

Hymn Stories: Number 3.

In the two previous documents we considered four popular hymns: 'What a friend we have in Jesus', 'How great Thou art', 'It is well with my soul', and 'Abide with me'.

In this document, we will look briefly into the background of two other fairly well-known hymns.

1. I want to begin with the unusual story of a man who was born 96 years ago last month.¹ His name is Ray Overholt, and what makes his story 'unusual' is that it is the story of a man who was converted after he sang a song which he had written himself.

Ray Overholt
1924-2008



Ray Overholt² was born in 1924 in the mother was a singer and a pianist. She very young, and, before he reached song, 'The Lonesome Cowboy', and had the harmonica. His father bought him a guitar for \$3, and Ray very soon became one of the area's first singing cowboys.

American state of Michigan.³ His introduced Ray to music when he was teenage years, he had written his first learned to play both the keyboard and



Apart from performing live in many venues, he sang on radio,⁴ and for many years hosted a daily⁵ TV program, 'Ray's Round Up'.

At this point, I'll let Ray Overholt tell the rest of the story himself:

'I had left my television show "Ray's roundup", he wrote, 'and entered the nightclub scene. I was drinking pretty heavily. I began thinking there must be a better life than the nightclub, show-business whirlwind. I was so intent on changing my lifestyle that I went home and told my wife that I was quitting all of the smoking, drinking and cursing. I wanted to clean up my own life'.

'One day [he was then 34 years of age⁶] I thought to myself', he wrote, 'I've written secular songs, I'd like to write a song about Christ. But I couldn't write a song and not know the man I was writing about. I opened the Bible, and began to read how Jesus in the Garden of Gethsemane told Peter to put away his sword.

'I read where Jesus told Peter that He could ask His Father and He would send more than twelve legions of angels. I didn't know at the time that that would have been more than 72,000 angels. I thought a good title for a song would be "**He Could Have Called Ten Thousand Angels**".

'I didn't know what happened during the life of Christ, so I began doing a little research. The more I read about Jesus, the more I admired Him for what He had done

'I was playing in a tavern, a nightclub, in Battle Creek, Michigan, when I wrote the first verse [of the song] and put it in my guitar case. I then gave the club my notice that I was quitting. As I opened my guitar case to put my instrument away, one of the other musicians saw the music written out, and he asked, 'What are you doing there?' I told him I was writing a song about Jesus. He asked the title and I told him. He said, "It will never go!" But I finished the song and sent it to a publishing house,⁷ which reluctantly agreed to publish it.

'Sometime later I found myself singing at a small church.⁸ I sang, "He Could Have Called Ten Thousand Angels". Following my singing, the preacher⁹ spoke a message that gripped my heart. I knew I needed Christ, so I knelt there and accepted, as my Saviour, the One whom I had been singing and writing about'.

Thank you, Mr Overholt. That is some story ... the story of a man who was converted after singing his own song ... when the One whom he had been vaguely seeking for some time, sought and found *him!*¹⁰

Soon after, Ray gave all of his time to singing and preaching the gospel, a ministry which he and his wife Millie continued for almost 50 years.¹¹

Ray Overholt died¹² at the age of 84, while leaving home¹³ to sing in a church¹⁴ about 60 miles away

His obituary reported his granddaughter¹⁵ as saying, 'He never wanted to stop. When it was time to sing, he was raring to go'. Well, that September day, less than twelve years ago,¹⁶ Ray Overholt certainly did 'go' ... he 'went' to be with the Lord about whom he had been singing for the best part of half a century.

Before we move on to our second hymn, let's remind ourselves of the biblical narrative which Ray had read back in 1958:

Then Jesus came with them to a place called Gethsemane ...

Judas came ... and with him a great crowd with swords and clubs ... Now the betrayer had given them a sign, saying, "The one I will kiss is the man; seize Him." And immediately coming up to Jesus, he said, 'Hail, Rabbi', and kissed Him ... Then they came and laid hands on Jesus and seized him.

And behold, one of those who were with Jesus [Peter, we learn from elsewhere¹⁷] stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. But Jesus said to him, 'Put your sword back into its place, for all who take the sword will perish by the sword.

Do you suppose that I cannot call on my Father, and He will provide me at once with more than twelve legions of angels? But how then should the scriptures be fulfilled, that so it must be?'¹⁸

It was in the garden of Gethsemane that Jesus had earlier prayed, 'Father, all things are possible to you. Take away this cup from me; nevertheless, not as I will, but as you will'.

And we have every reason to be thankful that He had not cut *that* prayer short, and simply added His 'Amen' to His words, 'Take away this cup from me'. For the fulfilment of God's eternal purpose and the whole of His programme of salvation for mankind rested foursquare on the second part of Jesus' prayer. Everything (but everything) hinged on that central 'nevertheless'. Without it, there would have been *no* Golgotha – *no* Calvary – and there would have been *no* salvation ... for me or for you!

Oh yes, you and I have every reason to thank God that *this* was a prayer which the Saviour did not cut short. But, as we just read, there was *another* prayer which He did not even begin. It was the prayer which He never prayed.

This part of the story began when His disciples, confronted not only by Judas Iscariot, but by the 'band of soldiers and some officers from the chief priests and the Pharisees'¹⁹ which he had brought with him, asked Jesus, 'Lord, shall we strike with the sword?'²⁰ But Simon Peter²¹, entirely in character, didn't wait for any answer, and immediately drew his sword²² and let fly. But Simon Peter was clearly more skilled with a fishing net or a hook than he ever was with a sword, and, although he clearly aimed to part Malchus's hair with his short sword,²³ he succeeded only in severing his right ear.²⁴

As far as we know, the ear of Malchus was the only flesh wound that our Lord ever healed.²⁵

But Jesus had something for the ear of Peter as well as for the ear of Malchus. 'Put your sword back in its place', He said – 'Return your weapon to its proper home' – 'for all who take the sword will perish by the sword'. And had the Saviour not intervened at that moment, Peter certainly *would* have perished. For Peter and the other disciples then faced a great crowd armed, we read, 'with swords and clubs (or cudgels)',²⁶ and they (the disciples) possessed only two short swords between them.²⁷

Just think; our gracious Lord performed the last recorded miracle of His earthly life to save Peter from being cut to ribbons.

But Peter's action was not only unwise; it was also altogether unnecessary. For the Lord proceeded to make it clear to the apostle that God, His Father, was able – and willing – to render Him far more effective aid and support than his (Peter's) short sword ever could ... that one brief prayer was all that stood between Him and 'more than twelve legions of angels'.²⁸

"*Twelve legions*", Peter – just think of that. We know that a single Roman legion comprised 10 cohorts, with a cohort numbering anything between 400 and 600 men.²⁹ Which meant that 'twelve legions' would have numbered anything between 48 and 72 thousand troops. By way of contrast, I

understand that, to control the whole of Palestine, Pilate had available to him no more than half a legion (five infantry cohorts, that is) and some cavalry.³⁰

It may well be that our Lord spoke to Peter in terms of 'twelve' legions because that number would have meant one legion each for the eleven apostles (Judas was now 'standing with' our Lord's foes³¹), together with one for Himself. Yet, note, Peter, not 'twelve legions', but '*more than* twelve legions'.

And what is more, Peter, these would be legions "*of angels*". As no doubt you know, Peter, back in the Old Testament days of the prophet Isaiah and Hezekiah, the then King of Judah, the Assyrian invasion and planned siege of Jerusalem³² came to an abrupt end when, in the words of scripture, 'the Lord sent an angel'³³ – yes, *just one*, Peter – who, we read, 'smote in the camp of the Assyrians a *hundred and eighty-five thousand*'.³⁴ Following which, the Assyrian monarch, Sennacherib (the so-called 'Great King') returned to the Assyrian capital, Nineveh,³⁵ so to speak, "with his tail between his legs".

Psalms 103 speaks of God's angels as those 'who excel in strength'.³⁶ If you have any doubt about that statement, you have only to ask Sennacherib!

Now, if just one angel could wipe out 185,000 Assyrian warriors, what do you think twelve legions could do?

Even if we take the lowest estimate of 4,000 for the number of men in a legion, and even if we credit each angel with no more destructive power than that meted out by the angel who decimated Sennacherib's army, simple arithmetic shows that twelve legions of angels could wipe out a total of 8.8 billion. That is, they could annihilate way beyond the entire world population, even as it stands today.³⁷

And I take our Lord's words to Peter most seriously – that, if He *had* called on (the word translated 'call on' is sometimes used in a military context of calling on someone 'as an ally'³⁸) ... if He *had* called on His Father, then He (His Father) *would* straight away³⁹ have placed more than twelve legions of angels at His disposal⁴⁰ (the word translated 'provide' also being used in military contexts, with the meaning, 'to cause to stand beside' so as 'to help or defend'⁴¹).

Already the Father had dispatched one angel from heaven to strengthen our Lord in the Garden,⁴² and to me there is no doubt whatever that He would have responded instantly to any appeal from His Son, not then to *strengthen Him in*, but to *deliver Him from*, His agony and that which caused it.

And, what is more, because God's throne is surrounded by an innumerable company of angels,⁴³ the sudden departure of twelve legions would have gone virtually unnoticed. But we can take it that, although their *departure* might have gone unnoticed *in heaven*, their *arrival* would certainly *not* have gone unnoticed *in Gethsemane!*⁴⁴

And the heavenly 'reinforcements' would have made mincemeat of Judas and the 'band of soldiers and officers from the chief priests and Pharisees',⁴⁵ now arrayed against Jesus and His disciples! To use a common idiom, they 'wouldn't have had a prayer'.

But, speaking of 'not having a prayer', it is clear from the way in which our Lord spoke that, although He knew that just one brief cry from Him *would* have drawn down 'at once' more than twelve legions of the army of heaven, He had no intention whatever of uttering that cry. Yes, true, they *were* only a prayer away, but it was a prayer He would not – and *did not* – pray.

Armed with that biblical background, let us ponder carefully the words of the song which Ray Overholt composed over 60 years ago:

They bound the hands of Jesus in the garden where He prayed;
They led Him through the streets in shame.
They spat upon the Saviour so pure and free from sin;
They said, 'Crucify Him; He's to blame'.

He could have called ten thousand angels
To destroy the world and set Him free.
He could have called ten thousand angels,
But He died alone, for you and me.

Upon His precious head they placed a crown of thorns;
They laughed and said, 'Behold the King!'
They struck Him and they cursed Him and mocked His holy name.
All alone He suffered everything.

He could have called ten thousand angels
To destroy the world and set Him free.
He could have called ten thousand angels,
But He died alone, for you and me.

To the howling mob He yielded; He did not for mercy cry.
The cross of shame He took alone.
And when He cried, 'It's finished', He gave Himself to die;
Salvation's wondrous plan was done.

He could have called ten thousand angels
To destroy the world and set Him free.
He could have called ten thousand angels,
But He died alone, for you and me.

2. The story behind our second hymn begins with a young woman who sacrificed a most promising career in the world of art in order to serve God in North Africa for 40 years. The young woman's full name was Isabella Lilius Trotter, but she was known (and still is) as Lilius Trotter.⁴⁶

Lilius Trotter
1853-1928



Born to a wealthy upper class family in Spurgeon's conversion,⁴⁸ Lilius showed painting.

John Ruskin,⁴⁹ the leading English art recorded,⁵⁰ 'For a long time I used to except in a graceful and minor way, am beginning lately', he added, 'to bow myself to the much more delightful conviction that no one else can'.

London⁴⁷ about three years after Mr an early aptitude for watercolour

critic of the Victorian era, once say, in all my elementary books, that, women could not paint or draw ... I

This change began, he said:

When I was at Venice in 1876 ... two English ladies, mother and daughter, were staying at the same hotel⁵¹ ... One day the mother sent me a pretty little note asking if I would look at the young lady's drawings.

With my somewhat sulky permission, a few were sent, in which I saw that there was extremely right-minded and careful work ... I sent back a request that the young lady might be allowed to come out sketching with me. ... She seemed to learn everything the instant she was shown it—and ever so much more than she was taught'.⁵²

The drawings of the then 23-year-old Lilius, he said, made you feel 'that they are exactly what we should all like to be able to do'.

But some two years before, as Lilius herself expressed it, her eyes had been 'opened to see the loveliness of the Son of God and His right to control her redeemed life'.⁵³ She busied herself on the streets of London ... helping to turn a nightclub into a refuge for working girls, and often canvassing the London streets alone at night in search of prostitutes whom she could help and pray with, ensuring that they not only had food and shelter, but also that they were trained in respectable and marketable skills.

Ruskin did not understand her Christian activities, and challenged her to make a choice. He promised her a life of fame if she would devote herself entirely to her art, saying that he would help her to become, in his words, 'the greatest living painter and do things that would be immortal'.⁵⁴

It did not take Lilius long to make up her mind.

'I see as clear as daylight now', she wrote, 'that I cannot give myself to painting in the way he means and continue still to "seek first the Kingdom of God and His righteousness"'.⁵⁵

Once decided, Lilius threw herself into her London work. But, after hearing a missionary⁵⁵ describe the needs among Algeria's Muslims, she was convinced that God was calling her to go.

Although she applied to two African missionary agencies,⁵⁶ she failed to pass the physical examination on account, it was said, of her chronically weak heart. And they turned her down.

And so she and two friends went on their own! When they sailed from England in 1888,⁵⁷ Lilius was 35 years of age.⁵⁸

'Three of us stood there, looking at our battle-field', Lilius wrote when they arrived in the Bay of Algiers, 'none of us fit to pass a doctor for any (mission) society, not knowing a soul in the place, or a sentence of Arabic, or a clue for beginning work on untouched ground; we only knew we had to come'.⁵⁹

But she put her talents to good use and applied all the power of her art and pen to stories and scenes of North Africa in an effort to better convey the gospel message to all around her.

In spite of the many risks, she would often travel alone into the desert for weeks at a time to find outlying settlements and nomad camps where people needed to hear about the Lord Jesus.⁶⁰

Though bedridden in her last years, she continued to write, sketch and paint to the end. No, she never saw any of her artwork hang in any major gallery or museum. But, she had seen many people led to the Lord—especially women, whom she reached by first befriending their children.⁶¹

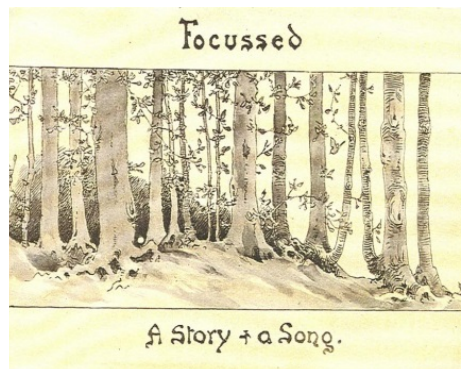
'At the time of her death in 1928, Lilius had established thirteen mission stations and had over thirty workers, under the name "Algiers Mission Band", united in her vision to bring "the light of the knowledge of God, in the face of Christ", to the people'.⁶²

But where, you may wonder, is our second hymn?

Well, the link comes through one of Lilius Trotter's thirty-three published writings;⁶³ a short booklet entitled, 'Focussed: A Story and a Song'.⁶⁴

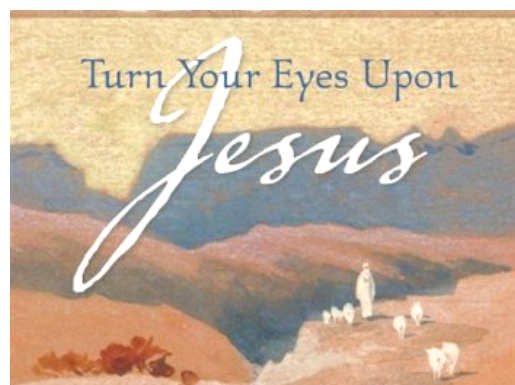
For her pamphlet contained soul's vision to Jesus, and look strange dimness will come Him'.⁶⁵

These words had a profound impact on Helen Lemmel, a gifted singer and brilliant friend gave Helen a copy of the words of Lilius Trotter which and the music of our second the first line of its refrain, "Turn



the words, 'Turn full your and look at Him, and a over all that is apart from

impact on Helen Lemmel, a musician.⁶⁶ A missionary booklet, and it was those inspired her to write the lyrics hymn, a hymn now known by your eyes upon Jesus".⁶⁷



It seems at least possible that Helen Lemmel was blind when she wrote the hymn. When she wrote it in 1918, she was 55 years old.⁶⁸ Eleven years before, 'in 1907, at the age of 43, she went to Germany, for four years of intensive vocal training, where she met and married her husband. They moved back to the United States in 1911'. At some point, 'she developed an affliction that resulted in blindness. Her husband couldn't cope with the thought of a blind wife, so he abandoned the marriage'.⁶⁹

In spite of much effort, I have been unable to pinpoint the year when Helen went blind, whether this was *before* or *after* she wrote the hymn. If it was before, her affliction would certainly add pathos to the words 'Turn *your* eyes upon Jesus, *look* full in His wonderful face'.

These are the (now) well-known lyrics:

O soul, are you weary and troubled?
No light in the darkness you see?
There's light for a look at the Saviour,
And life more abundant and free.

*Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace.*

Through death into life everlasting
He passed, and we follow Him there;
O'er us sin no more hath dominion
For more than conqu'rors we are!

*Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace.*

His Word shall not fail you, He promised;
Believe Him and all will be well;
Then go to a world that is dying,
His perfect salvation to tell!

*Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace.*

I conclude with the exhortation given by the writer to the Hebrews:

'Let us ... run with endurance the race that lies before us, looking stedfastly on Jesus'.

Hebrews 12. 1-2 (J. N. Darby's 'New Translation')

(Mr Darby's footnote to the words 'looking stedfastly' says that the Greek word has the force of 'looking away from other things and fixing the eye exclusively on one'.)

Notes

¹ On 24 July 1924.

² The biographical information has been obtained from:

<http://next-generation-communications.tmcnet.com/news/2008/03/15/3329175.htm>

http://dianaleghmatthews.com/called-ten-thousand-angels/#.XLM_DjBKhpq

<https://wordwisehymns.com/2014/08/27/ten-thousand-angels/>

<https://sdahymnalcomplete.com/Story/Ten%20Thousand%20Angels.html>

<https://www.beliefnet.com/columnists/gospelsoundcheck/2008/09/country-gospel-music-artist-an.html>

<https://www.cai.org/bible-studies/samuel-s-wesley-ray-overholt>

https://www.mlive.com/entertainment/grand-rapids/2008/09/christian_singersongwriter_ray.html

<https://www.legacy.com/obituaries/battlecreek/obituary.aspx?n=ray-overholt&pid=117560846>

Also audio at <https://www.sermonaudio.com/saplayer/playpopup.asp?SID=82161353377>.

³ In the township of Gaines.

⁴ Together with the group which he formed, 'The Grand River Boys'. They sang on radio station WFUR in Grand Rapids.

⁵ It was a weekday program.

⁶ It was in 1958.

⁷ He sold the rights to Lillenas Publishing House for \$25 in 1958. But, when the sales began to climb, 'the company gave Overholt full songwriter's rights, allowing the composer to receive royalties and work full-time in gospel ministry.

⁸ 'I have no idea why a church would want an unconverted nightclub singer to perform there, but that is what happened', Robert Cottrill ... <https://wordwisehymns.com/2014/08/27/ten-thousand-angels/>.

⁹ Leo Swank.

¹⁰ Compare; 'The next day Jesus decided to go to Galilee. *He found Philip* and said to him, "Follow me" ... Philip found Nathanael and said to him, "*We have found Him* of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth"', John 1. 43-45.

¹¹ 1958 to 2008.

¹² 14 September 2008.

¹³ In Battle Creek.

¹⁴ 'Faith Reformed Church', in Wyoming.

¹⁵ Rebecca (Becky) Davis. See ...

https://www.newspapers.com/clip/9419017/becky_overholt_travis_davis_wedding/

¹⁶ 14 September 2008.

¹⁷ John 18. 10.

¹⁸ Matthew 26. 36, 47-54.

¹⁹ John 18. 3.

²⁰ Luke 22. 49.

²¹ John 18. 10.

²² Matt. 26. 51; John 18. 10.

²³ See, 'μάχαίρα ... "a short sword"', W. E. Vine, 'Expository Dictionary of New Testament Words', article 'Sword'.

²⁴ Although it is very likely Malchus took some evasive action!

²⁵ Luke 22. 51.

²⁶ Matt. 26. 47.

²⁷ Luke 22. 38. So it was in the early days of King Saul: 'on the day of the battle there was neither sword nor spear found in the hand of any of the people with Saul and Jonathan, but *Saul and Jonathan his son had them*', 1 Sam. 13. 22.

²⁸ Matt. 26. 53.

²⁹ A single Roman legion comprised 10 cohorts, with a cohort numbering anything between 400 and 600 men (*). Which meant that 'twelve legions' would have numbered anything between 48 and 72 thousand troops.

(*) 'An armed Cohort, consisting of from 400 to 600 men', A. Edersheim, *Life and Times*, Book 5, Chapter 12.

On account of fragmentary and sometimes contradictory evidence, the size both of cohorts and of legions is disputed.

³⁰ Yet Judea certainly *had* seen legions before, for example, brought in by Pompey in 63 BC: 'Pompey was angry; and taking with him that army which he was leading against the Nabateans, and the auxiliaries that came from Damascus, and the other parts of Syria, with the other Roman legions which he had with him, he made an expedition against Aristobulus', Flavius Josephus, '*Antiquities of the Jews*', Book 14, Chapter 3, Paragraph 4. (Cf. Josephus, '*Wars of the Jews*', Book 1, Chapter 6, Paragraph 5.) Later the legions were stationed in Syria. There were initially three legions under legate Varus (Josephus, '*Antiquities of the Jews*', Book 17, Chapter 10, Paragraph 9). Under Emperor Tiberius this was increased to four (Tacitus, '*Annals*', 4. 5).

Legions also function in the days of Archelaus (not long after our Lord's birth): 'As soon as Varus [the governor of Syria, P. Quinctilius Varus] was once informed of the state of Judea by Sabinus's writing to him, he was afraid for the legion he had left there; so he took the two other legions, (for there were three legions in all belonging to Syria,) and four troops of horsemen, with the several auxiliary forces which either the kings or certain of the tetrarchs afforded him, and made what haste he could to assist those that were then besieged in Judea. He also gave order that all that were sent out for this expedition, should make haste to Ptolemais ... and sent them upon an expedition into Galilee, which lies in the neighbourhood of Ptolemais; who made an attack upon the enemy, and put them to flight, and took Sepphoris, and made its inhabitants slaves, and burnt the city. But Varus himself pursued his march for Samaria with his whole army; yet did not he meddle with the city of that name, because it had not at all joined with the seditious Emmaus was also burnt by Varus's order, after its inhabitants had deserted it, that he might avenge those that had there been destroyed. From thence he now marched to Jerusalem; whereupon those Jews whose camp lay there, and who had besieged the Roman legion, not bearing the coming of this army, left the siege imperfect', Josephus, '*Antiquities of the Jews*', Book 17, Chapter 10, Paragraph 9.

³¹ John 18. 5.

³² 2 Chron. 32. 1-2.

³³ 2 Chron. 32. 21. This was at night, 2 Kings 19. 35.

³⁴ 2 Kings 19. 35; Isa. 37. 36. I note that Peter himself later spoke of 'angels, greater in might and power', 2 Pet. 2. 11.

³⁵ 2 Kings 19. 36; 'so Sennacherib returned with shame of face to his own land', 2 Chron. 32. 21.

³⁶ Psalm 103. 20; cf. 'His mighty angels', 2 Thess. 1. 7.

³⁷ 7. 821 billion on 8 August 2020 ... <http://www.worldometers.info/world-population/>.

³⁸ 'The verb *παρακαλεῖν* has the special meaning of ... "to call upon as an ally"', A. L. Williams, *The Pulpit Commentary*, on Matt. 26. 53. Herodotus (*The Histories, Book VII, 158*) wrote, 'Men of Hellas, it is with a self-seeking plea that you have made bold to come hither and *invite me to be your ally* against the foreigners' ('Ἄνδρες Ἕλληνες, λόγον ἔχοντες πλεονέκτην ἐτολήσατε ἐμὲ σύμμαχον ἐπὶ τὸν βάρβαρον *παρακαλέοντες ἔλθειν*') ...

http://www.loebclassics.com/view/herodotus-persian_wars/1920/pb_LCL119.471.xml

³⁹ The word 'ἄρτι' means 'at once, even now'.

⁴⁰ Compare 2 Kings 6. 17, where Elisha's servant had his eyes opened to see the mountain at Dothan 'full of horses and chariots of fire round about Elisha'.

- ⁴¹ See 'παριστάναι - cause to stand, place beside, to stand by; i.e. to help or defend', Henry George Liddell and Robert Scott, 'A Greek-English Lexicon'. Accessed at ... <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=pari/sthmi>
 "Can I not summon my Father to my aid as an ally ... and swiftly He will draw up by my side twelve legions of angels" ... παρακαλεῖν and παριστάναι are both military terms', A. Carr, 'Cambridge Greek Testament' on Matthew 26. 53.
- ⁴² Luke 22. 43.
- ⁴³ 'An innumerable company of angels', Heb. 12. 22; 'the Ancient of Days took his seat... His throne was fiery flames ... and ten thousand times ten thousand stood before Him', Dan. 7. 9-10; 'I heard a voice of many angels round about the throne ... and the number of them was ten thousand times ten thousand, and thousands of thousands', Rev. 5. 12.
- ⁴⁴ And, fascinating, that day will come! Joel 3 speaks of the Valley of Jehoshaphat, v.12, as one scene of conflict in last days at advent. Identified as Kidron valley between Jerusalem and Mount of Olives; ie vicinity of Gethsemane. God challenge gentile nations, "Prepare war, wake up mighty men, let men of war draw near, let them come up, let weak say, I am strong", 9-10 "There cause your mighty ones to come down, O Lord", 11. "Lord roar out of Zion, utter voice from Jerusalem", v.16. Lion of Judah not roar in Matt. 26!. This is the time for the Lamb to silently submit.
- ⁴⁵ John 18. 3. Those sent to arrest Jesus may have numbered 200 (*a maniple*; being one translation of the word used in John 18. 3, 12). 'The noun *speira* can refer to a "maniple" of only 200 men, and it is not necessary to assume that an entire maniple was present', D. A Carson, *The Gospel according to John*, page 577. 'The word *σπεῖρα*, is used by Polybius for the Latin *manipulus*, not *cohors* (Polyb., 11.23), consisting of about two hundred men, the third part of a cohort', B. F. Westcott.
- ⁴⁶ The biographical information has largely been obtained from:
<https://liliasrotter.com/>
<https://liliasrotter.wordpress.com/> (Home Page);
<https://liliasrotter.wordpress.com/about/> (Biography)
https://en.wikipedia.org/wiki/Lilias_Trotter
<http://www.kingsleypress.com/lilias-trotter-biography-sketch.html>
- ⁴⁷ On 14 July 1853.
- ⁴⁸ In January 1850.
- ⁴⁹ 8 February 1819 – 20 January 1900.
- ⁵⁰ In 1883.
- ⁵¹ The Europa.
- ⁵² "The Art of England", Complete Works of John Ruskin (London: George Allen, 1908), 33: 280.
- ⁵³ 'When Liliastrotter was twenty-one years of age, she and her mother attended a convention at "Broadlands," convened by Lord Mount-Temple, a Christian statesman. The speakers that year were Andrew Jukes, Theodore Monod, and the American Quakeress, Mrs. Pearsall Smith, author of *The Christian's Secret of a Happy Life*. The messages given were on the theme of consecration and God's gift of His Holy Spirit. Her eyes "were opened to see the loveliness of the Son of God and His right to control her redeemed life' ...
<http://www.kingsleypress.com/lilias-trotter-biography-sketch.html>.
- ⁵⁴ See 'A Passion for the Impossible: The Life of Liliastrotter' by Miriam Huffman Rockness (it was a quote from a letter which Liliastrotter wrote to Blanche Pigott from Blantwood).
- ⁵⁵ Mr Glenny of the North Africa Mission in May 1887.
- ⁵⁶ The North African Mission and another.
- ⁵⁷ On 5 March 1888. (See a photo of Liliastrotter about that time at ... https://en.wikipedia.org/wiki/Lilias_Trotter.) She sailed with, she wrote, 'a strange [but] glad feeling of being cast upon God'.
- ⁵⁸ See ... <https://liliasrotter.wordpress.com/about/>.
- ⁵⁹ To which she added, 'Truly if God needed weakness, He had it!' Quoted from 'Back-ground and Fore-ground' by Liliastrotter. See ... <http://www.internationalbulletin.org/issues/2002-01/2002-01-032-sinclair.pdf>, page 32.

⁶⁰ 'How did she manage financially? In the early years, with money she had inherited from her well-to-do family she largely funded her many years of service in Algiers. Expansion of the work called for external support, which was always forthcoming. At the end of her life, her funds were exhausted. Quite literally, her money ran out at the same time as did her work for the Lord – forty years and five months after she had obeyed God's call to leave her comfortable home in England'.

⁶¹ It has been said that, 'According to her own writings, her final statement would be, "I was more alive and had more joy and more creativity and richness than if I had stayed in London"'. She 'was the founder of the Algiers Mission Band, making her the earliest Protestant woman to found and lead a mission society', Timothy Tennent, *'How God Saves the World'*, page 64. Accessed at ... <http://asburyseminary.edu/wp-content/themes/asburyseminary/books/How-God-Saves-the-World.pdf>.)

⁶² Miriam Rockness, *'Reflections on the Art and Writings of Liliastrotter'*.

⁶³ Books and booklets by Liliastrotter:

Between the Desert and the Sea
Parables of the Cross
Parables of the Christ-life
The Master of the Impossible
The Way of the Seven-fold Secret
Back-ground and Fore-ground
A Challenge to Faith
Cherry Blossom
Focussed: A Story and a Song
The Glory of the Impossible
Heavenly Light on the Daily Path
A Life on Fire
Literature for Moslem Boys
A Ripened Life
Sand Lilies
Smouldering
A South Land
A Thirsty Land and God's Channels
Trained to Rule
Vibrations
Winter Buds
The Bag of Wool
The Bedouin and His Camel
The Blood Feud of El Hanouchi
The Debt of Ali Ben Omar
The field of Sahab en Niya
Landsnakes and Seasnakes
The Letter That Came from a Far Country
The Lost Ones in the Sahara
Neseefa the Slave Girl
The Robe of Er-Rashid
The Story of the Nightingale
Water Lilies: A Paper for Mothers.

⁶⁴ The full text of the 'Focussed' booklet can be accessed at <https://liliastrotter.wordpress.com/out-of-print-manuscripts/> and at <http://www.unveiling.org/lily/focussed.html>.

⁶⁵ In context, Liliastrotter wrote, 'What does this focussing mean? Study the matter and you will see that it means two things – gathering in all that can be gathered, and letting the rest drop ... Look at the window bars, and the beyond is only a shadow; look through at the distance, and it is the bars that turn into ghosts. You have to choose which you will fix your gaze upon and let the other go ... How do we bring things to a focus in the world of optics? Not by looking at the things to be dropped, but by looking at the one point that is to be brought out. *Turn full your soul's vision to Jesus, and look and look at Him, and a strange dimness will come over all that is apart from Him*, and the Divine "attrait" [fascination, lure] by which God's saints are made, even in this 20th century, will lay hold of you. For "He is worthy" to have all there is to be had in the heart that He has died to win'.

⁶⁶ Helen Howarth Lemmel was born in 1863 and died in 1961.

⁶⁷ See ... <https://liliastrotter.wordpress.com/2012/10/26/turn-your-eyes-upon-jesus/>.

⁶⁸ Source: <http://chrisfieldblog.com/2008/11/14/blind-helen-howarth-lemmel-turns-our-eyes>.

⁶⁹ Source: <https://hymnsthatchurch.blogspot.com/2018/12/turn-your-eyes-upon-jesus.html>.