



The Legacy of Roland Allen

By

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One of the most controversial, yet most influential missionary thinkers of all time was Roland Allen. An examination of his missionary work reveals nothing too impressive from a humanistic perspective. Rather, it was Allen's insights into the expansion of the Church that sometimes equated him as being a prophet, a revolutionary, a radical, or a troublemaker.¹ Following a biographical sketch, this article will attempt to discuss the missiology that Allen left behind.

The Man²

Roland Allen was born to Charles Fletcher (1835-1873) and Priscilla (1839-1935) Allen in England on 29 December, 1868. He was the sixth of seven children. At four weeks of age, he was baptized in St. Werburgh's Church. Charles, graduated from Christ's College (Cambridge) in 1858, and served as a clergyman in the Church of England. While away from his family in 1873 in the colony of British Honduras, Charles died at the age of thirty-eight. Allen was not even five years of age.

As a young man, Allen won a scholarship to St. John's College (Oxford), and later won the university's Lothain prize for an essay regarding Pope Silvester II. While pursuing his studies, he was highly influenced by the Anglo-Catholic faculty at Pusey House near St. John's. Following college, Allen attended the High Anglican clergy

training school in Leeds. Allen had a very simple motive for attending clergy school. He once noted: “When I was ordained, I was a child. My idea was to serve God in His Temple. Chiefly that, with a conviction that to be ignorant of God’s Love revealed in Christ was to be in a most miserable state” (19). His principal described him as being “a refined intellectual man, small not vigorous, in no way burly or muscular. . . academic and fastidious rather. . . learning and civilization are more to him than most men” (19).

In 1892, Allen was ordained a deacon, and one year later became a priest and served his curacy in the Durham diocese in the parish of St. John the Evangelist, Darlington. Within a short period of time, Allen applied to the Society for the Propagation of the Gospel to serve as a missionary. Due to a certain heart condition, however, the Society refused to send him out as a missionary. Determined to begin missionary service as soon as possible, Allen, applied to the Society’s associated mission, the independent Church of England to North China. Though his physical condition became an issue which appeared to thwart his opportunity to serve in China, Allen was able to convince his physician that he would not die in China any sooner than he would die in England. In 1894, Allen was accepted by the Mission and left for China after he completed his curacy in 1895.

After arriving in China, Allen opened a clergy school for a diocese in the Northern part of the country; he was involved in training boys to work as catechists. While serving in this school in Peking, Allen’s views on education and leadership development were still status quo. While in China, he quickly learned Mandarin, and within a few years became a “3000-character man.” Later, he began to oversee both a day school for non-Christians and a printing press, and began a chaplaincy at the nearby

Legation. Though he was involved in many roles, he nevertheless found time to write for the Mission's quarterly journal, *The Land of Sinim*.

1900 was a dark time for Christians in China. Thousands of believers and many missionaries were killed due to the rebellions. Allen and his companions at the mission survived, but found themselves in the middle of the Boxer uprising and the ensuing siege that befell the Legation. Allen kept a diary while in China, and his detailed record of the problems he experienced taking place at the turn of the twentieth century were published in 1901 under the title *The Siege of the Peking Legations* (London: Smith Elder and Company).³

Following the conflict in Peking, Allen returned to England for furlough. While at home, he served as a chaplain to the Bishop and represented his mission in China, which included raising funds for the mission stations that had been devastated. It was during this furlough in 1901, that Allen married Mary Beatrice Tarleton (1863-1960). They would eventually have two children: Priscilla Mary (1903-1987) and John Willoughby Tarleton (1904-1979).

Allen and his wife departed to China in 1902. Allen's new service was to be at a mission station in Yung Ch'ing. It was during this time in China that Allen attempted to apply some of his missionary principles that were contra-traditional missionary paternalism. He helped local believers to elect church councils and take more responsibility for finances, evangelism, and church leadership. Though his work was going well, his health deteriorated after nine months and he and his family were required to return to England. Though Allen wished to return to China, the Society did not grant that desire.

Having returned to England in 1903 and having recovered his health, Allen began serving as a vicar in the rural Buckinghamshire parish of Chalfont St. Peter in 1904. It was during this time that the writings of the Apostle Paul made a dynamic impact on his thinking. He wrote: “I was ill, and came home for two years, and began to study the methods of the Apostle St. Paul. From that day forward I began to see light.”⁴

Though Allen’s wife thoroughly enjoyed her time at Chalfont St. Peter, in 1907 Allen resigned from his position, for theological reasons.⁵ This resignation revolved around the fact that Allen refused to carry out his duties of baptisms, marriages, and burial services to nonbelievers, practices that the Church of England required all priests to perform regardless of the nature of the person. Following this resignation, Allen did some deputation work for an overseas mission, occasionally assisted other clergy when they became ill, and spent much time thinking and writing.

In 1912, Allen published his classic work *Missionary Methods: St. Paul’s or Ours?*. The title of the text revealed much about the book’s content. Allen advocated that the missionary methods of the Apostle were not antiquated but rather to be applied to missionary endeavors in any day and time. Allen stated that “I myself am more convinced than ever that in the careful examination of his [St. Paul’s] work, above all in the understanding and appreciation of his *principles*, we shall find the solution of most of our present difficulties.”⁶ Toward the end of the work, Allen poignantly wrote that “at any rate this much is certain, that the Apostle’s methods succeeded exactly where ours have failed.”⁷

The following year saw Allen’s publication of *Missionary Principles*.⁸ In this work Allen advocated that the indwelling Holy Spirit provides the missionary zeal. For

Allen, the end of all missionary desire is a worldwide “Revelation of Christ.”⁹ It was his desire to discuss principles not only related to foreign missionary work, but principles that “could be applied to any work anywhere.”¹⁰

By 1914, many of Allen’s missiological thoughts had been circulated via his writings. Two individuals that were sympathetic to his views were Sidney James Wells Clark, a wealthy Congregationalist layman, and Thomas Cochran, a Presbyterian Scotsman, missionary physician. Both men saw the value in Allen’s thoughts as well as the importance of conducting surveys and other quantitative research to determine the needs of mission fields throughout the world.

Though the three men came from different denominational backgrounds, they all shared a desire to see contemporary missiological problems alleviated; and they all had a strong passion for the role of the Holy Spirit in the life of the Church and mission. Though Allen was not too fond of surveys and research, nevertheless, he joined forces with Clark and Cochran to become part of establishing the World Dominion Movement in 1917. Hubert J. B. Allen noted the individual strengths of each man: “Their abilities complimented one another’s: Clark’s business acumen made him an excellent manager for the project; Cochran’s charm and sensitivity made him the team’s diplomat; and Roland with his trained analytic mind and wide learning was their philosopher and theologian” (93). The following year, each man became involved in the Survey Application Trust and its publishing arm, the World Dominion Press.¹¹

When World War I began in 1914, Allen served as a Naval chaplain onboard the Royal Fleet Auxiliary H.M.S. *Rohilla*. Allen’s service, however, was very brief due to an unfortunate violent shipwreck in which some of the crew died; Allen survived a death-

defying swim to shore. After the War, Clark provided the Allen family with a house called Amenbury in Beaconsfield, West of London. He also provided the family with an honorarium of £200 so Allen could study foreign missions.

Allen believed that he published his best work in 1917, a small pamphlet entitled *Pentecost and the World*.¹² It was in this work that Allen attempted to address the missional nature of the Holy Spirit. He showed that the Holy Spirit Who came at Pentecost, was a Spirit Who both empowered and motivated believers to propagate the gospel.

Allen's work *Educational Principles and Missionary Methods* was published in 1919. In his preface to the second edition of *Missionary Methods*, he noted that *Educational Principles and Missionary Methods* was written to address some of the criticisms against his thoughts in *Missionary Methods*. Allen also noted that *Educational Principles and Missionary Methods* advocated that the greater the cultural/world-view distances between contemporary missionaries and the people to whom they minister, the greater the value of the apostolic method.¹³

During the 1920s, the Survey Application Trust issued a quarterly journal, *World Dominion*. Allen was a principal contributor to the periodical during this decade. Though Allen used the Trust's money to travel abroad to conduct research, his heart was never in survey work. Allen believed that the Trust should be about the promotion of indigenous church principles.

It was during the 1920s that he wrote booklets and pamphlets such as *Voluntary Clergy* (1923), *Voluntary Clergy Overseas—an Answer to the Fifth World Call* (1928), and *Non Professional Missionaries* (1929). Another major moment in the 1920s

occurred in 1927 when Allen published his book *The Spontaneous Expansion of the Church and the Causes Which Hinder It*. As the title suggested, this work included a discussion of the contemporary missiological barriers that prevented the natural expansion of the Church. For Allen, spontaneous expansion was a simple notion: “If we want to see spontaneous expansion we must establish native churches free from our control.”¹⁴

Allen was emotionally depressed in his latter years. If his depression was due to the fact that many did not widely accept his views, at least he acknowledged that he would probably never live to see his missiology implemented on a large scale. His grandson, Hubert J. B. Allen, noted that his grandfather predicted that few would understand his views until ten years after his death (165).

By 1930, Allen published *The Case for Voluntary Clergy*. David M. Paton noted that this work was the incorporation in revised form, of Allen’s earlier works *Voluntary Clergy* and *Voluntary Clergy Overseas*.¹⁵ Hubert Allen wrote that *The Case* “brought together and elaborated all Roland’s principal arguments on this theme, at home and overseas” (146).

During the early 1930s, Allen and his wife desired to live closer to their children in Africa, so they moved from Amenbury to Nairobi. While in Africa, Allen conducted some survey work regarding the Anglican Church in Kenya and occasionally preached to different congregations. It was also during this decade that Allen decided to assist with the services at St. Mark’s Church in Nairobi’s Parklands suburb, from time to time. Though Allen desired to see a regular clergyman appointed from within the people of St. Mark’s Church, his desire soon turned to frustration. Hubert Allen noted that “after a

while he began to express exasperation that the church members kept expecting him to ‘fill gaps’, instead of persuading the Bishop to appoint the ‘voluntary clergy’ that he advocated” (157). Since Allen believed he was hindering the congregation by keeping them content in the status quo, he withdrew himself from St. Mark’s Church, exactly thirty-two years after his resignation from Chalfont St. Peter.¹⁶ While in Kenya, Allen continued to write. In 1937, he published a biography about Sidney James Wells Clark entitled, *S.J.W. Clark: A Vision of Missions*. He also decided to learn Swahili, and translated and published several Swahili writings into English.

At seventy-nine years of age, Allen was very ill. Despite his health, Priscilla Allen wrote: “His mind remained clear and alert until the morning before his death, and he died without pain.”¹⁷ Allen died on 9 June, 1947. His funeral was conducted by the Bishop of Mombasa. Allen’s gravestone can be found in Nairobi’s City Park. A simple stone cross with the inscription on the pedestal reads:

ROLAND ALLEN
CLERK IN HOLY ORDERS
1868-1947
I AM THE RESURRECTION AND THE LIFE SAITH THE LORD¹⁸

Missiology of Roland Allen

Much of Allen’s writings were in response to the problems that accompanied the mission station approach to missionary work. As Allen returned to the Scriptures, he recognized a discrepancy between the faith and practice of the Apostolic Church and that of the Contemporary Church. What Allen observed and experienced during his time in Peking, Yung Ch’ing, and Chalfont St. Peter, appeared to be contra-mission as he understood mission in the New Testament. The remainder of this article is a brief

description of Allen's missiology.¹⁹ Four primary areas of interest will be addressed: 1) The Issue of Theology 2) The Issue of Devolution; 3) The Role of the Missionary; and 4) The Concept of Spontaneous Expansion.

The Issue of Theology

It is impossible to dichotomize Allen's missiology and his theology. Harry R. Boer noted that "the methods which Allen advocated become quite meaningless apart from the theology out of which they arose."²⁰ Though Allen never clearly delineated his theological views, as a Calvin or a Barth, from his writings one can begin to understand the foundation behind his notion of the spontaneous expansion of the church.

As the researcher examines Allen's writings which expound upon his understanding of the Apostolic Church's missionary methods, two vital theological areas are constantly addressed over and over: 1) ecclesiology and 2) pneumatology.

Concerning the former, Allen's views regarding the Eucharist and indigenous churches are prevalent in his writings. Concerning the latter, Allen's views regarding the role of the Holy Spirit in the life of new churches also consume much of his writings. Allen's theology and missiology were intertwined like the threads of a tapestry; both his ecclesiological and pneumatological views will be highlighted in the sections to follow.

The Issue of Devolution

Allen saw the missionaries of his day practicing devolution, the notion of gradually delegating rights, authority, power, and privileges to native churches over an arbitrary period of time. Those holding to this practice thought that the new believers of

a given area were incapable of functioning as a church until the missionaries saw that they were ready to function on their own without any outside resources. With a voice of protest, Allen wrote: “St. Paul, for instance, established a Church when he organized converts with their own proper officers, but he did not organize a Church and then later, and piece by piece, devolve an authority which at first the Church did not possess.”²¹ Allen believed that control of all monetary funds, responsibility for evangelization, and responsibility for the care of the churches should be placed into the hands of the new congregations as soon as they became congregations.

Concerning his understanding of the Church, both local and universal, Allen wrote:

In the New Testament the idea of a Church is simple. It is an organized body of Christians in a place with its officers . . . That Church is the visible Body of Christ in the place, and it has all the rights and privileges and duties of the Body of Christ. Above it is the Universal Church, composed of all the Churches in the world, and of all the redeemed in heaven and on earth.²²

For a congregation to be a church, they had to be able to participate in the divine rites of the Church while simultaneously, existing in an indigenous state of being. It must be remembered that in Allen’s day, in the Anglican tradition, a minister was needed for the proper administration of the Eucharist. If the Church did not have enough money to provide a minister for a group of believers located in some remote part of a country or if no minister could be found, then those believers could not participate in the Eucharist. For Allen, to prevent a body of believers from participating in this rite was tantamount to heresy.

It was within his understanding of spontaneous expansion that Allen primarily saw the local church being indigenous. He wrote that “this is what I understand by an indigenous Church: I understand a Church which possesses as inherent in itself

everything which is essential to the existence of a Church, and is able to multiply itself without any necessary reference to any external authority.”²³

For Allen, the church never became the church, but was the church from its inception; for most missionaries, devolution was the only answer. Their mission stations, leadership training, Christian education, evangelistic ministries, etc., were based on a paradigm that required a specialization and education that could only be found in, and learned from, the Western world.

The Role of the Missionary

Allen’s solution to the problem of devolution was to understand and apply the biblical concept of the role of the missionary. His understanding of this role can be summarized into four categories: 1) Prioritize Evangelism; 2) Practice an Apostolic Approach; 3) Maintain the Ministration of the Spirit; and 4) Manifest Missionary Faith.

Prioritize Evangelism. Though Allen noted there were many activities (e.g., medical and educational work) to which the missionary could devote his or her life, nevertheless, he saw evangelism as the priority. Allen was supportive of other missionary practices, but other missionary practices were not to be divorced from or dominate over evangelism.

In an article, Allen noted that the need that evangelistic missions meet in people’s lives was “the supreme need,” and then he asked the question: “May I, then, take it as agreed that evangelization is the supreme end of missions?”²⁴ Allen believed that when the missionary made evangelism the priority (i.e., reveal Christ, proclaim the good news

to people), then secondary issues (e.g., social improvement) would fall into the proper perspective.

Practice an Apostolic Approach. Just as the Apostolic teams entered into an area, evangelized and congregationalized some of the people, and then moved on to repeat the process, Allen believed that missionaries should retire from their fields to begin their work anew in another location. Also, since the Apostle did not abandon the new congregations but returned to visit, wrote letters, and sent others to them, contemporary missionaries were not to practice abandonment.

Before the missionary departed from a particular region, Allen believed that four things needed to be conveyed to the new believers. First, the new believers were to receive the Creed, not a formal creed, but rather a teaching containing the “simple Gospel” involving a doctrine of God the Father, the Creator, Jesus, the Son, the Redeemer, the Savior, and a doctrine of the Holy Spirit, the indwelling source of strength. In conjunction with these teachings was the reliance on an oral tradition of the fundamental facts behind the death and resurrection of Jesus.²⁵

Second, the new believers were to receive the “Sacraments.” Just as Paul taught his congregations about the Lord’s Supper and baptism, likewise, contemporary missionaries were to teach the importance of these practices. Allen believed that the Pauline writings reflected the assumption that all the believers had been baptized and gathered regularly for communion.²⁶

Third, the Orders (i.e., church ministers) were conveyed to the new believers. Since the Apostle or those closely connected to the Apostle appointed leaders over the

new churches, Allen believed that missionaries should do likewise.²⁷ He noted: “Just as he [Paul] baptized three or four and then committed the responsibility for admitting others to those whom he had baptized; so he ordained three or four and committed the authority for ordaining others into their hands.”²⁸

Finally, the new believers were to receive the Holy Scriptures. The Apostle conveyed to the new church the value of the Old Testament. Allen believed that the Apostle taught the converts how to understand and apply the Scriptures to their lives. Likewise, contemporary missionaries were to convey a high view of the Scriptures (i.e., New and Old Testament) to their converts.

Maintain the Ministration of the Spirit. Before the missionary could practice an Apostolic Approach, he had to maintain the ministration of the Spirit. In summary, the ministration of the Spirit was the act whereby the missionary relied on the power of the Holy Spirit to save, seal, protect, and guide the new congregation until the return of the Lord. It was by maintaining the ministration of the Spirit that the missionary was able to avoid the practice of devolution. Allen referred to the ministration of the Spirit as the “goal” for missionaries and the “sole work of the missionary of the Gospel.”²⁹ When the missionary maintained the ministration of the Spirit, the new believers were taught to remain dependent upon the Spirit and not the missionaries or the mission station.

As long as the missionaries practiced devolution and trusted in their strength to oversee, protect, and guide the new congregations, they were hindering the spontaneous

expansion of the churches. Allen believed that the missionaries needed to move out of the way of the Holy Spirit. The churches had to be set free.

Manifest Missionary Faith. Encompassing each of the three aforementioned categories of the role of the missionary was what Allen referred to as missionary faith. Before a missionary could practice prioritizing evangelism, practicing an apostolic approach, and maintaining the ministration of the Spirit, the missionary had to manifest a biblical understanding of the person and work of the Holy Spirit. Many missionaries feared that if they removed themselves from control over the new congregations, then corruption and degeneration would soon become commonplace. Allen's response was that to fixate on the possible problems meant that the missionaries were placing the focus on the people and not on Christ and his power.³⁰ Without a proper missionary faith, devolution was the option, and spontaneous expansion an impossibility.

The Concept of Spontaneous Expansion

All of Allen's missiological views related to spontaneous expansion in some fashion. Certain concepts, such as native education, voluntary clergy, and non-professional missionaries were important in his overall understanding of spontaneous expansion, but were secondary in nature. These secondary concepts derived themselves out of a context whereby a proper biblical and theological foundation had been established, the missionary's role was clearly understood, and a healthy understanding of indigenous churches and the Holy Spirit was present. Allen's understanding of the spontaneous expansion of the church was a simple paradigm to grasp: *When the concept*

of indigenous churches was united with the proper understanding of the Holy Spirit and missionary faith was encompassing the role of the missionary, then the result was to be the spontaneous expansion of the Church.

Conclusion

Allen's legacy is incredible. Though he has been gone for several years and the majority of his writings are out-of-print, his missiology continues to impact missionaries in both Western and non-Western contexts. For example, Allen's thinking was a major influence on Donald McGavran, the father of the contemporary Church Growth Movement. Also, throughout much of the world, today the Church is experiencing church planting movements. These movements that consist of rapid church growth via the evangelization of different peoples and then congregationalizing those peoples into local churches, primarily rest upon the missiological foundation advocated by Allen years ago. As Hubert J. B. Allen noted in the subtitle of his work, Roland Allen was a "pioneer, priest, and prophet," both during his day and ours.

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¹Unless otherwise noted, I will always refer to the local church with a lowercase "c" and the universal, national, or denominational church with an uppercase "C."

²To my knowledge, the only extensive biography of Roland Allen was published by his grandson: Hubert J. B. Allen, *Roland Allen: Pioneer, Priest, and Prophet* (Cincinnati, OH: Forward Movement Publications; Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995). Unless otherwise noted, all biographical information found in this article was taken from Hubert J.B. Allen's superior work. Other excellent, yet less extensive biographical writings regarding Roland Allen can be found in David M. Paton, ed., *Reform of the Ministry: A Study in the Work of Roland Allen*, (London: Lutterworth Press, 1968), 11-45, Noel Q. King, "Last Years in East Africa," in David M. Paton, ed., *Reform of the Ministry: A Study in the Work of Roland Allen*, (London: Lutterworth Press, 1968): 165-77; Alexander McLeish, "Biographical Memoir," in David M. Paton, ed., *The Ministry of the Spirit: Selected Writings of Roland Allen*, (Grand

Rapids, MI: William B. Eerdmans Publishing Company, 1960), ix-xvi. Unfortunately, all of these texts, excluding Hubert Allen's work, have been out-of-print for several years.

³The proceeds from *Seige*, Allen's first publication, went to help raise money for the Mission, following all the destruction experienced by the Chinese.

⁴J. B. Hubert Allen citing Allen in a June 1927 *Church Missionary Review* (Allen, *Roland Allen*, 75). Unfortunately, Hubert Allen did not provide the full bibliographic information of the *Church Missionary Review* article.

⁵Allen's resignation letter can be found in Hubert J. B. Allen's book, pages 183-88.

⁶ Roland Allen, *Missionary Methods: St. Paul's or Ours?* Reprinted American Ed., (Grand Rapids, MI: William B. Eerdmans, 1998), vii.

⁷*Ibid.*, 147.

⁸Published in New York under the title *Essential Missionary Principles*.

⁹Roland Allen, *Missionary Principles* (Grand Rapids, MI: William B. Eerdmans, 1964), 137.

¹⁰*Ibid.*, 167.

¹¹The Survey Application Trust and the World Dominion Press were established to spread the missiological principles of Clark and Allen throughout the world.

¹²David M. Paton republished most of this work in his book *The Ministry of the Spirit* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1960), 1-61.

¹³Allen, *Missionary Methods*, vii, viii.

¹⁴Roland Allen, *The Spontaneous Expansion of the Church and the Causes Which Hinder It*, 1st American Ed., (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1962), 5.

¹⁵Paton, *The Ministry of the Spirit*, 136. Paton's work contains several chapters of *The Case for Voluntary Clergy*.

¹⁶Hubert Allen's work includes a copy of Allen's letter withdrawing from St. Mark's Church on 26 November, 1939. See page 215-216.

¹⁷Priscilla M. Allen, "Roland Allen: A Prophet for this Age," *The Living Church* 192 #16 (April 20, 1986), 11.

¹⁸Hubert Allen has included a small black and white photograph of this gravestone in his work. See page 230.

¹⁹For a more extensive treatment of Allen's missiology, see my work, "An Evaluation of the Systems Approach to North American Church Multiplication Movements of Robert E. Logan in Light of the Missiology of Roland Allen, Ph.D., diss., The Southern Baptist Theological Seminary, Louisville, KY, 2001, 16-98.

²⁰Harry R. Boer, "Roland Allen, the Holy Spirit, and Missions," *World Dominion* 33 (1955): 297.

²¹Roland Allen, "Devolution: The Question of the Hour," *World Dominion* 5 (1927): 278.

²²Ibid., 283-84.

²³Roland Allen, "Essentials of an Indigenous Church," *The Chinese Recorder* 56 (1925): 496.

²⁴Roland Allen, "The Relation Between Medical, Educational and Evangelistic Work in Foreign Missions," *Church Missionary Society* (March 1920): 58.

²⁵Allen, *Missionary Methods*, 87-88.

²⁶Ibid., 89.

²⁷Allen also believed that the leaders must be *from the new church*, instead of from an outside source and brought to the new church.

²⁸Ibid., 100. Allen based this assumption off of his understanding of 1 Cor 1:14-17.

²⁹Roland Allen, *Mission Activities Considered in Relation to the Manifestation of the Spirit* (London: World Dominion Press, 1927), 30, 33. This booklet was later republished in Roland Allen, *The Ministry of the Spirit*, American ed., ed. David M. Paton (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1960), 87-113. This statement that the ministration of the Spirit was the "sole work of the missionary," revealed the integration that was common in Allen's thinking. For example: The priority of the missionary was to be on evangelism; unless the missionary practiced evangelism, the people would not have received the Spirit; if the people did not receive the Spirit, there could be no ministration of the Spirit, the goal of the missionary.

³⁰Roland Allen, "The Place of 'Faith' in Missionary Evangelism," *World Dominion* 8 (1930): 238.