

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for the *Congregational Studies Conference Papers* can be found here:

https://biblicalstudies.org.uk/articles_congregational-studies-conference_01.php

Missionaries and Martyrs

Congregational Studies
Conference 2005



Missionaries and Martyrs

**Peter Taylor
Brian Higham
Neil Richards**

**Congregational Studies Conference
Papers 2005**

© 2005 Peter Taylor, Brian Higham, Neil Richards

For information on EFCC and previous
Congregational Studies Conference Papers, contact:

The Administrative Secretary,
The Evangelical Fellowship of Congregational Churches,
PO Box 34,
Beverley,
East Yorkshire,
England
HU17 0YY

e-mail: efcc@cix.co.uk

Visit the web-site: www.efcc.org.uk

Except where stated, the paintings and photographs reproduced with the papers are courtesy of the Evangelical Library. The Library is a source of most of the books referred to in the papers, many available for loan to members. Details are available from The Evangelical Library, 78A Chiltern Street, London W1M 2HB. Telephone: 020 7935 6997.

Contents

Foreword.....5
John Semper

John Williams, Apostle to Polynesia (1796–1839)7
Peter Taylor

David Picton Jones.....25
Brian Higham

The faith and courage of the Marian Martyrs.....
Neil Richards

The papers are printed in the order in which they were given at the Conference; as usual the contributor is entirely responsible for the views expressed in his paper.



Rev. Peter Taylor was a missionary in the Philippines and is now pastor of St John's Congregational Church, Thornton Heath, in South London.



Rev. Brian Higham is the former minister of Peniel Green Congregational Church, Llansamlet.



Rev. Neil Richards is the former minister of Wheelock Heath Baptist Church in Cheshire. He lives in North Wales.

Photographs by Dr Digby L. James

Foreword

Our title this year aptly describes the contents of the three papers, since John Williams, in addition to the Marian martyrs, laid down his life for the sake of the Gospel. We found ourselves in new surroundings—at Highbury Quadrant Congregational Church—and with two of the three speakers bringing a paper to the Conference for the first time.

However, we were not disappointed. The hospitality and welcome we received from the church at Highbury was all that could be desired, and we look forward to our continuing visits here. The papers too were of great interest, focussing on two remarkable individuals who spent most of their lives overseas, but also on the multitude of ordinary folk in this country who remained faithful to their Lord and to the Scriptures, even at the expense of great suffering. We expressed our appreciation to each speaker on the day itself, but this Foreword provides a further public opportunity of thanking them for the quality of the papers, and for the significant amount of time and effort which goes into the researching and preparation of the subjects. We are most grateful.

It is of interest to us as Congregationalists to pick up the reference to John Rough and Cuthbert Symson in Neil Richards's analysis of the Marian martyrs. Tudur Jones, in the introduction to his comprehensive book *Congregationalism in England 1662–1962* suggests that the so-called 'privy church', of which they were pastor and deacon respectively, meeting in London during the persecution, represented those who were dissatisfied with the extent of the reformation of the church in England. It would be fascinating to know (but unlikely to be discovered) whether this gathering of believers was organised on a Congregational basis. If so, we could add the names of Rough and Symson to the more well-known list of martyrs—Barrow, Greenwood and Penry—who suffered (let it be noted!) in the subsequent reign of the Protestant Elizabeth.

Altogether, it was a good day, and we would ask you to do what you can to encourage more support for next year's Conference, to be held again at Highbury (nearest underground: Arsenal), on Saturday, 18 March 2006 at 11a.m.

John Semper

Wigtown



Painted by H. Poom.

Engraved by J. Cochran.

*yours Affly
J. Williams*

John Williams

John Williams, Apostle to Polynesia (1796–1839)

Peter Taylor

A brief synopsis of his life

Enter the exciting world of John Williams, Apostle to the South Sea Islands. It was a world of great adventure, a world of great turmoil and a world of great revival. Captain Cook's recent travels around the globe made compelling reading as he claimed new territory for King George III. Australia was being colonised as a penal colony. The Industrial Revolution was underway. Factories were emerging and railways being built. Adventure! The American War of Independence had been fought and won, with a new United States of America being born. Britain was at war with France under Napoleon Bonaparte and the seas were dangerous places to be. Turmoil! Then the Great Awakening in America was followed by the Evangelical Revival in England, Wales and Scotland. This gave birth to a new social conscience leading, amongst other things, to the abolition of slavery, the creation of the Sunday School movement, the Bible Society, and missionary organisations (like the London Missionary Society (LMS) founded, as the Missionary Society, in 1795). Revival!

Into such a world John Williams was born on 29 June 1796, the year that the first LMS missionaries set sail for the South Seas in the Pacific Ocean. He was born in Tottenham, a small country village about six miles from London Town! On Sundays, John's mother would take the family to the Congregational Chapel in Fore Street, Edmonton. As a boy John had written a poem containing the words:

With open eyes and gladsome heart
I welcome in the day;
I throw my bed-clothes all apart,
And rise, and kneel and pray.

John was a practical, rather than academic, lad and so it was that, when he was 14, his parents moved the family to London (Spencer Street, Goswell Road, EC1) where John was apprenticed to an ironmonger, Enoch Tonkin by name. The Tonkins were family friends and members of Whitefield's Tabernacle, Moorfields, where John's mother had grown up. At the shop on City Road, he was trained in the commercial side of ironmongery to become a master. But after the shop was closed each day, he made straight for the workshop at the

back. There he set to work at the forge until, by the age of 18, he had become an efficient ironmonger and a skilled blacksmith too.

Meanwhile, John had stopped attending church and started mixing with a group of lads who frequented the tavern. One Sunday evening, however, he was waiting impatiently for his friends to turn up. Just then Mrs Tonkin, his master's wife, passed by. She invited him to the service and he went. The Rev. Timothy East was visiting from Birmingham, taking as his text 'What shall a man be profited if he gain the whole world and lose his soul?' John was deeply moved and that same hour gave his life to God. It was 30 January 1814 and John was not yet 18. His friends were scornful of his decision, but he gave them up and devoted himself to the work and worship of the Tabernacle. He became a Sunday School teacher and revelled in his new-found joy as a believer in Christ.

Matthew Wilks, the pastor of the Tabernacle, kept his congregation well informed about the work of the Missionary Society in the South Seas (Pastors NOTE!). The conversion of the King of Tahiti in 1812 led to a revival of interest in the mission to these islanders and the Rev. Mr Wilks spoke of the great opportunity of taking the Gospel to them. John Williams felt gripped by a deep desire to offer his life as a Christian missionary. He saw the value of our immortal souls. He knew that thousands were daily passing from time into eternity, destitute of any knowledge of Christ and his salvation. He felt a debt of love to God for his goodness in granting him eternal salvation. He examined his motives and he made it a subject of frequent and serious prayer. He came to the conviction that he was indeed called and shared this with his parents, close friends and, finally, his pastor.

Matthew Wilks at once took John under his wing to train him for this work. A year later, John was accepted, in July 1816, by the London Missionary Society (LMS) for service in the South Seas. In September he was ordained at Surrey Chapel, together with Robert Moffatt who went to Africa. During this time John had fallen in love with Mary Chauner, another member of the Tabernacle who was intensely drawn to a missionary career. She was ready to leave behind home and family to bring the Gospel of Christ to cannibals on the other side of the world. For a 19 year old that was an extremely brave thing to do! They married, and in November 1816 set sail from Gravesend in the *Harriet* bound for the South Seas—in the Pacific, and to the East of Australia. A year later, in November 1817, they arrived on Eimeo. This was at the hub of the Tahitian mission.

Williams soon noticed a half-completed hull of a small ship. The missionaries there had tried to build it to trade with Australia but it was too

difficult for them. Under John Williams it took ten days to complete! So started his career as a shipbuilder.

Some time later, King Tamatoa, a distinguished chief of the strategic island of Raiatea, arrived asking for missionaries to go to his island. The Williams offered themselves and were joined by the Threlkelds.

Williams realised that, unless the habits of these islanders were completely altered, there would be little progress in clean living. The people:

- a. were scattered over the island
- b. had no permanent homes
- c. indulged in human sacrifices to their wooden idols
- d. were idle since all the food they needed was at arm's length.

He planned to encourage the people to live in one spot, in good houses and to work hard at an industry as they followed the teachings of Christ.

He started by building his own house and soon the King and others followed suit. Within twelve months of landing, the island was transformed. There were houses stretching for two miles along the beach-front housing about 1,000 islanders. Williams taught them a variety of trades to keep them from being idle. Bridges were built over streams, roads were made and gardens were laid out. While all this was going on, hours were spent each day teaching the islanders to read, using Luke's Gospel. The temporary chapel doubled as a schoolhouse. The brighter students were made to help the less able and so large numbers were taught to read the Scriptures for themselves.

This led to a desire to take the Good News to other islands. The people took the initiative to form the Raiatean Missionary Society with the purpose of sending teachers to other islands and providing for their needs. This fitted in well with Williams's vision to broaden the work. He saw Raiatea at the centre of ever-increasing circles, reaching out with the Gospel until all the islands were won for Jesus Christ. He set about building another ship, larger than the *Haweis* which he had completed in Eimeo.

Meanwhile, in the providence of God, he had some unexpected visitors. They had come from the island of Rurutu, 350 miles away! An epidemic on that island, seen as their deity's anger, led them to build large canoes and go in search of a temporary home elsewhere. One canoe was lost in a violent storm while the other was driven by the winds for weeks. Most of the crew died from lack of food and water. Finally, they arrived in the Society Islands and were surprised not to be offered by the local islanders to their gods. They learnt how they had forsaken their idols to worship the one true God. As the missionaries who had brought this new religion were nearby, the Rurutuans set off again to find them. Missing their proposed landing, they were driven on again to Raiatea where they met John Williams.

The captain of a visiting ship offered to take Chief Auura and his crew back to Rurutu but Auura refused to go back to his 'land of darkness without a light in his hand'! By this he meant a Christian teacher. John Williams appealed to the congregation and two of the best deacons volunteered. They were set apart for this work in a special service and every member brought something for the teachers' luggage. Auura was delighted to return with a light in each hand! This was the beginning of the practice of sending Polynesian teachers to other islands with the Gospel.

Months later the teachers returned with a good report and brought with them various idols that had been cast away by the Rurutuans.

Two teachers were left on the island of Aitutaki while John Williams went to Australia to buy another ship. When he returned to Raiatea with the ship, the Raiateans paid outright for it and renamed it *Te Matamua* (*The Beginning*). Williams must have been delighted.

Soon after, a message was received from Aitutaki saying 'Come and we will burn our idols and altars and receive the Word of the True God'. When Williams went, he took another missionary and six Polynesian teachers. He was greeted at Aitutaki by canoes of islanders shouting 'Good is the Word of God'. They were shaking their spelling books and wearing hats of European shape that replaced the head-dress of pagan gods. The idols had already been burned and their *maraes* (altars) as well. A large church had been built and was ready to be publicly opened. The opening ceremony took place with nearly 2,000 islanders present.

While there, John Williams spoke with some men from Rarotonga, an island surrounded in mystery and called 'the phantom island'. It was unclear to Williams exactly where this island was but it seemed to be a strategic island, hence his interest. He sailed in the general direction indicated by the Rarotongans he had met on Aitutaki. After a hostile reception at one island he sailed on to three islands under the rule of Chief Romatane. On hearing from the chief of Aitutaki that they had burnt their gods, Romatane listened to Williams preach that Sunday from Isaiah 44 ('... half of the wood he burns in the fire ... from the rest, he makes a god, his idol ...'). Romatane spent the whole night talking with the chief of Aitutaki and the Polynesian teachers before he was convinced. Then he visited the three islands under him and commanded all to abandon idol worship and burn the idols. Polynesian teachers were left on all three islands to teach the people about Christ.

Romatane knew the way to Rarotonga, so John Williams followed his directions. Although the island was only a day and a half away, they were delayed for several days by contrary winds and their supplies began to run low.

John Williams set a deadline for turning back. When it arrived he sent a man up the masthead who suddenly shouted, 'The land we are looking for is here'.

Ever since they had heard the wonderful stories of Captain Cook's visits to other islands, the Rarotongans had been praying to their gods for a visit from the 'Cookees' as they called the white man. HMS Bounty arrived for a brief visit before its infamous mutiny but nothing else had come until the arrival of Te Matamua.

The missionaries were well received by King Makea, especially when he found his cousin among the Rarotongans from Aitutaki. They greeted each other with a warm rubbing of noses! King Makea took the Polynesian teachers ashore with him, but when a rival chief created trouble during the night, the teachers returned to the boat. As John Williams was about to leave, one of the original teachers, a man called Papeiha, begged to go back and teach the Rarotongans. He left in a canoe, paddling back with a Testament, a few books and the grace of God.

Enthused by the reception from King Makea, John Williams wrote to the Missionary Society in London, who sent out a new missionary couple to start a mission station in Rarotonga. After their initial orientation with Williams, he took them to Rarotonga, arriving on 15 May 1827.

Papeiha, the teacher, had done well. A church had been completed and it was crowded for their meeting on the next day. John Williams was met with a procession of islanders carrying fourteen immense idols, the smallest of which was 15 feet long! Later, these idols were used as materials for the building of a larger church that would hold 3,000 people.

John Williams had intended a brief stay in Rarotonga, but no ship passed by and the delay became months. Finally, he decided to build a boat that would be large enough and strong enough to take him not only to Raiatea, but to the New Hebrides Islands, as yet unreached with the Gospel.

Although he had neither tools nor a workshop, none of the normal components, or skilled workmen to help him, he set to building. Many problems had to be faced with the woodwork, as no saw was available. Large trees had to be split into planks using wedges. When curved planks were needed, a crooked tree of the right shape had to be found, cut down and split into planks. Hardwood nails had to be made, to use instead of iron nails. Coconut husks and banana stumps were used as packing between the planks to make the ship watertight. Ropes were made from the bark of the hibiscus, and sails from native sleeping-mats. The anchor was a square box filled with stones. Everything was completed in the short space of fifteen weeks. The real test was, of course, would it float? When the islanders pulled it slowly to the

water, it glided gracefully out, taking ‘like a duck’ to water. Williams named the ship *The Messenger of Peace*.

Now that Williams had such a ship he could set out the plans that had been for so long only a dream. In a letter home he wrote:

I purpose taking a thorough route and carrying as many teachers as I can get, down through all the Navigators, Fijis, New Hebrides, New Caledonia, etc. I trust that having the means now in our hands, we shall speedily extend our missions far and wide ... My hands, my head and my heart are more full of missionary work than ever. My grasp is great and extensive, and the prospect of success encouraging. I'll get help from my brethren, if I can; if not, nothing shall deter me; I will work single-handed!

What a tremendous challenge to our own faith and desire to see others converted through our labours.

With the New Hebrides (Vanuatu) as the ultimate goal, John Williams planned a voyage to the Navigator's Islands (now called the Samoas). He took seven Polynesian teachers with him, intending to pick up more from the Hervey Islands (or Cook Islands). Hence he went via Mangaia, Mitiaro, Mauke, Rarotonga and Aitutaki. The encouraging work on all these islands had been accomplished without resident white missionaries.

John Williams had met a Samoan chief at Tongatabu (in the Friendly Islands) who had told him much about Savaii, the largest island in the Samoan group. Their voyage there was delayed due to illness on board and contrary winds, hence Williams was able to talk further with Fauea, the Samoan chief. He was concerned about Tamafainga, the great chief in whom, it was said, the Spirit of the gods dwelt. The people were terrified of him and if he forbade the people to receive Christian instruction, then it was likely little progress would be made.

As they approached the island, canoes surrounded the ship and Fauea, excited to be back home, was even more excited to hear the latest news. ‘The devil is dead’, he shouted. ‘Our work is done. The devil is dead! Tamafainga is dead. The people have killed him. Now they will all receive the good word of God.’

In the sovereignty of God, Tamafainga had been killed ten days earlier and, as yet, no successor had been appointed. The islanders were free to receive the Gospel—there was no-one to oppose them. The winds that had delayed their arrival had been God's winds! An earlier arrival would have been most unfavourable.

A principal chief, named Malietoa, was warring against another island, but when he arrived back, he expressed a desire to welcome the missionaries and the Word of God to his area. They were formally welcomed at a great feast, and the Polynesian teachers were allocated houses.

When John Williams returned to the Samoan Islands two years later he put in at Manua, one of the smaller islands. Their ship was approached by islanders in their canoes who were shouting 'We are sons of the Word. We are sons of the Word. We are waiting for a missionary ship to bring us some people to tell us about Jesus Christ. Is yours the ship we are waiting for?' It transpired that an islander from Raivavae, some 2,000 miles away, after being driven out in the open sea for three months, had been thrown up on Manua and had taught the people a crude sort of Christianity. What a wonderful reception!

On the next island of Tutuila, John Williams found more 'sons of the Word' who had built a place of worship. They were recognised by white armlets and led by their chief. This chief explained how he took his canoe to 'get some religion' from teachers on other islands and then took it carefully home to give to his own people! When that had run out, he would go in his canoe again to get some more! He asked John Williams for a man full of religion so as not to expose his life to danger on his voyages.

On his return to Savaii and Upolu, Williams was well received. The Polynesian teachers placed there two years previously had done a wonderful work. Many had become Christians and had even been prepared to fight against heathen warriors who declared war on the new religion.

After the first visit to Samoa, John Williams had returned to Tahiti, where he continued translating the New Testament into Rarotongan. In September 1831, John Williams and family sailed for Rarotonga. Two weeks after their arrival, a powerful typhoon devastated the island. Apart from the natural calamity and loss of food and trees, it appeared they had also lost *The Messenger of Peace*, until it was found a quarter of a mile inland! Having thanked God for preserving life, they set to rebuilding the church, the missionaries' houses, the chief's house and then others. Once that was done they turned their attention to *The Messenger of Peace*. Its hull was buried over three feet deep in sand, and was almost impossible to move. Using long levers, John Williams slowly had the ship lifted, filling the gaps with stones and tree trunks. Rollers were placed under the ship and, with two thousand people pulling the chain cable, it was hauled to the sea! Immediately, John Williams sailed for Tahiti to obtain provisions for the islanders. Only then did he start his second trip to Samoa as already mentioned.

On their second return from Samoa to Rarotonga, John Williams was awoken at midnight as the ship had sprung a leak and was sinking fast. Everyone available was bailing out water while they looked for land. After eight days they landed on Tongatabu where *The Messenger of Peace* was beached and the problem found. A large auger hole had been made in the keel for a bolt which had never been driven in! For six months this hole had been

filled in with mud and stones from the time of the hurricane on Rarotonga. Finally, this filling had dropped out, hence the near disaster. Again God had spared their lives.

After 18 years in the South Seas, Williams and family took their first furlough in June 1834. He became a celebrity in England and drew large crowds in the cities he visited. This helped raise further support for the work of the LMS in the South Seas. He particularly raised finances to start a Training Institute for the Polynesian teachers in Rarotonga and to buy a missionary ship, having sold *The Messenger of Peace* in Tahiti. During this time he published his book *A Narrative of Missionary Enterprises in the South Sea Islands* to inform the British public of the work in those islands. It is a marvellous book full of all that God had done in Polynesia to that point. Time and again we read of the hand of God over-ruling to bring these people out of darkness into his wonderful light.

In 1838 Williams set sail again in the *Camden* for the South Seas, carrying sixteen more missionaries and 5,000 copies of the Rarotongan New Testament published in England.

Months later they arrived at Tutuila, in the Samoan group, and were welcomed with great delight. As Williams met with chiefs from different islands he was delighted to hear that wars had ceased between them. When chief Matetau was converted, he disposed of all his muskets, clubs and other weapons and, holding up his copy of the Gospel of Matthew, said, 'This is the only weapon with which I will ever fight again'.

Eventually, John Williams returned to Rarotonga in January 1839 and the New Testaments were delivered to the Christians who bought them eagerly. King Makea gave John Williams the use of his palace and here plans were discussed for founding the Polynesian Training College, under the leadership of Aaron Buzacott.

John Williams's thoughts now returned to his plans to introduce Christianity to the New Hebrides Group. The inhabitants were Melanesians and at a much lower level of culture than the Polynesians. They were cannibals and head hunters of an extremely bloodthirsty and treacherous type.

At his farewell, John Williams preached from Acts 20:36–38 where Paul took his leave of the Ephesians who were sorrowing 'most of all for the words which he spoke that they should see his face no more'. Setting sail on 4 November 1839 together with a number of brave Samoan teachers, he parted from his wife with tears and started his last voyage.

After a 600 mile run the *Camden* called at Rotuma in the Fijian Group, about half-way to the New Hebrides. Williams was hoping to find a Melanesian who might accompany them and introduce them to his own

people. Sadly none were there and the *Camden* proceeded to Tanna where they met with a good response from the chiefs, who received two Polynesian teachers and their wives.

On 19 November 1839 the *Camden* left Tanna and headed for the larger island of Erromanga. Anchoring off Dillon's Bay the next day, John Williams ordered a boat to be lowered. He went with Captain Morgan, James Harris, Cunningham and four sailors. They approached a canoe with three islanders on board. They were of a different race from the friendly islanders of Tanna. They were very dark in colour, short in stature, very wild in appearance, shy of the white man and speaking an unintelligible tongue.

They took the boat closer to shore, but gathering islanders made signs for them to go away. Beads were thrown ashore and eagerly received. They received fish-hooks and a looking-glass that Williams offered. Williams asked a chief for his bucket to be filled with fresh water. Half-an-hour later the chief returned with water and coconuts. With this encouragement, John Williams landed, followed by Cunningham, Morgan and Harris.

Harris went ahead into the bushes, while Williams taught some boys the Samoan alphabet. Suddenly, Harris yelled as he ran for his life out of the bushes. Cunningham shouted to Williams to run and made, himself, for the boat. He saw Harris fall with islanders clubbing him to death. The war-conch was sounded and Williams turned to run for the shore. Morgan and Cunningham jumped into the boat, but Williams was further along the beach. He ran toward the sea, but stumbled at the water's edge falling face first into the sea. The first islander reached him and brought his club down. Twice Williams avoided the blows, but more islanders were arriving and there he met his death.

Later it was discovered that this violence had been the result of an earlier visit by sandalwood traders who had committed an outrage upon the islanders. This was the islanders' revenge on the white man.

Wherever the news carried of John Williams's death, there was great distress. Missionaries, Polynesian teachers, Christian congregations, and even the unconverted heathen, were horrified at the crime on Erromanga.

As a result of John Williams' death the movement to evangelise the Melanesians went from strength to strength. Children in Britain collected pennies to build and equip a ship to carry on the work that John Williams had started. Since then seven ships named *John Williams* have been built, and the New Hebrides have turned to Christ. At Rarotonga and Apia, Polynesian Training Institutions were established that sent forth a succession of Polynesian workers for the Gospel.

Observations on his methods

i Philosophy

John Williams outlined his understanding of mission in the opening chapter of his book *Missionary Enterprises in the South Sea Islands*. In it he states:

It is only by viewing the Tahitian Mission as a fountain from whence the streams of salvation are to flow to the numerous islands and clusters spread over that extensive ocean, that we can perceive it to be worthy of the importance that has been attached to it, or of the labour and expense which the LMS has bestowed on it.

Williams picked up the Biblical simile of the fountain found in Joel 3:18 and Zechariah 14:8 where a fountain of living water flows out from the Temple in Jerusalem. Ezekiel 47 develops the theme, adding that wherever the river flows it brings life. Jesus spoke of this living water on the Feast of Tabernacles, interpreting it as the life of the Spirit flowing out of the heart of believers. The Spirit outpoured comes from the throne of God and of the Lamb, who send him forth to bring life to the world through the Church.

Williams saw the Spirit working through the Tahitian churches to reach out with the Gospel in ever-increasing circles. The Spirit and the Church are at the heart of mission, ever reaching out.

ii Strategy

The task was two-fold—social and evangelistic. There needed to be a transformation from the old ways of human sacrifice, infanticide, adultery, polygamy, murder, war and the worship of idols. This was to be done by the Gospel and civilisation. Even in those days there was a tension between advocates of one or the other. In a report to the Missionary Society in 1821 we read:

Perhaps the advocates of civilisation would not be less pleased than the advocates of evangelisation, could they look upon these remote shores and witness a portion of the natives diligently employed in various useful arts. But we cannot, we dare not, devote our time to temporal concerns when it is at the expense of the eternal interests of those whom we came to instruct.

The two belong together although the Gospel has the priority.

iii Confidence in Scripture

Whenever John Williams arrived on a new island, he invariably preached on passages like John 3:16, 1 Timothy 1:15 and Isaiah 44, as already noted with respect to Romatane. Williams was confident in the power and authority of Scripture to bring men and women to Christ.

iv Engaging with culture

It was also his practice to engage with the local culture. The Gospel came to Aitutaki when a debate was held between two Polynesian teachers and an old priest concerning the creator of Aitutaki. Once the priest's traditions were seen to be illogical, the teachers went on to teach about the being of God, the Creator; on angels and their fall; on the creation of the world; of Adam and Eve, the Garden of Eden, their sin and its consequences; and finally the love of God in giving his Son to die as a sacrifice for sinful man. That's some Gospel presentation! When the people responded saying, 'Surely, this is the truth; ours is all deceit', it naturally followed that their idols should be destroyed and the new teachings lived out.

v Forming a church in community

It has already been noted that Williams saw the need for new converts to be brought together in one community. This entailed building new houses with the church building at the centre of community life. The church building often doubled as the school and even the courthouse.

Here the islanders were taught to read using Luke's Gospel. Brighter students were made pupil-teachers to help the less able. This provided opportunities for these pupil-teachers to serve. Thus, large numbers of islanders were taught to read the Scriptures. Some came from other islands and, on their return, taught what they had learnt. They were also taught various trades.

It was usually found necessary to adopt a new code of law which the missionaries worked out with the chiefs. Old practices, and the arbitrary decisions of any chief, needed replacing with a new system based on God's Word.

Services took place on Sundays in English and the vernacular. Missionaries learnt to speak in these dialects and noticed that, by speaking in the people's heart language, a deeper spiritual impact was made. Of course, this meant translating the Scriptures into those dialects. John Williams often spent 8–10 hours each day in translation on top of his other work.

On Rarotonga Williams found that people learnt better in small groups or classes. Before the service, people met in groups of 10–12 families to allocate portions of the sermon to be remembered. Some would be responsible for remembering the text, some the various main points and others the sub-points. The preaching was often topical, e.g. the love of Christ. The preachers' points referred to various Scriptures to be read later. After the service the groups met again under a leader who would ask for reports about each assigned section, and Scripture references were read. Williams commented:

This we found a most efficient and excellent method of preaching as it not only induced the people to pay great attention to the sermon, but to read the Scriptures with interest and also to exercise their minds upon the meaning and application of what they read.

Later on, there was a more public examination, conducted by the missionary, in the chapel when all the groups assembled. Seldom, it seems, was there anything of importance from the discourse which was not repeated by one or other of the congregation.

Baptism was usually withheld until the missionaries felt the candidates were ready. King Pomare, on Tahiti, had requested baptism in 1812, but had not received it until 1819! No doubt there were unusual circumstances. His desire was to devote himself to God and to put away every sin and appearance of evil; he had a deep sense of sinfulness and unworthiness and a firm dependence on the blood of Christ for pardon.

Ellis, in his book, *The History of the LMS* noted:

The missionaries generally considered that a sincere belief in the doctrines of Christianity, a desire publicly to profess the same and to receive further instruction, together with a consistent deportment, qualified for baptism.

Baptism was usually administered by pouring or sprinkling water on the forehead using the words prescribed in the New Testament. Further instruction involved explaining the nature and design of a Christian Church as consisting of faithful men and women who were:

- Sincere believers in the Lord Jesus Christ;
- Walking blameless in the commandments of the Lord;
- United by holy agreement in a sacred fellowship for
 - Mutual edification;
 - Public worship;
 - Commemorating the Lord's death;
 - Reaching out in mission to extend God's Kingdom.

The Church was formed upon the Congregational order, united in the first instance by the mutual agreement of those who had reason to hope they had become partakers of the grace of eternal life, and in concurrence with the missionaries as their pastors.

Converts would have memorised the catechism in their own language and their families would conduct daily family worship, private devotions and use the grace at mealtimes.

During the week, an evening was set aside for people to come and ask questions about Christianity, another evening for the prayer meeting and, once a month, a missionary prayer meeting to pray for the outreach of the Church and its missionaries.

vi Mission

The passion that John Williams had to reach out to other islands was quickly shared by others on Raiatea. They formed the Raiatean Missionary Society, following the pattern set in Tahiti. When Auura had asked for a 'light in his hand' to return home with, two of the best deacons had volunteered, and been set apart by the church and sent out by them. Later, prospective teachers would be questioned on the leading doctrines of the Gospel, and other topics, before being accepted. They would then be sent out by their church with a New Testament, catechisms, spelling books, carpenters' tools and the assurance of the church's prayerful support.

vii Leadership training

This was, of course, essential for the ongoing life and mission of the Church as Paul the apostle saw in 1 Timothy 2:2. The training of leaders and teachers was church-based, with opportunities to serve as pupil-teachers and small group leaders before being given responsibilities as deacons or teachers for other islands. Williams used those opportunities when he was away on other islands to delegate responsibility to key leaders. He was careful to choose spiritual men, but things did, at times, go wrong. Once, after a year's absence from Raiatea, he returned to find the chiefs in dispute with King Tamatoa. The people had grown slack and neglectful. The school and the Church had suffered. John Williams was soon able to bring peace and a renewed commitment to the Lord.

On another occasion, two teachers had been left on the same island—one in the north and one in the south. When Williams arrived he found that a problem had arisen because one teacher had received a man under discipline from the other's church. He brought them together and it was soon explained that he had only been received on the man's repentance.

Even though there were problems, the training worked well. Mr Bourne, a colleague of John Williams, wrote:

In Tahiti, European missionaries worked for 15 long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time traversing the ocean in search of it. Two years ago the Rarotongans did not know that there was such Good News in the Gospel. And now, I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighbouring islands. And when we look at the means it becomes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a single missionary has set his foot upon the island.

The need for upgrading the training was recognised early on. An Institution was started in 1824 on Tahiti by Mr Pritchard, with five islanders receiving training. On Williams's return from furlough in 1839, the Institute at Rarotonga was set up and, later, another one at Apia. These all sent forth a succession of better qualified Polynesian teachers to bring the Gospel to other islands.

The fountain was flowing with Spirit-filled men going out and bringing life wherever they went. What was accomplished through Williams's lifetime continued long after he died and spread to all the islands that he had hoped to reach. Charles Darwin visited the South Sea Islands in the *Beagle* in 1835 shortly before Williams died. He commented, against those critics of missionaries, that:

They forget, or will not remember, that human sacrifices and the power of an idolatrous priesthood, a system of profligacy unparalleled in any other part of the world, infanticide, a consequence of that system, bloody wars, where the conquerors spared neither women nor children—that all these have been abolished and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager, to forget these things would be base ingratitude; for should he chance to be on the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.

Conclusions

There is much that we can learn from John Williams and the growth of the Church in Polynesia, even though we live in very different times.

Like John Williams, we have every encouragement for confidence in the Scriptures and the Gospel 'which is the power of God for the salvation of everyone who believes'.

There is the emphasis on the Church reaching out, in the power of the Spirit, to bring life near and far. Just as the Spirit and the Church are at the heart of mission, so mission in the power of the Spirit must be at the heart of the Church. This should be evidenced by praying for mission, supporting it and doing it, just as the Polynesian Church did.

There is also the same need to engage with the culture of those around. The cultural context of Britain today is very different from that of John Williams's day. With so much change around us, are we engaging with these other cultures and are we evaluating ours in the light of Scripture? Are our services culturally appropriate?

The Church may not have the central place in our society today, but are we involved in the local community? Are we demonstrating the love of God in evangelistic zeal and social concern?

Within the Church there is the need to use language that is easily understood. There is also the need for believers who are well instructed and know what they believe, people who live out the faith they profess. As they receive training, leaders will be developed in the local church, some of whom, it is hoped, would be sent out for ministry elsewhere.

Not least, we need a passion for Christ and a passion for those who are heading for an eternity without Christ, such as John Williams had.

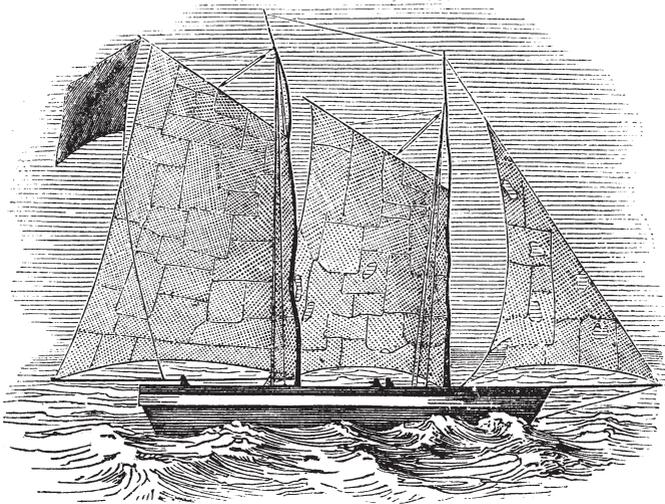
He saw the value of our immortal souls; he knew that thousands were daily passing from time into eternity, destitute of any knowledge of Christ and His salvation; he felt a debt of love to God for His goodness in granting him eternal salvation.

May we, too, see the Lord add to our churches 'those who are being saved'.

Now let John Williams have the last word. He could affirm that every known island along a 2,000 mile line had received the Gospel. He left Polynesian teachers at several of these outposts. What he said of Rarotonga in his book could be said of many other islands.

In 1823 I found them all heathens; in 1834 they were all professing Christians.

In 1823 I found the inhabitants with idols and maraes; these in 1834 were destroyed and in their stead there were 3 spacious and substantial places of Christian worship in which congregations, amounting to 6,000 persons assembled every Sabbath Day (*that was just on Rarotonga!*).



The Messenger of Peace, as she appeared when leaving Rarotonga for Tahiti

In 1823 I found them without a written language and left them reading in their own tongue 'the wonderful works of God'.

In 1823 I found them without a knowledge of the Sabbath, and when I left them no manner of work was done during that sacred day.

In 1823 they were ignorant of the forms of Christian worship; in 1834 I am not aware that there was a house in the island where family prayer was not observed every morning and evening.

This was his legacy from a life stretching from 29 June 1796 to 20 November 1839, a life totally committed to the Lord his God and to the thousands of islanders he loved enough to give his life for them.



Te Po, a Chief of Rarotonga



David Picton Jones and his wife at their mission station

David Picton Jones

Brian Higham

I first came across the name of David Picton Jones when one day I opened the safe of my church to look at some old documents. Amongst these documents was a list of past ministers, and I saw that David Picton Jones was one of the men who had served the church from 1903–1923. I thought no more about it until a few years later, on reading a book of Christian Tours of Wales my eye caught his name again and the name of my church, Peniel Green, Llansamlet. I read on with amazement as I discovered the life he had led before he became the minister of Peniel Green. I shared this information with the late Rev. Alan Tovey, who suggested I did some research into his life and work as a missionary under the London Missionary Society during the latter end of the 19th century. So with this encouragement I set about the task.

For some time all I could find out about him were brief summaries of his life in various books and periodicals. But then by a sequence of events and a phone call to a second hand bookshop in Cambridge, I discovered that Picton Jones had written an autobiography which his daughter, Dorothy, had published privately in 1968. This find provided me with a mine of information about his work in Central Africa. So I was given a golden opportunity to read a first hand account of his life and work, from his own pen. Africa has, of course, changed beyond recognition since the days that David Picton Jones laboured as a missionary. The area in which he laboured was then known as German East Africa, but it is now known as Tanzania, with a population of 36.5 million. Today there are cities and towns and roads, but it was quite a different Africa that faced a missionary like David Picton Jones.

David Picton Jones died at Warmley, Bristol on 4 May 1936. He was born at Newquay, Cardiganshire in 1860. He was one of a number of Welshmen who had responded to a call to go out and take the gospel message to Lake Tanganyika, one of the most inhospitable areas in the world at that time. Picton Jones was a member of one of the first contingents of missionaries to follow in the steps of Livingstone, who had blazed the trail and died only nine years earlier. Hence the title of his autobiography was *After Livingstone*. Disease and death plagued this valiant company of missionaries. It was known as ‘The Great Expedition’ to Lake Tanganyika and in this expedition were the Revs. Dineen, Picton Jones, J Penri and seven more men. Most of these heroes were killed by fever. However David Picton Jones

survived and he laboured there from 1882–1903, when he finally had to give up his work because of recurring ill health, in that disease-ridden area on the shores and hillsides of Lake Tanganyika.

Many warm tributes were paid to him at his funeral in Bristol. He was described as a quiet, modest man but one of those indefatigable, valiant, pioneer missionaries of that age. He was an African scholar possessing an unusual talent for languages. He was very proud of his Welsh heritage and said once ‘As a Welshman I take pride in the fact that my fellow countrymen have ever been in the fore in missionary enterprise’.

Three heroic attempts had already been made to reach Lake Tanganyika and establish a mission station there, but all had failed. It was this same area that David Livingstone had reached and his journey was regarded as one of the most daring episodes in the history of travel. If you recall, nothing had been heard of Livingstone for months, so a young journalist from *The New York Herald* was sent in search of Livingstone. His name was Henry M. Stanley and he finally found Livingstone at Ujiji on the shores of Lake Tanganyika. Incidentally, Stanley was actually born and bred in Denbigh and his birth name was John Rowland, but he later changed his name to Henry Morton Stanley when he lived in the United States.

David Livingstone was no doubt regarded as a hero by Picton Jones and many of his contemporaries. He had heard and responded to Livingstone’s call for the need for men to go out to this dark continent of Africa with the message of the gospel of salvation. This fourth attempt was now made by the LMS; David Picton Jones was one of the members. This was a decade later in 1882 and they followed practically the same route that Stanley took in search of Livingstone. Stanley’s journey took around ten months, whereas it is not clear how long the LMS expedition took, but it was probably nine or ten months. Picton Jones said, ‘The journey was through an area of tropical diseases, malaria, dysentery, black water fever and sleeping sickness. There were no roads in those early days as there are today, only rough tracks, through the most inhospitable of terrains.’

The fourth expedition set forth from the east coast of Africa, opposite Zanzibar. This valiant contingent of men travelled all the thousand miles on foot and finally reached Ujiji in February 1883. Picton Jones said that at Ujiji he met and spoke with an old white haired Arab, who had been friendly with Livingstone and who was fully appreciative of the honour attached to his acquaintance. “With great pride he showed me a gun which Livingstone had sent him”. Inscribed on the gun was ‘Presented to my friend, Mohammed Bogharib’. Picton Jones’s daughter wrote, ‘My father was one of the first missionaries to follow David Livingstone, and he was the last of the small

company to survive that expedition ... he went to Africa in May 1882, at the age of 22.'

David Picton Jones was born on the 20 January 1860 in the quiet sleepy village of Newquay, on the west coast of Wales. As a child he attended the 'British School' in the village and reached the seventh standard before he attained the age of 13. He was then apprenticed as a carpenter until he was 17 years of age—what an advantage this proved to be when he had to build a house, church and school in his later life in Africa. Even here we see the providential hand of God directing his path in his early years. From an early age, he attended chapel regularly and would learn chapters of the Scriptures and recite them at the commencement of the service. As a child he always felt the desire to take the gospel to the unconverted on the mission field. He was soon recognised as a gifted child and was accepted into church membership at the early age of 13. At the age of 17, in 1877, he began to preach in the local chapels. He won a scholarship which would cover his board and fees at the Carmarthen Academy and entered that college in 1878. On completing his fourth year he offered his services to the mission field and declared his desire to go to Central Africa. The medical board said that he was quite healthy, but did not think he had the strength and constitution to withstand the rigours of the climate and diseases of central Africa. How wrong they were proved to be! Picton Jones told the board that he was prepared to face danger providing that the board agreed to let him go. They agreed, hoping that Providence would take care of him.

The London Missionary Society was anxious to establish a work in the area of Lake Tanganyika, now part of the United Republic of Tanzania. It was decided to put the expedition under the leadership of Captain Hore. The society also decided to make this fourth expedition the biggest yet undertaken by them. Apart from the nine missionaries and carpenters, there were 1,000 porters and oxen. Sections of a boat were to be taken on the journey to be reassembled later on the lake side and to be used to transport goods etc. from port to port along this immense lake. However, this journey of 1,000 miles was fraught with difficulties right from the very beginning.

Alas, right from the outset, malaria struck the group and David Picton Jones said, 'We were unable to walk because of weakness, but had to be carried by porters until we were sufficiently recovered'. The intense heat, the torrential tropical rains, the humidity, and the many swamps were a great trial for the expedition. 'The oxen which we had brought to pull the wagons all perished, so all the baggage had to be carried by the porters, each carrying 56 lbs weight on his back'. Picton Jones said, 'Going down with malaria at the outset of the journey brought melancholy and depression on us, but in spite of

everything we went on, each invalid needing porters to carry him, until he was strong enough to walk again. Our journey each day varied in length, according to the distance to the next camp. Sometimes we walked 12 miles, sometimes 15 miles, sometimes 20 miles. Once we were compelled to walk 30 miles, because of the scarcity of drinking water in the area.'

During the journey, the company once had to struggle against a violent storm and all their tents were blown down. Picton Jones said, 'I'll never forget that incident'. Another was the crossing of a deep, but narrow, river full of crocodiles. 'We were taken across by natives in small, flimsy canoes which appeared unfit to bear a dozen chickens, but we reached the other side only to be stung by clouds of mosquitoes. At times we had to wade through mud and slime with bare legs and it took us a full hour to complete that section. Days later we found that insects had buried deep into the skin of our feet and laid eggs beneath the surface of the skin, with the result we had to extract them by using live maggots. We finally arrived at Ujiji on the 22 February 1883 (the journey having taken about 10 months to complete).'

After a short period of respite at Ujuji, the missionaries were drafted out to their various outposts. Picton Jones was sent with two other missionaries to a place called Uguha. Both his fellow missionaries died soon after arrival from malaria, and so Picton Jones was left alone. This was truly a test of his call. He said, 'This was a poignant experience of loneliness in the heart of Central Africa, and 250 miles between me and the nearest European'. This loneliness lasted eleven months. Picton Jones was then struck down with malaria. He said, 'I spent as much time on my back as on my feet'. Uguha, the village where Picton Jones began his labours, lies on the malaria ridden shores of Lake Tanganyika, which is the deepest lake in Africa and the longest fresh water lake in the world, its coastline extending over a thousand miles.

As civilisation slowly reached this part of Africa, many of the old native customs and ways were slowly disappearing. Picton Jones said that, 'In those early days of our mission, when the country was ruled by chieftains, under German influence, conditions were very different and it was common to see men with their ears or their noses cut off, or even their lips or hands. In those days, punishment was brutal and swift'. But one of the main problems facing Picton Jones when he arrived at Uguha was slavery. Slave raiding had reduced the region to a state of virtual anarchy, forcing Picton Jones to move frequently. The main slave routes passed Jones's door and he said, 'I dared not interfere in any way with these Arab slave traders. These Arabs treated all foreigners with grave suspicion, and believed that we missionaries were spies for the British government.' Picton Jones often met gangs of slaves chained together in long columns. Seeing the misery on their faces went through the

heart of the missionary, but he felt helpless to do anything. Picton Jones relates how he once met one of these long columns of slaves, and when the slaves saw him, they tried to run, but some pulled one way, and some another, with the result that they fell in a heap, one on top of another. He said it was a sight to make one shed tears. He was told later that the reason for their fear was that their Arab owners had told them to keep away from all white men, because nothing gave them more pleasure than to capture slaves, and to kill and eat them. Picton Jones says, 'Whether this was true that they did say this, I cannot say'.

Although Picton Jones does not mention this in his autobiography, he did, apparently, later play a key role during the years 1887–1889 in a short-lived experiment of establishing missionary governed stockade villages for the protection of the Africans. Unfortunately, the experiment rapidly degenerated into a kind of draconian control over political and judicial and social aspects of African life in the area. The experiment met with strong disapproval from the LMS; however the missionaries continued to exercise temporal authority up to 1904. It is difficult for anyone not in such a desperate situation to pass comment on the experiment, for desperate times call for desperate methods.

In Zanzibar, and later throughout Africa, the legal status of slavery was abolished, that is to say, government ceased to recognise the validity of a claim to ownership of a human being. Slaves who were happy to remain with their masters, if they so chose, could do so; otherwise all were now free.

Picton Jones once had the opportunity to redeem a slave. This was in the early days of his mission work at Ujuha. The slave was a young boy whom he named Kalulu, and he came to the mission station one day seeking work. Rather puzzled, Picton Jones asked him, 'Who are you?' He replied, 'I'm a child of Kasanga'. Now Kasanga was an important chief at Uguha. This amazed him, as no chieftain's son would seek work. However he decided to risk employing him as a general houseboy. Then one day, he came running into the house crying his heart out, saying, 'The messengers of the chief have come to sell me to the Arabs'. Picton Jones then said, 'I realised that when he said he was the child of the chief, he really meant a slave, as they were often called children'. 'Don't cry,' said Picton Jones, 'I will go with you tomorrow to Kasanga to see what I can do.' Next day, Picton Jones went to see the chief, and offered a roll of cloth in exchange for the boy. The chief agreed but only for two years. Picton Jones said, 'No, I want him outright'. The chief hummed and hahed for some time, then, at last, said, 'Take him', and he grabbed the cloth like a monkey would grab a banana.

The boy was bright and quick and intelligent and Picton Jones saw potential in him, so he spent night after night teaching him to read and write.

When Picton Jones went on furlough, he sent Kalulu to stay with another missionary who continued his education. When Picton Jones returned from England, he saw how advanced Kalulu had now become, so he said, 'I decided at once to make him a teacher and evangelist, and a good man he turned out to be. He was outspoken and full of courage, and he eventually became the foremost teacher in the rapidly expanding mission and had full charge of our schools'. Everybody looked up to Kalulu and highly respected him. Once, an English trader for a large trading company spotted Kalulu, and offered him high wages, if he transferred his services to him. 'No,' replied the liberated slave, 'I have given myself to God and in God's work I remain.' Picton Jones said later, 'How Livingstone would have rejoiced to see the raiding of slaves and its fiendish practice brought to an end as the cause of this human enslavement was approaching its last stage of existence. How proud, too, Livingstone would have been with this liberated slave Kalulu.'

The Early Years

As I said earlier, Uguha was situated near the shores of Lake Tanganyika where malaria was rife, and fevers were a continuous threat. David Picton Jones suffered a dozen attacks during the first three year period. Another contingent of missionaries were now on their way to help, but they never made it and had to turn back because of the threat of hostilities on the way. Not long after, more of the LMS missionaries died in this area, and these frequent deaths, and the great difficulty the remaining men had in the carrying on of the work, caused great sadness and apprehension among those who were left. But Picton Jones said, 'Hope and faith were the strength of our lives and we were optimistic in spite of all our suffering'. During those early days of the mission, the directors of the LMS were debating whether to abandon the project altogether, because of the very high death rate and the political situation, and to bring the remaining missionaries home. But such was the determination and the zeal of those brave missionaries, they were, to a man, against this course. Many people at home, however, believed that the sacrifice was too great, and that it was wrong to send missionaries to such a difficult area where they would almost certainly not be alive to see the end of the three year service.

One can but stand in utter awe and admiration of the commitment and dedication of such men. We must ask ourselves, do we have the same zeal and determination for Christ in our own sphere? At the end of Picton Jones's first three year service, he returned on furlough to England, and when he appeared before the directors of the LMS, he told them that it was impossible for white men to work along the shores of Lake Tanganyika. So he was given, on

request, permission to return in 1887 and open up a mission station on the high table land between Lake Nyasa and Lake Tanganyika, where conditions were far more favourable. The journey to this new mission station was an adventure story in itself, and I will mention just one or two instances, amongst many. Picton Jones, now accompanied by his wife, began their journey partly on foot and partly by small boats over dangerous rivers and deep lakes. Once their boats were attacked by a hippo. Fortunately, it was a sturdy boat and both survived—incidentally neither could swim, the lake was very deep, and the attack took place right in the very middle of the lake. They finally arrived at their destination safe and sound. This new mission station would be 5,000 feet above sea level. Once more Picton Jones had to begin from scratch, building a house, a church and a schoolroom with the help of natives. This new station was named Fwambo, near Kawimbe. At first there were serious threats from hostile chieftains in the neighbourhood, but the missionaries held their ground, put their trust in God and came to no harm.

In those early days, Picton Jones said that the Africans believed that all over the world ordinary people were black, and that all white men and women were of royal blood. They therefore set great store upon light complexion and particularly upon the white. They also had other peculiar ideas about white folk. There was a tradition amongst them that 'God was wide awake' when he created white men but had fallen 'half asleep' when he came to create the black people. They also believed that there was no red blood in the veins of white people, which was the reason why they were white. They were therefore under the impression that they could not kill us as they killed black men. They admitted that whites were fair to look at, but that whites had ugly feet, because they thought the white man's boots were part of their bodies, like the hooves on a horse. Many also were under the impression that we were wizards, and Picton Jones says, 'I believe that it was for these reasons, why in the early days we were never molested or injured because we were so different from them in every way. Not only were we white but we covered our bodies with clothes; that really puzzled them. We appeared to be a mass of contradictions to them and they thought we were so clever, because we were all wizards.'

Many of the natives would sit on the verandah of his hut, and gaze for hours on the various household objects that Picton Jones had. Once they were intrigued with a clock, and pointing to it said, 'White man, what is that?' Picton Jones answered, 'It is a thing that tells me where the sun is even on a cloudy day'. He then handed them the clock and the natives examined it minutely. One of them put the clock to his ear and says, 'Of a truth, I hear its heart beating'. Then another African said, 'White man, he is a powerful wizard, and it is beyond our understanding'. They really believed, in those

early days, that our ability to read and write was derived from powerful medicine. 'Give us this magic,' they would say, 'and we will do the same thing.'

Superstition and fear was rife in that area when Picton Jones arrived there. He had to break down the fear and awe that the natives had for witch doctors. They regarded the witch doctor as a man possessed with supernatural powers and the power of healing. The name given to witch doctors in that area was 'singanga', which meant 'father of medicine'. The singanga was, to those simple people, a great person who had considerable influence in the world of spirits. To the natives there were two kinds of illnesses, one visible, and the other invisible. The visible was as a result of such things as falling from a tree, being stung by a snake, or breaking a limb. The other was insanity, deafness, and internal suffering. To cure the external, the witch doctor used charms, roots, bones and poisonous substances. To try and cure internal or invisible maladies, he would resort to making loud unearthly noises and the banging of drums and gongs.

The singanga dressed in things that brought fear to the people, skins of savage beasts and poisonous reptiles. His fee was adjusted to the ability of the person to pay, but he would extract a fair amount which made him rich. This was the kind of background which Picton Jones had to deal with as a missionary.

In his training as a missionary, Picton Jones said how glad he was that he had taken a basic course in medicine at the Bristol General Hospital. So he was able to deal with eye troubles, tooth extractions and sores etc. However he did attempt more serious cases with success, *e.g.* the extraction of a bullet from a man's shoulder. When the mission had become more established, he was joined by a Doctor Mather.

Picton Jones said, 'I introduced him to the chiefs and their head men and I told them, this man was a real doctor, so he would deal with all their ailments'. Their reaction was, 'Jones is tired of attending us and he is handing us over to this new man'.

Picton Jones said, 'I had to make shift often for surgical instruments were few in number. I had to use knitting needles for probes and made splints out of reeds. Even so I was able to help the natives a good deal with their confidence and esteem. Incidentally, it was an amazing fact that malaria did not affect these people and that until the increasing Europeanisation of some parts of the country in recent years, diseases such as consumption, cancer, and the like, were very rare. Their complaints were mostly externals of the body, such as blindness, deafness, lameness and ulcers.'

I mentioned earlier the power and influence of witch doctors. Picton Jones had to deal head on with one such man. When the mission station at Kawimbe had been established, a request came one day from a witch doctor to come and live in the village compound. Picton Jones said he could settle with them on condition he no longer practiced magic. He promised that he would comply with Picton Jones's wishes. Before long, rumours reached the missionary that the witch doctor was as busy as ever endeavouring to cure the natives by magic. One of the head men of the village made him bring his basket of charms to Picton Jones. He did this reluctantly, often pleading with Picton Jones to give him his basket back. In the end Picton Jones said sternly, 'You can have your basket back on the condition that you and your family leave this village for good. This did the trick and after a moment of consideration he decided to stay. From that day forth we had no trouble with him and he never again practiced witchcraft.'

So often, the last man to be won over was the witch-doctor or the medicine man, because he had a vested interest in the old religion and did not want to lose the hope of his gain.

The principal religion of Central Africa at that time was 'Ancestor Worship'. That is the deification of the spirits of departed relatives or leaders of the people. They believed that when a man dies, his spirit goes to the underworld of the grave, and his life there and his common needs are the same as here. They believe the spirit comes back to its old haunts at night to look for food and clothing. If provision has been made by the relatives, all is well, but if not, he will take effective revenge on them by sickness, adversity, hunger and drought. If therefore it happens that a living relative suffers from one of these things, he will hasten to the spirit hut to deposit the necessities of life that he thinks the spirit is looking for. 'I found,' says Picton Jones, 'that the natives were quite willing to set aside their old customs and to take up the new without troubling about cause or reason, if they believed a person like a missionary had more experience about things than they did. There are of course exceptions that I mentioned earlier, *i.e.* the witchdoctor who was difficult to persuade.'

Second Furlough

When Picton Jones went out the second time he had married Jessie Ann Harries, from Tenby, Pembrokeshire. His daughter, Dorothy Picton Jones, said of her mother, 'My mother was a courageous woman full of fun, and very witty'. Three of their children were born out on the mission field but two died, one from sunstroke, and the other from malnutrition because of the lack of supplies during a period of inter-tribal warfare and because, at that time, their father lay helpless with a raging fever.

Common objects that we take for granted were a continual source of amazement to these Africans. Picton Jones once made a rough pram for his children, which caused great amusement, and people came from far off villages simply to see this box on wheels. (Wheels were quite unknown to those natives at that time.) Their only child to survive in Africa was Hilda and she remained in Africa with them for the first three years of her life. This child fascinated the natives and they would address her as 'chief of mambwe'. She was the first white child ever to be seen by these people in those parts. Hilda had blonde hair which puzzled the Africans. Many believed it to be a wig until one day, one of them tugged at the hair. 'It was real', they cried and Hilda cried lustily to prove it.

The new mission station was located in a comparatively healthier district on the plateau which was 5,000 feet above sea level. The area was fairly free from the dreaded mosquito, but every so often, Picton Jones needed to descend to the lake shore town for supplies, and here, of course, he was back in malaria country, and, sooner or later, he would be down with the fever. During these journeys, away from his family and the station, Mrs Jones would always sleep with the rifle near her pillow, lest she might be attacked, because of the constant fighting between Arabs and Germans. The area was, in those days, a German colony. Once for several months, Picton Jones and his wife and child were completely cut off because fighting had closed all routes to their village. Picton Jones wrote, 'We were given up for lost by all our friends and notices of our deaths were published in all the English newspapers at home'. This was a hard period for the little family and they lived for weeks on a diet of rice. He said, 'We often woke up at night with a gnawing hunger in our stomachs'. This was also a period of great uncertainty, not only because of the Arab/German conflict but also because of the two warring neighbouring African chiefs who had quarrelled, so there were months of guerrilla warfare in the area.

Some of the most common articles we take for granted were difficult, even impossible, for missionaries to procure. Towards the end of Picton Jones's residence in Equatorial Africa, the area was improved by the opening of a large store under the African Lakes Company. Even so, most of the prices of the goods were beyond the pockets of missionaries on meagre stipends. Missionaries in those days had to turn their hands to everything, and growing crops was one of these. He said that there was an abundant supply of pumpkins, melons and vegetable marrows, but, 'until I introduced them, there were no potatoes and wheat'. It was on the Tanganyika plateau that Picton Jones therefore began to grow them. He eventually had a plentiful supply of potatoes each year. Growing wheat was more difficult, but he did succeed in

the end and came to grow an abundant crop, so that he said, 'We were not only able to supply our own table with bread, but we were able to sell a small quantity to European settlers in the area. Bananas were in plentiful supply, so we turned out banana jam, stewed bananas, banana fritters and so forth. We kept tinned fruit for special occasions.' Picton Jones also introduced the growing of cabbages, cauliflowers, and other European vegetables. Picton Jones then wrote, 'Today things are quite different in Central Africa, in comparison to the years which I spent there as a pioneer missionary'. Eventually peace was resumed and mission work could now begin in earnest at this station called Kawimbe. Today, what was once a primitive village is now a flourishing town and his daughter said, 'It is a lasting tribute to Picton Jones's work'. It began, as I say, with a few huts, and a stockade built by Picton Jones for the Africans around them. His wife played an invaluable part in this work, teaching the natives personal hygiene, and other practical things. Picton Jones said, 'These Africans were a simple people, save for their magnificent physique. In one sense, they were like children, survivors of the childhood days of the human race, simple in their ideas and philosophy. When I first came in contact with them, their costume was a little piece of bark cloth and they lived on a diet of corn porridge, sweet potatoes and a little meat. The males did all the hard work such as digging, cutting wood etc., the women sowing seed and grinding corn. Their huts were of a bee hive shape.'

Picton Jones continued, 'The work of the mission had of necessity to be simple. It was not unlike Sunday School work with children. We dealt with elementary things and adopted elementary methods in those early days. Obviously we had no Bible in the language of the people, nor had we any part of it'. Picton Jones's method was to take a verse that he wished to speak on and translate it into their language. At times he used pictures to enforce his message. He would then question the people. So much of the content of the Bible was learnt before ever a word of it was seen. These primitive people began to respond, for much of the rural life of the Bible they could relate to, *e.g.* when the Bible speaks of Job, he is not said to be a millionaire, but that he had many sheep, goats, servants and wives. The Africans did exactly the same, for when they referred to a rich man, they would say, he has so many sheep, goats, slaves and wives.

Sunday became for these people a very special day and the services would, in our ears, be quite strange. There would be interruptions, children crying, and much walking about, someone asking questions, and others showing approval. Picton Jones said, 'The singing was very hearty but frequently out of tune'. The day of Mulungu (God), that is God's day, was now a great institution in their eyes, and they attended the services eagerly. The lasting effect of Sabbath

observance can be seen by this account told by Picton Jones. ‘Some little time after I had returned to England, I was told by a missionary on furlough that a certain trader wished people to work for him on a Sunday. The natives positively refused, even though he said they could take another day off instead of Sunday. “No” they said, “Mulungo was God’s day and they were quite prepared to leave his service rather than conform to his demand.” Surely those simple African natives have something to teach many a Christian in our land today.’

Picton Jones said, ‘I laboured in Africa in the days of small things but I had the privilege to see the change, and I was allowed to lay the foundations of the church of Jesus Christ in that area’. However David Picton Jones must have found it hard not to see any real conversions among his people in those early years. He interpreted his failure to win any converts to Christianity as an unintended side effect of his personal life style. Writing to the secretary of the LMS, he declared, ‘Our life is far above them, and we are surrounded by things entirely beyond their reach. The consequence is that they cannot follow us.’ However he did not give up, but continued to work steadily amongst the people and eventually God began to work in the hearts of those Africans. He soon realised that there was a need for the people to have a Bible in their own language, so he set about the task.

The Bible

These people had no written language in this area of Mambwe in 1887. Picton Jones was the only white man who could speak their language fluently. So he became the mouth-piece for every white trader and merchant who passed by. Because of this, the name that the Africans gave to Picton Jones was Mulomo, meaning literally, the mouth or the lip. When Picton Jones would be visiting a village, he would hear the people cry out, ‘Mulomo Wiza’, which meant that The Mouth was coming.

It took Picton Jones five years to master the language. The language that he began to learn was ‘Kimambwe’, which belongs to the Bantu family of languages. It is regarded as the most difficult of Bantu languages. Picton Jones commented on African languages in general saying, ‘Some people think that an African language is merely a bundle of unpronounceable words put together in a somewhat haphazard fashion, but I venture to say that there is not in civilised Europe any more beautiful and more expressive regular language than some of the Bantu family to which Kimambwe belongs. In its grammatical structure, it resembles the Hebrew language, a fact which has been of great help to the translation of the Old Testament.’

Once Picton Jones had mastered the language, he brought out a book bearing the title, *Outline of Kimambwe Grammar*, to help traders and other

missionaries. He says 'I didn't want them to go through the same drudgery as I had gone through'.

Picton Jones began the arduous task of beginning to translate the New Testament. He first began by translating Mark's Gospel and he says 'with much difficulty'. For example, in the Bantu language, one problem was that there were no comparatives or superlatives. They cannot say 'bigger' or 'biggest'; the only word they have in the Bantu is 'Big'. He had difficulty with the verse, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven'. They had no word for 'easier' in their vocabulary. In the end, the translation used was, 'it is easy for a camel to go though the eye of a needle where it is difficult for a rich man to enter into the kingdom of heaven'. Picton Jones also translated *Aesop's Fables* and it was actually the first book to be printed into the Bantu language. Picton Jones appealed for a printing press to carry out the work to print a book, and a press actually arrived at the mission station of Kawimbe where Jones now laboured. The press was a gift of the brothers Curwen, the music publishers and inventors of the 'Tonic Solfa'. When *Aesop's Fables* was finally printed, the natives were delighted, for many of their own fables were like *Aesop's Fables*.

When the gospel of Mark was completed by Picton Jones, it was printed by a London press and published by the LMS. This was the first portion of the Bible translated into the Kimbabwe tongue and the first copy was entrusted to the British and Foreign Bible Society. Later Picton Jones translated the Gospel of John, and then in later years, during long periods of recuperation at Tenby, after many serious attacks of malaria, he undertook the task of completing the whole of the New Testament. This was no mean feat, when you think of such books as Paul's Epistles, and the book of Revelation. It was a task which involved much hard work. He says, 'I have felt real pleasure in that task and I believe it helped me to get considerably better'. The British and Foreign Bible Society decided to present Picton Jones with a substantial financial gift for his labours in the translation of the New Testament, but this godly man would not accept it for himself, but gave it to the work of the LMS.

David Picton Jones came on furlough for the second time in 1894, and this was spent largely in addressing missionary meetings, and arranging the printing of some of his translations. He then returned to Africa for the third time, leaving his wife Jessie at home, for medical reasons. The welcome which he received when he returned was quite amazing. As Picton Jones neared his destination, the rumour spread like wildfire that Kionsi, which was a native form of his name, Jones, was approaching the mission. With him was a young man named Nonde. Picton Jones had taken him back with him to England to

help him with his translation work. Many natives travelled long distances to meet them, and were wild with excitement. When they reached Kawimbe, the crowd numbered more than a thousand, and Picton Jones comments, 'I do not know which one of us they thought was the greatest hero—their old missionary or the brave lad who had ventured to travel to the country of the white man and who had returned safely. A bigger man, older in appearance, and able to speak the missionary's language.' However, both had a right royal welcome. And the chapel which Picton Jones had built was overflowing with happy people.

It was decided by the district committee on Picton Jones's return, that a new mission station should now be established. Picton Jones said, 'I offered to undertake the task, and another missionary was appointed to go with me'.

They both went to Kambole, and began building the mission. When the station was established, a good number of natives gathered round us, and chose to stay within the stockade that we had built. It was not long before danger threatened the village.

It happened when Picton Jones had gone on an excursion with some visiting missionaries to a local beauty spot when they suddenly heard the sound of beating drums. Picton Jones said, 'We must return to the stockade at once'. On arrival at the village, they were told that a massacre had taken place in the next village, called Awemba. Many people had been killed including the chief. The refugees began to arrive the very next day. The danger now was that Picton Jones's mission would next be attacked, so he told his friends to sleep with a revolver by their sides. But nothing happened. They heard later that the raiders had taken the spoil and many women, and the body of the chief. Apparently they cut the chief's body into pieces, that it might be carried more conveniently. Later that day Picton Jones went to see the village, and he said, 'I shall never forget that sight. It is sufficient to say that it was like the field of battle. Many refugees now decided to live with us in Kambole, making our village a sizable one indeed. By the time we had finished the station, we had built a comfortable home, together with a big chapel, which we also used as a schoolroom, not unlike the one I had built in Kawimbe.' We can now see how God had led him in his early years to be apprenticed as a carpenter.

The period Picton Jones spent at Kambole, was quite fruitful and the future looked bright. However death continually took its toll on missionaries in the area, and this station became short of workers. Much of the work now fell on the shoulders of Picton Jones and before long the strain began to show on him. He said, 'I was by this time reduced to skin and bone, and neither I nor anyone else ever dreamed that I should ever see England again. It was decided however that I should endeavour to return to the homeland.' Picton

Jones was never to return to Central Africa again but he left a thriving church and a school of 400 children and many godly African pastors to feed the flock.

Picton Jones spent the next five years recuperating at Tenby where he completed translating the whole of the New Testament into Kimbambwe. He said, 'I was obliged to give up any thought of resuming my labours in the old field'. Nevertheless, the directors of the LMS were willing for him to continue labouring in Matabeleland, South Africa. He sailed to South Africa in 1901, but on arrival he soon fell ill again and was advised to return home immediately. He was now only 41 years of age, and so he decided that his field of work for God would no longer be abroad, but in his own native Wales.

After some months in Wales, he received a letter from the Congregational church at Llansamlet extending a call to him to become the minister of that church. Here is part of the letter of acceptance:

I have received your letter of August 3rd 1903 and have carefully and prayerfully considered the unanimous desire of Llansamlet church that I should fill its vacant pastorate. I accept the invitation which you have extended to me with all cheerfulness, being fully assured that God will bless us as a church and pastor to the saving of souls and to the extension of his kingdom. If as a church you are weak in number, and I (as one who is in some respects about to enter a new sphere of labour) am more or less anxious, we may be confident of this, that the master whom we serve is both able and willing to help us. For is he not the fountain of all power and the source of inestimable riches?

He was appointed minister in Peniel Green, English Congregational Church at Llansamlet in 1903. He ministered there for 20 years, retiring from the pastorate in 1923. He spent many happy years of retirement with his wife at Bristol, where he died in 1936, at the age of 76.

Conclusion

The Rev. Robert Griffith, who was the honorary secretary of the United Missionary Council in Wales, paid a worthy tribute to David Picton Jones. He said, 'One wonders how many people know the greatness of the man who has passed from our midst. I suppose it is true to say that David Picton Jones was one of the forgotten heroes of the mission field. He was a pioneer missionary, and an African scholar and regarded by people who did not know him as an ordinary common place person. But we knew him, the London Missionary Society, his colleagues on the field, and his intimate friends, we knew his sterling worth, and his great contribution to the welfare of Central Africa.'

I often wonder how many people in Llansamlet were aware of the heroic greatness of this modest man who dwelt in their midst. Labouring for 20 years in darkest Africa to establish a work of the gospel in that most hostile of

environments, often broken in health, and laid low for weeks with a fever, and in the midst of all these trials and perils, nothing could be more tragic than losing two of his little children. David Picton Jones's lasting testimony however to those people on the shores of Lake Tanganyika was surely his translation of the Word of God into their own language. This must have been something that he was really proud of.



David Picton Jones in his later years



Archbishop Thomas Cranmer (an engraving by S Freeman, based on a portrait in the British Museum, published in a 19th century edition of John Foxe's Acts and Monuments edited by M Hobart Seymour and published by A Fullarton & Co.)



Nicholas Ridley (an engraving by S Freeman, published in a 19th century edition of John Foxe's Acts and Monuments edited by M Hobart Seymour and published by A Fullarton & Co.)

The faith and courage of the Marian Martyrs

Neil Richards

The sky was heavy with dark clouds and it was raining in Oxford on the morning of Saturday 21 March 1556. The crowds had already gathered at St Mary's as the procession made its way slowly from Bocardo, the Oxford prison. First came the Mayor and the aldermen, and after them Thomas Cranmer walked slowly between two Spanish friars. As they reached the church door the Nunc Dimitis was being sung: 'Now lettest thou thy servant depart in peace'. Over against the pulpit was a raised platform, upon which Cranmer now stood, dressed in a bare and ragged gown with an old square cap on his head—the very image of sorrow. The preacher, Dr Cole—a cardinal and the Pope's representative—entered the pulpit. He had the difficult task of explaining why, since Cranmer had recanted, he was still to be burned. He said that Cranmer's recantation had been accepted and that on his death masses and prayers would be said for him in the churches; nevertheless, his heresies were so wicked that the Queen and her councillors judged that he still must die. As the sermon came to an end Cole said to the people, 'Brethren, lest any man should doubt of this man's earnest conversion and repentance, you shall hear him speak before you; and therefore I pray you, Master Cranmer, that you will now perform what you promised not long ago, namely that you would openly express the true and undoubted profession of your faith ... that all men may understand that you are a Catholic indeed'.

This was the crucial moment—the English Reformation must stand or fall with Cranmer's conduct. First he knelt in prayer, and then, rising, took off his cap, drew out a piece of paper and so began to read, but paused and prayed again: 'Thou didst not give thy Son unto death for small sins only, but for all the greatest sins of the world; so that the sinner returns to thee with his whole heart, as I do at this present. Wherefore have mercy on me, O God, whose property is always to have mercy; have mercy on me, O Lord, for thy great mercy'. He began his statement with a declaration of his belief in Jesus Christ, and of his repentance for his sins. Then suddenly and wholly unexpectedly, he came to those great words which have made the day memorable to generations of Christians even up to this present hour. 'And now I come to the great thing that so much troubleth my conscience, more than anything I did or said in my whole life; and that is setting forth a writing contrary to the truth, which now I here renounce and refuse as things written with my hand contrary to the

truth which I thought in my heart, and written for fear of death, and to save my life, written and signed with my hand since my degradation, wherein I have written many things untrue. And as much as my hand offended, writing contrary to my heart, my hand shall first be punished therefore—for it shall be first burned. As for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine. And as for the Sacrament, I believe as I taught in my book against the Bishop of Winchester, the which my book teacheth so true a doctrine of the Sacrament that it shall stand at the last day before the Judgement Seat of God ...' The congregation were astonished. Dr Cole cried out to stop the heretic. Cranmer was dragged from the stage and hurried off to the stake. His written speech fell from his hand and was picked up, and eventually passed on to John Fox, who later printed it in his book, *Acts and Monuments* (usually referred to as *Fox's Book of Martyrs*). It is said that Cranmer made his way to the stake with such light steps that the friars could hardly keep up with him.

When the faggots were lit, Cranmer held his hand steadily in the flames until it was burned away. He stood unmoving in the flames, his eyes raised to heaven—sometimes repeating 'This hand has offended; Oh this unworthy right hand', and often Stephen's words, 'Lord Jesus receive my spirit'. So died Thomas Cranmer, in his 67th year, 'caught away in a chariot of fire'.

I have given these details of Cranmer's last hours because they set the atmosphere for our studies and wonderfully highlight the graces of faith and courage. Here is a weak faith made strong, and a fearing, timid spirit made courageous.

I propose to divide my subject as follows:

1. A sketch of the progress of the Reformation in England, to the death of Edward VI.
2. The years of suffering 1553–1558
3. Some conclusions and lessons.

1. The progress of the Reformation up to the death of Edward

This amazing work of God began during Henry VIII's reign and was carried on in the hearts and lives of men and women in the midst of all the turmoil and confusion of church and state relationships. Henry, for perverse domestic reasons, made himself head of the Church of England in place of the Pope. He beheaded Thomas More, his faithful Chancellor, and John Fisher, Bishop of Rochester, his two main opponents. (One of the reasons why Cranmer had to die, Cole told his hearers on that day in St Mary's Church, was to atone for Fisher's death!). Cranmer, who was Henry's Archbishop and the architect of

the King's divorce, moved only slowly towards a Reformed theology. Luther's influence was increasingly being felt in this country and Tyndale's New Testament was being covertly distributed and read. A group of scholars met in an inn in Cambridge and discussed Erasmus's Greek New Testament and Luther's theology. At least two of those men—Thomas Bilney and Hugh Latimer—were to lay down their lives for gospel truth; another, Matthew Parker, became Archbishop during Elizabeth's reign. In 1539, the so-called 'Great Bible' was set up in churches at the command of the King. This Bible was the work of Coverdale, though in fact much of the translation was Tyndale's; he died in the autumn of 1536 with that prayer on his lips: 'Lord, open the King of England's eyes'. The Reformation was certainly reaching the common people of England, but this is more difficult to trace until you come to Mary's reign, when a large number of common people were put on trial for their evangelical faith.

Persecution was never far away. In 1539, Henry forced the Act of the Six Articles through Parliament. The Act made the denial of the real corporeal presence of Christ in the Lord's Supper a burning offence; married priests and their wives were to suffer death by hanging. Cranmer himself was married twice—his first wife died in child-birth after only a year of marriage; his second wife (1532) was a cousin of Osiander, the German Reformer. When Henry passed his Six Articles, Cranmer hid his wife! This marriage may well be an indication of Cranmer's lining up with the European theologians on the doctrine of justification.

These were perilous days. Thomas Bilney died in 1531. Richard Bayfield was accused of distributing Tyndale's New Testament. John Tewkesbury, a merchant, was first put on the rack until both legs were broken—again and again he said, 'Christ alone, Christ alone'. In 1532, John Frith was tracked down by Sir Thomas More, examined by him and sent to the Tower—you can read the moving story in J Merle d'Aubigne's *Reformation in England* (Banner of Truth). Frith was finally imprisoned in Newgate and kept in chains. While he was there he was joined by Andrew Hewet, a tailor's apprentice. Frith asked him what his crime was. 'The bishops asked me what I think of the sacrament and I answered, "I think as Frith does", so they said, "Frith is a heretic condemned to be burned, and if you do not retract your opinion you shall be burned". "Very well," he answered, "I am content".' So they both were taken to Smithfield and chained to the same stake, back to back. As the fire began to take hold, Frith cried, 'Great are the victories Christ gains in his saints'.

Through all this period Cranmer remained in office, partly by compromise and partly by the favour of Henry. One writer says of Cranmer

that he was the only man Henry trusted! By the end of Henry's reign, Cranmer had become committed—albeit in a somewhat hidden way—to the Reformed faith.

1. He had come to reject the Pope's supremacy over the church and believed Luther was right to call the Pope Antichrist. So, in 1533, he scrupled at becoming Archbishop, because he would have to receive the office at the Pope's hand. Cranmer conscientiously respected the Royal supremacy and so felt bound to obey the King in ecclesiastical matters, even when he was deeply unhappy about royal enactments, e.g. the Six Articles.

2. He came to accept the Lutheran view of justification by faith. It was this truth that compelled him to rethink the significance of the sacraments.

3. Cranmer changed his mind about the nature of Christ's presence in the Communion. This came about through discussions with Ridley (see *The Works of Thomas Cranmer*, ed. by G.E. Duffield, with an introduction by J.I. Packer).

In January 1547 Henry died, and the English Reformation, having passed 'through dangerous tempests of King Henry's time', reached what Fox called 'the mild and halcyon days of King Edward VI'. Needham calls him 'the young Josiah'. Edward was nine years old at the time—a Protestant with an earnest and sincere love for the Evangelical faith. The Duke of Somerset was Lord Protector and Regent. The Six Articles were repealed—the law which threatened death to married priests, and so Margaret Cranmer came out of hiding!—and also the 15th century Act for Burning Heretics.

I need to add here a sad discordant note. By no means all the Reformers were opposed to the practice of burning heretics. Two such burnings took place during Edward's reign. One was Joan Blocher (sometimes known as Joan of Kent), accused of heresy about the divine and human natures of Christ. Cranmer and others tried hard to convert her from her false beliefs but utterly failed, so she was burned on 2 May 1550. The other was George van Parris, a Dutch radical who denied the deity of Christ. The authorities used the common law powers of the King in the absence of the old heresy laws. John Fox himself did not approve—he deplored all executions for religious reasons. John Rogers, who had been involved with Tyndale in the translation of the Bible and was now a leading figure among Protestants in London, was involved in the examination of Joan Blocher and supported her burning. Fox visited Rogers and pleaded in vain for Joan's life. Fox then urged some more merciful death, but Rogers said that burning alive was more gentle than other forms of death. Fox took Rogers's hand and said, 'Well, maybe the day will come when you yourself will have your hands full of the same gentle burning'. And so it was.

I mention this matter for you to realize that in spite of the wonderful progress in light and truth which these men made, yet still some of the old dark mediæval thinking and attitudes remained.

In 1549, the Act of Uniformity was passed and the Church of England became Protestant—at least in intention. Cranmer and others produced the first Book of Common Prayer and the celebration of the Mass became illegal. Those who broke the law were subject to heavy fines, but they were not treated as heretics and burned. This first Prayer Book—in English and not Latin—was clear on justification, but in other respects did not satisfy leading Reformers. However, it was accepted, though not without vigorous debate, by the Lords and the Commons. Cranmer was a master in liturgical matters and the services and prayers possessed great charm and beauty. Marcus Loane says of it: ‘... it had the defects of a tentative compromise between two parties. It was hardly more than a daybreak compared to the full light of the sun which was soon to rise ...’ (Marcus Loane, *Masters of the English Reformation*).

The weakness of the Book of 1549 lay in the fact that its Communion Service was capable of different interpretations, and so failed to resolve the issue over the real presence of Christ. But this spurred Cranmer on to publish ‘A Defence of the True and Catholic Doctrine of the Sacrament’, which was a masterly statement of the spiritual presence of Christ in the Communion. This brought a spirited ‘Reply’ from Gardiner (who became Lord Chancellor under Mary), and a further ‘Answer’ by Cranmer. This was a major work on the issue—the crucial ‘burning issue’, as it was to become. Needham says of Cranmer that he was Lutheran in his view of the church—state control through the King and Parliament—and Reformed in his view of the sacraments, especially the Lord’s Supper.

In fact, Cranmer did revise his Prayer Book in 1552, and produced the ‘Second Book of Common Prayer’, which was to regulate the services of the Church of England until the closing years of the last century. The Mass had now wholly given place to the Lord’s Supper ‘wherein we must feed on Christ in our hearts by faith with thanksgiving’. Then, right at the very close of Edward’s life, the 42 Articles appeared and received the King’s signature just a month before his death. The Articles did not appear again until 1571, during Elizabeth’s reign, when 42 Articles became 39.

Cranmer kept up a vast correspondence, writing to leading Reformers on the continent—to the Lutheran Osiander and to one of the leading Zwinglian theologians. He wrote to Calvin, suggesting a synod of divines to achieve greater unity amongst the Reformation churches. He persuaded John à Lasco, Martin Bucer and Philip Melancthon to visit England and even to live here. Men like John Hooper, Rogers and Coverdale had spent some time in Europe

when Henry's persecution became too hot—they had gained immeasurably from the churches in places like Strasburg, Geneva and Wittenburg.

So much had been achieved, yet so much remained to be done. Hooper was in Gloucester and Ridley was in London. Latimer declined a bishopric, but chose rather to be the popular public preacher of the Reformation. Cranmer was in a position of unrivalled leadership with his meek and guileless spirit, and his single-minded pursuit of a Reformed Church with an English Bible and an English Prayer Book at its heart. But all too soon, these 'halcyon days' were ended and the storms broke upon this band of saints and reformers with terrible ferocity.

By the spring of 1553, Edward was dying. A vain and exceedingly dangerous attempt was made to by-pass Mary, who was an ardent Catholic, wanting only to restore the old religion. The Crown was to pass to Lady Jane Grey. Jane was well down in the order of succession, but she was an ardent Protestant (read Faith Cook's excellent book!). She was married to Lord Guilford Dudley, the son of the Duke of Northumberland, much against her will—at first she refused and her mother beat her. Edward was then persuaded to make a will by-passing Mary and Elizabeth and appointing Jane as his heir. Reluctantly Cranmer signed, as did all the Councillors—but a plan to arrest Mary went wrong. The whole scheme failed and within a fortnight Mary was proclaimed Queen and the bells of London rang out. She came to the throne very much by popular consent—even Protestants supported her. No one foresaw what fearfully cruel events were to follow. On Wednesday 19 July 1553, England returned to Romanism and the cruel suppression of the Reformation leaders began—though not immediately.

2. The Years of Suffering 1553 to 1558

Between February 1555 and 10 November 1558 two hundred and eighty-three Protestant martyrs—227 men and 56 women—were burned alive. Another 100 died in prison. Some of them are famous still, but most are forgotten. Names like Cranmer, Latimer, Ridley, Hooper, Bilney, Bradford and Tyndale are still familiar to Christian people. But who has ever heard of Thomas Tomkins of Shoreditch, a weaver, held in prison by Bonner (now Bishop of London), who took Tomkins's hand and held it above a candle until it was burned up? Listen to Tomkins's confession of faith: 'Thomas Tomkins ... hath believed and doth believe that in the sacrament of the altar, under the forms of bread and wine, there is not the very body and blood of our Saviour in substance, but only a token and remembrance thereof, the very body and blood of Christ being only in heaven and nowhere else.' For such beliefs, he was burned on 6 March 1555.

Or William Hunter, an apprentice of 19 years of age. He had refused to attend Mass and was later seen reading the Bible that lay on the desk in the church. The priest rebuked him, but he said he would read the Bible as long as he lived. He, too, was imprisoned, tried for heresy, and burned. At the stake he prayed, 'Son of God, shine upon me'. It is said by many witnesses that at that moment the sun broke through the clouds and shone in his face.

Where did this fierce and bloody persecution come from? Who was its chief instigator? Some have suggested Mary's husband, Prince Philip of Spain, son of Charles V; others have pointed to Gardiner, the Lord Chancellor, and to Bonner, Bishop of London. There is abundant evidence of Bonner's intense cruelty to many of those brought before him. Cardinal Pole was ever a vigorous opponent of Protestants, but not so cruel or vicious as Bonner, and argued for a milder policy. In the end, the chief responsibility does seem to be Mary's. She believed that God had set her on the throne to restore the true religion and to bring England back into the Catholic fold. To this end, heretics must be rooted out and burned.

By January 1555, Parliament had re-enacted the Acts for Burning Heretics, and in the following days, Rogers, Hooper, Bradford, Rowland Taylor, Lawrence Saunders, William Barlow, Edward Crome and others were arrested and examined. All of these had been prominent in the Reformation movement under Edward. Their examination was hostile and harsh, especially those men who had married. All were found guilty, but told that the Queen would pardon them if they recanted.

The first to be burned was John Rogers, on 4 February at Smithfield. It is said that the night before, he slept so soundly that his jailer had to wake him in the morning. Near Smithfield, he saw his wife with two of her children beside her and the youngest in her arms—it was only a fleeting moment and the procession passed on. He died bravely and his agony was short.

Hooper was taken back to Gloucester where he had been Bishop. His death was slow—the faggots were green and there was simply not enough wood to make a good fire. He was more than three-quarters of an hour in the flames.

Ridley and Latimer were burned in Oxford, a little while before Cranmer's death. Cranmer was taken out of his prison to see them pass. Ridley had been Bishop of London and an ardent supporter of Jane's accession. Latimer had been converted through the testimony of Bilney, given, as you will recall, to Latimer as an act of confession. These two men were, for a time, imprisoned in the Tower. And though they were in different cells, yet Latimer's servant was able to carry messages between them. So together they produced a tract which was secretly conveyed out of the country and published. Latimer

confessed to his older friend, 'I am sometimes so fearful, that I would creep into a mousehole'. So at last, on that morning in Oxford, 16 October 1555, the two men were chained, back to back, to the same stake. Latimer uttered those never to be forgotten words: 'Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England as I trust shall never be put out'. You must read Fox for a full description of these events and all the pain and anguish of a slow death.

We have thought little of that large number of obscure of men and women who died in the same cause. Some were arrested whilst gathered in the secret congregations that met in London and elsewhere, taken before Bonner and questioned always about the same issue—what did they believe about the sacrament? These were men like William Pygot, a butcher from Braintree; Stephen Knight, a barber from Malden; Thomas Hawkes, a gentleman in Lord Oxford's household, denounced by Lord Oxford himself; John Simson and John Ardeley, two farm workers burned at Rayleigh in Essex in June 1555. Or Rawlins White, a fisherman from Chepstow (or Cardiff?) who was always reciting long passages from the English Bible of Tyndale to all who would listen to him. When he was arrested, his judges found him to be illiterate. Someone had read the English Bible to him and he had committed long sections to memory. White was in his 60s when he suffered at the stake in Cardiff.

Women took their part in the suffering. Elizabeth Cooper from Norwich, was suspected of being a Protestant heretic, but when she was examined she recanted. However, her conscience deeply troubled her, until she came one day to a service when the Mass was celebrated and announced to all the people the falsehood of the Mass. She was arrested, examined and condemned as a heretic. When she came to die, she stood beside a man at the stake; as the flames began to burn them she was afraid and the man, Miller, freed one arm and put it round her and spoke encouragement to her—both died bravely.

We come now to:

The Issues for which these believers died

The issue was undoubtedly the truth of the gospel. These people were not fanatics or cranks, but earnest evangelical Christians who, by the inward working of God's Spirit, saw that the new faith about which they had heard and read was nothing other than New Testament Christianity, and so worth dying for. However, the particular reason for which the Reformers were burned was the issue of the Mass. Fox gives overwhelming evidence of this. The question put to men and women charged with heresy and on trial for their lives was, 'How do you understand the words of our Lord "This is my

body ...?’ The Romish doctrine in question was the real or corporeal presence of Christ under the forms of bread and wine in the Lord’s Supper. Again and again this was the touchstone to discover heretics. Fox’s accounts of the trials make this abundantly clear. In the Disputation at Oxford in April 1554, where first Cranmer and then Ridley were examined, the great issue was the sacrament.

Three leading questions were put to Ridley:

1. Whether the natural body of Christ, born of the virgin Mary which suffered and died on the cross, is verily and really in the sacrament by virtue of God’s word spoken by the priest?

2. Whether in the sacrament after the words of consecration, there be any other substance than the body of Christ?

3. Whether the Mass is a propitiatory sacrifice?

Ridley first affirmed the supremacy of God’s Word in these matters and then showed by many biblical arguments that these propositions are false.

Later that month, Latimer was also examined—he asked that the trial be conducted in English as his Latin had become rusty! He was old and unwell and pleaded that his memory was not what it was, but firmly denied all three propositions. “If any man sin”, says John, “we have—not a master and offerer at home, which can sacrifice for us in the Mass—but an Advocate with God, Jesus Christ, the Righteous One.” Latimer had written out his answers—he did not want to dispute because he was so unwell, but they forced him into argument.

On Friday 20 April, the Commissioners gathered at St Mary’s Church and demanded that Cranmer, Ridley and Latimer subscribe, but they replied that they would stand by their statements. Sentence was read over to them, that they were no longer members of the church, but were condemned as heretics. Then there was a process by which they were dressed in priestly robes and then stripped of those robes and degraded.

That pattern was repeated over and over again.

In fact the burning of heretics was at first delayed, and Jasper Ridley (in *Bloody Mary’s Martyrs*) suggests two reasons:

1. Parliament was unwilling to re-enact the heresy laws until members were sure that Mary would not deprive them of the monastic lands which Henry had granted to them.
2. England was to be reunited to Rome—Mary had decided to renounce her royal headship of the church and recognize Papal Supremacy—and so she waited until heretics could be burned under the authority of the Pope.

So at last, Mary married Philip and they were proclaimed Queen and King of England, France, Naples, Jerusalem, Ireland and Defenders of the Faith.

The burnings worried Philip because he feared the people would blame him and the Spaniards.

In November, the Pope sent Cardinal Pole as Papal Legate to England. Pole was a mild man and not fully in favour of the burnings. Again and again the finger points to Mary, with Bonner as her willing helper.

So in 1555 the burnings began. First it was the leading Reformers—Rogers, Hooper, Bradford, Rowland Taylor, Lawrence Saunders, William Barlow, Edward Crome and others. Some were burned in Smithfield, others in places where they had lived and laboured. These were, of course, public occasions, and large crowds gathered. Some were sorrowing Protestant supporters, others were there to see the spectacle. Fox has left us a detailed account, which makes harrowing reading. Ryle gives a faithful summary of the deaths of six of these men, in his book *Light from Old Times*, published in 1890.

So Mary pursued her dreadful policy, and towns and villages in south-east England were probed and searched for heretics. They came from every social class, and fires were lit in places like Chelmsford, Malden, Canterbury (a centre of persecution), Coggeshall, Ipswich, Colchester, and in Wales: at Cardiff the old man Rawlins White, and at Carmarthen Robert Ferrar, bishop of St Davids, were burnt.

In January 1556, seven Protestants were arrested in London, including Isobel Foster, a woman aged 55, born in Greystoke in Cumberland, and Joan Lushford, a young woman whose mother and stepfather had recently been burned for heresy. All seven were burned together in one fire.

I will say nothing about the political events of these years—in the end they had little effect on events that concern us.

The year 1557 saw the burnings continue. And yet even during these years, what we would call an ‘underground church’ was developing. Small congregations of believers were meeting in secret, certainly in London and no doubt elsewhere. Jasper Ridley (*Bloody Mary’s Martyrs*) has a chapter entitled ‘Secret Congregations’. One of the congregations was organized by a man called John Rough, a Scottish Protestant with a colourful background. He was in St Andrews with John Knox, but escaped before the castle fell to the French. So, in November 1557, he was busy organizing this covert congregation. They changed their meeting places regularly. Rough became their pastor. Eventually they were infiltrated and betrayed. The authorities swooped on them and they were imprisoned and examined by Bonner. One of their number, a man called Simpson who was a deacon, was accused of treason, sent to the Tower and suffered dreadfully on the rack, but gave no other names. Eventually Rough

was burned, along with another member, Margaret Mearing, and a little later Simpson and two other men were burned.

By the autumn of 1558, Mary was dying—yet even then, in the November, men and women were being burned! The Queen died on 17 November and some of the Lords of the Council rode to Hatfield to tell Elizabeth she was Queen. The burnings stopped at once and a new era dawned. William Kethe who, along with other English Reformers, was living in Switzerland, wrote that fine hymn based on Psalm 100,

All people that on earth do dwell,
Sing to the Lord with cheerful voice.

3. Some Conclusions and Lessons

Ryle published his *Light from Old Times* (which includes six of the martyr Reformers) in 1890, when he was Bishop of Liverpool. His chief application was to the rise of ‘Ritualism’ in the Church of England, which he saw as reintroducing those very doctrines which the Reformers opposed even unto death. He saw great dangers: ‘The very life of the Church of England is at stake’, he wrote. ‘Take away the gospel from a church and that church is not worth preserving ... There is nothing so useless as a church without a gospel’. He posed the question, ‘Is the Church of England to retain the gospel or not?’ He urged men that they ‘should not lightly forsake the Church of England—so long as the Articles and Formularies remain unaltered’.

Much as I admire Ryle, I am not convinced of that approach. I recall Dr Lloyd-Jones saying that churches are not pieces of paper, however fine those statements of faith. The church is people. The loss of the gospel in a large section of the Church of England is not compensated for by the Thirty-nine Articles!

But it would be very foolish of us to think that the lessons to be learned here are only for others outside this room and outside of our group of churches!

1. Maintaining true Christianity is always a costly thing

Our Lord told us as much: ‘In this world you will have tribulation, but take heart, I have overcome the world’ (John 16:33); or Paul’s words in Acts 14 to new converts in Lystra, Iconium and Antioch: ‘... strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God’. Those Christians who suffered during Henry’s and Mary’s reigns were not unique, but a part of the suffering Church in every age. To suffer for a faithful witness to Christ is our calling, as well as theirs. In the New Testament, the Greek

word ‘martyr’ simply means a witness, and we are all called to be faithful witnesses to our Lord and his gospel, whatever the cost. And that cost is still very high in parts of the world today. The lives of these men and women in the 16th century challenge us and rebuke our easy-going ways. But we are to look beyond them to our Saviour himself—he is the Sufferer, and we are to follow in his steps. We need to hear the Saviour’s warning to the Pharisees, that ‘they build the tombs of the prophets and decorate the monuments of the righteous’, but do not follow in their footsteps.

2. The importance of identifying those issues where the gospel itself is at stake

Those whose faithful witness and death we are remembering today, were men and women of great spiritual discernment. They knew when it was time to stand and to suffer. But they were surrounded by men of a very different spirit, those who could change their coat and their colours to suit the times. Indeed that was, in one sense, the prevailing philosophy: ‘the religion of the Prince is the religion of the country’. Cranmer himself was deeply influenced by this during Henry’s reign. His loyalty to the King kept him silent during the enactment of the Six Articles.

But others stood firm, ‘come wind, come weather’. They knew that what was at stake was no small issue. They saw the implications of a doctrine which regards the bread and the wine in the Lord’s Supper as the literal body and blood of Christ. With the New Testament in their hands they saw that teaching as the teaching of Antichrist. They saw how it undermined the finished work of Christ.

We too must identify the issues upon which we must stand, and not allow them to be blurred, bypassed or overlooked for the sake of a wider unity. I think of two matters in recent times: the issue of Hell—is it endless separation from God or is it annihilation? And then even more central, the doctrine of the nature of the Atonement—do we still believe in substitution, and did our Saviour indeed suffer the punishment due to our sins? Of course we are not under threat of death for our faithfulness to the gospel, but who knows what lies ahead of us! We may well face issues arising from state legislation. The churches’ responsibility to uphold holiness and standards of Christian behaviour and to exercise appropriate discipline, new legislation concerning homosexual issues, and the matter of sex change may bring churches into conflict with the law. Compromise here would surely undermine the gospel which makes men holy!

We need to be like the men of Issachar, ‘who understood the times’.

3. We cannot expect the church to be reformed and revived without God breathing fresh life into her

There is no other way of understanding the astonishing faith and courage of these men and women but to trace it to the outpouring of the Spirit! Think of that incident in Acts 4 when Peter and John had been imprisoned, threatened and forbidden to preach in the Name of Jesus. A special meeting for prayer was held at which there was a down-pouring of the Spirit, and Luke records, ‘... and they were all filled with the Holy Spirit and continued to speak the Word of God with boldness’. That courage, which we also see in the Reformers, was not simply a natural boldness; it was the fruit of the Spirit—he made them fearless. ‘There is no truth recovered out of Antichrist’s hands,’ says John Flavel, ‘without a great wrestling and much blood ... Those noble souls heated with the love of Christ, and care for our souls, made many bold and brave adventures for the truth ... they boldly told their enemies that they might pluck their hearts out of their bodies, but should never pluck the truth out of their hearts’ (from an address given by Iain Murray at the Westminster Conference 1974).

Great power in the gospel is always linked to great suffering. If we pray for revival we must be prepared to suffer.

Books referred to in this Paper

- John Fox, *Acts and Monuments*, 6 vols (numerous editions).
 Thomas Cranmer and others, *The Writings of the English Reformers* (A series published for the Parker Society by Cambridge University Press)
Original Letters relative to the English Reformation, 1537–1558 (Cambridge: Cambridge University Press, 1846–47)
Documents of the English Reformation, edited by Gerald Bray (Cambridge: J Clarke, 1994)
 Marcus Loane, *Pioneers of the Reformation in England* (London: Church Book Room Press, 1964)
 Marcus Loane, *Masters of the English Reformation* (London: Church Book Room Press, 1954)
 Jasper Ridley, *Bloody Mary's Martyrs: The Story of England's Terror* (London: Constable, 2001)
 Jasper Ridley, *Thomas Cranmer* (Oxford: Clarendon Press, 1962)
 J.C. Ryle, *Light from Old Times* (London: Chas J Thynne, 1890)
 Diarmaid MacCulloch, *Thomas Cranmer* (New Haven, CT & London: Yale University Press, 1996)
 Faith Cook, *Nine-Day Queen of England: Lady Jane Grey* (Darlington: Evangelical Press, 2004)

The Works of Thomas Cranmer, ed. by G.E. Duffield, with an Introduction by J.I. Packer entitled “Thomas Cranmer’s Catholic Theology” (Appleford: Sutton Courtney Press, 1964) (also to be found in *The Collected Shorter Works of J.I. Packer* (Colorado Springs, CO: Shaw Books, 1999))

J.F. Mozley, *John Foxe and his Book* (London: SPCK, 1940)

T.M. Parker *The English Reformation* (Oxford: Oxford University Press, 1966)

R. Tudur Jones, *The Great Reformation* (Leicester: IVP, 1985)

Owen Chadwick, *The Reformation*, *The Pelican History of the Church*, Volume 3 (Harmondsworth: Penguin Books, 1964)



Lady Jane Grey (an engraving by S Freeman, published in a 19th century edition of John Foxe’s Acts and Monuments edited by M Hobart Seymour and published by A Fullarton & Co.)

Past Congregational Studies Conference Papers

1981

- A Tovey, MA, BD Robert Browne: The Morning Star of Congregationalism
DO Swann, BA, BD The Church Meeting
P Seccombe, BD John Angell James

1982

- J Legg, BA, BD Children of the Covenant (available as a booklet)
A Clifford, BA, MLitt, PhD The Christian Mind of Philip Doddridge
D Boorman, BA, MLitt . . . The Origins of the London Missionary Society

1983

- H Elias, BA, BD PT Forsyth—Prophet of the 20th Century
M Boland Oliver Cromwell
N Rees, BD Prayer Life of the Local Church

1984

- GT Booth, MM, BD The Hymn Writers of English Congregationalism
ES Guest John Robinson (1575–1625)
G Fielder, MA, BD RW Dale and the Non-Conformist Conscience.

1985

- Prof. T Jones, DPhil, DD . . Walter Craddock (1606–1659)
Prof. T Jones, DPhil, DD . John Penry (1563–1593)
P Golding, BTh, MTh. . . . Owen on the Mortification of Sin

1986

- PJ Beale, MA Jonathan Edwards and the Phenomena of Revival
DO Swann, BA, BD An Earnest Ministry
P Collins Thomas Wilson

1987

- DL James, MSc, ARCS . . . John Cotton's Doctrine of the Church
M Plant, BA. Richard Davis and God's Day of Grace
B Jones. Lionel Fletcher—Evangelist

1988

- G Evans, Richard Mather—The True Use of Synods
A Tovey, MA, BD That Proud Independency
G Kirby, MA The Countess of Huntingdon

1989

- GT Booth, BD Josiah Conder—Hymn-writer and Compiler
J Legg, BA, BD The Use and Abuse of Church History
G Hemming, BA Savoy, 1833 and All That

1990

- EJE Semper, BA, DipTh . . . David Bogue—A Man for All Seasons
 L James, PhD Griffith John—The Founder of the Hankow Mission
 I Rees, BA Jonathan Edwards on the Work of the Holy Spirit

1991

- A Kelly What Makes Churches Grow
 ES Guest Joseph Parker—The Immortal Thor of Pulpitdom
 P Seccombe, BD RW Dale—Standing Firm or Drifting Dangerously

1992

- A Fraser, PhD When Evolutionary Thought and Congregational
 Thinkers Meet
 D Saunders, MA, BEd . . . Living Stones—Our Heritage, Our Future
 J Little, BD John Cennick—Conflict and Conciliation in the
 Evangelical Awakening.

1993 Some Separatists

- A Tovey, MA, BD A Reforming Pair—Henry Barrow and John Greenwood
 Prof. T Jones, DPhil, DD . . . John Penry

1994 Perseverance and Assurance

- I Densham Sherwood, Selina and Salubrious Place
 N Bonnett John Eliot—Son of Nazeing
 G Davies Thomas Goodwin and the Quest for Assurance

1995 Ministers and Missionaries

- PJ Beale, MA The Rise and Development of the London Missionary
 Society
 DO Swann, BA, BD Thomas Haweis 1734–1820
 B Higham David Jones—The Angel of Llangan

1996 Freedom and Faithfulness

- ES Guest From CERF to EFCC
 DL James, DMin, MSc, ARCS . . . Heroes and Villains—The Controversy between
 John Cotton and Roger Williams
 EJE Semper, BA, DipTh . . . Edward Parsons—Influence from a Local Church

1997 From Shropshire to Madagascar via Bath

- RGDW Pickles, BD, MPhil The Rise and Fall of the Shropshire Congregational Union
 Philip Swann William Jay—Pastor and Preacher
 Dr Noel Gibbard Madagascar

1998 Eternal Light, Adoption and Livingstone

- GT Booth, MM, BD Thomas Binney, 1798–1874
 G Cooke The Doctrine of Adoption & the Preaching of Jeremiah
 Burroughs
 A Fraser, PhD David Livingstone

1999 JD Jones, Lloyd-Jones and 1662

- Peter Williams JD Jones of Bournemouth
John Legg, BA, BD God’s Own Testimony: Dr Martyn Lloyd-Jones’ Doctrine
of Assurance
Mervyn Neal The Great Ejection of 1662

2000 Origins, Theology and Unity

- Ian Harrison. John Wycliffe, Father of Congregationalism?
Bryan Jones John Owen’s Evangelical Theology
Dr Kenneth Brownell. Robert and James Haldane and the Quest for Evangelical
Union

2001 Grace ’tis a Charming Sound

- Gordon Cooke. At One? A History of Congregational Thinking on the
Atonement
John Hancock Philip Doddridge 1702–1751: Missionary Visionary
Neil Stewart. Baptism in the Congregational Tradition

2002 Lovers of the Truth of God

- M Plant BSc, Dip.Th. Congregationalists and Confessions
ES Guest The Geneva Bible
EJE Semper, BA, Dip. Th.. William Huntington

2003 Jonathan Edwards

- Robert E. Davis ‘What Must I do to Be Saved?’ Jonathan Edwards
and the Nature of True Conversion
Robert E. Davis Jonathan Edwards: A Father of the Modern Mission
Movement
Robert E. Davis Jonathan Edwards and Britain: 18th Century
Trans-Atlantic Networking

2004 Revival!

- Derek Swann Congregationalism and the Welsh Revival 1904–05
Cyril Aston. James Montgomery—Sheffield’s Sacred Psalmist
Eric Alldritt The Greater Excellence of the New Covenant

EFCC *publications*

Telling Another Generation

This book contains a symposium of papers originally written to mark the twenty-fifth anniversary of EFCC, and as a tribute to Stan Guest, who has been closely involved in the work of EFCC ever since its formation, and retired as secretary of the Fellowship in 1989.

Serving as a Deacon by John Legg

'Diaconates might find it useful to supply each member with a copy of this work'—*Evangelicals Now*.

Evangelical & Congregational

A brief survey of Congregational history, church order, confessions of faith, the ministry, worship and sacraments. Includes *The Savoy Declaration of Faith*.

After Conversion—What? by Lionel Fletcher

A reprint of the forthright and biblical advice to new Christians by Lionel Fletcher, one of Congregationalism's foremost pastors and evangelists.

Children of the Covenant by John Legg

The biblical basis for infant baptism.

Signs and Seals of the Covenant by CG Kirkby

A biblical review of the doctrine of Christian baptism.

***EFCC also has available these books about
Congregational church government***

Wandering Pilgrims by ES Guest

A review of the history of Congregationalism from its formative years to the present day. The author was involved in the negotiations between those churches which joined the United Reformed Church in 1972 and those who did not.

Manual of Congregational Principles by RW Dale

The definitive work of Congregational church government.

Christian Fellowship or The Church Member's Guide by John Angell James

A practical manual for church members to learn their duties and responsibilities.

Visible Saints: The Congregational Way by GF Nuttall

An historical study of the growth of Congregationalism in the years 1640–1660 by a highly respected scholar of church history.

All these items are available from the Administrative Secretary. The Evangelical Fellowship of Congregational Churches, PO Box 34, Beverley, East Yorkshire, HU17 0YY

