ Chinese theology course in Canadian Chinese School of Theology in Calgary, 2006







- ☆ Chinese Alliance World Fellowship Conference in Taipei, 2007





- ☆ Mandarin Ministry Symposium, 2007
- □ Graduation ceremony at Ambrose Seminary, 2008





- û Retreat for CCACA pastoral worker in Israel, 2008
- Chinese Missionary Conference for Central and South America held in Guatemala, 2008





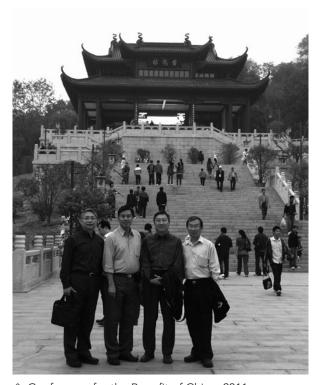
Installation ceremony of Rev Francis Tam, executive secretary of CCACA, 2008: (from left) Rev Francis Tam, former President of C&MA in Canada Dr. Franklin Pyles, Prime Minister of Canada Stephen Harper, Eastern District Superintendent Dr. John Healey





- û Chinese Ministry Symposium held in Scarborough, 2009





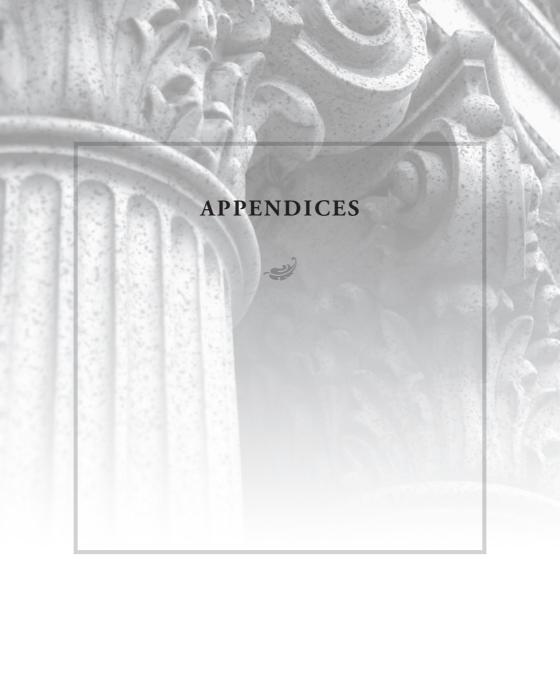
- ☆ Conference for the Benefit of China, 2011





- Canadian Chinese School of Theology at Ambrose Seminary in Calgary, 2012
- ♣ Chinese Alliance World Fellowship Conference in Taipei, 2012





Appendix 1.

CONSTITUTION OF THE CANADIAN CHINESE ALLIANCE CHURCHES ASSOCIATION

(herein referred to as the "CCACA")

This Constitution is hereby made effective the 31st day of December, 2009, as evidenced by the signatures of at least three of the directors (also referred to as "Executive Committee Members") set out below

PREAMBLE

WHEREAS Christian and Missionary Alliance in Canada, (herein referred to as the "C&MA in Canada"), a registered charity pursuant to the provisions of the Income Tax Act, R.S.C., 1985 c.1 (5th Supp.) maintained a standing committee known as "The Canadian Chinese Alliance Churches Association" (the "CCACA"), formerly known as "The Canadian Chinese Alliance Churches Committee;

AND WHEREAS the CCACA has historically been a registered charity in accordance with the provisions of the Income Tax Act (Canada);

AND WHEREAS it is desirable to establish the CCACA as a formal charitable trust, with its own constitution but with an accountability to The Christian and Missionary Alliance in Canada.

NOW THIS DEED WITNESSETH AND IT IS HEREBY AGREED AND DELCARED as follows:

ARTICLE I - NAME

1.1 A charitable trust is established in the name of The Canadian Chinese Alliance Churches Association, herein referred to as the "CCACA".

ARTICLE II – OBJECTS

- 2.1 The objects of the CCACA are:
 - (a) To advance the spiritual doctrines and teachings of the Christian faith and in doing so, to liaise with The Christian and Missionary Alliance in Canada, a registered charity, BN/Registration Number 894945633 RR0001 and other registered charities association with The Christian and Missionary Alliance in

Canada in promotion Christian evangelism, church planting and missions, with a particular emphases on Chinese Alliance Churches in Canada.

ARTICLE III – GOVERNANCE

- 3.1 Members of Executive Committee The determination as to the number of Trustees (herein called "Members of the Executive Committee") and the power of appointment of the Members of the Executive Committee shall be vested in the Chinese Alliance Churches and the affiliated Chinese congregations in the Christian and Missionary Alliance Churches in Canada that support the objectives of the CCACA and are received into membership by the Executive Committee, (herein called the "Member Churches"). In any event, there shall not be less than three (3) Executive Committee Members.
- 3.2 Annual Conference The Member Churches shall convene a meeting annually (herein called the "Annual Conference") for the purpose of:
 - (a) hearing the reports of the Executive Committee for the prior year;
 - (b) approving the budget for the ensuing fiscal year;
 - (c) considering and, subject to the approval of the C&MA in Canada, approving any amendments to the governance provisions provided for herein;
 - (d) electing the Members of the Executive Committee; and
 - (e) considering any other information properly coming before the delegates at the Annual Conference.
- 3.3 Delegates The Member Churches and the C&MA in Canada shall be represented at the Annual Conference by delegates consisting of the following:
 - (a) Ex-officio delegates: Ex-officio delegates shall consist of all full-time licensed workers of the Member Churches and Chinese missionaries of the C&MA in Canada;
 - (b) Accredited delegates: To be an Accredited delegate, a delegate shall be a member of a CCACA Member Church who has been approved as a delegate to the Annual Conference by the Board of Elders of the Member Church. A delegate shall be elected as the representative for every one hundred members or portion thereof in a congregation of a Member Church. A maximum of four (4) delegates from any one Member Church shall be permitted.

- 3.4 Quorum for Annual Conference A quorum for the Annual Conference shall consist of a majority of the Ex-officio delegates and the Accredited delegates who have been elected by Member Churches present in person at the Annual Conference.
- 3.5 Voting by Delegates When voting on issues requiring delegate approval, unless otherwise provided for herein, a simple majority vote of those delegates present or who are represented by proxy shall determine the questions. Each delegate shall have one (1) vote at all meetings of delegates including the Annual Conference. The Chairman of the meeting shall vote in the first instance upon the calling of the question for which the vote is being held and shall not have a second or tie-breaking vote in the event of a tie vote.
- 3.6 Executive Committee The Executive Committee shall manage the affairs of CCACA between Annual Conferences. The Executive Committee shall be comprised of nine members including the Executive Secretary who is an ex-officio member appointed by the President of the C&MA in Canada in consultation with the Executive Committee.

The Executive Committee shall include the following officers:

- (a) Chairman The Chairman shall call and preside at all meetings of the Executive Committee. The Chairman shall vote on any question, motion or resolution coming before the Executive Committee at the time the issue is first considered by the Executive Committee. In the event of a tie vote, the Chairman shall not have a second or tie-breaking vote. The Chairman shall ensure the EXECOM communicate appropriately with the President of C&MA.
- (b) Vice-Chairman The Vice-Chairman shall assist the Chairman in all CCACA matters and act on behalf of the Chairman in the Chairman's absence.
- (c) Secretary The Secretary shall keep record of all meetings of the Executive Committee and be responsible for correspondence and the custody of all CCACA documents.
- (d) Treasurer The Treasurer shall ensure that all funds of the CCACA are received as directed by the Executive Committee. He shall also ensure that all funds are disbursed according to the budget or any amended budget as approved by Executive Committee. He shall ensure that proper financial records are maintained and reported as required.

- (e) Executive Secretary The Executive Secretary, accountable to the President, will perform such duties as assigned by the Executive Committee for the effective management of the affairs of the CCACA. The term of office of the Executive Secretary shall be four years with opportunity for two renewals up to a maximum of twelve years.
- 3.7 Rights, Duties, Privileges and Responsibilities of Executive Committee In managing the affairs of the CCACA, the Executive Committee shall be subject to the following:
 - (a) The Executive Committee shall hold all cash, cheques, securities, investments, personal property, real property or other interests received or otherwise acquired by the CCACA and any income derived therefrom for the exclusive purpose of fulfilling the charitable objects of the CCACA;
 - (b) The Executive Committee may invest in the name of the CCACA any monies or the proceeds of any property or interest received or otherwise acquired that are not required for the immediate purposes of the CCACA. The investment may be in securities or other investments in which such trust monies or proceeds may by law be invested;
 - (c) The Executive Committee shall hold such number of meetings as may be reasonably necessary to effectively manage the affairs of the CCACA, and in any event, not less than two meetings per year;
 - (d) Any two members of the Executive Committee may, at any time, convene a special meeting of the Executive Committee provided at least seven days written notice has been given to the other members of the Executive Committee of the matters to be discussed and the time, date and location of the meeting;
 - (e) Meetings may be held by conference call or by similar telecommunications or electronic means;
 - (f) The Executive Committee shall provide and keep a minute book. The proceedings of the Executive Committee shall be entered in the minute book. The Chairman or Secretary shall sign the minutes at the conclusion of each meeting or at a future meeting when the minutes have been duly confirmed by the Executive Committee;
 - (g) The Executive Committee shall provide books of account to record all money received or paid out on behalf of the CCACA.
 - (h) Unless otherwise provided for herein, all decisions of the Executive

Committee shall require a simple majority vote of those Executive Committee Members in attendance at a duly called meeting at which there is a quorum.

- (i) A quorum of a meeting of the Executive Committee shall be a majority of the members. A member may attend in person or by conference call or by similar telecommunications or electronic means whereby all persons in attendance in such manner are able to fully participate in the meeting.
- (j) The Executive Committee may amend the budget approved by the delegates at the Annual Conference without further approval of the delegates provided such amendment does not have the effect of increasing the budget by more than ten percent (10%) of the budget approved by the delegates at the Annual Conference.
- (k) The Executive Committee may, from time to time, open and maintain an account or accounts at a financial institution or institutions. The Executive Committee may at any time pay any monies forming part of the Trust to the credit of the account or accounts or place the money on deposit with any financial institution or institutions. All cheques and orders for payment shall be signed by such officers or person as authorized by the Executive Committee from time to time.
- (I) The members of the Executive Committee may be reimbursed for any reasonable expenses incurred personally in carrying out their duties as members of the Executive Committee in fulfilling the objects of the CCACA.
- (m) Documents requiring execution by the CCACA may be signed by any two of the Chairman, Vice-Chairman, Secretary or Treasurer or such other officers as prescribed by the Executive Committee and all documents so signed are binding upon the CCACA. The Executive Committee may from time to time appoint any officer or officers or any person or persons on behalf of the CCACA, either to sign documents generally or to sign specific documents.

ARTICLE IV – NOMINATIONS AND ELECTIONS

4.1 Nominating Committee – A Nominating Committee consisting of five (5) persons shall be elected by the delegates at the Annual Conference and shall serve until the next Annual Conference following their elections. The Chairman who is an ex-officio plus two of such persons to be elected shall be members of the Executive Committee then in office.

The Nominating Committee shall, prior to the next Annual Conference,

solicit and prepare a slate of candidates to fill any vacancies on the Executive Committee for which elections will be required at the next Annual Conference.

The slate of candidates shall be presented to the delegates at the next Annual Conference. The delegates at the Annual Conference shall elect persons in the manner as set out in Section 4.2 to fill any vacancies on the Executive Committee. To be considered as a candidate for membership on the Executive Committee, a person must be at least eighteen (18) years of age and a member in good standing of a Member Church.

4.2 Election – The delegates to the Annual Conference shall elect the Executive Committee Members to fill any vacancies on the Executive Committee. Executive Committee Members shall be elected by secret ballot and the number of Executive Committee Members to be elected at each Annual Conference shall be dependent on the number of vacancies to be filled. Each Executive Committee Member shall be elected to serve for a term of two (2) years. A person elected as an Executive Committee Member shall serve for a maximum of three (3) consecutive full two-year terms and then must not serve for a period of one year before being eligible for re-election.

The names of the candidates on the slate of candidates prepared by the Nominating Committee shall be presented to the delegates at the Annual Conference. Following the presentation of the slate, nominations for candidates who meet the qualification requirements set out in Section 4.1 may be made from the floor by the delegates provided each nomination is seconded by a delegate and the nominee consents to the nomination. Following the closing of nominations, each delegate shall, by secret ballot, cast such number of votes for Executive Committee Members as there are vacancies to be filed. Persons eligible for election shall be those candidates on the slate presented by the Nominating Committee and the candidates who have been nominated from the floor in the manner provided for above.

The candidates receiving the highest number of votes shall be elected to hold office until the second Annual Conference following their election.

ARTICLE V SOURCE OF FUNDS

5.1 Source of Funds – The primary source of funds for the CCACA shall be from Member Churches, most of whom are qualified donees pursuant to the provisions of the Income Tax Act. The amount of funds transferred from a Member Church shall not cause it to be in breach of its disbursement quota obligations pursuant to the Income Tax Act. It is recommended that a Member Church transfer an amount equal to 3% of such Member Church's general funds income.

ARTICLE VI BOOKS AND RECORDS

6.1 Books and Records – The Executive Committee shall see that all necessary books and records of the CCACA required by its Constitution or by an applicable regulations or statutes are regularly and properly kept.

All records pertaining to the programs and activities of CCACA are the property of the CCACA. All financial records shall be audited annually or, on order of the Executive Committee, at more frequent intervals. In the event of the death or resignation of an incumbent officer or upon the election or appointment of a successor, the current records of CCACA in the possession of such officer shall be returned to the Secretary of the Executive Committee. All records shall be kept in a secure repository designated by the Executive Committee, save and expect current records, which the officer in possession of same shall ensure are protected and preserved.

ARTICLE VII MISCELLANEOUS

- 7.1 Dissolution or Wind-up Upon the dissolution or windup of the CCACA and after the payment of all debts and liabilities, its remaining property shall be distributed or disposed of to registered charities under the Income Tax Act (Canada).
- 7.2 No gain for Members The CCACA shall be carried or without the purpose of gain for its members and any profits or other assets of the organization shall be used solely to promote its objectives.
- 7.3 Amendment This Constitution may be amended by a two-thirds majority vote of the delegates at a duly constituted Annual Conference provided such amendment is ratified by the C&MA in Canada. There shall be no change in the objectives of CCACA without first obtaining confirmation from Canada Revenue Agency that the objectives of CCACA continue to be exclusively charitable after such amendments.

7.4 Interpreted Versions – The English version of this Constitution as approved by the C&MA in Canada and any amended version hereof and not any version which has been translated into any other language shall be the official and binding version of the Constitution

This Constitution dated effective the 31st day of December, 2009.

Amended by CCACA Executive and approved by Board of Directors, April 2011

Appendix 2.

CONSTITUTION OF THE CHINESE ALLIANCE WORLD FELLOWSHIP

PREAMBLE

In the providence of God, Chinese churches of The Christian & Missionary Alliance found in many countries and regions of the world are led to manifest more fully their oneness by uniting in a worldwide fellowship.

ARTICLE I - NAME

The name by which this fellowship shall be known is The Chinese Alliance World Fellowship (CAWF).

ARTICLE II – MISSION

The mission of the CAWF is to facilitate cooperation amongst its member countries as they work for the fulfillment of the Great Commission.

ARTICLE III – PURPOSE

The purpose of the CAWF is to promote mutual caring and support, resource allocation and ministry collaboration, so as to meet the needs of Chinese mission and evangelism around the world.

ARTICLE IV - STATEMENT OF FAITH

The CAWF respects the Statement of Faith of the Christian & Missionary Alliance as adopted by various countries or regions.

ARTICLE V - MEMBERSHIP

National church union or association of the Christian & Missionary Alliance in a country or region that accepts the CAWF Constitution may be admitted to membership. Any Chinese Alliance church without the establishment of a national church union or association in its country or region may apply to become a member. Any member country deviating in doctrine or practice from the principles of this Constitution may be subject to suspension or expulsion from the CAWF. Any such disciplinary action must be ratified by the Triennial Conference.

ARTICLE VI - ORGANIZATION

1. Triennial Conference

- 1.1 The Triennial Conference which is made up of the official voting delegates representing the member countries shall be the highest legislative body of the CAWF.
- 1.2 Each member country is entitled to send official delegates with the basis of representation being one official delegate for 1 to 20 registered national churches and two official delegates for over 21 registered national churches.
- 1.3 Each member country may send an unlimited number of corresponding delegates to attend the CAWF.
- 1.4 The Triennial Conference has the authority to approve and amend constitutions and bylaws, enact policies, transact business, and elect the Executive Committee to be responsible for the functions of the CAWF between Triennial Conferences.

2. Executive Committee

- 2.1 The Executive Committee shall consist of three ex-officio members from Hong Kong, USA and Canada, and two regular members elected by a majority vote (half plus one) at the Triennial Conference. The five Executive Committee members will decide on a Coordinator amongst themselves. The Coordinator of the Executive Committee shall coordinate and host the next CAWF Triennial Conference.
- 2.2 The Executive Committee shall be responsible for all the functions of the CAWF between the meetings of the Triennial Conference. The Executive Committee members shall meet according to ministry needs and to deal with emergency and important matters accordingly.
- 2.3 The Executive Committee shall meet annually, if practical, at such times and places as it may determine. A minimum of half of the Executive Committee members in presence is required. Between conferences, the Executive Committee may conduct business by postal, email, telecommunications and other media.
- 2.4 The Executive Committee shall fill up vacancies in the Executive Committee should such vacancies occur between Triennial Conferences. The terms for such appointments to the vacancies are only up to the next Triennial Conference.

APPENDICES

3. Coordinating Centre

The Coordinating Centre of the CAWF shall be designated by the Coordinator of the Executive Committee. The Coordinating Centre shall keep all official records of the CAWF.

ARTICLE VII - NOMINATIONS & ELECTION

- The three ex-officio Executive Committee members shall be designated as the fulltime executive leaders of the C&MA Church Union of Hong Kong, the Chinese Churches Association of C&MA of USA and the Canadian Chinese Alliance Churches Association.
- A Nominating Committee of five persons is to be elected by the official delegates
 at the Triennial Conference with two from the existing Executive Committee,
 and three from the floor, to nominate candidates for the election of the Executive
 Committee.
- 3. The Nominating Committee shall place in nomination two names for the regular members and one name for the substitute member of the Executive Committee. Additional nominations may be made from the floor. The two regular Executive Committee members and the one substitute member shall be elected by secret ballot of the official delegates for a three years term. A consecutive three years term is permitted. After two elected terms, one must not stand for nomination for one term.
- The Executive Committee members shall serve on behalf of their member countries.

ARTICLE VIII - BUDGET AND FINANCE

The ministry of the CAWF shall be financed voluntarily by its participating member countries. The Executive Committee may choose to present an operating budget to the Triennial Conference. All official and corresponding delegates will attend the fellowship at their own expenses.

ARTICLE IX - RELATIONSHIP WITH ALLIANCE WORLD FELLOWSHIP

The CAWF shall maintain an associated status and establish close relationship with the Alliance World Fellowship (AWF) of the Christian and Missionary Alliance.

ARTICLE X - BYLAWS

The CAWF Bylaws, not in conflict with the provisions of this Constitution, may be adopted by the Triennial Conference of the CAWF.

ARTICLE XI – AMENDMENTS

Amendments to the Constitution may be made by a two-thirds vote of the official delegates during the Triennial Conference of the CAWF. Proposed amendments must be sent in writing to member countries at least three months prior to the Triennial Conference.

This Constitution was revised and adopted at the Alliance World Fellowship held in Netherlands on April 22, 2004.

This Constitution revised and approved at the Chinese Alliance World Fellowship held in Hong Kong on November 6, 2009.

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Abbreviations

CCACA = Canadian Chinese Alliance Churches Association

華聯會、加拿大華人宣道會聯會

CAC = Chinese Alliance Church 華人宣道會

MAC = Mandarin Alliance Church 國語宣道會

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Poon, Rev. Abraham	潘熙宇牧師	Ting, Rev. Paul	丁建華牧師
Poon, Rev. Alvin	潘熙遠牧師	To, Pastor Edward	杜衍忠傳道
Poon, Rev. David	潘國華牧師	Tran, Rev. Wilson	陳伍能牧師
Poon, Rev. Luke	潘士端牧師	Tsang, Rev. Edwin	曾國雄牧師
Poon, Rev. Peter	潘國偉牧師	Tsang, Rev. Gabriel	曾家彬牧師
Poon, Rev. Peter	潘士諤牧師	Tsang, Rev. Philip	曾憲裕牧師
Quan, Louis	關玉榮	Tsang, Rev. Richard	曾偉存牧師
Quek, Rev. Timothy	郭國權牧師	Tse, John	謝偉光
Ruey, Rev. Peter	茵曉舟牧師	Tse, Rev. Gary	謝朗軒牧師
Shi, Pastor Peter	石英剛傳道	Tseng, Rev. Ting Fa	曾鼎發牧師
Shum, Rev. Louis	岑文華牧師	Tseung, Rev. Henry	蔣顯輝牧師
Simpson, Dr. Albert B.	宣信博士	Tso, Rev. Emmanuel	左強宜牧師
Sit, Rev. Simon	薛治平牧師	Tung, Pastor Alan	董增峰傳道
Siu, Rev. George	蕭乃傑牧師	Tze, Rev. Tim	謝子欽牧師
Siu, Rev. Gordon	蕭壽華牧師	Wan, Rev. Yuen-King	溫元京牧師
Siu, Rev. Paul	蕭保羅牧師	Wang, Pastor Andy	王安石傳道
So, Rev. Tommy	蘇禮榮牧師	Wang, Pastor George	王浩然傳道
Su, Pastor Norman	宿濤傳道	Wang, Rev. Chun-An	王春安牧師
Su, Rev. Edwin	蘇文峰牧師	Wang, Rev. Ryan	王乾州牧師
Su, Rev. Wilfred	蘇文隆牧師	Wang, Rev. Thomas	王永信牧師
Sun, Rev. Thomas	孫波濤牧師	Wang, Rev. Timothy	王天聲牧師
Sylvester, Rev.	施惠德牧師	Wei, Rev. Deyi	魏德義牧師
Tam, Bernard	譚凱斌	Wible, Rev. Steve	衛友義牧師

Wong, Kephas	黄建輝
Wong, Pastor Benny	黄守謙傳道
Wong, Pastor Chi Kei	黄智奇傳道
Wong, Rev. Brian	黄曉軍牧師
Wong, Rev. Daniel	黄一強牧師
Wong, Rev. Felix	王明德牧師
Wong, Rev. Hing	黄鴻興牧師
Wong, Rev. Isaac	黄學富牧師
Wong, Rev. John	黄沐明牧師
Wong, Rev. Manjohn	黄萬臻牧師
Wong, Rev. Matthew	王允志牧師
Wong, Rev. Ming	黄明揚牧師
Wong, Rev. Timothy	黄志強牧師
Wu, Rev. Elisha	吳恩溥牧師
Wu, Rev. Wilson	胡偉城牧師
Wun, Rev. Enoch	温以諾牧師
Xie, Rev. Jack Yi	謝逸牧師
Yang, Pastor Andy	楊躍敏傳道
Yang, Pastor Mei-Ying	楊美英傳道
Yang, Rev. Enoch	楊濬哲牧師
Yang, Rev. Samuel	楊宗正牧師
Yao, Rev. Joshua	姚悦平牧師
Yen, Rev. Peter	顏進德牧師
Yeung, Rev. Alex	楊國穎牧師
Yeung, Rev. Jason	楊慶球牧師
Yeung, Rev. Joshua	楊寅光牧師
Yew, Rev. Wally	游宏湘牧師
Yip, Rev. Peter	葉白華牧師
Yong, Rev. Steven	楊思威牧師
Yu, Rev. Titus	余丹白牧師
Yu, Rev. Tung Hoi	余東海牧師
Yua, Pastor Paul	姚易良傳道

Yuen, Pastor David袁大衛傳道Yung, Pastor Andy容展略傳道Yung, Rev. William翁偉霖牧師Zhang, Rev. Luke張路加牧師Zhang, Rev. Peter張謙牧師Zhong, Rev. Baoluo鍾保羅牧師

Member Churches in CCACA

Brandon CAC 布蘭登華人宣道會
Burnaby AC 本立比華人宣道會
Calgary CAC 卡城華人宣道會
Chilliwack CAC 智理華人宣道會

Chinese Evangelical AC of Toronto 多倫多中華福音宣道會

Coquitlam Mandarin Church高貴林國語教會Cornerstone CAC基石宣道會Crucible Church純恩宣道會Deer Park AC (Chinese Ministry)鹿園宣道會

East Toronto MAC城東國語宣道會East York CAC東約華人宣道會Edmonton CAC愛城華人宣道會Edmonton Living Fountain AC愛城宣道會活泉堂Emmanuel AC of Ottawa渥太華主恩宣道會

Fort McMurray Mandarin Ministry (Alberta)

Glory MAC 國語宣道會榮光堂 Guelph-Cambridge CAC 高城劍橋華人宣道會

APPENDICES

London CAC 倫敦華人宣道會
London MAC 倫敦國語宣道會
Markham CAC 麥咸華人宣道會
Medicine Hat CAC 麥城華人宣道會
Midtown AC 城中宣道會
Millbourne Community Life Center (Edmonton)

Mississauga Carmel MAC 美城迎密國語宣道會
Mississauga CAC 美城華人宣道會
Moncton CAC 蒙克頓華人宣道會
Montreal Living Spring AC 宣道會活水泉教會
Montreal CAC 滿地可華人宣道會

Montreal Grace CAC滿地可華人宣道會恩典堂Nanaimo CAC乃磨華人宣道會New Covenant AC基約宣道會

Newbern Memorial CAC溫哥華宣道會福群堂Newmarket CAC新城華人宣道會North Edmonton AC愛城宣道會城北堂North Richmond AC列治文城北宣道會North Toronto CAC多倫多城北華人宣道會

North Toronto CAC

North York MAC

Oakville Creekside AC

Ottawa Agape CAC

Ottawa CAC

多倫多城北華人宣道會

北約國語宣道會

橡城溪畔國語宣道會

塚太華恒愛華人宣道會

渥太華宣道會

Quebec City Chinese Church

Regina CAC 雷城華人宣道會
Rexdale Alliance Chinese Church 力士谷宣道會華語堂
Richmond Capstan AC 列治文使命宣道會
Richmond CAC 列治文華人宣道會
Richmond Grace AC 烈治文恩典宣道會

Richmond Hill MAC 列治文山國語宣道會 Saskatoon CAC 沙城華人宣道會

Scarborough CAC任惠堡華人宣道會Scarborough Community AC任惠堡社區宣道會Scarborough MAC任惠堡國語宣道會South Edmonton AC愛城宣道會城南堂South Edmonton MAC愛城宣道會城南國語堂

South Gate Alliance卡城城南宣道會South Scarborough CAC城南華人宣道會

South Shore CAC 滿地可南岸華人宣道會滿恩堂

South West Calgary AC 西南卡城宣道會
St. Catharines CAC 聖市華人宣道會
St. Laurent CAC 滿地可宣道會恩雨堂
Surrey Christian AC 素里華人宣道會

Vancouver CAC — Fraser Lands溫哥華華人宣道會—菲沙崙教會Vancouver CAC — Knight Street溫哥華華人宣道會—乃街教會Vancouver CAC — North Burnaby溫哥華華人宣道會—北本拿比教會

Vancouver Fountain AC溫哥華活泉宣道會Vancouver Mandarin Church溫哥華國語宣道會Vancouver Westside AC西區宣道會

Vancouver Westside AC 西區宣道會

Verdun MAC 滿地可華人宣道會恩光堂

Victoria CAC域多利華人宣道會West Island CAC西島華人宣道會恩福堂Westside Calgary CAC卡城華人宣道會城西堂

(Quebec)

Westwood AC高貴林宣道會Windsor CAC溫莎華人宣道會Winnipeg CAC温城華人宣道會Zion AC宣道會錫安堂

CCACA Chinese Alliance Churches outside Canada

Cayenne CAC基督教皆因華人宣道會Fukuoka Zion CAC福岡市華人宣道會Montego Bay CAC蒙特哥灣華人宣道會

Member Churches in CCACA: by City and Province

AB: Deer Park AC (Chinese Ministry) 鹿園宣道會

AB: Fort McMurray Mandarin Ministry (Alberta)

AB: Lethbridge CAC 列城華人宣道會 AB: Medicine Hat CAC 麥城華人盲道會 智理華人宣道會 BC: Chilliwack CAC 乃磨華人宣道會 BC: Nanaimo CAC 域多利華人宣道會 BC: Victoria CAC 卡城華人宣道會 Calgary CAC 卡城城南宣道會 Calgary: South Gate Alliance Calgary: South West Calgary AC 西南卡城宣道會

Calgary: Westside Calgary CAC 卡城華人宣道會城西堂

Edmonton: Millbourne Community Life Center (Edmonton)

Edmonton: South Edmonton MAC 愛城宣道會城南國語堂

MB: Brandon CAC布蘭登華人宣道會MB: Winnipeg CAC温城華人宣道會Montreal Living Spring AC宣道會活水泉教會Montreal CAC満地可華人宣道會

Montreal Grace CAC 滿地可華人宣道會恩典堂

Montreal: South Shore CAC 滿地可南岸華人宣道會滿恩堂

Montreal: St. Laurent CAC 滿地可宣道會恩雨堂

Montreal: Verdun MAC 滿地可華人宣道會恩光堂

Montreal: West Island CAC 西島華人宣道會恩福堂

NB: Moncton CAC蒙克頓華人宣道會NS: Halifax CAC夏城華人宣道會

ON: Guelph-Cambridge CAC 高城劍橋華人宣道會

ON: Hamilton CAC 海明頓華人宣道會

ON: Hamilton Grace MAC 主恩國語宣道會

ON: Kingston CAC 京士頓華人宣道會

ON: Kitchener-Waterloo CAC 活泉華人宣道會

ON: London CAC 倫敦華人宣道會

ON: London MAC 倫敦國語宣道會

ON: Mississauga CAC 美城華人宣道會

ON: Mississauga Carmel MAC 美城迦密國語宣道會

ON: Oakville Creekside AC 橡城溪畔國語宣道會

ON: Rexdale Alliance Chinese Church 力士谷宣道會華語堂

ON: St. Catharines CAC 聖市華人宣道會

ON: Windsor CAC 溫莎華人宣道會

Ottawa Agape CAC 渥太華恆愛華人宣道會

Ottawa CAC 渥太華華人宣道會

Ottawa MAC 渥太華國語宣道會

Ottawa: Emmanuel AC of Ottawa 渥太華主恩宣道會

QU: Quebec City Chinese Church (Quebec)

SK: Regina CAC 雷城華人宣道會

SK: Saskatoon CAC 沙城華人宣道會

SK: Swift Current CAC 急流鎮堂華人宣道會

Toronto CAC多倫多華人宣道會Toronto Christian AC多倫多基督教宣道會

Toronto Grace AC 多倫多宣道會恩典堂

Totolico Giace Tio

Toronto Jaffray CAC 多倫多翟輔民華人宣道會

Toronto Simpson CAC 多倫多宣信華人宣道會
Toronto Simpson MAC 多倫多宣信華人宣道會
Toronto: Chinese Evangelical AC of Toronto 多倫多中華福音宣道會

Toronto: Cornerstone CAC 基石宣道會

Toronto: East Toronto MAC 城東國語宣道會
Toronto: East York CAC 東約華人宣道會
Toronto: Glory MAC 國語宣道會榮光堂

Toronto: Hakka AC 客家宣道會

Toronto: Markham CAC 麥咸華人宣道會

Toronto: Midtown AC 城中宣道會
Toronto: New Covenant AC 基約宣道會

Toronto: Newmarket CAC 新城華人宣道會

Toronto: North Toronto CAC 多倫多城北華人宣道會

Toronto: North York MAC 北約國語宣道會

Toronto: Petra AC 靈磐宣道會

Toronto: Richmond Hill MAC 列治文山國語宣道會

 Vancouver CAC — Fraser Lands
 溫哥華華人宣道會—菲沙崙教會

 Vancouver CAC — Knight Street
 溫哥華華人宣道會—乃街教會

 Vancouver CAC — North Burnaby
 溫哥華華人宣道會—北本拿比教會

Vancouver Fountain AC 温哥華活泉宣道會 Vancouver Mandarin Church 温哥華國語宣道會

Vancouver Westside AC 西區宣道會

Vancouver: Burnaby AC 本立比華人宣道會 Vancouver: Coquitlam Mandarin Church 高貴林國語教會

Vancouver: Crucible Church 純恩宣道會

Vancouver: Newbern Memorial CAC 温哥華宣道會福群堂

Vancouver: North Richmond AC

Vancouver: Peace Portal CAC

Vancouver: Richmond CAC

Vancouver: Richmond CAC

Vancouver: Richmond Capstan AC

Vancouver: Richmond Grace AC

Vancouver: Surrey Christian AC

Vancouver: Westwood AC

列治文華人宣道會

列治文使命宣道會

烈治文恩典宣道會

素里華人宣道會

CCACA Chinese Alliance Churches outside Canada

Cayenne CAC (French Guyana)基督教皆因華人宣道會Fukuoka Zion CAC (Japan)福岡市華人宣道會Montego Bay CAC (Jamaica)蒙特哥灣華人宣道會

Abbreviations of Provinces

AB Alberta

BC British Columbia

MB Manitoba

NB New Brunswick

NS Nova Scotia

ON Ontario

OU Quebec

SK Saskatchewan