

R U S S I A



MISSION HEROES

PRAYER MANUAL



DRAWING INSPIRATION FROM THE ANCIENT WELLS

MISSION HEROES PRAYER MANUAL DRAWING INSPIRATION FROM THE ANCIENT WELLS

Celebrating the 125th anniversary of the
departure for China of the Cambridge Seven in 1885

Andrew J. Taylor

**'He will restore the hearts of the fathers
to their children' Malachi 4:6 (NASB)**

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THE CAMBRIDGE SEVEN

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It was February 4th 1885. The meeting place, Exeter Hall in London was packed. Over 3,000 were present, with five hundred in the overflow. Dr Barnado and other well known figures had to stand the entire time. George Williams the founder of the YMCA entered to chair the meeting. George Williams took his place, while behind him, beneath a vast map of China there were 40 Cambridge undergraduates, all intending missionaries. As the Cambridge Seven filed in 'they were received' said *The Times*, 'with great enthusiasm'. Though this was a religious meeting, there was round upon round of cheering and clapping.¹

When Stanley Smith, one of the seven, rose to speak he said, 'We do not go to that far distant land to speak of doctrine or theory, but of a living, bright, present and rejoicing Saviour.'² Stanley Smith and C.T. Studd, the greatest cricketer of his day and a household name had just finished a whirlwind tour of the universities of Edinburgh, Glasgow, Cambridge and Oxford, challenging students at large meetings to follow Christ. The nation was in shock. Seven of its brightest stars were about to leave the next day on February 5th to go to China and were to sow their lives into the mission-field, and when might they return, if ever?



Picture of the Cambridge Seven is in the following order:
C.T. Studd, M. Beauchamp, S.P. Smith,
A.T. Polhill-Turner, D.E. Hoste, C.H. Polhill-Turner, W.W. Cassels

¹J. Pollock, *The Cambridge Seven*, 100.

²Pollock, *The Cambridge Seven*, 101.

William Cassels went to Shansi, where he remained until he died in 1925.³

Stanley Smith's life was spent in North China. He died in 1931 in Tse-Chow.⁴

C.T. Studd spent 11 years in China, six in India, and 20 in Africa, dying in the Congo in 1931, over 1000 Africans seeing him to his grave.⁵

Montagu Beauchamp died at his son's mission station in Paoing in 1939.⁶

Arthur Polhill-Turner stayed in China through the Boxer rebellion, returning aged 66 in 1928.⁷

Cecil Polhill-Turner returned in 1903 when he inherited Howbury Hall, but his heart remained in China and he made seven prolonged missionary visits.⁸

D.E. Hoste became a missionary statesman, succeeding Hudson Taylor as the head of China Inland Mission, and left China more than 60 years after his arrival, dying in London in 1946.⁹

The departure of the Cambridge Seven ignited a missions movement out of the UK and the USA, as hundreds of young people gave their lives in missionary service. It is our prayer that the Lord would restore the hearts of the fathers to the sons (Malachi 4:6), and that the passion of these missionary heroes would be restored to today's generation of young people.

Our spiritual fathers are like wells. As we have failed to draw from their inspiration and example, those wells have become blocked. The Cambridge Seven are just a few missionary heroes that we may have forgotten. This guide will remind us of the mission heroes of this nation, and it is designed to help us call upon the Lord, and to draw from their inspiration and example again.

TODAY'S PRAYER

Lord, we pray for a new youth awakening, to break out among the youth, and to flow throughout this land again. Unblock those wells and let a youth revival flow into a missions movement. Restore our mission heritage. Restore the passion for the lost, the zeal and the perseverance of our spiritual fathers to this generation we pray. Lord, may we draw inspiration from the wells of our missionary heroes. Open the ancient wells again in this land in this day, TODAY...

³Pollock, *The Cambridge Seven*, 107.

⁴Pollock, *The Cambridge Seven*, 107.

⁵Pollock, *The Cambridge Seven*, 107.

⁶Pollock, *The Cambridge Seven*, 109.

⁷Pollock, *The Cambridge Seven*, 108.

⁸Pollock, *The Cambridge Seven*, 108.

⁹Pollock, *The Cambridge Seven*, 110.



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TODAY'S PRAYER

Spend some time asking the Lord to show you how you can break up the fallow ground and prepare your heart for a time of refreshing ... asking Him to show you where through pride and self-reliance, you have depended on yourself and not his Holy Spirit .

Repent on behalf of our church and our nation for our pride and independence.

Lord let the time for the latter day rain be now! Pour out your Holy Spirit on us.

'Send the rain'

2 Chronicles 7:14 "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and heal their land."

We can pray, witness, read the word of God diligently, attend church, be active for Christ and aggressively do things to honour the Lord. All of which are commendable, however before our prayers for our nation can be the most effective, according to **2 Chronicles 7:14**, we should consider the land of our own heart and start breaking up our fallow ground.¹⁰

In Hosea we read "Break up your fallow ground: for it is time to seek the Lord, till He comes and rains righteousness upon you." **Hosea 10:12 (NKJV)**. Charles Finney in his *Revival Lectures* explains how in praying for a spiritual awakening we should break up the fallow ground in our own hearts.¹¹ As we repent, we prepare the way for God to heal our land and to send times of refreshing.

Acts 3:19–20 '**Repent** therefore and turn again, that your sins may be blotted out, **that times of refreshing may come** from the presence of the Lord, and that he may send the Christ appointed for you.' Here revivals are described as 'times of refreshing ... from the presence of the Lord' Here in brief is the three-fold purpose of God for his people. It begins with repentance and a turning to God, then times of **refreshing**, and finally the **return** of Christ.

Rain is a continual picture throughout Scripture of the outpouring of the Holy Spirit.

- The rainy season usually commences in Israel at the end of October with light showers that soften the ground.
- Then with **heavier falls**, the former or early rain, softens the soil for ploughing and sowing.
- Finally, throughout April and early May the heavy showers return. This was known as the **latter rain**, meaning the rain of ingathering, for it served to swell the grain for the harvest.¹²

In the ministries of John the Baptist and Jesus, the first showers that heralded the time of rain. Heavy showers of the former rain commenced to fall at Pentecost.

So there is a time for the latter day outpouring of the Spirit.¹³

¹⁰A. Wallis, *Rain From Heaven*, 93.

¹¹C. Finney, *Revival Lectures*, lecture 3

¹²Wallis, *Rain From Heaven*, 29.

¹³Wallis, *Rain From Heaven*, 31

AGAINST ALL ODDS: HUDSON TAYLOR



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TODAY'S PRAYER

Lord, you answered the prayers of Hudson Taylor's mother and he made his peace with you. As he began to read his Bible and pray, you gave him a clear missionary call to China. Lord we pray that you would call forth another generation, another wave of courageous young missionaries with a single-mindedness and a single heart, devoted to you, willing and available to brave impossible odds for the sake of taking the Gospel to those who have not heard. Raise up a new army of pioneer missionaries.

The prayers of Hudson Taylor's mother bore much fruit. While staying at her sister's house she prayed fervently one afternoon for her son. By the time she had finished, she knew her prayers had been answered. Hudson had made his peace with God at home that same afternoon.¹⁴ Previously he had found everything to do with Christianity boring, but now that he had begun to pray and read his Bible, he was starting to clearly hear God speak a single word into his heart — 'China'.¹⁵ That single word — 'China' provided the focus for the rest of his life. Hudson Taylor's life as a missionary to China was going to be anything but boring ...

After a difficult experience travelling as a lone missionary to China with the Chinese Evangelisation Society¹⁶ he returned to England. Then he received a clear sense that God was calling him to start a missionary agency to reach inland China with the Gospel. In 1866, when the first group of missionaries from the newly formed China Inland Mission set sail by boat from London to China, they nearly didn't complete the journey as they went through a typhoon!¹⁷ When two of the three ship's masts were broken, and the boat was beginning to break up, Hudson and his wife Maria kissed each one of their children and commended them to God. The only hope was for the masts to be hacked away and jettisoned. The crew was too scared to do this, but when the new missionaries set to work, the crew began to regain their courage and help as well.¹⁸ Miraculously not one of the missionaries (18 adults and four children) was lost in the storm. Another ship arrived the next day and out of a crew of 22 only six survived!¹⁹ Against all odds the newly formed China Inland Missionaries arrived in Shanghai.

Hudson Taylor trusted God and God used him. In 1905, fifty-four years after starting his adventure with God he made his final and eleventh journey to China. The journey that in the beginning took five months by sea.²⁰ He visited the China Inland Mission hospitals and orphanages and mission stations that were now established and the cemetery where his wife Maria and four of his children were already buried. Over 18,000 Chinese Christians had been baptized. The China Inland Mission had grown to 825 missionaries.²¹ Several weeks later he died in his sleep, he was buried next to his wife. His life ended where he always wanted to be, in the heart of China.²²

¹⁴J. Bengé, *Deep in the Heart of China*, 22

¹⁵Bengé, *Deep in the Heart of China*, 27, 29

¹⁶Bengé, *Deep in the Heart of China*, 81

¹⁷Bengé, *Deep in the Heart of China*, 161

¹⁸Bengé, *Deep in the Heart of China*, 172

¹⁹Bengé, *Deep in the Heart of China*, 175

²⁰Bengé, *Deep in the Heart of China*, 203

²¹Bengé, *Deep in the Heart of China*, 204

²²Bengé, *Deep in the Heart of China*, 204

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TODAY'S PRAYER

Lord, you have come suddenly in the past, come suddenly today, rend the heavens and come down in sovereign power. Let there be a sudden awakening of the youth of this nation, a heaven-sent move of God.

Acts 2:2 “Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting” Luke describes the Pentecostal outpouring as coming ‘suddenly from heaven’. This suggests two important features.

Suddenly

‘There is the mark of suddenness. God is a man of war and a superb strategist. He makes use of the surprise element by striking suddenly. Revival overtakes men, comes upon them, and takes them unawares. When men fear that God is about to corner them and confront them with His claims, they tend to take avoiding action. But in revival God often moves so swiftly that they are pierced with conviction before they know what has happened’.²³

From Heaven

‘Here is the hallmark of the real thing as distinct from that which men commonly call revival, but which may be organised, promoted and so presumably controlled. Did anyone organise, promote or control that which came from heaven on the day of Pentecost. Only God. Certainly not the men of ‘the upper room prayer meeting’.²⁴

‘Revival is spontaneous in the sense that it is not forced or suggested or caused by outside agency’ — Oxford Dictionary.²⁵ It is the result of divine and not human impulse. Revival can never be explained in terms of activity or organisation, personality or preaching. It is essentially a manifestation of God. It has the stamp of deity upon it, and this even the spiritually uninitiated are quick to recognise. We cannot explain revival because we cannot explain God. ‘The wind blows where it wills’. Revival is different from evangelism. In evangelism man takes the initiative, though it be with the prompting of the Holy Spirit.’ In revival the initiative is solely God’s. In the one the organisation is human. With the other it is divine ... Revival may break out in the midst of evangelism ... While revival carries evangelism must go on.’²⁶

Revival is recognised as clearly heaven sent, when men cannot account for what is happening in terms of human personality or organization. When a movement becomes organised or controlled by man, it has ceased to be spontaneous — it is no longer revival. ‘It is of course necessary that leaders ensure that the work of the Spirit is not infiltrated by false doctrine or practice, but great care needs to be taken that we do not take things out of the control of the Holy Spirit. When God has put his hand on the helm we do well to keep ours off.’²⁷

²³Wallis, *Rain From Heaven*, 43²⁴Wallis, *Rain From Heaven*, 14²⁴Wallis, *Rain From Heaven*, 45²⁷Wallis, *Rain From Heaven*, 47²⁵Wallis, *Rain From Heaven*, 45

CRICKETER AND PIONEER: C.T. STUDD



Mission Heroes ■ 9

TODAY'S PRAYER

Lord raise up a new breed of radical young missionary leaders who 'want to run a rescue shop within a yard of hell'

For eight days in November 1882, DL Moody the famous evangelist from Chicago, preached to university students at a mission in Cambridge. He had a very cool reception at first. Many of the students made fun of his American 'twang' when he preached on 'Dan'l in the lions den'.²⁸ However, D.L. Moody gathered a group of 150 praying mothers to pray on the Wednesday for the mission, and by the end of the week two thousand Cambridge university students gathered on the final night.²⁹ At the end of the message, two hundred rose to give their lives to the Lord Jesus Christ. Moody looking up, murmured, 'My God this is enough to live for'.³⁰ C.T. Studd was at this time a Cambridge undergraduate, but he was playing cricket for England in Australia, while the Moody mission was taking place in Cambridge.

C.T. Studd's father had been a wealthy plantation owner in India, returning to England, to raise his family in wealth and luxury in the magnificent Tedworth House, and he was converted to Christ in 1877. During the time C.T. studied at Cambridge and captained the cricket team he also had given his life to Christ. C.T. Studd became the greatest cricketer of his day, a household name, but as a Christian he was passionless and inactive. He said, 'Instead of going and telling others of the love of Christ, I was selfish and kept the knowledge all to myself'.³¹ Two old ladies who knew C.T. Studd's father who had been a strong Christian, had set themselves to pray that C.T. be brought to re-dedication, but their prayers seemed unanswered.³² When C.T. Studd's brother fell desperately ill C.T. sat night after night at his bedside, watching him hover between life and death. He felt the Lord showed him what the honour, the pleasure, and the riches of this world were worth.³³ C.T. Studd's heart was no longer in cricket after this; he wanted to win souls for the Lord. He felt God's call to go to China and became one of the Cambridge Seven who left England in February 1885.

C.T. Studd gave up his cricketing career, along with a massive fortune of £29,000 (equivalent today to about £2.3 million), and left everything to go to China. When his health had completely failed, and he had returned from China and a season as a missionary in India he received another call at the age of 50, to go and reach the unevangelised of the world. He started the Heart of Africa Mission,³⁴ which became World Evangelisation Crusade (WEC), and he died in the Congo at the age of 70.³⁵ He said:

*'Some wish to live within the sound of Church or chapel bell,
I want to run a rescue shop within a yard of hell.'*³⁶

²⁸J. Pollock *Moody Without Sankey*, 255

²⁹Pollock *Moody Without Sankey*, 257

³⁰Pollock *Moody Without Sankey*, 261

³¹N.Grubb, Norman, *CT Studd*, 32

³²J. Pollock, *The Cambridge Seven*, 64

³³Grubb, Norman, *CT Studd*, 33

³⁴Grubb, *CT Studd*, 61

³⁵Pollock, *The Cambridge Seven*, 108

³⁶Grubb, *CT Studd*, 166

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TODAY'S PRAYER

Lord we repent of our prayerlessness and lack of zeal. Teach us how to fast and pray.

1 Kings 18: 36
“... the prophet Elijah stepped forward and prayed ‘O Lord, God of Abraham, Isaac and Jacob, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, so these people will know that you O Lord are God and that you are turning hearts back again.’”

Derek Prince wrote a book called “Changing history through prayer and fasting” in which we read of John Knox’s prayer “Give me Scotland or I die” which changed the course of the history of Scotland.³⁷ John Knox had zeal in his heart. He converted Scotland to Protestantism. He stood like Elijah and said ‘I am not prepared for the name of God to be brought into dishonour in our nation.’ Let’s take our stand along with John Knox and Elijah. Elijah was a man just like us.

Let’s begin this season of prayer, by repenting for our prayerlessness and lack of zeal.³⁸ Let’s ask God for zeal for his name, his church, for our nation and a lost generation of young people. Cry out with Elijah that the Lord would turn the hearts of a nation again. He did it in John Knox’s day. Let him do it again through your prayers, your life laid down, and your zeal for the Lord. John Wesley said “The man who never fasts is no more in the way to heaven than the man who never prays”. The early church following Christ’s example, put great emphasis on fasting. Four hundred years after Christ, the faithful Christians everywhere, fasted twice each week. ‘Epiphanius, the writer of the first Christian encyclopedia on the bible asked rhetorically, “Who does not know that the fast of the fourth day and sixth day of the week (Wednesday and Friday) are observed by Christians throughout the world.”³⁹

‘Martin Luther fasted once a week and additionally fasted so long that he was often criticized for fasting too much. John Calvin was an inveterate faster and lived to see God’s power sweep Geneva. The Moravians fasted, as did the Hussites, Waldensians, Huguenots and Scottish Covenanters. Except for prevailing prayer that included fasting we would have had no Reformation and no great awakenings. John Knox fasted regularly. Heroic Archbishop Cranmer and equally heroic bishops Ridley and Latimer were known for regular fasting, as well as bold preaching of the truth. Jonathan Edwards was a regular faster.⁴⁰ Charles Finney was a powerfully anointed revivalist who also fasted every week. ‘Whenever he sensed the work of God slowing down or less of the power of God on his ministry, he would spend another two or three days in fasting and prayer and he testified that the power was always renewed.’⁴¹

‘Matthew 9:15 says “Then they will fast”. You and I have no more right to omit fasting because we feel no emotional prompting, than we have right to omit prayer, Bible reading, or assembling with God’s people. Fasting is part of a normal biblical walk ... Why don’t we fast more? ... for the same reason we hesitate to deny ourselves and take up our cross in other ways. Yet Jesus said so emphatically, “if anyone would come after me, he must deny himself and take up his cross and follow me” Matthew 16:24 You are an incomplete disciple unless you do.’⁴²

³⁷W.Duewel *Mighty Prevailing Prayer*, 72

³⁸Duewel *Mighty Prevailing Prayer*, 29

³⁹Duewel *Mighty Prevailing Prayer*, 180

⁴⁰Duewel *Mighty Prevailing Prayer*, 181

⁴¹Duewel *Mighty Prevailing Prayer*, drawn from 181

⁴²Duewel *Mighty Prevailing Prayer*, 184

'THE FATHER OF MODERN MISSIONS': WILLIAM CAREY

DAY 6

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When William Carey decided to go to India his family was horrified by his decision. “What a wild ideal!” screamed Dolly, his wife. “How can you think of going to India when I have a baby on the way?” she said, when he announced the news.⁴³ “Has William gone mad? How can a person who has to keep out of the midday sun in England hope to survive in the tropics?” said William’s father.⁴⁴ Twice William Carey left home without his wife to travel to the port to set sail for India, but it was only when he turned back in tears, and one last time asked his wife to go with him that she finally agreed to go as well.⁴⁵

William Carey, the man who began life as the son of a poor weaver, had taught himself Latin, Hebrew and Greek as he worked as a shoemaker. When he became convinced that England should be sending out missionaries to newly opened up countries, he helped found the first English missionary society. He then felt obliged to go to India as its first missionary. When difficult circumstances surrounded him, he watched his children die and wife go insane. He never lost faith. He always endured, always pressed ahead. In the process, he founded the most prestigious college of its time in India. He translated the Bible into over 30 languages. He helped start numerous churches and schools around India. He introduced the steam engine in India and, started the first newspaper in Asia.

He spoke out against inhuman practices including widow burning or ‘sati’ as it was called as well as infanticide, and he never once wavered in his calling to share the gospel message with Indian people wherever he found them. In the course of his life, William Carey set a pattern and standard for missionary work that in the years since his death many have copied, but few have matched. He is known today as ‘The father of modern missions.’

As Loren Cunningham travelled around England during the Global passion tour in 2006 and as he travelled to each venue, he gave the challenge “Will you send some more shoe makers?!” He told the story of William Carey, the shoe-maker who went to India and translated the Bible into over 30 languages, planted churches, a Bible college, introduced the steam engine, started the first newspaper in Asia and stopped the horrific evil practice of widow-burning.⁴⁶

TODAY’S PRAYER

Lord would you call more shoe-makers, more ordinary young people from England with your extraordinary call, that they might answer that call, the call of a wildly passionate God, and go and make a difference with their lives even to the ends of the earth. Lord raise up more William Careys!

⁴³J and G, Bengé *The Adventure of a Lifetime*, 70

⁴⁴Bengé *The Adventure of a Lifetime*, 72

⁴⁵Bengé *The Adventure of a Lifetime*, 90

⁴⁶L. Cunningham *Global Passion*

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PSALM 63

TODAY'S PRAYER

Lord, we pray on behalf of the young people of this country, who thirst for cheap alcohol, but whose spirits are dead in sin. We cry out to you for their salvation. We declare over the youth of this country that the Lord's love is better than life, it is better than the thrill that alcohol can give. Lord, you moved in this country when this nation was soaked in cheap gin. You had mercy then, sending the Wesley revival. Lord have mercy again.

- 1.80 God, you are my God, earnestly I seek you; my soul thirsts for you, my body longs for you, in a dry land where there is no water.
2. I have seen you in the sanctuary and beheld your power and your glory.
3. Because your love is better than life, my lips will glorify you.
4. I will praise you as long as I live, and in your name I will lift up my hands.
5. My soul will be satisfied as with the richest of foods; with singing lips my mouth will praise you.
6. On my bed I remember you; I think of you through the watches of the night.
7. Because you are my help, I sing in the shadow of your wings.
8. My soul clings to you; your right hand upholds me.
9. They who seek my life will be destroyed; they will go down to the depths of the earth.
10. They will be given over to the sword and become food for jackals.
11. But the king will rejoice in God, all who swear by God's name will praise him, while the mouths of liars will be silenced.

In Britain today, we read in the newspaper of 'all you can drink' promotions in pubs and clubs. Some advertisements outside pubs read 'all you can drink for £10'. Others read 'Girls drink free until 1am'. Historians say that one of the characteristics of this country, before the Wesley revival broke out in 1739, was the cheap gin. Gin drinking grew exponentially with the production of cheap gin.

'HE LEFT HIS HEART IN AFRICA': DAVID LIVINGSTONE



Mission Heroes ■ 13

TODAY'S PRAYER

Lord, raise up a new generation of missionary heroes with the stamina, perseverance and dogged determination of David Livingstone. Lord restore the passionate heart of this spiritual father to the sons and daughters of our generation, we pray.

David Livingstone left his heart in Africa, but his body is interred with the great, in Westminster Abbey, in London. At his death, natives removed his heart and buried it in the Africa he loved. Three Africans carried his body, for 2 years, over one thousand miles, through war zones, swamps and jungles to the coast. From there he was taken by boat back to England.

He had been a missionary doctor in the darkest part of Africa for over thirty years. He had very humble beginnings working in a cotton mill, through faith and perseverance, he managed to train as a doctor and a minister. 'With the heart of an explorer and the passion of an evangelist, David Livingstone mapped vast unexplored areas of Africa, sharing the gospel with whoever he encountered. His stamina, perseverance and dogged determination were truly heroic'.⁴⁷

Near the end of his life the world lost track of him, and his many admirers in England, the United States and other lands thought he was dead. He was lost. For years he had received no word from his home or the rest of the world that was hidden from him in the African jungles. In Paris, James Bennett was the editor of an American Newspaper called the New York Herald, he said to Mr. Stanley 'I want you to find Livingstone. Never mind about how much it costs'.⁴⁸

Stanley took 200 men with all kinds of food and other supplies and started out. He nearly died, but at last one day just when Stanley was ready to give up, one of his servants came running into the missionary doctor's tent all excited and gasped, 'An Englishman ... I see him'.⁴⁹ Livingstone could scarcely believe his eyes or his ears when Stanley came forward and said 'Dr Livingstone, I presume? Stanley himself became a Christian through Dr Livingstone's testimony. When he was ready to return, he wanted Dr Livingstone to go with him, but the great doctor said he was not done and could not leave.

David Livingstone lived and worked for a little more than a year after he had said goodbye to Stanley, and then one morning his faithful black servants found him kneeling beside his bed in his tent. The great doctor was so still and quiet that the servants touched him, but he did not move. He had died on his knees in prayer.⁵⁰ April 18, 1874 was declared a day of national mourning throughout the British Isles. David Livingstone was buried during a huge funeral service in Westminster Abbey. In 1913 the Royal Geographical Society commemorated David Livingstone's birth in Scotland one hundred years earlier. The president of that society summed up Livingstone's life 'In the course of his wonderful career, Livingstone served three masters. As a missionary, he was the sincere and zealous servant of God. As an explorer, he was the indefatigable servant of science. As a denouncer of the slave trade, he was the fiery servant of humanity'.

⁴⁷J and G Bengé, Africa's trailblazer,

⁴⁸Hugh Kerr When Livingstone was lost 166

⁴⁹Hugh Kerr When Livingstone was lost 167

⁵⁰Hugh Kerr When Livingstone was lost 170

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TODAY'S PRAYER

Lord, purge us, and cut us to the heart with the conviction of your powerful, yet personal Holy Spirit. Give us that God-consciousness that grips us, and apprehends us, and transforms us that we might never be the same again. Lord, manifest yourself in your holiness and your power, that your Holy Spirit might flow through us again and touch, heal and save a lost and needy world.

Acts 2:37 ‘When the people heard this they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”

‘Pentecost was intensely personal. The wind bore down upon the disciples filling the house where they were, the tongues of fire sat upon each of them. It was more than God manifesting His power and purity to men; He was coming upon them to make them powerful and pure. Significantly, it was in the semblance of a dove that the spirit came upon the sinless Son. But now God was dealing with his imperfect followers. Though they had prepared themselves in those ten days of waiting, they still needed the purging flame.’

‘Men are only made conscious of God by the display of His attributes. They feel God when they sense His greatness, his love or his wisdom. But in times of revival it is especially his power and his holiness that are in evidence. It is these that bring deep conviction of sin among believing and unbelieving alike. In times of revival a man is not only made conscious that God is there, but often it will seem to him that He is there to deal with him alone. He becomes oblivious of everyone but himself in the agonising grip of a holy God.’

The ruthless logic of Jonathan Edwards’ famous sermon, ‘Sinners in the hands of an angry God’ preached in his usual undemonstrative manner during the New England revival of 1741 could never have produced the effect it did, had it not been for the consciousness of God that gripped the hearers. When they went into the meeting house, wrote Turnbull, ‘the appearance of the assembly was thoughtless and vain; the people scarcely conducted themselves with common decency’, but when it came to the sermon, ‘The assembly appeared bowed with an awful conviction of their sin and danger. There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people, and desire silence that he might be heard’

‘Similar is the scene described by Charles Finney, when he preached in the village schoolhouse near Antwerp, New York: ‘An awful solemnity seemed to settle upon the people; the congregation began to fall from their seats in every direction and cry for mercy. If I had a sword in each hand I could not have cut them down as fast as they fell. I was obliged to stop preaching.’ Though the measure of the Spirit’s conviction will vary from occasion to occasion, and even from person to person, the explanation is always the same, the manifestation of God in holiness and power.’

⁵¹A.Wallis, *Rain From Heaven*, 49

⁵²A.Wallis, *Rain From Heaven*, 49

⁵³A.Wallis, *Rain From Heaven*, 50

⁵⁴A.Wallis, *Rain From Heaven*, 50

NOT GOOD ENOUGH TO BE A MISSIONARY: GLADYS AYLWARD

DAY 10

Contributions to this devotional were made by Becky Mehaffey, Missions director for YWAM England and Paul Way YWAM Derby team leader.

Gladys Aylward was born into a postman's family in the London area in 1902. She became a believer while working as a parlourmaid at age 18. She applied to the China Inland Mission and was rejected on account of her lack of education. Things did not look very hopeful for Gladys' dreams of being a missionary to China. Gladys was not going to be stopped from the call she felt to go to China. So she bought a one way ticket, and travelled overland by train through a raging war, half way round the world at the age of 30. Her determination in the face of difficult and often dire circumstances was amazing. She bravely travelled by trans-Siberian railroad when China and Russia were at war, in order to join Mrs. Lawson, an elderly female Scottish missionary in Yangcheng.

Yangcheng was an overnight stop for commercial mule caravans. Gladys and Mrs. Lawson decided to convert their large building into an inn, in order to reach the merchants.

The building in which they lived had once been an inn, and with a bit of repair work could be used as one again. They laid in a supply of food for mules and men, and when next a caravan came past, Gladys dashed out, grabbed the rein of the lead mule, and turned it into their courtyard. The other mules followed, and the muleteers had no choice. They were given good food and warm beds at the standard price, and their mules were well cared for, and there was free entertainment in the evening — the inn keepers told stories about a man named Jesus. After the first few weeks, Gladys did not need to kidnap customers, they turned in at the inn by preference. Some became Christians, and many of them (both Christians and non-Christians) remembered the stories, and retold them more or less accurately to other muleteers at other stops along the caravan trails.

Later she ran an orphanage, quelled a prison riot, and single-handedly in one province in China, stopped the primitive practice of foot-binding that was crippling young girls and women. She won the respect of the Chinese and instead of calling her a 'foreign devil' they called her 'Aih-weh-deh' — the virtuous one.⁵⁵ She taught the Bible to travellers and looked after orphans in her 'Inn of Eight Happinesses'. The story of her trek across mountains to save the lives of scores of children during the Japanese occupation of China is a modern day legend.

Mission Heroes ■ 15

TODAY'S PRAYER

Lord, thank you that you use those who are willing to go and are sold out for you. Like Gladys, some of us have little education, others have little money... none of us have anything to boast of before you. Thank you that you use us anyway! We ask that those who might see themselves as having nothing to give to see your Kingdom come, would have a revelation of just how great your strength is in our weakness!

⁵⁵J and G Bengé, *The Adventure of a Lifetime*, 119

TODAY'S PRAYER

Psalm 37:8 They feast on the abundance of your house; you give them drink from your river of delights. For with you is the fountain of life; in you light we see light. Thank you Lord that you are a God of abundance... you came that we might have life and have it abundantly. Fill us ALL afresh with your abundant life-giving Holy Spirit.

Psalm 85:6 'Will you not revive *us* again that *your people* may rejoice in you'

‘**There is a principle of God’s ways in revival.** He does not begin by regenerating the outsider but by reviving the ‘insider’. ‘Will you not revive *us* again that *your people* may rejoice in you?’ It is always God’s plan first to renew His people, and then through them to reach the world.’⁵⁶

‘You cannot have revival without believers being filled with the spirit, but the fact that believers are filled does not constitute revival or result in revival.’⁵⁷ They were *all* filled with the Holy Spirit’ ‘It would seem that God was determined to emphasise from the outset that he intended this to be a universal experience for his people, not just for the select few as was the case under the Old Covenant.’⁵⁸

‘Those disciples of the Upper Room must have presented an interesting cross-section of the fruit of our Lord’s earthly ministry. There were ‘the twelve’, Mary and the other womenfolk, the brothers of Jesus who did not believe in him when we last read about them, and the rest. Some older, some younger. Some educated, some unlearned. Some seasoned and others newly converted. But significantly, ‘they were all filled’, not just ‘the twelve’ and those with a leading role. God’s terms of reference have not altered.

It is still for *all*.⁵⁹

As Peter said in **Acts 2:39** ‘The promise is for you and your children and for all who are far off — for *all* whom the Lord our God will call’.

⁵⁶A.Wallis, *Rain From Heaven*, 52

⁵⁷A.Wallis, *Rain From Heaven*, 52

⁵⁸A.Wallis, *Rain From Heaven*, 55

⁵⁹A.Wallis, *Rain From Heaven*, 55

AN OUTSTANDING MISSIONARY STATESMAN: D.E. HOSTE



Mission Heroes ■ 17

In a Spring evening 1883, Harold Schofield knelt at his bedside in Taiyuan in Shansi in Northern China 400 miles inland from the sea, unburdening himself in prayer.⁶⁰ Harold Schofield was a brilliant young Oxford doctor who had sacrificed his prospects and gone to China for the sake of Christ.⁶¹ In Taiyuan, there were nine million Christless inhabitants and only five or six missionaries with the China Inland Mission. Schofield had won medical academic prizes at Manchester, London and Oxford and left two and a half years earlier at the age of 29, when missionary recruits from the universities were scarce.⁶² But the burden was on him in prayer for more labourers like him who would forsake all and follow God's call to go to the dying millions, who were without Christ. He was 'drawn aside to pray, leaving food and leisure to petition a God who answered prayer'.⁶³

Back in England unaware of a man's prayers in China, D.E. Hoste, a gunner subaltern had decided to live for Christ.⁶⁴ One day in 1883, D.E. Hoste read some literature of the China Inland Mission, and he 'was deeply impacted by the single-hearted, self-denying devotion to the cause of the Gospel in China, which characterised the writing of Mr. Hudson Taylor and others, particularly Taylor's booklet 'China's spiritual need and claims, with its devastating revelation of 385 million in China 'utterly and hopelessly beyond reach of the Gospel.'⁶⁵ In Shansi, Harold Schofield was dying of virulent diphtheria. His prayers continued to the end. On 1st August 1883, just a few days before Hoste was interviewed by Hudson Taylor, Harold Schofield died.⁶⁶

D.E. Hoste was one of the Cambridge Seven. He 'worked with the famous Pastor Hsi in Shansi until 1896. A man of great prayerfulness, as wise as he was gentle, Hoste was appointed Acting General Director of China Inland Mission (CIM) in 1901 and succeeded Hudson Taylor as its head in 1903 becoming an outstanding missionary statesman, leading CIM for 30 years. Despite revolution, civil war and anti-foreign agitation, the strength of CIM rose from 716 when he took over to 1326 when he retired. Hoste remained in Shanghai until 1944. He was interned by the Japanese leaving China in October 1945 weak and aged, more than 60 years after his arrival. He died in London the last of the Cambridge Seven in 1946.'⁶⁷

TODAY'S PRAYER

Today the need is more in numerical terms than in 1883 with 1.3 billion living in China and only 100 million Christians. Lord, you answered Harold Schofield's prayers for labourers for the harvest-field in 1883, the fields are white, Lord answer our prayers for labourers for the harvest-field today, we pray.

⁶⁰Pollock, *The Cambridge Seven*, 42

⁶¹Pollock, *The Cambridge Seven*, 41

⁶²Pollock, *The Cambridge Seven*, 42

⁶³Pollock, *The Cambridge Seven*, 42

⁶⁴Pollock, *The Cambridge Seven*, 43

⁶⁵Pollock, *The Cambridge Seven*, 44

⁶⁶Pollock, *The Cambridge Seven*, 46

⁶⁷Pollock, *The Cambridge Seven*, 109, 110

18 ■ Mission Heroes

TODAY'S PRAYER

Lord, we fervently call out to you the words of that Old Salvation Army hymn "It's fire we want, it's fire we need, send the fire ... " Lord, send another Pentecost. Let there be a fresh outpouring of his Spirit on this generation in England. Breathe across the valley of dry bones, raise up an army of young people ablaze with love for you and your kingdom, and fan them into a flame and let that flame blaze and burn brightly ... and may it be ... unto a youth awakening that becomes a global mission movement ... that completes the Lord's Commission. Lord, send the fire.

How much do you desire the dry bones in England to live? The deeper your desire to see God's answers, the deeper your hunger to see God at work, and the more urgent your heart-cry to see Christ triumph, the more powerfully the Holy Spirit can pray through you. Holy desire is a holy power that energizes prayer. It is a dynamic of the Spirit. 'Fenelon wrote "He who desires not from the depths of his heart makes a deceptive prayer." Heaven wants sincerity not beautiful polite words. Heaven wants depth of soul not luke-warm mouthings. Repetition is sweet in the ears of God when it is the heart-cry of the soul.'

Desire and fervency are closely related. 'Desire has more to do with hunger and urgency. Fervency has more to do with passion and zeal.' Desire is born in need; fervency is born in love. Richard Watson a theologian a couple of hundred years ago said "Prayer without fervency is no prayer; it is speaking, not praying. Lifeless prayer is no more prayer than a picture of a man is a man." Acker adds "Incense can neither smell nor ascend without fire; no more does prayer unless it arises from spiritual warmth and fervency ... cold lifeless, and idle prayers are like birds without wings ... mere lip prayers are lost prayers" E.M. Bounds wrote "heaven is too busy to listen to half-hearted prayers".'

Samuel Chadwick wrote, 'It is always the same: Abraham pleading for Sodom, Jacob wrestling in the stillness of the night, Moses standing in the breach, Hannah intoxicated with sorrow, David heartbroken with remorse and grief — Jesus in a sweat of blood. Add to that the list from the records of the church, personal observation and experience, and always there is the cost of passion until blood. It prevails. It turns ordinary mortals into men of power. It brings power. It brings fire. It brings rain. It brings life. It brings God. There is no power like that of prevailing prayer.'

Samuel Chadwick wrote "Intensity is a law of prayer ... wrestling prayer prevails. The fervent, effectual prayer of the righteous is of great force. God hates strange fire. We must never try to work up an emotion of intensity. If the spirit groans in intercession, do not be afraid of the agony of prayer. There are blessings of the kingdom that are only yielded to the violence of a vehement soul." 'James description of Elijah, "he prayed earnestly" James 5:17 is in the Greek.

"With prayer he prayed", an idiom that means he prayed with intensity or passion.'

⁶⁸W. Duesel, *Mighty Prevailing Prayer*, 67

⁶⁹Duesel, *Mighty Prevailing Prayer*, 73

⁷⁰Duesel, *Mighty Prevailing Prayer*, 74

⁷¹Duesel, *Mighty Prevailing Prayer*, 76

⁷²Duesel, *Mighty Prevailing Prayer*, 76

⁷³Duesel, *Mighty Prevailing Prayer*, 77

SOCIAL REFORMER: WILLIAM WILBERFORCE

DAY 14

Contributions to this devotional from Captain Brian Sloan, Director for Marine Reach Europe

Mission Heroes ■ 19

**“He has showed you, O man, what is good and what the Lord requires of you? To act justly, to love mercy and to walk humbly with your God.”
Micah 6:8**

William Wilberforce (1759–1833) campaigned for the abolition of the British slave trade, for decades. He was an MP, a Christian writer and a social reformer, but he had to wait to the very end of his life to see the abolition of slavery become law. In 1789, following his conversion to Christianity, Wilberforce became the voice in Parliament of the Abolition Movement; joining campaigners such as the Quakers, Thomas Clarkson and the former enslaved African Olaudah Equiano. For Wilberforce the slave trade was a sin for which Britain had to repent or be damned. It took 20 years, to end the British trade in enslaved people, and almost 30 more before slavery itself became illegal.

The love of money and vested interests had delayed the abolition of slavery. ‘On Friday July 26, William Wilberforce heard that the Abolition of Slavery had passed its Third reading in the House of Commons. Passage through the Lords being not in doubt, Slavery as a legal state was to all intents dead. “Thank God” he said, “I have lived to witness a day in England which is willing to give 20 millions sterling for the abolition of slavery”.⁷⁴ Three days later on 29 July, at 3am early on Monday morning, William Wilberforce died. On 3rd August thousands of Londoners mourned his passing as he was laid to rest in Westminster Abbey.⁷⁵

Peter Hitchens in *The Broken Compass*⁷⁶ suggests that in Britain today both the main political parties have the same dominant ideology that is the product of Fabianism. He says that the political class in Westminster abandoned Anglican Christianity at the end of the nineteenth century and at the end of the First World War. As a result, the vast majority of the members of the main political parties today believe in the perfectibility of man rather than original sin.

There is a desperate need for men and women called by God to enter politics, and address the issues of the day like Wilberforce. Let’s ask the Lord how we can pray for our nation. If our political leaders abandoned Anglican Christianity, what was the church doing a hundred years ago, allowing this happen? Let’s repent on behalf of our church and nation.

TODAY’S PRAYER

We repent on behalf of the church in this nation where we have abandoned public life. We ask you Lord for a restoration of the cutting edge of a Christian prophetic voice in Parliament (2 Kings 6). We pray for Christian MPs. Strengthen and encourage them Lord. Embolden them to make a stand on the key issues of our day and like Wilberforce to persevere. We call out to you Lord, for a louder unified Christian voice in Westminster, engaging with key issues of our day ... bioethics, euthanasia, human trafficking and religious liberty. Lord, have mercy on us.

⁷⁴J. Pollock *Wilberforce*, 308

⁷⁵Pollock *Wilberforce*, 308

⁷⁶P. Hitchens, Peter (2009), *The Broken Compass: How British Politics Lost its Way*

20 ■ Mission Heroes

TODAY'S PRAYER

Lord reveal to us the signs of your spirit working in our midst, what you are doing in our land among our young people, that we might pray more effectively. Come and take the initiative, rend the heavens and come down, sovereignly intervene in your mercy, and bring a youth awakening again we pray.

2 Samuel 5:24 ‘As soon as you hear the sound of marching in the tops of the balsam trees, move quickly, because that will mean the Lord has gone out in front of you to strike the Philistine army.’

‘Soon after David was acknowledged king over all Israel he was threatened by the Philistines. They occupied the valley of Rephaim. After first asking God if he should go against them, David led a frontal attack that carried the day. Later the Philistines returned to their same position. Without presuming on earlier guidance or past success, David again asked God. This time he was told to make a detour and take up a position behind them, near the balsam trees. God said, “As soon as you hear the sound of marching in the tops of the balsam trees, move quickly, because that will mean the Lord has gone out in front of you to strike the Philistine army”.’⁷⁷

‘God gave David a sign, “the sound of marching in the tops of the balsam trees,’ to acquaint him with the fact that He himself had intervened and that the heavenly armies were being thrown into the conflict.”⁷⁸ Scripture gives us signs encouraging us to believe that the Lord is about to intervene by His Spirit. Arthur Wallis refers to:

- 1 A spirit of lawlessness and deadness **Ps 119:126** ‘It is time for you to act O Lord; your law is broken.’⁷⁹
- 2 A spirit of dissatisfaction **Is. 44:3** I will pour water on the thirsty land . . .⁸⁰
- 3 A new sensitivity to sin **Is. 57:15** I live in a high and holy place, but also with him who is contrite and lowly in spirit.⁸¹
- 4 A spirit of deep concern **James 5:16** Therefore confess your sins to each other and pray for each other so that you may be healed.⁸²
- 5 A spirit of expectancy **Is 42:9** See the former things have taken place and new and new things I declare.⁸³
- 6 A spirit of unity amongst believers **Psalms 133:1** How good and pleasant it is when brothers live together in unity.⁸⁴
- 7 A conviction of coming persecution.⁸⁵
- 8 The spirit of intercession — Matthew Henry said ‘When God intends great mercy for his people, the first thing He does is to set them a praying.’⁸⁶

⁷⁷A.Wallis, *Rain From Heaven*, 108

⁷⁸Wallis, *Rain From Heaven*, 108

⁷⁹Wallis, *Rain From Heaven*, 110

⁸⁰Wallis, *Rain From Heaven*, 110

⁸¹Wallis, *Rain From Heaven*, 111

⁸²Wallis, *Rain From Heaven*, 112

⁸³Wallis, *Rain From Heaven*, 112

⁸⁴Wallis, *Rain From Heaven*, 113

⁸⁵Wallis, *Rain From Heaven*, 114

⁸⁶Wallis, *Rain From Heaven*, 115

'HE WHO HONOURS ME, I WILL HONOUR': ERIC LIDDELL

DAY 16

The final of the 400 metres race at the Paris Olympic Games on July 11, in 1912 was set for 7.00pm. Eric Liddell had refused to run in the heats for the 100 metres race because that race was scheduled for a Sunday. Sunday, for Eric Liddell, was a day of rest and a day of reverence for God. This decision had not been received well by the British Olympic committee, and Eric had even been called a traitor by some people for refusing to represent Scotland. His refusal to run stunned the world.

As Eric took a taxi to the stadium for the 400 metre race, in his pocket was a note that had been sent to his hotel room that read "In the old book it says 'He who honours me, I will honour.' Wishing you the best of success always". The 400 metre race was not the distance that Eric had prepared for. Against all the odds, Eric won the 400 metre final, received a gold medal and set a new world record.⁸⁷

On his return to Scotland, Eric arrived back in Edinburgh to a rapturous welcome. At the end of his speech that he gave to a dinner held in his honour, he said, 'Each one of us is in a greater race than any I have run in Paris, and this race ends when God gives out the medals. It has always been my intention to be a missionary, and I have just received word that I have been accepted as a chemistry teacher at the Anglo-Chinese College in Tientsin, in China.'⁸⁸

After a year's theology training, Eric left for China and spent most of the rest of his life there. He endured very difficult conditions, persevering as a missionary through the Boxer rebellion and the war between China and Japan. He sent his wife, Florence and his daughters to Canada, trusting that conditions would improve and the family would be reunited. He was never to see his family again and he died in a Japanese prisoner-of-war camp, at the young age of 43.⁸⁹

Mission Heroes ■ 21

TODAY'S PRAYER

Lord, help us to run in the lane you have assigned us and not give up, to run with perseverance, the race marked out for us, forgetting what is behind and straining towards what is ahead, to win the prize for which God has called us heavenwards in Christ Jesus. Thank you, Lord, for Eric Liddell's example. May many more follow in his footsteps, living sacrificial lives of service to you, honoring your name and focusing on something greater than gold.

⁸⁷J and G Bengé, *Something greater than gold*, 59

⁸⁸Bengé, *Something greater than gold*, 69

⁸⁹Bengé, *Something greater than gold*, 196

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TODAY'S PRAYER

Lord we call out to you today ... Give us that burden and tenacity that importunity to press our claim with you ... we will not give up ... we press our plea ... we will not quit ... we refuse to accept denial ... we wait in hope ... we shamelessly, boldly, urgently implore you ... Lord, rend the heavens and come down ... TODAY.

Luke 11: 8 “I tell you, he will not get up and give him the bread because he is his friend, yet because of the man’s boldness he will get up and give him as much as he needs”

Isaiah 64:1 “Oh that you would rend the heavens and come down”

In Luke 11:8, sandwiched between the Lord’s Prayer and “Ask, Seek ... Knock” is an illustration of the sort of prayer the Lord is looking for. ‘The Greek word used here is ‘anaideia’ — it means utter shamelessness. It includes the concept of great boldness, of urgency, of pressing your request, claim or demand to the very limits, and it includes determination to persist in that urgent boldness until it receives the answer. Importunity is another word that describes this type of prayer.’⁹⁰

‘Andrew Murray describes this type of prayer when he says “It begins with a refusal to at once accept denial. It grows to the determination to persevere, to spare no time or trouble, till an answer comes. It rises to the intensity in which the whole being is given to God in supplication, and the boldness comes to lay hold of God’s strength.”’⁹¹

‘Richard Stibbes wrote “It is atheism to pray and not to wait in hope. A sincere Christian will pray, wait, strengthen his heart with promises, and never leaves praying and looking up until God gives him a gracious answer.”’⁹²

‘Bengel, the Lutheran theologian who greatly influenced John Wesley, suggested that we do not have God’s permission to quit praying until He gives us some answer.’⁹³

E.M. Bounds says “He prays not at all who does not press his plea. Cold prayers have no claim on heaven, and no hearing in the courts above. Fire is the life of prayer, and heaven is reached by flaming importunity rising in an ascending scale.”’⁹⁴

These writers refer to prayer for significant needs, for which God has burdened us.

⁹⁰A. Wallis, *Rain From Heaven*, 80

⁹⁴Wallis, *Rain From Heaven*, 83

⁹¹Wallis, *Rain From Heaven*, 80

⁹²Wallis, *Rain From Heaven*, 81

⁹³Wallis, *Rain From Heaven*, 81

FRUIT THAT LASTS: STANLEY SMITH



Mission Heroes ■ 23

Stanley Smith came from a Christian family and his father was a successful London surgeon. When Stanley Smith listened at the age of 13 to DL Moody when he was preaching in Eastbourne,⁹⁵ the Holy Spirit opened his heart to see his own sins, and to see how Jesus Christ had died on the cross, the just for the unjust that he might bring us to God. In Stanley Smith's own words, I was by grace enabled to receive Christ.

Eleven years later, when Stanley Smith and C.T. Studd were touring the country, before leaving for China with the rest of the Cambridge Seven, they traveled to Edinburgh, Glasgow, Newcastle, Manchester, Rochdale, Leeds, Oxford, Cambridge, finishing in London. In 'Manchester on 26th January there was "a most glorious meeting" wrote Stanley Smith. "Nearly all young men. Fully a thousand stayed to the after meeting". At Rochdale, the next day, they also had a most remarkable meeting. C.T. Studd told his mother. "We had a huge after-meeting, it was like a charge of dynamite exploded among them."⁹⁶

At the end of Stanley Smith's address in London, at Exeter Hall, to an audience of 3000, on the day before their departure for China, Stanley Smith said "And now one last word. How can one leave such an audience as this? It seems to me as if Christ has come right into your midst, and has looked into the face of you men and women, young, old and middle-aged. He would take hold with loving hands of each one, and looking into your eyes, point to the wounds in His pierced side, and ask 'Lovest thou me?' And you would say 'Yea Lord thou knowest that I love thee'. And what is the test of this love? 'If you love me keep my commandments' And what master do you command? 'Go ye into all the world and preach the gospel to every creature.'⁹⁷

Stanley Smith's life was spent in North China. God enabled him to master the Chinese language so that he was as fluent preaching in Chinese as English. He endured severe trials and disappointments, but worked on until the end, preaching and teaching until the night before he died at Tse-Chow on 31 January 1931.⁹⁸ His son Geoffrey Stanley-Smith became well known as a medical missionary in Rwanda, East Africa.⁹⁹ Geoffrey Stanley-Smith's grand-daughter went to Cambridge University and then went with her husband as a missionary overseas and is currently working in Cambridge challenging and encouraging students to go into missionary service.

TODAY'S PRAYER

Lord, you chose Stanley Smith and he mobilized many into missions, going to China and preaching until the day before he died. Now his great great granddaughter is continuing the work, mobilizing more into mission from Cambridge today. Thank you, Lord, that you appoint us to bear fruit, fruit that will last. As we pray, as we go, let the fruit from our lives, also be fruit that lasts. Raise up missionaries who leave an indelible enduring mark on this earth as they serve your purposes in their generation.

⁹⁵Pollock, The Cambridge Seven, 11

⁹⁶Pollock, The Cambridge Seven, 92

⁹⁷Pollock, The Cambridge Seven, 102

⁹⁸Pollock, The Cambridge Seven, 107

⁹⁹Pollock, The Cambridge Seven, 107

24 ■ Mission Heroes

TODAY'S PRAYER

Lord, pour out water on the thirsty land again. For you are a covenant-keeping God. You answered the prayers of two elderly women on the isle of Lewis in 1949, and poured water on a thirsty land. Let there be another youth awakening on the British Isles. May the floodgates of heaven be opened on our generation of young people today.

Isaiah 44:3 “I will pour water on the thirsty land, and streams on the dry ground; I will pour out my spirit on your offspring, and my blessing on your descendants”

In response to the lack of interest of the youth of Lewes in 1949 in spiritual things, two elderly women when praying heard the Lord speak to them from the promise of Isaiah 44:3. They felt led to invite Duncan Campbell but he could not come because he was speaking at a convention. One of the two women on hearing this said, “That is what man has said, God has said otherwise.” Within two weeks Duncan Campbell was on the Isle of Lewes (The convention was cancelled).¹⁰⁰

Duncan Campbell arrived at Barvas in Lewes in 1949, and nothing of significance happened at the first meeting. While Duncan Campbell was walking out of the church, one of the office-bearers of the church, Kenneth MacDonald began to pray with great passion ‘O Lord you are a covenant-keeping God and you have promised revival. You must keep your promise. You dare not fail us, you must not fail us. Your honour is at stake.’ 700 people arrived outside the church as this man was praying. Duncan Campbell returned to the front of the church, and the 700 came in the building as the service was reconvened. Duncan Campbell began to preach again but he was drowned out by the cries of the penitent. Revival had begun in the Isle of Lewes¹⁰¹

Lou Engel in ‘Digging the wells of revival’ says God’s covenants are covenants of divine passion initiated with those who have moved his heart. He suggests that when praying for a particular nation for revival we should ‘find stories of men and women of faith who have covenanted with God in years gone by for that piece of territory, and we should tug on God’s heart strings by reminding him of those lovers of God who devoted themselves to him on the altar of love,¹⁰² for that land.

Let’s remind the Lord of the covenant he made with Kenneth Macdonald for the youth in the Isle of Lewes.

¹⁰⁰D. Campbell, *Revival On The Isle Of Lewis* (audio) <http://media.sermonindex.net/0/SID0355.mp3>

¹⁰¹Campbell, *Revival On The Isle Of Lewis* (audio) <http://media.sermonindex.net/0/SID0355.mp3>

¹⁰²L.Engel, *Digging the Wells of Revival*, 64

'DAYLIGHT MUST COME': HELEN ROSEVEARE



Mission Heroes ■ 25

Helen Roseveare was born in 1925, and went to Cambridge to study medicine. In 1945 she received the call of God. She began as a missionary in the Congo in 1953, and throughout her eight years of preparation to be a medical missionary, and her 12 years in the Congo, she asked God for a mountain top experience of his glory. She came to the realization that God's work is done in ditches. She endured a civil war and then later cared for her elderly mother.

In 1964 she was taken prisoner by rebel forces and was a prisoner for five months enduring beatings and rapings.¹⁰³ God used this in her life to minister to other single women missionaries. Helen knew that her relationship with God had not been damaged. She had not failed God in any way because of what had happened to her. On December 31, 1964 she was rescued. Helen had a sense of joy and relief, but also a sense of deep sorrow as she heard of her many friends who had been martyred.¹⁰⁴

She left the Congo when she was released and went back to England. She returned to the Congo in 1966 to help with the rebuilding of the nation. She worked for seven more years, but it was full of unrest and disappointment. The Congo had changed since the war, with a new spirit of independence and nationalism. They no longer respected the doctor who'd sacrificed so much for them. Helen left Africa in 1973 with a broken spirit, and her 20 years of service in Africa left her feeling defeated and discouraged.¹⁰⁵

She went through a very lonely period in her life on her return. She turned to God as He was all she had. Instead of bitterness she found a new spirit of humility and a new appreciation for what Jesus had done for her on the cross. The Lord was fashioning and forming her for her next ministry.¹⁰⁶ She became an internationally renowned spokeswoman for the cause of missions. Her honesty was refreshing, and Helen mobilised people by showing them that God used imperfect people, with real struggles, to be his ambassadors to a lost world that needed rescuing. She was a plenary speaker at the large Urbana Missions conference in the USA for three years.¹⁰⁷

TODAY'S PRAYER

Lord, we are ordinary people in the hands of an extraordinary God. May we be ambassadors for you and your kingdom. Give us the grace, tenacity and perseverance to allow you to work your purposes out, in and through our lives, even when the going is tough, and life seems to be like a very long night, and there is no hope of daylight ever coming.

¹⁰³http://en.wikipedia.org/wiki/Helen_Roseveare

¹⁰⁴<http://www.thetravelingteam.org/node/118>

¹⁰⁵<http://www.thetravelingteam.org/node/118>

¹⁰⁶Watch or listen to a message on perseverance by Helen Roseveare <http://www.desiringgod.org/ResourceLibrary/ConferenceMessages/ByConference/37/2415>

¹⁰⁷<http://www.thetravelingteam.org/node/118>

TODAY'S PRAYER

Lord raise up men and women who will be ablaze for you, with the fire of heaven! Raise up evangelists to preach your word powerfully under the anointing of the Spirit, in Scotland, England, Ireland and Wales today, with love and compassion, freeing the captives and releasing the oppressed. May hundreds and thousands flock to hear the preaching of your Word, as they did with Wesley, 250 years ago.'

Jean Darnell returned in 1999 to Scotland and reaffirmed her prophecy of 25 years ago that revival would start from the North of Scotland and move into England and onto the continent, but she also felt impressed to repeat that she believed the Lord was saying that a characteristic of the revival would be that many young men would be evangelists in Scotland preaching the word of God powerfully.

John Pollock describes the time when Wesley ventured North up to Newcastle. May this inspire us to pray for a similarly bold and anointed breed of evangelists today:

‘About 7am on the morning of Sunday, May 30 1742, he walked with John Taylor down Sandgate, then the poorest part of the town, and stood at the pump. They began to sing “All people that on the earth do dwell” to the tune of the “Old hundredth”, a tune known to any Englishman who had ever ventured into a church, three or four people came out to see what was the matter” Wesley called out the text from Isaiah 53:5: He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. The crowd grew until the street and every side alley was packed; people stood on the town walls or hung out of windows of houses.’

“Observing the people, when I had done, to stand gaping and staring upon me ... I told them, “If you desire to know who I am my name is John Wesley. At five in the evening with God’s help, I design to preach here again”

‘At 5, the hill on which I designed to preach was covered from the top to bottom. I never saw so large a number of people together either at Moorfields or at Kennington Common ... After preaching, the poor people were ready to tread me under foot out of pure love and kindness. It was sometime before I could possibly get out of the press. I then went back another way than I came: but several were got to our inn before me; by whom I was vehemently importuned to stay with them at least a few days; or however, one day more’.

When some young men asked Wesley to teach them how to preach like he did, Wesley answered them, “get on fire for God and men will come and see you burn”.

¹⁰⁸J. Pollock, *Wesley: The Preacher*

¹⁰⁹J Wesley, *Journal Vol 1*

¹¹⁰Wesley, *Journal Vol 1*

WONDER WORKER OF ENGLAND: ST CUTHBERT



The following devotional was written by Carl Tinnion, YWAM England National Director.

Mission Heroes ■ 27

‘St Cuthbert was born in 635 and lived until 687 AD in Northumbria, England.

He was one of the most famous Celtic missionaries from England. In 651 as a teenager he had a vision of the spirit of St Aidan going up to heaven, carried by Angels after he had died. He was so impacted by this that he felt called to a life of being a monk. Unfortunately there was much trouble in the land at that time amongst the tribes and he was conscripted as a soldier for four years.

After some training and then some time at Ripon monastery he moved to Lindisfarne to become the Prior there. He was a man attracted to a life of simplicity and loving the poor. As a result of this, miracles followed him nearly everywhere he went. He constantly sought to retire from the public eye, coming from a real sense of humility, but many of his brothers felt he should take on more leadership and therefore have a wider influence. In 685 AD he finally agreed to this, sensing Gods agreement too, and thus was consecrated as a Bishop in York Cathedral.

For many years he served in this role, helping the poor and planting many small Christian communities that communicated truth through word and deed (Church).

Finally, sensing the end of his life, he retired to a cell on Lindisfarne in Northumbria where he lived in solitude and prayer until he died. There were many miracles associated with his grave that continued well after he had died, leading him to be called the ‘Wonder worker of England’. 11 years after his death, some monks dug up his body to move it in fear of the impending Viking attacks. To their astonishment they found his body totally uncorrupted. It seems that he was so full of the Holy Spirit that even after death the anointing upon him had slowed down his decay.

This man is interesting for a few reasons. The first is that he was unchurched and indigenous to England. His calling to the ministry came alone as a young shepherd on a hill, radically altering the course of his life. Secondly, he defined missionary leadership as being rooted in humility, serving and loving the poor and moving in the power of the Holy Spirit. Thirdly, he was a part of brokering a missionary movement in this nation that saw huge growth of the church and an increase in missionaries going further afield.

You can still visit his grave in Durham Cathedral. When I went there I decided to lie prostrate on his gravestone out of a desire to receive a portion of his anointing on my life. 99 percent of the world would deem me to be insane for partaking in such an act. This included the church-warden who told me off afterwards! But here is my question; What would you be willing to do to receive that kind of anointing from the Lord? How far would you go to be part of a missionary movement that has the potential to extend the Kingdom of God in this nation, train missionary leaders and change history forever?

TODAY'S PRAYER

Cuthbert is an ancient well. Lord we would draw from his example, we would draw from this ancient well. Lord, raise up more men and women like the shepherd boy Cuthbert, who humbly served the poor, living a fasted life, working wonders in the power of the spirit, ministering across the North of England. Unblock this ancient well and do it again Lord!

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TODAY'S PRAYER

Lord we long for a sudden, sovereign and supernatural visitation of God, come Lord Jesus and breathe the breath of your Holy Spirit on us again we pray.

John 3:8 'The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the spirit.'

Jesus himself compared the operations of the Holy Spirit with the ways of the wind.¹¹¹ Mark Stibbe says that Spiritual awakenings or revivals: 'are seasons in which the wind of the Spirit comes upon a community like a tornado. In the normal course of Church history, the wind blows quietly and a steady stream of people is gently moved to enter the kingdom. A revival, on the other hand, is a sudden, sovereign and supernatural visitation of God. Revival is like the mighty outpourings of the Spirit on the day of Pentecost (Acts 2) — a mighty tornado from heaven which sweeps thousands into the kingdom in a very short space of time. A revival is therefore something exceptional and something mysterious. 'Human beings can no more create, manufacture or orchestrate a revival than they can a tornado. Revivals are first and foremost visitations of the Holy Spirit in which whole communities are impacted with the personality of Jesus Christ. Like tornadoes, revivals come suddenly and powerfully. No one knows where they will start, where they will move to, or how long they will last. Everyone hears their effects — shaken institutions, the wailing of the penitent, cries for mercy and so on. But no one can predict their origin or destination.'¹¹²

The revival in Wales between 1904 and 1905, was a significant 20th century awakening. The direction of the wind of the spirit could not have been predicted. It travelled from South Wales to India, America (Los Angeles) and Korea. This is the mystery of revival. God alone knows where the wind of the spirit will blow.¹¹³ A revival is born not of the flesh but of the Spirit, and its trajectory is set by the wind of the Spirit, not by the will of man.

¹¹¹Mark Stibbe, *Revival*, 29.

¹¹²Stibbe, *Revival*, 31.

¹¹³Stibbe, *Revival*, 37.

RESCUER OF CHILD TEMPLE PROSTITUTES: AMY CARMICHAEL



Mission Heroes ■ 29

Amy Carmichael was born on December 16, 1867 on the North Coast of Ireland. She had a strict upbringing. It didn't take long for her to learn that more was to be expected from her than from others. They had grown up with more money than most people. However, they had been taught to help others whether they were wealthy or not.¹¹⁴ When she was 22 she started 'The tin tabernacle' a ministry among 'the shawlies', the poor women in Belfast.¹¹⁵

Amy Carmichael was a woman who would not fit the mould, and she came into conflict with others who were more committed to order and tradition than the word of God. Although she began her missionary career in Japan, China, then Ceylon, it is for her work in India that she is best remembered. She rescued children, especially girls, who were forced into temple prostitution. Because she wore saris and insisted on doing the work of a servant, she was rejected by traditional missionaries yet she refused to speak against those who criticized her.

Early on in her life, when she was a lonely single woman on the mission-field, she cried out to God for several hours in a cave in Japan, asking God whether she should marry.¹¹⁶ She felt a great peace come over her. In her heart she heard a voice speak and say, 'None of those who trust me shall be lonely'.¹¹⁷ Though she would never marry, she would not be lonely. Over the years she was a mother to hundreds of girls and boys and a friend to many others. Despite her many responsibilities, she found time to write. Her books and newsletters combined to make Amy Carmichael a household name around the world. Each child she rescued from temple prostitution was special, one of her 'little gems'.¹¹⁸ She always wrote a note for a child's 'coming day', celebrating their rescue and arrival at the Dohnavur community where she lived.

Today 'Stop the Traffik'¹¹⁹ is a charity explicitly aimed at stopping the modern-day traffic in slaves. Trafficking ... to be deceived or taken against your will, bought, sold and transported into slavery for sexual exploitation, sweat shops, child brides, circuses, sacrificial worship, forced begging, sale of human organs, farm labour or domestic servitude. Trafficking ... where family members and friends deceive parents to release their children or sell them for as little as \$20 each, selling them on to local gangmasters or serious organised international trafficking rings. Trafficking ... is growing. Between 2–4 million men, women and children are trafficked across borders and within their own country every year.

TODAY'S PRAYER

Thank you Lord, for Amy Carmichael's big heart for her 'little gems'. Reveal your heart to us for those who are lost and need rescuing. Enable us to reflect your burning compassionate heart for the poor and downtrodden, but also to do our part in stopping this modern-day traffic in slaves. Restore the heart of this spiritual mother to our generation, that we might have your love for those who have been unjustly treated in the cruel and heartless traffic in slavery for sexual exploitation that is taking place in our country today and Lord, stop the traffic.

¹¹⁴Benge, J and G, *Rescuer of Precious Gems*, 30

¹¹⁵Benge, *Rescuer of Precious Gems*, 47

¹¹⁶www.grace-efca.org/sermons2009/amy_carmichael.htm

¹¹⁷www.grace-efca.org/sermons2009/amy_carmichael.htm

¹¹⁸Benge, *Rescuer of Precious Gems*, 161

¹¹⁹www.stophetraffik.org

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TODAY'S PRAYER

*We long for another Pentecost ... a divine visitation with anointed preaching, radical conviction and constant conversions
Come Holy Spirit!*

Mark Stibbe highlights ten characteristics of the revivals, based on the biblical account of the outpouring at Pentecost that he suggests is a prototype of every exceptional visitation of God in the power of the spirit. The ten features he says are:

1. **'Divine visitation'**¹²⁰ ... sovereign, sudden and supernatural.
2. **'Anointed preaching'**¹²¹ ... courageous and confrontational preaching like that of Peter an untrained, Galilean fisherman.
3. **'Radical conviction'**¹²² ... the penetrating sword of Peter's words resulted in deep heartfelt conviction of unholiness.
4. **'Passionate intercession'**¹²³ ... the disciples were devoted to praying before the day of Pentecost and afterwards.
5. **'Evangelistic worship'**¹²⁴ ... another hallmark was the evangelistic power of a revived, worshipping community.
6. **'Miraculous works'**¹²⁵ ... many signs and wonders were done by the apostles and everyone was filled with awe.
7. **'Kingdom community'**¹²⁶ ... community life was lived out at two main levels both in large celebrations and smaller cells.
8. **'Social transformation'**¹²⁷ ... The Church found favour with all people and for a while the world admired what was going on.
9. **'Sacramental reality'**¹²⁸ ... on the day of Pentecost, the rituals of baptism and Holy Communion were given new life.
10. **'Constant conversions'**¹²⁹ ... after Pentecost the Lord added to their number daily those who were being saved.

¹²⁰ Stibbe, *Revival*, 107¹²¹ Stibbe, *Revival*, 110¹²² Stibbe, *Revival*, 111¹²³ Stibbe, *Revival*, 113¹²⁴ Stibbe, *Revival*, 114¹²⁵ Stibbe, *Revival*, 116¹²⁶ Stibbe, *Revival*, 118¹²⁷ Stibbe, *Revival*, 119¹²⁸ Stibbe, *Revival*, 120¹²⁹ Stibbe, *Revival*, 122

PIONEER MISSIONARY TO GERMANY: BONIFACE

DAY 26

Boniface was born in 672 or 675AD. He was also called Winfrid, and was of a respected and prosperous family. It was somewhat against his father's wishes that he devoted himself at an early age to the monastic life. He received his theological training in Benedictine monasteries and he wrote the first Latin grammar produced in England.

In 716AD Boniface set out from England on a missionary expedition to Frisia, (Germany) intending to convert them. In 723, Boniface felled the holy oak tree dedicated to Thor near the present-day town of Fritzlar, in northern Hesse. He did this with the Prophet Elijah in mind. Boniface called upon Thor to strike him down if he cut the "holy" tree. According to St Boniface's first biographer, Boniface started to chop the oak down, when suddenly a great wind, blew the ancient oak over. When Thor did not strike him down, the people were amazed and converted to Christianity¹³⁰. All belief in Thor ended. He built a chapel from its wood at the site where today stands the cathedral of Fritzlar. The felling of Thor's Oak is commonly regarded as the beginning of German Christianization.

He founded monasteries following the rule of Benedict, kept in touch by letter with friends in England. He was an indefatigable traveller, teaching, organizing and founding monasteries. He baptised thousands, destroyed temples and erected churches. He died when he was set upon by a band of pagans¹³¹. Persuading those accompanying him, not to resist, he was killed by the attackers. Humble, a man of prayer, self-sacrificing, courageous, steeped in the Scriptures, a born leader of men, affectionate, a superb organizer and administrator, he was at once a great Christian, a great missionary, and a great bishop. The church in Germany owed him an incalculable debt. By the end of the eighth century the remainder of the pagan Frisians, for whom Boniface had given his life, had accepted Christian baptism¹³².

In 1967, American evangelist Jean Darnell, whilst passing through the UK had a 'prophetic vision' about the future of faith in these Islands—particularly regarding Scotland¹³³. It was such a powerful image that she and her husband stayed in this country for the next 25 years. Part of the prophecy was that there will be a national awakening in the islands of Britain that would reach the hearts of those on the European continent. She said that this awakening would produce powerfully gifted communicators who would address the nation through the media, (Through the arts, journalism, the radio and television). These communicators will be excellent in all that they do and will go into Europe and meet those of like quality (in training and abilities). This will result in another wave of a spiritual awakening into Europe.

Mission Heroes ■ 31

TODAY'S PRAYER

Lord, we thank you for Boniface, for his courage, his prayerfulness, his love for your Scriptures and his humility. Lord, raise up a new generation of Bonifaces, who will go to the continent of Europe again, powerfully gifted communicators who will be young men and women of strong character and gifting. Do it again Lord. May your kingdom come and your will be done in the European Community, through the arts, the media and journalism.

¹³⁰ http://en.wikipedia.org/wiki/Saint_Boniface

¹³¹ <http://www.stboniface.org.uk/whowas.htm>

¹³² http://en.wikipedia.org/wiki/Saint_Boniface

¹³³ http://www.christianstogether.net/Articles/89889/Christians_Together_in/Christian_Life/Is_there_any/Jean_Darnall_Prophecy.aspx

32 ■ Mission Heroes

TODAY'S PRAYER

Thank you Lord, that you never gave up on me, for your love never fails. Help me to have that same love that never gives up, hoping and believing, as we stand in the gap for this next generation. You showed your disciples the importance of always praying and never giving up. Lord, help us to persevere.

Luke 18:1 Then Jesus told his disciples a parable to show them that they should always pray and not give up.

Jesus taught that we should be like the persistent widow, who did not give up until she got an answer. Perseverance is essential in prevailing prayer. Wesley Duewel tells of two encouraging examples, George Mueller and John Newton's mother.¹⁵⁴

George Mueller

'George Mueller began praying for five unsaved friends. After five years one came to Christ. After ten more years of prayer two more were converted. Once Mueller said in Chicago, "I have prayed for two men by name every day for thirty-five years; on land or sea, sick or well, I have remembered them before God by name ... I shall continue to pray for them daily by name, until they are saved, or die." After thirty-five years of prayer, the fourth was saved. Mueller prayed almost fifty-two years, and the fifth was saved just after Mueller's death.'¹⁵⁵

John Newton's mother

'John Newton's mother was a very godly person. Because of her tuberculosis she knew she would soon die. Every day she prayed with and for John and taught him the Scriptures. When he was seven years old, she died. Neither his father nor his stepmother was interested in spiritual things. He first went to sea at the age of eleven on his father's ship. He became very wicked constantly blaspheming the name of God. He repeatedly escaped death by the narrowest margin.'¹⁵⁶

Newton tried to remove any godly influence from his life. He started to work in the slave trade. His employer was a Portuguese man married to an African woman. This evil wife, when the employer was gone, chained John, giving him very little food and clothing. He descended further into drunkenness. Then he suffered from a severe illness and could not go to sea again. He later became a Christian, and met Whitfield and Wesley.¹⁵⁷

By the end of his life he was the most famous preacher in London. He had led to Christ, William Wilberforce, who spearheaded the abolition of slavery in parliament. His many hymns are still sung in church including 'Amazing Grace'. When he died, parliament closed, and shops all over London closed. His mother's prayers had prevailed.¹⁵⁸

¹⁵⁴Wesley Duewel, *Mighty Prevailing Prayer*, 150.

¹⁵⁵Duewel, *Mighty Prevailing Prayer*, 150.

¹⁵⁶Duewel, *Mighty Prevailing Prayer*, 151.

¹⁵⁷Duewel, *Mighty Prevailing Prayer*, 151.

¹⁵⁸Duewel, *Mighty Prevailing Prayer*, 152.

INEXTINGUISHABLE FIREBRANDS: CECIL AND ARTHUR POLHILL-TURNER

DAY 28

Mission Heroes ■ 33

An old woman in the early 1870s stood at the door of her small cottage watching the hounds go by as the hunt moved off from the nearby ‘meet’. The old woman knew that her Saviour, who was always with her in that lonely cottage, was drawing her to pray for the children of Captain Polhill Turner of Howbury Hall. Their father was an MP for Bedford and High Sherrif for the county in 1875. The future was all arranged. As Frederick was the eldest, he would therefore inherit Howbury Hall. Cecil, the second son, would enter the cavalry, and Arthur would be ordained. As children, their nanny had told them wonderful bible stories at bedtime in nursery days, but Arthur’s views on religion were still unclear when he left Eton.

Their lives were thoroughly turned upside down by two unexpected events. The first surprise was that Alice, their elder sister, announced that she was giving up hunting and parties, and was going to serve Christ. She had been quietly reading the bible and while attending a mission service in Bedford, had received Christ as her saviour. The second unexpected event was the death of their father at 35. Cecil left Cambridge to join a regiment in Ireland and Arthur went up to Cambridge. At the Corn Exchange, at the Cambridge mission led by DL Moody, 200 men stood to surrender their lives to Christ on Sunday in the evening 12 November 1882. Among them was Arthur. He was the first of the Cambridge Seven to feel an indication that he was bound for China and trained for the Anglican ministry. One day Cecil, when returning to Aldershot to continue to prepare for cavalry life, stepped onto a train, with his mind totally decided, “I had yielded to and trusted in Jesus Christ as my Saviour, Lord and Master”

Arthur left his theology course before he had finished, joining the Seven. He was ordained in China in 1888, living in Pachow for ten years and focusing on evangelism. He was in China through the Boxer rebellion and the revolution of 1911. He did not return until 1929, at the age of 66. After taking a country living in Hertfordshire, he died in 1935.

Cecil, after a short while in Shansi was set on reaching the forbidden land of Tibet, where he made contact through travellers with the Dalai Lama. Cecil and his wife nearly lost their lives in a violent riot in 1892. In 1900 during the Boxer rebellion, he was invalidated home and doctors forbade his return. He inherited Howbury Hall, but his heart was in China so he made seven prolonged missionary visits. His prayer was ‘Lord, make us to be inextinguishable firebrands, so that no matter how cold the reception of our message may be, the fire may burn on and on.’ He died at Howbury Hall in 1938 in his eightieth year.

TODAY’S PRAYER

We pray Cecil Polhill Turner’s prayer today. Make us to be ‘inextinguishable firebrands’ and ‘... may the fire burn on and on.’ Set alight a new generation of inextinguishable firebrands that will go into missionary service, and burn on an on until the Lord Jesus Christ returns.

¹³⁹Pollock, *The Cambridge Seven*, 27

¹⁴⁰Pollock, *The Cambridge Seven*, 28,29.

¹⁴¹Pollock, *The Cambridge Seven*, 28

¹⁴²Pollock, *The Cambridge Seven*, 37

¹⁴³Pollock, *The Cambridge Seven*, 39

¹⁴⁴Pollock, *The Cambridge Seven*, 108

¹⁴⁵Pollock, *The Cambridge Seven*, 108

34 ■ Mission Heroes

TODAY'S PRAYER

Lord, where are the George Whitfields, the John Wesleys and the Charles Finneys today? Open up the ancient wells. Raise them up in England again in our day!

John 10:10 'I have come that they may have life and have it to the full'

George Whitfield was the outstanding preacher of the Great Awakening in the eighteenth century. He recorded in his journal how he was 'filled with the Holy Ghost. Oh that all who deny the promise of the Father, might thus receive it themselves!' He describes how on one occasion:

'He began to pray a brief prayer ... but to his own astonishment could not stop. Petitions, praises, raptures poured forth from his lips: 'A wonderful power was in that room'. Whitfield's prayer was drowned by the cries which, he was sure, could be heard a great way off.. Cries and groans and quaking had sometimes accompanied the preaching. 'Thousands cried out so that they almost drowned my voice.' Whitfield did not doubt this time that the Spirit of God was present.. men and women dropped as dead, then revived, then fainted again as Whitfield preached on, swept up into the contemplation of Christ's all-constraining, free and everlasting love' until ... Whitfield himself fell into a swoon. For a few moments the Tennent brothers believed he was dead. He revived, mounted his horse with their help, and together the three men traveled no less than twenty miles home through the woods, by moonlight, singing as they rode.'¹⁴⁶

Charles Finney was the main instrument in a revival in America which his biographer claimed 'literally altered the course of history.'¹⁴⁷ Charles Finney described his experience of the Holy Spirit, which occurred in 1821: He said 'The Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going though and through me ... it seemed to come in waves of liquid love, for I could not express it in any other way. It seemed like the very breath of God. I can remember distinctly that it seemed to fan me, like immense wings'¹⁴⁸

'No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love. I literally bellowed out the unspeakable overflow of my heart. These waves came over me and over me, and over me, one after the other, until I remember crying out, "I shall die if these waves continue to pass over me," I said, "Lord I cannot bear any more," yet I had no fear of death. Later in the evening a member of my choir — for I was the leader of the choir, came into my office to see me. He was a member of the church. He found me in this state of loud weeping, and said to me, "Mr. Finney, what's wrong with you?" I could not answer for some time. He then said, "Are you in pain?" I gathered myself up as best I could, and I replied, "No, but so happy that I cannot live." He turned and left the office, and in a few minutes returned with one of the elders of the church, whose shop was nearly across the way from our office. This elder was serious ... I had scarcely ever seen him laugh. When he came in I was very much in the state in which I was when the young man went out to call him. He asked me how I felt and I began to tell him ... he fell into a spasmodic laughter. It seemed ... impossible for him to keep from laughing from the bottom of his heart.'¹⁴⁹

¹⁴⁶John Pollock, *Whitfield: the Evangelist*

¹⁴⁷Lewis Drummond, *Charles Grandison Finney and the Birth of Modern Evangelism*, 1–3

¹⁴⁸Drummond, *Charles Grandison Finney and the Birth of Modern Evangelism*, 1–3

¹⁴⁹Drummond, *Charles Grandison Finney and the Birth of Modern Evangelism*, 1–3

'LORD CHANGE THE KING OF ENGLAND'S MIND': WILLIAM TYNDALE

DAY 30

Mission Heroes ■ 35

William Tyndale was born in 1500 and studied grammar, logic and philosophy at Magdalene College, Oxford and heard about Martin Luther and his teachings, while he was studying. After graduating, he went to Cambridge to study Theology. He spent his early years in Little Sudbury near Bristol, employed as a tutor by Sir John Welch, to teach.¹⁵⁰ He frequently preached in the open air outside Bristol Cathedral to the consternation of the local clergy. In a day when a Latin version of the bible was used in church, and the truths of the Gospel were hidden to the ordinary people, Tyndale began to feel a keen sense of mission to translate the Bible into colloquial English.

While living at Sir John Welch's house, Tyndale met various dignitaries at the meal table. Once a visiting priest openly attacked Tyndale's beliefs while eating at Sir John Welch's house. The priest said 'We were better to be without God's laws than the Pope's. Tyndale famously said in reply, 'I defy the Pope and all his laws.... if God spare my life I will cause a boy that drives a plough to know more of the scriptures than you do'.¹⁵¹

Once he had set his mind on translating the Bible into English, William Tyndale spent most of his life as an outlaw, moving from place to place, but mainly living in Holland, trying to evade King Henry the Eighth's spies. Copies of Tyndale's Old Testament and New Testament were sent from Holland to other countries. By the end of his life Tyndale had completed a translation of the whole Bible into English. However he was later caught. The authorities tried to make Tyndale renounce his beliefs that man can be saved through Christ alone. In August 1536, he was imprisoned, declared to be a heretic and he was executed by strangulation, and he was burned at the stake.¹⁵²

Tyndale's last words before were, 'Lord open the King of England's eyes ...'¹⁵³ Within two years, King Henry ordered that the version of the Bible, produced by Coverdale should be used in every parish in the land. This was largely based on Tyndale's Bible. In 1539 Tyndale's version was officially approved, and the vast majority of Tyndale's version later comprised the King James 'Authorised version' of the Bible, which is still used in many churches today. This Authorised version of the Bible has left an indelible mark on the idioms and phrases of the English language as it is used today, and this is now the most used language in the world. Through each turn of phrase, and each word and metaphor used, centuries after he died, the reach of Tyndale's pen has been global.

TODAY'S PRAYER

Lord, the Good News of the Gospel in the English language is a precious thing that was bought with men's blood. In a day when so few children go to Sunday school, when we live in a country that has not thought it worthwhile to retain the knowledge of God, stir us up to share the Good News of your Gospel again. Lord, restore the missionary destiny of this nation. May the fear of God and the honour of your name and the respect of your word be restored again to this nation.

¹⁵⁰B.H. Edwards, *God's Outlaw*, 46.

¹⁵¹Edwards, *God's Outlaw*, 61.

¹⁵²Edwards, *God's Outlaw*, 169.

¹⁵³Edwards, *God's Outlaw*, 168.

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Wesley Duewel says: 'How long must you persevere? ...

TODAY'S PRAYER

Lord we call out to you for the tenacity to prevail in prayer ... until the answer comes. Unblock the ancient wells ... restore the hearts of the fathers to the sons ... Send another youth awakening that leads to a new missions movement. Help us Lord ... to take the time ... to prevail and ... to persevere until it comes.

How long were the disciples to tarry in Jerusalem?

"Until you have been clothed with power from on high", Luke 24:49

How long did Moses keep his hands raised to God in prayer?

Until Amalek was totally defeated, Exodus 17:13

How long did Joshua hold out his javelin toward Ai while the army attacked?

Until Jericho was destroyed, Joshua 8:26

How long did Elijah stay on his knees in prevailing prayer after the three years' drought?

Until rain clouds formed in the sky, 1 Kings 18:44

How long did Jesus pray in Gethsemane?

Until Satan was defeated

How long did the disciples continue in prayer in the Upper Room?

Until the Holy Spirit came upon them.

No matter what our prayer request, if God has led us to pray for a need that we believe is the will of God, how long should we pray? Until the answer comes!¹⁵⁴

He quotes:

Alexander Whyte who said "Prayer worth calling prayer, prayer that God will call true prayer and will treat as true prayer, takes far more time by the clock than one man in a thousand thinks."¹⁵⁵

E.M.Bounds who said "Prayer which is felt as a mighty force is the mediate or immediate product of much time spent with God. Our short prayers owe their point and efficiency to the long ones that have preceded them. The short prevailing prayer cannot be prayed by one who has not prevailed in a mightier struggle of long continuance."¹⁵⁶

Samuel Chadwick who said "To pray as God would have us pray is the greatest achievement of earth. Such a life costs. It takes time"¹⁵⁷

¹⁵⁴Wesley Duewel, *Mighty Prevailing Prayer*, 157.

¹⁵⁵Sanders, *Prayer Power Unlimited*, 108

¹⁵⁶Bounds, *Power Through Prayer* 43-44

¹⁵⁷Sanders, *Prayer Power Unlimited*, 108

APOSTLE OF FAITH: SMITH WIGGLESWORTH¹⁵⁸



This devotional was written by Connie Taylor, YWAM England executive team member.

Mission Heroes ■ 37

TODAY'S PRAYER

Lord, raise up more apostles of faith, more Smith Wigglesworths, that the blind might see, the deaf hear, the lame walk and the lost be saved.

Smith Wigglesworth was born in Yorkshire in 1859, raised in a poor family and at the age of seven worked in a mill for twelve hours a day. He grew up unable to read or write, but was saved in a Methodist Chapel while singing about the Lamb of God. He simply believed that Christ had died for him and his sins were forgiven. He knew that God so wanted sinners to be saved that the conditions were simple — only believe. That was to become the theme of his preaching and life.

He was filled with a passion for souls and led his own mother to Christ. At 16 he worked with the Salvation Army. He felt deeply called to fast and pray for souls and saw many respond to Christ. The power of God was strongly at work in the Salvation Army and weekly they prayed for 50 or 100 souls and they always saw what they asked for. At 18, he became a plumber working in Liverpool. Outside work, he spent his free time feeding and caring for the poor, destitute children and took them to meetings, where he in tears would lead hundreds to Christ.

At 23, he met Polly when she came to a Salvation Army meeting and was saved. After marrying Polly, he planted a church among the poor in Bradford. He first heard of the healing meetings in Leeds, he took Polly there and she was healed. He prayed for his two sick boys and they were instantly healed. Later he was asked to lead this healing meeting in Leeds and saw 15 healed that night, and so he began to pray for the sick.

He heard that in Bradford many were being baptized in the Holy Spirit. He went for four days to receive and nothing happened. Before he left he asked the Vicar's wife to pray for him and he fell under the power of the Holy Spirit and spoke in tongues. Everything changed after that. From then on he was able to preach in front of crowds. He would walk by people and they would come under the conviction of the Holy Spirit and be saved. He began to see miracles and healings, when he prayed and preached. He gave up his business to serve the Lord full time.

Polly his wife died suddenly in 1913. He was grief-stricken, but God spoke to him to 'Rise up' and 'Go'. Afterwards, Smith would pray and the blind would see, the deaf would hear, and the lame walked out of wheelchairs, and cancers were destroyed. Once, when praying for a woman in hospital, and she died. He stood her up against the wall, saying "in the Name of Jesus I rebuke this death." Her body trembled. He said "In the Name of Jesus, 'Walk'" ... and she walked.

Over Smith's ministry it was confirmed that; 14 were raised from the dead, thousands saved and healed, and he impacted continents for Christ. He died in 1947 at a friend's funeral. His ministry was based on four principles: read the word of God, consume the word of God until it consumes you, believe the word of God, and act on the word of God. Smith's faith was ignited by his compassion and it resulted in miracles. He became known as 'The Apostle of Faith'.

¹⁵⁸S.H. Frodsham, Smith Wigglesworth: Apostle of faith

TODAY'S PRAYER

Lord, generate a movement of prayer for a youth awakening in England. Fan the flames! Let there be a growing tide of expectancy and anticipation among the youth of our nation.

Acts 1:14 “They all joined together constantly in prayer”

Mark Stibbe says that there are *Five Priorities* that help to prepare God's people for revival:

1. The priority of prayer¹⁶⁰

Acts 1:14 says, ‘They all joined together constantly in **prayer**.’

The 120 made **heartfelt intercession** their top priority in the days of anticipation leading up to the Pentecost outpouring.

2. The priority of unity¹⁶¹

Acts 1:14 says, ‘They all joined together constantly in prayer.’

Acts 1 prayer meetings were not the preserve of the 12 apostles; they were **for everyone**.

3. The priority of adoration¹⁶²

The believers in Acts 1, were also characterized by their adoration of Jesus Christ ... they had just seen him ascend to heaven. It is not surprising that they stayed continually ... their worship must have been amazing.

4. The priority of expectation¹⁶³

The 120 were pregnant with anticipation. They had received a promise from Jesus: ‘You will receive power when the Holy Spirit comes upon you.’ Like the Kenneth Macdonald in Lewis in 1949, who cried out to God ‘You have promised the Holy Spirit. You are a covenant-keeping God and you therefore must keep your promise. You dare not fail us. You must not fail us. Your honour is at stake¹⁶⁴ ... they too had received a promise.

5. The priority of brokenness¹⁶⁵

Who were these man and women? All of them were broken people.

Mary the mother of Jesus, had gone from the depths of despair, as she saw her son crucified, to glorious joy, as she saw him resurrected from the dead on the third day.

Peter had denied Jesus three times, and felt a failure.

Thomas had moved from unbelief to faith, as a result of being rebuked.

Stibbe says that the accounts of the 1857–8 revival in the USA, suggest a striking brokenness of those involved. Jeremiah Lanphier was a broken man when he began his noonday prayer meetings in New York. Many had lost everything when the stock market crashed in 1857. ‘On July 1, 1857,¹⁶⁶ Lanphier decided to invite others to join him in a Wednesday noon prayer meeting. On the first Wednesday he waited for half-an-hour before one person came. Six in all came the first day. Twenty came the second Wednesday. Within six months 10,000 businessmen were gathering daily in New York for prayer, and a revival in America had begun.’¹⁶⁷

¹⁵⁹Mark Stibbe, Revival 146.

¹⁶⁰Mark Stibbe, Revival 146.

¹⁶¹Mark Stibbe, Revival 151.

¹⁶²Mark Stibbe, Revival 154.

¹⁶³Mark Stibbe, Revival 156.

¹⁶⁴D. Campbell, Revival On The Isle Of Lewis (audio) <http://media.sermonindex.net/0/SID0355.mp3>

¹⁶⁵Mark Stibbe, Revival 158.

¹⁶⁶Mark Stibbe, Revival 160

¹⁶⁷Graham Twelftree Get the Point across 164

TRAINING MISSIONARIES: ALCUIN OF YORK

DAY 34

The following devotional was written by Carl Tinnion, YWAM England national director.

Mission Heroes ■ 39

Alcuin of York was an eminent educator, scholar, and theologian who was born about 735 and died on 19 May 804. He came of noble Northumbrian parentage in or near York. He was trained at the Cathedral school under Archbishop Egbert, eventually building a huge library in York. Much of his work was in education and the training up of missionary monks for furthering the Kingdom of God. Towards the end of his life he went on to work under Charlemagne in France and ended up as Abbot of St Martin Le Tours, building yet another huge library for the French in the Carolingian court, helping to actually shape the Carolingian Renaissance. Among his pupils were many of the dominant intellectuals of the Carolingian era. He is also responsible for developing the idea of lower case letters!

He was a man who loved wisdom and applied himself to mathematics, poetry, education and theology. A seamless knot connects the way he lived to the way he related to God. Here is a prayer that he wrote, beautifully describing a Solomon-like wisdom towards God and a missional lifestyle:

'Dear God, here on earth you are constantly seeking to change us. At times we wish to flee into the wilderness to avoid you. But let us learn to love the lasting things of heaven, rather than the dying things of earth. We must accept that time always brings change; and we pray that by your grace the change within our souls will make us worthy of your heavenly kingdom, where all time will cease.'

The prayer below, Alcuin penned right at the end of his life. It sums up the missionary spirit ... It looks upon a life of ministry with a long term view of investing in other people's lives. He knew that every opportunity to invest in someone else's life would eventually bear fruit for God's Kingdom. It also displays a continuity of mission that remained until his last breath of life. Alcuin knew how important it was to finish well, to finish life with a Kingdom perspective and his eyes fixed firmly on Jesus.

Take time to meditate on this prayer and contextualize it into a prayer that fits with where you are ... right now ... in your life.

In the morning, at the height of my powers, I sowed the seed in Britain. Now in the evening, when my blood is growing cold, I still am sowing in France ... hoping both will grow. By the grace of God giving some the Holy Scriptures, making others drunk on the old wine of ancient learning ... I became many things to my men, in order to train many for the advance of the Holy Church of God.

TODAY'S PRAYER

In the morning, at the height of my powers, I sowed the seed in Britain. Now in the evening, when my blood is growing cold, I still am sowing in France ... hoping both will grow. By the grace of God giving some the Holy Scriptures, making others drunk on the old wine of ancient learning ... I became many things to my men, in order to train many for the advance of the Holy Church of God.

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TODAY'S PRAYER

Application. Pray for a youth awakening in England, in a similar way to Abraham and Moses, pleading and arguing before God.

‘There is a sense in which prevailing with God can take the form of holy reasoning — yes, even presenting holy arguments before God. The bible at times uses court terms for our face-to-face meeting with God. “Come let us reason together,’ says the Lord” **Isaiah 1:18**. This is an invitation to a court type hearing, a court appeal at the throne of God. God asked Israel to debate its case with Him.

Spurgeon preached a great sermon entitled “Pleading”. He said, “It is the habit of faith, when she is praying to use pleas. Mere prayer sayers, who do not pray at all, forget to argue with God; but those who would prevail bring forth their reasons and their strong arguments ... Faith’s act of wrestling is to plead with God, and say with holy boldness, ‘Let it be thus and thus, for these reasons.’” He preached, “The man who has his mouth full of arguments in prayer shall soon have his mouth full of benedictions in answer to prayer.”¹⁶⁸

We can learn from Abraham and Moses who both pleaded with God

Abraham :

1. He pleaded and humbly argued the justice of God. How could God punish the righteous with the wicked?
2. He pleaded for the wicked to be spared for the sake of the righteous and again pleaded for God’s justice for the righteous **Genesis 18:24**.
3. Abraham argued from the righteous character of God. “Far be it from you to do such a thing — to kill the righteous with the wicked, treating the righteous and the wicked alike.”¹⁶⁹

Moses:

1. Moses argued from the history of God’s redeeming acts for Israel. He told God that it would be out of character with his great acts of mercy if he destroyed Israel now.
2. Moses argued from the glory of God’s name why should God permit the Egyptians to think Jehovah was like their Egyptian gods who had evil motives and vile and evil tempers, and who had to be pacified by bribes in the form of sacrifice?
3. Moses argued from God’s faithfulness to his loyal servants Abraham, Isaac and Israel, and from promises he had given them. He boldly quoted back to God the promise He had made and held God to his own word **Exodus 32:13**.¹⁷⁰

¹⁶⁸Wesley Duewel, *Mighty Prevailing Prayer*, 296.

¹⁶⁹Wesley Duewel, *Mighty Prevailing Prayer*, 298.

¹⁷⁰Wesley Duewel, *Mighty Prevailing Prayer*, 299–300.

THE MOTHER OF CALABAR: MARY SLESSOR

DAY 36

‘Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint’ Isaiah 40:21–31

Mission Heroes ■ 41

TODAY’S PRAYER

Thank you Lord, for the example of Mary Slessor, a woman of patience, courage, fearlessness and passion. Mary Slessor did not use her lack of education as a barrier, hindering her from fulfilling God’s call on her life. Lord release an army of young men and women, who no matter how inadequate they may feel, courageously lay a hold of your will for their lives.

Mary Slessor was a petite red-haired mill-worker from Dundee. She knew all about the Calabar in West Africa. Every Sunday her mother would read stories from The Missionary Record — The missions newsletter of the United Presbyterian Church of Scotland.¹⁷¹ She loved to read about her hero David Livingstone, the missionary explorer in South Africa. But although David Livingstone’s life had started in a similar way to Mary, she sighed as she read about David Livingstone as he was a man and she was a woman. Women didn’t do such things in Victorian England.

Secretly, Mary hoped that she might be an assistant to her brother John, and that he would be a missionary to Africa. These hopes faded when he died. She then hoped that her younger brother would receive the call of God and that she might be his assistant, but her younger brother also died. When David Livingstone’s body was brought back from Africa, she remembered Livingstone’s words ‘I don’t care where we go as long as we go forward’.¹⁷² Then she began to feel that God was calling her to go forward, to go forward to the Calabar. ‘She thought ‘I’m 27 years old. I work in a cotton mill 12 hours a day Then she prayed ‘God, send me somewhere, anywhere, just send me to be a missionary.’¹⁷³ God answered her prayer. ‘For 39 years Mary Slessor laboured in love among the unreached and often treacherous tribes of Africa’s Calabar region. Braving sickness, danger and death on all sides, Mary became the cherished ‘White Ma’, ‘Mama Calabar’ to entire tribes.’¹⁷⁴ David Livingstone had been her inspiration. From 1971, his picture was on the reverse of the £10 Clydesdale bank note, but from 1998 she took his place.

¹⁷¹J and G Bengé *Forward into Calabar*, 20

¹⁷²Bengé *Forward into Calabar*, 41

¹⁷³Bengé *Forward into Calabar*, 41

¹⁷⁴Bengé *Forward into Calabar*, postscript.

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TODAY'S PRAYER

We stand on the covenant that you Lord made with Kenneth MacDonald. Do it again Lord! Bring revival in Scotland, England, Ireland and Wales. You promised that you would pour water on the thirsty land, and streams on dry ground. Fulfill your promise Lord. The land is dry again. We need a fresh outpouring of your spirit, and you promised, Lord !

Intercessors frequently use holy pleas to powerfully and boldly pray before God's throne. It is important to make sure you have a pure heart before God and that there is nothing between you and your God. As you plead before God you are arguing for that which glorifies God, for the extension of His kingdom, in accordance with His will that has not yet broken out.¹⁷⁵

Kenneth MacDonald prayed, "Oh Lord you are a covenant-keeping God, and you have promised revival. You dare not fail us. Your honour is at stake."¹⁷⁶ Within a matter of minutes, Duncan Campbell had returned into the church building with a huge crowd and revival broke out.

Lou Engel says that we should evoke the memory of the covenant. He says that '**appealing to the covenant** is more powerful **than prayer**.'¹⁷⁷

Engel explains that the word covenant means '**to bond** or fit together.'¹⁷⁸ The friendship between God and Abraham demonstrates the components of a covenant relationship. 'God says to Abraham, "Give me your son," and Abraham is bound by covenant to do so. As a blood brother of God, he must obey. But then God is bound by the very nature of the same covenant to fulfill his promises as well — including the provision of His own Son to meet our great need for atonement. The thought that God would enter into such a binding agreement is staggering'.¹⁷⁹

'John Dawson says, "Covenant is much more than a sterile legal transaction. God's covenants are covenants of divine passion initiated with those who have moved His great heart. Therefore when we pray, 'Lord, remember David (say), it evokes such memories in the Father, of the man after His own heart, that he cannot contain Himself. These memories stir Him to act'"¹⁸⁰

¹⁷⁵Duewel, *Mighty Prevailing Prayer*, 301

¹⁷⁶Campbell, *Revival On The Isle Of Lewis* (audio) <http://media.sermonindex.net/0/SID0355.mp3>

¹⁷⁷Lou Engel, *Digging the Wells of Revival*, 63

¹⁷⁸Engel, *Digging the Wells of Revival*, 54

¹⁷⁹Engel, *Digging the Wells of Revival*, 55

¹⁸⁰Engel, *Digging the Wells of Revival*, 60

FROM ADULATION TO 'MAGNIFICENT' OBSCURITY: JAMES O FRASER¹⁸²



This devotional was written by Becky Mehaffey, Missions director for YWAM England

Mission Heroes ■ 43

Young James Fraser had a promising career ahead of him. He was a talented concert pianist and engineer, gifted and athletic. Yet a booklet called *Do Not Say* challenged the worldly things for which he was prepared to live. It asked how we could explain to God that although He commanded us to go into all the world and preach the gospel, so many still had not heard.

This resulted in Fraser making his life available to God for His service and His glory. In 1910 he left behind the adulation of the English concert halls to reach the Lisu tribal people of the Yunnan province of China. Many felt that he had thrown away his life, leaving behind fame and fortune to seek out people unknown to anyone in the western world, who were unlikely to thank him for his trouble.

A brilliant linguist, Fraser mastered the difficult Lisu dialect and created a script for it, in which he translated the scriptures. Life was hard and he suffered physically, emotionally and spiritually. In time he learned the power of fervent prayer and spiritual warfare. A group of women back in England also met to fight for him in the spiritual realm, and things began to change. By 1916 the Spirit of God had swept across the Lisu people and 60,000 were baptised in just two years. They soon became one of the largest Christian tribal groups in the world.

For many years Fraser oversaw the whole work of the China Inland Mission in China's Yunnan Province. One hundred years after Fraser sailed, OMF¹⁸² has released a docudrama on his life called *Breakthrough*.¹⁸³

TODAY'S PRAYER

Lord we cry out to you that, even today, millions do not have the chance to hear your truth and know you. Please wake up your church, especially here in Britain, that many more would discover the high privilege of serving cross-culturally in missions

¹⁸¹www.omf.org/omf/breakthrough/fraser_the_lisu/about_james_o_fraser

¹⁸²Now called Overseas Missionary Fellowship International (OMF International)

¹⁸³See a trailer of the film on www.jofraser.org. James is played by YWAMer Stuart Simpson, who also gives an interview on the website.

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TODAY'S PRAYER

Lord, raise up breakers for the cities and towns in this country. 2 Samuel 5:20 'As waters break out ...' We pray that the ancient wells would be unblocked, for spiritual breakthrough, that spiritual waters of life would break out on our dry and thirsty land. Lord, BREAK OUT!

Micah 2:13 ' One who breaks open the way will go up before them; they will break through the gate and go out. Their king will pass through before them, the Lord at their head'

The Lord used a 'breaker' to break open Argentina into revival. R.E Miller was so dissatisfied that nothing seemed to work when he was pastoring a small church. He describes how he had tried everything:

'I said to the Lord " I have tried everything so I guess I'll try prayer." He prayed for 6–12 hours a day. He prayed for six months. Then he prayed for another 12 months . At the end of that he felt the Lord say that he should have a public meeting to pray from 8pm to midnight every day the next week. He said "Lord there will only be three little women who will watch me pray all evening". The Lord said he should do it anyway. So he held the meeting on Monday. The three little women came. They watched him pray for four hours. At the end of the evening a little lady with a backslidden husband said 'I feel like I should come up and knock on the table', but she didn't and they all went home. The same thing happened every night. Until on Thursday night R.E. Miller said "Here's what we are all going to do, we are all going to get up out of our seats and knock on the table, in hope that the little old lady will do the same." They get up. R.E. Miller gets up first, then one by one they go and knock on the table. When they do, the little old lady knocks on the table, the glory of the Lord comes down, and they are all baptised in the Holy Spirit. That was the beginning of the great Argentine revival.¹⁸⁵

God uses 'breakers' who break open the way. The breaker 'goes up before them and they pass through the gate and then their king passes before them.' The Lord is looking for breakers who will break open the way for many different cities and many different lands. There are to be openings in the heavens and God will come down. As someone touches God and he touches them, God can then enable them to have an anointing of a breaker and to 'go before', with an unyielding tenacity. The breaker will not let go for he sees everything else as less important. 'We cannot do more than pray until we have prayed. We can do more than pray, but not until after we pray' says S.T. Gordon.¹⁸⁵

The two old ladies in Lewes were breakers, Frank Bartleman was the breaker at Azusa Street,

R. E Miller in Argentina. Will you be God's breaker for your town or city?

¹⁸⁴R.E. Miller, *Cry For Me Argentina*, 26–28

¹⁸⁵J.B. Yoder, *The Breaker Anointing*

FANNING THE FLAME: ROBERT WILDER

DAY 40

Mission Heroes ■ 45

On March 18th the Cambridge Seven arrived at Shanghai. They did not look back. They all married and a high proportion of their children became missionaries as well. The impact that had been left on Britain was remarkable. Benjamin Broomhall said that ‘in one short week’ (the week before the Seven left Britain, ‘The China Inland Mission has been suddenly lifted to prominence, and even popularity.’¹⁸⁶ 50,000 copies were sold of Hudson Taylor’s *China’s Millions*. Broomhall produced a book *A Missionary Band*¹⁸⁷ In the USA, C.T. Studd’s brother visited American universities at D.L. Moody’s invitation. He received a very warm reception as brother of one of the Seven. J.K. Studd’s tour and the broad circulation of Broomhall’s *A Missionary Band*, resulted in the formation of the Student Missionary Volunteers in 1886. Robert Wilder and F.S. Forman enthused by the Seven’s example, travelled around American college campuses, and 2,000 missionary volunteers responded.¹⁸⁸

In 2010, a YWAMer, Trent Shepherd,¹⁸⁹ has been encouraging students to hold 24/7 prayer meetings, for a student awakening, at every campus in the USA. Robert Wilder is the inspiration for this initiative. Students all over the USA are being reminded of their ancient well, Robert Wilder, and are being challenged to draw from his inspiration and example.

Robert Wilder brought the Volunteer Movement to Britain in 1891, from which the Student Christian movement came and later Inter Varsity Fellowship (IVF) and Universities and Colleges Christian Fellowships (UCCF), and then the International Fellowship of Evangelical students (IFES). In 1985, 100 years after the Cambridge Seven left, IFES linked students in 100 countries and a Chinese Christian was general secretary.¹⁹⁰

In Cambridge, the memory of the Seven has never been forgotten. In 1955, on the seventieth anniversary of the Cambridge Seven’s departure, seventy students left ‘to serve the Lord overseas’ and they were called the ‘Cambridge Seventy’.¹⁹¹ A few years ago there was a reunion of the Cambridge Seventy and about forty attended it. Basil Scott is now in his seventies; Basil a former CICC president, and his wife, were both members of the Cambridge Seventy, and he still co-ordinates a regular China prayer meeting in Cambridge on Monday nights. On March 18th 2010, at a prayer meeting to honour the Cambridge Seven, in the centre of Cambridge, Basil lead the concluding prayers, calling out to God for the baton to be passed to the next generation.

TODAY’S PRAYER

We thank you for the global student movement that was birthed 125 years ago, when the Cambridge Seven left these shores. Lord, restore the hearts of our spiritual fathers to the sons. Do not let the dying embers burn out. Blow the wind of your spirit again and send a youth awakening to blaze through this land, that a global missions movement might be brought to birth, that the Great Commission might be completed, and that our Lord Jesus Christ might return. Come Lord Jesus

¹⁸⁶Pollock, *The Cambridge Seven*, 105

¹⁸⁷Pollock, *The Cambridge Seven*, 105

¹⁸⁸Pollock, *The Cambridge Seven*, 106

¹⁸⁹www.wheaton.edu, search WETN, Archives, Chapel, then to Nov 4, 5, 6. Nov 6 is the date of Trent Sheppard’s message on praying

for another student awakening on USA campuses. See also <http://campusamerica.org>

¹⁹⁰Pollock, *The Cambridge Seven*, 106

¹⁹¹Pollock, *The Cambridge Seven*, 106



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