

## PARTNERSHIP IN ACTION - #2

### Foresights of the Founder of C&MA – Albert B. Simpson and Forerunner in China Ministry – Dr. Rev. Robert A. Jaffray

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#### Overview

There are two parts to this no.#2 of the series of three. It begins with a portray of the foresights of the founder of C&MA – Albert B. Simpson, followed by a report on the ministry of Dr. Rev. Robert A. Jaffray – a forerunner in China ministry

### **PART 1 - A PORTRAY OF THE FORESIGHTS OF THE FOUNDER OF C&MA – ALBERT B. SIMPSON**

#### Introduction

Albert Benjamin Simpson (1843-1919), the zealous and prophetic founder, architect and chief steward of the Christian and Missionary Alliance, envisioned a missionary movement<sup>1</sup> originating in North America at the end of the 19<sup>th</sup> century that

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<sup>1</sup> In his article “A. B. Simpson and World Evangelization,” T. V. Thomas writes, “Simpson never intended that the Alliance he had formed in 1887 would become a separate denomination; thus, he did not provide a catechism or confession for his followers.” Hartzfeld & Nienkirchen, co-eds., *The Birth of A Vision* (Horizon House Publishers: Canada, 1986), 200.

Gary M. Higbee comments in his thesis, “From the very beginning the Christian and Missionary Alliance was a *Missionary Movement*.” the *Missionary Vision and Ministry of A. B. Simpson* (an unpublished Th. M. Thesis of Western Seminary, 1964), 68.

In the book *All For Jesus*, Niklaus writes, “The *movement* he had founded was now a denomination in everything but name.” (Carp Hill: Christian Publications Inc., 1986), 229. “The 1974 General Council’s approval of the recognized structure gave the Alliance a new and official identity. *Eternity* magazine noted the significance of the action under the title, ‘C&M Alliance Converts to Denominational Status.’ ... The report read in part, ‘After 87 years as a para-denominational organization dedicated to missionary activity, The Christian and Missionary Alliance has officially recognized what many people have known for the years: the Alliance is a denomination.’” Niklaus, et al., *All For Jesus* (Carp Hill: Christian Publications, 1986), 229-230.

Reynolds, a Canadian Alliance scholar, describes Simpson as the chief architect steward of the Alliance movement. He writes, “On October 29, 1919, DR. A. B. Simpson, founder, chief architect and chief

has continued through the 20<sup>th</sup> and into 21<sup>st</sup> century.<sup>2</sup> Though Simpson himself had never been sent there, he had a heart for the missionary work in China.<sup>3</sup> He began to expound his vision for a mission to China in 1877, ten years before The C&MA was founded.<sup>4</sup>

Simpson later wrote:

I was awakened one night from sleep, trembling with a strange and solemn sense of God's overshadowing power, and on my soul was burning the remembrance of a strange dream through which I had at that moment come.

It seemed to me that I was sitting in a vast auditorium, and millions of people were there sitting around me. All the Christians in the world seemed to be there, and on the platform was a great multitude of faces and forms. They seemed to be mostly Chinese. They were not speaking, but in mute anguish were wringing their hands, and their faces wore an expression that I can never forget.

I had not been thinking or speaking of Chinese or the heathen world, but as I awoke with that vision on my mind, I did tremble with the Holy Spirit, and I threw myself on my knees, and every fiber of my being answered, "Yes, Lord, I will go."<sup>5</sup>

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steward of the Alliance movement for its first 38 years, passed on." Lindsay Reynolds, *Rebirth: the Redevelopment of the C&MA in Canada* (Alberta: Evangelistic Enterprises, 1992), 25. Ruth Tucker classified the C&MA as a "faith missionary movement." *From Jerusalem to Irian Jaya* (Michigan: Grand Rapids, 1983), 289.

<sup>2</sup> See Appendix 1 for chronological highlights of C&MA history.

<sup>3</sup> For the details of Simpson's life, theology and contribution to the work of world evangelization and the vitality of the Christian and Missionary Alliance, see A. E. Thompson, *The Life of A. B. Simpson* (New York: The Christian Alliance Publishing), 1920; G. P. Pardington, *Twenty-five Wonderful Years (1889-1914)* (New York: Christian Alliance Publishing), 1914; Robert Ekvall, et.al, *After Fifty Years: A Record of Gospel working Through The Christian and Missionary Alliance* (Harrisburgh: Christian Publications), 1939; J. H. Hunter, *Beside All Waters: The Story of Seventy-five Years of World-wide Ministry, The Christian and Missionary Alliance* (PA: Christian Publications Inc., 1964; R. Niklaus, J. Sawin and S. Stoesz, *All For Jesus* (Carp Hill: Christian Publications Inc., 1986); and Samuel J. Stoesz, *Understanding My Church* (PA: Christian Publications Inc.), 1968.

<sup>4</sup> Both The Christian Alliance (the CA) and The Evangelical Missionary Alliance (the EMA) were founded in 1887 and merged as The Christian and Missionary Alliance in 1897. "In point of time, the Evangelical Missionary Alliance was formed after the Christian Alliance. In comparison of relationships, it was an 'association within the Christian Alliance designed to be purely missionary.'" Niklaus, et al., 74-76. (See Appendix 1 for chronological highlights of the C&MA history.) Also in 1887, William Cassidy was the first missionary sent by The EMA. Unfortunately, he was also the first casualty of the movement; he died of smallpox in Kobe, Japan, on his way to China in the same year. "The Cassidys, along with five other volunteers, became the first appointees of the Alliance. He had the additional distinction of being ordained as a missionary to China, the first missionary ordained in the new movement." Niklaus, et al., 78.

<sup>5</sup> A. E. Thompson, *The Life of A. B. Simpson* (New York: The Christian Alliance Publishing, 1920), 43. See also Niklaus, 13-14.

The theology of world evangelization towards which Simpson led the Alliance impelled a worldwide missionary movement for more than a century. The history of the C&MA mission policy carrying out in its China fields starts with the mission principles<sup>6</sup> that its founder formulated during 1887 through 1914. To this day, two major mission principles laid down by Simpson and followed by Alliance missionaries, the C&MA remains a missionary movement, although it became a denomination in 1974.

### **Simpson's Theology of World Evangelization**

Simpson's theology of world evangelization became the mission theology of the C&MA. He was more a pastor than a theologian, and his concern for world evangelization led him to develop a unique evangelistically-oriented mission theology that provided direction for his effort over more than a century of Alliance work around the world.<sup>7</sup> Simpson made the principle of Christ's saving love the center of his theology.

Thomas writes:

Simpson's theology of mission stems from a Trinitarian understanding of God. As the Father sends the Son, so Christ commissioned his followers, and the Holy Spirit continues and completes Christ's work.<sup>8</sup> Evangelization is a work of God in which the entire Trinity is actively involved. And since God is pleased to accomplish that work through human agency, it is in partnership<sup>9</sup> with God that Simpson found his own field of endeavor. He stressed that world evangelization would not only make ready a people for the King's return, but could, in fact, speed his coming. From Matthew 24:14 he argued passionately that Christ is

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<sup>6</sup> In this paper, a *principle* is defined as "a fundamental implication" and *policy* as "a select planned line of conduct in the light of which individual decisions are made and coordination achieved." *The New Lexicon Wester's Dictionary of the English Language (Encyclopedic Edition)*, (New York: Lexicon Publications, 1989), 795, 777.

<sup>7</sup> Thomas, 199.

<sup>8</sup> The Triune God in partnership for the redemptive mission is the Supreme (Trinitarian) Partnership in Mission.

<sup>9</sup> See Figure 1. That is the Vertical Partnership (Divine-Human) in mission. Simpson wrote an article "Partnership With God," in *The King's Business* (New York: The Word, Work and World publishing Company, 1886), 80-89. (As cited from the Endnote 22 of A. V. Thomas' article), Thomas, 200, 213.

ready and waiting to return as soon as the church has fulfilled its obligation. He affirmed: “We know that our missionary work is not in vain, but in addition to the blessing of all, it is to bring Christ Himself back again. It puts in our hands the key to the bridal chamber and the lever that will hasten his return”.<sup>10</sup>

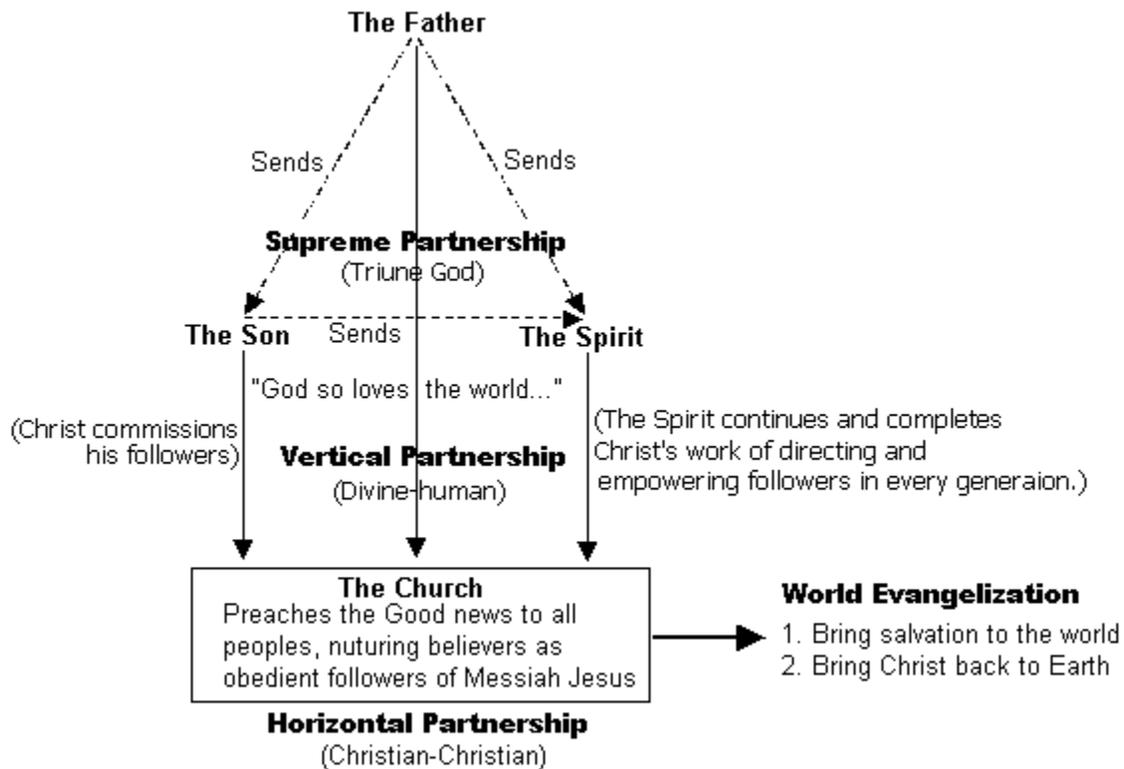
Simpson’s theology of mission (see Figure 1) motivated him and his followers to carry out missionary work making the work as a missionary movement for a century. One of the co-authors of this great book, *All For Jesus*, the official historical book for the C&MA centenary celebration, Samuel J. Stoesz points out that the C&MA is a society built on an evangelistically-oriented theology. In his own book *Understanding My Church*

Its very polity declares that world evangelism is the life of its movement. Its fellowship centers in a message and a mission, since a church true to the Bible is a visible fellowship of people in a given geographical locality who have banded together because they have been saved from sin by Christ and are committed to sharing this salvation with all men everywhere. The entire church membership has become a missionary society because it believes that Christ’s indwelling will inevitably reach to the whole world; that as a community of holy, kingly, and priestly people, they exist primarily for broadcasting the excellencies of Him who has called them out of darkness and into His marvelous light (1 Pet. 2:1-9). Thus, the name: “The Christian and Missionary Alliance.”<sup>11</sup>

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<sup>10</sup> Thomas, 204. Simpson’s words are cited from A. B. Simpson, “The Lord’s Coming and Missions,” *The Challenge of Missions* (New York: Christian Alliance Publishing Co., 1926), 48.

<sup>11</sup> Stoesz, *Understanding My Church*. (PA: Christian Publication Inc., 1968), 104.



**Figure 1. Simpson's Theology of World Evangelization**

From its beginning, the C&MA was a missionary movement. Simpson sought to set forth the nature and character of the C&MA in his seventeenth annual report to the Council. In 1914, he wrote:

God has given us a missionary movement unique in its polity, world-wide in its scope, lofty in its aims, and inspiring in its motives; and it seems fitting that at this time we should be fully baptized into very heart of this movement until we ourselves shall go forth as living epistles and apostles for the evangelization of the world.

Then, he illustrated this missionary movement with ten characteristics in the same report:

- It is an evangelical movement.
- It is an evangelistic movement.
- It is a spiritual movement.
- It is an interdenominational movement.
- It is an international movement.
- It is a pioneer movement.
- It is an economical movement.
- It is a premillennial movement.

It is a lay movement.  
Its divine seal is the spirit of sacrifice.<sup>12</sup>

Simpson often reminded his colleagues and listeners of the true nature and mission of the C&MA. Two years before his departure into glory, in St. Paul, Minnesota, on his last deputation tour in December of 1917, according to the district superintendent:

He took occasion to emphasize in the strongest possible way the fact that the primary objective of the Alliance movement was not the teaching of special doctrines, but the salvation of souls and the reaching of the neglected classes from whom the conventional methods of modern churches were steadily creating a distressing gulf of cleavage and separation. He trusted that this should always be the primary ideal and aim of our work.<sup>13</sup>

After an entire generation of activity, the statistics of the overseas work appeared in the annual report of 1917-1918 drawing a clear picture of the development of this missionary movement. Consistently abiding by its founder's two biblical mission principles through eighty years of mission, the C&MA had rapidly grown both at home and overseas. The mission theology of the C&MA impelled movement globally throughout the 20<sup>th</sup> century with rapid growth of its overseas missionary work. See Table 1 for a comparison between the years of 1917 and 1996.

<b>Items</b>	<b>1917</b>	<b>1996</b>
Organized Churches	118	8,232
Unorganized Churches	–	6,217
Baptized	–	1,273,600
Inclusive	–	2,428,885
Baptism	1,425	47,907
Decisions	–	110,169
Sunday School Attendance	8,364	420,684
National Ordained	–	3,767
National Workers	599	17,587

<sup>12</sup> Cited from Stoesz, 92-93.

<sup>13</sup> Niklaus, et al., 133.

Theological Schools	—	100
Theological Students	—	10,430
T. E. E. Students	—	14,557
Missionaries	292	1,108

**Table 1. C&MA Growth From 1917 till 1996<sup>14</sup>**

### **Simpson's Two Mission Principles**

The center of Simpson's theology was "the fourfold gospel"<sup>15</sup> which led him to an evangelically-oriented theology of world evangelization. As a theology of mission, it provided direction for the entire movement. In principle, the movement is still going on around the world as directed by Simpson's two principles.<sup>16</sup>

### **The Principle of Partnership**

As expressed in its name, the Christian and Missionary Alliance has made proof of Simpson's first principle, the primary partnership in mission between home and foreign missions.<sup>17</sup> Deep in Simpson's mind, every Christian is a missionary wherever he

<sup>14</sup> Figures for 1917 are quoted from *C&MA Annual Report for 1917-1918* as cited from Niklaus, 132-133. Figures from 1996 were downloaded from the C&MA Website (<http://www.cmalliance.org/missions/world/stats.htm>), November 22, 2001.

<sup>15</sup> "Simpson's Fourfold Gospel—Christ as the Savior, the Sanctifier, the Healer and the Coming King—provided the focus that gave the movement identity from its inception." Hartzfeld & Nienkirchen (co-eds.), 201. For details of "The Fourfold Gospel", see A. B. Simpson, *The Fourfold Gospel (Legacy Edition)*, published by Christian Publications Inc. in 1984. (Chinese Ed., Hong Kong: China Alliance Press, 1987).

<sup>16</sup> Hartzfeld & Nienkirchen (co-ed.), 199. "Christian and Missionary Alliance" in *Evangelical Dictionary of World Missions*, reads, "From the beginning, Alliance missions has emphasized *Pioneer Mission* activity. Simpson developed six guiding principles, which more than a century later still form the core of the organization's missionary philosophy." *Evangelical Dictionary of World Missions* (Grand Rapids: Baker, 2000), 185.

<sup>17</sup> Higbee used "Home Forces" and "Field Forces"—*The Missionary Vision and Ministry of A. B. Simpson* (an unpublished Th. M. Thesis of Western Seminary, 1964), 68 & 71. T. V. Thomas and Ken Draper, in their article "A. B. Simpson and World Evangelization" used "Home Missions" and "Foreign Missions." Hartzfeld & Nienkirchen (co-ed.), 206. G. P. Pardington, one of the founders' team members, in his book he concluded that the "Foreign Missions" is the supreme objective of The C&MA. Pardington, *Twenty-five Wonderful Years (1889-1914)* (New York: Christian Alliance Publishing, 1914), 101. According to Simpson's own concept of a "aggressive Christian," in the following pages of this paper the writer chose to use the "Foreign Missions" and the "Home Missions" instead of "Home Churches."

or she is at home or overseas.<sup>18</sup> As illustrated in Table 2, the two Alliances<sup>19</sup> are historical partners in mission both at home and overseas.<sup>20</sup>

In his article “A. B. Simpson and World Evangelization,” T. V. Thomas explained Simpson’s rationale for his partnership principle:

He realized that not everyone could go [overseas as a missionary]. He himself, despite his clear call and great missionary zeal, had stayed behind, for he believed that those who ‘tarried by the stuff’ were *equal partners* in the spreading of the gospel with those who went overseas. Those who stayed in the homeland could exercise their role as *partners* primarily through prayer and financial giving. Only with the support of flourishing local churches, like the one at Antioch in New Testament times, could Alliance missions hope to succeed. For Simpson, this sort of cooperative arrangement was the only biblical model for the missionary enterprise.<sup>21</sup>

Simpson believed that preparation for mission begins in one’s homeland and that preparation for evangelism begins in each Christian’s heart. In other words, world evangelization begins with personal evangelism.<sup>22</sup> Thomas uses the terms *preparation* for home mission and execution for foreign missions.<sup>23</sup> Careful preparation at home by challenges individual Christians for evangelism and motivates congregations for world evangelization.<sup>24</sup> Simpson was a powerful and multi-gifted leader who both dominated missionary conventions<sup>25</sup> by his powerful preaching, and composing<sup>26</sup> missionary

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<sup>18</sup> Even in the today booklet *What is the Christian and Missionary Alliance?* printed by the United States C&MA, carries on the same principle. It states, “We are *Christian* because we believe and follow Jesus Christ as Savior and Lord. We are *missionary* because we are committed to reaching unreached people with the good news of Jesus Christ,” 2.

<sup>19</sup> The Christian Alliance and The Evangelical Missionary Alliance were formed in 1887. The decade following formation of the two Alliances was mostly dominated by missionary activities. In 1897 these two Alliances merged as The Christian and Missionary Alliance. Details of these two Alliances and their amalgamation, see Niklaus, et al., 74-76 & 99; and Stoesz, 81-84.

<sup>20</sup> the Mission Statements of both The C&MAs in USA and Canada prove that they are still following the founder’s Partnership Principle. See Appendix 2: for mission statements of the North America C&MA.

<sup>21</sup> Hartzfeld & Nienkirchen (co-ed.), 207.

<sup>22</sup> Personal Evangelism: Friendship Evangelism. Hartzfeld & Nienkirchen, 206-207.

<sup>23</sup> Hartzfeld & Nienkirchen, 207 & 209.

<sup>24</sup> Hartzfeld & Nienkirchen, 208.

<sup>25</sup> A. W. Tozer, *Wingspread: Albert B. Simpson- A Study in Spiritual Altitude* (Harrisburg, PA: Christian Publications, 1920), 96.

hymns.

Theologically, both partners are aggressive Christians with an aggressive Christianity, practicing personal piety with God with an absolute faith in God, working tirelessly for God while depending entirely on God. Thousands of Christians and their churches transcend denominationalism in North America to commit themselves to home and foreign mission.<sup>27</sup>

The final stage of preparation for evangelization was to determine potential target mission fields. Simpson used his contacts with missionary associations, relying on the advice of mission specialists in choosing fields of greatest need and greatest opportunity. Learning from the Apostle Paul, he refused to build on another's foundation

**Christian Alliance + Missionary Alliance → The Great Commission**  
**Conceptually** (primary partnership in mission)  
 Home Missions     partnering with     Foreign Missions     for     World Evangelization

**Practically** (*both are partners in:*)

<b>Preparation</b>	<b>Execution</b>
Evangelism leads to local church planting	Proclamation leads to national church planting
Evangelize the unevangelized	Evangelize the unreached & beyond
Every Christian is a missionary” at home	Trained Christians with special calling
Prepare to go out for foreign missions	Being sent by the home churches
Supporting foreign missions at home	Doing world evangelization for the home
“Strengthening the Stakes”	“Lengthening the Cords” (Isa 54:2)

<sup>26</sup> John Sawin has prepared a complete bibliography (101 publications) in his article in the book of *The Birth of A Vision*. See “Publications of Albert B. Simpson,” *The Birth of A Vision* (Canada: Horizon House Publishers, 1986) 279-293.

<sup>27</sup> In the Chapter III of his thesis “The Expression: an Impassioned Missionary Appeal,” Higbee has discussed about Simpson in details as a preacher and poet. “The Appeal of the Preacher,” *the Missionary Vision and Ministry of A. B. Simpson* (an unpublished Th. M. Thesis of Western Seminary, 1964), 34 & 51.

**Theologically** (*both partners are:*)

<b>Aggressive Christians</b>	with	<b>Aggressive Christianity</b>
Personal piety		Absolute faith in God
Tireless outreach		Complete dependence on God

**Table 2. Simpson's Partnership Principle<sup>28</sup>**

and preferred to evangelize the neglected populations. This was the essence of what he called "aggressive Christianity."<sup>29</sup> He kept looking for those areas and peoples that had not yet heard the gospel. Thus, the C&MA entered China in the 1890s and Vietnam and Indonesia in the 1920s and the 1930s. Throughout the 20<sup>th</sup> century, Alliance missionaries were pioneers in evangelism and church planters.<sup>30</sup> After a careful preparation, Simpson managed to meet the need for both intensive and extensive efforts in missions. Thomas writes, "Alliance work was *extensive* in its attempt to proclaim the gospel to every nation and *intensive* in providing for the long-term nurture of converts."<sup>31</sup> Proclamation and nurture were the work required by the Lord in His Great Commission. Therefore, to train quality missionaries, that is, "aggressive Christians"<sup>32</sup> he established the Missionary Training School (today, Nyack College) in New York. In the same way and for the same purpose, his followers established training schools on their mission fields to train national workers. Alliance Bible Seminary, formerly in Wuchow, Kwangsi, and today in Hong Kong, is one of those.

<sup>28</sup> The materials of this diagram is extracted and compiled from T. V. Thomas' article "A. B. Simpson and World Evangelization" in the book *The Birth of A Vision*. (Horizon House Publishers: Canada, 1986), 195-218.

<sup>29</sup> Hartzfeld & Nienkirchen (co-ed.), 208.

<sup>30</sup> Moreau's *Evangelical Dictionary of World Missions* (MI: Baker, 2000), 185.

<sup>31</sup> Hartzfeld & Nienkirchen (co-ed.), 200-201.

<sup>32</sup> Hartzfeld & Nienkirchen, 211. And, Higbee calls those Christians at home evangelize the unevangelized areas within their homeland as "home missionaries." the *Missionary Vision and Ministry of A. B. Simpson* (an unpublished Th. M. Thesis of Western Seminary, 1964), 80.

## The Principle of Indigenization

To plant indigenous churches for achieving the Great Commission was Simpson's other major missionary principle that he applied to both Home and Foreign Mission. The term three-self, that is self-supporting, self-governing and self-propagating, came to be applied both at home and on foreign fields. The term was common parlance in the missionary circles of the 19<sup>th</sup> Century.<sup>33</sup> The indigenous principle was loyally followed by every generation of Alliance missionaries around world through past century.<sup>34</sup> The practice of this principle proved as vitalizing as the partnership principle.<sup>35</sup> Applying these two principles, when an indigenous church was planted and the nationals were nurtured, theirs became a Great Commission church<sup>36</sup> sending national missionaries near-culturally and cross-culturally for world evangelism.

### Simpson's Cyclical-Spiral Mission Strategy

Simply to say, a Cyclical-Spiral Mission Strategy<sup>37</sup> (see Figure 2) is interwoven by Simpson's two major mission principles.

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<sup>33</sup> Daryl Westwood Cartmel, *Mission Policy and Program of A. B. Simpson* (An unpublished M. A. Thesis, of The Kennedy School of Missions, Connecticut, 1962), 158.

<sup>34</sup> The "Indigenous Church" defined in the International Ministries Section of The C&MA *Missionary Handbook* (1999) shows that The C&MA of today is still following the founder's Indigenous Principle. It states that "The C&MA understands the indigenous church to be a national church governing its own affairs, engaging in its own outreach within and beyond its national and cultural borders, financing its own pastors and leadership, and expressing its faith through its own cultural and linguistic forms." *Missionary Handbook* (Colorado, 1999), 24. The C&MA has been successfully carrying out the principle of indigenization in Hong Kong. Details will be discussed in Chapter 5.

<sup>35</sup> The C&MA emphasizes the partnership between missionaries and national church. In the said *Handbook*, instruction is clearly given as "Preferably, the mission's program of world outreach should be undertaken in partnership with the national church." The C&MA, *Missionary Handbook*, 23.

<sup>36</sup> "Missional Church" is the new term for "Great Commission Church" as coined by a group of North American missiologists at the end of the 20<sup>th</sup> century. Darell L. Guder (ed.), *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, Michigan: Eerdmans, 1998)

<sup>37</sup> "Cyclical": a horizontal process of the Principle of Partnership; "Spiral": a vertical-upward process of the result of Indigenization, "receiving churches" become "sending churches." In this chapter, "Cyclical-Spiral" means an everlasting lively cycle going on and on upward and spirally for fulfilling the Great Commission under the superintendency of the Holy Spirit. See Figure 2.

## Summary

From its two major principles of partnership in mission and of indigenous churches, came C&MA mission policy and practice as advanced in Pardington's<sup>38</sup> book *Twenty-five Wonderful Years (1889-1914)*:

- The work is projected from the pre-millennial standpoint.
- The Alliance emphasizes the special agency and superintendency of the Holy Ghost in the work of missions.
- The faith is maintained by a spirit of prayer and continual dependence upon God.
- The Alliance missionary work is evangelistic rather than educational and institutional.
- Our chosen fields are the “regions beyond”.
- The principle of economy is rigidly aimed at. The expenses of home administration are reduced to the lowest possible figure. Missionaries on the fields are not promised regular salaries, but simply their expenses, and all the workers unite to make the means at our disposal accomplish the largest possible results without sacrificing or crippling the work.
- The principle of *sacrifice* is the deepest element in our work.<sup>39</sup>

Higbee<sup>40</sup> described the C&MA mission policy in a similar format:

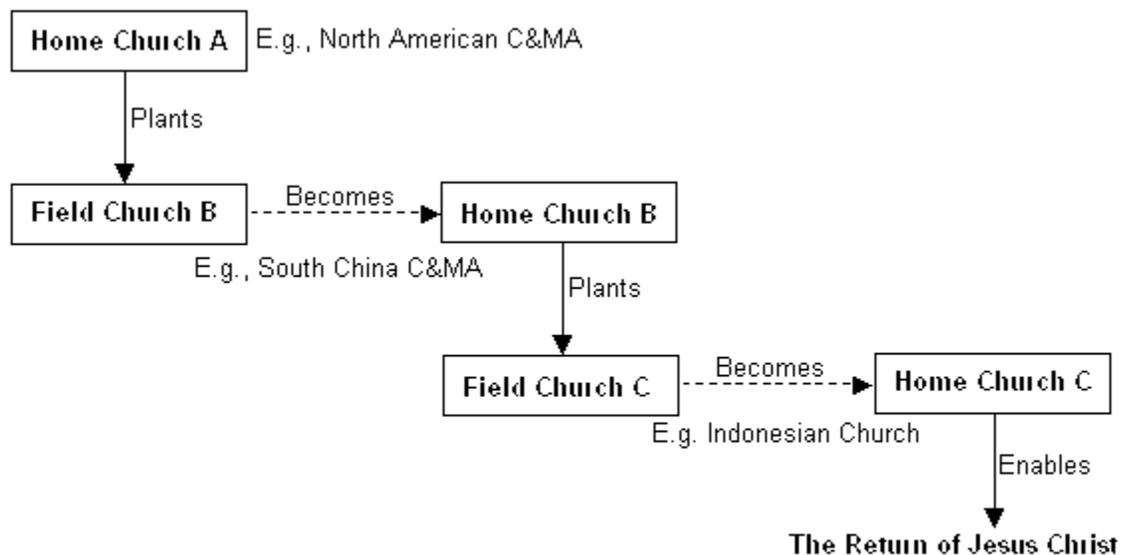
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<sup>38</sup> George P. Pardington is one of the founder's team of The C&MA. For a brief introduction of Pardington see Niklaus, et al., 270.

<sup>39</sup> Pardington, 103-106. The *Evangelical Dictionary of World Missions*, under “Christian and Missionary Alliance,” states, “Simpson developed six guiding principles, which more than a century later still form the core of the organization's missionary philosophy. Included among these principles was the *ethos of the missionary activity*- ‘evangelistic and aggressive rather than educational and institutional’- as well as the overall goal: ‘our chosen fields are the [by missionaries] *unoccupied portions* of the heathen world.’ *Economy* and *Sacrifice* were two important themes as well; the *expenses* of the home administration were kept to ‘the lowest possible figure’ and *missionaries were promised allowances* to cover their expenses instead of regular salaries.” Scott Moreau (ed.), *Evangelical Dictionary of World Missions* (Grand Rapids: Baker, 2000), 185.

A brief summary of the objectives of Alliance missions reveals that its vision as a movement is largely equivalent to the original vision of its founder. Alliance missions are committed to the following principles:

1. *Pioneering*: frontier fields, neglected peoples, unreached tribes;
2. *Evangelism*: not institutionalism;
3. *Regeneration*: not civilization;
4. *The Printed Page*: translation, publication, distribution;
5. *A Native Ministry*: Bible-trained, Spirit-filled, soul-seeking;
6. *An Indigenous Church*: born again believers, scripturally autonomous, spiritually progressive.



Home churches (1) evangelize and plant new churches, then (2) send missionaries.  
Field churches (3) nurture new believers and train leaders, while (4) becoming home churches.

**Figure 2. Simpson's Cyclical-Spiral Mission Strategy**

<sup>40</sup> Higbee, *the Missionary Vision and Ministry of A. B. Simpson* (an unpublished Th. M. Thesis of Western Seminary, 1964), 82.

PART 2 - A REPORT ON THE MINISTRY OF DR. REV. ROBERT A. JAFFRAY  
 – A FORERUNNER IN CHINA MINISTRY

**Robert A. Jaffray (1873-1945)**

The Canadian Rev. Dr. Robert Alexander Jaffray had a long and illustrious career in Southeast Asia, as one of the earliest pioneer missionaries from the North American C&MA.

**Overview of Jaffray's Life**

A Canadian, Jaffray spent most of his life working in partnership with Chinese (1896-1945) and Indonesians (1928-1945). He was sent to Kwangsi Province of China by Albert. B. Simpson (1845-1919) as an Alliance missionary<sup>41</sup> just after his graduation in 1896 from New York Missionary Training Institute (Nyack College today). Wuchow,<sup>42</sup> the former capital city of Kwangsi was a training base and the headquarters for the C&MA during Jaffray's tenure until his move to Makassar (Ujung Pandang today), Indonesia in 1931. From Wuchow, he made exploratory trips to Annam (Vietnam today) in 1898, and, thirty years later, to the Dutch East Indies (Indonesia today) in 1928. He was appointed in 1929 as superintendent of this new field, while already chairman of the

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<sup>41</sup> The "regions beyond" and "reaching the unreachable" were mottos for Alliance missionary since its establishment in 1887. Pardington, *Twenty-five Wonderful Years (1889-1914)* (New York: Christian Alliance Publishing, 1914), 105. Niklaus, et al., 76. Leung, 1999, 84. By the end of the 19<sup>th</sup> century, Alliance missionaries sent to China became Protestant missionary pioneers in several provinces of China. K. S. Latourette, *A History of Christian Missions in China* (Society for Promoting Christian Knowledge, 1929, reprinted Taipei: Cheng-wen Publishing Company, 1973), 399. For more information about the pioneers in South China, please read the book *Pioneering in Kwangsi* written by W. H. Oldfield, *Pioneering in Kwangsi* (Harrisburgh: Christian Publications, Inc., 1936) For details of the life of Jaffray see Appendix 12.

<sup>42</sup> Wuchow had become the headquarters of the Alliance South China Mission Field, having been made a station in 1896 Clarence H. Reeves. Glover, 18 and Leung, 1999, 15-16. Jaffray has stayed there for 34 years.

South China Mission, and superintendent of the two new fields, overseeing establishment and development on all three fields.

As a result of Jaffray's zeal for Bible teaching and his willingness to co-operate with Chinese Alliance pastors, the Chinese Revival Bible Study Conference was launched in 1928. His pro-Chinese complex<sup>43</sup> led to the establishment of the Chinese Foreign Missionary Union<sup>44</sup> (CFMU) in 1929 for sending Chinese missionaries to Annam and Dutch East Indies<sup>45</sup> to work along side of Alliance missionaries from North America. This moved Chinese mission into partnership in mission.<sup>46</sup>

In his book, *To All Peoples*, Niklaus adds Jaffray's name to the list of great Protestant missionaries along with William Carey, Henry Martyn, Robert Morrison, Hudson Taylor, and Adoniram Judson<sup>47</sup>. No one will argue that Jaffray was not a dynamic missionary leader.<sup>48</sup> At the end of his biography, Tozer concludes Jaffray's life as follows:

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<sup>43</sup> "Jaffray's passionate love for the Chinese was so mighty that there developed within him a marked complex which he could never fully master." Tozer, 1947, 42.

<sup>44</sup> CFMU was the first Chinese Missionary Society established under the partnerships between individual missionaries and Chinese pastors of the Alliance in the South China field. For details see Appendix 12.

<sup>45</sup> In 1921, Jaffray recruited as the first Chinese C&MA missionary, Rev. Choe Sing Huen an alumnus of the Wuchow Bible School, and sent him to French Indo-China. Jason S. Linn, *The Life of Dr. Robert A. Jaffray* (Hong Kong: The Alliance Press, 1962), 43. Chan Yun-tong, *The Breakthrough of the Chinese Church* (Hong Kong: Chinese Coordination Center of World Evangelism, 1999), 44, 46-47. Jaffray went to Indo-China together with the Choes' family in February, 1921. Choe might have been the first Chinese missionary sent overseas to work with a people of the same or a familiar culture (M2 or E2). Under the CFMU, Choe was dispatched by Jaffray 7 years later in 1928 to the Dutch East Indies. Chan, 44, 48, 131.

<sup>46</sup> From experiences gained in South China and French Indo-China, beside planting churches, Jaffray established a Bible School and an Alliance Press in Indonesia. In May of 1933, as another partnership, he organized an indigenous mission society together with some Indonesian pastors. It was named the *Indische Zending Bond* (Indonesian Missionary Fellowship) and *Indonesiasche Zending Bond* in 1938. Tomatala, Yakob Y. *The Dynamic Missionary Leadership of Robert A. Jaffray* (Unpublished D. Miss. Dissertation, Fuller Seminary, School of World Mission, 1990), 164.

<sup>47</sup> "William Carey, who spearheaded the modern era of Protestant missions, was only the first of many remarkable missionaries who followed the great trade routes taken over by European powers. Among the early greats: Henry Martyn in India; Robert Morrison and Hudson Taylor in China; Adoniram Judson in Burma; and at a later date, Robert Jaffray in South China, Indo-China and Indonesia." Niklaus, et al., 72.

<sup>48</sup> "The Dynamic Leadership of Robert Alexander Jaffray" is the title of a D.Miss. dissertation (1990) by an Indonesian Alliance pastor, Yakob Yonas Tomatala. In the frontal matter, he writes, "The memory of Dr.

Robert Jaffray has left us. His name appears no more on the roster of Alliance missionaries. His challenging voice is heard no more where men gather to plan the evangelization of the world and the bringing back of the King. But his works remained. On three of the great missionary fields of the world they stand as a monument to his love, his faith and his consecration. (Tozer 1947:126)

### **Jaffray's Emergence As a Leader**

This study investigates Rober A. Jaffray's missionary leadership as well as his contributions to partnership in mission in the history China, within the framework of Clinton's leadership emergence theory,<sup>49</sup> identifying and tracing Jaffray's development as a leader. Leadership emergence referes to observable developmental phases in a leader's life from childhood to through their last responsibilities before death.

#### *Time-line*

A time-line<sup>50</sup> of R. A. Jaffray's life divides his leadership development into five development phases<sup>51</sup> and development tasks<sup>52</sup> summarized<sup>53</sup> in Table 9. The *first phase*

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R. A. Jaffray will never die. On foreign fields it lives eternal in the bosoms of the favored few who shared with him the heat and burden of the day. It is planted within him the hearts of hundreds in our own and other fellowships who were happy and proud to call him colleague. Thousands who once were heathen never can forget him as their spiritual father. And countless multitudes in Christian lands recall with joy the inspiration of his missionary vision and his fervent zeal (in memoriam Rev. Robert A. Jaffray, D.D., The Christian and Missionary Alliance)."

<sup>49</sup> Robert Clinton is professor of Christian Leadership at the Fuller Theological Seminary. His theory of Christian Leadership is presented in *The Making of a Leader* (Colorado Springs: NavPress, 1985). "Leadership Emergence Theory traces the expansion of leadership capacity in a Christian leader over a lifetime. It assumes that throughout a lifetime a leader continues to learn about leadership. In particular, that the lifetime of learning involves the intervention of God. Christian leaders perceive that God superintends their development.... The developments involves internal psychological shaping, external sociological shaping, and internal/external divine shaping." Robert Clinton, *Leadership Emergence Theory: A Self-study Manual for Analyzing The Development of a Christian Leader* (Altadena: Barnabas Resources, 1989), 27. Tozer, Jaffray's biographer, shared a similar theoretic rationale: "When God would bring Israel out of Egypt He first set the stage by a combination of circumstances and then called forth His man. *For a long time He had been readying him, lifetime indeed*, as the time of our little lives is measured, and He was prepared instantly to step forward when his moment arrived." Tozer, 1947,51.

<sup>50</sup> According to Clinton, a **time-line** is a horizontal, graphical representation of the length a leader life, marked off into *developmental phases* recorded in columns underneath the development phases, as an integrative analysis of the leader's development. Clinton, 1988, 256.

<sup>51</sup> A **Development Phase** is a period of time along a leader's time-line, that is integrated around a developmental task and characterized by a concentration of like process items, a relatively stable influence-mix marked by boundary items at its initiation and close. Clinton, 1988, 238.

involves four sub-phases: (A) “family” and “pioneer spirit”<sup>54</sup> to emphasize the family heritage that influenced Jaffray’s life and his ministry; (B) his conversion<sup>55</sup> which led him into (C) a “life-long decision” made when he was twenty years old<sup>56</sup> after because of A. B. Simpson’s powerful and convincing preaching. After struggling with family pressures, he decided (D) to enter New York Missionary Training Institute<sup>57</sup> for three years missionary training.

Phases, dates and locations				
1. Foundational Missionary training	2. Early missionary development	3. Mature missionary to regions beyond	4. Convergence in the East Indies	5. Isolation and victorious death
<b>1873</b>	<b>1896</b>	<b>1916</b>	<b>1931</b>	<b>1941</b>   <b>1945</b>
North America	South China and Indo-China	South China, Indo-China and East Indies	East Indies and beyond	Japanese internment camp

<sup>52</sup> **Development tasks** are the central process thrusts in a given development phase, the direction or intent of God’s efforts in changing (exposing, enlarging, or initiating) a leader’s influence capacity in a development phase. Clinton, 1988, 238.

<sup>53</sup> Tomatala quotes John Ellenberger’s six-development phases as:

- I. Mixed Heritage (20 years);
- II. Learning Through Modeling (4 years);
- III. The Pattern (19 years);
- IV. Mature Ministry (12 years);
- V. Move and Second Convergence (14 years); and
- VI. Isolation and Reward (3 Years).

Tomatala simplified that list into three phases as:

- I. Foundational Missionary Attitude Ingrained (1873-1897);
- II. Missionary Development-East Asia (1897-1931);
- III. Missionary Convergence-Expansion in mature Years (1931-1945). Tomatala, 34.

<sup>54</sup> He was awakened by his father the pioneer spirit (of survival and success) and the precious heritage of Christian piety from his mother. Tomatala, 28. Beside that, throughout his life, he had been under suffering with heart disease and diabetes since childhood. Tomatala, 29. Tozer, 1947,17. Linn, 1962, 5.

<sup>55</sup> The young Jaffray (16 years old boy) was converted through the efforts of a Sunday School teacher, Miss Annie H. Gowans who has been deeply influenced by A. B. Simpson. Tozer, 1947,18. Linn, 1962, 6. Tomatala, 29.

<sup>56</sup> Jaffray went to hear A. B. Simpson in person, and from that time he surrendered himself to Christ and gave his whole life to Christ for becoming a missionary for the Chinese people. Tozer, 1947,19. Linn, 1962, 8. Tomatala, 29.

<sup>57</sup> Without consensus and supports from his family, both his father and elder brother threatening not to support him, he entered New York Missionary Training Institute, (today named as Nyack College, founded in 1882) for three years. Linn, 1962, 8. During this training period, he was serving in a small church to get his financial support and pastoring experiences as the first real step toward the mission field. Linn, 1962, 14. Tozer, 1947, 20.

Sub-phases				
a) Family and pioneering spirit b) Conversion c) Life decisions d) Missionary training	a) Early missionary experiences b) Exploratory trip to French Indo-China c) Bible schools and publications	a) Indo-China mission b) Exploratory trips to East Indies c) Preparation for East Indies	Expansion of East Indies mission	Suffering and end of labors

**Table 3. Phases in the Life of Robert A. Jaffray**

The *second phase* deals with lessons learned in early missionary life and the ministries<sup>58</sup> he founded in South China (1896 to 1916) before being elected as field

<sup>58</sup> Jaffray was ordained on January 20 in 1896, meanwhile he was sent to Kwangsi, China together with Rev Isaac Hess in March of the same year, a year later than Glover. Actually Jaffray's name was first appeared on the list of Missionaries of the C & M A Southern China Field in *The C&MA First Annual Report 1897*, together with other 10 female and 9 male missionaries. (p.93)

-Unfortunately, both Tozer and Leung wrongly states that "Jaffray was sent to China in 1897."

1. In Leung's book (1999), on page 17 he writes, "He was sent to Kwangsi, China together with Hess in March, 1896." Contradictorily, in Jaffray's brief history on page 22 in the same book, he writes, "He was sent to China with three other missionaries in 1897."

2. Tozer is also wrongly recording in Jaffray's biography, on page 24, he writes, "In the year 1897 A. B. Simpson got together another consignment of missionaries to send to the already opened South China field, and among them was Robert Jaffray. Another young man who went out with the group was *Robert H. Glover*, later to become famous as a world missionary."

-From the following records, it is proved that Jaffray was ordained and sent in 1896.

1. Based on two reliable sources, Tomatala confidently states, "After graduation, in 1896, Jaffray was sent to South China for missionary service." On the Footnote #1, page 77 of Tomatala's dissertation, he quotes Lindsay Reynolds' description on Jaffray's ordination. "It was held in Toronto, Canada, the first missionary ordination service of the C&MA in Canada. It was conducted in connection with the Toronto Missionary Convention held by Dr. Simpson on *January 20, 1896* in Bethany Chapel. The ordainees were Jaffray and George G. Shields. They were ordained by seven ministers, and Dr. Simpson solemnly consecrated them to God's service as missionaries and formally declared them ordained." Lindsay Reynolds, *Footprints: The Beginning of the C&MA in Canada* (Alberta: Boena Books, 1981), 224.

2. The book edited by Robert L. Niklaus and others, *All For Jesus* which is published officially by the C&MA for her Centennial celebration in 1986, clearly records, "The ordination in 1896 of two new Alliance missionaries, Robert A. Jaffray for South China and George G. Shields for Tibet, further legitimized Alliance missions in Canadian eyes." On the same page, it states "The Young Robert A. Jaffray ordained by the Alliance founder sailed for China that same year." Niklaus, et al., 109.

3. The witness of the fellow missionary of the same time evidents that he was arriving China in 1896. The husband of one of the women missionaries cites the words from her diary, "On March 9, 1896, the band was cheered by the arrival from America of Mr. and Mrs. Issac Hess and Mr. R. A. Jaffray." Wilmoth Alexander Farmer, *Ada Beeson Farmer: A Missionary Heroine of Kuang Si South China* (Atlanta, Georgia: Foole & Davis Company, 1912), 62.

4. The most reliable source would be the record of the sending church. In the Table V "Missionary Appointments from the Membership of First Alliance Church and Its Parent congregations" in the book *Footprints: the Beginning of The Christian and missionary Alliance in Canada*, it shows that "Name: Rev.

chairman. The locations for Sub-phase A were Tung-un<sup>59</sup> and Wuchow, where he learned the Chinese language and experienced Chinese culture. In Sub-phase B, Jaffray made his first pioneer trip in 1898,<sup>60</sup> outside of China to Indo-China, a French colony. This trip led to his further mission stints there in the third phase. The work he had established in sub-phase C became his missionary model for the regions beyond China. During this phase, he was the superintendent<sup>61</sup> of Wuchow Bible School and also founded the South China Alliance Press for publishing gospel tracts and books.<sup>62</sup>

In the *third phase*, his mature leadership produced a marked effect on the mission work beyond China. Sub-phase A was the expansion of the mission into French Indo-China<sup>63</sup> after being elected the first superintendent of this new field. Alliance mission work was extended into Cambodia in 1922.<sup>64</sup> Jaffray was dispatched to the Philippines in

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Robert A. Jaffray; Field: South China; *Year of Appointment: 1896*; Years of Service: 49.” Reynolds, (Alberta: Beona Book Services, 1981), 467.

<sup>59</sup> Jaffray was stationed at Tung-un together with Dr. Glover at least for one year, 1897-1898.

<sup>60</sup> After stationed at Tung-un and then lately transferred to Wuchow in 1898, in Tomatala’s words, Jaffray started his “real missionary service.” Tomatala states, “This early presence in Wuchow was to be a period of real growth, due in part to the fact that he spent some nine years as an ordinary missionary before he assumed a formal leadership role.” Tomatala, 81. He also made his first missionary trip to Annam, French Indo-China (Vietnam today), western border to Kwangsi Province this year. Tozer, 1947, 53.

<sup>61</sup> Becoming the second superintendent (1902-1904) of the Alliance Bible School in 1902, Jaffray had his first leadership assignment in his life-long missionary works. *ABS 70<sup>th</sup> Annual Bulletin* (Hong Kong: Alliance Bible Seminary, 1969), 7. Tozer, 28. Newbern, 1973, 15. Jaffray became the fourth Superintendent (1912-1917) for dealing with the personnel crisis between Alliance missionaries and both Chinese faculties and students in 1912. He was so clever to solve such a cross-cultural problem indigenously that he delegated a new national teacher as his administrative. Leung, 1999, 37-38.

<sup>62</sup> With the help and support of his friends in Canada and the United States, though it was failed to have the Home Board’s support, he established the South China Alliance Press in Wuchow for printing gospel tracts, commentary books in 1911, and later in 1913 the *Bible Magazine* which was edited by him, and the *South China Alliance Tidings*. Tozer, 1947, 29. Hunter, 102. Loh, 112&132. Tomatala, 86.

<sup>63</sup> Beyond China, he established another Alliance Press in Hanoi in 1913 and founded the Touranne (or Annam) Bible School in 1918. As Irwin has pointed out the growth of the C&MA in Indo-China was largely due to the role of Bible School and the witnesses of indigenous Christians. Tomatala, 100. Edwin Kranklin Irwin, *With Christ in Indo-China: The Story of Alliance Missions in French Indo-China and Eastern Siam* (Harrisburg: Christian Publications, 1937), 85-86. Under Jaffray’s leadership and the hardworking of his fellow missionaries, Indo-China became the second largest mission field (the largest one is Philippines for which Jaffray had his decisive contributions in 1925) in East Asia after the close of the missions in China during the 1960s and 1970s.

<sup>64</sup> In his Chairman’s report, Jaffray writes, “It is eleven years since our work in Indo-China began. Our objective from the beginning has been, not only to reach the Annamese race, resident in the States of

1925 to inspect the Alliance mission works there in order to keep that ministry alive.<sup>65</sup>

He had made five trips to the Dutch East Indies, before he decided to move there in 1931.

In Sub-phase B, his first trip was made in 1928 to investigate the needs of Chinese people in Borneo and on certain islands. During the second trip, accompanying two young

Chinese missionaries into the field in 1929,<sup>66</sup> he was appointed superintendent of the East

Indies field by the Home Board. On his following three trips, Jaffray tried to lay

foundation for mission works among the South Sea islands,<sup>67</sup> for he was also preparing to

Annam, Tokin and Cochin China, but also the Cambodian race, who are of quite a different type, being akin to the peoples of India. Cambodia, though under the same Colonial government and a part of Indo-China, has been closed to us till now. Thank God, at last this door.... As the year 1922 closed, God graciously answered prayer ... a missionary couple have been able to enter that capital city and commence work for Christ...." *The C&MA Twenty-Sixth Annual Report for 1922-1923* (New York, 1923), 39.

Jaffray realized the importance of the leadership training and the valuable effects of publications. He established both the Bible School and Alliance Press in the fields he was. There were in South China, Indo-China, Philippines, and in 1925 a Bible School was started at Battambang, Cambodia, and later in East Indies in the 1930s. Tomatala, 100 & 108.

<sup>65</sup> Jaffray proved himself as a prominent leader among the Alliance missionaries not only in South China and Indo-China that he was dispatched by the Foreign Board to Philippines to save the works. Tozer, 1947,104. He tackled the difficulties that the missionaries had met and solved the conflicts within the missionaries. Niklaus, et al., 355. In his dissertation, Rambo writes, "The year 1925 marked the turning point in the history of the Philippine Mission. The Foreign Board in New York became concerned about the diminutive growth of CCACes and the reports of internal dissention within the mission. In a bold step, they dispatched Robert A. Jaffray, Chairman of the Alliance Mission in South China, to investigate the situation in Zamboanga City and submit a report to them. Jaffray's insight and remarkable ability to see beyond external problems qualified him to this task. After carefully studying matters in Zamboanga, he told the Foreign Board in New York, "The Philippine Islands should not be a small field of the Alliance, but one of the largest.... Jaffray advised the Foreign Board that the key to church growth in the Philippines was trained Phillipino pastors and evangelists." Rambo, David Lloyd. *Training Competent Leaders for the Christian and Missionary Alliance Churches of the Philippines*. Unpublished Master of Arts Dissertation, Fuller Seminary- School of World Mission, 1968), 43-44.

<sup>66</sup> For this trip, Tozer writes, "Exactly one year from the date of his first trip he again left Wuchow for the Island world. This time he was not alone. With him were two young Chinese Christian (newly recruited missionaries of CFMU), Mr. Lam (Jason C.Y. Linn, the author of Jaffray's biography in Chinese, 1962 ) and Mr. Lin (also known as Paul R. Lenn, a graduate of Wuchow Bible School), youthful looking and half Jaffray's physical size, but filled with zeal to preach the Gospel in the East Indies." Tozer, 1947,99.

Tomatala quotes the Smalley's records of the full decision of the Board on this matter, "As the first missionaries were getting settled the Board of Managers took action on June 4, 1929: With regard to the Borneo Mission (1)We anticipate the superintendent for the field; (2)Meanwhile that Rev. R.A. Jaffray be appointed by the Board as superintendent of the mission; (3)When Mr. Jaffray is not on the field, that Mr. John W. Brill be recognized as the Board's correspondent for the party and the assistant treasurer." Tomatala, 134.

<sup>67</sup> The Third Trip to the East Indies was a long trip for Jaffray for laying the foundation of the mission works in East Indies. From May through August, he stationed the new missionaries from home (*The South China Alliance Tidings* 1929-May No.3:Front page, Editorial); with the blessing of the Dutch Government

move to Southwards for the rest of his life. Sub-phase C ended with his resignation from the chairmanship of the South China field in 1930.<sup>68</sup>

The *Fourth Phase* was the expansion of the mission into the East Indies, from Makassar eastwards to Borneo and Malaya, and from thence westwards to Dutch New Guinea (Irian Jaya today). At the out break of the Pacific War, in his *fifth phase*, Jaffray insisted on going back to Makassar, where he knew he might have to pass through the shadow of death. In fact, he ended his labor as a martyr for the Kingdom of his Lord in Indonesia.<sup>69</sup>

### Overview of Jaffray's Life

A time line can provide a basic organizational perspective around which a critical life-history can be oriented, as a means for displaying several categories of data in the for

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for commencing the mission works there; and the trip was concluded with the first baptismal service of the C&MA in the East Indies at Balik-papan on July 31. Tomatala, 134-141.

Jaffray had made two trips in 1930. The fourth trip to the East Indies was taken place in January to Makassar for stationing a new Chinese missionary, Tsang To Hang and his family at Bali, and then, conducted a mission conference at Makassar. They made a stop at Makassar till they got the consent to enter Bali. Tomatala, 142, 144 & 150. Chan, 88. The Fifth Trip to the East Indies, in October, he set off to Makassar for establishing a publishing house and publishing the *Kalam Hidoep* ("word of Life") magazine in Malay. Chan, 89 & 138. Tomatala, 144-145 & 148-149.

<sup>68</sup> The resignation of Jaffray' chairmanship has been clearly stated in *The C&MA Annual Report* for the year of 1930 which is cited from "The Annual Report of South China Alliance Mission, 1930," in *The South China Alliance Tidings* (Wuchow, China, 1931-April No.2), 12. It reads, "After thirty four years of faithful and fruitful service as a missionary in Kwangsi, South China, during which time he was chairman of the Mission for ten years, Rev. R. A. Jaffray resigned from the chairmanship in South China, and thus is able to devote himself more fully to the growing pioneer field of the Alliance in the Dutch East Indies, where already under his leadership as superintendent there are seven missionaries from the homeland, and a number of Chinese missionaries working primarily among their fellow countrymen in those islands. In addition to the Dutch East Indies work, Mr. Jaffray will devote a considerable part of his time to the important publication work both in Chinese and Malay, and to conference work in Chinese coastal cities." *The C&MA Annual Report 1930* (New York, 1931), 46.

<sup>69</sup> In the fall of 1941, Jaffray left Makassar for a vacation with his family at Baguio, Philippine Islands. And he returned back on December 6<sup>th</sup> with courage from God, though they recognized the dangers they would face in the Pacific War. Tomatala, 187. Tozer quoted from his letter, he writes, "He led us and brought us to Makassar in His own will and time. We thank God and take courage for the days to come." Tozer, 1947,121. Just one day after his return, the Japanese troops, without warning, attacked the American Naval Base at Pearl Harbor. From there they went wild over the Pacific, and soon moved into Dutch East Indies. Tozer added, "The missionary were caught in the middle of all this. With a heart for safety of his workers Jaffray immediately issued blanket permission for all who so desired to leave their post and proceed to the United States. A few fled the islands. Most of them stayed. Jaffray himself stayed with his workers. 'I cannot leave', he said, 'while one missionary remains on the field.'" Linn, 121.

of an overview chart. Thus, Table 10 displays Jaffray's leadership emergence process using six categories:<sup>70</sup>

- Time-line and development phases;
- Years (boundaries of the time-line);
- Locations (important places for the occurrences of one's life experiences);
- Major contexts (providential factors arising in local, regional, national, and international situations during a leader's life history which affect spiritual, ministerial, and strategic formations, and frequently give God's strategic guidance for the leader);
- Major process incidents;<sup>71</sup> and
- Significant people (persons who are particularly important in the development of the leader).

The overview chart condenses the facts and incidents that influenced Jaffray's life as well as the development of his leadership from birth to death, displaying major incidents that occurred in the five phases of his life. The nature of those phases and critical years of time span have already been briefly explained above. The "Locations" section highlights the places that served as the centers of Jaffray's activities during that phase; the section labeled "Major contexts" lists the contextual situations that made relevant impacts on his leadership development; under "Major process incidents" both the process items and incidents are listed. (Each process incident will be described and discussed in brief in the following paragraphs.) One way that God molds a leader is

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<sup>70</sup> The categories were suggested by Tomatala. Tomatala, 41.

<sup>71</sup> Process incidents are the actual occurrence from a given life of those providential events, people, circumstances, special divine interventions, inner-life lessons, and) or other like items which God uses to develop that person by shaping leadership character, leadership skills, and leadership values so as to

1. indicate leadership capacity (such as inner integrity, influence potential),
2. expand potential,
3. confirm appointment to roles or responsibilities using that leadership capacity, and
4. direct that leader along to God's appointed ministry level for realized potential. Clinton, 1989, 81.

through the influence of people, hence the category “Significant people” referring to persons who were particularly important to Jaffray’s leadership development. His parents, Robert and Sarah, molded his early character, as did his Sunday school teacher, Annie H. Gowans who led him to Christ.<sup>72</sup>

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<sup>72</sup> Tozer, 1947,18. Tomatala, 29. Linn, 1962, 6.

**Phases, years and locations**

1. Foundational Missionary training <b>1873</b> North America	2. Early missionary development <b>1896</b> South China and Indo-China	3. Mature missionary to regions beyond <b>1916</b> South China, Indo-China and East Indies	4. Convergence in the East Indies <b>1931</b> East Indies and beyond	5. Isolation and victorious death <b>1941</b> <b>1945</b> Japanese internment camp
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**Major contexts**

Revival movements	Economic depression	Colonialism, revolution, war	World-wide depression	Pacific war
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**Major process incidents**

<i>Foundational</i> Parental influence Conversion Missionary call	<i>Early ministry</i> Enter Indo- China Teacher, editor, author, principal, pioneer Printing press	<i>Later ministry</i> Field superintendent Prayer for the islands Found Bible school Captured by bandits, anti- foreign action, local wars Trips to the islands Request for Chinese missionaries	<i>Convergence</i> Founded church, Bible school, printing press Prayer for funds and personnel Church growth Mission extended to Malaya and Irian Jaya	<i>Imprisonment</i> Death
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**Phases of guidance and maturity**

Family economic crisis Mentored by A.B. Simpson Educational economic crisis	Hong Kong incident Prominent leader  South China Indo-China Philippines revival Dream of debt and blood Volunteer Responses Found CFMU Indies vision, entry, opening	Battle for Bali Waiting for hydroplane Internal conflicts	Repeated sickness
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**Significant persons**

Parents, Annie Gowans, A. B. Simpson	A. B. Simpson, wife Minnie, Robert Glover	Leo Chao, Leland Wang, Y. S. Wong
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**Table 4. Overview of the Life of Robert A. Jaffray**

It was A. B. Simpson who challenged him to become a missionary to China and served as his mentor at the Missionary Institute.<sup>73</sup> Minnie Doner walked with him throughout his missionary life, backing him wholeheartedly.<sup>74</sup> Dr. Glover, a senior Alliance missionary, was Chairman of the South China field during the early days of his leadership development, while Jaffray enjoyed three Chinese Alliance pastors as colleagues and partners in missions.

### *Development Tasks*

The *First Phase*, or is the “bronze age,” is particularly important, for it lays a foundation for understanding the course of Jaffray’s life. Parental influence permeated Jaffray’s early life and molded his personality, while God fashioned in him an “embryonic leadership personality.”<sup>75</sup> Like his father, he possessed a pioneering spirit, with an urge for survival, perseverance and accomplishment. From his mother, he inherited an ardent, zealous, pious Christian life, along with a caring character and devotional attitude to the influence of his mother.

Miss Annie Gowans, who was Jaffray’s the Sunday school teacher when he was 16 years old, and some of her church friends had a deeper life experience under the teaching and preaching of A. B. Simpson.<sup>76</sup> She eventually attended the New York Missionary Training Institute. Jaffray, too, came to put his faith in Jesus Christ as his Lord and Savior. Thusly *converted*, he committed his life to serving God, and sensed the

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<sup>73</sup> Tozer, 1947, 19. Tomatala, 29. Linn, 1962, 8.

<sup>74</sup> Tozer, 1947, 33. Tomatala, 81. Linn, 1962, 18.

<sup>75</sup> Tomatala, 43.

<sup>76</sup> In his dissertation, Tomatala writes in the Footnote # 5 on page 63 that “Jaffray’s conversion was closely related to major spiritual events happening in Toronto. A. B. Simpson was one of God’s instruments in spiritual revival at the end of the nineteenth century.” Then, he adds, “Annie Gowans was one of those who took part in this movement and later brought young Jaffray to the Lord. Providentially, God prepared the way for Jaffray to be a missionary under Simpson through Miss Gowans.” Tomatala, 63.

Holy Spirit guiding him towards accomplishing God's purpose for his life as a missionary.<sup>77</sup>

Jaffray became actively involved in church activities after his conversion, at which time Simpson proving instrumental in equipping many young people for world evangelism, and Jaffray was one of those who found themselves under Simpson's personal guidance. Tozer explains the connection between Jaffray's encounter with Simpson and his missionary decision:

A few years after his conversion Robert went to hear Dr. Simpson in person, and from that time on his future was assured. After listening to one of Simpson's impassioned addresses he threw himself at the feet of Christ and surrendered his entire life to Him and to His cause. He immediately became active in his home church, but the vision of a whole world lost would not let him rest content with mere church work. The call of the masses was upon his heart now and the urge of the Spirit was within him.<sup>78</sup>

That missionary decision formed the basis of Jaffray's "leadership committal"<sup>79</sup> and led him to the Missionary Institute. At the same time, Jaffray's integrity was put to the test,<sup>80</sup> when he had to face a challenge from his family. His father strongly opposed Jaffray's decision, because he had his own expectations for him. The father had power and money while the son had vision, a crusader's zeal and dogged determination to obey God rather than man.<sup>81</sup> His integrity did not falter, even when his father refused to support his training financially. Thus, while studying at the Institute, Jaffray pastored Keenwood Alliance Church,<sup>82</sup> which not only enabled him to solve his financial

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<sup>77</sup> Tomatala, 50-51.

<sup>78</sup> Tozer, 1947, 18.

<sup>79</sup> Leadership committal refers to "an event or process which culminates in acknowledgements from a potential leader to God of willingness to be used in ministry in whatever way God indicates." Clinton, 1989, 146.

<sup>80</sup> Such process item is termed an integrity check. An Integrity check refers to special kind of process test which God uses to evaluate heart intent. Clinton, 1989, 125.

<sup>81</sup> Tozer, 1947, 20.

<sup>82</sup> Tozer, 1947,4.

challenge to study, but also benefited his future ministry. This situation constituted a “faith challenge,”<sup>83</sup> and, by the grace of God, he overcame those obstacles in his life-long missionary ministry decision.

Jaffray absorbed ministry values and captured the vision of world evangelization directly from his mentor, Simpson, during his three years’ training at the Institute.

Tomatala summarizes:

His Christ-centered theology, love for souls and yearning to reach the unreached millions in places where Christ had not been named, his missionary approach and methods, his emphasis on leadership training and literature work, his prayer life and many other characteristics derived from Simpson’s mentorship.<sup>84</sup>

In the *second phase*, or “silver age,” of his missionary service, starting in 1896 when he started practical learning in South China and Indo-China, whereby his “missionary development” would later be applied in his ministry in the Dutch East Indies. Jaffray first ministered in Tung-un and Wuchow a year later. During that year in Tung-un, he was an ordinary missionary together under his mentor, Robert H. Glover, while he acquired Chinese language and adapted to Chinese culture.<sup>85</sup>

He started his “real” missionary service, his early ministry, in Wuchow where his leadership abilities emerged. There, too, the family life of a missionary came into focus

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<sup>83</sup> Faith challenge process item refers to those instances in ministry where a leader is challenged to take steps of faith in regards to ministry and see God meet those steps of faith with divine affirmation and ministry achievement in such way as to increase the leader’s capacity to trust God in future ministry. Clinton, 222.

<sup>84</sup> Tomatala, 69-70.

<sup>85</sup> Tozer reported that, “The work was not a success and was later abandoned, the young men while there studied the difficult language and learned the ways of the Chinese at first hand.” Tozer, 1947, 24. Tomatala comments Jaffray’s work in Tung-un, “The Tung-un ministry was a leadership task that functioned as a test, first, to prove Jaffray’s faithfulness and obedience, and, second, to prepare him for the rest of his ministry.” Then he evaluates Jaffray as a missionary pioneer. He writes, “The lessons Jaffray learned in Tung-un can be summarized as language learning and learning to cope with failure in evangelism, even though this failure was partly due to language and culture problems with which he was not yet acquainted. Still, whatever the outcome of the year in Tung-un, Jaffray was credited as one of the missionary pioneers in Kwangsi Province, together with Robert H. Glover” Tomatala, 80.

as Jaffray met and married another Alliance missionary, Ms. Minnie Doner in 1900. That marriage proved a good ministry team. In 1907, their first daughter, Margaret, was born, who would become one of Jaffray's colleagues both in China and in the Dutch East Indies.<sup>86</sup> Tozer describes Minnie's influence on Jaffray's life:

In the year 1900 Robert Jaffray married Miss Minnie Doner, an American missionary who had preceded him to South China by two years. She was an excellent missionary. It was chiefly through her activities that the church was established in Wuchow. In addition to her regular missionary duties she also served her husband's labors faithfully and, as long as physically able, aided him immeasurably in the accomplishing of his multitudinous tasks.<sup>87</sup>

Jaffray's immediate assignment<sup>88</sup> was to take an exploratory trip to Annam (French Indo-China) across the western border of Kwangsi in 1898,<sup>89</sup> where he would become the first of the Alliance missionary pioneers to that land. He went there again in 1911 and set up a printing press in 1913.<sup>90</sup> In 1916, he was appointed superintendent of this new field,<sup>91</sup> overseeing Alliance mission work there.

A second significant missionary assignment for Jaffray was to become Glover's successor, the second and fourth superintendent of the Wuchow Bible School (1902-1904

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<sup>86</sup> By 1931 it became evident that the time had come for the Jaffrays to leave China for good. Wuchow was indeed their home. Tozer gives a note on his daughter Margaret (born in 1907), in his book he writes, "By this time Margaret was a grown woman. She had gone through the schools, first in China, then in the United States, and had returned to China as a missionary under the Alliance. The shift of the family home from Wuchow to the South Seas did not mean too much to her." Tozer, 1947, 36 & 107.

<sup>87</sup> Tozer, 1947, 33.

<sup>88</sup> Ministry assignment is a process item describing a ministry experience that is more permanent than a ministry task, yet has the same pattern of entry, ministry closure, and transition, through which God gives new insights to expand influence capacity and responsibility toward future leadership. Clinton, 1988, 248-249.

<sup>89</sup> Tozer, 53. The report that Jaffray had submitted to home board was very appreciated. It is stated in *The C&MA Second Annual Report for 1898*, "Mr. Robert A. Jaffray has recently visited Annam in connection with this proposed mission and his later letters are full of encouragement." (p. 21)

<sup>90</sup> His heart was always concerning unreached people beyond this field. In 1911, he entered French Indo-China again for opening works in Annam. He started another printing press there in 1913. Tomatala, 36. Niklaus, et al., 109. See the years 1911 and 1913 in the Appendix 12.

<sup>91</sup> The French Indo-China Field was firstly appeared in *The C&MA Twentieth C&MA Annual Report for 1916-1917* (New York, 1917), 14 & 116. Beside his heavy duties in South China, Jaffray was elected to be the field superintendent. Tozer, 57. He made Tourane a center for missionary activities for this new field and his headquarters was remained in Wuchow. Tozer, 1947, 57. Tomatala, 100.

and 1912-1917). There he trained Chinese workers, not only for South China, but also for Chinese ministries worldwide, for some of his students became missionaries to Vietnam and Indonesia, and some of his Chinese faculty members would later become his missionary partners. He carried on his family tradition by publishing, having learned from Simpson the impact of printed media on missionary work, founding the South China Alliance Press to publish, in Chinese, various gospel tracts as well as his own Bible commentaries (based on his teaching notes) and later *The South China Alliance Tidings*, a prayer letter and new bulletin for Christians back home. A Chinese periodical, *The Bible Magazine*,<sup>92</sup> was launched to strengthen the network of his graduates in different fields within Mainland China and Southeast Asia, with himself as editor.

The *third phase*, or “golden age” and “peak” of his life-long missionary service, took him from China to Vietnam and Indonesia, while Wuchow remained his headquarters. In 1920, he was elected the chairman of the Alliance South China field, while continuing as superintendent of the French Indo-China Mission. In 1929, he was appointed the superintendent of the newly-opened field of Dutch East Indies. When the Chinese churches in South China had matured and the needs of the new field were increasing, he stepped down from the chairmanship of South China field, before moving to Indonesia in 1931.

Tomatala summarizes Jaffray’s South China missionary service in terms of six “ministry skills:”<sup>93</sup>

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<sup>92</sup> See the year of 1913 in the Appendix 12.

<sup>93</sup> Tomatala, 88. Ministry skills process item refers to the acquisition of one or more identifiable skills (relational, group, organizational, word, etc.) the prime process items in developing ministry formation. Clinton, 1988, 250.

1. *Philosophy of Mission.* Jaffray wisely followed the C&MA mission philosophy during his early ministry in South China. Within three years, however, he began to apply and test his own philosophy of mission<sup>94</sup> which was to “lengthen and strengthen.”<sup>95</sup> four tasks: making contacts, evangelizing, organizing and instructing.<sup>96</sup>

2. *Application of Indigenization.* In building up the national church, Jaffray stood strongly for the “three-self” principles of self-supporting, self-governance and self-propagation.<sup>97</sup> According to Tozer,<sup>98</sup> some of his missionary colleagues opposed his proposals on this, but he was later proven right, when the political situation in China worsened and the missionaries were forced to hand the work over to the nationals who could stand firmly for the Lord.

3. *Social Ministry.* Social involvement was integral to Jaffray’s other missionary work, especially the financing and managing of home for orphans and for the blind.<sup>99</sup>

4. *Conflict Resolution.* While maturing in the ministry, Jaffray endured three major conflicts.<sup>100</sup> First, anti-foreign attitudes<sup>101</sup> burst out fiercely in China during 1920’s. As a missionary, Jaffray had a sensitive understanding of the political

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<sup>94</sup> It was also the personal philosophy that a leader uses as guidelines for decision making, for exercising influence, or for evaluating his/her ministry. Clinton, 1988, 250. This kind of philosophy is usually developed and tested in the midst of ministry during leadership processing. Tomatala, 88.

<sup>95</sup> Tozer, 1947, 113-114.

<sup>96</sup> Tozer, 1947, 60-63. In Tomatala’s terminology, he uses “Bridging, Evangelization, Organization, Nurture mobilization.” Tomatala, 89.

<sup>97</sup> In his article “Of First Importance” Jaffray sincerely testified that he had worked hard all his life for the self-supporting in order to build up indigenous churches in China. *The South China Alliance Tidings* (1928, # 1, Vol. 22), 9. The success of establishing the Alliance Chinese Conference of Kwangsi Province and the Alliance literature ministry, as mentioned in the previous pages, prove that he had also worked hard for “Three-Self” churches.

<sup>98</sup> Tozer, 1947, 80.

<sup>99</sup> Tozer, 1947, 43.

<sup>100</sup> Ministry Conflict refers to those instances in ministry in which a leader learns either positive or negative lessons about the nature of conflict, possible ways to resolve conflict, possible ways to avoid conflict, ways to creatively use conflict, and how to see conflict in terms of God’s processing of the leader’s inner life. Clinton, 1988, 249.

<sup>101</sup> A very intensive analysis on the “Bolsheviks and the Imperialism” and the influences of the political situation in China to the missionary works and the changing attitude of the people in Kwangsi, was written by him as printed in *The South China Alliance Tidings*, (Wuchow, 1926 Vol. 20, No 2), 4-9.

atmosphere, and learned trust and courage to handle difficult times while remaining concerned for the safety of fellow missionaries. Second, Jaffray and two other missionaries were captured by bandits in Kwangsi in 1924.<sup>102</sup> Although they were in mortal danger, Jaffray courageously preached the gospel to the bandits.<sup>103</sup> Third, he was dispatched to the Alliance mission field in the Philippines to help solve conflicts that had risen amongst the missionaries.<sup>104</sup>

5. *Isolation*. Isolation is a “process item” that develops leadership.<sup>105</sup> In 1925, China was entering a revolution, and all Alliance missionaries were forced to evacuate to Hong Kong. Some of those missionaries chose to travel to the USA for a while without his consent, and he publicly rebuked them for it.<sup>106</sup> His second isolation was recurrent sickness, heart disease and diabetes. Though he does not mention how he dealt with sickness, he found time to sleep and to write from his bedside.<sup>107</sup>

6. *Pioneer in Indo-China and the East Indies*. Early in 1911, Jaffray sent two missionaries to Indo-China.<sup>108</sup> An evidence of “a maturing ministry,”<sup>109</sup> the expansion into Indo-China and the pioneering efforts in the Dutch East Indies, proved “multi-phase

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<sup>102</sup> For the details see Jaffray’s testimony “His Loving Kindness and Tender Mercy” printed in *The South China Alliance Tidings* (Wuchow, 1924 Vol. 18, No 4), 2-12.

<sup>103</sup> Tozer, 1947, 49-50.

<sup>104</sup> “The work eventually revived and their efforts were rewarded. While the credit for the success is theirs, Jaffray’s sensitivity as a leader was used by God to rescue and reestablish the work anew.” Tomatala adds, “His vision of the Philipinians has come true today.” Tozer upon his visit to Zamboanga City wrote, ‘Here I saw the realization of a dream, the glorious fruition of a vision voiced by that man of God, the late Dr. Jaffray.’” Tomatala, 92-93.

<sup>105</sup> Isolation is a maturity factor item in which a leader is separated from normal ministry, while in the natural context in which ministry has been occurring in a new or deeper way. Clinton, 988, 245.

<sup>106</sup> For details, see Hong Kong Incident in the year of 1925 in the Appendix 12.

<sup>107</sup> Tozer, 1947,34.

<sup>108</sup> Niklaus notes that Jaffray had established the first Protestant mission in that area. Niklaus, et al., 109.

<sup>109</sup> Ministry Assignment is a process item describing a ministry experience that is more permanent than a ministry task, yet has the same basic pattern of entry, ministry, closure, and transition, through which God gives new future leadership. Clinton, 1988, 248-249.

guidance process items.”<sup>110</sup> While maintaining headquarters at Wuchow, he spent more than twenty years in Indo-China before moving to Makassar. Founding the Evangelical Church of Vietnam in 1927, Jaffray laid the foundation of Alliance mission work in Vietnam.<sup>111</sup> His vision to enter both Indo-China and the Dutch East Indies had its roots in the vision of Simpson who, following his first visits to China and Indo-China in 1887, had written about the islands in his missions magazine *The Word, the Work and the World*. Some forty years later, that vision became reality through Jaffray and his coworkers,<sup>112</sup> for by then he had learned that leadership requires involvement more than the issuing of directives from afar as he had done in Indo-China.<sup>113</sup> So, he moved to Indonesia in 1931.

While Jaffray was working in Vietnam and Indonesia far from his headquarters at Wuchow, he called upon his Chinese colleagues in South China to serve as missionary partners. Thus, it was they who held the first Chinese revival Bible study conference<sup>114</sup> and who founded the first Chinese foreign missionary society, the Chinese Foreign Missionary Union<sup>115</sup> in 1928. These two significant contributions had a great influence

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<sup>110</sup> The Multi-phase Guidance or General Sovereign Guidance Item is the general category of guidance which refers both to the superintending of God over a leader’s guidance as well as the direct intervention of god into a leader’s guidance choices through divine revelation or circumstantial clear that God is directing. Clinton, 1989, 254.

<sup>111</sup> During these years, he opened the Touranne Bible School in 1918, extended the mission works to Cambodia in 1922 and established the Cambodia Bible School at Battambang in 1925, a Vietnamese church in 1927. Tomatala, 100.

<sup>112</sup> Tomatala, 115.

<sup>113</sup> Tomatala comments, “In contrast to his ministry in Indo-China, after his pioneering survey and stationing of missionaries in the East Indies fields, he directed the work from Wuchow only briefly before moving to Makassar for direct involvement. Jaffray’s South China and Indo-China experiences had prepared him to enter the Dutch East Indies. His thirty five years of ministry in those places were rewarded by even greater success during a ministry of only fifteen years (*in Indonesia*).” Tomatala, 102.

<sup>114</sup> It was organized by the joint efforts of the Alliance missionaries and Chinese pastors. (Developed Partnership)

<sup>115</sup> “A Chinese Foreign Missionary Society (*CFMU*) has been organized with the purpose of sending Chinese missionaries to destitute parts of the world; principally to the vast field known to the Chinese as ‘The Islands of the Southern Seas.’ This Chinese Foreign Missionary Society, probably the first such to be organized in China, is developing. The Chinese work in French Indo-China and the Dutch East Indies,

on the nurture of Chinese Christians and challenged Chinese C&MA churches to put more effort into mission in the following decades. The experience Jaffray gained in South China and Indo-China prepared him for fruitful work the Dutch East Indies during the next eleven years (fourth phase). For fifty-eight years, 80% of his life-time, Jaffray was preparing for the harvest in Indonesia.

The *Fourth Phase*, or “platinum age” (1931-1941), otherwise called “convergence”<sup>116</sup> occurred in the Dutch East Indies. In order to meet the opportunities, Jaffray needed to double the number of workers, so he founded the Makassar Bible School in 1932, and, the same year, founded a national church at his new headquarters in Makassar.<sup>117</sup> In 1931 the mission entered Bali, working amongst the Chinese. During the following three years, before the Chinese missionary Choe was expelled,<sup>118</sup> numerous Bali natives converted to Christ. More fruitful work in Borneo prompted Jaffray’s probing visits westward in 1935<sup>119</sup> and to Malaya in 1936.<sup>120</sup> Having established a mission station and missionaries on that new field, Jaffray had to submit to the Home

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which previously was under the Alliance Committee in South China, has been handed over to this new missionary society.” *The C&MA Thirty-third Annual Report for 1929-1930*, 27-28. The CFMU had shared the Alliance missionary works in Vietnam and Indonesia from the 1930s to the 1980s. Chan, 22. In 1933, Jaffray founded another indigenous mission society again in Indonesia with the national pastors. See the year of 1933 in the Appendix 12.

<sup>116</sup> The process item convergence pertains to the “realized potential of the leader. Three major convergence factors: 1. ministry role which fits gifts cluster, 2. ministry role which allows ideal influence-mix (appropriate degree and kind), 3. ministry role which utilizes appropriate power-mix consonant with the leader’s influence-mix and gift cluster. Clinton, 1989, 378.

<sup>117</sup> For more information about the School and the Alliance churches, see the year of 1932 in the Appendix 12.

<sup>118</sup> This was a spiritual warfare that the opponents tried hard to destroy the ministry by attacking the shepherd. For more information about the Chinese missionary being expelled from Bali, see the year of 1934 in the Appendix 12.

<sup>119</sup> See the year of 1935 in the Appendix 12.

<sup>120</sup> Jaffray never ceased from seeking our potential fields. In 1936 he paid an investigation trip to the East border of the East Indies, British Malaya and sent Chinese and Alliance missionaries there as well as a missionary of another mission society for establishing a mission station. Linn, 1962, 106-107. Tomatala, 157.

Board's decision to rescind the western Borneo work a year later.<sup>121</sup> Nevertheless, this never-tired-with-missionary-pioneering veteran made a trip to Dutch New Guinea and established a mission station there the following year (1939).<sup>122</sup>

While, on the one hand, Jaffray was a dynamic missionary leader, on the other, he was a submissive subordinate to the authority. Submissively giving up the work in Malaya according to the decision of the Home Board, he closed the Bali work till further instructions were given in person from the Alliance president upon his visit to Bali. Likewise, he patiently waited five years for approval before purchasing a hydroplane for the transportation between the islands.<sup>123</sup>

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<sup>121</sup> After recovered from illness, Jaffray made another long trip to Malaya again. He desired to establish tent-making ministry in North Singapore to evangelize the Chinese, the Malay and the Indians. He sent a team of two Alliance missionaries and three Chinese missionaries of CFMU and a missionary of WWCC (The World Wide Christian Courier founded by the just stepped-down President of C&MA with some Alliance missionaries) to the cities. Under the leadership of Jaffray, the mission partnerships had been functioning well in the East Indies Mission in the recent years. Subsequently, they had set up a Chinese church in Malaya. Later in June of 1938, the Home Board approved working among Sakais, Dayaks and Chinese in British dominion. So he sent Tsang To Hang, the missionary expelled from Bali, and an Indonesian seminary student evangelist to commence the work among the Sakais. Due to the history of the founding of WWCC, it is very regretful that the Home Board rescinded their approval in December 1941, and withdrew the CMA work from these new-opened regions. Tomatala, 182.

<sup>122</sup> In 1938, at age sixty-five, Jaffray made a survey trip to Dutch New Guinea (Irian Jaya), two months after hearing a report about two big tribes inhabiting in the interior of that island. Upon his return, he made a formal request to the government for permission to enter the area. Permission was granted. The Home Board of the C&MA was also in full support of the plan. Then, in November, during the East Indies Conference, Jaffray and his fellow missionaries unanimously decided to consecrate the Revs. Walter M. Post and C. Russell Deibler for pioneering mission work in the island. They set off in December. That work was also closed due to the evacuation of missionaries because of the War in 1940. Tomatala, 158-159.

<sup>123</sup> Jaffray was an obedient subordinate to the Home Board. He waited for the President to make the decision of closing Bali work in 1935. And in 1938, he had waited for another five years for the approval of purchasing a hydroplane which was firstly requested by him in 1933. For the needs of travelling among the islands, Jaffray had requested the Home Board for purchasing a hydroplane early in 1936. But the Board had turned it down at that time. He didn't give up and keep on urging the Board to do so. Five years later, the plane was purchased in 1938. But the Board paid 15% of the total price of \$22,212.97 and he paid the rest from his family inheritance. Tomatala, 171-172. Niklaus has mentioned this case in brief, he writes, "In 1936 he requested funds from New York to purchase a plane but Depression years left no cushion in the budget for luxuries such as an airplane to ferry missionaries to their work. Dr. Jaffray refused to be put off. A few years later, he came into a sizable family inheritance that enabled him, with the help of other donors, to purchase the Alliance's first missionary aircraft, a single-engine Beechcraft biplane with floats. The plane provided outstanding services for the mission from 1939 to 1942." Niklaus, et al., 306.

At the close of this phase, Jaffray faced an organizational challenge that included an internal conflict. As a facilitator of mission partnerships, he faced the silent opposition from his fellow Alliance missionaries who disagreed with his policy of accepting personnel from World Wide Christian Courier as associate missionaries of the C&MA in the East Indies. He sought to overcome disagreement with a positive attitude, endeavoring to ensure others that he enjoyed the backing of both his coworkers and superiors.<sup>124</sup> He took two actions: he reiterated the importance and contributions of partnerships in missions, and he resigned from his chairmanship, thereby overcoming the conflict.<sup>125</sup> Tomatala has shown statistically how fruitful had become the work of the Alliance in the East Indies Field by 1940. His findings are summarized in Table 11.<sup>126</sup>

Population for which this field is responsible	10,000,000
Centers under Alliance, Chinese missionaries and native workers	139
Number of missionaries on the field	*29
Number of native workers	141
Number of Chinese missionaries	20
Number of student attending Makassar Bible School	209
Number of Sunday School	74
Number of scholars attending Sunday School	3,292
Number of students attending Primary Bible Schools	479
Number of baptisms during 1940	2,049
Number of Inquirers	2,588
Number of church members	13,093
Total amount of native offering during the year	£ 1,132,323
*Nine WWCC missionaries not included.	

**Table 5. Alliance East Indies Outcomes (1940)**

<sup>124</sup> Tomatala, 179-181.

<sup>125</sup> See the year of 1940 in Appendix 12.

<sup>126</sup> Tomatala, 183 (Table 8).

Table 12 shows the mission partnerships between different missions agencies and national workers from which Tomatala has compared the number of missionaries and native workers from the years 1928-1941.<sup>127</sup>

Year	Agency			
	CFMU(+)	C&MA	WWCC(+)	Indonesian
1928	2	–	–	–
1929	4	5	–	–
1930	*	9	–	–
1931	*	9-14	–	–
1932	*	14	–	–
1933	*	15-18	–	14
1934	*	17	*	19
1935	*	21	*	51
1936	*	22-24	*	*
1937	*	29	*	*
1938	*	29	*	*
1939	20	29	9	141
1940	20	29	9	141
1941	20	29	*	141
CFMU = Chinese Foreign Missionary Union CMA = Christian and Missionary Alliance WWCC = World Wide Christian Courier Indonesian = National Workers - = did not exist * = existed but unknown (+)=mission societies were under Jaffray				

**Table 6. Missionaries and Native Workers (1928-1941)**

In the *fifth, final phase* of his life, or “Amber Age,”<sup>128</sup> Jaffray became a suffering servant of God who continued to the end an example of dealing with leadership

<sup>127</sup> Tomatala, 155. (Table 5).

<sup>128</sup> During this phase, Jaffray couldn't do any mission works and finally died in his mission field. But what he had done faithfully to the call from above was fossilized to demonstrate God's guidance and blessings to the generations to come.

problems. In 1941, the marching of the Japanese troops drew near. Drawing from Isaiah 52:7 and Romans 10:15 about the “Beautiful Feet of the Evangelist,” he composed a letter to his coworkers in the Dutch East Indies to encourage them to preach the gospel of the coming Kingdom, even though war and its suffering were to come.<sup>129</sup> In Fall of the same year, the Jaffrays retreated to the Philippines but decided to go back to Indonesia to suffer along with their coworkers, arriving at Makassar on the eve of the Japanese attack against Pearl Harbor.<sup>130</sup> A month later, in 1942, the northern part of East Borneo fell into Japanese hands. In March, as soon as they had moved their headquarters to Bengteng Tinggi, all foreigners were arrested and kept in interment camps.<sup>131</sup> Jaffray was moved between various camps in different places during his three-year imprisonment,<sup>132</sup> growing weaker due to his own illness and the insalubrious conditions. On July 29<sup>th</sup> of 1945, the pioneer of the Alliance pioneers in East Asia entered his final rest.<sup>133</sup>

D. L. Moody once said, “Seeking to perpetuate one’s name on the earth is like writing on the sand by the seashore; to be perpetual it must be written on the eternal shores.”<sup>134</sup>

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<sup>129</sup> Jaffray writes, “One day it will all be finished and the weary feet, all scarred, bleeding, and sore will cross the last mountain, and tread the last trail, reach the last tribe, and win the last soul and then He himself will exclaim: ‘Well done, good and faithful servant! How beautiful the feet of him that hath brought Good Tidings and proclaimed salvation to perishing souls!’ Then indeed it will be true that our Christ reigns, reigns over all the world, over every nation. Every knee shall bow and every tongue confess Him.” Jaffray, “Beautiful Feet of Evangelist,” *The Pioneer* (Indonesia, 1941), 13-14.

<sup>130</sup> See the year of 1941 in the Appendix 12.

<sup>131</sup> See the year of 1942 in the Appendix 12.

<sup>132</sup> See the years of 1943 through 1945 in the Appendix 12.

<sup>133</sup> Tomatala, 190.

<sup>134</sup> A quotation cited from the little book, *God’s Great Ambition*, edited by Dan & Dave Davidson and George Verwer, Canada: ThinkWow-Inspire Books; 2001. A free gift in Urbana Student Mission Convnetion in December 2000.

## Summary of Jaffray's Contributions

Norman Lewis says, “As surely as God lives, His plan is for His people to finish world evangelism.” God had His plan for Jaffray, a life-plan of leadership development for His purpose of world evangelization. The influence of his leadership is still felt among Chinese and Indonesian C&MA churches, and his faith speaks to missionaries who follow after. Some fifty years later, a world mission leader Geroge Verwer, who directed Operation Mobilization for forty years, describes missionary leadership as six qualities<sup>135</sup> which seem to have been true of Jaffray:

1. *Vision*: J. Oswald Sanders has shown how many of the pioneer missionaries were people of powerful vision such as William Carey with his world map, Henry Martyn with his heart for the Muslim world, and A. B. Simpson with his missionary movement.<sup>136</sup> Jaffray had inherited Simpson's world mission vision of “the regions beyond” and “reaching the unreached,” becoming a pioneer of missionary pioneers as he persistently explored new fields and zealously established mission stations from South China through Vietnam to Indonesia. Jaffray was indeed a visionary missionary leader in his age.<sup>137</sup>

2. *Sensitivity and Understanding*. Jaffray had developed an understanding of his own personality and feelings as well as of his own leadership style. Negative responses

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<sup>135</sup> Verwer, in his book he has emphasized that, “The leader in Christian missions is someone controlled by the Holy Spirit, not only in the emotions and the inner, personal spiritual life but also in the details of daily life and especially in the matter of missionary strategy.” In addition, he lists six further qualities for describing a mission leader. Verwer George, *Out of the Comfort Zone* (Minnesota: Bethany Home Publishing, 2000), 59-63.

<sup>136</sup> J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1994), 56.

<sup>137</sup> Burt Nanus, in his book *Visionary Leadership*, lists a fourfold roles of a visionary leader as a Spokesperson, a Direction Setter, a Coach and a Change Agent. (San Francisco: Jossey-Bass publishers, 1992, Chapter Seven) In review Jaffray's life, he was the spokesperson on behalf of the mission fields to the government officials and the Christians in home country; he had set direction; he was coach to both the missionaries and national worker; and actually he was a change agent of his coworkers of both sides.

from the Home Board did not limit the expansion of mission works in the fields, for he had learnt to implement the principles of indigenization and partnership, nurturing and developing national workers as his partners both in South China and Indonesia. His example is still followed amongst Chinese C&MA Churches in Indonesia, Malaysia and Vietnam today.<sup>138</sup>

3. *Person of Prayer.* Jaffray was a man of “two worlds” whose spiritual life was never detached from the practical needs of this world. Tozer called him an *extroverted mystic*, for he had learned always to pray, then to move, conceiving of prayer and work as inseparable activities.<sup>139</sup> He always had a sense of the presence of God, such that for him every common act was a prayer. This was his secret of being strengthened by God, as he suffered all his life with chronic sickness.

4. *Encourager of Others.* Many of Jaffray’s former students from the Wuchow Bible School become missionaries and evangelists to Vietnam and Indonesia. Linn writes:

Jaffray was a humorous speaker. In our Commissioning Service, he used his as well as our Chinese names to illustrate the purpose meaning of the Service. My name (*Chin-yah*) in Chinese means “Witnessing Jesus” and Lenn’s (*Kwong-lam*) means “the Descending Light,” and Jaffray’s name in Chinese (*Fu-man*) means “Helping People.” He said that the name of Linn explained what they were going to do; the name of Lenn indicated wherever they went the Light would come; and his name disclosed his function as a helper behind the scenes.<sup>140</sup>

5. *Committed to High Standards in Communication.* In those days, electronic media were not as available as they are today, so Jaffray made use of techniques learned from his family business and fully utilized the power of print media as a writer, editor

<sup>138</sup> Chan, 156, 165, 201, 236 & 250.

<sup>139</sup> Tozer, 1947, 38.

<sup>140</sup> Linn, 1962, 75 (translated by the writer).

and publisher wherever he was. Nor did he hesitate to make use of new technologies, like the hydroplane for missionary commuting amongst the islands of Indonesia.

6. *A Reader*: Jaffray usually woke up by four o'clock in the morning. Tozer reported that a boy who brought in his breakfast hours later would find him surrounded by dictionaries, commentaries and Bibles, with page after page of finished manuscript piled beside him on the bed.<sup>141</sup> Reading and praying became his spring of energy throughout his life. Thus, Jaffray proved a dynamic missionary leader both to the Alliance of his generation and to Chinese Alliance missionaries of today, setting a solid example to the Alliance Bible Seminary students both in China and Hong Kong.<sup>142</sup>

### **Partnerships in South China**

Both superintendent and chairman<sup>143</sup> of the South China field, Jaffray pioneered partnerships of Alliance missions both in China and in the regions beyond. Two major partnership projects initiated by Jaffray and supported by fellow missionaries, together with leading Chinese pastors of the Alliance Chinese Conference of Kwangsi, were the Revival Bible Study Conference and the Chinese Foreign Missionary Union (Figure 3).

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<sup>141</sup> Tozer, 1947, 34.

<sup>142</sup> The influences of Jaffray to the Alliance Bible Seminary students will be discussed in the following pages.

<sup>143</sup> Superintendents were appointed by the Headquarters in the States in the pioneering stage on the mission fields, and Chairmen were elected by the missionaries on field after it had matured enough to become autonomous. On the South China field, according to the Alliance Mission practice, the superintendent and the chairman formed policy and supervised all missionaries of the field. Rev. I. Hess was the first elected chairman in 1916. There were five superintendents and chairmen on the South China field: C. H. Reeves (superintendent, 1895-1905), I. Hess (superintendent, 1905-1916; chairman, 1916-1920), R. A. Jaffray (chairman, 1920-1930), (honorary chairman, 1930-1945), W. H. Oldfield (chairman, 1930-1943), and A. F. Desterhaft (chairman 1943-1948). From the South China field in the *Annual Reports* from 1897 to 1949.

## Revival Bible Study Conference

In the summer of 1927, Jaffray, together with three other faculty members<sup>144</sup> of the Wuchow Bible Training School, organized a Chinese Revival Bible Study Conference<sup>145</sup> at Canton, capital city of Kwantung Province (Gungdong Province today), which would continue throughout the 20<sup>th</sup> century to the present, except during the Japanese occupation (1941-1945).<sup>146</sup> The first Hong Kong Revival Bible Study Conference took place July 10<sup>th</sup> to 20<sup>th</sup> at Canton and July 25<sup>th</sup> to August 4<sup>th</sup> of 1928 at Hong Kong for Chinese Christians of all provinces.<sup>147</sup> Since then, it was taken place at Hong Kong once every year, becoming a treasured tradition for the Chinese Christians. Up to the end of the last century, it had met 71 times, challenging Chinese Christians to dedicate themselves to God for mission, and nurturing Christians in South China and Hong Kong during last seven decades.<sup>148</sup>

## The Chinese Foreign Missionary Union

Cut from the same cloth as Simpson, Robert A. Jaffray kept his eyes on the horizon, always on the move toward it. Having realized out Simpson's twin principles of indigenization and partnership on the South China field, and despite his teaching loads

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<sup>144</sup> They were Philip L. Hinkey (missionary, a faculty member of the Bible School), Leo T. Chao (former principal of the Bible School, 1923-1926) and Silas Wong Y. S (the present principal, 1926-1936). Leung, 1999, 67. In his book *Send the Doves to the Dragon*, Philip Loh points out that, "The Conference was initiated by Silas Wong." (Hong Kong: The Alliance Press, 1997), 192.

<sup>145</sup> Prayer was requested in *The South China Alliance Tidings*: "Prayer is requested for 'Pooling,' the Chinese Conference for the Deepening of Spiritual Life in Canton." (1927, No. 2), Editorial, 1.

<sup>146</sup> The "Three years and eight months of the Japanese occupation" of Hong Kong was from December 25, 1941 to August of 1945. Editorial Committee, *Pictorial History of Hong Kong* (Hong Kong: Tai Dao Publishing Ltd., 1990), 64.

<sup>147</sup> Three of four main speakers of this Conference were Alliance missionaries and local Alliance pastors. *The South China Alliance Tidings* reports, "The speakers were Doctor Jonathan Goforth of Manchuria, who gave daily message on Revival; Pastor Y. S. Wong who gave a series of talks on The Five Offerings; Pastor Leo T. Chao, who gave daily expositions on The Epistle to the Galatians; R. A. Jaffray, who at Canton gave messages on Daniel's Prophecy, and in Hong Kong on the Revelation." (1928-No.6: Editorial), 1.

<sup>148</sup> Leung, 1999, 88-89.

and publication work,<sup>149</sup> his heart was always towards the unreached peoples beyond his field in Annam (French Indo-China, Vietnam today) and the Dutch East Indies (Indonesia today). Just across border from Kwangsi, entered Annam and started another printing press in Hanoi in 1913.<sup>150</sup> In 1921, as chairman of the Alliance South China field and superintendent of Annam,<sup>151</sup> he first sent a graduate from the Bible Training School to Annam to plant churches among Chinese people.<sup>152</sup>

During 1928 to 1930, Jaffray had made five missionary trips to the islands of the Dutch East Indies,<sup>153</sup> where, in 1929, during his second trip, he was appointed superintendent of the new Dutch East Indies field on top of his chairmanship of the South China field. A year later, he decided to move from Wuchow, his headquarters for more than thirty years,<sup>154</sup> to Makassar, Dutch East Indies to establish the new Alliance mission field without support from the C&MA headquarters in the USA. Niklaus explains how Jaffray solved problems with help of Chinese colleagues and Christians:

Permission and blessing, but no funds, no missionaries. The first lack he supplied from his own resources and help from some wealthy Chinese friends. The second lack he overcame by organizing a Chinese missionary society with two beloved colleagues, Pastor L. T. Chao and Leland Wang.

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<sup>149</sup> Jaffray founded the South China Alliance Press in Wuchow in 1911 to print gospel tracts, commentaries and in 1913 *The Bible Magazine* which he wrote in Chinese. Tozer, 1947, 29. *The C&MA Eighteenth Annual Report for 1914-1915*, 19.

<sup>150</sup> Niklaus et al., 109.

<sup>151</sup> Jaffray was appointed as the Superintendent of Annam (French Indo-China), a new field explored and founded by him, from 1916 till 1920, and chairman from 1920 to 1937, then honorable chairman from 1937 till his death in 1945. Meanwhile, explored and founded a new field in Dutch East Indies (Indonesia today) where he was appointed superintendent of the Dutch East Indies field from 1929 till 1934 and chairman from 1934 to 1945.

<sup>152</sup> Chan, Yun-tong, *The Breakthrough of the Chinese Church*. (Hong Kong: Chinese Coordination Center of World Evangelism, 1999), 44.

<sup>153</sup> "From his observation and study, Jaffray already knew that many Chinese in dispersion could become the target of evangelism. After much prayer and planning, toward the end of 1927, Jaffray felt sure that the time for him to move to the South was at hand and that he must take the action." Tomatala, 104 & 116.

<sup>154</sup> "Rev. R. A. Jaffray who has spent thirty years of fruitful service in the South China field, and having been Chairman of the Mission for past ten years, has recently resigned from his position of Chairman as to devote more of his time to the work in Borneo and Dutch East Indies." Editorial, *The South China Alliance Tidings* (February 1931, No. 1).

Within a year of Dr. Jaffray's survey trip to the islands in 1928, the first Chinese missionary was hard at work in Makassar.<sup>155</sup>

For the purposes of motivating Chinese churches to make commitments to foreign missions and to send Chinese missionaries overseas,<sup>156</sup> the first Protestant Chinese missionary society was established on March 26, 1930 at Wuchow. A developed, missionary-national partnership supported by all Chinese churches including the South China Chinese Alliance churches, at the end of 1929, the new society was renamed the Chinese Foreign Missionary Union (CFMU) and moved its headquarters to Hong Kong.<sup>157</sup> Jaffray writes:

A Chinese Foreign Missionary Society has been organized with the purpose of sending Chinese missionaries to destitute parts of the world; principally to the vast field known to the Chinese as "The Islands of the South Seas." This Chinese Foreign Missionary Society, probably the first such to be organized in China, is developing. The Chinese work in French Indo-China and

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<sup>155</sup> Niklaus et al., 179. The first Chinese missionary being sent by Jaffray to Annam was, Choe Sing Huen, a 1921 graduate of the Wuchow Bible Training School, who was dispatched to Makassar in 1928. Jason Linn, another graduate of the Wuchow Bible Training School, responded to Jaffray's call and was sent to work among the Dyack people of North Borneo in 1929. Chan, 19. For the details on the work of Chinese missionaries in Indonesia and the present situation, see the autobiography of Jason Linn, *The Light of The Gospel* (The Alliance Press, 1969); Chan Yun-tong, *The Breakthrough of the Chinese Church* (Chinese Coordination Center of World Evangelism, 1999); and Philip Teng, "The Dyack Alliance Church Today" (達雅人宣道會近況) in *Macedonian Vision* (Hong Kong: Foreign Missionary Society of the Chinese C&MA, No 43, Dec 1981), 2.

<sup>156</sup> "We [Jaffray and the Chinese pastors of the South China C&MA Church] feel sure that it is God's will to use our Chinese brethren as missionaries as well as American missionaries, in this undertaking. As the Lord of the Harvest, some years ago, used the South China Alliance Mission to open up new work in French Indo-China, we feel that again it is His will to use us to open up the way of the Gospel to the multitudes of islands in the South Seas, where His name is not known. We ask the prayers of the friends of our Mission in South China for this new branch of our work." *The C&MA Annual Report for 1928-1929*, 65.

<sup>157</sup> Chan, 18. The Chinese missionaries of the CFMU were working in a field partnership with the USA Alliance missionaries during 1930s and 40s before the Pacific War. Chan, 18-19. Because of the political situation and government directive orders, the Chinese C&MA churches in Vietnam and Indonesia cut off relations with the C&MA and the CFMU in the mid-1970s. Chan, 20. The Alliance churches of Vietnam had more than a hundred churches with some three hundred thousand members before the Communist occupation. Chan, 164. Up till 1998, seventy-one churches were planted and nurtured by CFMU missionaries in Indonesia. Chan, 198-200, 234-235, 248-249. A church planted by CFMU missionaries amongst the Sakais in northeastern highland of Kuala Lumpur, was closed in the mid-1950s. Chan, 250-251. Linn, 1969, 106-107. Tomatala, 157.

the Dutch East Indies, which previously was under the Alliance Committee in South China, has been handed over to this new missionary society.<sup>158</sup>

South China Mission had become, in practice, the Alliance mission base<sup>159</sup> for the Southeast Asia with working field partnerships between American and Chinese missionaries. In 1930, the editor of the *South China Alliance Tidings* writes:

Mr. Bechtel is taking up the supervision of the Printing Office at Wuchow. His coming is especially opportune in as much as we are about to begin the printing of a Malay edition of *The Bible Magazine* on our presses at Wuchow.

Mr. Jaffray has just returned from his forth trip to the Dutch Indies. Our readers will be glad to learn that the Chinese Foreign Missionary Union has now twelve Chinese missionaries in these Southern fields and the Alliance has five American missionaries. Do you get a copy of the *Pioneer* [Newsletter for the ministry in Dutch East Indies]? If not, write us.<sup>160</sup>

Jaffray's missionary philosophy of "lengthening and strengthening"<sup>161</sup> enabled the Alliance to realize Simpson's original vision, as did his successors<sup>162</sup> until the "bamboo curtain"<sup>163</sup> fell in 1949, bringing an end to the age of Protestant Chinese missions.

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<sup>158</sup> *The South China Alliance Tidings* (1930-February No.1), 9. *The C&MA Thirty-second Annual Report for 1929-1930*, 27-28. Chan claims that CFMU was the first overseas Chinese mission society. Chan Yuntong, *The Breakthrough of the Chinese Church* (Chinese Coordination Center of World Evangelism in 1999), 16.

<sup>159</sup> "The Alliance work in South China is almost 40 years old. When we came to the province first, thirty-five years ago, there were no Christians in Kwang-si, and during these years God has surely built up a strong, indigenous Chinese Church. ... But the South China Mission of the Alliance is the mother of children. The present work in French Indo-China is an offspring of the South China Mission, and now another child has been born. It is but an infant.... It is to give more time the nourishment and development of this latest offspring of the South China Mission that the writer is retiring from South China." Jaffray, "Re-Tiring But Not Retiring" in *South China Alliance Tidings*. *South China Alliance Tidings* (February 1931, volume XXV, #1), 4.

<sup>160</sup> *The South China Alliance Tidings* (April 1930, volume XXIV, #2), 9.

<sup>161</sup> Tozer, 1947, 113-114, 60-63. See Table 2.

<sup>162</sup> An article, "To The Regions Beyond" written by a missionary couple, William and Doris Berg who were serving in South China in 1949 before the evacuation of all foreigners out from China shows the Alliance missionaries still stuck to the founder's vision. "To the Regions Beyond" was the vision that motivated the early church and enabled Paul and Apostles by the grace of God to reach nearly the whole known world of their generation with the Gospel. This was the vision that moved Dr. Simpson, which resulted in the World Wide work of the Christian and Missionary Alliance." *The South China Alliance Tidings* (1949-September-2), 5-6.

<sup>163</sup> "Bamboo Curtain" was the name given to communist China after 1949. See the article, *Early Alliance Missions in China*, written by Paul L. King collected in *The Birth of a Vision* (Canada: Horizon Publishers, 1986), 275.

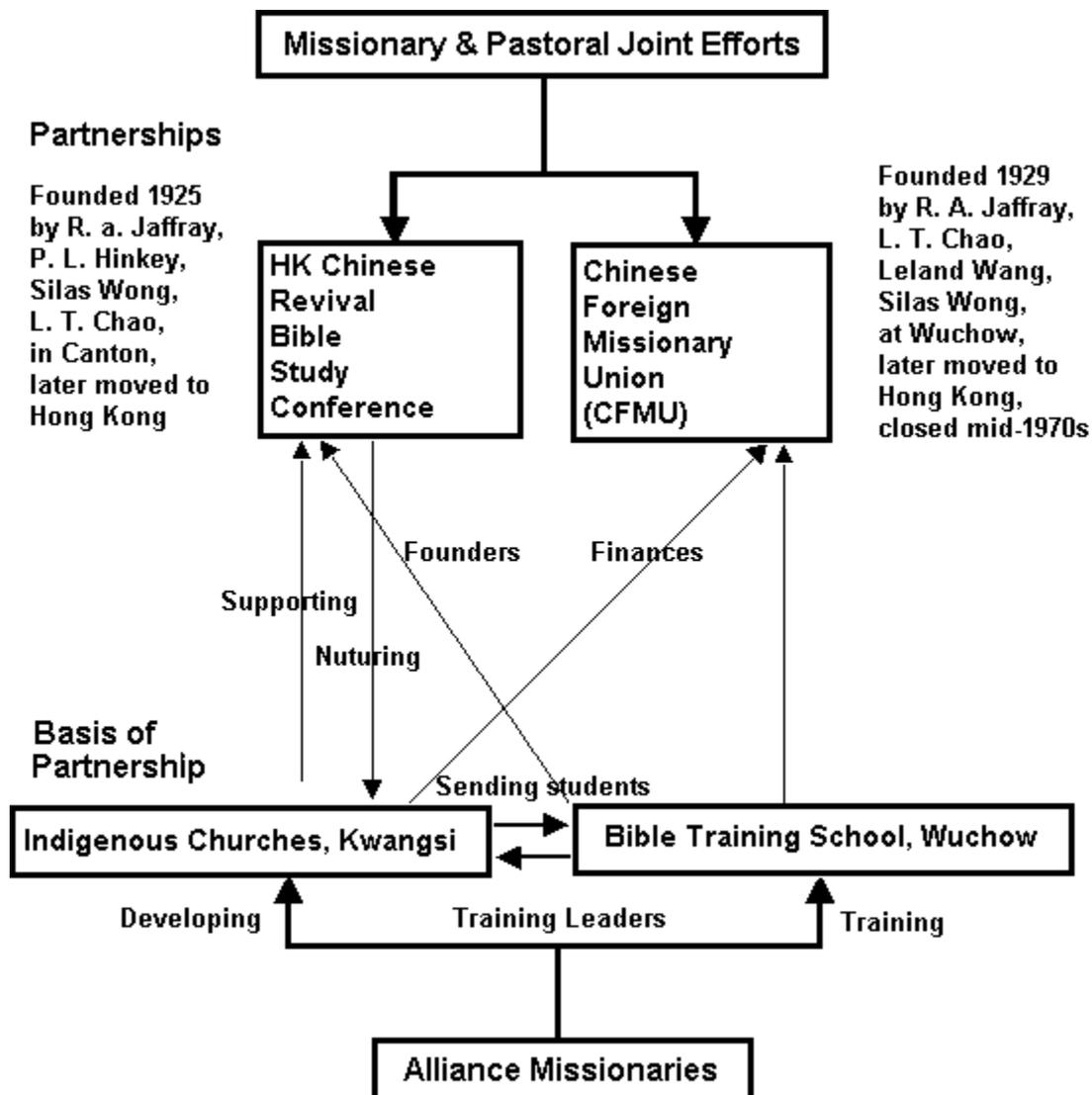


Figure 3. Alliance Missionary-Pastor Partnerships (1901–1949)

### Sixty Years in Retrospect

In his article, *Early Alliance Missions in China*, Paul L. King has concluded the mission policy of Alliance in China by quoting the words of Jaffray. He writes,

In the difficult formative years of Alliance China Mission, policies and procedures were developed which set the pattern for the first half of the twentieth century. ... The established policy and procedure are described by Dr. Robert A. Jaffray, the distinguished missionary from Canada: “The method of our work has been, after the necessary itinerating, to secure permanent stations, to take

possession of the great centers of population as far as possible, and from these strategic points to extend the Gospel light into the darkness all around.<sup>164</sup>

Although, during those sixty years, the path of Alliance missionary work in China seemed strewn with all kinds of difficulties,<sup>165</sup> the C&MA maintained its work, carrying on itinerant evangelism to the minority tribes, helping in national relief programs, establishing indigenous churches, training Chinese church leadership, and developing partners in mission. Paul L. King comments:

While many missionaries had a colonialist-imperialist worldview, the C&MA, as early as the 1920s, adopted a policy of establishing indigenous churches. Though truly indigenous churches were not a reality before 1950, significant steps in that direction were made, particularly during the war years. From our vantage point today, that was truly a forward-looking policy, attested by many former Alliance ministries who are still in ministry there today.<sup>166</sup>

After those sixty years, when all the Alliance missionaries were forced to retreat from China, China's loss was about to enable Hong Kong's gain.

## Summary

We have in this study detailed the life and ministry of Robert A. Jaffray who should be credited as a visionary, a mission statesman and a pioneer in many ways given the context of his time and ministry situations, especially a foreigner in China ministry.

We shall continue this 3-part series on “partnership” in the next issue with the last one entitled:

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<sup>164</sup> King, 272-273.

<sup>165</sup> Lots of missionaries suffered or died as when prosecuted in various parts of China or driven from Mainland during the first half of the 20<sup>th</sup> Century. They had to face all kinds of confusion and turmoil in every other decade in China. These sixty years were among the most turbulent in Chinese history, such as the Boxer Rebellion in 1900, the Anti-foreigner Movement in 1920s, the Inner-civil wars between warlords after the fall of the Ch'ing Dynasty, the Japanese War during 1930s, and the Nationalist and Communist War in 1940s. Consequently, all the missionaries disappeared from Mainland China during 1949-1951. Also see the Appendix 13.

<sup>166</sup> Paul L. King was a missionary for eleven years to Taiwan. Hartzfeld and Nienkirchen (co-ed.), *The Birth of a Vision* (Canada: Horizon Publishers, 1986), 275 & 277.

“Historical Narrative of Partnership in Action and Diaspora Chinese – A Case  
Study of C&MA Ministering to and through the Chinese”