

GREAT MEN AND WOMEN OF GOD PART IV

Warm Greetings. God bless you. We are delayed with our series about True Pastors, due to a full hip operation and recovery pains etc. Instead we can continue these wonderful testimonies about great men and women of God over the last centuries!

Several of you have already provided feedback about some of these editions and I am sure these five people below will inspire your faith and cause you to pray and re-evaluate your life as I have often had to do.

Please enjoy with prayer!

Love Jerry

GEORGE LESLIE MACKAY



1844 - 1901

George Leslie Mackay (Canadian born but of pure Scottish descent, living in a part of Canada where there was a large Scottish population and influence). Thank you, Canada for lending him to us for the purpose of this book.

https://en.wikipedia.org/wiki/George_Leslie_Mackay

To Taiwan with the Gospel

George Leslie Mackay was born on March 21, 1884 in Zorra Township near Woodstock, Oxford County, 100 miles west of Toronto, Canada. Mackay's father (also named George) and mother emigrated from Scotland to Canada in the 1830's. They were among the tenant farmers driven from the Scottish highlands to make way for large estates.

Dispossessed of land in Scotland, they crossed the Atlantic to begin a new life county in the rich agricultural plains of SW Ontario. George L. was the youngest of 6 children, having 3 brothers and 2 sisters.

George Leslie Mackay inherited from his parents a healthy physical constitution and a strong work ethic. More important, Mackay's parents were fundamental, Bible-believing people. Coming from a Calvinistic Presbyterian background, George recalled that "we heard much about sin and law in those olden days, but love and grace were not obscured." (MacLeod). The parents imparted to their children more than dry doctrines. They had come to living faith in Christ during the gospel revival which swept through Upper Canada in the 1840's.

George recalled that before he reached the age of 10 the name of Jesus was sweet and sacred to him. The hymns he learned from his mother made a deep impression. In his youth the thought of being a missionary first came to George.

(Courtesy Wikipedia)

Mackay was born in Embro, Zorra Township, Oxford County, Canada West (now Ontario), Canada. He received his theological training at Knox College in Toronto, Princeton Seminary in the United States, and New College, Edinburgh in Scotland, all Presbyterian institutions.

Mission to Formosa



Original building of the Oxford University College founded by Mackay in Tamsui, Taiwan. Now named Aletheia University, the school administers a museum devoted to Mackay artifacts.

In 1871 Mackay became the first foreign missionary to be commissioned by the Canada Presbyterian Church (predecessor of both the Presbyterian Church in Canada and the United Church of Canada), arriving in Taiwan on New Year's Eve, 31 December 1871. After consulting with Dr. James Laidlaw Maxwell Sr., a medical doctor

serving as a Presbyterian Church of England missionary to southern Formosa (1865), Mackay arrived at Tamsui, northern Formosa in 1872, which remained his home until his death in 1901. Starting with an itinerant dentistry practice amongst the lowland aborigines, he later established churches, schools and a hospital practicing Western biomedicine. He learned to speak vernacular Taiwanese fluently, and married "Minnie" Tiu (張聰明; *Tiu" Chhang-miâ*), a Taiwanese woman. ***He was described by Rev. William Campbell, a contemporary missionary, as...a little man, firm and active, of few words, unflinching courage, and one whose sound common sense is equaled only by his earnest devotion to the Master.*** [...] During the first year of his stay at Tamsui, he began an educational and evangelistic training movement among the young men who came about him, and this has been greatly blessed throughout that northern part of the Island.

The churches he planted later became the Northern Synod of the present Presbyterian Church in Taiwan. In 1896, after the 1895 establishment of Japanese colonial rule in Taiwan, Mackay met with the Japanese Governor-General of Formosa, Maresuke Nogi. Some families in Taiwan today, particularly of lowland-aboriginal Kavalan ancestry, trace their surname '偕' ('Kai' or 'Kay') to their family's conversion to Christianity by Mackay.

In Canada Mackay was honoured during his two furloughs home by the Canadian Church. In 1880, Queen's College in Kingston, Ontario awarded him an honorary Doctor of Divinity, presented by Principal George Monro Grant and Chancellor Sandford Fleming. Before departing in 1881, he returned to Oxford County, where monies were raised to start Oxford College in Taiwan; a number of young people in the county were inspired to follow Mackay's example and entered into missionary service with a number of Christian denominations.

In June 1894, at the General Assembly meeting in St. John, New Brunswick, Mackay was elected Moderator of the Presbyterian Church in Canada, the highest elected position in the church. He spent the following Moderatorial year travelling across Canada, as well as writing *From Far Formosa: the island, its people and missions*, a missionary ethnography and memoir of his missionary experiences.

In 1894 he spoke out against the head tax imposed on Chinese immigrants to Canada. As moderator of the Presbyterian church, he broke precedent to speak in favor of a resolution opposing this tax, saying it was unjust and racist.

Legacy



Mackay's *From Far Formosa* is considered an important early missionary ethnography of Taiwan and an important contribution to the anthropological understanding of the culture and customs of the people of Taiwan during that period. Mackay himself was as fascinated by the cultures and habitat he found as he was disapproving of native practices he viewed as idolatry. He spoke approvingly of the destruction of art and other artefacts previously regarded as sacred by his newly Christian converts. Of

his rustic apartment in an aboriginal village, Mackay wrote:

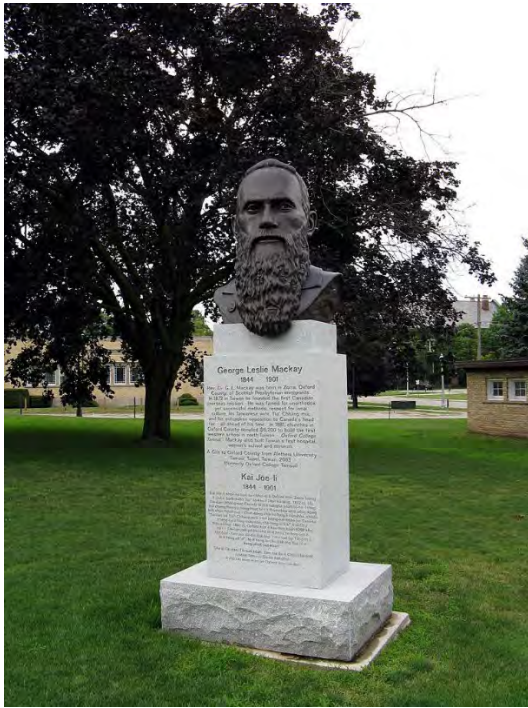
To that place the cast-off machinery of idolatry was brought, and more than once I dried my clothes before fires made of idolatrous paper, idols, and ancestral tablets. Three men were employed to carry other paraphernalia of idol-worship to the museum in Tamsui.

Mackay was otherwise an enthusiastic collector of cultural artefacts and specimens of local flora and fauna. Many items collected by him are today preserved at the ethnology department of the Royal Ontario Museum (Ontario, Canada) and the Aletheia University Museum (Tamsui, Taiwan).



Mackay monument in Taiwan at Tamsui

Although Mackay had suffered from meningitis and malaria, he would die of throat cancer on June 2, 1901 in Tamsui. He was interred near Oxford College (牛津學堂; now Aletheia University) in Tamsui, Taiwan; more specifically, his grave is in a small cemetery in the eastern corner of the Tamkang Middle School campus, where his own son was interred adjacent to him. The major private Christian hospital in downtown Taipei is named Mackay Memorial Hospital, built in 1912 to replace the smaller Mackay Hospital he started in Tamsui in 1882. In recent years Mackay's life has been celebrated by advocates of a Taiwanese identity and historical understanding that stands distinct from the narratives brought to the island by Japan and China.



On June 30, 2004, a large bust statue of George Leslie Mackay was dedicated outside the Oxford County offices in Woodstock, Ontario. The delegation from Taiwan in attendance included representatives from the Aletheia University and the Presbyterian Church in Taiwan. The event was also attended by representatives of the Presbyterian Church in Canada, the United Church of Canada, local, regional, and national Canadian dignitaries, and a number of Mackay descendants from across North America. One of his grandchildren is Dr. John Ross Mackay.

Mackay monument in Canada at Woodstock, Ontario

In November 2006, a Canadian Television documentary was aired titled *The Black Bearded Barbarian of Taiwan*. It was broadcast in both Mandarin and English on OMNI 2 as part of their *Signature Series*.

Rohrer states that Mackay, "allowed himself to truly encounter and to be transformed by the people he sought to serve." He gave the local Christians leadership roles in

the churches, giving them perhaps more autonomy and freedom than any other western missionary to China in his period.

Opera Production in Taiwan

In 2008 Taiwan's government invested in the production of the world's first-ever Taiwanese/English-language opera based on Mackay's life. Over a hundred opera singers and production crew from Europe, Asia, and the United States were brought for on the project. *Mackay: The Black Bearded Bible Man* had its world premier on 27 November 2008, at Taiwan's National Theater and ran until 30 November.

Mackay: The Black Bearded Bible Man took more than five years to produce. Taiwanese composer Gordon S.W. Chin and librettist Joyce Chiou set out in 2002 to create an opera whose subject was drawn from Taiwanese lore and employed local settings. The large cast featured Thomas Meglioranza (baritone) as George Mackay, Chen Mei-Lin (soprano) as Mackay's wife Tiuⁿ Chhang-miâ, and Choi Seung-Jin (tenor) as Giâm Chheng-hoâ, Mackay's first disciple and follower in Taiwan. Chien Wen-Pin, a native of Taipei, conducted the National Symphony Orchestra (Taiwan). Lukas Hemleb directed the stage production.

JOHN BUNYAN

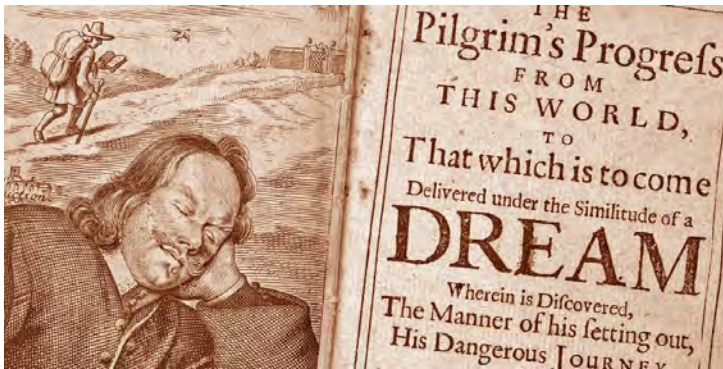


1628-1688

John Bunyan to me, embodies so much of the truly great of the English Christian. A deep Conviction, a wit, a lovely stubbornness, as well as gifts and skills to speak and write. The ability also to face death or the unknown with stoicism, yet through it all come out a winner for God! Not only was John Bunyan a winner but he was a winner for all ages and all generations. Through the glorious book, 'Pilgrim's Progress', which has actually I believe been translated

into nearly as many languages as the Bible, John Bunyan was able to reach a global audience for all time, something he could never have imagined.

Obviously, the Lord did engineer his stay in prison even though he could have accepted some form of freedom. Which shows to me, that the Lord is severely interested in getting out his message to all people at all times.



https://en.wikipedia.org/wiki/John_Bunyan

John Bunyan – An Overview

John Bunyan had very little schooling. He followed his father in the tinker's trade, and he served in the parliamentary army from 1644 to 1647. Bunyan married in 1649 and lived in Elstow until 1655, when his wife died. He then moved to Bedford, and married again in 1659. John Bunyan was received into the Baptist church in Bedford by immersion in 1653.

In 1655, Bunyan became a deacon and began preaching, with marked success from the start. In 1658 he was indicted for preaching without a license. The authorities were fairly tolerant of him for a while, and he did not suffer imprisonment until November of 1660, when he was taken to the county jail in Silver Street, Bedford, and there confined (with the exception of a few weeks in 1666) for 12 years until January 1672. Bunyan afterward became pastor of the Bedford church. In March of 1675 he was again imprisoned for preaching publicly without a license, this time being held in the Bedford town jail. In just six months this time he was freed, (no doubt the authorities were growing weary of providing Bunyan with free shelter and food) and he was not bothered again by the authorities.

Herein is a great controversy. As John Bunyan was married with children to support, and he could have walked out of the jail a free man at any time if he simply promised to stop preaching publicly without a license, one must ask if he really did the right thing.

He was not asked to deny Christ or to recant his faith as the Protestant martyrs of a century earlier were. Indeed, many of those around him were openly Christians who shared his faith. Bunyan was simply asked to stop preaching without a license, or to move on. Should Bunyan have simply agreed and walked out of the jail and gone home to fulfill his duties before God as a husband and father? Or did he do the right thing in making those duties secondary to his personal conviction that he should be allowed to preach in that city without a license? Bunyan was not a martyr, nor was he ever violently persecuted, but his convictions, whether admirable or misplaced, were quite strong and vexed the local authorities who viewed him more as a troublemaker than any real threat.

On a trip to London, John Bunyan caught a severe cold, and he died at the house of a friend at Snow Hill on August 31, 1688. His grave lies in the cemetery at Bunhill Fields in London.

The Pilgrim's Progress

John Bunyan wrote *The Pilgrim's Progress* in two parts, of which the first appeared at London in 1678, which he had begun during his imprisonment in 1676. The second part appeared in 1684. The earliest edition in which the two parts were combined in one volume came out in 1728. A third part falsely attributed to Bunyan appeared in 1693. "*The Pilgrim's Progress*" is the most successful allegory ever written, and like the Bible has been extensively translated into other languages.

Protestant missionaries commonly translated it as the first thing after the Bible. It is said that in the days of westward expansion in the United States, early settlers often owned only two books, one being the Bible, and the other being John Bunyan's *Pilgrim's Progress*.

John Bunyan wrote many other books, including one which discussed his inner life and reveals his preparation for his appointed work is *"Grace Abounding to the Chief of Sinners"* (1666). Bunyan became a popular preacher as well as a very voluminous author, though most of his works consist of expanded sermons. In theology he was a Puritan, but not a partisan. He was no scholar, except of the English Bible, but that he knew thoroughly. He also drew much influence from **Martin Luther's** *"Commentary on the Epistle to the Galatians"*.

CT STUDD



1860-1931

Born: 2 December 1860, Spratton

Died: 16 July 1931, Ibambi, Democratic Republic of the Congo

CT Studd in His Youth

CT Studd was basically a super star in England as a famous, handsome and university cricketer. The fact that he and six of his fellow Cambridge University colleagues all gave up everything to become missionaries was one of the great stories of the age!

Charles Thomas (C.T.) Studd

By Stephen Ross and courtesy of wholesomewords.org

Forward Ever, Backward Never!

"Some wish to live within the sound of Church or Chapel bell; I want to run a Rescue Shop within a yard of hell."—C. T. Studd



CT Studd towards the end of his life

Charles T. Studd was a servant of Christ who faithfully served His Saviour in China, India, and Africa. As Alfred Buxton in the forward to the book entitled *C.T. Studd: Cricketer & Pioneer* by Norman Grubb states:

"C. T.'s life stands as some rugged Gibraltar—a sign to all succeeding generations that it is worth-while to lose all this world can offer and stake everything on the world to come. His life will be an eternal rebuke to easygoing Christianity. He has demonstrated what it means to follow Christ without counting the cost and without looking back."

C. T. was essentially a cavalry leader, and in that capacity he led several splendid charges. Three in particular stand out: when C. T. and Stanley Smith led forth the Cambridge Seven to China, in 1885; ten years later when C. T. toured the American Universities at the start of the Student Volunteers; and when in 1910 he initiated the campaign for the region between the Nile

and Lake Chad (the largest unevangelized region in Africa at the time)..."

As a soldier of the Cross, C. T. is remembered for "his courage in any emergency, his determination never to sound the retreat, his conviction that he was in God's will, his faith that God would see him through, his contempt of the arm of the flesh, and his willingness to risk all for Christ."

Charles Thomas Studd was born in England in 1860, one of three sons of a wealthy retired planter, Edward Studd, who had made a fortune in India and had come back to England to spend it. After

being converted to Christ during a Moody-Sankey campaign in England in 1877, Edward Studd became deeply concerned about the spiritual welfare of his three sons and influenced them for the cause of Christ before his death two years later.

By the time C. T. was sixteen he had become an expert cricket player and at nineteen was captain of his team at Eton College. He was further educated at Trinity College, Cambridge where he was also recognized as an outstanding cricketer.

C. T. was saved in 1878 at the age of 18 when a visiting preacher at their home caught C. T. on his way to play cricket. "Are you a Christian?" he asked. C. T.'s answer not being convincing enough, the guest pressed the point and C. T. tells what happens as he acknowledges God's gift of eternal life received through faith in Christ: "I got down on my knees and I did say 'thank you' to God. And right then and there joy and peace came into my soul. I knew then what it was to be 'born again,' and the Bible which had been so dry to me before, became everything." His two brothers were also saved that same day!

But there followed a period of six years in a backslidden state. C. T. relates: "Instead of going and telling others of the love of Christ, I was selfish and kept the knowledge to myself. The result was that gradually my love began to grow cold, and the love of the world began to come in. I spent six years in that unhappy backslidden state." The Lord in His goodness worked in his life and after a serious illness of his brother and his going to hear D. L. Moody the Lord met C. T. again and restored to him the joy of His salvation.

"Still further, and what was better than all, He set me to work for Him, and I began to try and persuade my friends to read the Gospel, and to speak to them individually about their souls."

"I cannot tell you what joy it gave me to bring the first soul to the Lord Jesus Christ. I have tasted almost all the pleasures that this world can give ... but those pleasures were as nothing compared to the joy that the saving of that one soul gave me."

The Lord continued to work in his life and led C. T. to go to China. C. T. seeking to comfort his mother wrote: "Mother dear, I do pray God to show you that it is such a privilege to give up a child to be used of God to saving poor sinners who have never even heard of the name of Jesus." C. T. was one of the "Cambridge Seven" who offered themselves to Hudson Taylor for missionary service in the China Inland Mission and in February 1885, sailed for China. Once there, they followed the early practice of the Mission by living and dressing in Chinese fashion. He and the others began at once to learn the language and to further identify themselves with the nationals by wearing Chinese clothing and eating with them.

It was while in China that C. T. reached the age (25 years old) in which according to his father's will he was to inherit a large sum of money. Through reading God's Word and much prayer, C. T. felt led to give his entire fortune to Christ! "This was not a fool's plunge on his part. It was his public testimony before God and man that he believed God's Word to be the surest thing on earth, and that the hundred fold interest which God has promised in this life, not to speak of the next, is an actual reality for those who believe it and act on it."

Before knowing the exact amount of his inheritance, C.T. sent £5000 to Mr. Moody, another £5000 to George Müller (£4000 to be used on missionary work and £1000 among the orphans); as well as £15,000 pounds to support other worthy ministries. In a few months, he was able to discover the exact amount of his inheritance and he gave some additional thousands away, leaving about £3400 pounds in his possession.

Three years after arriving in China, C. T. married a young Irish missionary from Ulster named Priscilla Livingstone Stewart. Just before the wedding he presented his bride with the remaining money from his inheritance. She, not to be outdone, said, "Charlie, what did the Lord tell the rich young man to do?" "Sell all." "Well then, we will start clear with the Lord at our wedding." And they proceeded to give the rest of the money away for the Lord's work.

They served the Lord together in inland China through many perils and hardships until in 1894 after ten years in China, ill health forced the Studds to return to England, where they turned their property over to the China Inland Mission.

From 1896-1897, C. T. toured American universities in behalf of the newly formed Student Volunteer Movement. C. T. describes one of the meetings at Bucknell College in Pennsylvania: "Had a splendid student's meeting at 6:30. The Lord was greatly with us. After some hymns and a prayer, I spoke for about 30 minutes; then all got on knees, and one after another gave themselves to God in such sentences as 'Lord, take me as I am,' 'I will go with Thee, Lord Jesus.' There must have been a score of them. Oh, surely that is the sweetest music that can ever be heard by any ears, and if sweet to us, how much sweeter to Jesus. Afterwards I got them to sing a hymn:

"The cleansing blood I see, I see,
I plunge, and oh, it cleanseth me."

In 1900 the Studd family went to South India where C. T. served as a pastor of a church in Ootacamund for six years. From the time of his conversion, C. T. had felt the responsibility upon their family to take the Gospel to India.

China, then India, and now the heart of Africa. After their return home to England in 1906, C. T. was stirred by the need for missionary pioneer work in Central Africa. But again the path was not without obstacles. Penniless, turned down by the doctor, dropped by a Committee of businessmen who had agreed to support him, yet told by God to go, once more C. T. staked all on obedience to God. As a young man he staked his career, in China he staked his fortune, now he staked his life. His answer to the Committee was; "Gentlemen, God has called me to go, and I will go. I will blaze the trail, though my grave may only become a stepping stone that younger men may follow." Leaving his wife and four daughters in England, C. T. sailed, contrary to medical advice, for the heart of Africa in 1910, where he continued to work until his death in 1931.

C. T. bore much fruit for the Saviour while in Africa as he endured weakness and sickness; losing most of his teeth and suffering several heart attacks; but he endured hardness as a good soldier of the Lord Jesus Christ!

In a letter home, C. T. gave a last backward look at the outstanding events of his life:

"As I believe I am now nearing my departure from this world, I have but a few things to rejoice in; they are these:

1. That God called me to China and I went in spite of utmost opposition from all my loved ones.
2. That I joyfully acted as Christ told that rich young man to act.
3. That I deliberately at the call of God, when alone on the Bibby liner in 1910, gave up my life for this work, which was to be henceforth not for the Sudan only, but for the whole unevangelized World.

My only joys therefore are that when God has given me a work to do, I have not refused it."

Shortly after 10:30 p.m. on a July day in 1931, C. T. Studd went home to be with His Lord whom he had loved so dearly and served so faithfully! The last word he spoke was "Hallelujah"!

ALL QUOTES FROM C. T. STUDD: CRICKETER & PIONEER BY NORMAN P. GRUBB.

MILDRED CABLE



1878-1952

Beautiful Feet in the Gobi

Romans 10:14

But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them? That is why the Scriptures say, "How beautiful are the feet of messengers who bring good

news!"

Three middle-aged English ladies sipped tea with the Tibetan Lama in the Temple of the Dragon King. The coolness of the temple was a welcome relief from the oppressive heat of the Gobi Desert as they discussed the crowds which thronged to the temple on festival days.

“What do they hope to gain, Lama?”

“The forgiveness of their sins,” he said.

“Do you know any way in which sins can be forgiven?”

The Lama looked at these visitors, these three strange, grey-haired women from the outside world who were holy and yet so practical, so kind and yet so eager to ask the pointed question. “No,” he said with sadness. “I know of no way of forgiveness.”

For a long time they talked about the Christian way of forgiveness and how the way of work and good actions by men could not accomplish what God had already done. The Lama listened intently, for he had never heard these thoughts before. When the time came for the ladies to go, they left him with literature about Jesus, praying in their hearts that God would lead him to experience the forgiveness that the pilgrims sought.

The Call to Mission

The leader of the three women was Mildred Cable. The daughter of a prosperous draper in Guildford, England, Mildred early decided to become a missionary and studied pharmacy and human sciences at London University. In 1901, as a spritely twenty-two year old, she heard God’s call for China.

The cost of following God confronted her before she even left for the mission field. She had become engaged to a man who also intended to become a missionary but later changed his mind. He told Mildred he would not marry her unless she too abandoned her ambition. With a broken heart, she ended the engagement and joined the China Inland Mission.

With the sisters Evangeline French and Francesca French, she taught in a training school for girls in the city of Hwochow for twenty-one years. Over the years, they became known as *The Trio*. The work the three did was challenging but successful and satisfying.

But the three began to share a common unsettledness. Although there was much to be done in Hwochow, their attention had been drawn to the villages and towns sprinkled around the few oases in the vast Gobi Desert, a 1,000-mile-wide expanse of desolate, windswept, nearly treeless land in southern Mongolia and northern China. It is the coldest, most northern desert in the world, with temperatures dropping to 41 degrees below zero in the winter yet rising to 122 degrees in the summer.

Crossing this arid plane is the Old Silk Road, a multi—fingered trade route which has seen traders, soldiers, nomads, and urban dwellers travel from Ancient China, India and Tibet, to Persia and the Mediterranean countries for over 3,000 years. Many people in the isolated towns and villages along this ancient road did not know the name of Jesus. The Trio were moved to bring them the good news.

The Call to the Gobi

Recognizing the difficulty of what lay ahead, Evangeline observed, “Without God we cannot be successful in such a mission.” To which Mildred softly replied, “But without us, God will not. Eva, we must obey Him.”

When the word got out that three middle-aged English women were thinking of venturing into such an inhospitable and even dangerous place alone, their friends and colleagues were horrified. “There are no fools like old fools.” Why leave tens of thousands of Chinese where they were, who also needed the Gospel, to risk their lives in the Gobi?

Following the advice of travelers, they ordered a wooden cart made with wheels eight feet high.

They traveled for months, rumbling and jolting over the uneven mountain roads, once getting stuck in three feet of mud. At night they stayed in primitive, smoky Chinese inns, accompanied by the mules of the other travelers. Once, all they could find was a stable dug into the side of a cliff.

Their progress on the Old Silk Road was hampered by desert sand storms, bitter cold, searing heat, and bandits and desert wars. Fear ruled the lives of many whom The Trio met, with each town having its own particular demons. Others expressed their religious longing.

Once they met a pilgrim who had been walking for six months. To fulfill a vow, he prostrated himself on the earth every few steps in the long journey. When he opened a copy of John's Gospel Mildred gave him, he read the words, "In the beginning was the Word, and the Word was with God, and the Word was God."

"Whom is this about?" he asked.

"His name is Jesus," she replied.

"Tell me how to believe in him."

Finding Fruit

One day they were invited to eat with the Tu family in Suchow. One of the young men had begun showing interest in the message the Trio shared, but his mother threatened, "The day you join the Christians, you may order my coffin, for I will not live to endure such a disgrace."

Mr. Tu continued to listen to the message of Jesus and finally spoke directly to his mother, "There is a way of life and a way of death. My path is that of Life." He continued on in his walk of faith and established a place of worship and witness in his town in spite of the opposition of mother and family.

Over the next 15 years they were to crisscross the 1,000 miles of the Gobi five times. Returning to the villages where they had conducted meetings and then talked with inquirers deep into the night, they discovered that the seed they had sown had borne fruit. The Scripture did its work, bringing individuals to faith in Jesus, hungry for more teaching, gathering in little groups for fellowship. The Trio left China for the last time in 1936 after 15 years of testimony in the Gobi and were unable to return because in August 1938 all foreigners were ordered to leave that part of China. So the Trio returned to England, but not to retire. To the end of their days, they were always pioneers, confident of their call and their message. On the last page of her final book Mildred Cable wrote, "Without God we cannot; without us, God will not."

THIS BIOGRAPHY REFERENCES THE ACCOUNTS OF THE THE TRIO AS FOUND IN *STAR OVER GOBI. THE STORY OF MILDRED CABLE* BY CECIL NORTHCOTT. GUILDFORD, SURREY, UK: LUTTERWORTH, 1987.

RALPH VENNING



1621-1673 (or 1674)

I first became acquainted with Ralph Venning through an almost discarded book called 'The Plague of Plagues' which I purchased at Hinckley Bible book shop on its greatly discounted bookshelf for 20 pence in 2012. I was so impressed by the book I seriously thought of having it translated into Mandarin for our Chinese flock. It was hard to believe that such truth had been blasted out by this man in England four centuries before!

Ralph Venning was from Dorset, England and lived in the 17th century from 1621 to 1674. He was a highly educated man who eventually became a writer and preacher of great renown throughout England. His absolute masterpiece called 'The plague of Plagues' which is a 170+ page continuous Bible study and commentary about 'Sin' (Which is the Plague of plagues). **Published as it was just a few years before the great fire of London and the plague, it was**

considered virtually prophetic. Coming also just a year or two before the great 'Ejection' and regrouping of devoted Christians over to the New World.

Ralph Venning seemed to positively be afraid of no man and was also tremendously popular among the poor whom he defended and encouraged those with greater assets to help and bring them out of poverty as a Christian duty.

He also fully understood the value of 'getting it down on paper'. This literary work is up there in my top ten best Christian books of all time.

Until next week,
Jerry and the WCF Team

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