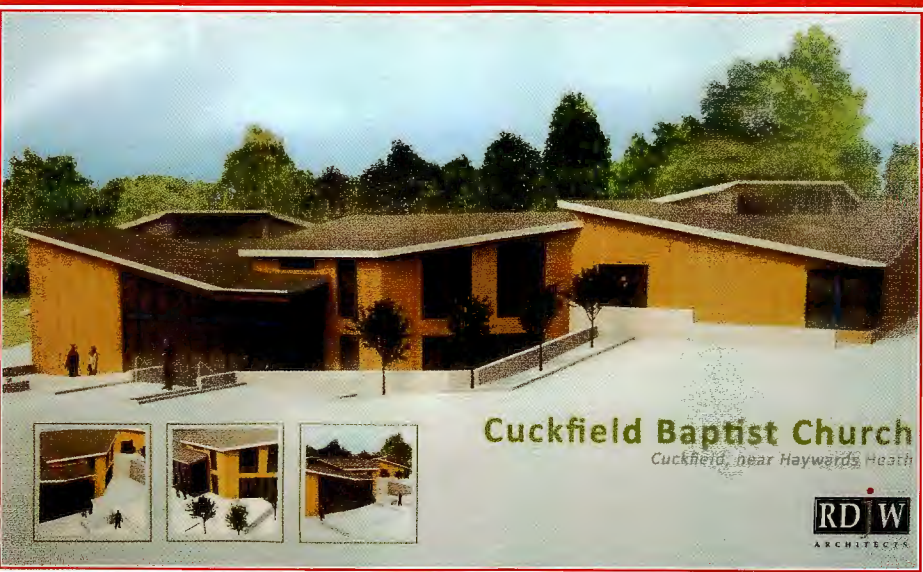




REFORMATION TODAY



NOVEMBER - DECEMBER 2013

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Websites www.reformation-today.org

The editor's personal website is <http://www.errollhulse.com>

<http://africanpastorsconference.com>



Erroll and Lyn at Cuckfield, 1980.

Front cover picture. *Plans for the new buildings for Cuckfield Baptist Church. See page 4.*

Editorial

REFORMATION TODAY WAS BORN IN 1970, when the editorship of *The Christians' Pathway* (a monthly magazine for Calvinistic Baptists) passed to Erroll Hulse, then pastor of Cuckfield Baptist Chapel. Erroll looked after the editing and promotion. But the magazine would never have taken off and survived without the behind-the-scenes secretarial work, proof-reading, and copy-editing performed seemingly tirelessly by Lynette. She acted as secretary of Reformation Today from 1970, right through until the commencement of her long illness in 2006. This was especially the case when Erroll was away on missionary journeys abroad in Africa, Indonesia, Burma and other countries.

On 20 September 2013 all the family were called to be with Lyn as her life was fading. She was taken into glory the next evening. The peace that surrounded her was remarkable, and noted not only by family, but by all the nursing staff who attended her. The family had no desire to keep her away from the immediate presence of the

Saviour she had loved ever since her sudden conversion at the age of twenty on a stormy night in 1952.

The funeral took place in Cuckfield Baptist Church, Sussex on 8 October. Around 140 friends gathered to join the family in giving God thanks for the life of a kind and godly person. The pastor, David Sprouse, led a service which focussed on the resurrection hope that all believers have in Christ. It was a joyful day in which we remembered a lifetime given over to serving others. Lynette was gentle and unassuming, which made others feel quickly at ease. She seemed always to be available to listen to, care for, and give hospitality to vulnerable people. She travelled to many countries alongside Erroll, and in a variety of contexts found herself called on to advise and counsel believers in need. Many from all over the world have testified to the godly wisdom and comfort she was able to offer.

Lynette was born in 1932, in Johannesburg. Her mother was a gifted business woman and her father was chief rates officer

in the South African railways. At school she was close friends with Prime Minister Jan Smuts' granddaughter. Her father as a senior government official was required to attend Parliament in Cape Town for lengthy periods. During such times Lyn and her sister were entertained by the Prime Minister and his granddaughter at Groote Schuur, the Prime Minister's residence just below the beautiful Table Mountain.

The death of her father, when Lynette was just 13, meant that she was unable to pursue higher education, and she became a land surveyor when she left school. At the age of twenty she met Erroll, an architectural student at Pretoria University. Their lives turned around when both were converted. Erroll was converted when a fellow student and best friend David Cowan prevailed on him to hear Baptist evangelist Ivor Powell. Lyn had little Bible knowledge, but was awakened by overhearing a conversation on a bus. Shortly afterwards, during a terrifying thunderstorm she turned to her Bible, read straight through the Gospel of John, and repented of her neglect of God. Erroll teased Lyn by telling her that she was much more intelligent

than Martin Luther. When Luther was caught in a terrifying thunderstorm, he prayed to St Ann and promised to become a monk. Lyn did better than that!

Soon after marriage they left South Africa to work in London and study at London Bible College. Erroll worked as manager for the newly founded Banner of Truth publishing house. Lyn cared for their first two children, Sharon and Michelle. In 1962 Erroll became pastor of Cuckfield Baptist Chapel which from one remaining member had begun to revive. In 1964 the church experienced what might be called a mini-revival or visitation of the Holy Spirit, with significant numbers of powerful conversions. Such was the increase that by 1967 Erroll was constrained to leave the publishing scene and concentrate full-time on the pastorate. Alongside elder Stanley Hogwood and his wife Marian, and others, Erroll and Lyn served in Cuckfield for 22 years.

A major factor in the increase of the church was the outstanding gift of hospitality maintained by Stanley and Marian Hogwood. Their example was followed by others. It was a constant throughout her years of service for Lyn to prepare an extended



Lyn at Atteridgeville Sunday School, near Pretoria, 1954.

table for the midday meal every Lord's day.

Neil and Joanne were born. While caring for the four children, and also running a nursery school in the home each day for ten preschool children she was active in pastoral visiting among women, being exceptional in discerning special needs. When Erroll initiated a local gathering of ministers, the Whitefield Fraternal, Lyn took the lead in gathering lady helpers together to provide a delicious meal for

between 30 and 40 pastors. During these years, Lynette brought up their own family, but she was also a spiritual mother to many.

Subsequently Erroll and Lyn served first in Liverpool for three years and then in Leeds. During Lyn's final illness, the love and care of the fellowship at Leeds Reformed Baptist Church was exemplary. The family also appreciated the loving Christian care of believers from Tinshill Evangelical Church near their home.



Lyn in London 1958.

Pastor David Sprouse, and his wife Natalie, have now served at Cuckfield Baptist Church for sixteen years. It is encouraging that the work has grown and developed to the extent that the historic Chapel building, which dates from 1772, is no longer fit for purpose. The members inherited a large plot of land adjoining the Chapel. The local council has passed plans to build an entire new complex to accommodate the growing congregation. The perspective architectural drawings are featured on the front cover.

Readers are urged to pray that the Lord would continue to work in power, and use the faithful and active testimony of the believers in Cuckfield for the salvation of many, and the extension of the kingdom of Christ locally and further afield.

Sharon James

Preparing a Place

Jesus Going away and Coming again

by Bob Davey

John 14:1-3

THE PURPOSE OF JESUS IN THIS WHOLE CHAPTER IS TO COMFORT THE ELEVEN REMAINING APOSTLES IN THE upper room. They needed comfort because their hearts were deeply troubled by what Jesus had said.

1. Jesus had told them that he was going to be betrayed and that his betrayer was among them. Judas then left them.
2. Jesus had told them that he was going away and that where he was going they could not follow.
3. Jesus had warned Peter in front of them all that he would deny him three times that very night.
4. Jesus had said that his own soul was deeply troubled.

Now Jesus gave the apostles twelve reasons why they should not have troubled hearts.

1. They are to trust Jesus as they trust God (verse 1)
2. Heaven is sure for them (verse 2)
3. Jesus will come back for them (verse 3)
4. Through Jesus the way to heaven is provided (verses 4-11)
5. Their work for Jesus will still go on and succeed (verses 12-14)
6. They will have the help of the Holy Spirit (verses 15-17)
7. Jesus and the Father will still be with them (verses 18-24)
8. The Holy Spirit will be teacher in Jesus' place (verses 25-26)
9. Jesus will give them his legacy of peace (verse 27)
10. His going away is a matter for them to rejoice about (verse 28)
11. Their faith will increase when his predictions happen (verse 29)
12. The death of Jesus will be a victory not a defeat (verses 30-31)

They are to trust Jesus as they trust God 14:1

Let not your heart be troubled; you believe in God, believe also in me.

Let not your heart (any longer) be troubled. With great tenderness Jesus exhorted the eleven faithful apostles not to be troubled, agitated, confused and perplexed any longer. They were not to worry or fret about their future. *you believe in God, believe also in me.* Jesus reminded the apostles that they already had a living faith in the one, true and living God, the God of Israel and the Old Testament. Now they are to have the same kind of living faith in him. Note, if Jesus himself had not been truly divine then this exhortation was blasphemy.

Having a stronger faith and trust in Christ is the truest remedy for trouble of heart in the Christian.

Heaven is sure for them 14:2

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

In my Father's house are many mansions (abiding places). Jesus likens heaven to a house (Psalm 23:6). It is the 'Father's house' (Psalm 33:13,14). Heaven is a permanent home, with plenty of room for everyone who is there. It is a place of complete security, nor will there ever be any reason to leave it. Heaven will be their everlasting home.

If it were not so, I would have told you. Jesus would not have told them this, if there were the least doubt about it. If it were not true he would have known about it and would have told the truth to them. Because Jesus always spoke the truth, the disciples knew that they could trust every word of Jesus. We, too, can trust every word that Jesus spoke.

I go to prepare a place for you. Jesus told them that the reason why he *had* to go away was in order to get this place in heaven ready for them. He will ascend in glory into heaven to be at the right hand of the Father. He will enter heaven on behalf of all the redeemed. As High Priest he will present the merits of his sacrifice for the sins of his people. As their representative before the Father he will claim the right of entry for them all. He will receive them into everlasting glory.

Heaven is a prepared place for a prepared people.

Jesus will come back for them 14:3

And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there you may be also.

The tender, loving heart of Jesus towards his disciples is being poured out in these words to them.



Joy in receiving books – 91 for library – see page 29

And if I go and prepare a place for you. There was a good reason why he had to leave them. The purpose for his going away is repeated, in order for it to sink into the confused minds of the disciples. His death will not be a meaningless tragedy which brings chaos in its wake. Great good will follow his death and the scattering of the disciples. Jesus is going away to prepare a place in heaven for them. There will be a happy ending for them. There can be no doubt about it. He will make sure of it. It will certainly happen for them.

I will come again and receive (take) you to myself. So great is his love for them that he will come back personally to be reunited with them. This must refer to the second coming of Jesus when his whole Church will be reunited with him in the full glory of resurrection bodies. Then, Jesus comes for his people. Before that time his people go to be with him in heaven through death.

It is not appreciated as fully as it deserves that here we have an important rationale for the second coming and the general resurrection of all the dead. The second coming will be a public display of the love of Christ for all his people, before the whole universe of men and angels who have ever been created. He is coming for his own people and he wants all to witness

Under Preparation for RT 257

Ten unique features of the Ten Commandments. Keeping the moral law is everywhere urged in the New Testament. How do we reject legalism? Does the fourth commandment continue as moral law?

Imputed righteousness is the basis of our justification. God's Free Gift of Righteousness: Romans 3:19-26. This gift is essential to salvation. How is this gift received? What is the basis of this gift?

LeeRoy Shelton Jr with his young family arrived in Litchfield Montana under dark clouds. How he survived and succeeded from scratch is an important part of his journey to becoming the founder of Chapel Library with its amazing world-wide ministry.

Karl Peterson describes the life and ministry of Richard Denham (1927-2013) founder of FIEL a ministry which has mightily impacted Brazil and Mozambique.

it! What a majestic occasion that will be 'when he comes, in that day, to be glorified in his saints' (2 Thess 1:10).

Their full vindication will follow on immediately at the Judgment seat, where Jesus will be the Judge (Matt 25:31-46; John 5:26-30).

that where I am, there you may be also. There will be no separation of Jesus from his people ever again (1Thess 4:17). They will be at home with him, always together with him, face to face.

The apostles were to draw comfort from this immense love of Jesus for them. Their destiny was assured and could not be brighter.

Every Christian can draw comfort from this love of Jesus for him/her.

*Loved with everlasting love,
led by grace that love to know;
Spirit, breathing from above,
you have taught me it is so;
O this full and perfect peace,
O this transport all divine!
In a love which cannot cease,
I am his, and he is mine.
In a love which cannot cease,
I am his and he is mine.*

From Superstition to Faith

William Farel - From Superstition to Faith

by Frederick Hodgson

WILLIAM WAS THE FOURTH OF FIVE SONS BORN TO A FRENCH NOBLEMAN IN A LITTLE VILLAGE CALLED Les Farelles close to the town of Gap in south-eastern France. His birth took place in 1489, at the time when the crusading army inspired by Pope Innocent VIII was hunting down the Waldensian Christians living close to Gap. It seems his parents were indifferent to the harsh persecution motivated by Innocent VIII, as they firmly believed that the pope could do no wrong. The priests had justified the action, teaching that the Waldensians were all witches and wizards and that a series of bad harvests had been the result of Waldensians praying to the devil. The atrocious persecution of the Waldensian people at that time resulted in the hunting down and murdering of 4000 of their people including 400 little children. William slept in peace in his cradle as these scandalous events were carried out by those who professed the same faith as his parents.

William was taught to pray to saints and angels and believed in superstitious fables such as a story of a wolf coming into a church to promise that it would no longer eat people. He related that an early act of devotion to an idol involved him travelling to a mountain to see the cross upon which Jesus died. He was later puzzled by the fact that this cross was made out of a different kind of wood from the cross he later kissed and worshipped in Paris. The cross of his childhood was adorned with copper and the priests taught that if it were to be carried away from its usual location, it could return home all by itself.

William was an adventurous lad who loved to climb mountains and swim in the rivers. He loved danger and his father thought that he would have made a good soldier. In an attempt to inspire William to become a soldier his father spoke about a neighbour, Chevalier Bayard, who had won fame in battles. He emphasised Bayard's brave but stainless character and suggested to William that he could also win the honour of being a knight like him. Bayard was respected in that he was known for his commitment to defend those that showed him hospitality without charging them huge sums of money. At that time of lawlessness bands of soldiers used to rob

helpless farmers. Bayard insisted on his own soldiers maintaining high moral standards and he rebuked his soldiers for profane swearing. He regarded this as the great sin of the age and not just a trifling fault.

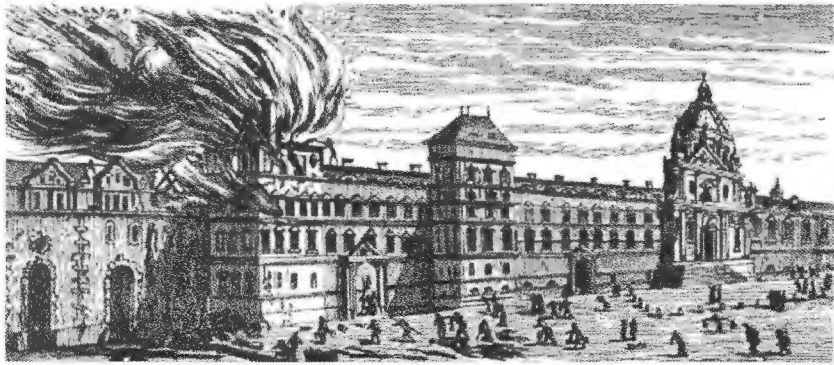
However, William also had a thirst for knowledge and wanted to grow up to be respected as a learned man. His father frowned upon his love of study. He was further discouraged by the ignorance of those around him and he was even disappointed by the inability of his local priests to teach him the ancient language of Latin. It seems that they recited the words of the services with little understanding. He was also surprised by their contempt for the religious services that they led. William held tenaciously to his superstitious religious beliefs and was distressed to find that people did not show reverence towards the religious images that he loved. He eventually persuaded his father to let him go to Paris, hoping that in that great city he would find pious, learned men who would instruct him. At the age of twenty he set off on this quest for knowledge and furthering his religious experience.

Farel enters the University of Paris

The University of Paris with its specialist theological college, The Sorbonne, was the leading theological centre in Western Europe. In many ways it had an independent position within Paris. It had its own laws and magistrates and acted as a 'state within a state'. It refused to admit the officers of the Mayor of Paris within its walls and only reluctantly allowed the king's officers to enter. Its fame was not deserved as leading academics claimed that the study of Greek and Hebrew was heresy. The monks encouraged hostility towards the study of the biblical languages. They feared that the study of the Bible itself would expose their errors. One monk made the ridiculous claim that Greek was a recently invented language and also suggested that everyone who learned Hebrew would become a Jew.

Not all the university teachers were like this. Some were devoted to their studies. One of these was William Budœus. At one time he had been devoted to hunting but at the age of twenty-three he suddenly lost this love and turned to studying. He had such a thirst for knowledge that he even forgot to turn up to his own wedding and had to be reminded about it. On one occasion when his house was on fire, he simply told his servants to tell his wife as she looked after domestic matters.

Farel was attracted to the learning of such men and wanted to draw on their fountains of knowledge but he had another thirst. He wanted his religious



The Old Sorbonne, Paris, on fire in 1670.

longings to be satisfied. He was, however, dominated by the superstitions that he had held from his childhood. The intensity of his religious feelings at the time was expressed in his words, 'In truth popery itself was not, and is not, as popish as my heart was. It was not that wickedness or evil, when I knew them to be such, had any charm for me, nor did I take pleasure in those whom I knew to be living in sin. But the devil was to me transformed into an angel of light, and I do not believe that all the devils together could have more completely deceived and enchanted any poor heart than they did mine. ... I was given over to the service of Satan, and so deeply rooted in it that I could never have delivered myself for so utterly had Satan blinded my eyes and perverted my soul, that if there was anyone who had the approval of the pope, that person was to me as God. If I heard anyone speak with contempt of the pope, and anything belonging to him, I could have wished that person should be destroyed, and that all that did not serve to uphold the pope should be demolished.' In a similar way Farel confessed, 'I see and feel, in looking back at my faith in crosses, pilgrimages, images, dead bones, and other devilish deceits, how deeply I was sunk in the dark pit of iniquity, of idolatry, and of the curse of God. But when I think specially of the idolatry of the mass, it seems to me that legions without number of the devils of hell must have possessed me, and kept me in their power. ... For I believed that what the priest held in his hands – the thing that he put in a box, and shut it up there – that he ate and gave to others to eat – I believed that this was my God – the only true God! And to me there was no other in heaven or in earth.'

He had no difficulty in finding a Latin teacher in Paris. Latin was the universal language spoken by the educated classes. Children in some

homes in France learnt Latin before they learnt to speak in French. Students thronged into Paris from various European countries and spoke Latin to each other in order to be understood. Similarly the thriving printing industry turned out books in Latin so that they could be read in different countries. It was also possible to learn Greek and Hebrew in the university. The university had immense influence and the colleges clustered in the southern part of the city attracted a huge number of students. A report published in 1535 suggested that there were as many as twenty-five thousand students in attendance. A report ten years later suggested that there were only sixteen to twenty thousand students but that for the most part they were very poor. The lecturers themselves only had modest salaries, but the prestige of teaching in this leading university was such that competition for professorships was very intense.

Farel's friendship with Lefèvre

Farel was disappointed in the rowdy life of the students and in the irreligious populace. He not only wanted to gain academic excellence but also desperately wanted to find a pious companion and teacher who would raise him to possess a deeper devotional life. He searched in vain until he came across a little old priest of shabby appearance. He had discovered the renowned Jacques Lefèvre d'Étapes (He also used the Latin name of Faber Stapulensis.). Farel was drawn towards Lefèvre because of the man's extremely pious behaviour. Farel commented that he 'bowed down lower before the images than any other person I had seen in my life. He would stay for an immense time on his knees praying and telling his beads before these images, and I would join him in doing so. I was delighted to have found such a man, slave as he was to the pope, and believing all those things which are most detestable in popish idolatry.' Despite his shabby appearance Lefèvre was one of the most learned professors in the University of Paris. Even Erasmus thought that he, Lefèvre, was the most learned man in France. He had travelled widely in Europe and was an authority on a wide range of subjects including astronomy and mathematics and outshone the other academics in Paris, which led to their persecuting him. The outcome of this was that Farel's confidence in them fell away. Lefèvre was also a gifted teacher and Farel stuck to him like glue either in spite of or because of his being thirty years older. Their characters and backgrounds were very different. Farel came from a noble family and was highly adventurous, impetuous and bold. Lefèvre from Picardy was 'diminutive in stature, and he could boast of no noble blood in his veins.' He was a much more cautious person than Farel.

In 1508 Lefèvre completed a commentary on the Psalms and in 1512 he published a commentary on the letters of the Apostle Paul. As pointed out earlier Latin was the language used by the educated classes and both these works were written in that language. The use of Latin ensured a wider circulation of the books. Today English would probably be the best language to be used in order to engage with a wide readership. With Lefèvre the choice would be automatic. The commentary on the Pauline Epistles, although lacking the benefit of subsequent scholarship, contained a clear theoretical explanation of the doctrine of justification by faith, preceding Luther by five years. It is likely that he had not entered into the implications of his writings in terms of his own salvation. The work of Lefèvre was directed to academics rather than the population as a whole, so his obvious impact was less than Luther's. However, the sincere, learned, devout, believing Lefèvre prepared the way for other more courageous men to preach the gospel to a wider part of the population of France.

The battle between biblical teaching and superstition

Farel studied the works of Aristotle and read the lives of 'the saints' but as he studied he became full of the fear of God and eternity. At this time Pope Julius II (pope from 1503 to 1513) allowed people to view both Old and New Testaments as being 'the holy Bible' and upon hearing this Farel felt a deep respect for the Scriptures and began to read them. He was amazed to find the religious life around him to be so different from the Christianity of the New Testament and was utterly bewildered. Like many Catholics today he doubted his ability to understand what he read, as his understanding was different from the interpretation given by the Church. He failed to believe the plain teaching of the Bible and clung to the teaching of the Church with greater tenacity. However, the Bible had convinced him of his sinfulness and no matter what good deeds he did, he was overcome with guilt. He gave money away and went to live in a Carthusian monastery set in woods near Paris in order to concentrate on doing penances but all to no avail.

Farel revered the monks who practised silence, in some cases only broken as they confessed their sins to the priest when summoned by the sounding of a bell. Farel joined in their austerities for a time but the benefit he received from them was recorded in his own words, 'I was wholly employed, day and night, in serving the devil, after the fashion of that man of sin, the pope. I had my Pantheon in my heart, and such a troop of mediators, saviours, and gods, that I might well have passed for a papal register.'

During the period of Farel's turmoil of mind caused by the discrepancies between the Christians of the New Testament and the Church of his day a theologian found him reading the Bible. He rebuked Farel with the words, 'No man ought to read the Holy Scriptures before he has learnt philosophy and taken his degree in arts.' Farel believed him, forgetting that the early disciples of the Lord were fishermen and that the common people who listened to him heard him gladly. Some of the Roman Catholic leaders realised that Farel should be steered away from the Bible and they adopted the tactic of keeping him too busy to study it. They encouraged him to do lots of good works in order to fill his time. One thing asked of him was that he should distribute money donated by rich people to poor students. He was asked to spend time encouraging the poor to go and confess their sins to priests and use opportunities to spend time in prayer and devotion before images and attend masses.

He was discouraged from reading the Bible and studying the life of the New Testament Church on the basis that it made more sense to learn about those who lived in days nearer his own. He was directed to the lives of those who fasted, lived in deserts, had visions and performed miracles. He was inspired by those who wore rough clothing, and made bare-footed pilgrimages and reported visits by angels and the Virgin Mary and longed for similar experiences himself. He wanted to be free from mortal sin as was claimed by these saints. He reached the stage that he 'mistook their low and idle lives for that of a high and almost heavenly existence'. This is why he joined the Carthusian monastics for a time. It gave him no rest. It is not known why he abandoned them.

The dawning of the light for Farel

Whilst he progressed from student to Master of Arts and lecturer in Philosophy in Paris, some obscure, humble person or persons spoke the gospel to him. Over a period of about three years Farel prayerfully compared what he heard to the Greek and Latin New Testament that he had in his possession until the darkness was dispelled and he saw the 'value of the death of Christ'. He was however puzzled in that the gospel seemed to be saying that works, prayers, repentance and almsgiving had no value in gaining salvation. Surprisingly perhaps, Farel did not share his thoughts with the inconsistent Lefèvre for some considerable time. It seems that Lefèvre had an understanding that it was Christ alone that saves and yet in practice valued the use of images and some veneration of the saints. He was like the man in the Gospels who partly gained his sight

but saw people like trees that were walking about before his sight was completely cured.

When Farel did eventually question Lefèvre he was staggered to hear Lefèvre reply, 'We have no merits at all; all is of grace; and of God's pure mercy, granted to those who deserve nothing.' Despite Lefèvre's commentary on the Epistles of Paul, written in 1512, they remained as thoughts in his mind, buried by his idolatry and love of legends of the saints until 1519. Lefèvre was collecting material to publish his research on this latter topic. In January of 1519 he published a legend for every day of this month, followed by the same for February and then all was silent in March. He was suddenly brought to see the error of his ways and with fear and horror destroyed his material, expressing his new conviction, 'They are brimstone to kindle the fire of idolatry. We must pray to saints no more. We must worship God alone.' Lefèvre had become disgusted at the tales about the saints. He dismissed them with the words, 'They are foolish legends at best, and many of them are false tales of monks, who could write a life to order without any knowledge of the facts.' He added, 'They cause us to idolize the saints, and treat our Lord with neglect. They are too paltry fables to keep us from the sublime Word of God.' His words were met with astonishment by Farel and the older man explained that he reached his new convictions as a result of reading the Bible. He urged his young admirer to read the Bible.

Lefèvre failed to express his new faith in his lectures on heathen philosophy but in private the elderly man spoke boldly. 'God alone by his grace, through faith, justifies the ungodly. He gives them eternal life. There is a righteousness of works, which is of man; there is a righteousness of grace, which is of God. The righteousness of grace comes from God himself.'

Lefèvre's clear confession of faith dumfounded the academics of Paris and many rose up in opposition. Farel meanwhile slowly shed his love of popery and superstition and struggled to let go of his old beliefs and submit to the authority of Scripture alone. Farel was slow to follow Lefèvre's lead in seeing the error of praying to saints. The younger man thought that it seemed easier to pray to the saints than to pray to Christ. He came to understand that the saints must not be trusted for salvation as they had no merit to give him. It was apparent to him that Christ alone must be trusted, but he felt that he could pray to the saints. His tutor argued that they could not be sure that the saints could hear the words that were prayed to them from different persons in different places at the same time. Lefèvre then

went on to say, 'We are sure that Jesus, the Father, and the Holy Ghost, do hear us, and to this holy Trinity only are we at liberty to pray. We must hold to what is certain, and abandon everything that is doubtful.' Farel replied that he thought that the saints have great feelings for us and can sympathise with us. To this Lefèvre replied that Jesus has infinitely more feeling for us and is touched with the feeling of our infirmities and knows us altogether. No saint could have such a tender sympathy for us as Christ. He is the head of the Church and we are called Christians and do not call ourselves after St Peter or St Paul. Farel was convinced by these arguments and confessed, 'Then popery was utterly overthrown. I began to detest it as devilish, and the holy Word of God had the chief place in my heart.'

Reaction to Lefèvre and Farel

In 1519 both Lefèvre and Farel publicly confessed their faith in Christ alone. The students were in uproar, spending as much time debating about the gospel as their formal studies, some with great antagonism towards Lefèvre and Farel.

Although most academics and priests opposed them, one person of note paid attention to what they proclaimed. This was the influential Count William Briçonnet, who was eventually made Bishop of Meaux in 1516. Briçonnet held several prominent positions in the French Church and took part in the Council of Pisa in 1511 and later represented Francis I when the Concordat of Bologna was negotiated during 1516-1517. He was able to become familiar with the famous Lefèvre and observe his life and teaching during these years, many of which were spent in Paris, the centre of learning and influence in France. He held Lefèvre in respect and appreciated his knowledge and understanding. He joined two young brothers, Arnold and Gérard Roussel, in listening to the startling teaching of Lefèvre and Farel.

It is of interest to note that the Reformation in France did not spring from either Germany or Switzerland. The historian d'Aubigné wrote, 'The Reformation was not, therefore, in France a foreign importation. It was born on French soil; it germinated in Paris; it put forth its first shoots in the University itself, that second authority in Romish Christendom. God planted the seeds of this work in the simple hearts of a Picard and a Dauphinese, before they had begun to bud in any other country on earth. If we look only at dates we must acknowledge that neither to Switzerland nor to Germany (Zwingli in the one and Luther in the other) belong the

honour of having begun this work, although hitherto these countries alone have contended for it. This honour belongs to France.’

It might seem strange that Lefèvre and Farel were allowed to proclaim the gospel as they did, but pious strong-willed Marguerite d’Angoulême, the sister of Francis I, had embraced their teaching and offered them protection from persecution. The king’s own confessor, Guillaume Petit, also spoke on behalf of Lefèvre. The king turned a blind eye to the anger of the priests and initially delighted in the fact that anyone dared to contradict their tyranny. He also despised their lack of learning. The gospel preachers were encouraged when they heard news from Germany of Martin Luther speaking out against the sale of indulgencies. His papers and books reached Paris about 1519.

Although Farel slowly turned his back on the religious practices of the Roman Catholic Church, his convictions that its priests and theologians were not only in error but were actually enemies of the gospel alarmed Lefèvre. Farel eagerly and prayerfully read the work of Martin Luther as it became available in Paris and compared his writings with Scripture. Although he joyfully agreed with much of what Luther wrote he had serious misgivings about some of Luther’s earlier writings that admitted the adoration of saints and existence of purgatory. Farel, although unordained as a priest, was the foremost among the evangelicals in Paris and spoke forcefully against errors of the Roman Catholic theologians, Luther or even Lefèvre (who still believed in purgatory at the time). Farel did not preach in a pulpit but he talked with students and citizens, argued with professors and priests, and boldly urged reformation of the Church at the university and in the city. His zeal encouraged others to openly preach the gospel. The eloquent Martial Mazurier, president of St. Michael’s College, threw aside all reserve, and criticised the Church as it was then with vivid, colourful language.

The chief critic of Luther and the French evangelicals was Noël Bédier (sometimes written as Beda). His loud demanding voice marshalled the support of the priests and led to Luther’s books being burnt in 1521. Bédier and the blustering, angry priests continued to level unjustified criticism at the lives of the evangelical party.

Lefèvre left Paris for Meaux in 1521 at the invitation of his friend Bishop Briçonnet. He had become weary of the ignorance and malice of his enemies in the Sorbonne and the invitation to Meaux was attractive as he would be able to pursue his contribution to the evangelical cause peacefully

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under the protection of Briçonnet. By this time Farel, by virtue of his diligent studies in Greek and Hebrew, along with his wide knowledge of the Church Fathers, gained by his thirst for knowledge and avid reading was equipped for greater responsibilities in the academic world. Through the influence of Lefèvre, he was made Professor of Philosophy at the Collège Cardinal Lemoine. This college ceased operating in 1793 but there is still a Metro Station named after it in the Latin Quarter of Paris. The earthly remains of Blaise Pascal are contained in a church a stone's throw from where the college was sited. The college was named after its founder Cardinal Jean Lemoine (1250-1313). Farel clearly had a considerable intellect, which he used to great effect later in his life, but generally he used his intellect in preaching and public debate rather than writing. This lack of writing led to much less being known about him than Calvin who was a prolific writer. Farel's main contribution to the Reformation was principally that of a preacher despite his enemies seeking to discredit him on the grounds that he was unordained, at least in their view.

Farel eventually resigned his professorship to join his friend Lefèvre and help build up a church in the diocese of Meaux under the direction of its evangelically minded bishop who was anxious to gain the help of men like him. The story of the attempted reformation in Meaux and its outcome is found in RT221.

A Fearful Expectation

Nigel T Faithfull

WE HAVE SEEN IN THE FIRST TWO ARTICLES THAT AFTER DEATH UNBELIEVERS WILL ULTIMATELY face a continuing conscious torment in hell. To support this it was also shown that both believers and unbelievers have immortal souls: believers have eternal life, whereas unbelievers have perpetual torment. We will now look at the witness of our conscience, the perpetual reminder deep in our hearts that we are spiritual beings.

An eternal consciousness

The wilful sinner, who does his utmost to suppress a prodding conscience, nevertheless experiences a nagging ‘fearful expectation of judgment and of raging fire that will consume the enemies of God’ (Heb 10:27). This warning conscience is a mercy of God, urging the unbeliever to consider his end, and to repent and believe the good news of the salvation freely provided by the Lord Jesus Christ. Tozer states: ‘The most startling and frightful thing about us as human beings is the eternal consciousness that God has given us. It is an awareness, a consciousness, a sensitivity given us by God himself. It is a gift to humanity – an awareness, an ability to feel. Hell would not be hell if it were not for the awareness God has given men and women. If humans were just to sleep through hell, hell certainly would not be hell.’¹ Our consciences reveal to us deep things about our motives, and that all persons are spiritual beings. Paul writes: ‘For who among men knows the thoughts of a man except the man’s spirit within him?’ (1 Cor 2:11a). He also declared that unbelieving Gentiles ‘show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them’ (Rom 2:15).

No excuse

Unbelievers were, and are, also without excuse. Noah preached God’s righteousness for about 100 years while he was building the ark, and the flood has left its traces around the world, both in geology and folklore, and is a constant reminder of God’s judgment against sin. People all over the world know the meaning of Sodom and Gomorrah. The Egyptians were well aware of an afterlife – the Pyramids still stand today as a witness to the fact. God’s ten plagues against them for refusing to obey

his command through Moses have entered the history of civilisation. This common awareness of hell is seen in a recent sadly misguided comment by the Arsenal manager Arsène Wenger after a disastrous start to the new football season: ‘When I go to hell one day it will be less painful for me, because I’m used to suffering.’² The designer Sir Terence Conran said he isn’t given to much introspection about his soul; however, when enthusing about a new fire he commented, ‘There’s a fantastic thing that fire does, the whole of that glass box fills with flames, and that makes me think about hell and whether I’m going there ...’³

Parables and symbolism

Some may object that the representation of hell as a fire or lake of burning brimstone is just a likeness, and not a literal reality, so that mitigates its awfulness. We should bear in mind that we have finite minds only capable of understanding earthly space-time matters; that is why Jesus used everyday objects and activities in his parables. In Matthew chapter 13 Jesus teaches about the kingdom of heaven. He uses one illustration after another to convey this truth – it is like a mustard seed, yeast, a valuable pearl, and so on. A single aspect would be inadequate, and all of them will not convey the whole truth about God’s kingdom. In the Revelation of John we have further images of the New Jerusalem, with gold, pearls and precious stones gleaming in the light of God’s radiance.

Worse than we could imagine

Prophecies abound with symbols and symbolic numbers, which need wisdom in their interpretation (Rev 13:18). Similarly, pictures and images are used to illustrate the unimaginable torment of being cast into the pit of hell. Christ alone knows how awful this will be, and uses graphic scenes to depict this state of eternal separation from God. Those who believe in annihilation object strongly to the portrayal of a God who can eternally torment souls in hell. They also reckon that it will spoil heaven to know that one’s unbelieving loved ones are continuously suffering beyond the grave, [*sheol* (OT), or *hades* (NT)] in hell, the Anglo-Saxon word we use for *gehenna*.

Clearly heaven is more than seeds and yeast and pearls; but also hell must be worse than any image could portray. Christ used such terrifying pictures as a burning lake of fire, or being eaten by worms (Mk 9:43-44; Lk 16:22-24; Rev 21:8), to get people to avoid such an end by seeking to get right with God while they had the opportunity. Note that the rich man being tormented in hell did not accuse God of injustice or cruelty; he knew he deserved it, so he simply asked Abraham for mercy, but a great gulf prevented any hope of relief (Lk 16:24-26). God is being especially

kind to forewarn us. Jesus cried aloud from the cross: “My God, my God, why have you forsaken me?” (Matt 27:46). If it was agony for him to be without the presence of his Father for a few hours, what must it be like to be forever cut off from him?

All enjoy God’s daily mercies

Unbelievers have continuously dulled their consciences, sought to eliminate God from their thoughts, changed BC and AD to BCE and CE, invented big bangs and impossible evolutionary theories, and denied any absolute moral laws. All the while, however, they have enjoyed the benefits of living in God’s creation. Their free choice has been to live without God and to spurn his only Son who suffered hell for a season in order to rescue them. God will grant their wish, but he desires that none should perish; he ‘wants all men to be saved and to come to a knowledge of the truth’ (1 Tim 2:4) - hence the dire warnings. “Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right; and let him who is holy continue to be holy” (Rev 22:11). As they have died, so they will continue for all eternity. As a tree falls, so shall it lie. Packer has stated, ‘An endless hell can no more be removed from the New Testament than an endless heaven can.’⁴

The joy of heaven

We cannot imagine the joy of living in the home in heaven Jesus has been preparing for us from the time of his ascension (John 14:2). He only took six days to create the universe! We know nothing will spoil our eternity in his presence; no memories of this present life will cause any tears there. We do not know how much we will remember, but we do know that God will fill us with himself, and our every thought will be to his glory; we believe he will do all things well, and to his Name be all the praise.

‘After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord for ever’ (1Thess 4:17).

*For ever with the Lord!
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality.*

James Montgomery (1771-1854)⁵

1 Tozer, *Whatever Happened to Worship*, Authentic Media, 2009, p 73
2 Wenger, Arsène, cited in *Telegraph Sport*, 10 Sept., 2011
3 Conran, Terence, quoted by Brown, Mick, The Taste Maker, *Telegraph Magazine*, 10 Sept. 2011, p 41
4 Packer, J I, cited in J. Blanchard, *The Complete Gathered Gold*, Evangelical Press, 2007, p 296
5 Montgomery, James, *Grace Hymns*, 2nd ed., 1984, No. 781

No to Reformation!

WRITING IN A SERIES OF EXPOSITIONS OF THE 39 ARTICLES OF THE CHURCH OF ENGLAND, RT REV Dr Barry Shucksmith, Royal Navy (Rtd) addresses the subject of discipline. Article 33 concerns Excommunication. He points out that in the 19th century there were cases of church discipline. But now ‘discipline of any kind is almost alien to 21st century thinking in the Western world. As far as Anglicanism is concerned, which claims to be in the Protestant reformed tradition, serious cases of church discipline seem like something from another planet.’

Dr Shucksmith goes on to apply this when he says, ‘Despite the very practical problems facing the C of E shortage of ministers, declining numbers, and a severe financial crisis, the biggest problem to be faced - if the Church is not to disappear altogether - is tackling the urgent need for Church discipline, in every area of her internal and external life. Particular reference should be given to bridging the gap between what the Church historically has believed and practised, and what she has become, by apostasy, today. A Church without discipline is, not only a Church without a future, but a Church under severe judgment of almighty God, and which will not prosper in a godly manner.

‘The Church cannot ignore the clear ethical and disciplinary teaching of our Lord and the apostles, and still claim to be part of the One True Apostolic Church of God’ (*English Churchman*, 23 -30 August 2013).

The sad reality is that unless reformers of the calibre of the English Puritans of the 17th century are gifted to the C of E nothing will ever be done. For a very long time nothing has been done and apart from lamentations being written nothing will be done in the future.

Editorial note. As non-conformist evangelicals we should withdraw from co-operating with the C of E with the explanation that the C of E is apostate. But if churches separate from that apostate body as was suggested in the editorial of RT 255 we will gladly co-operate with them. (*The English Churchman* published that editorial in full with approval).

William Gouge (1575-1653)

By Joel R Beeke and Randall J Pederson

WILLIAM GOUGE WAS BORN IN BOW, NEAR STRATFORD, IN MIDDLESEX COUNTY. HE RECEIVED A CLASSICAL education at St. Paul's School in London and at Felsted in Essex. He was converted under the ministry of his uncle, Ezekiel Culverwell, a well-known Puritan. He then went to Eton College, where he gave himself to study, prayer, and searching God's Word. In his years at King's College, Cambridge, Gouge became known as an excellent logician and defender of Ramism. He was called an 'arch-Puritan' by some students because of his strict godliness. He apparently never missed one of the chapel prayer services conducted every morning at 5:30. He read fifteen Bible chapters daily—five in the morning before chapel, five after dinner, and five before going to bed.

Gouge graduated from King's College with a bachelor's degree in 1598 and a master's degree in 1602. He became a fellow and a leading Hebrew scholar, and was appointed as a lecturer in logic and philosophy. In 1603 his father persuaded him to travel from Cambridge to London to meet Elizabeth Caulton, the God-fearing daughter of Henry Caulton, a former London merchant. The couple were soon married, and had thirteen children, eight of whom reached maturity. Gouge's biographer details the care Gouge took in conducting family worship. In 1608 Gouge became a lecturer at the parish church of St. Anne Blackfriars, London, where he served for forty-five years until his death. He was appointed rector upon the death of Stephen Egerton in 1621. He preached regularly twice on the Lord's Day and once every Wednesday. After his sermons on Sunday mornings, he invited poor people from the neighbourhood to his house for dinner, after which they would discuss his sermon. His lectures on Wednesdays drew such large crowds that, according to his biographer, 'When the godly Christians of those days came into London, they considered their business unfinished, unless they attended one of the Blackfriars lectures.' Hundreds of people

were converted and nurtured in the faith through his ministry. Brett Usher concludes, 'Gouge's pulpit became the most celebrated in London' (Oxford DNB, 23:37).

Gouge was a hard worker, cheerful philanthropist, meek friend, great peacemaker, and earnest wrestler with God. He wrote eleven treatises, some of which were extensive. He supported poor students at the university and contributed generously to the poor. He had such a meek disposition that his biographer wrote, 'No one, his wife, nor children, nor servant with whom he lived and worked all those years ever observed an angry countenance, nor heard an angry word proceed from him toward any of them.'

Gouge was 'a sweet comforter of dejected souls, and distressed consciences,' according to his biographer. He became a spiritual mentor to many ministers in London, helping many keep peace in their congregations. His confessions of sin were accompanied with 'much brokenness of heart, self-aborrancy, and justifying of God.' In prayer, he was 'pertinent, judicious, spiritual, seasonable, accompanied with faith and fervour, like a true Son of Jacob wrestling with tears and supplications.' A contemporary wrote of Gouge: 'He studied much to magnify Christ, and to debase himself.' Gouge said of himself, 'When I look upon myself, I see nothing but emptiness and weakness; but when I look upon Christ, I see nothing but fullness and sufficiency.'

Throughout his pastoral years, Gouge continued his studies. He earned a Bachelor of Divinity degree at Cambridge in 1611, and eventually, a doctorate in divinity in 1628. His wife Elizabeth did not live to witness this occasion, however, as she died in 1625 while giving birth to their thirteenth child. Gouge never remarried.

For the most part, Gouge worked without interference from the government. However, he was harassed by authorities because of his Puritan sympathies in opposing new ceremonies ordered by Bishop Laud and for opposing Arminianism. He once spent two months in prison for republishing Finch's *The Calling of the Jews*.

Gouge was a prolific writer. In addition to his two massive works that have been reprinted, he published a diversity of titles, ranging from

The Whole Armour of God (1616)—a major work on the Christian armour of Ephesians 6:10-20, overshadowed only by William Gurnall's even more massive masterpiece—to *A Short Catechism*, which was printed six times by 1636. Other titles include an exposition of John's Gospel (1630), *God's Three Arrows* (1631), and *The Saint's Sacrifice* (1632). In 1643, Gouge was nominated to the Westminster Assembly. He took turns with Cornelius Burgess leading the sessions when the moderator or prolocutor, William Twisse, was not present. In 1644 Gouge was appointed to the committee that examined ministers; in 1645 he was assigned to the committee that drafted the *Confession of Faith*; and in 1647, he was elected as assessor after the death of Herbert Palmer. In 1648, he was on the committee that supported the Presbyterian system *de jure divino*, or divine right, which held that Presbyterian church government is commanded by God ('by divine law') in Scripture. Later that year, Gouge was asked to contribute notes on 1 Kings through Esther for what would become the second edition of the Westminster Assembly's *Annotations on the Bible*.

Gouge suffered from asthma and kidney stones in his later years. His faith held firm, however, through acute suffering until death. He would say, '[I am] a great sinner, but I comfort myself in a great Saviour.' Often he repeated Job's words: 'Shall we receive good from the hand of God, and shall we not receive evil?' When a friend tried to comfort him by pointing to the grace he had received or the works he had done, his response was, 'I dare not think of any such things for comfort. Jesus Christ, and what He hath done and endured, is the only ground of my sure comfort.' As he approached death, he said, 'Death, next to Jesus Christ, you are my best friend. When I die, I am sure to be with Jesus Christ. Jesus Christ is my rejoicing.' Gouge died December 12, 1653, aged seventy-eight. His funeral sermon was preached by William Jenkyn, his friend, pastoral assistant, and successor. According to William Haller, Gouge ranked with Sibbes and Preston among the influential Puritan ministers of London of the previous generation.

This biography was taken by permission from the excellent book MEET THE PURITANS, 895 pages, hardback, Reformation Heritage Books.

A Godly Home

Review article

Building a Godly Home

A Holy Vision for Family Life

By William Gouge.

Edited and modernised by Scott Brown and Joel Beeke.

Reformation heritage Books, USA.

192 pages, hardback.

This is the first of three volumes. The second part, *Building a Godly Home*, which focuses on Happy Marriage, is at print now. The third on Raising Children is scheduled for mid-2014.

Based on current rates of divorce, 39% of couples marrying today in the UK will divorce. Almost all divorce comes during the first decade of marriage. Divorce is prevalent in the early years, peaking between years three and six. Evangelicals today are much more prone to divorce than they used to be. The recent same-sex marriage legislation in the UK is utterly hostile to biblical marriage and typical of the cavalier attitude of many leading politicians who give lip service to the reality that stable happy homes are the bedrock

of society.

Cohabitation is now overtaking marriage. In 2011 39 per cent of all birth in 27 European Union countries was outside marriage.

We need to work harder than ever to establish godly homes. Pastors should preach regularly on marriage and the home. The question here is why review a book from the 17th century when contemporary books are available? *What the Bible Teaches about Marriage* by Anthony Salvaggio is a most readable practical book (240 page paperback published by EP). Commended too is *What the Bible Teaches about Christian Parenting* by Roger Ellsworth (112 page paperback, EP). Then there is *Married for God* by Christopher Ash (IVP). On You Tube there is an on-line series *Marriage Minutes* by Dr Sharon James which upholds marriage against legislation for same-sex marriage.

So why review a 17th century book? The answer is that it is cogently theological by which I mean that the author works hard to explain what precisely is intended by the text and how it works in practice. In reading

through Ephesians 5:21 to 6:4 we see there are deeply profound lines in the text. Gouge begins with a full explanation of how submission to others is the basis for all our living. The Feminist movement is hostile to this principle. Gouge shows that all sectors of society operate on the principle of submission. *Submitting yourselves one to another in the fear of God.* Twelve pages are devoted to what it is to fear God.

Wives, submit yourselves unto your own husbands, as unto the Lord.

Gouge gives a number of reasons why wives are addressed first. One reason is that 'Wives are the fountain from which all other degrees spring'. Another is that their example is a great means to motivate children to obedience.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so [let] the wives [be] to their own husbands in everything. The author explains that this is metaphorical language conveying the main reasons for submission of wives to their husbands. :

1. They are under Christ as a body is under the head.
2. They receive spiritual life and grace from Christ, as a natural



Sharon James

- body receives sense and vigour from the head.
3. Christ governs them as a head governs the body.
 4. They are subject to Christ as a body is subject to the head.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it. Here Gouge stresses the example of Christ's love and opens up two main points:

- 1 Husbands must come as near as they can to Christ in loving their wives. Because they can never love so much as Christ did, they must never think they have loved enough.
2. Though their love in measure cannot equal Christ's love yet in manner, it must be like Christ's,

an initiating, true, free, pure, exceeding, constant love.

The extent to which Christ has given himself for his Church is breathtaking. The length and breadth of that is described succinctly on page 53.

The author divides and explains the meaning of each sentence of the text: *That he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

My only criticism of this book is the muddle on sprinkling and baptism from pages 69 to 79. Gouge's defence of sprinkling is feeble when the Bible says our bodies are washed (not sprinkled) with pure water (Heb 10:22). He reproves the Papists for their teaching of baptismal regeneration but the doctrine of the Church of England is identical. 'Then shall the priest say, "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church".' C H Spurgeon's sermon *Baptismal Regeneration* (No 573, June 5 1864) has, with the controversy it stirred, more entries in the British Museum than any other work by him. Spurgeon's first point was, *Baptism without faith*

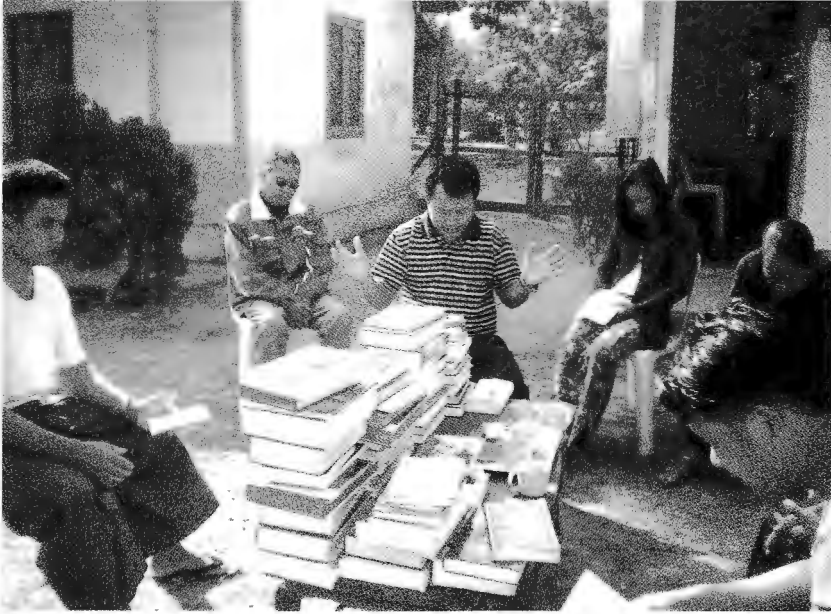
saves no one. His second point was, *Faith is the indispensable requisite to salvation.*

However I press forward now to recommend Gouge in his descriptions of Christ's glorious bride. He brings together and comments on several scripture references such as: 'The glory of the saints extends to soul and body, and status. Their souls shall be all 'glorious within' (Ps 45:13), for they are 'spirits of just men made perfect' (Heb 12:23).

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones.

Throughout the book Gouge employs the question and answer method of exposition. Question: What being is that which we receive from Christ? And: Why is mention made of flesh and bones? And: Are we then united only to his human nature? For the answers you will need to procure this work which, as intimated at the beginning, provides substantial exposition all the way from Ephesians 5:21 to 6:4.

News



Thanksgiving for reception of books and prayer that they will be fully used

Myanmar

One of the results of the recent change in the political climate in Myanmar has been the ability to send parcels of books through the post without the likelihood of them being impounded, lost or charged excessive duty. Over the past year Tentmaker Publications has been able to send over 500kg of second hand books to Bible colleges in Yangon. Additionally, 33 ESV Study Bibles were obtained from a secular, discount bookstore at 79% discount and sent over. One of the

encouragements is the enthusiasm with which books are received. The arrival of a parcel is a time of thanksgiving and prayer for the Lord to bless the books.

Phil Roberts

Israel

On Saturday 31st August four people from Grace and Truth Church, Tel Aviv, were baptised! It was a joyful event to see the children of those who have been part of the church coming to faith. A wise man once said that God has many children but not one grandchild. We rejoice in seeing the second generation, those who grew up in believing homes, confessing Jesus as their personal Lord and Saviour. The youngest of the four is 15 and the oldest 29. More than 200 people celebrated the occasion with us, including brothers and sisters from other congregations and the family members of those being baptised. Another young man has also indicated a desire to be baptised, so we are thinking about our next baptismal service which we hope to have in our new facility. Despite some technical challenges we were able to broadcast the baptismal service to the prison as well.

Evangelism and Missions

Facing Jewish Holidays: In the last few weeks our evangelists have been going out to the streets sharing the gospel with various people. As the Jewish New Year, Day of Atonement and the Feast of Tabernacles are approaching, it is a great opportunity to discuss

judgment and atonement with passer-by. We have put ads in the local Russian paper, and have printed fracks for distribution in Hebrew and Russian. Grace and Truth is cooperating with another reformed congregation in the area of evangelism. We produce and distribute the same evangelistic material, containing contact information for both congregations, so people from either area can call in locally. Before Rosh Hashana (Jewish New Year), our evangelist will be visiting the Holocaust survivors in their local club in Sderot and will bring them some gifts and warm blessings on behalf of the congregation. There are about 40 with whom we keep constant contact with. *David Zadok*

Belgium

It was a privilege on 8th Sept to be at the induction service of Roland Eskinazi at the International Baptist Church in Brussels. 320 of many nationalities gathered to celebrate this event and were favoured with warm sunshine to enjoy good food on the terrace beside the sanctuary. Formerly Roland was pastor of the Goodwood Baptist Church, Capetown, South Africa, and Roland assisted by his wife Hanlie acted as agents for *Reformation Today* in southern Africa. Associate



Roland and Hanlie Eskinazi

editor Kees van Kralingen and his wife Lydia of the Netherlands were present at this event.

The emphatic multi-national character of the occasion encouraged us to broaden our knowledge of churches across the world but especially in Western Europe which has become a spiritual desert.

European network of Reformed Baptists

Regarding the final remark above, we have already for some time felt the need for Reformed Baptists in Europe to liaise more closely. We know of a number of brethren who

are ministering in lonely positions in various countries in evangelism, church planting, teaching and preaching. David Whitworth in Sweden told us recently about a Baptist pastor church planting in Gothenburg. And the examples can easily be multiplied. Our churches are facing the challenges of an increasingly non-Christian culture whilst we are still grateful for gospel opportunities. Europeans need the gospel more than ever before; the churches are in desperate need of reformation and revival. Our vision is that the Concert of Prayer for revival in the UK (see regular updates in RT) will

spread to other nations. In order to facilitate opportunities for mutual encouragement, cooperation and prayer, we want to launch a network of European Baptist pastors and leaders. We will try to build this network collecting names and contact details in order to start a regular prayer- and newsletter. Please contact the editor Erroll Hulse or Kees van Kralingen (kees.vankralingen@online.nl) for further information and/or to express your interest in this work.

Argentina

It was a great privilege to teach and preach in Argentina this August. Trevor Routley has been in regular contact with a number of Christians in the north of the country who are discovering Reformed theology and in a tour of five cities, arranged by Trevor and local pastors and church leaders, I spoke some 21 times over eleven days. I travelled with Trevor and his wife Lucy and Daniel Rolls, who translated for me.

We began in Buenos Aires, first meeting with a small church and then taking four sessions at a conference largely of younger people, on 'Justification and Sanctification'.

At Rosario, further north, I spoke

twice on Sunday on 'Perseverance and Preservation' to a group who have had to leave a large Pentecostal church because of their growing Reformed convictions. They meet in a large disused garage. One couple travel one hundred and twenty miles each way on Sunday. The subject was one they had requested.

From there we went north towards Cordoba where I spoke one evening to a group of largely Brethren Christians, on 'What is an Evangelical?', and fielded interesting questions. In Cordoba I met Sam Masters, an American pastor and his leadership team, addressing them on 'What does "Reformed" mean?' before enjoying a late evening BBQ. Sam has set up the 'William Carey Institute' to develop a distance learning programme.

Next stop was Catamarca to speak to the First Reformed Baptist Church in that town with their lively young pastor, Samuel Manfrotto. He is a keen musician and the singing was good. They had asked me to speak on a Reformed vision for mission, which I was delighted to do over two evenings. Samuel told us that the Baptist hierarchy cannot understand how he is attracting people of all classes and



Raul Oliva, pastor in Tucuman, and Mostyn Roberts

ages without singing songs from a screen.

Our last call was to the ‘Jesus is Lord’ church in Tucuman whose pastor Raul Oliva (pictured with me) came out of Pentecostalism four years ago, losing three quarters of his congregation but still leaving him with well over a hundred and this has grown since then. The ‘leaders’ (some thirty men) gathered for two sessions on Saturday morning. I also preached twice in the evening and once on Sunday, and then covered ‘What is an Evangelical?’ and ‘What does “Reformed” mean?’ over four sessions on Monday, including a

Q&A. This was a great climax to the trip; Raul is a zealous and gifted brother and he and his congregation are hungry to be taught the Word.

The generosity and gratitude of the people was humbling. The whole trip was exhilarating, though tiring. The work among Reformed believers in Argentina is scattered and small but the Lord has led these and others into a more serious and God-glorifying understanding of Scripture through a variety of means (not least the internet) and we should pray for them and for developing contacts between them.

Mostyn Roberts

RT Website

The following articles have been added to our website.

What is Regeneration? By Gary Brady

Gary Brady is pastor of Child's Hill Baptist Church, London. He has written extensively on regeneration. He states early on, 'When it comes to theology and the new birth in particular, we should delve into the subject as deeply as we can. However, in the end, we must recognise that it will defy us'. Nevertheless he elucidates many points that help to open up our understanding.

The article starts with defining biblical new birth and comparing it to natural birth. Two of the shorter biblical definitions given are: 'A supernatural work of God's Spirit, renewing and transforming the heart into the divine likeness.' (Thomas Watson) and 'A secret act of God in which he imparts new spiritual life to us' (Wayne Grudem).

He looks at the new birth using the following headings, showing what it is: A mysterious and unfathomable change; A real and inward change; A secret but discernible change; A quality or nature change; An instant but eternal change; A great and radical change; A supernatural and divine change; A restorative and transforming change; A universal but imperfect change. He then goes on to discuss what regeneration is not: it is - Not a cross-generational reincarnation; Not a continuous process; Not a renewal of the spirit apart from the soul; Not a material change; Not a simple choice; Not a fresh commitment; Not a moving experience; Not a change of opinion; Not a psychological effect; Not a consequence of baptism; Not a result of confirmation or community; Not a denominational matter; Not an American

thing; Not a form of justification or conversion; Not a simple acceptance of the Bible.

He then goes on to look at biblical pictures of regeneration, looking in detail at Jesus' encounter with Nicodemus as described in John 3, and then shows how the idea of new birth as found in the New Testament is a continuation of that found in the Old Testament. He also looks at how the Bible pictures regeneration in other ways - born of God, the planting of seed, new creation, out of darkness into light, and finally baptism with the Holy Spirit.

Pastor Brady then moves on to the question of why the subject of regeneration is so vital. He shows that the Bible points out that being reborn is not an optional extra for Christian living. He underlines the sinfulness of sin, using a vivid description of the picture of us in our sin by Edwin Palmer: '... a man at the bottom of the ocean in the Marianas Trench more than 35,000 feet deep. The weight of the water on top of him is six tons for every square inch. He has been there for 1,000 years and the sharks have eaten his heart'. He then goes on to show our parlous condition from the 'other side of the coin': the character of God, and how a relationship with him is out of the question because of our unregenerate state and his sinless, holiness and purity. 'By nature, we cannot be pleasing to God.' Pastor Brady then approaches the question in another way. He considers what is necessary to make a man fit for heaven, to get him admitted into that holy place.

The next part of this fine work deals with the crucial question of how regeneration comes about. The fundamental cause is not man but God. 'Second birth is not

something we bring about for ourselves, any more than we bring about our first birth.' He shows that the qualifying cause for regeneration is Christ and his atoning death. On the subject of the atonement, three points are shown: That it was prefigured in the Old Testament period; that Christ was a propitiation for sin – an offering designed to turn away God's righteous wrath against sin; that Christ is spoken of as a ransom for sin.

Pastor Brady goes on to show that God's Word is the instrumental cause of regeneration: it 'is the means of second birth, to quote an old writer, "because God has connected the influences of the Spirit with the preaching and reading of the Word".'

Gary Brady explores 'the diversity of experience that those who are born again may know in light of their age, vigour, knowledge and temperament.' He cites examples and discusses evidences of regeneration.

Finally, he relates his subject to predestination, effective calling, conversion, justification, adoption, sanctification, baptism and glorification.

Evangelical Press has published pastor Brady's book *What the Bible teaches about ... BEING BORN AGAIN*

ISBN: 9780852346747

In many parts of the world today you will meet people who say they are 'born again Christians'. Numerous individuals claim to be 'reborn' or 'regenerate'. Every so often, the media report that some celebrity or other has been 'born again'. Pollsters suggest that as many as 80-90 million Americans claim to be born again. This book is written with the intention of helping those who want to study the subject from a biblical point of view. If, as we believe, the new birth is entering 'a new world, a new state of existence', with 'a new capacity for action' — then it is something we all need to know about and something we

all need to understand clearly, whether we have experienced it or not.

Research Paper On - **Was The New Testament Canon Chosen Or Recognized?** By David Woollin

David Woollin is a British student at Puritan Reformed Theological Seminary in Grand Rapids, Michigan.

He begins by asking whether the Canon of the New Testament was chosen or recognised. His starting point is the Authority of the Bible that springs from Jesus' authority, and how he viewed the Old Testament as authoritative, and endorsed it, '...and then he projects authority forwards into the future for the formulation of the New Testament,' authorising it through the Holy Spirit. He goes on to show what the New Testament asserts about itself.

The next section deals with the use of the New Testament in the first few centuries of the early Church, and how the apostolic and early Church Fathers had two authorities; Scripture and Christ. The letters received by the early churches from the apostles or someone approved by them, were 'immediately recognised as an authoritative writing and accepted as though it had come from Christ himself' due to the accepted and proven lineage to Christ. It took 400 or so years to complete the official Church canonization of Scripture, but that does not mean that these Scriptures lacked recognition before then; there was simply no pressing need for an officially defined canon until that time. The canon was already in extensive use before then; it just was not bound together before then, and Mr Woollin gives examples to show this to be the case. He affirms that, 'What we find though is that twenty-seven books and letters stood out clearly as set apart, holy, and beyond debate.' He provides a bibliography for further study on this matter. *Michael Charlton*

African Pastors Conferences



This photo was taken in Zambia. Apart from Thomas Winn and Tim Phillips (third from left) who is a full time APC worker these are Zambian preachers who preach in the African Pastors' Conferences. From left to right: Pastors Kabwe Kabwe, Lichawa Thole, Issac Makashinyi, Kennedy Sunkutu, Micheal Bwembya, Raphael Banda, Thomas Winn of Jackson Mississippi, and Conrad Mbewe.

The conferences at Louis Trichardt, Soshanguve, Bloemfontein and Maseru in Lesotho have been successfully completed. Impending APCs are Empangeni (Nov 12-14, Mseleni (Nov15) and Ermelo (Nov 18-20).

Conferences planned for the first half of 2014 are:

January Mooi River (7-8), Hillcrest (9-10), Pietermaritzburg (13-14), Newcastle (16-18)

February Welkom (3-4), Soweto (6-7), Eldorado Park (8), Kempton Park / Tembisa (10-11)

March Botswana: Gabarone (4 -5 noon), Francistown (6-7)

April King Williamstown (1 2), PE (3 – 4), Cape Town (7-8)

Zimbabwe: Buluwayo (22 – 24), Gweru /Kwekwe (25), Harare (28-29)

May Swaziland (13-14), Kabokweni (16 -17), Komatipoort (19 -20)

June Zambia: Livingstone (11-12), Lusaka (16-17), Kenya: Nairobi (10 -11), Kisumu (13-14) Uganda: Kampala (17-18)

July Malawi: Lilongwe (17-18), Monkey Bay (21-22), Blantyre (24-25), Mzimba (28-29)

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