



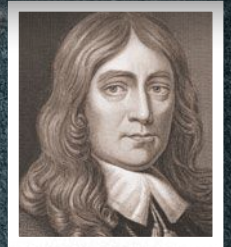
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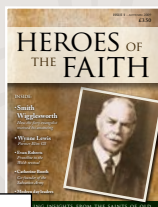
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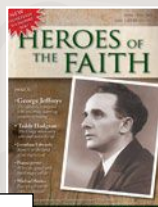
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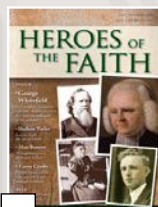
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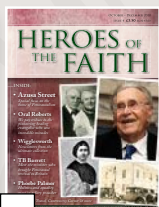
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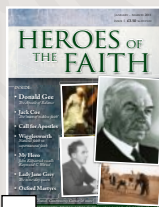
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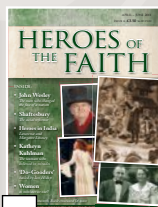
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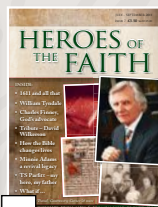
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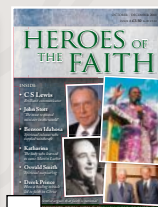
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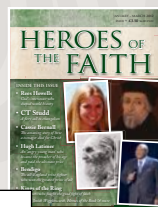
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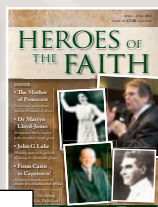
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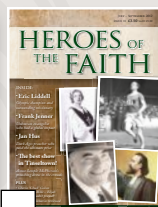
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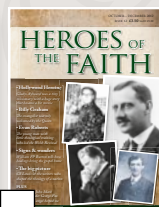
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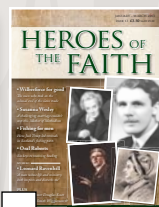
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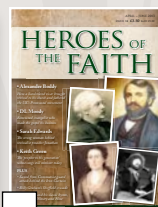
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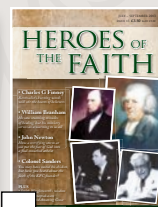
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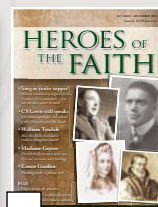
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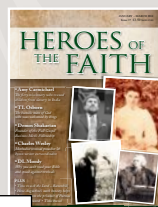
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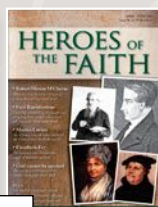
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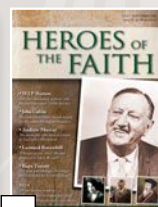
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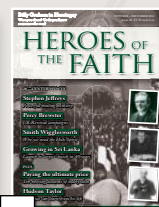
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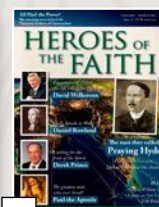
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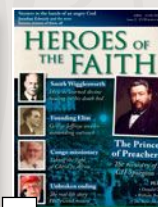
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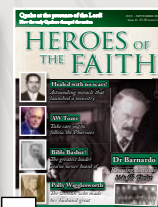
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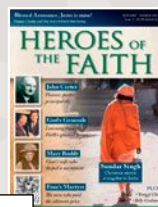
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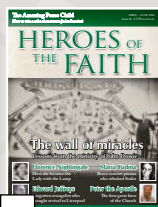
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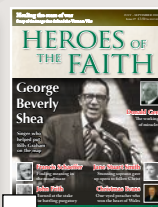
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NEW LIFE PUBLISHING Published by New Life Publishing, 18 Loughborough Road, Bunny, Nottingham, NG11 6QA, England

+44 (0) 115 824 0777 www.newlifepublishing.co.uk editor@newlife.co.uk

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Printed by Buxton Press, Palace Road, Buxton, Derbyshire, SK17 6AE

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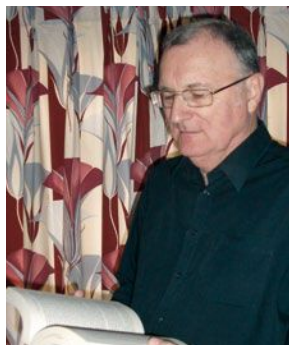
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WELCOME

As someone who has a scientific background I am always somewhat irritated when people blithely express the view that science and faith are contradictory and that you can't be a scientist and a believer at the same time. This is actually a myth that was born in the 19th century. Almost all the early modern scientists from Isaac Newton onwards were theists. Their science rested on the belief that there was a rational universe to investigate and that a rational universe was necessarily the product of a rational intelligence.



One man who certainly did not find science and faith contradictory was James Clerk Maxwell, a mathematical and scientific genius whose impact on our everyday lives in the 21st century cannot be underestimated. In fact, just about every electronic device we use today depends on the famous set of physical equations – ‘Maxwell’s equations’ – he produced to explain the phenomenon of electromagnetism.

Though less known than other giants like Albert Einstein and Isaac Newton, Maxwell undoubtedly possessed the same order of scientific genius, one that impacts us every time we use a mobile phone, a computer, a microwave oven or any of the myriad electronic gadgets in our modern world. None of it would be possible without the genius of James Clerk Maxwell. What’s more, Maxwell was a man of devout faith in God who took his Christianity as seriously as his science.

Another man to whom the word ‘genius’ could be applied (though in a different context) was John Milton, who produced what many reckon to be the greatest poem in the English language, ‘Paradise Lost’. He actually composed the work after going blind! Milton was a courageous believer who suffered imprisonment for his faith, and we are pleased to include Professor William Kay’s article on him in this issue.

A Bedford tinker might seem to be an unlikely source for another work of literary genius, but John Bunyan, the subject of our ‘Big Picture’, produced the timeless classic ‘Pilgrim’s Progress’ and, like Milton, was imprisoned for his faith.

One man I had the privilege of meeting was the church leader WTH Richards, a remarkable man who pioneered church planting and personal evangelism at a time when they were not high on the agenda of most churches. Attending his ‘Christian Witness’ camps was one of the most formative experiences for me as a young Christian.

As Editor of a magazine like this, I am often humbled by the dedication of the people we write about. None more so than the missionary Mary Slessor, a simple Scottish girl who braved unknown perils and hardships serving Christ during her time in what is now southern Nigeria. Just reading this tale of dedication, courage and self-sacrifice simply took my breath away.

We pray that Mary’s story – and all the others in this issue of Heroes of the Faith – will inspire every reader to serve our Lord in the age in which we live and be ready for his return.

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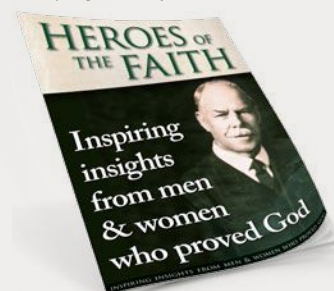
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Signs of the times



On the first Sunday after the bombing of Pearl Harbour in 1941, the American Pentecostal Evangel carried an article by Iowa evangelist and later Kansas City pastor, William E Long, based around Matthew 24, asking readers the question posed in Matthew 16:3, “Can you not discern the signs of the times?”

Discerning the signs of the times

A few years ago I used to preach on the Antichrist. I knew who he was then, but today I am not so sure. At that time I knew who the 144,000 were, and the man-child, and just about everything else there was to know – at least, I thought I knew.

Once in a while I take my sermon notes of those days out of storage – even the moths wouldn’t eat them – and I am surprised at the things I used to preach about. When I was a little boy some were preaching that Kaiser Bill was the Antichrist. When he was exiled into chopping wood, they forgot about him, and they decided that President Wilson was the Antichrist and that the League of Nations was the Revived Roman Empire.

Someone else decided Lenin must be the Antichrist, and others thought it was Trotsky. Lenin died, and Trotsky was run out of Russia, and so they looked around for a fellow who was up and coming and chose Mussolini. He became second assistant stooge to Hitler and so they stopped saying he was the Antichrist. Then there were some who thought it was Lindberg – not now, but earlier – because he was a hero in this country. There were others who thought it was President Roosevelt. Some have thought it was Stalin. People have jumped at all sorts of conclusions.

God in heaven expects us to have a sound mind and not to be carried away with every foolish idea that blows our way. I believe the devil has used these wild, weird ideas to blind the people so that the ‘signs of the times’ would not be preached any more.

Let us remember that Jesus Christ is to come again. The Bible does give us definite, distinct signs of the times, and they are not the pipe dreams of someone’s imagination but facts of the Word of the living God. We must keep preaching the second coming of the Lord and not quit just because some have read into the Bible prophecies things that simply are not there.

One of the foremost signs of the times during this century is the Great War. During the first World War ten million men died. Twenty million were wounded. Ten million more died later as a result of the war. And never since the Armistice was signed on 11 November 1918 has there been entire peace on the face of the earth.

***God in heaven
expects us to have a
sound mind and not to
be carried away with
every foolish idea that
blows our way***

Some preachers in America have stood before large audiences and said they wouldn’t insult their audience by believing there would be any more wars. Had they read their Bible they would not have believed that, for Jesus said that right up to the time of the end, “There shall be wars, and rumours of wars,” and “nation shall rise against nation, and kingdom against kingdom.”

The greatest famines of history have occurred since the turn of the [20th] century. In 1920 in China, and in 1921 in Russia, 30,000 died daily between the early summer and the harvest, because they were hungry. And we in America eat our food like hogs and don’t even grunt our thanks to God. A hog at least sounds happy when he eats! In China in 1929 eight million people starved in the early days of the harvest and it was estimated that before the harvest was completed two million more died of starvation, making ten million altogether. Those lives are precious in the eyes of God. My Bible says, “There shall be famines.”

The Bible also says that there shall be “pestilences.” Pestilence followed the close of the First World War. Twelve million people died with the ‘flu’, more than were slain with the guns and cannons of war. Nearly five million died in India alone. It was a terrible scourge.

In Canada there were thousands of little children afflicted with infantile paralysis when I was there one year. It was pitiful. But men didn’t see God’s hand in it.

I can’t understand a father, being so careless that when his child was afflicted he wouldn’t fall on his face and repent. I can’t understand a world that has lost its love and decency and honour to such an extent that men can no longer be stirred when their own families are made to suffer because of their sins.

The greatest earthquake of this 20th century was in China. On one occasion in December, 1921, nearly a million died in one earthquake. In Turkey, Romania, Japan, and India thousands of men and women have died in earth-

The stricken USS Arizona, one of many ships destroyed during Japan's surprise attack on the American Pacific fleet in Pearl Harbour

Some preachers have said they wouldn't insult their audience by believing there would be any more wars. Had they read their Bible they would not have believed that, for Jesus said that right up to the time of the end "There shall be wars, and rumours of wars..."

quakes. Even in America there have been earthquakes which should have awakened the people, but men have gone on living as before. Men are lovers of pleasures, not lovers of God.

Speaking to the Jews, Jesus said, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake," Matthew 24:9.

And today we find a great wave of anti-Semitism sweeping over the whole world. The Jew is hated in every country in the world, including the United States.

"I don't like Jews," someone says. No matter whether you do or don't, God's hand has been upon them and still is, and the nations that curse the Jews shall be cursed – the Bible says so. In America today there are clubs and beaches and areas with signs which say "For Gentiles Only". In Canada I have seen tennis courts, beaches, and clubs marked with great signs, "Gentiles Only". The Jews are being hated of all

nations, and the Bible said this should be so in the end time.

One great sign is the return of the Jews to their own land. Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke 21:24.

My wife's sister is a missionary to Egypt. Some of the letters she wrote to us a year or two ago told of visiting Palestine and finding so many cities that have grown up, beautiful and modern. She said Jerusalem is a city without walls. She told how the land has been reclaimed and is bringing forth great crops. And she told how the Jews cry to the Lord for their Messiah to come to them.

I was in London, Canada, looking for some unleavened bread. I went into a little Jewish shop and there a woman said she would get me some. She said, "You are a Gentile?" I said, "Yes." "Then why do you buy this bread?" she asked. I said, "I want it for our Passover; you know we take a supper in

remembrance, until the Messiah should come." She ran out of the shop into a back room and a little old Jewish man came out. He patted my back.

His heart was thrilled because a Gentile believed that Messiah was coming. He told me he was saving every dime he could make so that he would be able to leave the little shop and go to Palestine, because he believed that the Messiah was soon to come.

When I was in Kansas City I talked with a Jewish man there. There were only two men in Kansas City who could speak real Hebrew and I was talking to one of them. He introduced me to his brother who was in town. This brother spends 18 hours a day searching through books in New York City. He is searching to find the reason why God has not spoken to Israel since Christ was crucified. I believe that God is going to reveal to these hungry hearts – in his own good time – the answer to their dilemma.

In Des Moines one day as I went

Signs of the times

down the street I saw a little light burning in a place and out of curiosity I went inside. The janitor was there. I asked about the light. He said, “That light represents the hope of Jewry. It is my business to see that that light never goes out. That light must burn until Messiah comes.” I asked, “When do you look for the Messiah?” He said, “Oh, the next year of the Jubilee it is the feeling of the Jewish people that God will send the Messiah.” However, there is great confusion as to when the year of Jubilee is. But whenever Jesus comes, that will be the real Jubilee.

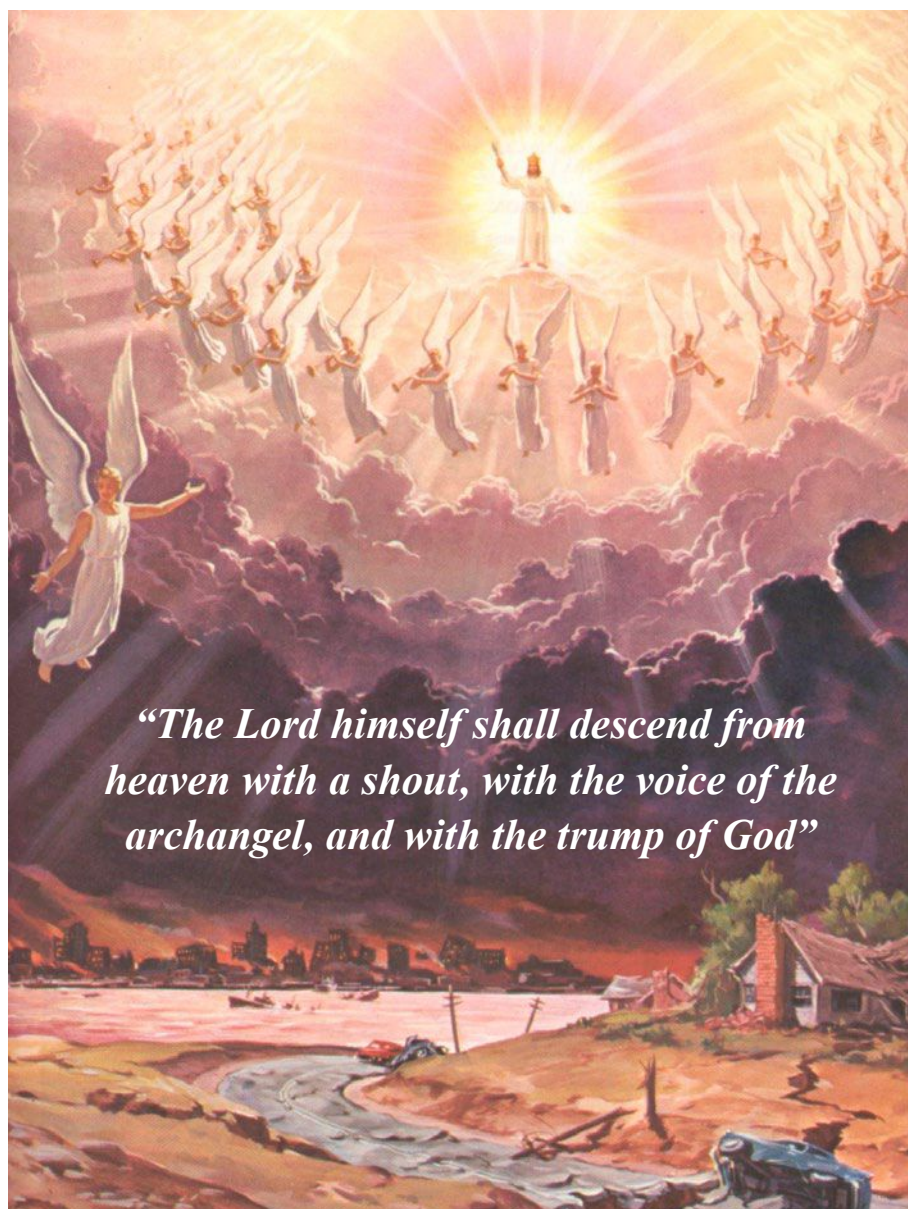
Jesus Christ is going to come back soon. The Jews are looking for him and praying that Messiah will come. But let us ask ourselves this question: are we really anxious for Jesus Christ to return? We in America are not so anxious to have him come. We have good jobs; we live in luxury; we have comfortable homes; we still enjoy peace. In other lands, however, it is different.

Picture in your mind an old grey-haired mother in Russia tonight, with a shawl pulled around her shoulders. She has stood true to Christ through all the days of Communism. Tonight she is scanning a long list of the dead soldiers to see whether her son's name is there. Look at her face, haggard and worn. She steals away home.

Or maybe there isn't any home – it may be bombed. I can see her reach inside her apron and take out a book. She reads it. It tells her about the blessed hope. Her heart cries out, “Come soon, Lord Jesus, and end all this suffering.”

Go across in your mind to Germany. The German mothers have hearts just like the American mothers. Many of those German mothers gave their husbands in the First World War. Tonight they are watching the lists of the dead for the names of their sons. A little woman wipes the tears from her eyes, turns away from the notice board, and goes down the street. Maybe she is one of the thousands who have had their homes blown up, all their worldly possessions destroyed, and some of their loved ones killed by air raids.

The same suffering goes on in other countries. Think of the people of Poland. With only crusts of bread to eat, they are crying out, “O God, send Jesus back again. We don't know how much longer we can stand this. We have



“The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God”

nothing to live for except the return of Jesus. O God, please hurry. Please, can't you speed the day?”

God says, “I will shake all nations, and the desire of all nations shall come,” Haggai 2:7. I am looking for his appearing. Are you? I am anxiously awaiting his coming – the coming of Jesus. There are many in the world who are not saved, but that is no reason for hoping that he will delay his coming. If he should tarry a while most of them would not be saved anyway, but instead the number of sinners would increase and more souls would be lost because of his tarrying.

In 1 Thessalonians 4:16 I read, “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then

we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord.”

I believe I am living in the day when my eyes shall see the King when he comes on the clouds of glory; when my ears shall bear the trump of God; when the graves shall give up the dead that are in them, and when I shall rise to meet the Lord in the air. When he shall appear I shall be like him, for I shall see him as he is. “So shall we ever be with the Lord.” My prayer is, “Even so, come quickly, Lord Jesus.” Is that your prayer too?

We do not necessarily endorse everything that Long says but we present this as an article of historical interest from the perspective of an America in grave crisis.



Mary Slessor

The White Queen of Calabar

One day in 1898 onlookers at Waverley Station, Edinburgh, were astonished to see a woman of slight build, with a face like yellow parchment in hue and with short straight hair, get off the train accompanied by four wide-eyed African girls. In early life Mary Slessor had been the mainstay of her family after her father's death, working long hours as a Scottish factory girl. But, like her compatriot David Livingstone, Mary had educated herself by reading good books, a few sentences at a time, while tending her machine.

Wherever Mary Slessor went on her triumphal tour among the churches, the people were enthralled as they heard her tell how she had endured hunger and thirst under the flaming sun of Africa, had been smitten down by tropical fevers, had controlled drunken cannibals brandishing loaded muskets, had calmed hundreds of warlike natives lusty for blood and had faced death a thousand times in her endeavour to bring redemption's story to Africa's perishing peoples. They were moved to tears as she told of the slave markets, of human sacrifice, of cannibalism, and told specifically how, upon a certain



Mary Slessor with her adopted household in Calabar

chief's death, 25 heads were cut off and, at the death of another chief, 60 people were killed and eaten.

But there were stories of how she had rescued from death hundreds of baby twins and other deserted babies thrown out in the forest to perish of hunger or to be eaten by ants or leopards. The stories were made doubly impressive by the presence of four of the very children she had rescued.

Mary told of the slave markets, of human sacrifice, and how at the death of one chief, 60 people were killed and eaten

Born in Aberdeen in December 1848, Mary had given her heart and life to Jesus as a young girl and, due to the influence of stories told her by her mother, had formed a secret desire to be a missionary to Calabar. She became not only an active member of her own church but also a zealous worker in several missions.

Early in 1874 the news of the death of David Livingstone stirred the land and created a great wave of missionary enthusiasm. The call for workers for



The death of renowned explorer David Livingstone sparked a wave of new missionaries to Africa

Africa thrilled Mary, who offered her services to the Foreign Mission Board. She was duly accepted and brought to Edinburgh for special training. In August 1876 she sailed from Liverpool for Calabar.

Soon after landing Mary began to realise the seeming impossibility of the work to which she had committed herself. She saw huge alligators sunning on the mud banks and swimming in the streams. One day her canoe was attacked by a hippopotamus and she saved her life, and the lives of the children with her, by throwing a cooking pot into its gaping jaws.

She saw the barracoons where the captured natives were penned until the slave-ships arrived. She found herself in a land where terrified prisoners dipped their hands in boiling oil to test their guilt under some accusation, where wives were strangled or buried alive to go with their dead chief into the spirit-world and where heartless chiefs could order a score of men and women to be beheaded for a cannibal

Mary Slessor of Calabar

orgy and sell a hundred more into the horrors of slavery.

What could one frail woman do, confronted by such an appalling situation? Overwhelmed and depressed, Mary knelt and prayed, “Lord, the task is impossible for me but not for Thee. Lead the way and I will follow.” Rising, she said, “Why should I fear? I am on a Royal Mission. I am in the service of the King of kings.”

In time she mastered the native language so that the locals admitted that she could use their tongue better than they themselves could; and then on one memorable day she went out on her first preaching trip. Two boys carried a drum and beat it to call the people together. Hearing that a white woman was in the vicinity, a great crowd quickly gathered. Her first message was delivered under the shade of a large tree beside a devil-house built for a dead man’s spirit.

In a land of death she brought a message of life. To souls in deepest sorrow, she brought a message of comfort and hope. To people dwelling in the habitations of cruelty, she spoke of love and kindness. To lives steeped in barbarism and sin, she pointed to the redeeming Lord.

Mary wanted to leave the coast and live in the interior, in the midst of the head-hunters and cannibals. When one of the male missionaries went into this district to seek permission to settle, he was captured and narrowly escaped with his life. Nevertheless, Mary determined to go. “I must go forward and onward,” she declared.

In August, 1888, she set out by canoe with five native orphans, children she had rescued from death, the oldest



Clay pots where twin babies were left to die in Calabar before Mary Slessor got the practice stopped

a boy of eleven, the youngest a baby in her arms. All day long it rained. Night had fallen when the canoe was pulled up in the river bank. The village of Ekenge, to which they were going, lay four miles back in the forest. Taking the baby in her arms and urging forward the weeping children who were terrified by the darkness and the knowledge that snakes and leopards abounded, Mary struck out along the forest path, leaving the men to follow with the bundles of food and clothing. Soaking wet, hungry and exhausted they waited for the loads to arrive.

After a while news reached her that the men were tired and had gone to sleep in the boat. Exhausted as she was, Mary retraced the four miles through

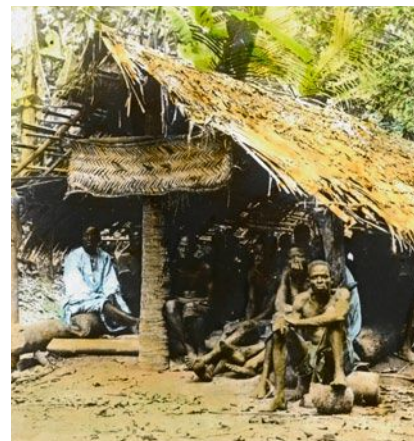
The chief liked Mary’s brave spirit and gave her permission to stay. She lived like a native, walking barefoot, and living on native food and unfiltered water

the forest, aroused the sleeping men in the canoe and brought them all on to Ekenge by midnight. It was this indomitable spirit which in subsequent years carried her through a thousand toils and perils where most women would have given up in despair.

The chief liked her brave spirit and gave her permission to stay in the village. She lived like a native, building a mud-walled house, walking barefoot, and, incredible though it may seem, living on native food and unfiltered water. Time after time she risked her life for the people she lived among.

In a nearby village a chief lay ill and the people knew that if he died many of them would be slain to be his attendants in the spirit world. A woman who was a visitor entered the chief’s harem and told his wives about a ‘white Ma’ who could save his life by her ‘magic’. When they told the chief about the strange white woman, he ordered: “Send for her at once.”

When Mary heard the news she knew that the way was full of perils,



Village council house in Calabar

but she also knew that if the chief died, scores of lives would be sacrificed. The chief where she lived tried to dissuade her, as the jungle was full of dangers from men and beasts but, after prayer, Mary went, trusting herself to God.

All day unceasing torrents of rain fell. Soon it became impossible to walk in her water-soaked boots, so she threw them into the bush and ploughed on through the mud with bare feet. Although her head was throbbing with fever, she drove her weak and trembling body on until, after more than eight hours of walking, she staggered into the house of the sick chief.

Although wet, exhausted, hungry and aching all over from fever, Mary went immediately to the chief who lay unconscious on a mat on the mud floor. After examining him she gave him a dose of the medicine she had brought with her. She continued to nurse him and, the next day, to the astonishment of all the villagers, the chief regained consciousness and took food. Some days later he was quite well and all the people laughed and sang for joy, knowing that there would be no killing.

In gratitude and wonder they gathered around Mary Slessor and inquired concerning her magic powers, but she said to them: “I have come to you because I love and worship Jesus Christ, the Great Physician and Saviour, the Son of the Father God who made all things. I want you to know this Father and to receive the eternal life which Jesus offers to all those with contrite and believing hearts.”

Years passed by and the white ‘Ma’s’ name became known far and wide for her bravery and kindness. She was held in high esteem by the people she

worked with even though they thought she was mad because she was always rescuing twin babies whom the Calabar people considered cursed. Such was her reputation that the chiefs often asked her to help them decide quarrels, and she even kept villages from going to war. They thought her notions very strange, but many of them began to realise that her brave and loving spirit came from the great God of whom she spoke so much.

One day she received a secret message saying that, in a district far away, a man of one village had wounded the chief of another village and that the warriors of both villages were holding a council of war. "I must go and stop it, else much blood will be spilt and many will be killed," said

Mary. Her friends pointed out she had been ill and could scarcely walk. There were also wild beasts and dangerous men in the jungle. But Mary set out through the darkness accompanied by two men with lanterns. At midnight she

came to a certain village and asked the chief to provide her with a drummer so that people might know, on hearing the drum, that a protected person was travelling.

The chief told her: "You are going to a warlike people and are likely to get killed on the way. Anyhow, they would not listen to what a woman says."

Mary took this as a challenge. "When you speak of the woman's

power," she said to the chief, "you forget the power of the woman's God. I shall go on." Whereupon she continued, much to the amazement of the chief and his people.

At dawn Mary came to the place where a large company of warriors were preparing to assault a village.

She felt almost too weary to walk, but her attendants shouted, "Run, Ma, Run!" She heard wild yells and the roll of war drums. Running as fast as she could, she caught up with the warriors and demanded that they desist from fighting.

"You are going to a warlike people and they will not listen to what a woman says," the chief told her. "When you speak of the woman's power," Mary replied, "you forget the power of the woman's God"



Mary Slessor outside the courtroom at Ikotobong in Calabar

Stunned by her courage, they hesitated, while she walked boldly toward another regiment of fierce natives standing in the village ready to fight. Drawing near she called out, "I have come to help you settle this matter peaceably and justly. There is no need to shed many lives."

Just then, to her amazement, an old chief stepped toward her and knelt down at her feet! "Ma," he said, "we are glad you came. We admit that one of our drunken young men wounded the chief over there. It was an act in which the rest of us had no part. We are glad for you to speak with our enemy and help make peace."

Looking into the man's face, she saw to her joy that this was the very chief who had been about to die several years before and whom she had cured by going on that long, dangerous journey through the forest in the rain. She was now able to act as peacemaker between people who would otherwise have fought to the death.

Though stricken with fever, dysentery and other diseases many times, Mary toiled on in Calabar for nearly 40 years, moving deeper into the interior to take the gospel story to new tribes and new areas. "Anywhere, provided it be forward," was an oft-repeated saying of hers.

Her house was filled with orphans, upon whom she lavished the love of her motherly heart. She had a string running from her cot to the hammock of



Mary Slessor continues to be honoured in modern Nigeria, with a road named after her, along with this monument, where members of the Women Guild of Presbyterian Church held a procession in her honour as part of wider activities marking the centenary of her death

Mary Slessor of Calabar

each of the 25 or 30 little ones, so that, whenever one of them began to fret or cry in the night – as often happened – she could pull the right cord and swing the youngster to sleep.

She supervised the building of a new house every time she moved, eventually building a house with a cement floor. When an incredulous visitor inquired how she managed to mix the cement, she replied, “All I did was to stir it like porridge and pray!”

During an epidemic of smallpox the people fled in terror of the dreaded disease but ‘Ma’ nursed and fed the victims, tenderly pointing them to Jesus, and, without assistance, buried the many who died. In a letter describing her experiences she wrote: “It is not easy. But Christ is here and I am always satisfied and happy in his love.”

And what was the grand object of all her striving and ordeals? One who knew her well stated, “It was for souls she was always hungering.” One night she walked 12 miles through the bush to reach a dying woman and rescue her

twins from death. As life ebbed away, the poor woman who had experienced so much of cruelty as a slave and the disgrace of giving birth to twins, listened wistfully as Mary told her of a Saviour’s love.

Mary rescued hundreds of twin babies thrown out into the forest, prevented several wars, stopped the practice of trying to determine guilt by the poison ordeal, healed the sick, and unweariedly told the people about the great God of love whose Son came to earth to die on the cross so that poor sinful human beings might have eternal life.

Shortly before her death on 13 Janu-

ary 1915, she said: “Never talk about the cold hand of death. It is the hand of Christ.”

Mary Slessor, the ‘Queen of Calabar’, was constrained to offer to her Lord her very best, and with gladness she broke the alabaster box of her consecrated life and gave the precious ointment to him for the redemption of many in Africa.

“Life is so grand and eternity is so real,” she said.

Edited from Blazing The Missionary Trail by Eugene Myers Harrison, Scripture Press Book Division, Chicago ©1949

The memorial plaque on Mary Slessor’s grave in Calabar reads in part: “For 38 years a heroic and devoted missionary chiefly among the up-river tribes of this land.” And adds: “They that turn many to righteousness shall shine like the stars for ever and ever.”



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Billy Richards

WTH Richards

Pentecostal statesman

During the '60s and early '70s, a dynamic Welsh preacher achieved what many of his peers at that time thought impossible: he was able to be fully Pentecostal in outlook, pastor a thriving and growing church, and yet also command the deepest respect of Christians from many different denominations. And at his funeral, the great preacher, Dr Martyn Lloyd-Jones called him a 'spiritual statesman', saying: "I have rarely known a man who had a larger and clearer worldview of the present situation of the Christian Church and what we should all be doing."

Born into a mining community at Crosskeys, South Wales, in 1916, WTH 'Billy' Richards came to Christ at the age of eight under the preaching of a Welsh pastor called Tom Mercy. His family suffered a terrible tragedy when his older brother was killed climbing a quarry for a 'dare' when only 11 years old, and during the great depression of 1929, Billy found himself the main family breadwinner at the tender age of 14.

For the next six years while he worked underground, Billy gained a sound knowledge of the Bible and learned many secrets of prayer. In his late teens he gained a reputation as an evangelist, conducting rousing underground hymn singing, preaching in the open air and leading popular youth rallies.

At the age of 20 Billy went to London. He was so raw that when he saw his first underground train come out of a tunnel, he threw himself against the station wall in fright! He enrolled in a Pentecostal Bible college, but his funds ran out after 11 weeks. However, he was allowed to stay on providing he led a newly-formed work in Barnet, and by the time he was 27 he had also helped to build a church in Hammersmith and pioneered another of around 100 people in Ealing.

However, it was in 1943 in the midst of a heavy WWII air raid that Billy received the call from God that was to shape the rest of his life. He later wrote: "It was the name of a town that I had never visited... I knew nothing about the district and did not know one single person there. The name of the place was Slough."

At the time Slough had a reputation as a very hard place to preach the gospel in, as Richards soon found out: "Here was a respectable, materialistic and self-satisfied cosmopolitan group of people who needed a change of heart. I could see that it would be a long and difficult task to make any impression at all."



Undeterred, Billy discovered a few local Christians who had been praying for seven years for someone to come and plant a New Testament church. One of these was a single lady, Marian, who was later to become the church pianist and Billy's wife.

Billy also discovered a dilapidated Scout hut that was the only building available to rent. He excitedly blew his life savings – all £12 of it – on a month's rent, 2,000 handbills and some wood for a church notice board!

On 23 June 1943, the 'Gospel Tabernacle' opened in Slough with a congregation of five. Conditions in the Scout hut were so atrocious that few people gave the venture any chance of success. The roof leaked and the only means of heating was an ancient coke-fired stove which belched smoked from its rheumatic joints. Richards said the smoke-filled hut sometimes resembled hell more than heaven –

Billy Richards

sometimes in winter the hut was so cold the communion wine had ice on the top!

The chairs in the hut were as decrepit as the hut itself and Richards recounted an embarrassing incident when a young lady brought a very smart young guardsman from the nearby barracks. In the middle of the service there was a crash and Billy looked over to see the guardsman flat on his back with his feet in the air while his hat rolled about the floor!

In these dark and discouraging times Richards received a remarkable three-fold confirmation of his call to Slough. The first was by the legendary Congo missionary Edmund ‘Teddy’ Hodgson. On a visit Hodgson told Richards he must keep faithful in what he was doing. He said: “If I was young I would do just what you are doing, for this is what young men should do – go out and build for God.”

The second was by a fellow pastor, David Powell, who told Richards to keep faithful for God would build a church at Slough. Finally, Billy went to hear the noted preacher, Dr Martyn Lloyd-Jones, whom he had never met; Lloyd-Jones stopped on his way from the pulpit and told Billy that God would do a great work and that he must keep faithful.

Encouraged by these prophetic utterances from men of God, Richards continued to pioneer with undiminished zeal. As a result, and despite the obvious drawbacks the Scout hut presented,

within 16 months attendance had reached 50 people.

The hut was now too small, and so Billy looked for another building. He secured a plot in Pitts Road and, despite the austerity of post-war Britain, purchased a disused chicken hut which was converted into a building to house the congregation. In a remarkable example of God’s provision in response to a venture of faith, the money to buy the chicken hut came in at the very time the purchase was about to be made.

Through Richards’ inspiring example in personal and pulpit evangelism, the church outgrew the chicken hut

If I was young I would do just what you are doing, for this is what young men should do – go out and build for God

which was replaced by a more permanent structure in 1955, the labour being provided by the church members.

Billy’s evangelistic spirit was never content to rest on past achievements however, and his constant emphasis on innovative evangelistic projects meant that during his lifetime the church eventually grew to 400 people.



The Gospel Tabernacle began life with five people meeting in this dilapidated Scout hut on Elliman Avenue in June 1943

One emphasis Richards had was on encouraging young people, no matter how inexperienced they seemed to be. Hence Colin Benton, who later became youth leader at Slough, began his first outreach when he was just 17. Eventually, Slough had 1,000 children attending 25 clubs and Sunday schools on a weekly basis. Encouraged by Richards, Colin managed to preach the gospel in 17 schools in Slough – a major innovation in those days. Later, following his mentor’s example, Benton went on to pioneer his own church in the south of England.

Roy David, who later became director of World Christian Ministries, remembered coming into the church as a lad of 11. Although Roy couldn’t read or write at the time, Billy encouraged him by giving him the job of pushing tracts through the doors of houses in the neighbourhood.

Roy recounted: “Billy Richards was a tremendous example to us – a real shepherd. He had great demands on his life but he always had time for people. He had such a passion for souls that he inspired us all to witness and very few Sundays went by without people finding the Lord. He also had an infectious sense of fun. One day he went swimming with us young people and wore Bermuda shorts and his dog collar!”

One thing that characterised Billy Richards’ sermons was his tremendous sense of purpose. They were humorous without being at all irreverent, and were delivered with a fiery zeal which had no trace of fanaticism.

An evangelist at heart, Richards was a man whose life was deeply embedded in the Scriptures and this showed through in his fervent yet balanced ministry from the pulpit.

Another fruitful means of outreach



Billy Richards speaking to a group in Slough, including his son Wesley, who would later continue the ministry

from Slough was ‘doorbell evangelism’, which involved the systematic visitation of every home in the area. In one two-year period alone 20,000 people were personally contacted in their homes and people were added to the church in this way. Later Richards published a handbook on this means of outreach which became popular with evangelistically minded churches at the time.

However, not everything went according to plan. A ‘Gospel Boat’ was purchased with the object of giving out literature where people were gathered along the riverside. Unfortunately, the only ‘baptisms’ resulting from it were those of the hapless volunteers who could not seem to master the art of pushing off from locks without falling into the water!

Vastly more successful was the ministry of ‘Christian Witness’, launched from Slough to teach and promote personal evangelism. A ten-lesson correspondence course in personal evangelism written by Billy Richards was offered with just one proviso – that after each lesson the student had to tell three people about Christ and report back. Daunting though this prospect may have appeared, people responded in such numbers that extra staff had to be drafted in and extra finance raised. One housewife donated her life savings to promote this ministry.

Within 18 months, 10,000 people had been witnessed to by Christian Witness students, and 1,000 professed conversion – a ratio of one in ten which remained constant as the number of students rose to 5,000. Within a few years the course was to reach every continent, being translated into ten languages.

Like-minded leaders in Australia, Canada, France, Holland, Kenya and the then Yugoslavia set up Christian Witness centres. A tape ministry was launched along with ‘Dedication’, a national magazine for ministers and Christian workers, which was warmly and widely received.

The annual Christian Witness conferences (held at a seaside holiday camp) attracted over 1,000 people

each year, many of them leaders and Christian workers, and the first Christian Witness youth camp took place about a month before Billy’s untimely death.

Apart from the many new approaches he pioneered at Slough, Billy was greatly influential within the Assemblies of God denomination to which he belonged, helping, among other things, to launch the National Youth Council. He was not universally popular, however. One rally the new council organised was considered so revolutionary at the time that a traditionalist described him as ‘the Antichrist’! Richards also served on the Executive Council of Assemblies of God, and was widely recognised as one of the most influential men within British Pentecostal circles.

By now respect for the Gospel Tabernacle and its minister was growing across all denominations. Billy Richards appeared to many to exemplify Pentecostalism at its best – fervent, yet perfectly sane and reasonable at the same time. He was held in high esteem in many evangelical circles by such leaders as Dr Martyn Lloyd-Jones, Gilbert Kirby (then principal of London Bible College) and Omri Jenkins (secretary of the European Missionary Fellowship).

Keen to lay a foundation for future expansion, Billy appointed a team of three extra full-time ministers at the church. However, within a few months, he was suddenly called home to the Lord whom he served so faithfully.

One evening in September 1974, at the age of only 58 and in apparently good health, Billy suffered a massive heart attack from which he never recovered.

Tributes poured in from all over the world. Thomas Zimmerman, then General Superintendent of Assemblies



WTH Richards preaching

of God, USA, said: “Billy Richards was a man of uncommon vision and unwavering faith in God... he exemplified the compassion of Christ that compels men to fulfil God’s purpose in seeking the lost and bringing them to Christ.”

Colin Benton, Richards’ youth leader for many years, said: “Internationally, Billy Richards was recognised as a spiritual statesman. He was elected to the World Pentecostal Conference, who held him in high respect. On a personal level, I lost my father as a young man, and Billy became a father figure to me and to many of us as boys. He had more spiritual impact on my life than anyone else. He taught us to preach and released us into aspects of ministry even when we must have made his hair stand on end! He instilled his own pioneer spirit in me, and I eventually went out and planted my own church.”

A thousand people from all over Britain came to the funeral to hear Dr Martyn Lloyd-Jones say of Billy Richards: “A man like this is going to be missed tremendously. There are very few such men... and it is difficult for us to understand that a man like this should be taken at this particular point... but God knows. He buries his servants but he carries on the work.”

Lloyd-Jones’ words proved prophetic as the church Billy Richards had planted continued to thrive under the leadership of his son, Wesley Richards. Today, as King’s Church International, it continues to proclaim the same message of salvation as its inspirational founder.

One rally was so revolutionary at the time that a traditionalist described him as “the Antichrist”!

Time travel

This month we revisit Donald Gee's Pentecost Magazine from March 1956 when the magazine celebrated 50 years of Pentecostal ministry

1956 — A Pentecostal Year of Jubilee

"It is usual to connect the appearance of the Pentecostal Movement as such, with remarkable meetings in the old Asuzu Street Mission of Los Angeles, California, that continued throughout 1906. It was that which happened there that first received widespread attention, and attracted visitors from all over the world.

"The circumstances were humble enough. The meetings were held in a wooden barn-like structure now pulled down, but of which the writer was fortunate enough to secure a snapshot in 1928. The leader was a humble coloured minister of the name of W. J. Seymour, who apparently possessed this, at least in common with Evan Roberts' leadership in the Welsh Revival, that he preached very little, and more or less allowed things to go their own way, or perhaps we ought to say—the Lord's way. He had come from revival meetings in Houston, but on plainly testifying of what had been happening there, they locked the door against him, and called the President of the Holiness Association to come down to Los Angeles and settle that the Baptism in the Holy Ghost was simply sanctification. Yet when that good man heard Seymour speak of the Baptism according to the Book of Acts, accompanied by speaking with tongues, he said he wanted it too. It was remarkable that Brother Seymour himself had not so received at that time.

"The meetings were transferred to a private home at 214, Bonnie Brae Street, where a company were fasting and praying for the Baptism in the Holy Spirit; and there, on April 9th, 1906, the 'Fire fell.' Brother Seymour received his personal Pentecost on April 12th. More and more began to come to the meetings, and so they secured the premises at 312, Asuzu Street to accommodate the people.

"The news of what was happening in Los Angeles spread far and wide, and a little four-page paper, published free month by month, carried it even to distant lands. Sensational reports in the dailypapers, though published from a different motive, all helped to spread the news. Of course the main emphasis of the newspaper reporters was on speaking with tongues or anything spectacular that occurred. They had little interest in the times of tremendous heart-searching and emptying of self that were going on. Visitors began to come from many different parts of North America, and finally from Overseas too. They were from various walks of life and church connection. Many were hungry for God and tarried to seek and receive a personal 'Pentecost'."

From "The Pentecostal Movement," by Donald Gee. Victory Press, London.

"Now 1956 is the fiftieth year since the humble pioneers of the present Pentecostal movement pressed into the promised land of the fullness of the Spirit and His charismatic gifts. 1906 made church history as the time when God began to restore to the Church on a large scale those lost apostolic experiences of the Book of Acts, according to the pattern of the primitive Pentecost.

"Thus we are living in the full gospel movement's golden year of Jubilee. And while it would be undispensational to propose an institutional observance patterned after the Jewish Jubilee, it is perfectly proper, and Pentecostal too, to apply spiritually to our movement the three highlights of the Old Testament ceremony.

"First, **forfeited property was restored to its rightful owner.** Many Pentecostal people have forfeited their Pentecostal inheritance! In order to court favour with Fundamentalists they have minimised the particular principles which differentiate us from other evangelical groups and which alone justify our existence — I speak of the baptism and gifts of the Holy Spirit, and the divine healing ministry.

"The founders of several Pentecostal groups were haunted with fear that their followers would ultimately forsake the Pentecostal emphasis. This year is the time for those who have compromised or neglected the sign-gift ministry to get the fire of Pentecost rekindled on the altars both of their souls and of their churches!

"Then again, **the slaves were liberated from their bondage** in the Year of Jubilee. Plenty of Pentecostal people are plagued with bondage. But the Holy Spirit has anointed us to 'proclaim liberty to the captives.' Every yoke—whether physical or spiritual—can be destroyed because of the anointing. There is nothing too hard for God! And there is nothing too hard for you, if God be with you. Let us minister deliverance in 1956 so that 'Jesus Breaks Every Fetter' will become more than a chorus we sing, but a truth we demonstrate.

"Finally, the Year of Jubilee marked the **reunion of members of the same family, long separated.** Although the Pentecostal Movement contains many organizations, there is a spiritual unity which we can attain that is not necessarily inconsistent with our denominational affiliations. We can recognize one another as members of the same favoured family in Christ, washed in the blood, filled with the Spirit. Let us cultivate this neighbourly spirit in this Pentecostal Year of Jubilee.

—Raymond L. Cox, in "The Foursquare Magazine" for January 1956, Los Angeles.



OLD ASUZU STREET MISSION IN 1928
Seated in the car was L. F. Turnbull of Bethel Temple

Words to live by



“The Jesus that men want to see is not the Jesus they really need to see.”
G Campbell Morgan

“It is a poor sermon that gives no offence; that neither makes the hearer displeased with himself nor with the preacher.” **George Whitefield**

we are too busy to have power. We have a great deal of activity, but we accomplish little; many services but few conversions; much machinery but few results.”
RA Torrey

“The first duty of the gospel preacher is to declare God’s law and to show the nature of sin.” **Martin Luther**

“It ill becomes the servant to seek to be rich and great and honoured in that world where his Lord was poor and mean and despised.”
George Muller

“The preaching that this world needs most is the sermons in shoes that are walking with Jesus Christ.”
DL Moody

“Let’s quit fiddling with religion and do something to bring the world to Christ.” **Billy Sunday**

“We are too busy to pray, and so

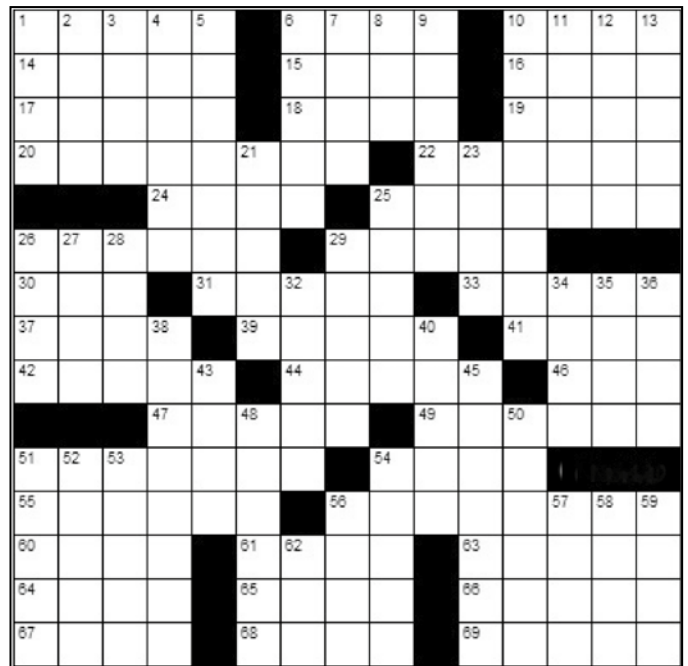
Crossword

ACROSS

1. Joshua spared ___ the prostitute, with her family (Josh 6:25)
6. she became a pillar of ____ (Gen 19:26)
10. At midnight the cry ___ out: Here’s the bridegroom (Matt 25:6)
14. God provided _____ and made it grow up over Jonah (1,4) (Jon 4:6)
15. him who overcomes, I will give the right to eat from the ___ of life (Rev 2:7)
16. And _____ said to Jacob, Feed me, I pray thee (Gen 25:30) KJV
17. five, _____ twenty days (3,2) (Num 11:19)
18. Take a pot, and put an _____ full of manna therein (Exodus 16:33)
19. and went into a far country for a long _____ (Luke 20:9)
20. Make the robe of the ephod ___ of blue cloth (Ex 28:31)
22. The next day we went to ___ and from there to Patara (Acts 21:1)
24. are not drunk, as you suppose. It’s only ___ in the morning (Acts 2:15)
25. The ___ of the poor will find pasture (Isa 14:30)
26. Noah knew that the waters were ___ from off the earth (Gen 8:11) KJV
29. the skins will ____, the wine will run out (Matt 9:17)
30. No one lights a lamp and hides it in a ___ (Luke 8:16)
31. when Nabal was ____, his wife told him all these things (1 Sam 25:37)
33. it had great iron ____: it devoured and brake in pieces (Daniel 7:7)
37. And ___ begat Jesse, and Jesse begat David (Ruth 4:22)
39. a fire devours before him, and around him a tempest ___ (Ps 50:3)
41. How ___ you turn my Father’s house into a market! (John 2:16)
42. Abraham was a hundred ___ old when his son Isaac (Gen 21:5)
44. the father of Abram, Nahor and Haran (Gen 11:26)
46. give God a tenth of your mint, ___ and all other (Luke 11:42)
47. The number of people on board the ark (Gen.7:13)
49. with a blue cord on each ___ (Num 15:38)
51. ____, a trusted personal servant of the king (Acts 12:20)
54. the first of his miraculous signs, Jesus performed at _____ in Galilee (John 2:11)
55. he brings down to the grave and ___ up (1 Sam 2:6)
56. Thou shalt not remove thy neighbour’s ____ (Deut 19:14) KJV
60. if his hands are ____, the house leaks (Eccl 10:18)
61. they began to call out to him, “___, king of the Jews!” (Mark 15:18)
63. married a wife, deceased, and, having no _____ (Matt 22:25)
64. I have not been drinking wine or ___ (1 Sam 1:15)
65. another name for Esau (Gen 36:7-8)
66. the fortress will be abandoned, the ___ city deserted (Isa 32:14)
67. From the ___ of the earth I call to you (Ps 61:2)
68. James and John, the ___ of Zebedee (Luke 5:10)
69. throughout the land of Egypt the dust will become ___ (Ex 8:16)

DOWN

1. the people shall go out and gather a certain _____ every day (Exodus 16:4)
2. I will destroy the king who is in the Valley of ___ (Amos 1:5)
3. there must not be even a ___ of sexual immorality (Eph 5:3)
4. bought spices so that they might go to ___ Jesus’ body (Mark 16:1)
5. Can the fig tree, my brethren, bear olive ___? (James 3:12) KJV
6. men ___ into the city that day as men steal in (2 Sam 19:3)
7. Absalom had appointed Amasa over the ___ in place of Joab (2 Sam 17:25)
8. we sailed to the ___ of Crete, opposite Salmone (Acts 27:7)
9. rulers hold no ___ for those who do right (Rom 13:3)
10. he has deceived you also? the Pharisees ___ (John 7:47)
11. away from the truth and turn ___ to myths.(2 Tim 4:4)
12. On the gates were written the ___ of the twelve tribes (Rev 21:12)



13. he was gone to be ___ with a man that is a sinner (Luke 19:7)
21. King Saul found a woman who was a medium in ___ (1 Sam 28:7)
23. a great company of the heavenly ___ appeared with the angel (Luke 2:13)
25. Her Nazarites were ___ than snow, they were whiter (Lam 4:7) KJV
26. He will be _____ and delight to you (1,3) (Luke 1:14)
27. Ye shall find the ___ wrapped in swaddling clothes (Luke 2:12) (KJV)
28. He travelled through that ____, speaking many words of (Acts 20:2)
29. Take ye wives, and ___ sons and daughters (Jer 29:6) KJV
32. for ten ___ are equivalent to a homer (Ezek 45:14)
34. Speak now in the ___ of the people (Exodus 11:2)
35. But as God is ____, our word toward you (2 Cor 1:18)
36. he will crush your head, and you will strike his _____ (Gen 3:15)
38. husbandmen also, and vine ___ in the mountains (2 Chron 26:10) KJV
40. that ancient serpent, who is the devil, or ___ (Rev 20:2)
43. Sell me some property for a burial ___ here (Gen 23:4)
45. will be responsible for ___ him over to the king (1 Sam 23:20)
48. but the mouth of the fool ___ folly (Prov 15:2)
50. Delilah said to ____, Tell me the secret of your great strength (Judg 16:6)
51. the man who accepts a ___ to kill an innocent person (Deut 27:25)
52. He brought out Israel, ___ with silver and gold (Ps 105:37)
53. What ___ thee, O thou sea, that thou fleddest (Ps 114:5) KJV
54. but a patient man ___ a quarrel (Prov 15:18)
56. Thy servant slew both the _____ and the bear (1 Sam 17:36)
57. John to the seven churches which are in _____ (Rev 1:4)
58. where moth and ___ destroy, and where thieves break (Matt 6:19)
59. I will give you the ___ of the kingdom of heaven (Matt 16:19)
62. Why make ye this ____, and weep? (Mark 5:39)

The much-acclaimed film 'Hidden Figures' is the heart-warming real life story of three African-American women who worked on the space programme in Virginia in the 1950s. Working in an environment which was racially segregated by law, the three women, by dint of sheer academic brilliance and steely determination, rose to the top of their respective fields.

One of them, Katherine Johnson (pictured, now aged 98) was a brilliant mathematician whose remarkable



abilities were recognised from an early age. In 1939, Johnson became the first African-American woman to desegregate the graduate school at West Virginia University in Morgantown, and in 1953 was hired at the Langley Memorial Aeronautical Laboratory, based in

Hampton, Virginia.

Katherine has referred to the women in the office 'pool' as virtual 'computers who wore skirts', but her sheer ability as a mathematician soon had her temporarily assigned to help the all-male flight research team. Katherine's knowledge of analytic geometry helped make quick allies of male bosses and colleagues to the extent that, "they forgot to return me to the pool." While the racial and gender barriers were always there, Katherine ignored them. She was assertive, asking to be included in editorial meetings (where no women had gone before), simply telling people she belonged there because she was the one who had done the work.

Katherine calculated the trajectory for the 1961 space flight of Alan Shepard, the first American in space, and when NASA used computers for the first time to calculate John Glenn's orbit, officials called on Johnson to verify the computer's numbers. Glenn asked for her by name and refused to fly unless Johnson verified the complex calculations.

In 1969 Katherine calculated the trajectory for the Apollo 11 flight to the Moon and in 1970 worked on Apollo 13's mission. Once the mission was famously aborted, her work on backup procedures and charts helped return the crew safely to Earth. Later in her career she worked on the Space Shuttle programme.

NASA stated, "Her calculations proved as critical to the Apollo Moon landing programme and the start of the Space Shuttle programme, as they did to those first steps on the country's journey into space."

In 2015 President Barack Obama presented Johnson with the Presidential Medal of Freedom, citing her as a pioneering example of African-American women in Science and Technology. On 5 May 2016, the new Katherine G Johnson Computational Research Facility was formally dedicated at the agency's Langley Research Center in Hampton, Virginia.

The film 'Hidden Figures' makes no secret of the fact that a bedrock of Katherine's life was her commitment to the Christian faith. She sang in the choir of Carver Presbyterian Church for 50 years! As her biographer, Margot Lee Shetterly, says, "Katherine Johnson knew: once you took the first step, anything was possible."



The Big Picture



This picture from 'Hidden Figures' shows Katherine Johnson (played by Taraji Penda Henson) showing her white male colleagues the way in calculating a space trajectory



The Cambridge Seven
Clockwise from the top:
Charles Studd, William Cassels,
Arthur Polhill-Turner, Monty Beauchamp,
Cecil Polhill-Turner, Dixon Hoste and
(centre) Stanley Smith all offered
themselves for China

The Cambridge Seven

*How a move of God among Britain's students
answered the desperate prayer of a missionary
on the other side of the world*

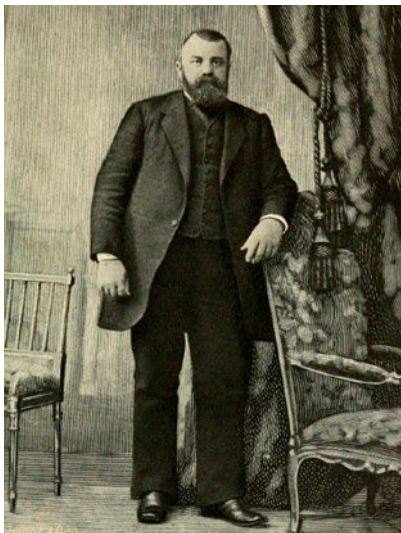
The Cambridge Seven

On 18 March 1885, seven young men arrived in Shanghai to serve as missionaries to China. This was remarkable in itself, when China had the reputation of a missionaries' graveyard. But even more remarkable was the fact that all seven were highly educated young men associated with the prestigious Cambridge University. They all had prospects of great careers ahead of them in Britain but each one had turned his back on worldly ambition in order to give themselves to the cause of the gospel in a foreign land.

The story of how God used these dedicated young men – who came to be known as 'The Cambridge Seven' – begins in China with a medical missionary named Dr Harold Schofield. A brilliant young doctor, Schofield went to serve with the China Inland Mission (established by James Hudson Taylor) in 1881. As he surveyed the province of Shansi in which he lived, with its nine million unsaved, heathen Chinese and only five or six missionaries, he got on his knees and prayed that God would raise up Bible teachers and shepherds, especially from the universities, and send them to China as missionaries.

Schofield never lived to see the answer to his prayer. Sadly, just two and a half years after entering China, he died of typhus, aged only 31. But although God buried his servant he remembered his prayers, the answer to which would provide not only workers for China but would also cause a spiritual awakening for the entire British nation.

In 1873, the American evangelist, Dwight L Moody, and his co-worker,



Outstanding American evangelist DL Moody saw great fruit in Britain

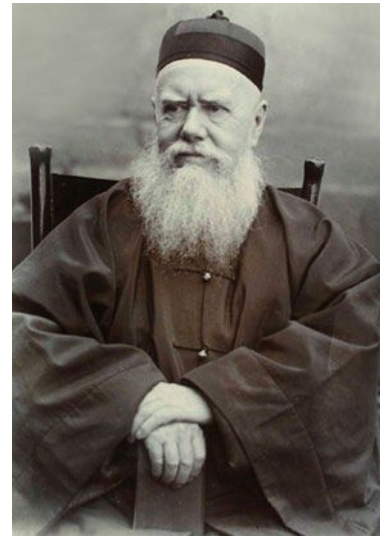
Ira Sankey, began a three-year mission of the British Isles. One of those attending the meetings was a 13-year-old boy called Stanley Smith, the son of a successful London surgeon. As Smith heard Moody the Lord opened his heart and he accepted Christ.

With time, however, Stanley's heart grew cold until he went to Cambridge and met up with an old school friend, Montague Beauchamp. Although both were professing Christians they were more interested in sport – particularly rowing – than serving God. However, in April 1880, after a conversation with a fellow student over breakfast, Smith rededicated his life to Christ.

One of Smith's good friends from the rowing team was William Hoste, whose brother, Dixon, was already a commissioned officer in the army at the tender age of 21. Although from a Christian family Dixon was living a life that was, by this own admission, "entirely indifferent to the claims of God." During the winter of 1882, however, William managed to persuade his brother to attend some of Moody's meetings. Over a series of nights the evangelist's words struck home and Dixon Hoste yielded to Christ. Joy welled up within him and he became a vibrant witness in the army, although he felt that God would one day call him to other things.

At Cambridge, Montague Beauchamp had introduced Stanley Smith to Kynaston Studd, a member of the Cambridge cricket team. Together Smith and Studd decided to pray together 15 minutes each day that their mutual friend would yield his life to Christ. Their prayers were answered in October 1881 when Montague "yielded all to Christ" and the three friends rejoiced together at the change that came over his life.

William Cassels was another ac-



James Hudson Taylor established the China Inland Mission

quaintance of Smith's from the rowing team. He was studying to be a minister, serving in a slum parish and considering going to Africa as a missionary. After Smith gave his life to Christ, he and Cassels became very close friends. Later, Cassels would become an instrumental figure in the formation of 'The Cambridge Seven'.

Cecil Polhill-Turner and his younger brother, Arthur, were classmates and friends of Kynaston Studd and his brothers, Charles and George, at Eton. Although his parents had destined him for the ministry, Arthur knew nothing of salvation and openly ridiculed the idea of the uneducated American, DL Moody, coming to speak at Cambridge. However, curiosity got the better of him and Arthur went to Moody's meetings. To his surprise, he was gripped by the evangelist's preaching and attended Moody's meetings night after night until he laid aside the comfortable living he had imagined for himself to serve Christ.

Arthur immediately began to talk to his older brother, Cecil, about his new faith in Jesus. Like Dixon Hoste, Cecil was pursuing a career in the army at the time. Arthur took him to Moody's meetings in London and Cecil was impressed but felt that a commitment to Christ would hinder his career in the army. God was working on him, however, and in the winter of 1884 he "had yielded to and trusted in Jesus Christ as my Saviour, Lord and Master."

The Cambridge Seven

Kynaston Studd's father, Edward, was a wealthy businessman who had found Christ at one of Moody's meetings in 1877. Before his death two years later he had ensured that each of his three sons had accepted Christ as Saviour. The youngest, Charles, was converted when he was 17 but gradually sport – particularly cricket – took first place in his life.

By the time he entered Trinity College, Cambridge, CT Studd was regarded as one of the greatest all-round cricketers ever and, as captain of the Cambridge team, he was the idol of undergraduates and schoolboys alike. Although nominally a Christian, he later admitted that, "Instead of going and talking of the love of Christ I was selfish and kept the knowledge all to myself. The result was that gradually my love began to grow cold, and the love of the world came in."

A turning point for CT Studd came when his brother, George, lay seriously ill. He thought: "Now what is all the popularity of the world? What is all the fame and flattering? What is it worth to possess the riches of the world, when a man comes to face eternity?"

After his brother had been somewhat miraculously restored to health, Charles went to hear Moody where he had a striking encounter with God. He said: "There the Lord met me again and restored to me the joy of his salvation. Still further, and what was better than all, he set me to work for him, and I began to try to persuade my friends to read the Gospels, and to speak to them immediately about their souls."

Having now each found Christ in a personal way, the seven young men set about sharing their new-found faith. Smith and Beauchamp formed a group Bible study for the rowing team and prayed for the conversion of their teammates. Dixon Hoste wanted to resign his commission and become a missionary, but at the urging of his parents, he stayed in the army and told everyone about his new faith in Christ. William Cassels pastored a church located in the

Now what is all the popularity of the world? What is it worth to possess the riches of the world, when a man comes to face eternity?

slums of South Lambeth while Arthur Polhill-Turner witnessed to his fellow Cambridge students. Cecil Polhill-Turner demonstrated the Christian walk to his fellow soldiers and both he and Arthur worked together at a Children's mission. Charles Studd, filled with a burning desire to win souls for Christ, took several of his teammates to hear Moody preach and had the joy of seeing them converted.

God, however, had more far-reaching plans for the seven. The Christian Union at Cambridge, of which Beauchamp and Arthur Polhill-Turner were members, had a big interest in Hudson

Taylor's China Inland Mission. Through Beauchamp's influence, Stanley Smith also became interested in China and, after much prayer and personal talks with Hudson Taylor, applied to serve as a missionary with the CIM in January 1884. William Cassels had long been thinking about going to Africa as a missionary, but after discussion and prayer with Smith his interest shifted to China and by September 1884, he also applied to go to China as a missionary through the CIM.

Meanwhile Dixon Hoste had received a booklet, 'China's Spiritual Need and Claims', written by Hudson Taylor, through which he learned that there were 385 million Chinese in the interior of China living in complete spiritual darkness. Overwhelmed with the spiritual need of the Chinese people, Hoste resolved to see Hudson Taylor in order to offer himself as a missionary to China.

The applications of Smith, Hoste and Cassels were accepted by the CIM and the three were to leave for China by December of 1884. However, in the providence of God, four other men would be included in the plan.

Since his experience at Moody's meeting, CT Studd was filled with a desire to win people for Christ. He said: "I have tasted most of the pleasures that the world can give. I do not suppose there was one that I had not experienced; but I can tell you that these pleasures were as nothing compared to the joy that the saving of one soul gave me."

Studd believed God was calling him to a life of simple faith and, after attending a CIM meeting in November 1884, became convinced that this would be in China.

Up to this time Beauchamp had no desire to go to China himself even though he was a strong supporter of the CIM. However Studd's decision made him reconsider and, after a meeting with both Smith and Studd, Beauchamp was convinced he should not only go to China as a missionary but that he should induce others to do the same.

As a farewell to the prospective missionaries, a week-long mission was scheduled at Cambridge in which Smith, Studd, Beauchamp, Cassels and Hoste were speakers. Hudson Taylor was also there. The students were



Large numbers of young men and women answered the call to serve Christ by taking the gospel to the Chinese. Hudson Taylor is seated at centre

greatly moved by the testimonies of their classmates and on the last day of the campaign, students who had felt the call to the mission field were asked to come forward for prayer. One of them was Arthur Polhill-Turner.

Meanwhile Arthur's brother, Cecil, was feeling his own personal call to China. He had attended a missionary meeting, independent of his brother Arthur, and then personally visited Hudson Taylor in London for advice. By January of 1885, both Polhill-Turner brothers were conscious of God's drawing them to go to China. Together, they went to Hudson Taylor in London and "offered [themselves] for China." Hudson Taylor accepted them as missionaries, believing that it was surely in God's providence to raise the number to the perfect 'seven'. So when the seven continued their farewell tour and someone dubbed them 'The Cambridge Seven', the name stuck.

For the next month these seven young men toured the campuses of the universities of England and Scotland, holding meetings. The effect was extraordinary. Everywhere they went, they spoke to packed meetings with hundreds of people converted each night through the simple but heart-moving testimonies of the seven. Soon a revival was underway in the universities of the land as God used the Cambridge Seven to shake the foundations of a sleeping Church in England and awaken her anew to the challenge of world mission. Even Queen Victoria was touched and was pleased to receive a booklet containing the testimonies of the Seven.

The Seven's final meeting was held at Exeter Hall in London and ended with this challenge from CT Studd: "Are you living for the day or are you living for life eternal? Are you going to care for the opinion of men here, or for the opinion of God? The opinion of men won't avail us much when we get before the judgment throne. But the opinion of God will. Had we not, then, better take his Word and implicitly obey it?"

After finally arriving in China the Cambridge Seven forged their individual paths on the mission field and beyond, each making his own particular contribution to the kingdom of God. William Cassels became a tireless worker on the field and after ten years



The Cambridge Seven
Charles Studd, Monty Beauchamp,
Stanley Smith, Arthur Polhill-Turner,
Dixon Hoste, Cecil Polhill-Turner
and William Cassels all offered
themselves for China

Are you living for life eternal? The opinion of men won't avail us much when we get before the judgment throne...

was consecrated as Bishop of a new diocese in Western China, where he worked until his death in 1925.

Stanley Smith was sent to North China where he became as fluent a preacher in Chinese as he was in English. Sadly he embraced a form of universalism, a doctrinal irregularity which caused his expulsion from the CIM; but he continued preaching and teaching until he also died in China in 1931.

CT Studd was sent home from China because of ill health in 1894. Having recovered, he spent six years in India as a missionary and then, in 1910, he set off on the greatest challenge of his life, pioneering in the tropics of Africa. Here he endured great hardship and laboured to the end, as an evangelist, Bible teacher and pastor. When he died in the Belgium Congo in 1931, more than 1,000 native Africans saw him to his grave.

Arthur Polhill-Turner was ordained as a minister in 1888 and moved to the densely-populated countryside to reach as many people as he could with the gospel message. He was in

China throughout the uprisings against foreigners at the turn of the century and did not leave until 1928, when he retired and returned to England. He died in 1935.

Cecil Polhill-Turner stayed in the same province with the others for a while before moving steadily north-west, in the direction of Tibet. During a violent riot in 1892, he and his wife nearly lost their lives but, after recovering, he returned to work near the border of Tibet. In 1900, his health failed again and he was forced to return to England. Upon his return from China, he inherited a fortune and spent much of his life donating to missionary causes.

In 1908 on a visit to Azusa Street in Los Angeles, Cecil Polhill-Turner received the Pentecostal experience of speaking in other tongues, after which he became influential in the fledgling Pentecostal movement in Britain. He attended Alexander Boddy's first Sunderland Convention and helped Boddy fund his Pentecostal periodical, 'Confidence'. Ever passionate about missions, Polhill-Turner became the first President of the Pentecostal Missionary Union (PMU). He died in England in 1938.

Montague Beauchamp made many hard evangelistic journeys to preach the gospel in China. Once, accompanied by Hudson Taylor, he went "about 1,000 miles in intense heat, walking through market towns and villages, living in Chinese inns and preaching the gospel to crowds day by day." He returned to England in 1911 where he served as a chaplain with the British Army. His son became a second-generation missionary in China and in 1935 Montague Beauchamp himself returned to China, dying at his son's mission station in 1939.

A man of prayer, Dixon Hoste succeeded Hudson Taylor as the Director of the China Inland Mission in 1903. He led the mission for 30 years before he retired in 1935, but remained in China until 1945, when he was interned by the Japanese. He died in London, in May 1946.

So ended this extraordinary chapter of missionary endeavour by the seven dedicated young men known as the Cambridge Seven, one which was brought about by the prayers of the dying missionary, Harold Schofield.



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When you see a refugee like Nejebar needing welcome, you see Jesus. And what you do for her, you do for Him.

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John Milton

John Milton (1608-74), poet, pamphleteer, secretary for foreign tongues to Oliver Cromwell, lived through one of the most turbulent periods of British history. He grew up during the Stuart monarchy; he was a child when the Authorised Version of the Bible was first published (1611) and old enough to have been saddened by the death of Shakespeare (1616). By Dr William Kay

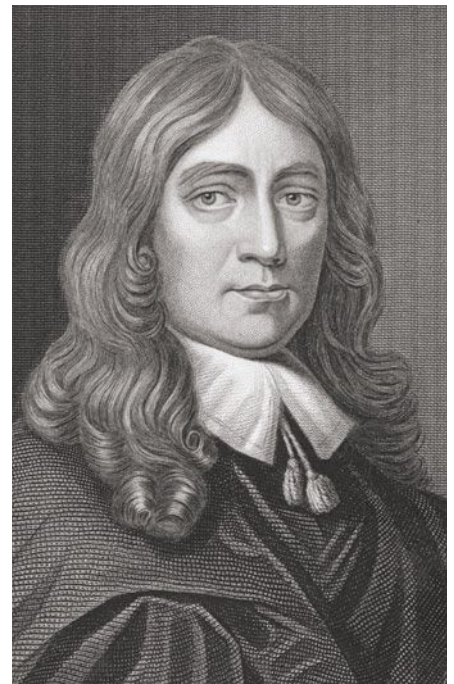
John Milton

The man who sought to justify God

As a boy John Milton would have recalled the national mood when England, as a Protestant country, stood against much of Europe. His father would have remembered the Spanish Armada, and Milton himself, brought up by an able and increasingly wealthy family, attended the University of Cambridge as a young man. He was exceptionally gifted linguistically and could easily read Latin and Greek as well as Italian and Hebrew, and was capable of writing elegant poetry in the first three of these languages.

As a young man his religious opinions were conventional although, by this, we mean he accepted the Elizabethan settlement. There were Anglicans who, among their number, included those who veered towards ceremonialism and others inclined to evangelical simplicity. There were independent Christians like Baptists and Congregationalists and others like Roman Catholics who were tolerated if they swore allegiance to the Crown. There were no other religions in Britain at the

Milton was asked to write a defence of Cromwell and he did so by showing from Scripture and historical parallels how God gave his people the right to remove tyrants



John Milton as a young man



*Cromwell, our chief of men,
who through a cloud
Not of war only, but
detractions rude,
Guided by faith and
matchless fortitude,
To peace and truth thy
glorious way hast plough'd,
And on the neck of crowned
Fortune proud*

*Hast rear'd God's trophies,
and his work pursu'd,
While Darwen stream with
blood of Scots imbru'd,
And Dunbar field, resounds
thy praises loud,
And Worcester's laureate
wreath; yet much remains
To conquer still: peace hath
her victories*

*No less renown'd than war.
New foes arise
Threat'ning to bind our
souls with secular chains:
Help us to save free
Conscience from the paw
Of hireling wolves whose
gospel is their maw.*

John Milton

John Milton

time since even the Jews had been long banished and if men were atheists, they kept quiet about it. So the young Milton grew up critical of the established Church and with sympathy for the Independents or Nonconformists, and he later identified with the Puritans who set sail for America.

After Cambridge he took a tour to the Continent, spending time in Italy and sharing his poetry with the literati of the day. Perhaps his first main indication of his radical opinions surfaced in *Lycidas* (1637), an elegy to commemorate a friend who died by drowning. Drawing on biblical imagery he speaks of false shepherds who feed themselves while exploiting their flocks, those who:

*Creep and intrude and climb
into the fold!
Of other care they little reckoning
make
Than how to scramble at the
shearers' feast,
And shove away the worthy
bidden guest.*

It is hard for modern readers to imagine the religious ferment of Britain in the 1630s. Radical Protestant opinion went hand-in-hand with radical political opinion. The person who rejected religious ritual, vestments and enforced tithing was also unlikely to accept the unreformed political machinery of the state. Conversely, Anglicans accepting the moderate

ritual of the Church, were also stalwart supporters of the Crown.

So, on the one side, were the Nonconformists and Independents with their ideas of political reform and the dignity of the common man and, on the other, were the squire, the bishop and the parson who upheld the decency and order that flowed from the king. The balance of the situation, in an appointment that contributed towards war, was jeopardised by Charles I's acceptance of the hard-liner, Archbishop Laud, who unrelentingly repressed Puritan opinion and imprisoned its pamphleteers and preachers.

The English translation of the Bible generated widespread personal piety but also numerous unlicensed preachers like John Bunyan. Milton was in Italy and later Geneva, and it was there he saw a model of republican government in action.

Charles I, whatever his personal qualities, was a slippery negotiator who firmly believed he had a divine right to rule and that Parliament ought to support him by voting money for his expensive enterprises. He tried to rule without Parliament but ran out of cash and, when he recalled Parliament, found himself having to answer to the representatives of the people.

When civil war broke out, Milton was firmly on the side of the radicals. He did not bear arms but, during the administration that emerged after the Royalists were defeated, his linguistic

skills were put to good use. After the execution of the king, shock waves rolled round the rest of Europe and Britain was in danger of a pariah status.

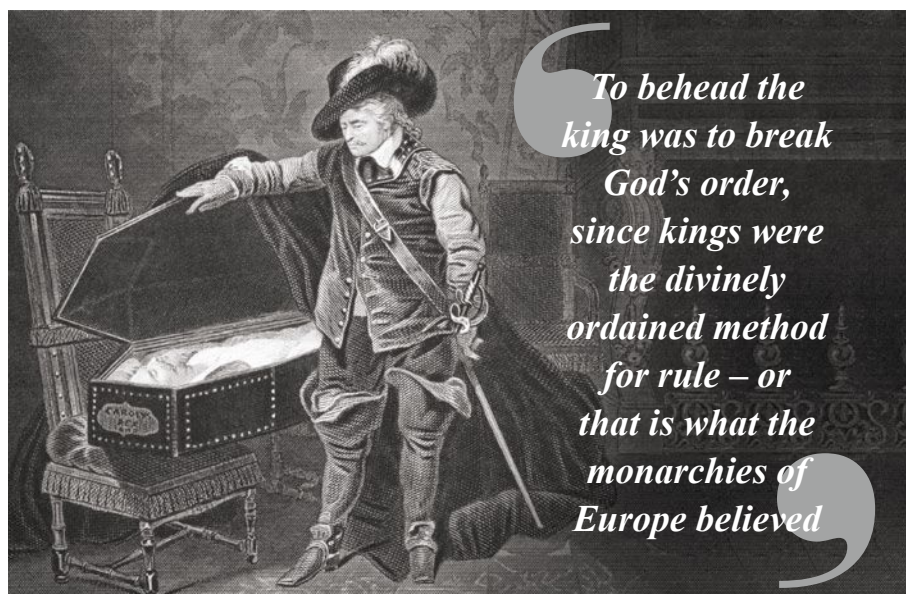
To behead the king was to break God's order, since kings were the divinely ordained method for rule – or that is what the monarchies of Europe believed. Milton was asked to write a defence of Cromwell and his supporters and he did so by showing from Scripture and historical parallels how God gave his people the right to remove tyrants. A cult had grown up turning Charles I into a saint but Milton was scathing in his denunciation of it in eloquent Latin, the international language of the day.

By now Milton had married and he found himself in an awkward position because his wife's family were on the king's side during the Civil War, while he was firmly identified with Parliament. He was also increasingly afflicted by a disease of his eyes. Though he battled on, he went completely blind in 1654.

It was easy for his enemies to point their fingers at the political impieties streaming from Milton's pen. Surely his blindness was a stroke of divine judgment upon a man who was prepared to sanction and defend the toppling of a monarch? Whatever his theological analysis, Milton must have been tempted into despair. How could he answer mockery and continue the life of a scholar-poet? More than this, how could he cope when his wife died and left him bereaved?

It is here that the faith and fortitude of Milton shine through. Instead of giving up and surrendering his call, he learned to write by composing in his head and dictating his thoughts to a scribe. His daughters read to him and he employed a literary assistant, but he now withdrew from public life.

Cromwell had stabilised Britain after the ending of the Civil War and managed to hold together competing religious and political factions. The Puritans were no longer persecuted, the Jews had been readmitted to Britain, the most extreme factions within the Parliamentary army had been suppressed – these were the 'levellers' who functioned like the extreme left-wing of the present day – and the Anglican Church



Cromwell views the dead body of Charles I

survived unreformed against the cries of those who wished to remove bishops and install a Presbyterian system.

When Oliver Cromwell died in 1658, his son, though nominated as his successor, was unable to command the way his father had done. Charles II, the son of the beheaded king, was invited to return to Britain and assume the throne though, this time, as a constitutional monarch, working alongside Parliament. So, to the ringing of church bells, Charles II returned but, in a reaction to Puritanism, his court was licentious and irresponsible. Charles II lavished more money on his mistress, Nell Gwyn, than on the British Navy.

Milton lived through these reversals. All his high hopes of a Christian Commonwealth and a reformed Church were dashed, his eyesight was gone, and he himself was a marked man.

On Charles' return, he was imprisoned. Somehow he had managed to compose the greatest long poem in the English language, *Paradise Lost*, whose aim was to "justify the ways of God to men", to show the effect of divine providence within human affairs. He told the story of the fall of the rebel angels, the creation of the world, the temptation of Adam and Eve and the promise of the Redeemer in majestic language, invoking the Holy Spirit at the very beginning of the poem.

Towards the end of his life Milton composed the poetic play, *Samson Agonistes*, based on Samson who, despite being blind, secures victory over his enemies and brings the Philistine temple tumbling down. Without self-pity or bitterness Milton strikes a heroic attitude that has resonated with Christians down the centuries.

Like *Pilgrim's Progress*, Milton's poetry has been felt to express Christian virtues in language of unparalleled beauty. And this is to pass over his prose writings that defended religious liberty and asserted its importance even while the censors were hard at work closing down a range of Protestant opinion. It was Milton who saw truth as having nothing to fear from religious dispute.

As a man he was undaunted and he consciously sought to put his talents to work for the purposes of God and in this way sets an example for us all.



Him the Almighty Power hurled headlong flaming from the ethereal sky... an illustration by Gustave Doré from *Paradise Lost*, John Milton's epic poem about sin and salvation, first published in 1667

*Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the World, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful Seat,
Sing, Heavenly Muse, that, on the secret top
Of Oreb, or of Sinai, didst inspire
That Shepherd who first taught the chosen seed
In the beginning how the heavens and earth
Rose out of Chaos...
And chiefly Thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for Thou know'st; Thou from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast Abyss,
And mad'st it pregnant: what in me is dark
Illumine, what is low raise and support;
That, to the highth of this great argument,
I may assert Eternal Providence,
And justify the ways of God to men.*

Science vs faith?

A popular myth that has been propagated by the media in our modern age is the supposed conflict between science and religion. This theory was actually a 19th century invention by William John Draper, whose book, 'History of the Conflict between Religion and Science', popularised the largely fictitious thesis that religion and science have been in conflict methodologically, factually and politically throughout history.

This theme has been resurrected by some contemporary scientists such as Richard Dawkins and Carl Sagan, and, although it has lost favour among most contemporary historians of science, the 'conflict thesis' remains sadly popular with a gullible public.

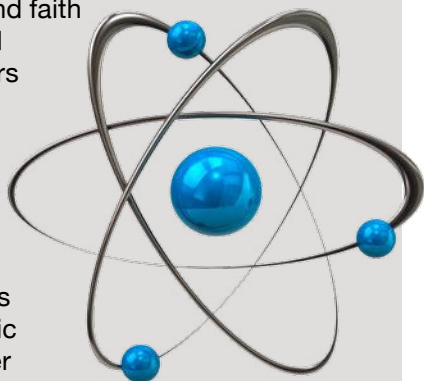
This supposed dichotomy between science and faith would have puzzled many of the pioneers of modern science, who as theists believed that a rational and ordered universe (i.e. one created by an intelligent mind) was essential to scientific discovery. As Kepler the great astronomer once said, the scientist is merely "thinking God's thoughts after him."

One man who would have refuted the 'conflict thesis' with all his considerable learning was a man largely held to be one of the greatest scientists of all – James Clerk Maxwell.

Maxwell's view of scientific discovery may be summed up in his own words: "Almighty God, who has created man in thine own image, and made him a living soul that he might seek after thee and have dominion over thy creatures, teach us to study the works of thy hands, that we may subdue the earth to our use, and strengthen the reason for thy service."

It is staggering to think that most modern technology we use – radios, televisions, mobile phones, microwave ovens, satellites, radio-telescopes, space travel, the Internet – all owe their existence to the astounding genius of this man, James Clerk Maxwell.

In fact, it is no exaggeration to say that it was Maxwell's discoveries in the realm of theoretical physics that changed the way we think forever; certainly without them modern life as we know it wouldn't exist.



Science is bes

James Clerk Maxwell

James Clerk Maxwell was born on 13 July 1831 at 14 India Street in Edinburgh, the only surviving son of John Maxwell and Frances Clay. The first eight years of James' life were spent at his father's estate of Glenlair, a day's journey from Glasgow. During this time his education was entirely in the hands of his mother.

Even in these early years, James appears to have shown an astonishing memory. At the tender age of eight he could recite long passages of Milton and Psalm 119 – all 176 verses of it – from beginning to end! His detailed knowledge of Scripture was shown by the fact that he could give chapter and verse for almost any quotation from the Psalms. So, even from an early age, he showed that a devout Christian faith could be coupled with demanding mental discipline.

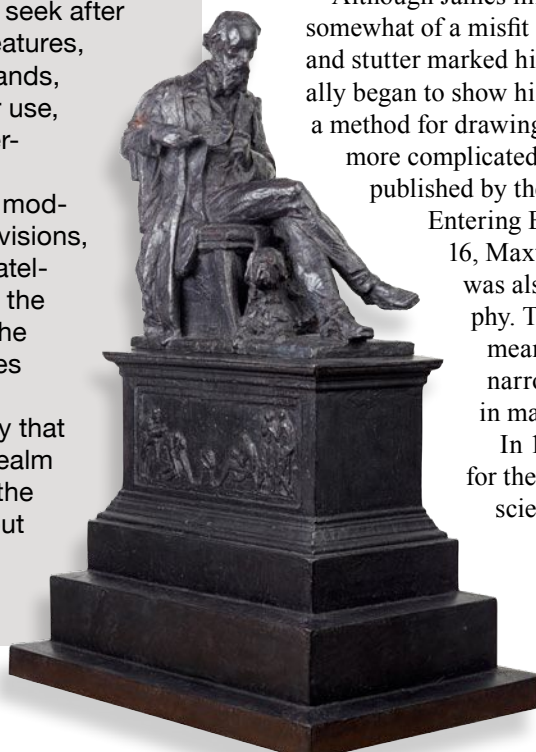
From infancy James showed intense interest in the workings of everything. He was always asking (in his Scottish brogue), "What's the go o' that?" which would be followed up immediately, if the answer did not satisfy him, with, "But what's the particular go of it?" When he was just two-and-a-half, his mother wrote about him: "He has great work with doors, locks, keys, etc, and 'Show me how it doos' is never out of his mouth. He investigates the hidden course of streams and bell-wires ... and he drags Papa all over to show him the holes where the wires go through."

James' happy life suffered a shattering blow at the age of eight when his mother died of cancer. A tutor was hired to educate him but the lad did not take well to this and in November 1841 James was sent to the Edinburgh Academy.

Although James initially appears to have been somewhat of a misfit at the Academy – his rustic accent and stutter marked him out – after two years he gradually began to show his scholastic mettle. He invented a method for drawing 'ovals' – mathematical figures more complicated than ellipses – and saw the work published by the Edinburgh Royal Society.

Entering Edinburgh University in 1847 aged 16, Maxwell studied not just physics but was also a diligent student of philosophy. This huge breadth of knowledge meant that he was by no means the narrow scientific technician portrayed in many images of modern scientists.

In 1850 Maxwell departed Scotland for the foremost British institution of scientific education – Cambridge

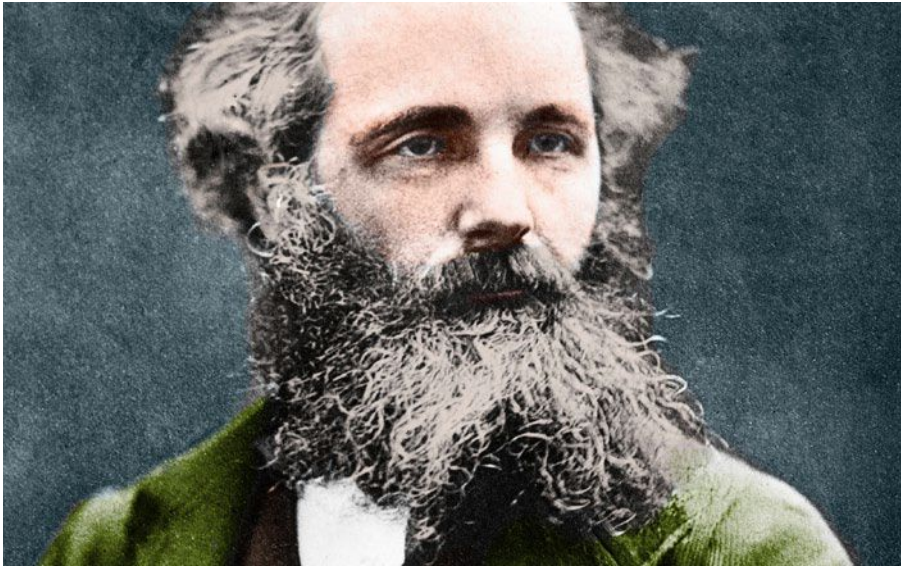


The Scottish National Portrait Gallery has a cast of James Clerk Maxwell by Stoddart

James Clerk Maxwell

t when backed up by faith

– *the world-changing scientist fuelled by faith*



James Clerk Maxwell: outstanding scientist and lifelong follower of Christ

University. Here he wrestled not just with the rigorous mathematical systems taught at the university but also its relationship to his Christian faith. In a letter to his father he wrote: “I believe, with the Westminster Divines and their predecessors ad infinitum, that ‘Man’s chief end is to glorify God and to enjoy him for ever’.”

Maxwell’s intellectual understanding of his Christian faith and of science grew rapidly during his Cambridge years. He joined the ‘Apostles’, an exclusive debating society of the intellectual elite, seeking through his essays to work out this understanding.

Maxwell’s faith was helped during his third year by his time spent at the Suffolk home of the Rev CB Taylor, the uncle of a classmate, GWH Taylor, who notes the effect of Maxwell’s stay with his uncle: “It was then that my uncle’s conversation seemed to make such a deep impression on his mind. He had always been a regular attendant at the services of God’s house... also he had thought and read much on religious subjects. But at this time (as it appears from his own account of the matter) his

religious views were greatly deepened and strengthened.”

Strongly influenced by Frederick Maurice and the Christian Socialist Movement – that the dehumanisation of the working class in an industrialised

I believe, with the Westminster Divines and their predecessors ad infinitum, that “Man’s chief end is to glorify God and to enjoy him for ever”

society could be prevented by education – Maxwell for a time taught ‘Working Men’s Classes’ set up by Maurice and his followers, seeing this as a vital Christian service.

After a brief Fellowship at Trinity College, Cambridge, which saw him publish a pioneering paper on electromagnetism entitled, ‘On Faraday’s

lines of Force’, Maxwell was appointed Professor of Natural Philosophy at Marischal College, Aberdeen in 1856.

It was here that the work that established Maxwell as a foremost natural scientist – his analysis of Saturn’s rings – was done. In this he demonstrated that they could not be rigid but must be made up of swarms of particles whose stability he analysed.

During this time Maxwell met and married Katherine Dewar, the daughter of the then Principal of Marischal. Seven years Maxwell’s senior, comparatively little is known of Katherine, although their married life has been described as “one of unexampled devotion”. It is known that she helped in his laboratory and worked with him on experiments in viscosity. One of her notable contributions to Maxwell’s life (and to the future of science) was to nurse her husband through a dangerous attack of smallpox which he contracted while at Aberdeen.

In 1860 Marischal College merged with the neighbouring King’s College to form the University of Aberdeen. Incredibly, Maxwell, despite his reputation as one of the foremost scientific thinkers of his generation, found himself laid off, so he moved to London where he was appointed Chair of Natural Philosophy at King’s College.

Maxwell’s time at King’s produced some outstanding research. He was awarded the Royal Society’s Rumford Medal in 1860 for his work on colour (which would eventually see him display the world’s first light-fast colour photograph) and he was given the honour of being elected to the Society in 1861.

He further developed his ideas on the viscosity of gases, and proposed a system of defining physical quantities – now known as dimensional analysis. Maxwell went on to work out concrete

James Clerk Maxwell

predictions that could be obtained from this kinetic theory of gases, for example concerning the behaviour of the viscosity, performing experiments to confirm the predictions.

It was in London that Maxwell met the great scientific researcher, Michael Faraday. The two never became close, mainly because Faraday was 40 years Maxwell's senior, but comparison of the two men is interesting.

Faraday was English and Maxwell Scottish. While Faraday was the son of a poor blacksmith, Maxwell's father had inherited a substantial estate. Faraday had no formal education, while Maxwell had the finest education available at the leading universities of the day. Faraday never held a university position, yet was one of the most popular scientific lecturers of his day. In contrast, Maxwell held professorships at three major British universities but had a poor reputation in the classroom as a teacher. Faraday knew practically no formal mathematics yet his research dominated electromagnetic experiments just as Maxwell's brilliant and insightful mathematical mind was later to dominate electromagnetic theory. The contrasts between these men could be multiplied, yet they had one experience in common: they

were both deeply committed to the Christian faith.

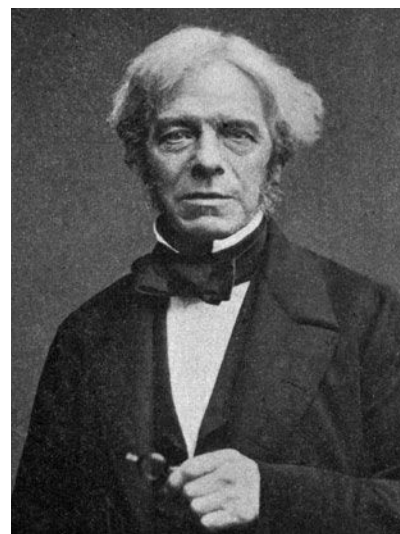
It was Maxwell who was to build on Faraday's pioneering work in the fields of electricity and magnetism. He examined the nature of both electric and magnetic fields in his two-part paper 'On physical lines of force', which was published in 1861. In it he provided a conceptual model for electromagnetic induction, consisting of tiny spinning cells of magnetic flux. Two more parts were later added to and published in that same paper in early 1862, showing Maxwell's astonishing insight into

the mathematics of theoretical physics.

Maxwell's breadth of appreciation of Christianity grew still further during his time in London. To his background of Presbyterianism, he added an experience of the Baptists. A letter to his erstwhile mentor, Rev

CB Taylor, shows he had no time for the sort of obtuse sermons he had heard at Cambridge, and states that he prefers good sound Biblical exposition, even though he differed on the subject of baptism: "There is in this street a Baptist who knows his Bible and preaches as near it as he can, and does what he can to let the statements in the Bible be understood by his hearers. We generally

Maxwell's equations form the foundation of all electric, optical and radio technologies etc. Without them modern life as we know it would not exist



Leading scientist Michael Faraday, whose work Maxwell developed, was also a determined follower of Christ

go to him when in London, though we believe ourselves baptised already."

While lecturing at King's College around 1862, Maxwell made the remarkable breakthrough calculation that the speed of propagation of an electromagnetic field is approximately that of the speed of light. He considered this to be more than just a coincidence, commenting, "We can scarcely avoid the conclusion that light consists in the transverse undulations of the same medium which is the cause of electric and magnetic phenomena."

Further to this, Maxwell showed that the equations predict the existence of waves of oscillating electric and magnetic fields that travel through empty space at a speed that could be predicted from simple electrical experiments. Using the data available at the time, Maxwell calculated the velocity to be 310,740,000 metres per second. In his 1864 paper 'A Dynamical Theory of the Electromagnetic Field', Maxwell wrote, "The agreement of the results seems to show that light and magnetism are affections of the same substance, and that light is an electromagnetic disturbance propagated through the field according to electromagnetic laws."

Following this astonishing and revolutionary breakthrough, Maxwell 'retired' from his London position in 1865, returning to his homeland to work on completing the building of the house at Glenlair, which he regarded as a 'sacred trust' to his father. His



The famous Cavendish Laboratories at Cambridge University where Watson and Crick later discovered the structure of DNA

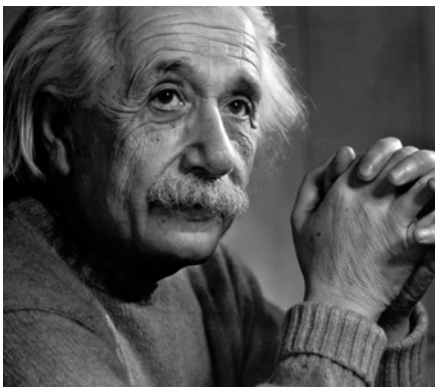
independent inherited wealth permitted him to resign from the onerous burdens of teaching and devote his time to the estate, to some Continental travel, to an extensive correspondence, and to writing his masterly ‘Treatise on Electricity and Magnetism’ (1873).

Here Maxwell developed his revolutionary ‘Maxwell’s equations’, a set of partial differential equations that form the foundation of classical electrodynamics, classical optics, and electric circuits. They underpin all electric, optical and radio technologies such as power generation, electric motors, wireless communication, cameras, televisions, computers etc. In fact, it can safely be said that without them modern life as we know it would not exist.

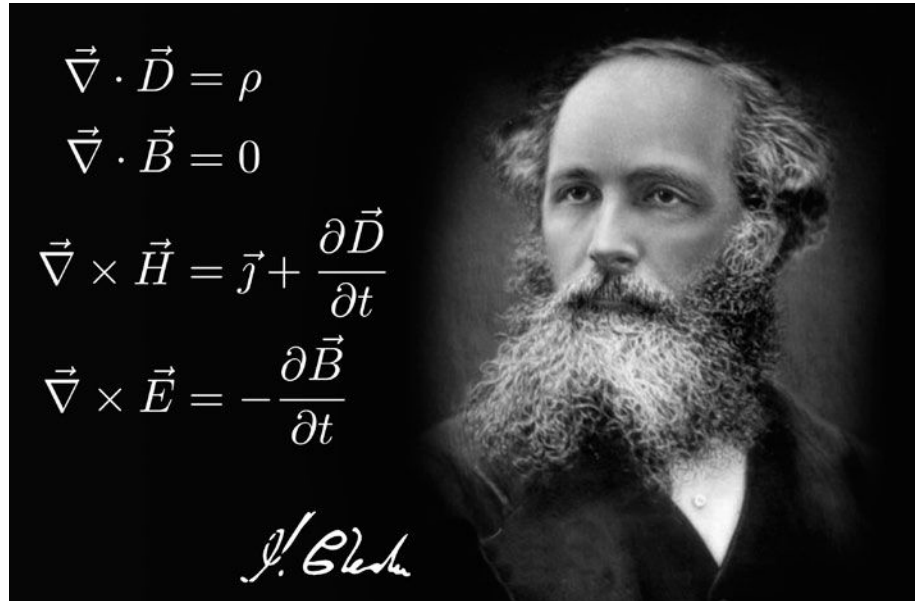
No wonder that years later Albert Einstein commented that one epoch ended and another began with James Clerk Maxwell!

Other things that occupied Maxwell during his time as ‘Laird’ of the Glenlair estate were the nightly reading of the Bible for the servants, and an almost proprietorial sponsorship of the church at Corsock, the nearby village. In his writings, Maxwell certainly showed no problem in relating science to his Christian faith, seeing in science an enhancement of our wonder at the glory of creation.

Maxwell’s ‘retirement’ came to an end eventually in 1871, when he was persuaded to accept the newly-created Cavendish professorship of experimental physics at Cambridge. It is ironic that one of the greatest scientific minds who ever lived was only third in line for the post after two other candidates had turned it down! Here Maxwell oversaw the design and building of the Cav-



Albert Einstein commented that one epoch ended and another began with James Clerk Maxwell



Maxwell’s famous equations underpin most modern technology

endish Laboratory whose discoveries would shape physics and the world during the 20th century. As its first director Maxwell’s open-minded approach set the tone for subsequent generations. He said: “I never try to dissuade a man from trying an experiment; if he does not find out what he wants he might find out something else.”

The Cavendish laboratory would become a phenomenal success. Discoveries made there included the electron and later the neutron. Watson and Crick were working at the Cavendish in the 1950s when they discovered the structure of DNA. In all, the laboratory Maxwell founded has produced 29 Nobel Prize winners.

In his sixth year as Cavendish professor Maxwell experienced the first symptoms of a long and painful battle with abdominal cancer. He bore it stoically, his faith undimmed and his innate kindness always visible. The minister who regularly visited him in his last weeks commented that “his illness drew out the whole heart and soul and spirit of the man: his firm and undoubting faith in the Incarnation and all its results; in the full sufficiency of the Atonement; in the work of the Holy Spirit. He had gauged and fathomed all the schemes and systems of philosophy, and had

found them utterly empty and unsatisfying – ‘unworkable’ was his own word about them – and he turned with simple faith to the gospel of the Saviour.”

As death approached Maxwell himself told a Cambridge colleague: “I have been thinking how very gently I have always been dealt with. I have never had a violent shove all my life. The only desire which I can have is like David to serve my own generation by the will of God, and then fall asleep.”

Having passed on incalculable scientific riches to future generations, James Maxwell died on 5th November 1879. After services of remembrance at Cambridge he was buried in the churchyard of Parton, near his beloved Glenlair. His work in theoretical physics

The only desire which I can have is like David to serve my own generation by the will of God, and then fall asleep

marks him as a scientific genius of the first order, one to rival Newton and Einstein in his achievements.

In 2013 some of Britain’s leading scientists gathered in Edinburgh to mark the 150th anniversary of the publication of Maxwell’s equations and to honour the memory of one of the greatest scientific minds that ever lived – a mind that was formed and sustained in thought, life and death by the Christian faith.

Daniel Nash, Intercessor



The power behind the powerhouse that was Charles Grandison Finney

Most Christians with an interest in revival have heard of the great evangelist, Charles Grandison Finney. But how many of us have heard of Daniel Nash, the man who served as Finney's personal prayer intercessor?

A brief look at the life of Daniel Nash (1775-1831) gives us an idea of the importance of intercessory prayer in establishing the kingdom of God. When he heard where an evangelistic meeting was to be held, the man they called 'Father Nash' would slip quietly into that town and gather two or three people around him who would enter into a covenant of prayer with him. At times he took a man of similar intercessory prayer ministry, Abel Clary, to accompany him. Together they would pray fervently for a move of God in the community where the evangelist would be speaking.

One such story is told by Leonard Ravenhill: "I met an old lady who told me a story about Charles Finney that has challenged me over the years. Finney went to Bolton* to minister, but before he began, two men knocked on the door of her humble cottage, wanting lodging. The poor woman looked amazed, for she had no extra accommodations. Finally, for about 25 cents a week, the two men, none other than Fathers Nash and Clary, rented a dark and damp cellar for the period of the Finney meetings (at least two weeks), and there in that self-chosen cell, those prayer partners battled the forces of darkness."

In another story Finney himself tells of Nash's exploits in prayer: "On one occasion when I got to town to start a revival a lady contacted me who ran a boarding house. She said, 'Brother Finney, do you know a Father Nash? He and two other men have been at my boarding house for the last three days, but they haven't eaten a bite of food. I opened the door and peeped in at them because I could hear them groaning, and I saw them down on their faces. They have been this way for three days, lying prostrate on the floor and

groaning. I thought something awful must have happened to them. I was afraid to go in and I didn't know what to do. Would you please come see about them?" To which Finney replied to the woman: "No, it isn't necessary. They just have a spirit of travail in prayer."

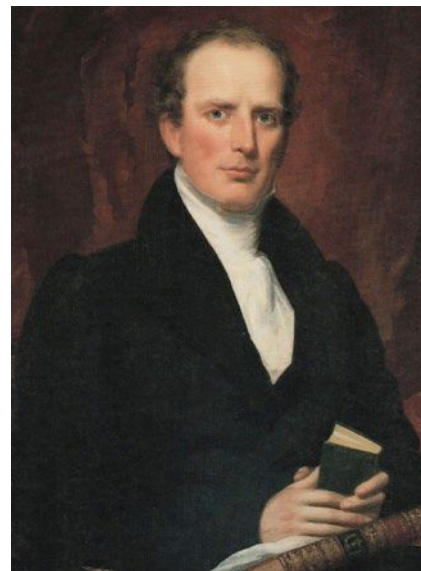
It was said that Charles Finney so realised the need of God's working in all his services that he was wont to send godly Father Nash on in advance to pray down the power of God into the meetings which he was about to hold.

With all due credit to Charles Finney, it was the praying men who held the ropes. The tears they shed, the groans they uttered are written in the book of the chronicles of God

Nash not only prayed to prepare the communities for Finney's preaching but he also would continue in prayer throughout the meetings. Often Nash would not attend meetings, and while Finney was preaching Nash was praying for the Spirit's outpouring upon him. Finney said, "I did the preaching altogether, and brother Nash gave himself up almost continually to prayer."

Often while the evangelist preached to the multitudes, Nash was in some adjoining house on his face in an agony of prayer, and God answered in the marvels of his grace.

With all due credit to Charles Finney for what was done, it was the praying men who held the ropes. The tears they



No one can doubt the influence of Finney's preaching, but his power in the pulpit appears to have come in large part from Nash praying

shed, the groans they uttered are written in the book of the chronicles of the things of God.

It has been said that it was the prayers of Daniel Nash that were the key to the revival that followed Finney's ministry, an example of a humble, selfless man giving himself to an unseen ministry for the establishment of God's kingdom.

Just what the fruits of his labours and travails in prayer were, heaven alone will reveal.

**It is difficult to be sure which Bolton is referred to here as there is a town of that name in Massachusetts and New York State, where Finney ministered widely. However, he also preached for three months in Bolton near Manchester, England, from December 1859. The Editor of the Bolton Guardian describes how "on good authority, upwards of 2,000 persons have been brought to the stage of inquiry, and not less than 1,200 have been converted. Of the latter number, nearly three-fourths had previously made a profession of religion, but had never possessed the root of the matter."*



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Great hymns

The Larks of Dean

Up in the forest of Rossendale, between Derply Moor and the wild hill called Swinshaw, there is a little lone valley, a green cup in the mountains, called ‘Dean.’ The inhabitants of this valley are so notable for their love of music, that they are known all through the vales of Rossendale as ‘Th’ Deighn Layrocks,’ or ‘The Larks of Dean.’ So wrote the 19th century Lancashire author and poet, Edwin Waugh, about the composers, singers, and instrumentalists whose activities spanned the years between the 1740s and the 1860s.

The ‘Larks of Dean’ were a local Baptist choir who came from miles around to a small, remote chapel to make music together. In order to do so they had to negotiate the paths – treacherous at best, but in winter absolutely perilous – which criss-crossed the moors, often carrying their instruments with them! The fact that they were prepared to do this says a lot about their commitment to both music and worship.

Non-conformist religion had been an important feature of working-class northern British life since the evangelical awakening of the first part of the 18th century and, as in many similar communities, chapels were built throughout Rossendale during the following years. Influenced by the preacher, John Nuttall, a small Baptist chapel was built in 1750 and rebuilt later in Goodshaw in 1760. It is said that when the chapel moved to its bigger venue in Goodshaw, one of the devoted members, Lawrence Ashworth, trudged for miles over the moors lugging his much-loved old church seat with him to his new spiritual home!

John Nuttall was the minister of the chapel until his

death in 1792. Richard Hudson – another preacher working with Nuttall – was responsible for the religious music that was such a feature of the worship. His efforts made Goodshaw Chapel a magnet for worship, the tradition flourishing for a century until the Chapel closed in 1860.

The chapel – still in existence – is completely unpretentious with its flag stone floors and boxed pews. It’s very intimacy encouraged people to sing together as part of a community. The congregation that gathered must indeed have sung their hearts out as it was said that in the chapel’s heyday they could be heard in Cribden, two miles away!

Today we can still hear how the choir sounded because the Larks’ original manuscripts were rediscovered by local enthusiasts and the tradition brought back to life in the 1990s.

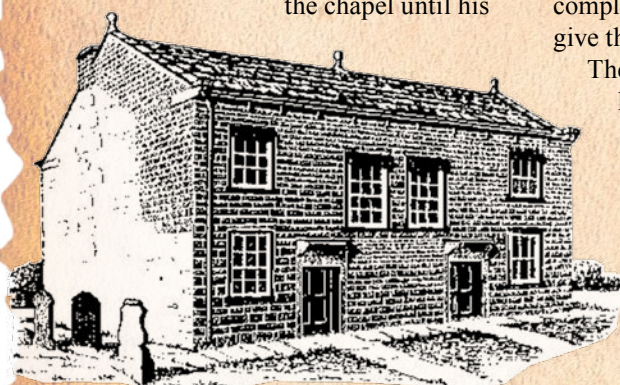
Jean Seymore, who conducts the revived ‘Larks of Dean Quire’, said of the music: “Coming from round this area, we view it as part of our heritage. We found the old manuscripts, studied them and we sing the music today.” She says that the special quality of the Larks of Dean music lies in the rich and complex four-part harmonies which give the music an almost folksy feel.

The original ‘Larks’ were mostly hand-loom weavers and farm workers, typical of working people throughout Britain, to whom music and worship was an escape from the toil and drudgery of everyday life.



Local composers – shoemakers, and craftsmen of various sorts – wrote music in their spare time to be sung in the choirs. It may not have been the greatest music ever written but it was often quite intricate and exciting music to perform.

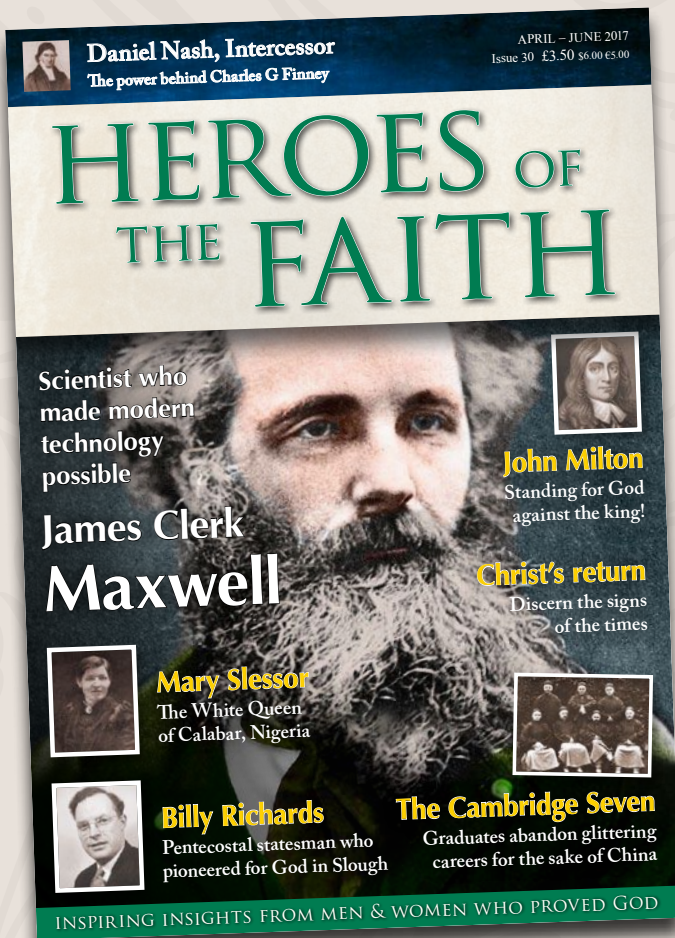
At a time when church singing often verged on the formal and dull, it is refreshing to realise that the music the Larks sang was not sombre at all, but full of red-blooded life and vigour!



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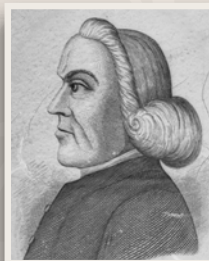
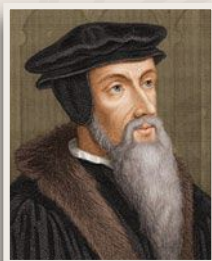
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