

THE MAGAZINE OF METHODIST EVANGELICALS TOGETHER

RE:VIVE

All for
Jesus

AUTUMN 2025

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to be Saved

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EDITORIAL

The theme for this edition of the magazine is 'All for Jesus'. We feature the 'Four Alls of Methodism' and unpack what they mean and how they are relevant to us today.

Rachael Heffer, Head of Mission for the Evangelical Alliance explores the first of the Four Alls: **All need to be saved**.

Jacqueline Quarmby, Methodist Minister, explores the second of the Four Alls: **All can be saved**.

Ben Pugh, Lecturer in Theology at Cliff College explores the third of the Four Alls: **All can know they are saved**.

Paul Smith, Former Chair of Headway (predecessor movement to MET) explores

the fourth of the Four Alls: **All can know themselves saved to the uttermost**.

The Bible Study has been compiled by Gareth Higgs, one of the Vice-Chairs of MET:Revive and reflects on the biblical roots the 'Four Alls'.

Andrew Ollerton, Author and Engagement Lead at the Bible Society, explores **The Quiet Revival** and what that means for us.

We also feature an update on **The Eternal Wall of Prayer** and also the latest from our **Ambassador**, David Hull.

We hope that you enjoy this edition. The next magazine will be the winter edition available in January 2026.

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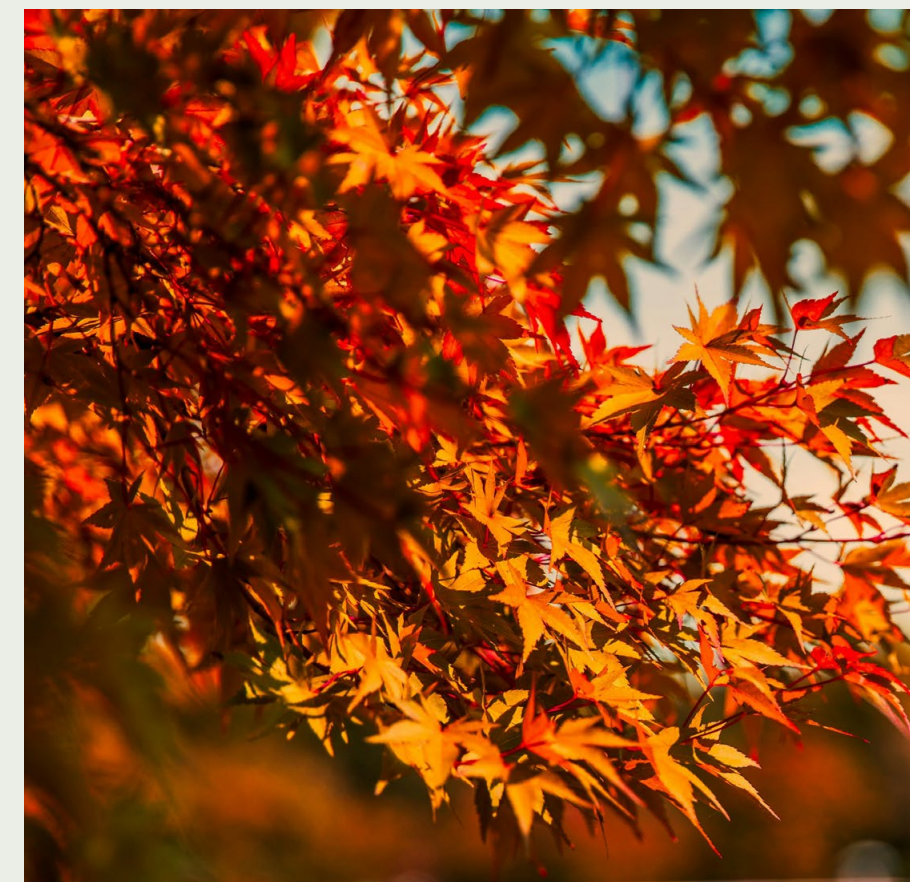


Chair Letter

CHRIS BRIGGS

*All for Jesus, All for Jesus,
this our song shall ever be;
for we have no hope, nor Saviour,
if we have not hope in thee*

W J Sparrow Simpson



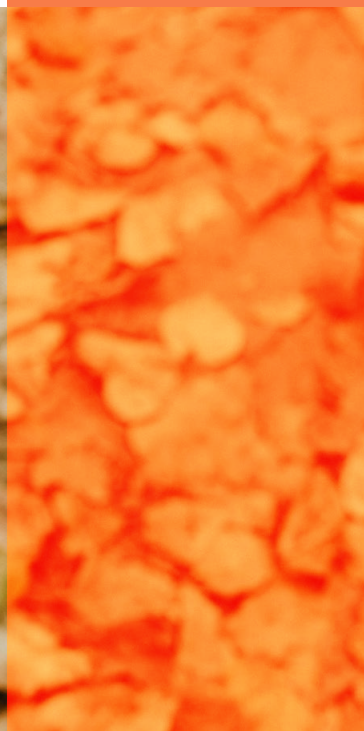
The Chair writes...

Thank you so much for holding MET:Revive in your prayers. It has been a joy to see additional members added to our number over the summer, and for places at our Revive Gathering in November to be enthusiastically snapped up. Encouraging other prayerful, Spirit filled, Evangelical Christians to join us in MET:Revive might be something that we could all try to do. The more members we have the more opportunities there are to engage with and support one another. I am always happy to have a conversation with anyone who would like to discuss the possibility of membership, and I know that other office holders would be happy to do that too.

In a previous magazine devoted to the theme of 'Holiness' I mentioned the Four Alls of Methodism which W. B. Fitzgerald (who helped to found the Wesley Guild) drew up to summarise British Methodists' distinctive Wesleyan aspects of salvation:

- All need to be saved (All have sinned)
- All can be saved (God loves the world and desires everyone to be saved)
- All can know they are saved (experiential faith and assurance)
- All can be saved to the uttermost. (Christian perfection, Holiness, Sanctification).

Here we are with a magazine (and indeed an Autumn Conference) devoted to the theme of the Four Alls. It is important of course to point out that the Wesleys did not come up with this summary, but personally I have always found it useful to reflect on the Four Alls when I consider some of the anchor



points of the Christian faith. Indeed, our Constitution ends by indicating MET:Revive is 'specifically committed to the Methodist understanding of salvation as set out in the FOUR ALLS'.

The Four Alls remind me of many important aspects of the Scriptures and faith. One of those is the emphasis we have within our Arminian understanding of the centrality of human free will and God's grace in the process of salvation for all people, in contrast to a more Calvinistic approach of predestination.

Developing this thought, another element of the Four Alls which I find helpful is that they emphasise an inclusiveness which flows from the Godhead. I think we might have weakened the word 'inclusive' and somewhat relegated it to mean we just accept people, whatever they do and whoever they are, and God is jolly pleased with them in any case. I might be stating the point a bit strongly, but I wonder whether there is some truth in this. Including and accepting people is quite difficult for everyone and it is easy to say we include people but we probably all draw the line in different places in terms of who is included and who is not. That is not just about the community of faith and salvation, but in a general sense of getting on with people as well. It can become a very subjective approach. Who do I agree with, who do I like, who do I dislike, who offends me? I think it is important to explain what inclusiveness means and I think the Four Alls give us a marvellous model to work with.

With the Four Alls we define inclusiveness as it relates to God. That is a better and preferable starting point. We all stand equal before God and with one another in that we 'all need to be saved'. We are indeed all sinners! Then 'all can be saved'. What a wonderful God who invites all to find salvation in and through Jesus Christ. This is followed by that blessed gift of assurance when we can live with confidence and trust that God's redeeming work has been done through our Lord Jesus Christ – 'All can know they are saved'. We end with 'all can be saved to the uttermost' and look forward to the perfecting work that we all need in our lives. We are not the finished article. God's love reaching out to everyone does not mean he leaves us to it warts and all, but rather his Spirit is at work in us purifying and perfecting us, fitting us for eternity.

What a wonderful picture we have of inclusivity and equality through those Four Alls together with our worth before God in Christ through the power of the Spirit. I pray this edition of the magazine will help us to dig into the richness of the Four Alls even more and that through that deeper understanding God will transform our lives that we might praise and honour him.

May God bless you greatly,

Chris Briggs

the first of the 'Four Alls'

All Need to Be Saved

RACHAEL HEFFER



Rachael Heffer, Head of Mission for the Evangelical Alliance, explores how we should be both encouraged and challenged as we look at the mission landscape and how people are becoming Christians today.



We live in a time of rapid change, shifting identities, deep searching, and increasing disillusionment. Many feel the world is unstable – economically, politically, socially, and spiritually – and distrust spreads across generations. The Church has watched attendance fall for decades, while many younger people say they are ‘spiritual but not religious.’ Yet, amidst the challenges of life for so many, and of all ages, I believe we are seeing a shift: a rapid movement of searching and openness to the Christian faith.

For many, pain pushes them to search, and the good news of Jesus begins to make sense, often in unexpected places. For local churches, for Methodists, and for all Christians across the UK, this is both a challenge and a calling: to recognise the shift, witness what God is doing, and become greater places of welcome, truth, and nurture. We must proclaim again that all need to be saved and show authentically, in our lives and churches, how life and faith go hand in hand.

‘For the Son of Man came to seek and to save the lost.’

Luke 19:10

Below are five insights from the Evangelical Alliance's Finding Jesus Research: Identifying Pathways to Faith in Adulthood, based on nearly 300 adults who decided to follow Jesus within the last five years.

1. HOW PEOPLE START EXPLORING FAITH

In the research, 37% of new Christians said the prompt was ‘I needed help with life,’ 34% said ‘I was looking for meaning,’ 32% cited a painful experience, and 28% pointed to a spiritual encounter.

Many told us that on the surface they had it all - job, family, house, holidays - yet felt miserable, asking, ‘Why am I not happy?’ Churches need to create space for people in that place of searching. Our spaces must be open to all - safe for raw honesty, where life is messy, doubts are real, and all are accepted.

‘You will seek me and find me when you seek me with all your heart’

Jeremiah 29:13

As churches, we have the opportunity to give time, be open for patient discussion, and show life lived authentically with Jesus at the centre.

2. WHY PEOPLE TURN TO FAITH

Of those surveyed, 39% said it was an ‘experience of God’ that led them to follow Jesus. 29% emphasised the importance of relationships with Christians who shared faith stories. 59% said attending a local church helped most, with members offering prayer, hospitality, or

simply showing up in hard times and 49% said reading the Bible inspired their growth.

As Christians, we must live in love and authenticity, letting faith be seen in how we suffer, rejoice, and care. Churches are encouraged to cultivate a culture of evangelism where everyone plays their part – praying, listening, loving, and being present.

‘By this everyone will know that you are my disciples, if you love one another’

John 13:35

3. WHAT IS HELPFUL ALONG THE JOURNEY?

Alongside church and Bible reading, 42% said that they valued a course or small group, 39% spoke of having had remarkable spiritual experiences, and 37% cited answered prayer, hospitality, and generosity as being helpful in their journey of faith exploration. Notably, 59% reported their conversion took less than a year after they began exploring.

The lessons from these insights? We must meet people where they are, keeping multiple entry points open such as toddler groups, youth ministry or work with seniors, Sunday worship, small groups, courses, and mentoring. Let us be prayerful and intentional, offering scripture generously. Foster environments where prayer

is possible, where spiritual experiences are shared, and where Christians walk patiently alongside seekers. Celebrate small steps, trusting the Holy Spirit’s work.

4. WHAT PART OF THE GOSPEL RINGS TRUE AMID PAIN AND SEARCHING?

People told us that they were most drawn to God’s love, forgiveness, hope for this life and beyond, and being known despite imperfection. The gospel’s truth, beauty, and simplicity are especially attractive to young adults overwhelmed by a complex world around them.

Many participants we met came with anxiety, job insecurity, mental health struggles, broken relationships, feeling unseen. They found faith not through doctrinal answers but through grace: being forgiven, prayed for, accepted, and reading passages about God’s love, justice, and hope.

Our learning as the Church? In preaching, teaching, and daily life, we have the opportunity again to emphasise forgiveness, hope, identity, love, meaning, and justice. Encourage people to read Scripture not as a textbook but as stories of restoration, of God’s love and his heart for the broken.

5. WHAT THIS MEANS FOR LOCAL CHURCH & INDIVIDUAL CHRISTIANS

The research shows that church communities are pivotal. Leaders should expect messy transitions for newcomers who may not fully understand their decision of faith. The Church's role in discipleship is crucial.

I recall visiting a Methodist Church where people welcomed newcomers with tea and listening ears. Someone asked genuine questions, others prayed, shared struggles, and over time one woman moved from anonymity to small groups, reading Scripture, and baptism. It was the community that carried her along.

Local churches need to equip members to ensure that newcomers are noticed, welcomed, and accompanied, often by encouraging members in hospitality and listening and reviewing discipleship pathways, both formal and informal, to mentor people, offer small groups, and develop deep, spiritual friendships. We learnt the importance of leaders looking to develop increasingly a culture not about performance, but about authenticity, journeying with individuals in friendship and love.

'Therefore welcome one another as Christ has welcomed you, for the glory of God'

Romans 15:7).

CONCLUSION

All need to be saved. None of us, by strength or works, can reach God; all are offered salvation through Christ

alone. This message is needed more than ever. The Finding Jesus research offers hope: encouraging us that people are open; many explore faith because of life's challenges; spiritual experiences and relationships matter; the gospel of love and hope still rings true; church communities do make a real difference to people!

Hope compels action. For local churches: this is a season to lean in, to be hospitable, patient, and truth-filled. We may need to review our discipleship pathways so that we are open, discerning, and ready. For individual Christians we are called to live visibly, do life in the raw, share stories, listen well, and love tangibly.

In the Methodist tradition – with its emphasis on grace, holiness, service, and justice – we have rich resources to connect with people's longings for meaning, fairness, and community. Let us take seriously the calling that 'all need to be saved' by opening doors and hearts, speaking with love, truth, and authenticity. The harvest is often in quiet mustard seeds; may we see what God is doing, where he is powerfully at work, and join in.

RACHAEL HEFFER



Rachael serves as Head of Mission for the Evangelical Alliance where she seeks to resource and equip the UK Church in all forms of mission activity, to develop a widespread culture of evangelism, and to see Christian individuals grow in greater confidence to make Jesus known.

'Yet amidst the challenges of life for so many, and of all ages, I believe we are seeing a shift: a rapid movement of searching and openness to the Christian faith.'



The Quiet Revival & The Bible

ANDREW OLLERTON

Author and Bible Society's Bible Engagement Lead, Andrew Ollerton asks, How should we respond to the changing landscape?



I used to worry that the Bible might be a potential risk to mission – too complicated, too controversial – but recent findings suggest otherwise. The Quiet Revival research by Bible Society (2025) has captured a major shift in the spiritual landscape in the UK. It reveals that young people, or Gen Z, are surprisingly open to going to church and engaging with the Bible.

In 2018 when Bible Society commissioned the reputable agency YouGov to measure public perceptions of faith, it polled 19,000 people in England and Wales and found that only 4% of young people said they went to church. That's as we would expect. The church is getting progressively older. However, in 2024, when YouGov redid the same research, the number of young people going to church had quadrupled to 16%. What's more, the percentage of young men was even higher at 21%! That's a significant increase in a short space of time, but is it really a 'Revival', even a quiet one?

When it comes to the Bible, young people have almost no knowledge of the Bible and yet they are often curious and intrigued by what it might have to offer amidst the geopolitical instability, culture wars and mental health crisis that marks our moment. According to The Quiet Revival research, 35 % of young men outside the church say they would like to understand the Bible for themselves. In recent months, I have spoken with dozens of young people who have turned to the Bible. Their reasons may vary but their desire to go deeper and know more is often surprisingly intense:

- One 16-year old turned up at a church in Bath saying he felt deceived by modern education and the media, so he'd been reading the Bible instead.
- A 21-year old from Wales told me he nearly committed suicide because life felt so lonely and hopeless. Instead, he bought a Bible and started reading it.
- A 19-year old student told me she saw videos on Tik-Tok about the reliability of the Bible and its impact on Western culture and wanted to find out more.

The Bible has been the world's bestselling book, year after year, but in the recent past, it was often an object of derision, especially among New Atheists like Richard Dawkins. However, a major vibe shift is now occurring. Many celebrities and public intellectuals outside the church seem drawn to the Bible. Thinkers like Jordan Peterson or Tom Holland, celebrities like Russell Brand and Bear Grylls or sports stars like Bukayo Saka or Maro Itoje. Like me, you may not agree with everything they stand for, but isn't it interesting that they are unashamedly looking to the Bible for meaning and truth?



With this in mind, I believe the story of Philip and the Ethiopian Eunuch in Acts 8 has much to teach us as we reflect on the shifting spiritual landscape in the UK and how we respond. In Acts 8:26-40, a wealthy African dignitary is riding home after visiting Jerusalem. Despite overseeing the treasures of the Queen of Ethiopia, he is searching for something deeper. We know this because he had travelled hundreds of miles on a spiritual pilgrimage to Israel's Temple. He'd also acquired a copy of the scroll of Isaiah, which he was reading on the journey home. That's when the Holy Spirit prompts Philip to run alongside his chariot and engage him in conversation. Philip must have had the shock of his life when he realised this wealthy African was reading the Prophet Isaiah from Israel's Scriptures!

I think we may be surprised by who is turning to the Bible today. People have not found what they're looking for in secular materialism or through institutional religion, but they are still searching for meaning and truth. So how can we be ready to share Jesus through the Scriptures? I think Philip offers us three vital lessons:

1. BE OPEN TO THE SPIRIT

Philip was leading a successful ministry in Samaria when God called him out of his comfort zone. God's call won't always make sense initially. He rarely reveals what will happen before we step out in faith, but if we stay where we are and keep doing what we've always done, we may miss out on what's coming down the road. Philip was brave enough to go to an unfamiliar place and engage one individual travelling home. The Holy Spirit sees what's going on outside the four walls of the church and wants to steer his people towards the spiritually open, but we must be open to the Spirit.

I'm not very good at this. I tend to be too engrossed in my own plans to notice. So, my wife and I pray a simple prayer each morning: 'Lord, please show us who we can bless today and lead us to the curious seekers.' Sometimes, this prayer gets answered in surprising ways. Recently, while watching my son play football, I got chatting to someone and felt the Holy Spirit nudge me to ask him, 'Have you had your heart broken recently?' I resisted for a while. He didn't look the sort, but I eventually gave in. As it turned out, he had recently faced heartbreak and needed hope. We've connected since, and he's now reading a book I wrote on the Bible.

2. BE OPEN TO THE SCRIPTURES

When Philip approached the Eunuch, he was prepared. He began with the very passage that was troubling the man and shared the good news about Jesus. ‘Then Philip began with that very passage of Scripture and told him the good news about Jesus’ (Acts 8:35). What if Philip hadn’t engaged with those Scriptures? Of course, we don’t have all the answers, and sometimes it’s right to say, ‘I’ll have to look into that and get back to you.’ Nevertheless, it’s vital that we are regularly opening the Scriptures and reflecting on the questions it raises so that we are ready to help the spiritually open. My new book addresses the kinds of difficult issues that often arise when people engage with the Bible, including warfare in the Old Testament and teaching about sex in the New Testament (see *God’s Book: An Honest Look at the Bible’s 7 Toughest Topics*). Along with *The Bible Course*, perhaps this could be your way to feel equipped and ready? The Quiet Revival research found that 35% of young people inside the church said their faith is undermined when they read certain parts of the Bible. That’s an alarming statistic. We must help each other grow in confidence in the Scriptures – our mission depends on it.

3. BE OPEN TO THE STRANGER

The story in Acts 8 concludes with an unlikely scene: Philip baptising an Ethiopian VIP by the roadside. Then they went their separate ways. However, the African businessman was never the same again. He went home and shared the gospel with his people. Through his witness, the Ethiopian church was founded, and it continues to this day. We have no idea of the ramifications when we share Jesus.

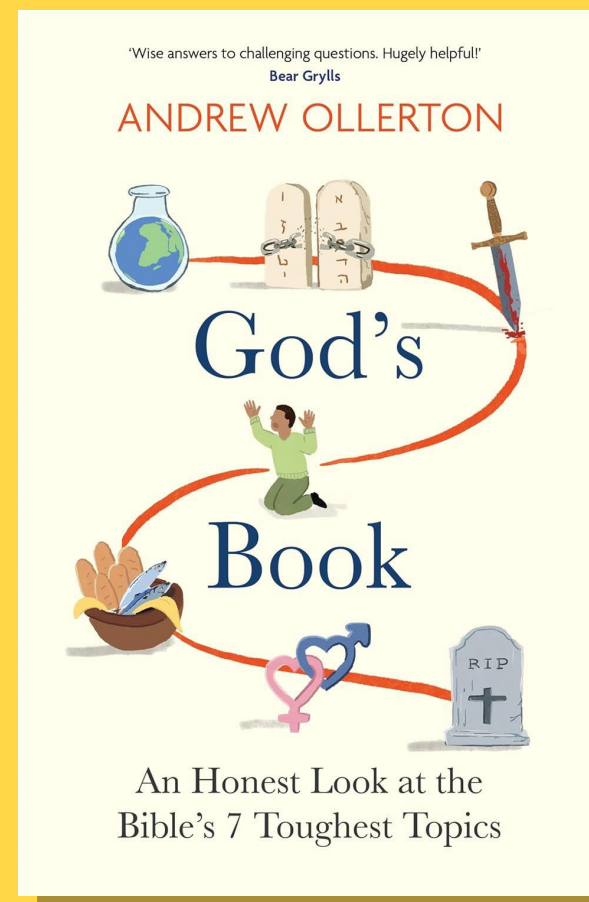
It must have taken courage for Philip to embrace this stranger who was so different from him – a wealthy dignitary from a foreign country who had been sexually altered. However, Philip knew that Jesus came to reach people who are very different from us. Without compromising on the truth, we need to reach out to those who are different to us and not allow our prejudices to get in the way of what God is doing. I suspect that God’s work in the world is only going to get stranger. So, we must be ready to welcome the stranger.

Coming down the road are more and more curious seekers who may not have our background or know how to talk or behave as we would like. But Christ died for his enemies and now he calls us to reach those who are lost and searching. Are we prepared to leave our comfort zone, sit alongside them, and share Jesus from the Scriptures?



DR ANDREW OLLERTON

Andrew is a theologian, pastor, and the author of The Bible Course. This article links to Andrew’s latest book: God’s Book: An Honest Look at the Bible’s 7 Toughest Topics (Hodder).



BY CHRIS FROST



The Gift of God’s ‘No’

We often think of Jesus as the one who welcomes, heals, and gives – but throughout his ministry, Jesus also said no. Those ‘no’s’ were deeply purposeful. He said no to staying in Samaria (Luke 9:51-56), no to requests for political power (Mark 10:35-40; John 6:15), and no to stopping his teaching for the sake of his family (Matthew 12:46-50). Perhaps his most famous no was to the isolated, naked, bleeding, and screaming demoniac, who had just been wonderfully restored:

‘As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him. Jesus did not let him, but said, ‘Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you’ (Mark 5:18-19).

The Lord has done so much for us. In many ways, Jesus at the cross became like the demoniac: isolated from his community, stripped, bleeding, and crying out like a madman, ‘My God, my God, why have you forsaken me?’ (Matthew 27:46). He experienced our evil so we could know his mercy. Like the restored man, I too experienced a moment when I longed to follow Jesus in one particular way – and he lovingly said no.

In 2001, I felt powerless. On the surface, things looked ok, but inside I was trapped in destructive behaviours and hopelessness. After spending a week with a group of Christian surfers in Newquay, things began to change. I saw genuine faith grounded in reason, the imperfect but evident purity of their lives, and supernatural moments I couldn’t

explain away. At the end of that week, I surrendered everything – my life, plans, and future – all for Jesus – and experienced the profound mystery of his love.

Starting university weeks later, I was eager to share what Jesus had done for me. I was ready to quit everything else, but when I asked two friends to pray, they shared a picture: God was pulling me back in a catapault. It wasn’t time yet to be released into full-time ministry – but when the moment came, I would go further. It was a no – but a no with promise.

Seven challenging years followed. I lost my father, Rob, far too young. I wrestled through early marriage struggles and faced tough work environments. It was a refining time – painful, but not wasted. Then, in a moment of unexpected confirmation, a Christian mentor – unaware of the catapault vision – prayed: ‘I see a picture of a catapault. I believe God is saying it’s time for you to be released.’ I was deeply moved, sensing God’s fatherly care and timing.

Just weeks later, I was invited into a full-time role at the church where I now lead the team. I also serve with ChristCentral, a UK family of churches, and work with the Evangelical Alliance in Yorkshire. My heart, in unity with MET, remains the same: to tell all, of all Jesus has done for us.

CHRIS FROST

Chris is the lead elder at Gateway Church, Leeds, where he has served for over 17 years. He serves leaders more widely as the Yorkshire Regional Unity Champion for the Evangelical Alliance and as the UK team leader for ChristCentral churches. He has an MA in Mission and Leadership, an MSc in Senior Leadership and is a qualified leadership coach.



Blessed Assurance

FRANCES JANE
ALSTYNE

Blessed assurance, Jesus is mine:
O, what a foretaste of glory divine!
Heir of salvation, purchase of God;
born of His Spirit, washed in His blood:

*This is my story, this is my song,
praising my Saviour all the day long.
This is my story, this is my song,
praising my Saviour all the day long.*

Perfect submission, perfect delight,
visions of rapture now burst on my sight;
angels descending bring from above
echoes of mercy, whispers of love:

Perfect submission, all is at rest,
I in my Saviour am happy and blest -
watching and waiting, looking above,
filled with his goodness, lost in his love:

Frances Jane Alstyne (Fanny Crosby) (1820-1915)

the second of the 'Four Alls'



All Can Be Saved

JACQUELINE
QUARMBY

*Methodist minister Jacqueline
Quarmby explores the second of
the 'Four Alls'*

*See all your sins on Jesus laid
The lamb of God was slain
His soul was once an offering made
That all may heaven gain.*

This verse from Charles Wesley's well-known hymn 'O for a thousand tongues to sing' proclaims clearly the gospel message of the first Methodist preachers that, through Jesus, 'All can be saved'. As such, it expresses in song the words of Paul in Colossians 1:19, when speaking about Christ, 'For God was pleased to have all his fullness dwell in him and through him to reconcile to himself all things, whether things on earth or things in heaven by making peace through his blood, shed on the cross'.

WHAT DOES IT MEAN TO SAY THAT WE ARE SAVED?

It is to know that because of the death of Jesus on the cross our sins have been forgiven, and there is now nothing that separates us from the love of God. It is to know the reality of the Holy Spirit within us, granting us strength and wisdom and enabling us to grow in Christ's likeness. It is to know that earthly death is not the end, but the gateway to a new and richer experience of God in his heavenly kingdom.

WHAT MUST WE DO TO BE SAVED?

In his conversation with Nicodemus, Jesus says 'For God so loved the world that he gave his one and only son, that whoever believes in him shall not perish, but have eternal life' (John 3:16). Later, having fed five thousand people with loaves and fish, we read that Jesus says, 'Do not work for food that spoils, but for food that endures to eternal life. The people reply, 'What must we do to do the works that God requires?' Jesus answers, 'The work of God is this: to believe in the one he has sent' (John 6:27-29). Here is the good news. To be saved, we just need to believe in the one God has sent – to believe that, through Jesus, our sins are forgiven and we can know the blessings of eternal life. It is as simple as that.

It is important to say, however, that although all can be saved, this does not mean that all will be saved. So:

WHAT KIND OF THINGS CAN HINDER OUR SALVATION?

The first thing is when we don't recognise our own sin. It is interesting that when the Holy Spirit comes in power upon groups of people at times of revival, the first thing that happens is that a person is convicted of their sin. This is necessary, because people who are not aware of their sin see no need of a Saviour. So the Holy Spirit first convicts a person of their sin and then when a person is cut to the heart, the Holy Spirit reveals to them the wonderful news that they have a Saviour, Jesus Christ, who has taken away those sins and put them right with God, once and for all. Such movements of the Holy Spirit are, unsurprisingly, often accompanied by waves of emotion, tears of sorrow and outpourings of heart-felt praise.

The second thing is when we see salvation as something to be earned by adopting certain attitudes or performing certain actions. We can sometimes give the impression in the church that to be saved requires more than simply believing in Jesus. The home page of the Methodist Church website, for example, does not focus on Jesus but instead describes what the Methodist Church is and what it does, giving the impression that to be part of the body of Christ requires both an assent to certain attitudes and a commitment to certain actions.

WHAT HAPPENS WHEN WE'RE SAVED?

It is interesting that for many years, John Wesley struggled to try and prove himself worthy of his salvation. It took him until 24 May 1738 – his warmed heart experience – finally to understand that it is not what we do for God that saves us, but what God has already done for us in Jesus. This message of Jesus' love and sacrifice changes hearts and leads to reformed lives. Dallas Willard writes in his book 'Renovation of the Heart' (2002) 'The revolution of Jesus is in the first place a revolution of the human heart. It did not and does not proceed by means of social institutions and laws, the outer forms of our existence. Rather, his is a revolution of character, which changes people from the inside through personal relationships with God in Christ and with others' (p. 19).

This was evident one Christmas in the middle of the Welsh Revival. An eyewitness observed, 'It can truly be said that the Christmas of 1904 was the first real Christmas many children of Wales ever had. Money usually spent in the pubs instead purchased groceries and Christmas toys and where in previous years there has been poverty and misery, this year there was

plenty and joyfulness. Inquiries of the police showed that not a single prisoner was detained during the Christmas holidays. And in one of the local collieries, an official remarked that from morning to night he did not hear a single oath uttered by any of the working men' (Goodrich, Morgan, Roberts and Stead, 'The Welsh Revival and the Story of the Welsh Revival by Eyewitnesses', 2015, p. 141).

In short, Methodists believe that 'all can be saved' and all that is necessary for our salvation is simply and humbly to trust in Jesus, to believe in our hearts that 'his soul was once an offering made, so that we may heaven gain.'

REV DR JACQUELINE QUARMBY

Jacqueline is a Methodist presbyter serving in the Derby Circuit. She has a background in mathematics and statistics and has taught at Bristol University and in Methodist Schools.



*It is not what we do for
God that saves us, but
what God has already
done for us in Jesus.*

*A person who is not aware
of their sin sees no need of
a Saviour.*

PRAYER FOCUS

ALL CAN BE SAVED

Pray for the Holy Spirit to bring conviction of sin across the Connexion and the nation; the knowledge that all can be saved; an awakening and hunger in people to explore faith and find the saving grace of Jesus; for the transformation of lives giving fresh focus and hope in place of fear and despair. (Romans 6:23; Acts 2:38).

FOCUS ON THE CHURCH

Children and Young People: For youth and children's workers to be inspired by the Holy Spirit in bringing the Good News of Jesus into young lives in creative and innovative ways; protection from erroneous teaching; and for enthusiasm amongst young people to seek and find the truth and spread it to their peers, bringing revival in their generation. (Isaiah 54:13; Titus 2:6-8).

FOCUS ON NATIONAL ISSUES

The Government: for Sir Kier Starmer and all members of the Cabinet as they discuss and formulate policies affecting the entire nation, that they may put the needs

of the nation before self-interests; a return to the Christian values on which the laws of the land were once based; Christian MP's, for their protection and their Christian values to shine out, influencing all discussions and policies. (Psalm 2:10-11; Proverbs 28:2-3).

FOCUS ON WORLD ISSUES:

Israel/Gaza: The Prime Minister, Benjamin Netanyahu; the worldwide rise in anti-semitism; war with Gaza; leaders of opposition groups – Hamas, Hezbollah, PLO & Fatah; adequate aid to reach civilians in Gaza; for all living in Israel and the Palestinian Territories to come to a living faith in Christ Jesus; God's will to be done; pray for the peace of Jerusalem. (Matthew 24:6-9; Psalm 122:6-9).

Planet in Crisis Changing climate and the effect on wildlife on land and in oceans; cleaning up of polluted environments; loss of habitats and extinction of wildlife and destruction of ecosystems due to human activity; the will of governments to act. (Romans 8:19-22; Revelation 4:11).

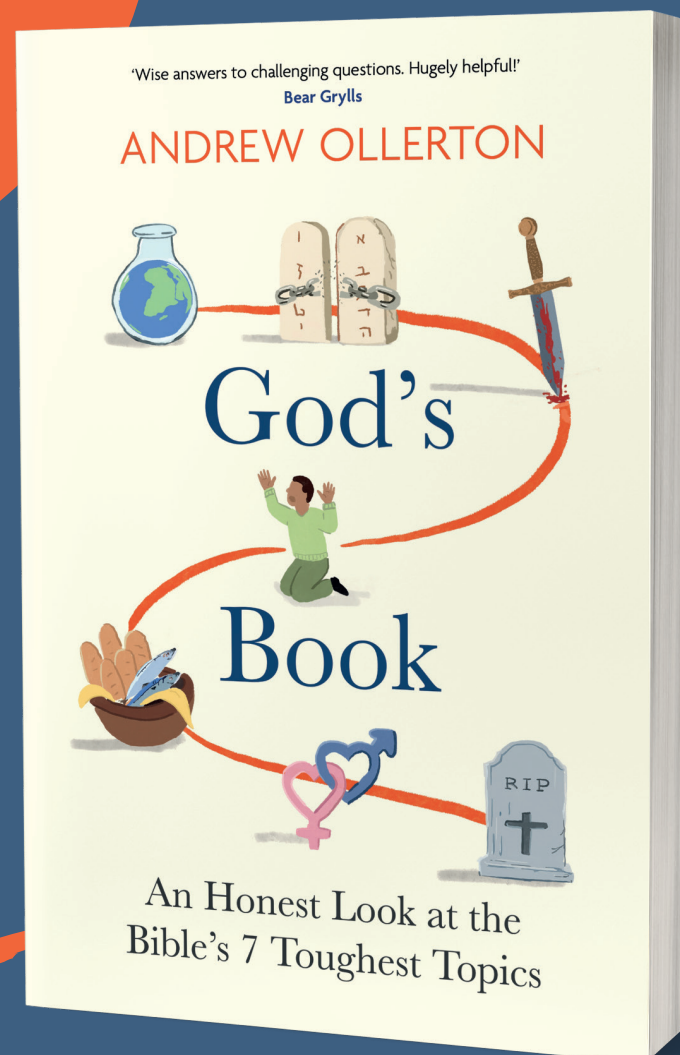
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HEROES & VILLAINS

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MET REVIVE ADMINISTRATOR CONTACT INFO

Please use the following address and phone number which will be in place on an interim basis until we have secured a more permanent arrangement. We will update you with any further changes in the next edition of the magazine.

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From the Ambassador

I'm writing from hymn-writer Sabine Baring-Gould's former home, having spoken last night at the West Devon Filling Station in one of his old barns, now beautifully converted. It was a delight to see our Vice Chair Liz Miller and her husband David (Chair of the VMA Trust and Launceston Circuit Superintendent). We were able to share briefly about MET:Revive and had several promising conversations with local Methodists about membership.

Please pray for Methodist evangelicals in the very southwest of England. We met folk from Launceston, Tavistock, Peter Tavy and Copplestone, including the Pinhey family who featured on the BBC's 'Songs of Praise' on 21 September. Please also remember Plymouth Methodist Central Hall, currently without a superintendent minister after Gareth Higgs, our other Vice Chair, moved to Moorlands College.

I spoke on Isaiah 8:11-18, which seems particularly relevant to our times. During the Assyrian crisis, with an aggressive enemy on their doorstep, Isaiah confronted leaders panicking in the face of the threat. Astonishingly, they were considering an alliance with Egypt, the nation that had formerly enslaved them,

hoping to strengthen their position against approaching danger. Isaiah counselled, 'Do not call conspiracy everything this people calls a conspiracy, do not fear what they fear' (v. 12). Instead, they were to fear the Lord (v. 13).

Today, living in a culture reluctant to make anyone feel uncomfortable, we can be tempted to minimise the Bible's teaching about fearing God. Yet how else should we respond to the Lord? If the curtains were drawn back and we saw him for who he really is, we would be filled with fear! Think of Isaiah in chapter 6 crying 'Woe is me!' when he saw the Lord. Of course, the Lord doesn't leave his people frozen in fear. An angel touched Isaiah's lips with coal from the altar and spoke of forgiveness and atonement. There's a fear that drives us away, but another that draws us close.

With eyes now turned from conspiracies and fears toward the Lord in awe-filled reverence, Isaiah speaks of a **Promise**, a **Peril**, and a **Purpose**. **The Promise** is sanctuary (v. 14): 'He will be a holy place.' In a world of conspiracy and fear, the Lord himself provides refuge, even building us into the temple of his Holy Spirit, making his home in our midst.

The Peril is the stumbling stone, also in verse 14. The same cornerstone that provides security for those who seek refuge becomes a stumbling block for those determined to forge their own path, refusing God's offer of salvation. As darkness deepens, they stumble over this stone and fall into the hands of the real enemy.

The Purpose is to live as signs of the Lord's greatness and glory amid earth's turbulent events, just as Isaiah and his family were called to do (vv. 17-18). Even when the Lord 'is hiding his face', we wait for him

with confident hope. In dark times of conspiring and fear, we are called to be living symbols of the Lord's promise and presence in this world.

This call to be signs of the Lord's glory within the world is at the heart of the message burning within me as I travel across the Connexion this Autumn. In the coming weeks I'll visit Wigan and Hampshire for our Remember to Forget Tour, and Newcastle for ministers' gatherings for the Independent Methodist Connexion as part of our work with the Association of Wesleyan Evangelicals (AWE). Everywhere I go, I am deeply moved by the spiritual hunger I encounter among Methodist people on the ground.

Can you help spread the word about these opportunities? Please visit metrevive.uk/RTF for updates and either come to a venue near you or recommend it to people you know in the area. If we're not visiting your region, please contact Janet Walker (janet.walker@metrevive.uk / 07799 068 539) to explore what we could arrange in your area.

We live in times when encouraging one another in the Lord is vital. We find sanctuary in his promise, protection from all perils, and purpose as we live as signs of his glory and grace in our troubled world.

Thank you for your support of this ministry. It is a great privilege to serve in this way. I would deeply value your continued prayers!

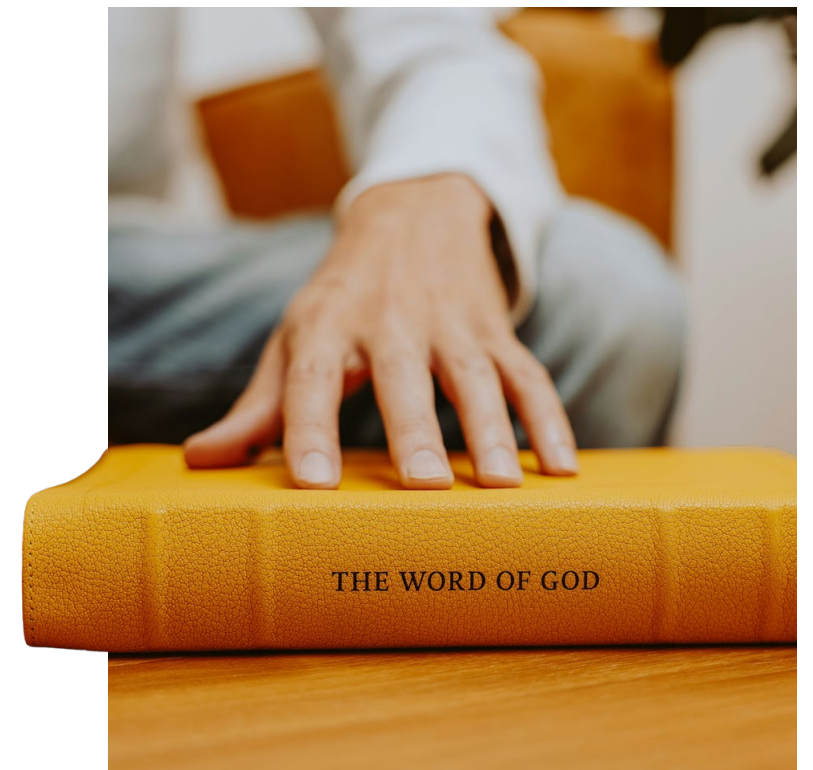
REV DR DAVID HULL

David is a Methodist Minister and Lead Pastor of Freedom Church Bristol (findfreedom.org.uk), serves as MET:Revive's Ambassador and Chair of the Association of Wesleyan Evangelicals (AWE). His ministry focuses on encouraging evangelical Methodists across the Connexion, and seeking a rekindling of the Wesleyan flame.

Bible Study

The 'Four Alls'

G A R E T H H I G G S



The 'Four Alls' are precious jewels of Wesleyan evangelicalism which distil the fundamental ethos of Wesleyan theology. Any work of renewal and revival calls a movement back to its roots, and so this study seeks to reflect on the biblical roots of the 'Four Alls', that they might call us freshly back to the very essence of our movement.

ALL NEED TO BE SAVED

We have been conditioned to believe that the gospel is 'good news' and of course that is true, but it is only true if we understand some of the bad news first. John Wesley's pattern for preaching was, first, on visiting a place, to preach law and judgement. When his hearers had suitably wrestled with their conscience and come under conviction of sin, often on his next visit, Wesley would preach the gospel of grace.

Read Romans 3:9-26

Romans 1-3 is perhaps the clearest explanation in all the New Testament of the plight of humanity before a holy God. Paul reminds his hearers that no-one has any standing or status of their own before God (v. 9). We know this to be true wherever we look, and perhaps most clearly when we stare into a mirror. The world is plagued by war, corruption, violence, hatred, division, bitterness, injustice, exploitation and we could go on. Neither, it pains us to acknowledge, is the church immune to these failings. However alien a concept it is to our culture, our natural state is to be in sin. There is a need, then, amidst such apathy towards sin in the church, and in our culture, for our conscience to be sharp and clear. We don't lower God's standards to the level of others: 'its ok, I'm not as bad as them'. Our comparison is

not horizontal between each other, but vertical between us and God. The way to remain sensitive to the conviction of the Spirit who brings us to an awareness of our sinful state is to continue to avail ourselves of the means of grace – God's word, prayer, fellowship with others etc.

The holiness of God and the fallibility of human beings is incompatible – like oil and water – and we are powerless to help ourselves (v. 19-20). William Temple once famously said: 'the only thing I can contribute to my salvation is the sin from which I need to be saved.' All of us stand, then, in our humanity – regardless of our heritage, culture, pedigree, learning – as those who have fallen short of God's glory (v. 23), unable to help ourselves and do anything to change the situation. All need God's pardoning rescue. All are in need of God's grace. All need to be saved.



For reflection:

- How do you view sin? Do you really feel a sense of guilt/shame when you do something wrong, or is your conscience dulled to habits and repeated patterns?
- How do others (outside the church) respond to the idea that all are guilty before God?
- If this is an alien concept, how do we begin to share with others their need of a Saviour?

ALL CAN BE SAVED

If we stopped where we ended the last section, we would be devoid of all hope: all of humanity needs to be saved. Yet, though every human has fallen short of God's glory (v. 23), so all of humanity has the potential to receive God's gift of pardoning grace through Jesus Christ.

Recently I attended an event, in the bright sunlight that had some fireworks as an accompaniment. In

the bright summer sun, they were little more than coloured puffs of smoke. Set fireworks against a bleak, dark sky and suddenly their beauty can be seen all the more. Similarly good news is only so good, in the context of its backdrop. Easter Sunday is so miraculous because of the desolation and despair of Good Friday.

God has made a way in Jesus Christ for sinners to be forgiven – justified, declared 'not guilty', 'free to go' – on the basis solely of Jesus' death in our place (v. 24-25). Jesus' declaration from the cross, 'It is finished', forms the basis for our freedom and forgiveness. As he died where we deserved to die, we are given freedom and grace in place of guilt. There is indeed a Redeemer, Jesus, God's own Son. It is a complete transformation – saved from condemnation and guilt, now made righteous (v. 22) in Christ. 'No condemnation now I dread, Jesus and all in him is mine' (Charles Wesley). William Jay once wrote, quoting John Newton: 'My memory is failing but there are two things I never forget – that I am a great sinner and that Jesus Christ is a great Saviour.'

This message is great news and is at the heart of the Christian faith. How we long for our churches to be joy-filled expressions of delight and wonder when we gather to rehearse and rejoice in all God has so freely given us in Christ.

For reflection...

- How do we balance the presentation of the whole gospel, i.e. the serious state of humanity, with the offer of hope in the gospel?
- How could you, or your church, share better the wonderful hope held out in Jesus?

ALL CAN KNOW THEY ARE SAVED

Read 1 John 4:7-19

Not only can we experience salvation in Christ, but we can know with confidence that we belong to him. The first step to Christian assurance is to remember that it is much less about us and much more about Christ (v. 10). Our standing before God rests on what God has done, not on what we have achieved. God's grace is so scandalous because it is entirely undeserved. So it is God who keeps us, not ourselves and our own efforts.

Secondly, it is part of the work of the Holy Spirit to bring us assurance (v. 13-15). God wants us to know that we belong to him. Although there have been wobbles and times of self doubt along the way, it was this sense of assurance that I remember most at the occasion of my own conversion. I was privileged by some providential circumstances to be sitting in the Bournemouth International Centre in April 1997, listening to Rob Frost proclaim this good news of which I'm writing now. As a guilt-ridden insecure teenager, I was amazed at the sense of peace that came on accepting Christ as my Lord and Saviour. I experienced His peace and knew in that moment my sins forgiven. My experience echoes thousands of Methodists down through the decades, who like Mr Wesley at Aldersgate realised with certainty that Christ died for them. We seek, then, the infilling of the Spirit to confirm us as God's children.

Thirdly, this same Spirit brings us to awareness of the extent of God's love for us. Verse 17 even suggests that we are mysteriously invited in to partake of the love that holds together Father, Son and Spirit in perfect unity.

For reflection...

- How do we respond to the concept of the Holy Spirit allowing us to experience assurance?
- Have you had any similar experience when you 'felt' forgiven?

ALL CAN BE SAVED TO THE UTTERMOST

Read Philippians 2:12-18

Perhaps the greatest gift of the Wesleyan tradition to the wider Church is our focus on holiness and sanctification. Our salvation is all gift, yet there is work to do to put it into practice (v.12). If justification is being declared 'not guilty' or 'free to go', sanctification is the process of being made more and more into the likeness of Christ. For Wesley, this was both a sovereign work of the Holy Spirit, but also a process where we had to play our part. In the gardening world, we can aerate the soil, add good quality compost, plant seeds, clear out weeds, feed and water plants, even pray over them (!), but we cannot make them grow. Growth is a product of the co-operation between gardener and Creator. Both have a role to play. God is looking for spiritual growth in us, the fruit of his life in us (Galatians 5:22-23). That will come by us putting ourselves in the best position for God to bring spiritual growth. We take responsibility for creating the right conditions for growth to occur – by taking up the means of grace. As we do this, so we will discover a greater freedom over sin, a greater power to persevere, a deeper sensitivity to those things which displease God and a growing sense of wholeness as God, little by little makes us complete, able to reflect his glory fully to him and to others (2 Corinthians 3:18). This is the uttermost work of salvation – complete transformation – or

as Wesley described it, 'Christian Perfection'.

Holy people are attractive people. Don't mistake holiness for piousness. To be holy is to be evermore consumed by the transforming presence and power of God, by his Holy Spirit. Such people, in such a culture (and even such a church?) as ours, will 'shine like stars' (v. 15) and find that they are an object of wonder, who draw others to the Christ who lives in them.

For reflection...

- Have you noticed a growth in your spiritual life in the last year? What has caused (or prevented) this?
- How effective is the church at equipping you to mature as a Christian?
- Do you continue to seek the help of God's Spirit in making you more like Jesus?
- Do you think 'holy people are attractive people'? How does holiness impact God's mission through us?

REV DR GARETH HIGGS

Gareth is a Methodist Minister, currently serving as a Lecturer at Moorlands College.



the third of the 'Four Alls'

All Can Know They are Saved

BEN PUGH

Assurance: What it is and why it's so important

Cliff College lecturer, Dr Ben Pugh, takes us through the third of the Four Alls: All can know they are saved.

THE PROBLEM OF FEAR

Think of the preacher's question, 'If you got run over by the Number 7 bus on your way home tonight, how can you be sure you'd go to heaven?' I may be wrong, but it seems to me there is now at least a generation of clear water between the days when questions like this still had some resonance, and the kinds of concerns people have now. Today, the question – both for people of faith and otherwise – is 'How can I be free from this constant anxiety?' ... How can I know lasting peace?' All such questions embody the same primal angst. There is something fundamentally disconcerting about being in the world. It can affect all of us, Christian or otherwise, but is especially troubling for us as Christians because we feel that, in a world of unease, we ought to be the ones radiating peace!

WESLEY'S DISTINCTIVE APPROACH

For John Wesley, the lack of assurance in a person's life was a serious issue. Assurance was not just desirable, and people were not told just to ignore their feelings and double down on believing what the Bible says. As I read his sermons, I see in him a real compassion for people, which is perhaps quite surprising in so self-disciplined a figure as Wesley.

Wesley's approach to assurance was rooted in his distinct concept of original sin

Wesley's approach to assurance was rooted in his distinct concept original sin. The classic view of Augustine had been that sin is concupiscence – out-of-control desires, especially of a sexual nature. These desires have made the will incapable of serving God. Calvin's view had modified Augustine's to define the first sin as a desire for illicit knowledge, leading to spiritual blindness, as well as all other aspects of his famous 'total depravity' doctrine.

For Wesley, the essence of the very first transgression was that it was a failure to love God. Henceforth, sin shows up in all Adam's descendants as a total inability to love God:

No man loves God by nature, any more than he does a stone, or the earth he treads upon. What we love we delight in: but no man has naturally any delight in God. In our natural state we cannot conceive how anyone should delight in him. We take no pleasure in him at all; he is utterly tasteless to us. To love God! It is far above, out of our sight. We cannot, naturally, attain unto it (Sermon 44:II.5. 'Original Sin,' Sermons on Several Occasions. Available here: <https://ccel.org/ccel/wesley/sermons.html>).

For Wesley, the failure to love God as we ought is remedied when we come to know that God first loved us. The whole sanctification project, which centres on being empowered to love God with all our heart, mind and strength, and love our neighbours as ourselves, is made possible by becoming assured of God's love towards us, hence the importance assurance:

... we must love God before we can be holy at all, this being the root of all holiness. Now we cannot love God till we know he loves us: 'We love him because he first loved us.' And we cannot know his love to us, till his Spirit witnesses it to our spirit (Sermon 11.III.5 'The Witness of the Spirit II').

This prior love of God is evidenced in the sending of his Son but also revealed by the Spirit. The Spirit causes each of us to know and experience for ourselves that love with which we were first loved. Assurance can only rest here: in a love that loved us first, a love that did not wait for us to start showing forth the fruits of a redeemed life but loved us before we had so much as a single throb of spiritual feeling for God.

HOW TO EXPERIENCE ASSURANCE

In the age of John Locke, Wesley was keen to construct a spiritual alternative to Locke's scientific method. In response to Locke's insistence that all reliable knowledge comes only via the physical senses, Wesley developed a unique doctrine of the spiritual senses.

Assurance can only
rest here: in a love that
loved us first

the sinner being clearly satisfied that God is reconciled, and that all his 'iniquities are forgiven, and his sins covered' (Sermon 11.II.4 'The Witness of the Spirit II').

CONCLUSION

'Perfect love casts out fear,' says John (1 John 4:18). It turns it out of doors. God's love filling us, resulting in an overflow of love for God and for others, is the only thing that finally triumphs over fear, over anxiety, over worry. Certain techniques can calm us. I am prone to anxiety myself. I can recommend asking your smart speaker to play 'BBC Radio 3 Unwind;' I can recommend Ashwaghandha tablets; I can recommend breathing through the Jesus Prayer, and walking. Many of the solutions commonly recommended I too have found useful, but there is nothing to compare with the moment in November 2017 when, in an empty office next to mine at Cliff College as I sat before the Lord, I truly saw and knew that God first loved me. He had always loved me and always would. It was the beginning of the end of all fear. My prayer for me and for you is that we would become ever more filled with that love as the Spirit continues to reveal to our spiritual senses its full astonishing reality.

DR BEN PUGH

Ben has been Lecturer in Theology at Cliff College since 2012.

With his family, he is an active member of the Eagles' Nest Church, Nottingham.



These spiritual senses can be trusted, every bit as much as the physical senses, to provide us with totally reliable access to the assurance of God's love. Such spiritual realities are 'immediately and directly perceived, if our spiritual senses are rightly disposed' (Sermon 10.II.9 'The Witness of the Spirit I'). This is how the Spirit bears witness with our spirits that we truly are the children of God (Romans 8:16). The Spirit shows it to our spiritual senses. He causes us to know it at a deep level.

Wesley describes the calming effects of this inner confirmation:

... he works upon the soul by his immediate influence, and by a strong, though inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm; the heart resting as in the arms of Jesus, and



ALL CAN KNOW THEY ARE SAVED

For people to have the assurance of sins forgiven; to have a certain hope of eternity and knowledge of being loved by God; for people's spirits to be in tune with God, to know what his will is for their lives; to reach out to others sharing that same assurance. (Hebrews 10: 22-23; John 5:24).

FOCUS ON THE CHURCH

MET Revive: Chris Briggs as Chair; for the Executive and Trustees; for wisdom and discernment on the way forward; David Hull in his Ambassador role; ongoing Bible studies and prayer meetings; Revive Weekend Conference exploring the 'Four All's of Methodism', 14-16 November – for the speakers, Paul Smith, Grace Pratt Morris-Chapman & Chris Briggs, safe travel for all. (Matthew 10:16; Hebrews 10: 22-24).

FOCUS ON NATIONAL ISSUES

Christians in the Workplace: Those struggling to stand up for Christian values in workplaces, especially in media and education; for their integrity to shine out; courage and boldness to speak out against injustices; protection against false accusations and lies. (2 Timothy 1:7; Psalm 27: 1-5).

Immigration: Home secretary, Shabana Mamood; wisdom for the government tackling immigration and asylum seekers; those fleeing persecution in their own countries; the exploitation of those crossing the channel in small boats; the stopping of and justice for the criminal gangs perpetuating the exploitation and suffering of vulnerable people. (Leviticus 19:33 – 34; Zechariah 7: 9-10).

And Can It Be

CHARLES WESLEY
(1707 - 1788)

*He left his Father's throne above -
so free, so infinite his grace -
emptied himself of all but love,
and bled for Adam's helpless race.
'Tis mercy all, immense and free;
for, O my God, it found out me!*

*And can it be that I should gain
an interest in the Saviour's blood?
Died he for me, who caused his pain?
For me, who him to death pursued?
Amazing love! How can it be
that thou, my God, shouldst die for me?*

*Long my imprisoned spirit lay
fast bound in sin and nature's night;
thine eye diffused a quickening ray -
I woke, the dungeon flamed with light,
my chains fell off, my heart was free,
I rose, went forth, and followed thee.*

*'Tis mystery all: the Immortal dies!
Who can explore his strange design?
In vain the first-born seraph tries
to sound the depths of love divine.
'Tis mercy all! Let earth adore,
let angel minds enquire no more.*

*No condemnation now I dread;
Jesus and all in him is mine!
Alive in him, my living Head,
and clothed in righteousness divine,
bold I approach the eternal throne,
and claim the crown, through Christ, my own.*



Good News Story

Intercultural Ministry: from Utila to Tottenham

Chris Haines updates us on his new post in multi-cultural North London

“How can we sing a song of the LORD in a foreign land?”

Psalms 137:4

In the last issue of Revive magazine, we summarized the two years Linda and I spent as Ordained Mission Partner and Accompanying Volunteer on Utila, a small island off the north coast of Honduras in Central America, serving the Methodist Church in the Caribbean and the Americas. As the Methodist Church in Britain reassessed its mission priorities, bringing home its Lay Mission Partners, we were given a choice of whether to remain for a third year or to enter stationing and return to the MCB, which we did.

During stationing we were matched with the New River Circuit in the London District, whose representatives we met on Zoom. We all felt that this was a suitable match, theologically and otherwise, so we moved here in August 2024, after re-orientation based at Cliff College. During a meeting of returning Mission Partners in south London, we visited the manse and the big church and met some of the laypeople.

I have responsibility for two churches (or technically one church on two sites) in Tottenham in north London, in the boroughs of Haringey and Hackney.



The large church, St Mark's, has well over three hundred members, most of whom are Ghanaian, with smaller numbers from Nigeria, Sierra Leone and various places in the Caribbean. Our wonderful worship group, David's Harp, lead a slot every Sunday morning and have been in demand for Connexional events, and our worship is generally strong. The smaller church, Ravensdale Road, which has just celebrated its Centenary, has about thirty members, both Ghanaian and from the Caribbean. This provides us with a very varied context within which to minister, and some of our experiences as Mission Partners have been helpful in these cross-cultural contexts too.

Funerals are an interesting parallel, with Caribbean and African influences, as are the Sunday Schools. The one at St Mark's has around forty children on its books, which makes it the biggest Methodist Sunday School I've seen in Britain. Children are taught in age group classes, though we've traditionally struggled with maintaining the interest of older teenagers once they leave secondary

school. We've had a strong cohort of sixteen-year-olds leaving this year, and are trying to engage them. Last month I did a short worship leading training course to encourage them in their leadership of our quarterly youth services.

We are also trying to encourage older teenagers, returning university students and other young adults, to engage with other events we put on for them, usually at half-term or during the holidays, including youth concerts. These typically involve a wide age range, from primary school-aged children, some of whom attend our Boys' Brigade, to young adults. However, most of them are teenagers, and their involvement has recently stimulated a proposed circuit youth music initiative. The different age groups are managed collaboratively and together we are planning an event for them next month, which if it succeeds as a pilot will be opened up to other churches next time.

We've been very warmly welcomed here by members of both congregations, who have been friendly, warm and hospitable. We

have got to know some members well, especially the leaders and those who attend the in-person and/or online Bible studies, and the folk at Ravensdale. I still struggle to remember everyone's name at St Mark's, and pastoral work is challenging, partly due to other commitments, and also due to the challenges of ministering in London, for example - no longer being able to drive to someone's house and find a place to park!

There are some good things and some challenging things about being here... However, there is plenty of good news to celebrate in our churches - the worship, the fellowship, the reliance upon God's Word, and a genuine desire for people to grow in their faith in Jesus.

REV CHRIS HAINES

Chris is a Methodist Minister and his wife Linda is a Local Preacher. They have recently returned from serving in Honduras as Mission Partners and are now stationed in the London District.



The Eternal Wall of Prayer

RICHARD GAMBLE

Why are Christians shy to tell of God's daily miracles?

One of the most surprising reflections on my 20-year mission to build a national monument to God's answered prayers is that the most difficult challenge has not been raising the millions of pounds needed to build it.

While fundraising in these tricky times is not easy, God has proved his faithfulness and thousands of people globally have backed the vision. The Eternal Wall of Answered Prayer will include a million bricks, each one scannable on a smart phone to reveal testimony of God's goodness. Fundraising is never easy – especially when it's millions of pounds – but we are set to start building after so many years.

You might be shocked to read, however, that raising and believing for funds hasn't been our only challenge. An obstacle we are still trying to battle has been the actual gathering of the answered prayers. We have just about

100,000 submissions to date – cancerous tumours have vanished, marriages have been restored and barren women have given birth (and that's just a few) – but it's been surprisingly difficult to get Christians to send in their reports.

So why – when presented with such an incredible opportunity to document God's power to the world – are Christians shying away from sending in their stories?

CULTURE CLASH

Firstly, some have elevated culture over scripture. I remember once, at a public consultation sharing about the project, a Christian came up to me and said, 'I know that God answers prayer, but why do you have to brag about it?' I just politely smiled ... I suppose that's the British way, isn't it?

We have, in our cultural psyche, a reluctance to share our religious

experiences because for many of us, what takes place in our spiritual life is a very private matter, not one to be discussed in public. Yet this is counter spiritual. There are over 200 scriptures that encourage us to remember what God has done and to share those experiences. The Bible is very clear ... Deuteronomy 4:9 talks about the importance of not only remembering what God has done, but ensuring that we don't let it fade from our own heart, and instead pass it down the generations. Psalm 145:3-6 talks about the importance of commending the works of the Lord to another; telling them; meditating on them and proclaiming them.

WOKE WORRIES

Some have elevated politics over scripture. We live in a world where there is an aversion to offend,

and because the power of offence lies in the offended, many try to plot a dubious course of avoiding this subjective harm. When this is applied to sharing stories of answered prayer, we often see the church 'on mute'. The conversation often goes like this: 'I've been healed of cancer but I don't want to tell anybody because I don't want anyone who is suffering from cancer to be offended or upset that they've not been healed when I have.'

It is God who heals, and scripture again is very clear on this issue. The Bible talks about when one part of the body is impacted, we are all impacted! Therefore, when one person is healed, or God has provided finance for a loved one, we should rejoice with them!

A huge part of the Christian life is experiencing suffering and drawing ever closer to God in that experience, but I have encountered many places where the emphasis is on the latter, and the former is sadly forgotten.

MODERN TIMES

The third issue is, I believe, people elevate ease over difficulty. We are living in times when people like the immediate, and this is why gathering financial donations has been easier than stories of answered prayer.

It is easy to give a donation, easy to pull up your phone and in seconds set up a monthly donation. We are grateful for the thousands of people who have done just that, and we need more to do the same, yet sharing your testimony of answered prayer takes time. It takes effort to sit down and think about the stories and then to share them, and we live in a world that's full of demands and distractions.

In two decades of pursuing this I haven't encountered one person not utterly thrilled and encouraged in their faith after dedicating time to sit and remember what God has done in their life and recording it. By going through the process, many remember stories they had forgotten.

The beauty of the Eternal Wall is that a million people will submit their stories so that, long after they have left this earth, generations to come will be able to read them and find the Jesus who answers.

So why not give it a go today, and be part of the world's biggest database of miracle stories? You can share an answered prayer and learn more about the Eternal Wall at www.eternalwall.org.uk



RICHARD GAMBLE

Richard Gamble is the visionary and founder of Eternal Wall of Answered Prayer, a huge monument which will open in 2028.





KING OF KINGS

a guide for teenagers
to **Threads through
the Cross**

Jacqui Parkinson

King of Kings is a short book put together primarily for teenagers. It's a guide to the exhibition 'Threads through the Cross' but can also be used independently. There are 18 sections filled with photographs - topics to be discussed - something to do - thoughts from the artist - a challenge to live creatively.

Copies are £10 each or 10 for £50

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the fourth of the 'Four Alls'

All can know themselves saved to the uttermost

BY PAUL SMITH

*Former Chair of Headway,
Paul Smith, presents
Methodism's magnificent
vision of holiness.*

Turning to the fourth of the 'Four Alls of Methodism' we affirm that there is no limit to what the grace of God can do in a life yielded to him. We are focusing our attention on the life of holiness.

It is clear from both his correspondence and his preaching that this was a central emphasis of John Wesley's ministry. Writing to Robert Carr Brackenbury, on 15 September 1789, he affirmed that 'Full sanctification is the grand depositum which God had lodged with the people called Methodists; and for the sake of propagating this chiefly he appeared to have raised us up' (Letters of John Wesley Vol 8. p. 238). The same emphasis is to be found in so many of Charles' hymns:

*O for a heart to praise my God,
A heart from sin set free
Saviour from sin I wait to prove
That Jesus is thy healing Name
To lose when perfected in love
What 'er I have or can or am
I stay me on thy faithful word
The servant shall be as his Lord.*

To understand where this emphasis came from we need to turn back to the Rectory in Epworth. Both his father, Samuel, and his mother, Susanna, came from Puritan stock. They had a clear understanding of what God required, and believed that, as his children, we had a responsibility to do our best to achieve it. We need to believe the right things; the faith once for all delivered to the saints, contained in scripture and crystallized in the creeds of the Church; and we need to do the best we can to offer our lives to God in service and in gratitude for his goodness toward us. This



was the atmosphere of the home and a responsibility which Susanna took very seriously. All the children were nurtured with the aim of enabling them to achieve these twin goals. This determined the course of John Wesley’s life as he pursued the life of discipleship.

Many have argued that it was this which led both John and Charles to offer for the Anglican priesthood and in turn to offer for service in the colonies, in their case America, but if they hoped that such service would bring any sense of achievement they were both disappointed. Returning to England in disgrace he wrote, whilst passing the Lizard Point on the tip of Cornwall, ‘I went to convert the Indians but who will convert me?’

THE MOMENT OF REALISATION

The turning point came on 24 May 1738 when his heart was ‘strangely warmed’. From that moment his whole ministry moved in a new direction. We often emphasise the change of heart which caused this revolution, but there was also a change of mind. Crucially the Aldersgate experience convinced him that becoming a ‘real Christian’ was not essentially about what we do; it is about what God does in us. This must also be true, he reasoned, with the life which follows conversion. It cannot be true that we are justified by faith and sanctified by works. God needs to do it all. We only need to yield to his great desire.

Further, whilst he acknowledged that sanctification can be a gradual process, the main thrust of his teaching was that, just as we are justified in a moment, so we can be sanctified in a moment.

No doubt there will be a process leading to that moment, and certainly there will be development from it; but the change, being saved to the uttermost, occurs in an instant. We can be entirely saved from sin in this life.

All this begs the question ‘What is sin?’ Wesley understood it to be the wilful transgression of the known will of God. We can act in ignorance either not knowing the will of God or inadvertently transgressing it, but Wesley would not have identified this as sin. Things like lapses of memory, for example, are not sin. The intention is not there, and clearly intention is very important in our consideration. Sometimes the intention can be right but the result wrong. As long as the intention is right, it is not sin, even though it may fall far short of perfection. Your child returns from school and proudly presents you with a painting he has done. You stick it on the fridge door whereupon he tells you that it is upside down. Good intentions but less than perfection.

Yet despite these considerations Wesley continued to insist on using the term ‘Christian Perfection’. When challenged he retorted that this was the phrase that Jesus used (Matthew 5:48). To Wesley it was inconceivable that Jesus would make a demand which was unattainable. No, the very fact that he requires it means that it is attainable. We can know this ‘Second Blessing’ here and now.

THE DEVELOPMENT OF THE DOCTRINE

It was in the form that we have just outlined that this doctrine was exported to America with the Methodist missionaries, and the theological scrutiny it received there resulted in a number of significant developments. For one thing, largely as the result of the influence of Oberlin College and Charles Finney in particular, this second blessing was identified with the baptism in the Holy Spirit, but note: there is no emphasis here on the gifts of the Spirit, for that we have to wait until Asuza Street in 1904. Significantly, the second blessing was identified as the result of a new and deeper work of the Holy Spirit within the believer’s life.

Once this relationship between the second blessing and the work of the Holy Spirit was established it gained traction through the ministries of people like Phoebe Palmer, Sarah Lankford and Robert Pearsall Smith, together with his wife Hannah Whitall Smith. Robert Pearsall Smith published a book entitled ‘Holiness through Faith’ in 1870. It proved to be one of the foundation works of the growing holiness movement.

It is rather difficult for us to imagine, but the Second Evangelical Awakening gave rise to a growing number of people longing for holiness. It was a mass movement much like the charismatic movement in a more recent generation. There was a deep desire for entire sanctification. In response, a number of conventions were held in Oxford and Brighton, one of which was attended by Rev T D Harford-Battersby, a canon of the Church of England. He hungered for a deeper spirituality and following the Brighton convention of 1875 he consecrated himself afresh to God which led him to ‘a peace in trusting Christ for present and future sanctification which exceeded our utmost hopes’. He and his friend Robert Wilson both wanted to be involved in the promotion of holiness and together they determined that a new convention with that aim ought to be held. Harford-Battersby suggested that this be held in Keswick, his own parish, and a large marquee be pitched on the vicarage lawn to accommodate the crowds. Thus the Keswick convention was born. The promotion of holiness was its stated aim and in

those early days, as the record of speaker’s messages records, the thrilling result. It is clear that the Keswick convention has developed since that time, but that’s another story.

HOLINESS TODAY

We may find this brief resume of holiness history and teaching both interesting and confusing, so we need to finish on a positive note. God is seeking people who not only know what Christ has done for them, but experience what the Holy Spirit can do within them. This is the great need of the church. We don’t need better organisation or more training classes. We need more people who have been made like Jesus through the work of the Spirit within. In a chaotic world where ordinary people long for something which really can

make a difference we need folk whose lives have been transformed and who are living examples of the peace which Christ can bring. Well might we sing ‘Let the beauty of Jesus be seen in me’ and make it our prayer that this will be our daily experience.



REV D. PAUL SMITH
Paul is a supernumerary Methodist Minister in the South West Peninsula District.

PRAYER FOCUS

ALL CAN KNOW THEMSELVES SAVED TO THE UTMOST

Pray for the Holy Spirit to bring transformation of heart soul and mind in the lives of all throughout the Connexion and beyond; a desire within individuals for a deeper spirituality and a closer relationship with God that all may know themselves saved to the uttermost. (Psalm 63:1-5; Jeremiah 29:13)

FOCUS ON THE CHURCH

The Methodist Church: The president and vice president of Conference, Rev Richard Andrew and Mr Matthew Forsyth as they take up office; for a return to an emphasis of spreading Scriptural Holiness across the land; at the start of a new connexional year, for all presbyters, deacons, local preachers, and worship leaders to receive fresh inspiration of the Holy Spirit; Probationers taking up their first appointments; those who have come to serve in Britain from the world church that they will adapt to a different culture and new ways of doing things. (Deuteronomy 5:32-33; 1 Peter 5:1-4).

Cliff College: Rev Dr Andrew Stobart as he takes up office as principal; uptake of students for the new academic year; continuity for both staff and students in a new ‘phase’ of the college; suitable placements for students to reach out to communities; for adequate funding and resources. (Romans 10:13-15; Hebrews 13:20-21).

FOCUS ON NATIONAL ISSUES

Education: Minister for Education; schools across the country – good curriculum content; the Cass Report to be upheld and enshrined in law; universities – all students, especially those attending for the first time; Christian unions reaching out with the gospel of Christ, for their protection; for an openness among the student population to the gospel and eagerness to find out more; courage for all Christian teachers and lecturers to stand up for Christian values. (Jeremiah 29:11; Colossians 2:8).

Anti-social Behaviour: Creative solutions to the underlying issues which are causing a rise in crime and lawlessness in parts of the country; the tackling of gang culture, knife crime and the use of drugs and alcohol; for youth workers reaching out to those stuck in the cycle of violence, drug and alcohol abuse, particularly Christian youth workers; for perpetrators to find new direction, focus, and positivity in Christ, transforming their lives; support for victims. (Psalm 34:13-18; 2 Thessalonians 1:6-7).

FOCUS ON WORLD ISSUES:

Russia/Ukraine: Pray for President Volodymyr Zelensky in the volatile situation he faces; for Ukraine to receive the necessary resources they need; the pushing back of Russian aggression; for a fair solution for peace to be found acceptable to Ukraine; Christians on both sides of the war and for their protection, especially for Russian Christians in a repressive regime; the Russian Orthodox Church to be true to biblical truth. (Psalm 55:22-23; Romans 1:18).

‘Let us talk to God’

(THIS IS HOW I ALWAYS CALL A CONGREGATION TO PRAY)

BY DAVID CLOWES

David Clowes considers some essential questions about prayer.

The old hymn tells ‘Prayer is the Christian’s vital breath, the Christian’s native air’.

This leaves me asking myself the question, ‘If that is true, why do so many of us find prayer so hard?’ It may surprise you but, though I write books of prayer, there are still times when I find it something of a struggle talking to God. My most exhilarating times in prayer have been when seated at my computer and feeling overwhelmed by the Lord’s presence. They are still precious moments when I feel that I am simply writing down the words I believe he is whispering in my ear. To be honest, I don’t have a secret solution to enabling our prayer-life to be the utterly glorious experience I think the Lord desires it to be. What I am offering are simply a few pointers that have guided my prayer-life and rescued me from despair.

It was in June 1965 that I became a Christian and opened my life to Jesus. I knew instinctively that I ought to pray, but initially my time with God was more like shopping online with Sainsburys! The change came in a moment of a literally heavenly revelation. It was a crystal-clear night – there was Jupiter, Venus and the plough – and billions of stars stretching out into the vast depths of space. It dawned on me that I could talk to the one who held the cosmos in the palm of his hands. I believe we cannot pray until we are overwhelmed by the knowledge of the One to whom we are speaking. Instead of a shopping list of requests, my prayers became a conversation with the Sovereign over all things.

The next issue that raised its head in my prayer-life was: where do I begin? I soon discovered that this was perfectly obvious. I mean, if I was in the presence of the n King, I would naturally wait for him to begin the conversation. How much more should I allow the Lord to set the topic of our time together. It seems to me that it is utterly essential that I turn first to the Word of God and wait for him to speak to me. It is equally important that we don’t then change the subject! What he says to me through the scriptures I try to use as the starting point of our conversation. Those times when I am finding it hard to pray, I am learning not to beat myself up or to worry about it. It seems that the Lord is more than happy for the two of us to simply sit in the silence of his presence and enjoy simply being together.

I believe that the leading of public prayer should not be seen as the same as private prayer. Leading the people of God in conversation with their Maker is both a serious and a challenging task. It is too easy to slip into time-worn phrases that lull the congregation into ever deeper

slumbers. When I was first called to be a preacher of the Word, I struggled with leading the congregation in prayer. I initially relied almost entirely on extempore prayer. It wasn’t long before I realised that I was simply saying the same things in my prayers over and over again. I am sure that the congregation realised that much sooner than I did! It was then I began to write my prayers down and that meant I could try to bring a freshness to the prayer-life of our worship.

When writing prayers, I set myself a series of guidelines. First, I have aimed for simplicity of language and for a direct style of writing. This is important if they are to be ‘prayed’ and not simply ‘read’. Secondly, I restricted the choice of congregational responses. A simple straw poll revealed that the main dread of congregations is not the length of the prayers but can they remember the latest complicated response the preacher has dreamt up! Thirdly, I have never used any book of prayers just as they were written and I do not expect those in my books will be used any differently. In some sections I have deliberately given a larger number of stanzas to the prayers than should really be used on any one occasion, to provide options. They are intended as a mine in which to dig, not a building plan to be slavishly followed.

I try to have the prayers set out in verse form. Line breaks have been considered carefully, and punctuation used judiciously, to guide the spoken word. To me one of the important guidelines is that I write as I speak. I believe that this also enables the prayers not simply to be read – but prayed. I never say to a congregation, ‘Let us pray’. Instead, I simply say, ‘Let us talk to God’.

REV DAVID CLOWES

David is a supernumerary Methodist minister living in Cheadle, Stockport.



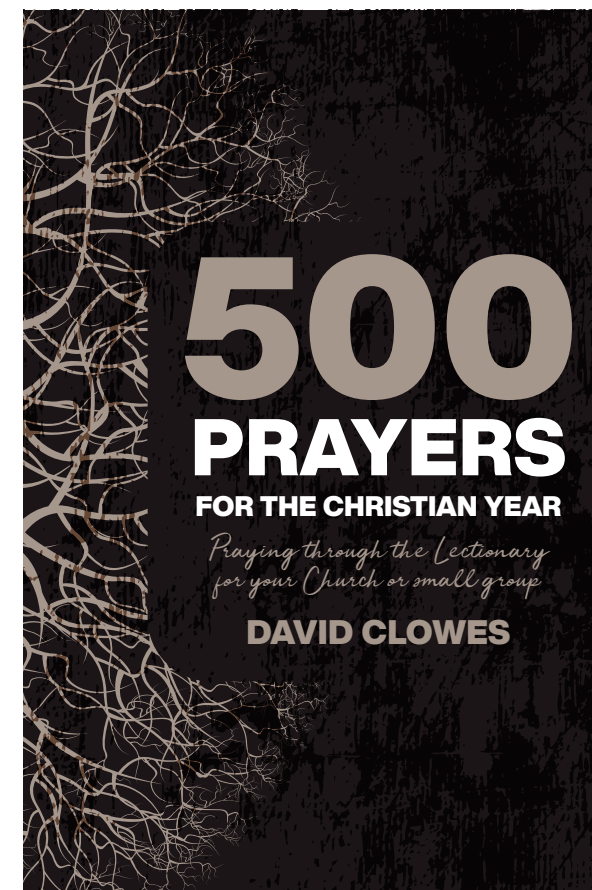
500 Prayers for the Christian Year

DAVID CLOWES

David C Cook (2020 UK)
ISBN: 978-0-8307-8246-8
pp 492
£11.49 (Amazon)

Prayers For Every Sunday Of The Lectionary

The third in the series of popular 500 Prayers books, with prayers based on the Bible readings for every Sunday, plus major holidays such as Christmas, Easter, and so forth, 500 Prayers for the Christian Year provides an invaluable resource for Churches and individuals, for both corporate and personal worship. Based on the Lectionary, it includes a full set of Scripture readings for each Sunday of all three years.



Every Sunday features a prayer of preparation that coincides with the psalm for that day, with prayers of praise, confession, and intercession around the other scheduled Bible readings. Designed with flexibility in mind, each prayer can be used individually or as a set for the day. Written in accessible, everyday language, and avoiding the traditional language of written prayers, 500 Prayers for the Christian Year is the perfect resource to help make corporate prayers flow naturally in the modern world.

DAVID CLOWES

David is a retired Methodist minister living in Cheadle, Stockport. Throughout his ministry in North West England,

he has been writing prayers for public, pastoral, and personal use, including the popular 500 Prayers for All Occasions and 500 More Prayers for All Occasions.



Rooted Loved Affirmed

FRANCES MILES

PublishU.com

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Have you ever considered how your family, background, and Relationships have shaped you? Through relatable stories and personal reflection, 'Rooted, Loved, Affirmed' explores the universal need to be acknowledged and encouraged. Discovering that we are truly known and deeply loved by God can transform us - and our relationships!

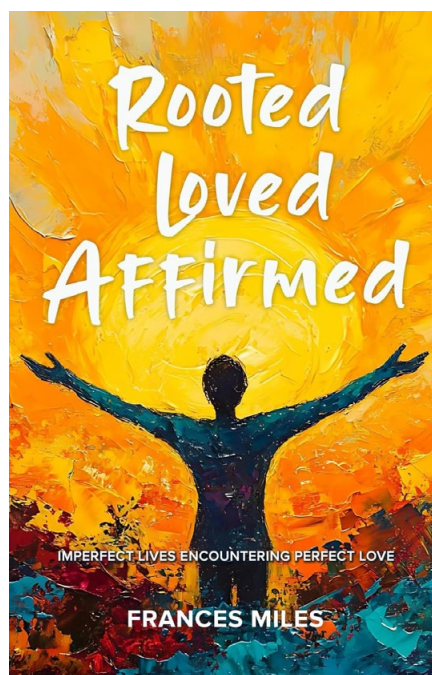
For twenty years, the author has pondered the importance of how family backgrounds and relationships shape us. At last she has put pen to paper!

Plentiful use is made of story-telling in this book: stories from the bible, well-known characters in history, the author's own family experiences, as well as people she has encountered quite casually. From these stories, Frances draws the conclusion that being 'rooted, loved and affirmed' is vital for every human being.

She brings our attention to words spoken by God at the baptism of Jesus: 'You are my son. With you I am well pleased' and offers her conviction that this affirmation was crucial to the ministry of Jesus.

Each chapter ends with 'A Thought for Today', encouraging reflection.

In terms of childhood upbringing, my wife and I are polar opposites. However, both of us have found this



book stimulating and helpful as it has enabled us both to reflect on the fact that our deepest security has been found through a relationship with Christ.

Alongside the book, Frances has prepared a study guide in six sessions, based on the main themes in the book. These sessions lead into bible study and personal reflection. They also include suggestions for practical action, both personal and as a group.

In a decade when we have become acutely aware of the high levels of mental health problems affecting our teenagers, often accompanied by their struggle for identity, this is a very timely book, especially for

parents, teachers and all who have close relationships with children and young people as they travel through their formative years.

Frances conveys a clear message, running through the book, that being rooted and affirmed in God's love is all powerful, whatever the circumstances of our upbringing. Once opened, it is difficult to put this book down! It is eminently readable, engaging and thought-provoking.

Reviewed by Rev Gordon Newton, Supernumerary Minister in the Westminster Circuit

Frances Miles' varied professional career has included working on the Senior Leadership Team for the Christian charity Stewardship. Since 2022, she has focused on charity work and supporting her family and husband, Rev Tony Miles, who is Superintendent Minister at Methodist Central Hall Westminster, where Frances is an active member.

All for Jesus

WJ SPARROW -
SIMPSON



*All for Jesus – all for Jesus,
this our song shall ever be:
for we have no hope, nor Saviour,
if we have not hope in thee.*

*All for Jesus – thou wilt give us
strength to serve thee, hour by hour;
none can move us from thy presence,
while we trust thy love and power.*

*All for Jesus – thou hast loved us;
all for Jesus – thou hast died;
all for Jesus – thou art with us;
all for Jesus crucified.*

*All for Jesus – all for Jesus –
this the Church's song must be;
till, at last, we all are gathered
one in love and one in thee.*



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