

Three Cambridge Evangelicals and Their Significance for World Christianity: Henry Martyn, Joe Church, and Derek Prince



*Brian Stanley,
Professor of World Christianity,
School of Divinity,
University of Edinburgh*

**CAMBRIDGE CENTRE FOR CHRISTIANITY
WORLDWIDE, 12 MARCH 2019.**

(1) Henry Martyn (1781-1812)



Language as the handiwork of the Creator



‘It is my belief that language is from God; and therefore, as in his other works, so in this, the principles must be extremely simple.’

Martyn to Daniel Corrie, 30 January 1809, in John Sargent, *Memoir of the Rev. Henry Martyn, B.D.*, 4th edn. (London, 1820), 312.

The puzzle of language for natural theology



‘Of all the things in the world, language is that which submits itself most obsequiously to our examination, and may therefore be understood better than anything else. For we can summon it before us without any trouble, and make it assume any form we please, and turn it upside down and inside out, and yet I must confess the more I look at it, the more I am puzzled. I seem to be gazing with stupid wonder at the legerdemain of a conjuror.’

Martyn to Corrie, 11 September 1809, in Samuel Wilberforce, ed., *Journals and Letters of the Rev. Henry Martyn, B.D.*, 2 vols (London, 1837), II, 254.

The pneumatology of biblical translation



‘I have many mercies in bringing it to a termination, for which to thank the Lord, and this is not the least. Now may that Spirit who gave the word, and called me, I trust, to be an interpreter of it, graciously and powerfully apply it to the hearts of sinners, even to the gathering an elect people from the long estranged Persians!’

Journal of Henry Martyn, 24 February 1812, in Sargent, *Memoir of the Rev. Henry Martyn, B.D.*, 432-3.

(2) John Edward ('Joe') Church (1899-1989)



The challenge of repentance

Lord, bend that proud
and stiff-necked 'I',
Help me to bow the
neck and die,
Beholding him on
Calvary,
Who bowed his head
for me.



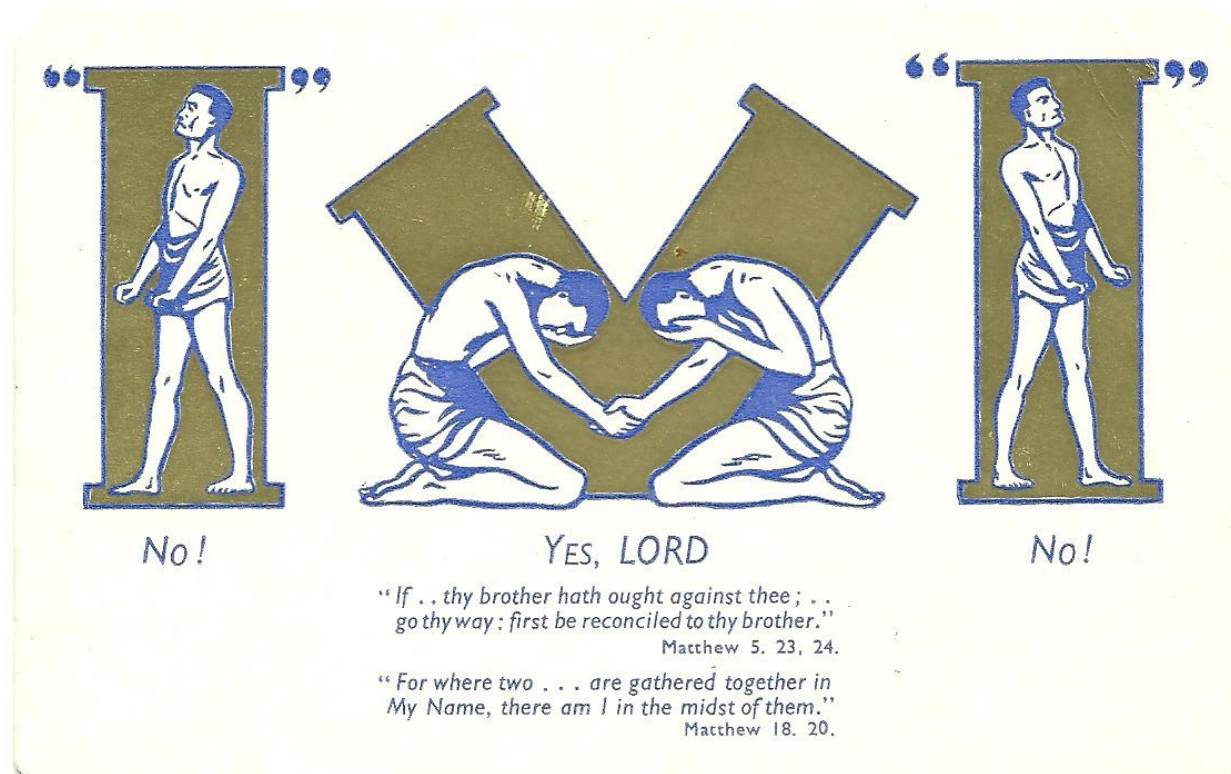
*Lord, bend that proud and stiffnecked "I."
Help me to bow the neck and die.*



Galatians 2:20

*Beholding Him on Calvary,
Who bowed His Head for me.*

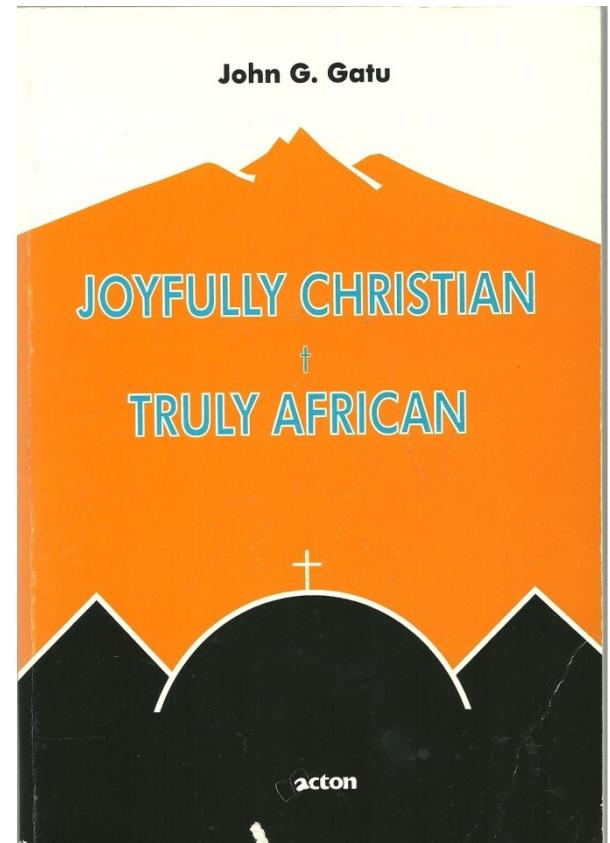
The fellowship of the reconciled



John G. Gatu, Revival convert and originator of the call for a missionary moratorium, 1971



*“We praise you, Jesus,
Jesus, Lamb of God,
Your blood cleanses me.
I praise You, Saviour.”
(Tukutendereza Jesu)*



(3) Derek Prince (1915-2003)



Early life of Derek Prince (1915-2003)

Baptised in St John's Church,
Bangalore, 1915

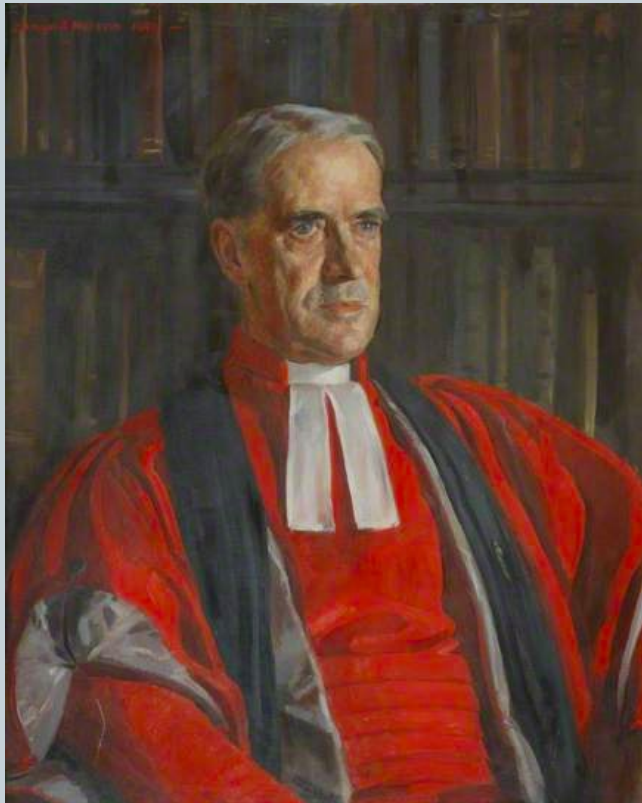


Elected Fellow of King's College,
Cambridge, March 1940



Prince's contacts in Cambridge (i)

Charles Raven, Regius Professor of Divinity, and father of Prince's best friend, John Earle Raven



Guy Burgess, fellow member of the Cambridge Apostles, and future Russian spy!



Prince's conversion to Pentecostal Christianity

Converted while in the Royal
Army Medical Corps, April 1941



Derek Prince in the army

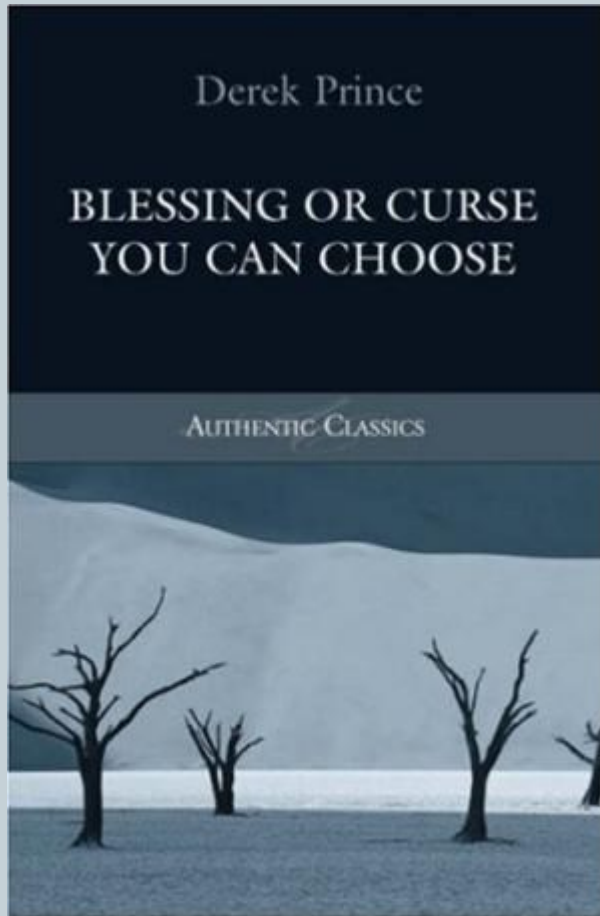
Marriage in Israel to Lydia
Christensen, 1946



Nyang'ori Teacher Training Centre, Kisumu, where the Princes worked from 1957 to 1961



Print and radio: channels of Derek Prince's transnational influence



The impact of the audiocassette

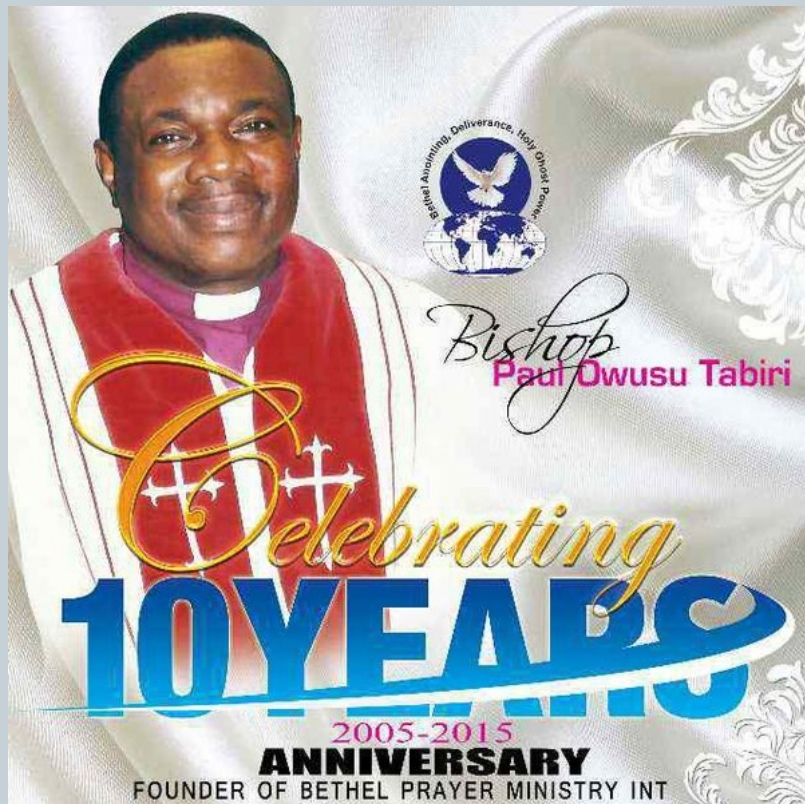
‘The cassette tape defined Charismatic culture. The faithful took tapes the way their secular counterparts took medicine.’

Stephen Mansfield, *Derek Prince: A Biography* (Baldock: Derek Prince Ministries and Authentic Media, 2005), 204.

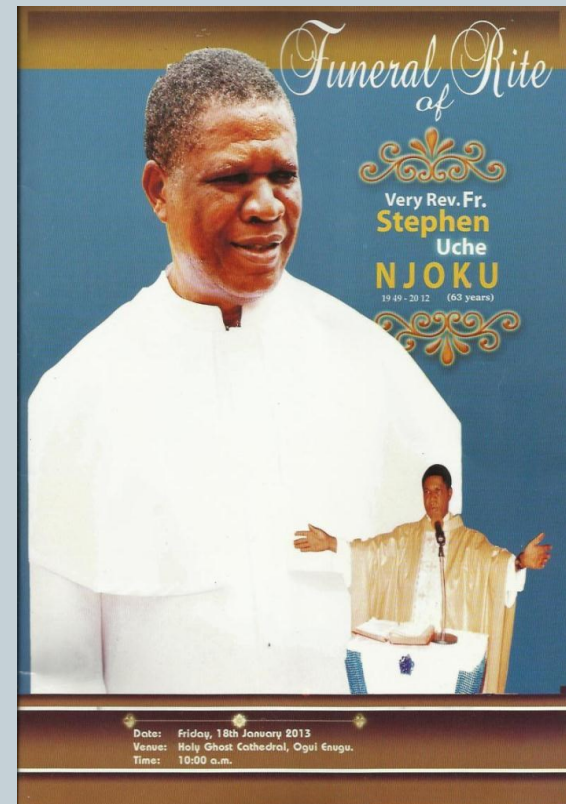


Those who acknowledge Prince as a major influence (i)

Paul Owusu Tabiri (Ghana)



Very Rev. Fr. Stephen Uche Njoku (Nigeria)

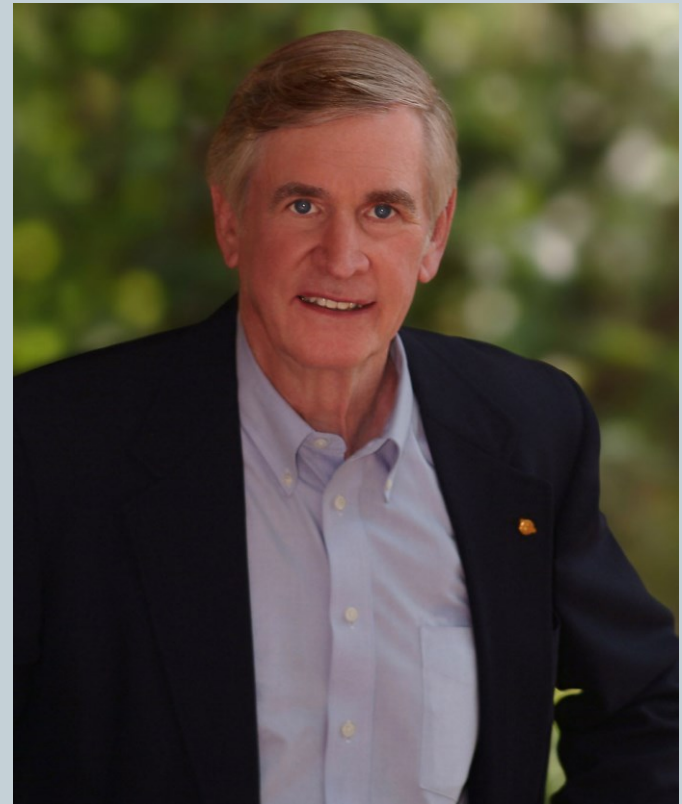


Those who acknowledge Prince as a major influence (ii)

Archbishop Emmanuel Milingo
(Zambia)

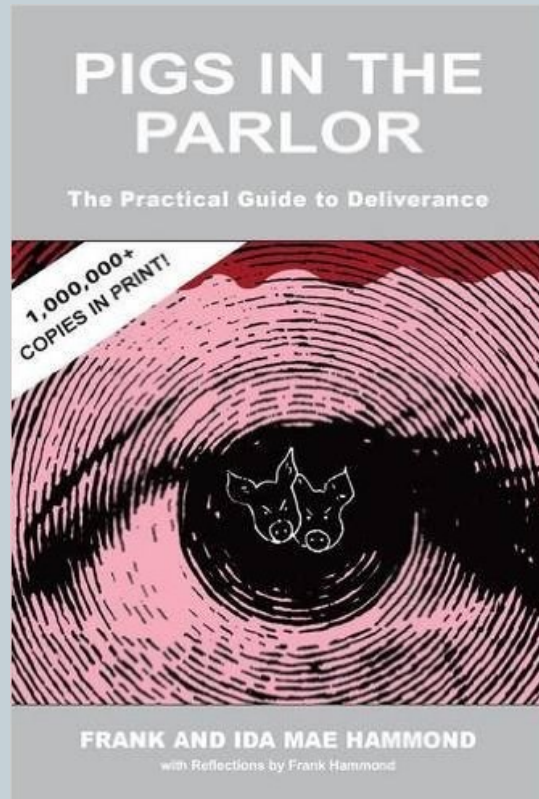


Francis MacNutt (USA)

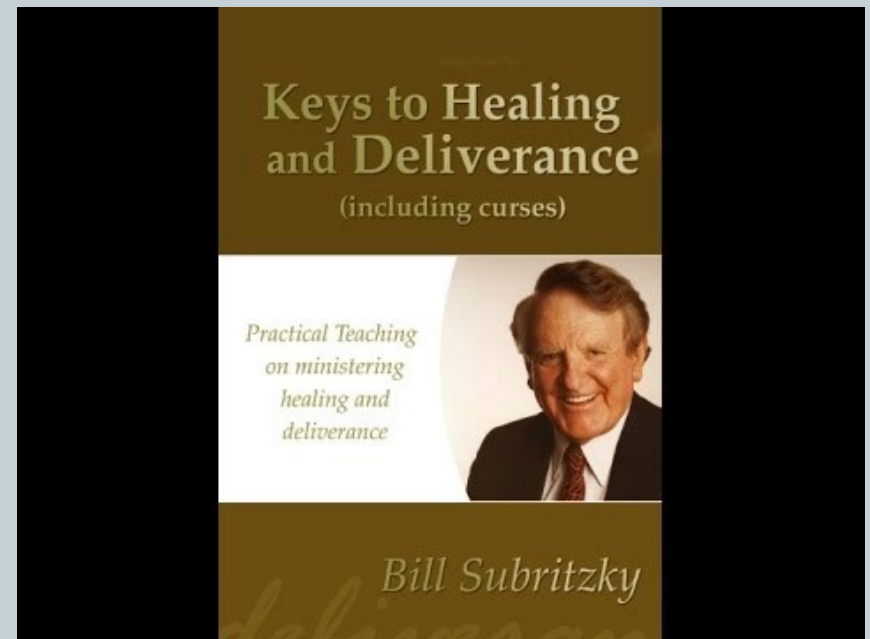


Those who acknowledge Prince as a major influence (iii)

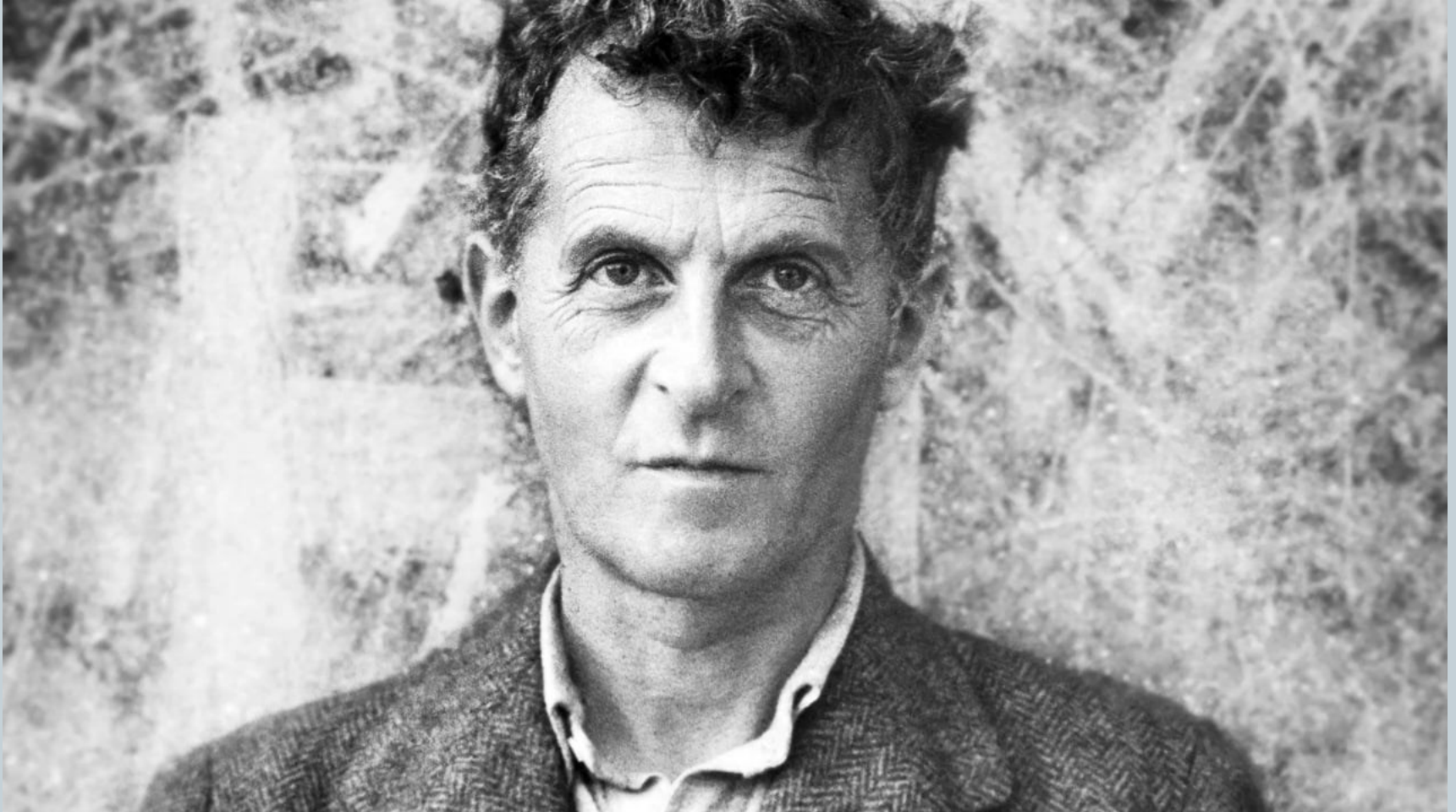
Frank and Ida Mae Hammond
(USA)



Bill Subritzky (New Zealand)



Prince's contacts in Cambridge (ii): Ludwig Wittgenstein



Prince's Fellowship dissertation on Plato, 1940

Cites A. E. Taylor:



Philosophy is concerned with those things which are ...

‘invisible, not merely because our eyes are defective or the bodies we see always composite, but because their nature is spiritual and can only be spiritually discerned’. Prince insists that Taylor’s principle must be applied to ‘all Forms without exception’.

Plato and Prince on spiritual reality (i)



Plato's *Phaedo*

‘...the unchanging things you can only perceive with the mind they are invisible and are not seen?’

‘That is very true’, he said.

‘Let us suppose that there are two sorts of existences, one seen, the other unseen’.

‘Let us suppose them’.

‘The seen is the changing, and the unseen is the unchanging’.

Prince, *Blessing or Curse: You Can Choose!*, pp. 18-19

‘The things that belong to the visible realm are transitory and impermanent. It is only in the invisible realm that we can find true and abiding reality. It is in this realm, too, that we discover the forces which will ultimately shape our destiny, even in the visible realm ... Both blessings and curses belong to the invisible, spiritual realm. They are vehicles of supernatural, spiritual power’.

Plato and Prince on spiritual reality (ii)



‘A lot of people imagine that what we see, touch, hear and taste are the only truly real items. Down through the ages, however, philosophers have come to the conclusion that what we see, touch, hear and taste are not truly real; they are temporary, and they are very often deceptive. These philosophers have warned us that you cannot rely on your senses.

‘And the Bible agrees! Paul said that the things that are seen are fleeting; the things that are not seen are eternal. In other words, our sensory world is passing away, and therefore only partly real because it does not endure.’

Derek Prince, *Lucifer Exposed: The Devil's Plan to Destroy Your Life*, new edition (Baldock: Derek Prince Ministries, 2007), 12.

Plato and Prince on spiritual reality (iii)



Plato, *Phaedrus*

‘Again, where plagues and mightiest woes have bred in certain families, owing to some ancient blood-guiltiness, there madness has entered with holy prayers and rites, and by inspired utterances found a way of deliverance for those who are in need.’

Prince, *Blessing or Curse: You Can Choose!*, pp. 5, 34.

‘A curse could also be likened to a long, evil arm stretched out from the past. It rests upon you with a dark, oppressive force that inhibits the full expression of your personality.’... Hereditary sickness is ‘one of the commonest and most typical marks of a curse.’