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

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(1) Henry Martyn (1781-1812)
‘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.’

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.’

‘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!’

(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.
The fellowship of the reconciled

"If ... thy brother hath ought against thee; ... go thy way; first be reconciled to thy brother."

"For where two ... are gathered together in My Name, there am I in the midst of them."
Matthew 18:20.
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

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

Derek Prince

BLESSING OR CURSE YOU CAN CHOOSE

TODAY WITH DEREK PRINCE
The impact of the audiocassette

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

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
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 ’.
‘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.’

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.’