



My Sojourn in Mission

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*Robert Jaffray ...
Man of Spirit; Man of Power*

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***Abstract/Summary**— The Jaffray family immigrated to Canada in the late 1800s. Over time they developed a number of businesses; not the least of which was a newspaper company that they owned for the better part of 40 years. A newspaper that today we know as “The Globe and Mail”. Robert Jaffray Jr., was blessed with many of the same creative and entrepreneurial traits of his father and went on to have a very distinguished international career as a missionary. Robert Jaffray Jr. was a renowned global citizen whose entrepreneurship, innovative spirit, passion for people and visionary leadership speaks to his restlessness for God and desire to push forward with a myriad of initiatives. —Editor CACook*

***Keywords**— Apostolic age; Bali; Balik-papan; Baptism of the Holy Spirit; Borneo; Celebes; China; Christian & Missionary Alliance; Clench, C.D.; Crisis of the deeper life; “Debts and Blood Stains”; Depression; Discernment; Dreams; Dutch East Indies; Dyak; Fourfold Gospel; (The) Globe; Glover, Robert; Gospel; Healing; Holy Spirit; Indo-China; Intercession; Japanese internment; Kapoeas River; Kingdom of darkness/light; Let My People Go; Makassar; New York Missionary Training Institute; Oppression; People’s Church, Toronto; (The) Pioneer; Power; Prayer; Premillennial; Rest Resort (Benteng-Tinggi); Service; Shanghai; Simpson, A.B.; Smith, Oswald J.; South China Alliance Tidings; Spiritual battle; “Still small voice”; Teaching; Tongues; Toronto; Tozer, A.W.; Unreached regions; Writing; Wuchow*

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Robert Jaffray, Canadian Alliance missionary to China, Indo-China, and the Dutch East Indies, was known for his passion for souls, missionary vision and determination to push to the regions beyond in order that another tribe might hear the Gospel of Jesus Christ. He supported the training of national workers, the publication of Bible magazines, and the indigenization of the church. However, in A. W. Tozer’s biography of Jaffray, *Let My People Go*, little is said of the great depth of spirituality from which this river of missionary zeal flowed save that he was a man of prayer.

Robert Jaffray was a man of the Spirit, dreaming dreams, experiencing healings and claiming divine life for the body. The “still, small voice” was heard by him. He taught the crisis

of the deeper life and embraced the gift of tongues when it was given. He was a man of power, knowing the reality of warfare with the kingdom of darkness and praying fervently for the strongholds of the enemy to be overcome. Through his writings in his *General Letter*, *The South China Alliance Tidings*, and *The Pioneer* as well as articles written by him in other journals, a picture of Jaffray as a man of spirit and of power emerges that is a challenge to contemporary Alliance spirituality.

Robert Alexander Jaffray was born in Toronto on December 16, 1873. He had a godly mother and a father who as the publisher of *The Globe* greatly influenced his son to write and publish. Suffering in his childhood from diabetes and a weak heart, he was unable to contend in athletics with other children his age. At 16 Jaffray was converted in St. James Square Presbyterian Church by a Sunday school teacher who had been influenced by Dr. A. B. Simpson during his visits to Toronto.¹

Four years later, Jaffray had the opportunity to hear Simpson speak and afterward surrendered himself entirely to the service of Christ. Burdened for the lost and desiring to reach the masses overseas with the Gospel, he enrolled in the New York Missionary Training Institute in spite of his father’s protests. After ordination in Toronto in 1896, Jaffray was on his way to China with Robert Glover and several others. Eventually he was elected field chairman, a position he occupied year after year because, as Tozer states: The spiritual size of the man made this inevitable, for always he was the praying man, the man of vision, of foresight and courage, and everyone felt that his equal was not among them?² He led the Alliance into Indochina and was elected superintendent of the field in 1916. Twelve years later he made his first trip to the Dutch East Indies, eventually moving there to serve the Lord until his death in 1945 in a Japanese internment camp.

Jaffray was an Alliance man. He was taught by A.B. Simpson and other first generation Christian and Missionary Alliance leaders in New York. Keeping the *Fourfold Gospel* in front of him in his life and work, he taught that a second work of the Holy Spirit was necessary in the life of the believer—especially as a prerequisite to service: There is nothing more important to the believer, after conversion, than the definite receiving of the Holy Spirit, the Comforter, to come in and fill the wholly surrendered heart. What a change takes place when

the Comforter has come! . . . In the matter of service, it is also true. The message becomes living and powerful in the salvation of the hearers, only when the messenger is indwelt by the Holy Spirit.³

In The South China Alliance Tidings Jaffray often mentioned the need for the “baptism of the Holy Spirit” to come upon the Chinese believers.⁴ He felt that the evangelization of China would come about through an “increase of Spirit-filled, well trained Chinese workers.”⁵ He requested prayer regarding the Bible school that the Holy Spirit would call men and women into His service and “baptize them with power . . . Oh that the fire of God might fall upon them. . . .”⁶ Prior to emphasizing the “first importance” of preaching salvation to those who have not yet heard the gospel, Jaffray states: I believe in the holding of conventions on the lines of the deeper Christian life to lead Christians to full surrender and the baptism of the Holy Spirit in preparation for His soon coming.⁷ When directing the work in the Dutch East Indies from Makassar, he returned periodically to South China to speak at conferences on the “Crisis of the Deeper Life.”⁸

While writing about his own ministry in the Makassar Bible School, Jaffray reminisced about his years studying in New York: “I personally remember definite impressions made by the Spirit of God on my heart as I sat under the teaching of men of God, including Dr. A.B. Simpson, the home Bible School. These deep impressions have continued with me, and have been like guiding stars in my whole missionary career, for over forty years. I often pray that my words to the students may in like manner cause deep impressions of the Spirit to be made upon their hearts . . . It is all with one object: that they may receive the Word of God into their hearts, and receive the baptism of the Holy Spirit, impelling them to go forth to still unreached regions of the great island empire . . . What we long to see more than anything else is a great outpouring of the Holy Spirit upon us.”⁹

He always requested prayer that his students would be filled or baptized with the Holy Spirit with one object in mind: that they be changed and empowered to take the Gospel to their own people and those of the next tribe who had not yet heard. The baptism of the Holy Spirit for him was an endowment of power for service. In October of 1907, the missionaries in Wuchow, South China, received a baptism of the Holy Spirit that resulted in many of them speaking in tongues. Jaffray accepted this gift of the Spirit with gladness, having had an expectation that there would be a restoration of the “long lost” apostolic gifts at the close of this age.¹⁰ He listed some of the benefits of the “anointing” he received as:

1. A deeper love for, and understanding of the Word of God than ever before.
2. A knowledge of my utter strengthlessness and of the power of the NAME and the BLOOD of JESUS in prayer as never before.
3. An unction in witnessing and preaching greater than ever before. (Unction is needed more than eloquence.)
4. A control of the “unruly member” in daily life since the Lord took peculiar charge of my tongue.

5. A clearer understanding of the mighty workings of the Holy Spirit and of evil spirits, in these last days of the present age.¹¹

Yet while welcoming and accepting the gift of tongues, Jaffray was also fully aware of the excesses to which such experiences could lead. He discussed the dangers of either attributing all supernatural manifestations to the Lord, thus falling into deception by the devil, or of attributing all such manifestations to the devil, thus missing the blessings the Spirit gives. Jaffray warned of the abuse of the gift of tongues and of the need for discernment. He emphasized that he did not hold to the initial evidence doctrine and noted that many of the missionaries in Wuchow who received a “wonderful” baptism of the Spirit did not actually speak in tongues. He cautioned against “prolonged, special, waiting meetings” that could encourage Satanic deception and suggested that the “crudities and unusual manifestations” of the first “gust of Pentecostal wind” ought not to become the rule for life in the church.¹²

Jaffray’s expectation of the anointing of the Spirit received by the South China missionaries was the same as his expectation of any filling of the Spirit—power for service. In this he was greatly disappointed: One lamentable lack in connection with this outpouring of the Holy Spirit has been the spirit of evangelism. Divine unction bestowed on a child of God should lead that one out to seek and save the lost as Jesus did. ¹³

He noted that “to gather together in small, select meetings and merely enjoy our blessing selfishly and seek for more is surely not God’s plan.”¹⁴ The majority of missionaries did not turn inward but when the season of special outpouring of the Spirit had passed; when, as it were, the wind had ceased to blow, we all felt that it was the right thing to settle down to our regular work in the schools and in the Church again and let the Spirit lead us to future manifestations of a special character. ¹⁵

While they decided that their gift of tongues was to be used for private prayer and intercession, it must have remained in public use to some extent for Jaffray wrote of the need to read I Corinthians 12-14 to the congregation on occasion.¹⁶

Jaffray did not turn his back on the gift of tongues and wrote a year and a half later than his anointing “abideth” to that day.¹⁷

He felt that there was no need for the child of God to fear counterfeit gifts for the enemy is a “conquered” foe. ¹⁸

Jaffray’s anticipation of a restoration of the apostolic age continued into his later life. Writing from Makassar in 1934, Jaffray stated: To express the deepest desire and the most urgent request of our hearts, we would say, we desire your prayers that we may be fully yielded to God, so that we may see His Acts, as they were manifested in the Apostolic dispensation following Pentecost. We are still living in the day and dispensation called The Acts, and it is our privilege to see the mighty working of God among the people. Ours should be a day of constant miracles, the mighty Acts of the Holy Spirit, so that we might continually exclaim, ‘WHAT HATH GOD WROUGHT!’ ¹⁹

He expected to see evidence of the Holy Spirit’s power coming out of his ministry in China and the Dutch East Indies.

He was not disappointed. In *The South China Alliance Tidings* he often wrote of healings coming in answer to prayer. Many of these resulted in doors opening to the Gospel and in individuals turning to Christ. He told the story of one of the Chinese colporteurs who sold Gospel literature in the villages: One of our colporteurs was asked if the Jesus that he talked about could heal the sick. The colporteur responded in the affirmative. They took him to the home of a raving lunatic. The colporteur asked that the chains be loosed from off the man while he prayed. This was done. The colporteur had a narrow escape for his life for the man turned on him, putting the chains around the colporteur's neck. The people fled, but the brave colporteur stood his ground and prayed for the man. He was healed. This place is now open to the Gospel. ²⁰

Jaffray saw healings as an integral part of the Spirit's battle against the kingdom of darkness. They were an evidence of the power of the Gospel over the powers of Satan. He recounted one such incident in Bali when during an epidemic the witch doctor was unable to heal the people and finally gave permission for the native evangelist to pray: The witch-doctor's consent was reluctantly given, and of course what happened was that the sick ones were healed, and the epidemic was checked. It is a case where one may almost say, and reverently, that the Lord had no alternative but to show His power and heal. His very existence was challenged, and challenged directly by the dark spirits of the pit.²¹

Jaffray saw his missionary work in light of a struggle between the kingdom of darkness and the kingdom of light. He personally experienced the oppression of Satan and wrote that "it is a desperate undertaking to dare to challenge Satan on territory where he has held undisputed sway for so long."²² When he first visited Balikpapan in 1928 he experienced a "deep depression of spirit and a feeling of discouragement" that made him realize that he was on Satan's ground, where Satan's rule had never been challenged.²³ He often requested prayer from his supporters in the homeland because of this spiritual challenge.²⁴

In 1934, after describing several healings that had occurred in the regular monthly healing services he had instituted at the Makassar Gospel Tabernacle, Jaffray wrote in *The Pioneer*: We have come to feel strongly that we need such "signs and wonders" in the Name of the Lord Jesus to attest the message of the Gospel here in Makassar. It seems as though in no other way can we demonstrate to hard-hearted Moslems . . . that Jesus Christ is verily the Son of God, and that He alone has power on earth to forgive sin, and to save their souls.²⁵

These healing services were not primarily for believers, and were fairly well attended by unbelievers. Jaffray recounted that a Bible school student prayed for a woman to be delivered of a demon and she was. He concluded by saying that "It is a real fight of faith, but thus far the result of the conflict is that there are twenty Mohammedans who are definitely and earnestly seeking the way of salvation in Christ."²⁶

Although he did not use terminology such as "power encounter" and "power evangelism"²⁷ he wrote clearly of the

experiences these terms seek to express. His expectation of manifestations of the Lord's power comes out of his eschatology: If in the time of the end of the age, we go to the ends of the earth and preach Christ, we shall indeed see Him lay bare His Arm, show forth the power of His Living Word, as He did in the early days of the Church. This is the line of Christian work today that will bring the best results, and that will hasten His glorious coming. ²⁸

He realized that his work in the Dutch East Indies was in direct opposition to the work of Satan and he expected the Lord to show Himself more powerful in order that souls might be saved. Jaffray's belief in the Lord's power to heal was not limited to a demonstration of power in evangelism. He trusted implicitly in the Lord as his personal healer. Two accounts of personal healings in his General Letter stand out. On one occasion when he went to Shanghai to speak at a church on the "Crises of the Deeper Life," he was afflicted with an attack of lumbago: Suffering unspeakably with the pain, I paced the floor of my room repeating the wonderful words, "Christ liveth in me." I was due to speak at 5:00 p.m. and the fight went on till I had just time to get to the church. A good friend met me with his car and drove me to the meeting. It was hard to get into the car and harder to get out! When I reached the pulpit, and arose to speak, all pain was gone, and the Spirit came and blessed the message. When I sat down again, and then tried to get up and go home to my room, I had to make a face at the audience, but I hope not many saw it!!! ²⁹

This temporary healing was an endowment of divine life for the service of Christ. On furlough in 1938, Jaffray suddenly took ill while speaking in Dr. Oswald J. Smith's People's Church in Toronto. Rushed to the hospital, he was advised by the doctor to have an immediate operation. He felt he "had no liberty for this" and that night had a dreadful nightmare, awakening with a heavy feeling of fearful depression, and oppression of the enemy . . . My soul was filled with terror . . . It was now 3:00 a.m., and I began to pray in earnest—"Lord, now is the time for Thee to work! Touch me, Thyself, so that an operation may be unnecessary in the morning." His assuring answer came gently and repeatedly;--over and over again, His voice said, "With long life will I satisfy him, and show him My Salvation." (Ps.91:16). The emphasis seemed to be on the word "satisfy." Three things seemed clear from this wonderful and precious promise. First, He would save me once again from the jaws of death, and would grant me "long life"; second, He would "satisfy" me with good health; and third, He would show me as never before, His great Salvation among the many still unreached pagan tribes of distant lands. Then I felt a slight sensation in my upper bowel as though Someone had touched me; and again He touched me. I knew that the stoppage was opened. The pain ceased, and has never returned. ³⁰

Jaffray did not have his operation and a year later a London doctor pronounced him in fine health, although he was to remain on a special diet. In spite of his weak heart, diabetes, and gastric ulcer he lived life as a healthy man, travelling incessantly, eating native food and going third class in order to save money. He believed that the atonement

provided not only for healing but for divine life for the body. At this time he wrote from a convention in China: "Personally, I praise the Lord for the wonderful provision of His own life for the body . . ." 31

Divine life for the body was seen by Jaffray in the same light as the baptism of the Holy Spirit. Both were related to power for service. Writing in 1941 of his family's need for a furlough, he noted that because of the political situation he was anticipating a full restoration to health and strength by the hand of the Lord through a short rest time in Manila: "I have already experienced definite touches of His life in my body in times of need. I fully expect to be restored to full health and strength." 32 Because a regular furlough in the States could mean considerable time away from his work in the Dutch East Indies, and on account of the war, Jaffray felt that the Lord would touch him that he might remain in active service. Jaffray believed in healing and divine life for the body but he never censured anyone who went to see a doctor and as noted above he also consulted medical practitioners on occasion. One of his many projects in the Dutch East Indies was to raise money, not for a healing home as one might expect but for a missionary "health resort." He wrote that in 1936 nearly all the missionaries who had returned on furlough had done so because of ill-health. He attributed this to the constant heat of the tropics and worked to raise the money to complete the building of a rest home in the mountains of Benteng-Tinggi. 33 A year later he suffered "acute indigestion" which caused him the "severest" pain of his life. He prayed for healing that he might not need a furlough at that time and wrote that the Lord touched him. He added as a postscript: I ought not to forget to mention that it was, under GOD, the rest at Benteng-Tinggi, our mountain resort near Makassar, that helped to bring me back to health again . . . Praise the Lord for the wonderful Rest Resort He has given us. 34

Jaffray claimed divine life for the body and personal healing as part of the atonement and gave the Lord the freedom to work through supernatural or natural means: doctors, rest homes, etc. Health for Jaffray was just as much a part of the battle between the kingdoms of light and darkness as anything else. On several occasions he made a connection between the sickness of himself and of others and the spiritual battle in which they were engaged. In 1937 many of the missionaries came to conference in ill health and he requested prayer for their life, health and strength on the grounds that "it is an inevitable result of the mission field, it seems, for real missionary work is a battle ground, and some get wounded in the fight." 35 Catching a cold en route to Singapore Jaffray wrote: "Yea, it was like the enemy himself taking hold of me. I see now why his attack has come. Surely a great door of opportunity . . . is opened." 36 Jaffray saw the powers of good and evil in evidence in all the circumstances of life. His faith in the Lord's power and willingness to act in miraculous ways came out of his times alone with the Lord. In February of 1931 Mrs Jaffray and their daughter Margaret sailed for America. On his own in Makassar for two years, Jaffray wrote about the opportunity this gave him for fellowship with the Lord: During these days alone here I have made it an almost

invariable rule to retire early, (usually I am forced to do this by an exceedingly tired body) and then rise early in the morning at 4:30 or 5:00 o'clock and give three hours of the best part of the day to the Word and Prayer. I am having a wonderful time in the Book of Revelation . . . Thus after three hours before breakfast in the Word of God and waiting on Him, I am ready for the 101 duties of the day. 37

Six months later he wrote again the "early two hours of Bible study in the book of Revelation have been of untold blessing to my soul." 38 In February 1932 he noted that there are some things in daily life that I feel MUST be done. They are first things. I have tried to be faithful in the early morning hour or two of Bible Study and prayer, and I am grateful that I have seldom if ever missed this during past years. 39

In 1933, Jaffray wrote of his one and a half to two hours with the Lord during his time speaking at the Shanghai conference, noting that the day "does not seem rightly started that does not begin with this time with God and His Word." 40

Included in Jaffray's time of devotion was a period of listening to the voice of the Lord. His writings abound with references to encouragement and guidance received in response to believing prayer. While he often experienced the leadings of the Lord and wrote of impressions on his heart and of a consciousness that the Lord was in control of every circumstance from the hiring of a translator to the departure time of a ship, he also occasionally made direct references to hearing the "still small voice" that had been so important to the spirituality of the first generation of Alliance leaders. In December of 1928 he wrote in the South China Alliance Tidings: "Suddenly I was conscious the 'Still Small Voice' was speaking to my listening heart. I love to hear His voice." 41 In Toronto when praying for healing of his intestinal tract, Jaffray mentioned the "assuring answer" of the Lord: "over and over again, His voice said, 'With long life will I satisfy him . . .'" 42

En route to Borneo in 1930 he mentioned something that came to him in prayer: This came to me a few days ago. We pray, "Even so come Lord Jesus, COME QUICKLY." But He seems to say to me, "Even so Disciple GO, GO, QUICKLY. When you have gone into all the world with my Gospel to every land and kindred, then will I come." 43

Receiving news that no new missionaries would be coming out in 1931, Jaffray went to prayer: "After prayer I was led to three clear decisions in my own soul . . ." 44 In 1935 he wrote that the Lord had "whispered in my ear time and again that He has 'much people' in Bali." 45 Visiting Bali, Jaffray spent time in prayer for the persecuted Balinese believers. The words of Acts 8:1 and 4 came to him "with great force, and they proved to be a help and strength to Pastor Tsang and the Christians." 46 Jaffray expected the Lord to answer his prayers and request for guidance. He steeped himself in the Scriptures and made them his anchor at all times, but he also anticipated hearing the voice of the Lord within him, leading and guiding him in the life of faith. A beautiful example of Jaffray's devotional life is given in his remembrance of first reading Dr. Simpson's poem, "God's Best": The writer well remembers when this poem by Dr.

Simpson was first issued. It had the immediate effect upon his heart of drawing him into the secret closet to listen to the Voice of the Spirit, and allowing Him to search into the deepest recesses of the soul, letting His light shine into every secret crevice and corner. We well remember repeating the words of this poem, verse by verse, over and over again, till they were as familiar as the alphabet. Oh, the dread that came upon our soul of being “second best”, of not daring to “stand the test”, of being one of those who “vaguely wants in some way to be blessed.” And then the fear of not being counted on that great day among the “victor throng”, the fear lest my name be not confessed and of missing the “Well done, you did your best!” Then following this dread and fear of falling short of God’s best, there came a deep longing, great soul-hunger, an all-consuming thirst, and from the very depths of our heart came the prayer,--“I want in this short life of mine, As much as can be pressed: If service true to God and man, Help me to do my best.”⁴⁷

Jaffray believed in the definite leading of the Lord. All of his writings are filled with references to the voice of the Lord, the urging of the Spirit, and the movement of the “pillar of cloud.”⁴⁸ He wrote that although the future seemed “hazy, humanly speaking,” the Lord was in control and would “reveal His will to us step by step.”⁴⁹ After a short furlough in Manila in 1941, Jaffray noted that he had a consciousness that when the time came to return to Makassar, the Lord would indicate quite clearly. The hour came, and he spoke clearly in my heart the time had come to return to our home and work in Makassar.⁵⁰

He was led on more than one occasion through a dream. He wrote in 1933 as he went up the Kapoeas River in West Borneo: “Here is another fulfilment of the dream of years ago. I knew that one day I would sail up this Kapoeas River for the Lord Jesus and for the Dyak.”⁵¹ In 1941, Jaffray wrote: I often dream, as from the Lord, that the whole world is again ablaze in a terrible war, the worst war that this poor suffering world has ever known. Let us watch and pray!⁵²

The most life-changing of Jaffray’s dreams was his convicting dream of “Debts and Blood Stains.” Returning from a trip to Borneo and the Celebes of the Dutch East Indies, he felt that he had done his part in surveying the area and after making his report to the board could return to his work in Wuchow. He wrote about his dream in *The Pioneer*: But the Lord gave me a dream. One of those vivid dreams which leaves a deep and lasting impression. I have seldom had such dreams in my life, but when he sends them, there is no question but that the dream is from Him. It was a horrible dream. I thought I was at home. I was a fugitive fleeing from justice. I thought I had stains of human blood on my hands. I thought the Lord Jesus was pursuing me. I was full of fear and was running for my life. The pure white snow was on the ground. I stopped and tried to wash the blood stains, “the damned spots”, from my hands in the snow. I looked around, and ran again. I awoke. My first words were, “Oh Lord Jesus, what does this mean? I do not fear Thee. I am not running away from Thee. I have no blood stains on my hands. I am

washed clean in Thy precious Blood, whiter than the snow. Oh, teach me what this means. What can it mean?⁵³

Immediately Ezekiel 3:17-18 came to his mind as the Lord interpreted the dream for him: Those are the blood spots on my hands. The blood of immortal souls is required of me till I do my part to warn them, to pay my debt, and to preach the Gospel to them . . . No wonder I have heard in my ears all these days the cry of the man of Borneo—“Borneo! Borneo! Come over and help us!” In my soul I hear His Voice saying, “Other sheep I have . . . them also must I bring.” And again, “Whom shall I send: who will go for us?”⁵⁴

This dream drove Jaffray to prayer and suddenly “as from above” it came to him that if no foreign missionaries were available to go, why not send Chinese missionaries? At once the names of two young men came to his mind.⁵⁵

His dream would not leave him alone and Jaffray began to write of his need to move on: It is not that I have grown weary of the work in Kwang-si, but the pillar of cloud seems to have lifted, and the Lord is calling me to give more time to His work in other neglected parts of the world.⁵⁶

He had been in China for over 30 years. It took a dream of great emotional impact to lead him to a new field with a new language at almost 55 years of age. His favourite text was 2 Samuel 5:25. He often referred to the need to “move quickly” as soon as “the sound of a gong in the tops of the mulberry trees” was heard. Jaffray waited for the leading of the Spirit, but when it came, he desired to obey at once.⁵⁷

Jaffray believed in the power of prayer. His letters were filled with request that his supporters pray ever more earnestly against the powers of darkness that held the Dutch East Indies in bondage. He believed in praise and worship, but felt that the highest form of prayer was earnest, intercessory prayer on behalf of the lost who had never heard the Gospel of Jesus Christ. Regarding the difficulty of entering the Dutch East Indies, Jaffray wrote in 1930: “There is a strong, subtle opposition of the enemy here that will not be overcome save by real heroic prayer and faith”⁵⁸ He admonished his readers in 1932 from Makassar: We win if you pray. Hard, stony hearts out here will break under the power of the Holy Spirit’s conviction. If only some of you at home can learn to pray the prayer of faith and wrestle with God until things are accomplished in His Name . . .⁵⁹

Jaffray was a man who loved to pore over maps and dream about the regions beyond: At his funeral his custom of having a map before him as he prayed was mentioned.⁶⁰ Regarding this habit, Jaffray noted: But the pouring [sic] over a map will not do any good, or bring the Gospel to lost souls, unless it begets prayer. We did pray, and we offered ourselves to go to these still unoccupied parts. The Holy Spirit has given us some experience in travail in prayer for these who sit still in utter darkness and the shadow of death.⁶¹

At the death of his colleague, Rev. C. D. Clench, Jaffray commented on the “wonderful growth in his prayer life” in the five years he had known him. Rev. Clench prayed “most intimately” with the Lord. He was not formal, for he “knew him to whom he spoke.” But Jaffray observed one “great advance in his prayer life” that occurred when Rev. Clench

learned to move beyond praise and adoration to agonizing intercessory prayer. For Jaffray, praise and adoration were well and good, but they were not the ultimate in prayer. With Rev. Clench's growth in "grace and knowledge of the Lord Jesus" came the addition of intercessory prayer to his worship and adoration.⁶²

Jaffray always emphasized the role of prayer in pushing back the frontiers of Satan and opening up a new area to the Gospel. After a study of a land, the maps, and the people, and the growing of a desire that new races should hear the Gospel, there must be "prayer, growing more and more intense, for nothing can be accomplished except through the mighty inward workings of prayer, begotten by the Spirit of God."⁶³ The confrontation with the kingdom of darkness that faced him in the Dutch East Indies forced him to confess his need to learn more of the ministry of prayer: How can we scatter this terrible Satanic Darkness? . . . What I know about the ministry of prayer, and its power, is not equal to the task of enlightening this thick, black darkness. Surely the Lord must give us something more, something which we do not now possess, if we are to conquer this great wicked Prince of the Celebes.⁶⁴

Jaffray's spiritual journey had not ended. Coming into conflict with a stronghold of Satan at 63 years of age, he was compelled to seek the Lord for an increase in spiritual power. Two years later he wrote that "by the Word of God and prayer even these strongholds of Satan can be overthrown."⁶⁵ He mentioned this theme repeatedly in his magazines: We are fighting, in these last days, the last battles of the Age, and we are confronted with the most fearful powers of the kingdom of darkness that the Christian Church has ever known. . . It is a warfare of faith, a conflict with the powers of darkness . . . Only by the faith of prayer-warriors can we prevail. ⁶⁶

Rev. Robert Jaffray was a man of great spirituality. Behind his fervour and commitment to reach the regions beyond with the Gospel of Jesus Christ was a close relationship with the Lord of the harvest Himself. Jaffray was a man of prayer. It permeated his life. He took time for a quiet hour (or two) every morning and he expected to hear the "still, small voice" in his prayers. He saw clearly the battle between the kingdoms of darkness and light, and set himself to intercessory prayer in order to defeat the foe. Believing the current age to be just prior to the premillennial coming of the Lord and expecting a restoration of apostolic gifts and powers, he was not surprised to receive the gift of tongues and expected the Lord to perform signs and wonders in order that the Gospel might be preached for a witness to every tribe and nation. Jaffray's spirituality was a living reality in every aspect of his life, denying neither the place of rationality and the natural world nor the existence of the miraculous and the supernatural world. In today's age of spiritual movements emphasizing dreams, power encounters, and signs and wonders, there is much that early twentieth century Canadian Alliance missionary Robert Jaffray can teach regarding a life of spirit and power.

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ENDNOTES

[1] A.W. Tozer, *Let My People Go* (Camp Hill, PA Christian Publ., 1948), p.67.

[2] *Ibid.*, p.67.

[3] *The Pioneer X*, No. 37 (Sept. 1937), 8. *The Pioneer* was a missionary magazine published by Jaffray in Makassar, containing articles by himself and other Alliance missionaries regarding their work in the Dutch East Indies.

[4] *South China Alliance Tidings* 15, No 3 & 4 (may-Aug), 4. Hereafter cited as *Tidings*. See also *The Pioneer*, 1, No 7 & 8 (Dec. 1931) 5 and *The Pioneer*, 7, No 26 (Feb 1936), 8. *The South China Alliance Tidings* was the forerunner of *The Pioneer* and was published by Jaffray during his years in China.

[5] *Tidings* 24, No. 1 (Feb. 1930) 8.

[6] *Tidings* 19, No. 2 (1925), 8.

[7] *Tidings* 22, No. 1 (1928), 1.

[8] General Letter, 47 A (Aug.21, 1933), The General Letter was Jaffray's personal prayer letter which he numbered consecutively and sent out to his supporters.

[9] General Letter 70 (Dec. 1940), 5 & 8.

[10] Rev. R. A. Jaffray, "Speaking in Tongues' – Some Words of Kindly Counsel," *The Alliance Weekly* (Mar 13, 190), 1.

[11] *Ibid.*

[12] *Ibid.*, p.3.

[13] *Ibid.*, p.4.

[14] *Ibid.*

[15] *Ibid.*

[16] *Ibid.*

[17] *Ibid.*, p. 1.

[18] *Ibid.*, p. 6.

[19] *The Pioneer*, V, No. 19 (1934), 24.

[20] *Tidings*, 15 No. c & 4 (May-Aug, 1921), 8.

[21] General Letter, 68 (March 1940).

[22] General Letter 37 (Feb 21, 1931), 4.

[23] *The Pioneer* (June 23, 1928), 4.

[24] *The Pioneer*, V No. 19 (May 1934), 21.

[25] *The Pioneer*, V. No. 21 (Nov. 1934), 7 See also General Letter, 53 (Sept. 1934), 3.

[26] General Letter, 53 (Sept. 1934) 3.

[27] While coined by Prof. C. Peter Wagner of Fuller Theological Seminary, these terms have been popularized by the Vineyard and John Wimber.

[28] *The Pioneer*, VII, No. 27 (May 1936), 38. JAFFRAY, FOLLOWING a. g. Simpson, felt that when the Gospel was preached for a witness to every tribe and nation, then the Lord would return. This was part of the driving force behind Jaffray's concern with expansion to the regions beyond.

[29] General Letter, 47A (Aug. 21, 1933), 2.

- [30] General Letter, 64, (Aug. 1938), 3.
- [31] General Letter, 65 (Aug. 10, 1939), 1.
- [32] General Letter, 71 (June 24, 1941), 1.
- [33] General Letter, 58 (Mar. 1936) 3.
- [34] General Letter, 61 (May 1, 1937), 1.
- [35] General Letter, 62 (May 1, 1937), 2.
- [36] General Letter, 44 (June 9, 1932), 1.
- [37] General Letter, 38 (May 4, 1931), 1.
- [38] General Letter, 41 (Nov. 24, 1931), 5.
- [39] General Letter, 42 (Feb. 25, 1932), 1.
- [40] General Letter, 47A (Aug. 21, 1933) 2.
- [41] Tidings, 22 No. 7 (Dec. 1928), 3.
- [42] General Letter, 64 (Aug.22, 1938) 3.
- [43] General Letter, 29 (Mar. 1930), 6.
- [44] General Letter, 38 (May 4, 1931), 4.
- [45] General Letter, 55 (Apr. 16, 1935), 2.
- [46] General Letter, 47 (Mar.30, 1933), 5.
- [47] The Pioneer, VI, No.22 (Mar.1935),3
- [48] Tidings, 25, No 1 (Feb. 1931), 4.
- [49] General Letter, 71, (June 24, 1941), 1.
- [50] General Letter, 72 (Dec. 1941), 2.
- [51] General Letter, 48 (May 5, 1933), 1. There is no indication whether or not Jaffray is referring to his dream of “debts and blood stains.”
- [52] General Letter, 61 (May 1, 1937, 4.
- [53] Tidings, 22 No. 3 (Apr. 1928) 7.
- [54] Ibid., p.8.
- [55] Tidings, 23, No. 3(May 1929), 11.
- [56] Tidings, 25, No. 1 (Feb. 1931), 4.
- [57] General Letter, 45 (Nov. 7, 1921), 6.
- [58] General Letter, 31 (Mar. 31, 1930), 4.
- [59] General Letter, 41 (Apr. 7, 1932), 2.
- [60] W.E. Presswood, “The Internment and Home-going of Dr. R. A. Jaffray.” The Pioneer, XIII, No. 46 (Jan. 1946), 9.
- [61] The Pioneer, IV, No. 13 (Aug. 1933), 16.
- [62] The Pioneer, V no 18 (Mar. 1934), 23-25.
- [63] The Pioneer, V No. 21 (Nov. 1934), 23.
- [64] The Pioneer, VII, No. 29 (Dec. 1936), 38.
- [65] The Pioneer, X (1938), 11.
- [66] The Pioneer, X (1938) 7 & 9.