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Grace Baptist Church, PG. See article Matthew Else and the Isle of Man



The Grace Children's Home in PG, Andhra Pradesh, India. For photo of some of the staff see page 19 and the staff residence see page 20.

Front cover picture – *This photo shows the interior of Grace Baptist Church at a service for children. The marble floor is ideal in a hot climate. See article page 17.*

Editorial

The most sinister enemy

No enemy has threatened to extinguish the life of Christianity more than liberal theology. If we cannot trust the Bible then a spiritual plague has begun. Sooner than we think, we will hear the knock of the undertakers at the door to take away the corpse for burial. All over the UK deserted church buildings bear witness to the devastating effects of liberalism. As we read in part two of Bob Davey's biography of Hudson Taylor it was possible for Hudson Taylor to gather an army of missionaries for exacting enterprise in inland China. The reason for the availability of this army was the 1859/60 revival on both sides of the Atlantic. That spiritual awakening increased the believers by over a million in the United States and Canada and likewise by about a million in the United Kingdom. The tide of deep evangelical commitment in believers to give their lives to the cause of Christ prevailed. There was readiness to travel to the ends of the earth for the gospel. This kind of determination is hard to find in British evangelicalism today. From the time of the revival the gushing flow of spiritual zeal continued for one generation and peaked in the late 1880s. Thereafter enthusiasm began to recede. Faith crumbled under the withering effects of liberal theology. Incredulity about the Bible captured the seminaries. From then on it was only a matter of time for the pulpits to be filled with liberal pastors. The liberal leaders were convinced that they were the saviours of Christianity by holding on to spiritual experience while at the same time surrendering the Bible as a reliable book. The outcome was catastrophic as every abandoned church building now bears visible testimony.

John J Murray in his book *Catch the Vision*¹ describes the rise of liberalism in the 19th century and the withering effects that followed (see *Losing the Vision*, RT 218). In much greater detail Tom Nettles in his volume three of *THE BAPTISTS*² describes the relentless advance of liberalism. Nettles' method is to view this saga through biographies

of the leading liberals such as John Clifford who stood against C H Spurgeon in the downgrade (1887-1892) and leading American liberals such as Shailer Mathews, William Newton Clarke and Harry Emerson Fosdick. Nettles describes the resistance of leaders such as A H Strong and E Y Mullins, a resistance which was paper-thin and ineffective. Nettles shows however that a generation later through the ministries of leaders such as Paige Patterson and Albert Mohler Jr. an upgrade and recovery of the vision is taking place among the Southern Baptists.

A book by Collin Hansen takes a much broader perspective view of the trans-denominational recovery of the reformed faith in the USA in the 21st century. Hansen has titled his work *Young, Restless, Reformed*.³ Mostly by anecdote and interview he describes the resurgence of Calvinism in the USA drawing attention to the fact that thousands of young reformed pastors are now attending conferences organised by well-known leaders such as John Piper, C J Mahaney, John MacArthur Jr., Ligon Duncan, R C Sproul, Mark Dever, Albert Mohler Jr., D A Carson and others.

Pastor Matthew Else and the Isle of Man

I am indebted to Mrs Susan Richardson for the information comprising the article describing Pastor Matthew Else. The work in South India illustrated with photos is a tribute not only to Matthew Else but to the small church he led in the Isle of Man. Sue Richardson has been the Secretary of Grace Third World Fund since its inception eleven years ago.⁴ GTWF is the practical organisation which supports the orphanage in India. Following the sudden and unexpected decease of Pastor Matthew Else in May, Mrs Richardson's husband has fulfilled the role of chairman of GTWF.

¹ John J Murray, *Catch the Vision, Roots of the Reformed Recovery*, the men and movements in the mid-20th century, E, 192 pages paperback, 2008.

² Tom Nettles, THE BAPTISTS, *Key people in forming a Baptist Identity*, volume three, the Modern Era, 462 page hardback, Christian Focus, 2007.

³ Collin Hansen. *Young, Restless, Reformed, A journalist's journey with the new Calvinists*. Crossway, 160 pages paperback, 2008.

⁴ For details of GTWF contact Mrs Susan Richardson on 01624 842734 or email sue.m.richardson@hotmail.com

Yahweh's Servant and the Bruised Reed

The first and the last of four Servant songs in Isaiah begin with the word *See!* or *Behold!* The call is to rivet our full attention on this person who is called the Servant of Yahweh. A servant is one who is employed by a master to serve his will and interests. In some countries it is common for rich people to employ poor people to be their domestic servants to work in the kitchen and laundry and to take care of the garden. Jesus exemplified the role of a servant when he washed the feet of his disciples (John 13:1-17). When Salome requested that her sons James and John have the highest places in what they perceived as Jesus' coming kingly administration he reminded her that suffering precedes honour and that whoever wants to become great must first learn what it is to serve. It was then that he spoke the memorable words, 'Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many' (Matt 20:28).

The Servant who corresponds to these four Servant passages in Isaiah is the Son of Man, the Messiah. Isaiah presents the text of the first Servant song, Isaiah 42:1-4, in three stanzas.

Stanza one describes his person

- a. whom I uphold,
- b. my chosen one in whom I delight;
- c. I will put my Spirit on him
- d. he will bring forth justice to the nations.

Stanza two describes the character of his ministry

- a. He will not shout or cry out,
- b. or raise his voice in the streets.
- c. a bruised reed he will not break,
- d. a smouldering wick he will not snuff out.

Stanza three describes the character of his kingdom

- a. In faithfulness he will bring forth justice;
- b. He will not falter or be discouraged
- c. till he establishes justice on earth.
- d. In his law the islands will put their hope.

This first Servant song contains the main elements of what will be developed and opened up in the three Servant songs to follow.

1.	Isaiah 42:1-4	tailpiece or elaboration	42:5-9
2.	Isaiah 49:1-6		49:7-13
3.	Isaiah 50:4-9		50:10-11
4.	Isaiah 52:13 — 53:12		54:1—55:13

We return now to the first Servant passage and the second stanza

- a. He will not shout or cry out,
- b. or raise his voice in the streets.
- c. a bruised reed he will not break,
- d. a smouldering wick he will not snuff out.

First we will note the unique character of the Servant's ministry and then give attention to the metaphor of the bruised reed.

Yahweh's Servant's ministry is unique

The Servant's ministry is not noisy. He will not shout or cry out or raise his voice in the streets. Isaiah 42:1-4 is quoted in full by Matthew (Matt 12:18-21). The reason which prompted this citation of Isaiah by Matthew is that Jesus discouraged advertising. We read, 'Many followed him, and he healed all their sick, warning them not to tell who he was.'

The Servant's ministry is peaceable. Christ's gospel is never to be promoted by the sword. The Crusades in the name of Christ in the 12th and 13th centuries were an unmitigated disaster. They were promoted from a political foundation and from an apostate Church. The damage done has still not been repaired. Islam was mortally offended by those Crusades. By its own ambitions it is now Islam that threatens peoples and nations with the sword: 'Convert or die!' By contrast Christian discipleship is voluntary. No one is compelled by the sword or by the barrel of a gun, by bribery or by blackmail. Christianity is the religion of regeneration. If 'converts' are not born again they will do more harm than good as church members.

While Jesus' ministry is peaceable this does not mean that there will never be strife, discord or division. Jesus warned that households would be divided, two against three and three against two, but this division is a spiritual division. While such division is inevitable believers should seek peace and avoid recrimination. They must win those who do not believe by persuasion and by the example they set. 'Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. On the contrary: "If

your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.” Do not be overcome by evil, but overcome evil with good’ (Rom 12:14-21).

How the Servant’s skill applies to bruised reeds

The crushed reed conjures up a scene where men and animals have been trampling a bed of reeds at the edge of a river or lake. One tramp of the foot or the heavy hoof of a buffalo will break the bruised reed.

Yahweh’s Servant will not break a bruised reed or snuff out a fading or flickering wick of a candle. The flickering wick suggests a candle smothered in its own melted wax or one almost burned out. Yahweh’s Servant will minister with supreme understanding of the helpless and vulnerable state of souls and with that knowledge he will minister wisely and tenderly, gently, skilfully and compassionately.

These metaphors serve to describe the weak, the afflicted, the handicapped, the elderly frail, the very poor, the homeless and destitute, and those who are vulnerable.

1. A bruised reed – children

‘Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these’ (Luke 18:16). In warning against sin Jesus referred in particular to the vulnerability of little children. ‘But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea’ (Matt 18:5-6).

This reflects our Lord’s concern for little ones. Children are to be corrected and when necessary must be disciplined but they are not to be crushed. Yahweh’s Servant will have us protect the little ones. His under-shepherds must care for, shepherd and protect little children. We are to be especially sensitive about the spiritual needs of children.

2. A bruised reed – those struggling on their way to faith

When the Holy Spirit is poured out in revival he reveals the fierce wrath of God against sin. This can be crushing and intolerable. Can there be mercy for me? Is there a fountain opened to the house of David to cleanse me from my sin and impurity? Will I perish forever? There is a Saviour who cares. The bruised reed he will not break. When souls are broken-hearted on account of sin there is a Saviour who will not allow them to be broken; bruised yes, but not broken; despondent? yes, but not in despair; struck down, but not destroyed (2 Cor 4:8).

Souls in the process of being drawn to Christ are like bruised reeds and smouldering wicks. The beginnings of spiritual life are small and can be easily crushed. The first man I baptised approached his church leaders for baptism. He was twenty years old. He was rejected on the grounds that his experience was not deep enough. He lived consistently as a Christian and applied for baptism forty years later and was joyfully accepted by the elders and the members of the church. He went on to see his hundredth birthday.

A ministry of extraordinary skill is required when souls are beginning to emerge with newly found spiritual life. Great skill is needed to encourage and nurture those young in the faith. The picture of a smouldering wick is especially appropriate here. Yahweh's Servant will not allow that faith which has been kindled to be snuffed out. No! He will guard it, sustain it and increase it until it shines brightly.

3. *A bruised reed – those who are backslidden*

There are always in the body of the Church those for whom we fear. They are weak and sometimes show hardly any signs of spiritual life. Will they persevere? In the past they have been zealous for God and his truth and for his people but now they seem indifferent. A variety of reasons may account for this. Perhaps they have been battered by affliction. Perhaps disappointment and setback have made them cynical. Perhaps discouragement has taken its toll. Unanswered prayer may be a root problem. Perhaps these who are weak have compromised with sinful practices. They are lukewarm. They follow on at a distance. We fear for them. Yet we must remember that Yahweh's Servant will not break the bruised reed. When praying for the weak we must plead the promise, 'He who began a good work in you will carry it on to completion until the day of Christ Jesus' (Phil 1:6). Weak, bruised reeds need to be sustained and helped. The Scripture exhorts, 'Support the weak' (1 Thess 5:14). Weak souls especially should be the subjects of our prayers.

4. *A bruised reed – tribulation*

Job said, 'If only my anguish could be weighed and all my misery be placed on the scales! It would surely outweigh the sand of the seas' (Job 6:1). Yet his greatest distress was his sense of desertion, the loss of a felt sense of God's presence. Job knew what it was to live by faith alone. In his deserted condition he could not find the Lord anywhere. 'But if I go to the east, he is not there; if I go to the west, I do not find him. When he is at work in the north, I do not see him; when he turns to the south, I catch no glimpse of him. But he knows the way that I take; when he has tested me I will come forth as gold' (Job 23:8-10). Job was bruised but not broken. He declared, 'I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes – I, and not another' (Job 19:25-27).

5. *A bruised reed – those who mess things up*

The apostle Peter was broken-hearted because of his sin in denying Jesus. At that stage he could easily have been so dispirited by his failure as to abandon the mission. Gently and tenderly Yahweh's Servant restored Peter stage by stage. A bruised reed he will not break.

Elijah had been in a similar place to Peter. Peter fell and then rose later to great heights of courage in public testimony to the truth. Elijah had risen to great heights in public testimony to the truth but when disappointment came and Jezebel threatened a bloody revenge, Elijah cracked. It is mistaken to understand Elijah only in terms of his fear of Jezebel and her sworn determination to have revenge. His deep anxiety surfaces when he is questioned. 'And the word of the LORD came to him: "What are you doing here, Elijah?" He replied, "I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too" ' (1 Kings 19:9-10). The major issue for Elijah was that the people should abandon the service of Baal and turn again to the LORD. When that seemed to fall apart Elijah was overcome with a sense of failure. He lamented his loneliness and maintained that he of all the prophets was the only one left which, of course, was not true. He preferred to die than live. He was a bruised reed. But Yahweh's Servant gently restored and re-commissioned Elijah.

6. *A bruised reed – those who long for assurance of salvation*

A direct sense of assurance is the norm for believers as Jesus said, 'If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him' (John 14:23). Paul declares, 'The Spirit himself testifies with our spirit that we are God's children' (Rom 8:16) and John states the issue of assurance clearly: 'We know that we live in him and he in us, because he has given us of his Spirit' (1 John 4:13). A few suffer from a grievous lack of assurance and in this spiritual affliction are like bruised reeds. They weep over their condition. Yahweh's Servant will not break this kind of bruised reed. The first epistle of John provides for those who struggle with assurance by proposing tests. There are three, the doctrinal the moral and social tests. The doctrinal test is undergirded with the assurance that if you believe truly that Jesus is God that is a revelation that is given to you by the Holy Spirit. Also if you love and keep the commandments of God that constitutes a mark of a true Christian. Finally, if you love God's family that is further evidence that you are born again.

7. *A bruised reed – those with severe physical disabilities*

Having been brought up in a family where athletic excellence was regarded as on a par with academic brilliance I have not easily related to those with severe physical disability because I do not know that experience. Jesus showed a special

care for those whose lives were blighted and limited in the extreme because of being blind or paralysed. Outstanding is his healing of the invalid of 38 years at the pool of Bethesda. After his ascension the first notable miracle by Peter and John was of the man born crippled at the temple gate called Beautiful (Acts 3). The handicap of leprosy or blindness or physical disability can result in a feeling of uselessness and a sense of bruising to levels of despair. It is a comfort to know that a bruised reed he will not break. A well-known Christian, Joni Erikson, has borne a fine testimony as a paraplegic.

8. *A bruised reed – those with depression*

One brother whom I was privileged to care for over several years who is now with the Lord suffered from what the physicians call endogenous depression. Time without number he would tell me that his only fervent desire in life was to die. He was tempted constantly to commit suicide but knew well that was sinful. It is probable that the famous hymn writer William Cowper suffered from this kind of ongoing grinding illness. I know of true believers who have committed suicide being driven to that by this desperate form of depression. I have observed that as cancer destroys the body so some forms of severe depression destroy the mind and drive it beyond the realm of culpability. All who are united to Christ by faith are justified. No believer dies without sin. Minds and bodies will be restored in the resurrection. Depression is often the most terrible affliction. It is bruising. The most overwhelming and spiritually taxing situations pastorally concern severe depression. It is comforting to know that Jesus cares for these sufferers. A bruised reed he will not break.

9. *A bruised reed – the frail*

Most depart this life in extreme weakness. 'We finish our years with a moan. The length of our days is seventy years – or eighty, if we have the strength; yet their span is but trouble and sorrow, for they quickly pass, and we fly away' (Ps 90:9-10). One of my relatives came to faith late in life. In an old age home he became physically weaker and weaker. One by one interests which had fascinated him throughout his life especially politics and sport fell away. At the end the only interest that remained was the weekly worship service conducted by visitors to the old age home. We cannot tell how weak in mind and body we will become if we are given long life. We cannot tell what debilitating disease may strike us. The bruised reed is relevant in such situations. Whatever our case we are comforted with this assurance. The bruised reed he will not break.

During the early 1950s Pretoria Central Baptist Church was blessed with the ministry of Pastor Victor Thomas a man of outstanding spirituality. When he retired he was afflicted with Alzheimer's. His memory faded. He had to live in a home for Alzheimer's patients. Yet even in the advanced stage of his frailty he still loved the Bible and was able to pray. The bruised reed he will not break and the smouldering wick he will not snuff out.



Above we see Raju hopelessly crippled before surgery and then the photo on the right shows him after surgery. Allied with the ministry of Grace Childrens' Home is the organisation of surgery for crippled children. Matthew Else was the leader of this work in India. See page 17.



10. *A bruised reed – those who are bereaved*

If ever there was a bruised reed it was the widow of Nain. The only son of this widow woman had died. Jesus visited this town just as the funeral procession, a large crowd, was coming out. The widow was weeping (Luke 7:11-17). Jesus restored the young man to life and gave him back to his mother. Of course the widow of Nain is exceptional. Bereavement is universal and there is enormous spiritual bruising caused by the greatest enemy. Our comfort is that the very essence of Yahweh's Servant's ministry is to minister to those who mourn. I conclude this exposition with Jesus' own words:

'The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favour and the day of vengeance for our God, to comfort all who mourn, and provide for those who grieve in Zion – to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendour' (Isa 61:1-3).

Editor

As noted in RT 222 a new edition of the *The Mourner's Comforter*, by C H Spurgeon, (150 page paperback) has been published by Opine Publishing. E-mail info@opinebooks.com As in Spurgeon's day, spiritual isolation, depression and doubts torment many. Comfort and joy is mediated to sufferers through exposition of Isaiah 61:1-3.

James Hudson Taylor (1832-1905)

part two

Bob Davey

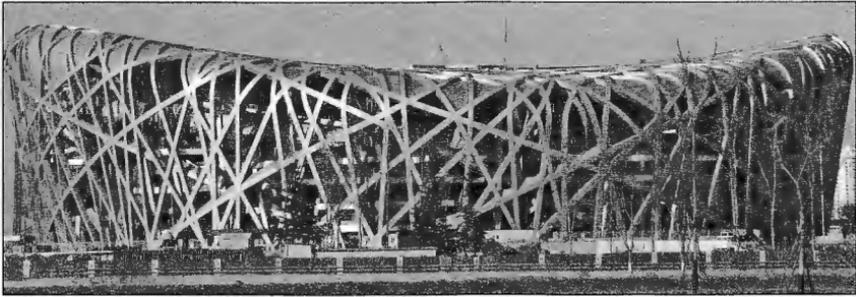
The formation of the China Inland Mission 1854-1865

When Hudson Taylor set foot in China at Shanghai on 1 March 1854 he found he was in a war situation, in a strange country, and with no one to meet him. He had no acquaintances and only three letters of introduction to guide him. Of these three personal introductions, one recipient was dead, another had left Shanghai, but happily the last person, Walter Medhurst of the London Missionary Society (LMS), was still in Shanghai. Hudson was introduced by Medhurst to the small band of pioneer Protestant missionaries in central China based in the foreign Settlement outside the walls of the Treaty Port of Shanghai. It was enough. Hudson had a toe-hold in China.

Shanghai was in the hands of local triad rebels (the Red Turbans) and under siege from 50,000 imperial troops. Day and night there were dangers from cannon fire and daily sights of the calamities of war. Within a month of Taylor's arrival there was a bloody and inconclusive battle.

From the start Hudson Taylor felt acute embarrassment at his reliance on the good offices of his fellow missionaries. They had no advance notice of his coming and had no confidence in the China Evangelisation Society (CES) that had sent him. They saw how inadequately financed he was and how ill-prepared he was to stand on his own, not least because of his lack of knowledge of the Chinese language. Also Hudson Taylor was not connected with any particular denomination, unordained, and had been hurried out by the CES before his medical course was finished. It is not surprising they thought his coming ill-advised but were too polite to say so and they helped him with much kindness.

Until Hudson found his feet in China he was kindly looked after in the home of Dr and Mrs William Lockhart (LMS). Lockhart had been the first English missionary doctor in China, arriving in 1839. In 1843 he had moved from Canton (Guangzhou) to Shanghai with Walter Medhurst whose distinguished missionary service had begun as long ago as 1817 as printer for the LMS press at Malacca, the time when only Robert Morrison and William Milne were in the mission field for China. Rev Walter Medhurst DD was a most remarkable



The Olympic Stadium, Beijing, reminds us of how much China has changed – since the early times when foreigners were forbidden entry.

man and at this time was in charge of the massive LMS presses at Shanghai which were powered by bullocks and buffaloes. Proficient in ten languages with over ninety publications in them, Bible translator Medhurst also had the heart of a true pioneer missionary. Following the example of Charles Gutzlaff he had made a journey up the China coast in 1835 and made an inland trip in disguise in 1845. His book *China: Its State and Prospects* published in England in 1838 had been obtained and devoured by the youthful Hudson Taylor.

Hudson buckled down to learn Chinese five hours a day. Due to the war it was impossible to find and rent living quarters of his own. There was no correspondence from home to greet him on arrival nor any for a space of four months. Mail from England took two months and folks at home had waited to hear from him first! He made several excursions in the populous plain around Shanghai with older missionaries and was impressed with the welcome and friendliness of the people. This cemented the desire to take the gospel inland and live among the people. Summer heat and dust gave him constant headache, inflamed eyes and dysentery. At last, after six months Hudson came into possession of a spacious native house away from the Settlement near the north gate of the city. Its availability was due to two factors, its ramshackle condition and the fact that it was within range of guns of both the warring parties! The dangers were very real. The house was hit by a cannonball and bullets hit it on more than one occasion.

In September 1854 the house was opened as a medical dispensary. Hudson Taylor also had a new teacher of Chinese, an earnest Chinese Christian who was also able to take morning and evening worship to which all were invited. Mr Si was an invaluable help to Hudson when seeing patients, entertaining visitors and attending to housework. On Sundays they went out together to distribute tracts and preach. Soon a small day-school was added for both boys and girls. Teacher Si had to give all his time to these activities so a new teacher was engaged for Hudson's language lessons. Also this month Hudson went

with two colleagues down-river to distribute Testaments and tracts on the big junks from the far north and south of China, in the tradition of Gutzlaff. 'In every instance we were well received.' Hudson was finding his feet.

The horrors of the war increased steadily around Shanghai over the next months culminating in a crescendo of barbaric frenzy at the fall of Shanghai to the imperial forces in February 1855. By this time Hudson's sights were on inland China. After nearly 50 years of Protestant missionary effort there were but 86 missionaries in China, all living or based within Treaty Port areas or Hong Kong. Hudson did not want to be confined to the Treaty Ports or the thirty miles limit inland allowed for foreigners under the Treaty of Nanking (Nanjing) 1842. Though he had been badly let down by his sending missionary society Hudson refused to allow adversity to paralyse his activities. Between December 1854 and autumn 1855 he went on no less than eight evangelistic journeys inland around Shanghai, either alone or with others. The British and Foreign Bible Society (The Bible Society) supplied Taylor with as many Scriptures in Chinese (New Testaments and portions of Old and New) as he could distribute and paid the larger part of his travelling expenses.

In September 1855 Hudson became the talk of the foreign Settlement and the butt of ridicule, scorn and anger. For his eighth evangelistic journey he wore full Chinese dress including the *queue* (pigtail) and continued to do so. He had done this after much thought and prayer. He also had the approval of the very experienced missionary Walter Medhurst but the white community in Shanghai were appalled. He was breaking white solidarity of dress and habits, the marks of imperial society. Traitor was not a word too harsh to describe him. This nobody, this pauper, without a university degree, without ordination, without accreditation by any recognised church authority was a disgrace to the respectable society he had entered. Decorum mattered. Chinese respect for the dominant Westerner would be eroded. Unfortunately this kind of thinking was echoed by some of the twenty or so missionaries in Shanghai. In defence of this step Hudson said, 'The missionary may claim the status of a foreigner or may assimilate himself in appearance, home and language to those around him. Nothing is easier than to find objections to the latter course but it was the course that Jesus did take and we are persuaded would still take. The Master says, "I have given you an example that you should do as I have done to you." Can we do too much for him? Can we do enough for such a Saviour? Had I a thousand lives China would claim every one of them. No, not China, but Christ!' Whenever he was in China, Hudson Taylor never deviated from wearing Chinese dress whenever it was appropriate. The missionary community was divided on this issue throughout the next century.

At this time Hudson Taylor providentially met William Chalmers Burns of revival fame in Scotland in 1839. Burns had then dedicated his life to be a

missionary to China. He had arrived in Hong Kong in November 1847 having been set apart as a missionary to China by the same English Presbytery in Newcastle as Robert Morrison had been. Burns went to the Treaty Port of Amoy (Xiamen) in July 1851 and after a number of preaching tours in the area settled for a few months in the market town of Pechuia, where 'God so remarkably opened the door in this place that we found it our clear duty to remain and make that place our headquarters.' The spiritual depth of this work in Pechuia was evidenced by a family destroying their idols and ancestral tablets and another man refusing to open his shop on a Sunday. These openly sided with the gospel and soon a church of about twenty was gathered, including two whole families of six each. This church went on from strength to strength, having fifty-two strongly established members by 1854.

In August 1855 Burns was sent to Shanghai to attempt contact with the Taiping rebels up-river at Nanking (Nanjing). This turned out to be impossible so he engaged in a water-borne ministry along the rivers and canals around Shanghai, living on a river-boat for three months. He met Hudson Taylor and they teamed up. Burns soon adopted Chinese dress like Hudson Taylor while Hudson Taylor profited immensely from the profound experience, godliness and doctrinal strength of William Burns. They spent a month together on an evangelistic trip going as far as a hundred miles west of Shanghai. Their hearts were deeply knit together in Christian love and fellowship and hard work.

Back in Shanghai Captain Bowers, a Christian, was putting before the missionary community the wickedness of the trade in humans and in opium carried on at the port of Swatow (Shantou) eight hundred miles to the south, between the ports of Amoy and Canton. Not being a Treaty Port, Swatow was strictly speaking 'off limits'. However both Hudson Taylor and William Burns independently felt called of God to respond to the call. When they confessed their call to each other, both were overjoyed that their partnership in the gospel could continue. Captain Bowers gave them free passage.

On 6 March 1856, just over two years after Hudson Taylor had arrived in China, they sailed for Swatow. 'We go, having no plans. Pray for us; pray for us, that we may be kept from sin and used of God in the conversion of sinners.' Eschewing the foreign Settlement on Double Island the indomitable pair of missionaries found a room above an incense shop in a crowded corner of the mainland town. Here were mission headquarters! Few in the town could read so priority was given for Burns and Taylor to learn the Tiejiu dialect well enough to preach. It also became clear that medical work ought to be started. For this Hudson Taylor would have to return to Shanghai for instruments and supplies. As two Chinese Christian helpers arrived from Hong Kong and a devastating typhoon made work in the countryside impossible for a time, Hudson Taylor returned to Shanghai in July 1856 for medical supplies, not knowing God was closing the door of service for him at Swatow.

William Burns carried on, but by the time he handed over to Rev George Smith in 1858 he could not point to a decided convert. Yet a successful mission was to be established. Within five years thereafter thirty-nine converts were received into church fellowship and by the end of the century Chinese Christians in Swatow, from all the different missions there, were numbered in a few thousand. When severe persecution arose against the church at Pechuia in 1861, Burns was called on to approach the British Consul on their behalf. He did so successfully, but what happened locally could happen generally, so he was sent to Peking in 1863 to bring the matter before the British Ambassador. Burns remained in the north and engaged in rural tours until his death on 4 April 1868 at Niuchuang near the Korean border. It was once said of this 'Greatheart' of China, 'All China knows him! He is the holiest man alive.'

When Hudson Taylor arrived back at Shanghai he learned that a fire had destroyed most of the medical supplies. So in August 1856 he had to go to Ningpo for replacements, where a CES colleague, Dr William Parker, was busy establishing a hospital. Ningpo was a Treaty Port about a hundred miles south of Shanghai which had a fine group of fourteen missionaries by this time. They worked remarkably well together. War between Britain and China loomed (the Second Opium War 1856-1860) and it was no time to be travelling unnecessarily, so Hudson stayed at Ningpo and made it his base. There he met Maria Dyer, daughter of pioneer LMS missionary Samuel Dyer. They were married on 20 January 1858. She had been orphaned at six years of age and had returned to China to teach in the girls' mission school in Ningpo. When Hudson proposed marriage he was acutely aware he had no settled home, no settled income, no prospects, had not completed his medical course and had recently resigned from the Chinese Evangelisation Society. He told Maria right up to the time of the wedding that she must regard herself as free, if she so wanted. Her reply was, 'Have you forgotten that I was an orphan in a far-off land? God has been my father all these years; and do you think I shall be afraid to trust him now?' God gave them twelve years of happy marriage and four children before Maria was taken to be with the Lord in 1870.

At the end of August 1859 Mrs Parker died and Dr Parker had to return to England for a time with the five children. Hudson Taylor had to take on the responsibility of running the hospital in addition to his evangelistic work in town. A small church with 21 members had also been established at the Taylor home in Bridge Street. With so much work Hudson began to suffer a lot of sickness culminating in a doctor's advising him to return to England for a complete rest or he would die. In those days the life-expectancy of a missionary in the Asian field was only seven years! On 20 November 1860 the family, together with Christian friend Wang Lae-djung, disembarked in England at Gravesend, Kent and made their way to the home of Hudson's sister

Amelia and her husband Benjamin Broomhall in London. The doctor's verdict for Hudson was that he must abandon all thoughts of returning to China for many years, if not for ever. It was indeed to be six years before he set foot in China again, but we can see the providence of God clearly in this enforced return to England. Britain and Ireland had just been experiencing two years of revival in 1859/60 of such magnitude that it has been rightly called the Second Evangelical Awakening in Britain.

The revival was extensive yet utterly free from fanaticism. According to J Edwin Orr over one million people were added to membership of churches in one year, when the whole population of the United Kingdom was only twenty-seven million. The evangelical revival of the previous hundred years had been gaining in momentum over the years in terms of church growth and this was the culminating flood tide. The revival affected all classes of the population, did untold social good and gave an effective impulse to home and foreign missionary work in terms of resources and consecrated manpower. Hudson Taylor was to be God's man, in the right place, at the right time, for China's teeming unevangelised millions. Based in London, Hudson secured his medical degree in 1862, revised the Ningpo dialect New Testament in Roman script and by October 1866 had secured and sent twelve workers to the Ningpo Mission.

As Hudson Taylor sat in his study, with the Scriptures on his desk and a large map of China on the wall, a vision dawned in the midst of many tears. He said later, 'I have often seen since, that without those months feeding and feasting on the Word of God, I should have been quite unprepared to form on its present basis a mission like the China Inland Mission. ...While in the field, the pressure of claims around me was so great I could not think much of the still greater needs of the regions far inland.' What that vision was we know from the pamphlet he published in October 1865, *China's Spiritual Need and Claims*. It is a book in the tradition of William Carey's famous *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*. In both cases history and facts are soberly marshalled to form an irresistible argument. Both are cries from the heart. Hudson depicts in detail each of the eleven inland provinces that had no Protestant missionary. His immediate call is for 24 fellow-workers, two for each inland province and two for Mongolia. Why had he taken this step? The answer is, he could do no other!

In October 1860 at the end of the war with China (1856-1860), the Treaty of Tientsin (Tianjin) had been ratified by the Peking (Beijing) Convention which granted freedom for foreigners, including missionaries, to travel and reside in any part of the Chinese empire under the protection of the authorities. Hudson Taylor had approached the larger missionary societies to take up the opportunities but they professed themselves unable to take on greater

responsibilities toward China. In 1865 Hudson experienced intense spiritual turmoil because of his burden for China. He could not sleep. His health was giving way. It all came to a head on Sunday 25 June 1865 in Brighton on the south coast of England. This momentous occasion in the history of the gospel in China must be put in his own words, 'Unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security while millions (of Chinese) were perishing for lack of knowledge, I wandered out on the sands alone, in great spiritual agony; and there the Lord conquered my unbelief and I surrendered *myself* for this service. At Thy bidding, as Thy servant, I go forward, leaving all to Thee. I told Him that all the responsibility as to issues and consequences must rest with Him; that as His servant it was mine to obey and follow Him. Then and there, prayed for 24 men for inland China. Conflict all ended, how I did sleep that night! My dear wife thought that Brighton had done wonders for me, and so it had!' That night Hudson Taylor wrote in the margin of his Bible against his daily portion, 'Prayed for 24 willing, skilful labourers at Brighton, June 25 1865' – a clear reference to 1 Chronicles 28:20,21.

Two days later, a bank account was opened in the name of the China Inland Mission with the sum of £10 and 'all the promises of God'. By October his missionary manifesto was published to the world with its call, 'We do not hesitate to ask the great Lord of the harvest to call forth, to *thrust* forth, twenty-four European and twenty-four (Chinese) evangelists, to plant the standard of the Cross in the eleven unevangelised provinces of China proper and in Chinese Tartary.'

Hudson Taylor was taking up the vision of Robert Morrison for the conversion of all China and most of the ideas of Charles Gutzlaff on how best to achieve it. What was new was his own unshakeable faith in the 'faithfulness of the covenant-keeping God' to supply all need 'in answer to prayer alone'.

To be continued

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Matthew Else and the Isle of Man



Babu ringing the church bell in the church tower. This is an important function in places where people are too poor to possess watches.



Pastor Matthew Else

Matthew Else, the pastor of Grace Baptist Church, Peel, in the Isle of Man received his homecall on 18th May 2008 after a very short illness. His sudden death came as a great shock to his family and his passing leaves a huge gap in the life and work of his church and its associated ministries.

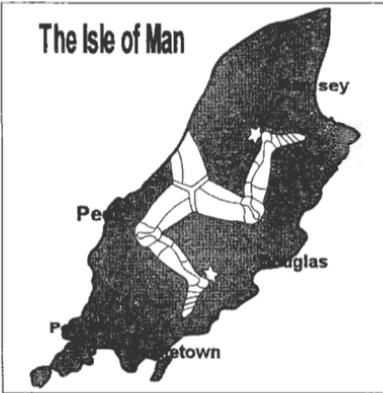
Born in 1945 he began his pastoral work in 1969 when he and his wife Reneé came to live in the Isle of Man. He was called to the pastorate of a Baptist Church in Douglas and a few years later he established Grace Baptist Church, Onchan, a few miles outside Douglas. Grace Baptist Church, Peel, which was in the west of the island, was an outreach work of the Onchan fellowship, and Matthew eventually became pastor of that church. There he served as their faithful pastor for over thirty years.

During these years Matthew stood firmly for the faith delivered to the saints. He

was no stranger to controversy, and indeed, the local press often referred to him as 'the controversial minister from Peel'. He was an outspoken opponent of the change in laws on abortion, homosexuality, and euthanasia. He is remembered for his unwavering stand for biblical truth. When the film the Life of Brian and the show Jesus Christ Superstar came to the island many years ago, Matthew led his church in protests outside cinemas and theatres and was once arrested for handing out leaflets!

In 1988 Pastor Else began an outreach ministry called 'Spurgeon Publications'. He saw the need for clear, biblical teaching in an easily available format. This led to the small fellowship publishing individual sermons of C H Spurgeon. Initially the sermons were sent to just a handful of people, but by 2007 over 2,000 sermons were being despatched to people all over the world including prisoners on death row in

Isle of Man



Those who fly from the north of England to Belfast often get a fine perspective view of the Isle of Man which is about 33 miles long and 11 miles wide, is apparently slightly more than one third the size of Hertfordshire.

The Isle of Man was once part of the Norwegian Kingdom of the Hebrides until the 13th century when it was ceded to Scotland. The island came under the British crown in 1765. Although it is a British crown dependency, it is not part of the United Kingdom, and has its own parliament and its own legal system. 'Tynwald' (the name of the Manx Parliament) dates back to the eighth century and is the oldest parliament in the world. Its two branches are The House of Keys and The Legislative Council, which are a little similar to the House of Commons and the House of Lords. The UK Government is constitutionally responsible for the island's defence and international representations.

There are four major towns, Douglas (the capital), Ramsey, Port Erin and Peel. Peel was once a village famous for its fishing. However, it is now officially

classified as a city because it has the island's only cathedral! It is located in the west of the island and is often described as 'Sunset City' because of its spectacular sunsets. The sole airport of the Isle of Man is in Castletown which is the ancient capital, and boasts a beautiful and remarkably well-preserved castle which is not only a tourist attraction, but also a popular venue for weddings.

The population of the island is about 75,500. Many years ago tourism was its most important 'industry', but now the economy is sustained mainly by the finance sector and professional services. There is a very low unemployment rate (1.5%). The island is famous for holding the TT Races (Tourist Trophy), which have been held every year in June from the year 1907, and every year hundreds of people from all over the world descend on the island. The races are held on the public roads which are closed to the public for the duration of the event. The tail-less Manx cat is famous with no certainty why it has no tail, some suggesting that it must have had an accident in Noah's Ark! Another famous product of the Isle of Man is Manx kippers!

The main denomination in the island is Methodism, although this is very much in decline. John Wesley visited the island in 1777 and many small chapels were built as a result. Sadly many of them have now been converted into private homes. There are only four truly Reformed Bible-believing evangelical churches. Whilst there are some churches who say they are evangelical, they would not be Reformed. The largest Baptist church on the island, which was once a bastion of the Reformed faith, no longer preaches the doctrines of grace.



Some of the staff of the Grace Children's Home

America and Zambia and some living in small villages in the heart of Zimbabwe. Many attributed their salvation, humanly speaking, to this ministry.

A charity called Grace Third World Fund was established by Matthew in 1998. The origin of this came about during a visit to India in connection with Spurgeon Publications. In 1997 Pastor Else met a young man whose vision it was to build an orphanage. He was also impressed by a severely disabled young boy named Babu. These two people had a major impact on Matthew, and by 2008, a two storey orphanage called Grace Children's Home had been built and almost twenty children had been helped by life-changing, and in some cases life-saving, surgery. A young man, James Richardson, accompanied Matthew on one of his earlier visits to India in 1997. They stayed with a pastor in Rajahmundry in a rural area where many of the Indian people had never seen a white person before. Preaching meetings in the area were

attended by about a thousand souls many of whom were so keen to hear the Word of God that they walked long distances from villages all around that area. Matthew also visited rural areas of Zimbabwe in 1999 where he witnessed the same kind of enthusiasm for the Word of God. Many young believers asked for Spurgeon's sermons. Matthew was greatly saddened in the last few years because numerous sermons were returned from Zimbabwe marked 'deceased'.

Timothy Babu, the young man Matthew met in 1997, and who now runs the Home for Grace Third World Fund, travelled from India for the first time in his life to speak at Pastor Else's funeral service. He gave a moving tribute and spoke about the many people in India who would miss their 'beloved chairman'. He himself felt that he had lost his 'spiritual mentor'.

Matthew was also instrumental in establishing a church in South India. Money was raised through the auspices of Matthew's own fellowship. In 2004 a



Home for the staff of Grace Children's Home

chapel building was completed. Two years later the 1689 Confession of Faith was accepted as part of the church constitution. The church is called Grace Baptist Church, NG Palem. *NG Palem* is the name of the nearest village to the Grace Children's Home. The letters N G stand for two words so long and difficult to pronounce that even local people don't use them. So it is simply referred to as 'NG Palem'. It is situated in the state of Andhra Pradesh. The people are mostly Hindu. Many from the outlying villages are now coming regularly to Lord's Day services.

The church has had opposition from the village, particularly from the men folk. The church is attempting to overcome this by adult education groups teaching people to read and write in a friendly environment. It is reported that 'evangelists' come and preach, and people believe whatever wrong doctrines they are taught because they cannot check them out in the Bible for themselves. The church is using the Bible to teach the people to read! Some of them can now

read newspapers and road signs, and the ultimate aim is obviously to enable them to read the Bible for themselves.

Although Matthew had a great love and passion for India and its people, his heart was with his ministry in Grace Baptist Church, Peel, with a membership of fifteen. (The church in Port Erin has a similar sized membership).

Pastor Else was greatly loved by the children of the junior school. These held a special Memorial Service for him. Some gave moving tributes and described Pastor Else as always cheerful and he always spoke to them about Jesus!

Pastor Else often preached that Christians should live to be missed. This stalwart of the Christian faith will certainly be missed, not only by his family and friends on the Isle of Man, but by people all over the world. Along with the Apostle Paul he could say, 'I have fought a good fight, I have finished my course, I have kept the faith' (2 Tim 4: 7).

The Holocaust of St. Bartholomew

Frederick Hodgson

The kings of France viewed themselves as having a special role in defending and promoting Catholicism in France. From Francis I there was an increasing tendency towards autocratic government, without being called to account by those that they governed. This two-fold aspect of the French kings led to persecution of those who disagreed with the Catholic system. Some of the kings were weak, immature men of low moral standards who were dominated by strong men or women who were either power-hungry or driven by a superstitious devotion to the Roman Catholic Church and its teachings. Kings and regents alike were often cruel and bloodthirsty in the extreme and their actions were sometimes so appalling that even those holding Catholic opinions were horror-stricken and revolted by the intrigues and the violence that resulted. The lower echelons of Parisian society were used as a tool in the attempt to wipe out the French Protestants who were known as Huguenots. They were manipulated by the Guise brothers from the House of Lorraine, uncles of Mary (Queen of Scots), wife of Francis II and then upon his death by Catherine de Medici, his Italian mother. Scotland also experienced the evil influence of the House of Lorraine in the middle of the sixteenth century.

Leading Huguenots

Up to 1562 the heroes of the Huguenots were their preachers and martyrs, but sad events that were to unfold led to the

elevation of others who had an immense influence in the developing story of French Protestantism. Margaret, Queen of Navarre, supported the evangelical preachers by interceding for them with her husband Francis I. This good lady had a daughter, Jeanne D'Albret, who was godly, brave and immensely talented. This second Queen of Navarre ruled her kingdom with justice, allowing religious toleration to Catholics, even though she herself was a committed Evangelical, doing all she could to encourage pastors trained in Geneva to work in Navarre. Its people prospered, benefiting from the educational system that she established.

Jeanne D'Albret was married to Anthony de Bourbon. Although professing to be evangelical this unstable, weak-minded and indolent King of Navarre, initially zealous for reformation in Navarre, was known to be ambitious by the Catholic party. He was enticed away from the cause of the Reformation by empty offers of political power. He met his death fighting for the Catholic army in the battle for Rouen. Just before he died he wished to be accepted back into the Protestant Church.

Anthony's brother, the Prince of Condé, was a much stronger personality and was known for his gallantry, wit and his attachment to Reformed doctrine. Wylie commented that the Prince of Condé believed that French liberty and prosperity would be furthered if the nation embraced the Reformation. However, despite his convictions, the Prince of Condé was morally flawed and 'did not rise to the true height of the cause

he had espoused, nor did he bring to it that large sagacity, that entire devotion of soul, and that singleness of purpose which were required of one who would lead in such a cause.'

Jeanne D'Albret had a son, who eventually became King Henry IV of France after the Valois dynasty perished. Sadly despite his courageous, manly leadership on the battlefield, he failed to persevere in professing the faith he learnt from his mother and in order to secure his throne he entered the Catholic faith to the dismay of the Huguenots who had high hopes for the Reformation with him as king over a united France. A major failing of the Bourbons was that they mixed up their faith with politics and private quarrels and Wylie commented that in doing so they might have done as much harm as they did good to the cause of the gospel.

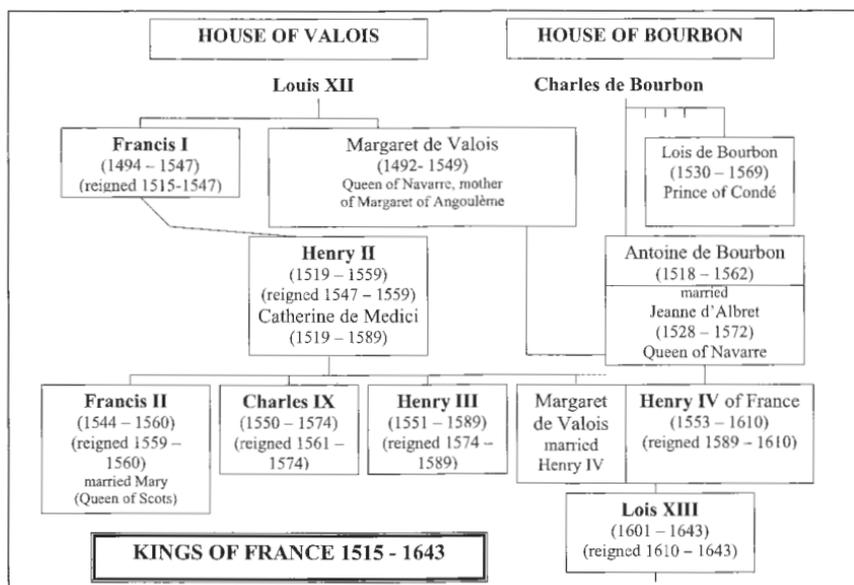
Gaspard de Coligny, usually known as Admiral Coligny, a professional, astute soldier instilled discipline and respect into the troops he commanded as a skilful tactician. He was also an effective administrator. He was born in 1517 into a noble family and brought up by his godly mother after the death of his father when he was only 5 years old. Admiral Coligny was captured and imprisoned by the Spanish when he was a young man and was allowed to read the Bible in prison. He saw that the Reformed faith and the faith described in the Bible are one and the same thing and after careful consideration after his release made a clear and open profession of his faith in Christ. He married a pious lady, Charlotte Laval, who was a wise counsellor to him at critical times in his life. His home was known as a model for piety, where visiting pastors were encouraged to preach and family devotions regularly accompanied the evening meal.

Continued Persecution of Huguenots Leading to the Amboise Conspiracy

When King Henry II died, his wife Catherine did not have the influence that she would have later. Her son Francis II was a youth of 16 and was married to Mary niece of the powerful Guise brothers. He was very much under their influence and did what they said. Persecution was intensified and an earlier decree proclaiming death for the punishment of Huguenots meeting together was activated. A new court was set up with spies paid to inform on the activities of 'heretics'.

The result of this was that men and women were committed to prison and as quickly as they were 'brought to trial' and dispatched new prisoners were brought in. The financial benefits of informing were huge and often people were accused of 'heresy' even if they had little to do with Evangelicalism. Special shrines devoted to Mary were set up in the streets and if passers-by did not do homage they were deemed guilty of heresy. Men were also killed for eating meat on the wrong day. Needless to say the streets were full of carts of the booty claimed from the 'guilty'. Their poor children were found to be roaming around as objects of pity looking for scraps of food.

Moderate Catholics as well as Protestants were alarmed at the anarchy promoted by the Guise brothers in the name of the young king. A plot was hatched to snatch Francis II from his controllers and arrest the latter as they resided in the Castle at Blois. The Prince of Condé was chosen to lead the government in the place of the Guise brothers, but the actual expedition to Blois was to be led by the Lord of Renaudie as a 'front man'. Admiral Coligny refused to become involved in



Valois and Bourbon

this intrigue and Calvin expressed his disapproval of it because he believed that even if it succeeded it would be unhelpful to the Reformation, as it would make the French Reformers into a military and political party. Although the plot was known to many it remained undiscovered until just before it was to take place. Immediately the Guises removed themselves and the king to a much stronger castle at Amboise. Renaudie still went ahead with the plot leading a small disguised army. However the Guises were informed and the Amboise conspiracy failed. Many of the participants were caught and summarily executed. It is thought that about 1200 people perished at the time. The Prince of Condé was himself arrested and the Guises begged the weak, sickly Francis to sign his death warrant. The executioner had been summoned and the scaffold had been erected, but the execution never took place because the king died suddenly of a

brain abscess following an ear infection at the age of seventeen. Providence removed him before he could even sign the order. His body was buried without ceremony some days later. Had Condé fallen the plan of the Guises was that every French citizen was to renounce Protestantism on pain of death.

Remarkable Preservation of Condé and Rise of Triumvirate

Francis II was replaced as king by his younger nine-year old brother Charles IX. Mary Stuart, the niece of the Guises, returned to Scotland and Catherine de Medici as Queen Mother gained supreme power and concluded that the best political policy for her was to keep on good terms with Protestants and Catholics. She released Condé from prison, but despite the fact that he was the rightful regent, she brushed him aside and strengthened herself by recalling Constable Montmorency to the

government. The moderate, wise advocate of tolerance, Michel de l'Hôpital, as Chancellor presided over the 'States-General'. He called for reformation of the corrupt church and urged the Catholic party to persuade others of the truth of their doctrine with words rather than violence. The Protestants were treated with respect at court and their preachers were even allowed to preach to Catherine and her servants. The Catholics became alarmed, fearing that the Queen Mother was going to become a Protestant.

In their alarm three leading Catholic politicians, known as the Triumvirate, came together in order to maintain the Catholic dominancy, probably motivated as much to protect their ill-gotten gains by confiscation of Protestant lands and other riches as by anything else. This was because they feared that if Protestantism triumphed then they would have to repay the families of those that had been robbed. The Triumvirate consisted of the Duke of Guise, Constable Montmorency and Marshal St. André, the least influential of the three. The Triumvirate and their supporters were about to face another setback.

Encouragements to Huguenots

In September 1561 a conference was called in Poissy, a small town to the west of Paris. Leaders of the Catholic and Protestant churches were called together to discuss their differences in the presence of Charles IX. L'Hôpital addressed the Catholic party with words that were aimed to encourage them to view the Protestants as fellow Christians. He encouraged them in their need to reform based upon the Bible. Initially the Protestant pastors were not admitted to the meeting that was dominated by the Catholic bishops and dignitaries. However, on their admission Beza, their

leader, deputising for Calvin, humbly addressed the king and affirmed that the Protestants were his loyal subjects. He then clearly and graciously proceeded to outline the differences between the Catholic and Protestant doctrines. He presented a copy of the confession of faith of the French Protestant Church to Charles IX. One central doctrine he touched upon was that Christ's body is not in the elements because he is in heaven. This brought loud murmurings and cries of 'blasphemy' from some of the perturbed Catholic party. Catherine de Medici and Charles IX sat motionless without uttering a word, failing to respond to these cries of anger.

The Cardinal of Lorraine gave a scholarly reply followed by a request from Beza that he be allowed to answer the Cardinal's points there and then. Further discussion was squashed but the conference prompted the enquiry as to whether or not Catholicism were a corruption of Christianity. The conference, often called the Colloquy of Poissy, left the Protestant cause standing higher in public esteem than previously and the gospel was proclaimed more openly in France with a flood of preachers coming into the country from Switzerland. Beza's courtly manner had impressed Catherine and he continued to preach in the Paris area for some time. Protestant preachers were even allowed to preach in the presence of Catherine and her servants. The Protestants gained courage and sadly there was some ill-discipline manifested in churches being ransacked of crucifixes, images and relics. This did nothing to help the cause of Reformation and merely stirred up anger among the Catholic party.

Meanwhile whole towns became Protestant. Wylie explained how this came about referring to the words of

France 1519-1572

1519 Birth of Gaspard de Coligny who eventually became Admiral of France.

1527 Conversion of Calvin and he becomes a law student.

1528 Birth of Jeanne d'Albret, who succeeded her mother as queen of Navarre in 1555.

1540 Calvin returns to Geneva.

1547 Francis I dies and Henry II becomes king of France. Persecution including countless martyrdoms continued throughout his reign, encouraged by his mistress Diana of Poitiers.

1555 First Protestant Church organised in Paris with John Maçon called as its pastor. Libertines defeated in Geneva opened way for expansion of gospel preaching into France.

1558 Gospel preached openly in La Rochelle.

1559 The first National Synod held in Paris. There were over 100 organised churches in France at this time. Henry II dies from injuries in jousting tournament. Francis II became king at age of 16. His wife was Mary, niece of the powerful Guise brothers and heir to the Scottish throne. Persecution was stronger than ever under their influence.

1560 Failed Conspiracy of Amboise. Death of Francis II. Charles IX son of Henry II and Catherine de Medici became king at age of 9. Catherine effectively seized power.

1561 Rise of Triumvirate. Council of Poissy and greater freedom given to Protestant preachers.

1562 Edict of January. Beza reported over 2150 Protestant congregations in France. Massacre at Vassy. The Triumvirate entered Paris and

encouraged the mob to take vengeance on the Protestants. Outbreak of First Religious War. Siege at Rouen and death of Antoine de Bourbon.

1563 Assassination of Duke of Guise left Catherine holding power after 'Pacification of Amboise'.

1564 Death of John Calvin

1565 Catherine and Charles IX tour France. Secret meeting with Duke of Alva in Bayonne.

1567 Outbreak of Second Religious War.

1568 Peace of Longjumeau. More assassinations of Huguenots by mob.

1569 Catherine revoked Edict of January. Third Religious War with defeat for Huguenots at Jarnac and Montcontour where Coligny was badly injured.

1570 After Coligny gathered a new army at La Rochelle he marched on Paris and Catherine was forced to make peace with him at St. Germain-en-Laye.

1571 Synod of Reformed Church held at La Rochelle presided over by Beza. The French court made friendly overtures to the Protestants, suggesting military expedition to aid William of Orange against the Catholic Spanish army and marriage of Henry of Navarre to Margaret of Valois (sister of Charles IX).

1572 Death of Jeanne d'Albret in Blois Castle. Ambush of expeditionary force to Flanders by the Duke of Alva. Marriage of Henry and Margaret followed shortly by the St. Bartholomew massacres and celebrations in Rome.

Palissy, a famous potter of the time. 'Some poor but honest citizen would learn the way of peace in the Bible; he would tell it to his next neighbour; that neighbour would tell it in his turn; and in a little while a small company of simple but fervent disciples would be formed, who would meet regularly at the midnight hour to pray and converse together. Ere their enemies were aware, half the town had embraced "the religion"; and then, taking courage they would avow their faith, and hold their worship in public. Magistrates came under the influence of the Christians and innkeepers were prohibited from allowing gambling and loose living in their premises so that men would be encouraged to spend time with their families.'

L'Hôpital, recognising the growth of Evangelicalism, pressed for more toleration and though the two creeds could not be reconciled, his plea was that citizens could hold different beliefs and yet live side by side without murdering each other. On 17th January an assembly of leading politicians passed an edict known as 'the Edict of January' which allowed the Huguenots the right to exercise their religion, meeting together to hear sermons as long as they were not armed. They were not allowed to meet in public inside walled towns and sometimes whole towns would go into the surrounding fields for services. Clearly this was not logical. This arrangement pleased neither party. The Pope exhorted Catherine to rekindle the persecution, but Catherine refused saying that the Protestants were too strong for this.

Bloodshed Followed by Warfare

The Triumvirate was stirred into action. The priests in Paris were also stung into denouncing the state of affairs in which 'the religion' was being tolerated. Priests

describing their sad stories of visions of souls in purgatory who no longer had masses said for them drove Parisians to anger. Parisians pleaded with the Duke of Guise to intervene. On his way to Paris he and his troops passing through the small town of Vassy massacred between 60 and 80 Protestants as they worshipped, wounding many others. This massacre was responsible for the first religious war in France.

Protestants realised that the Triumvirate and the mob was determined to exterminate them and this realisation was confirmed by similar events occurring elsewhere in France as word got around. Unspeakable barbarities were committed on believers. In the chaos the Queen Mother and Charles IX fled from Paris but were forced to return by the powerful Triumvirate. The summer of 1562 was particularly noteworthy for violent cruel behaviour perpetrated against those believing the gospel. All Protestants were forced to flee from Paris and anyone left was clubbed to death by the Paris mob. On the 8th June Parliament passed a law empowering anyone who met a Huguenot to kill him on the spot. Wylie reports how peasants went about the countryside with scythes, pikes, cutlasses, knives and other cruel weapons as though they were hunting wild beasts. The Edict of January was dead and buried.

Alarmed by the massacre at Vassy the Protestants took up their arms in self-defence. The further atrocities that followed caused more to follow their path. Acts of war took place between cities and towns across the land. Coligny was cautious about joining in, but was forced to do so because of hearing of the tales of butchery on such a large scale. His wife pressed upon his conscience the need to fight to protect their fellow believers. The

Protestants fought under a banner of 'Liberty of Worship'. The enemy was the Triumvirate that had seized power with the aid of the mob. The Prince of Condé presided over the Protestant cause and wrote letters to the Reformed churches begging for men and money. As help came in the Protestant army partook of the Lord's Supper and pledged fidelity to God and to each other in addition to obedience to Condé as leader. The Protestant army was composed largely of men from the south of France and the Catholic army from towns to the north of the Loire. The war sucked in soldiers from different countries on the two sides.

The Protestants took possession of Orleans and Rouen which had the effect of isolating supplies to Paris. Condé and Coligny then led a march on Paris. The Triumvirate set off towards Orleans. The two armies met but Catherine tried intervention with the suggestion that the armies did not fight but that the leaders be exiled, the Protestants abroad and the Triumvirate having an internal exile. She hoped that this would leave her in power. Although the Protestants declined these terms for obvious reasons, the delay shielded Paris from their army. The Triumvirate army then attacked Rouen, which eventually fell, though the King of Navarre fighting on the side of the Triumvirate was killed in the process.

The Fall of the Triumvirate and the 'Absolute' Power of Catherine

Further battles followed in which the Marshal St. André was killed and Montmorency badly wounded. He was eventually killed in a later battle. The Prince of Condé was taken prisoner and this left the Duke of Guise on one side and Coligny on the other. The Duke of Guise was in the ascendancy and

proceeded to attack Orleans. The town was on the point of falling into his hands when an assassin, John Poltrot, attacked him. Just before he died he was filled with remorse for his cruel deeds and infidelity to his wife and pleaded with Catherine de Medici to make peace with the Huguenots. Had he survived another day, all the powers of government would have been his as he was the sole survivor of the Triumvirate and the Huguenots were at his mercy. His death left Catherine as the one in charge of the government of the country.

The Huguenots wanted the Edict of January restored, but Catherine persuaded Condé to accept much weaker terms before Coligny could arrive at the Louvre. These terms only allowed the Protestant princes freedom of worship in their own castles. Only certain towns would be allowed to have a place where Protestants could worship. Charles IX signed the peace treaty known as the Pacification of Amboise in 1563. Wylie commented that as the Protestant army was the only one with a leader, it could have forced better terms had it had the required courage.

Neither side was happy with the arrangements of this peace and another short war was fought consisting of one battle outside the walls of Paris. The short battle left the Huguenots as victors. Catherine now only had one rival that stood in the way of her absolute power and that was the Huguenots. She was later to use all her cunning to lure their leaders into a trap. The short peace that existed for the next two or three years was characterised by continued persecution of the Huguenots by militant Catholic mobs, and Catherine touring the country learning of its mood and then having dark secret conversations with the powerful Duke of Alva, representing the then

mighty Spanish government. It was perceived that the intrigues plotted between them concerned the utter destruction of the Protestants in France. Her next step was to bring an army of 6000 Swiss mercenaries into the country. This was unacceptable to the Huguenots and the short religious war, consisting of a further short battle outside Paris, ensued. This left the Huguenots in the ascendancy and they were later reinforced by troops from Germany.

The French court judged that the time had come to make peace with the Huguenots, but the peace left them relying on the word of Catherine. In the years after 1563 this Italian lady, who originated from Florence, employed her fellow countryman Albert Gondi to educate her young son Charles IX in the ways which would best suit her purposes. Wylie describes how this man was 'cunning, corrupt, a liar, a great dissembler, swearing and denying God like a sergeant'. It was in this way that Charles learnt the craft and cruelty of his mother.

Condé, who was now restored as leader of the Protestant army, allowed his army to 'melt away', and it was resolved by the French court to seize both him and Coligny, sending one to prison for life and the other to the scaffold. The plot came to their attention and they fled to the heavily fortified Huguenot base at La Rochelle. Their flight was made possible by their being able to cross the River Loire just before a torrential rainstorm. The resulting swollen river made it impossible for the larger army of Catherine to follow. Catherine now felt strong enough to repeal the Edict of January and make profession of Protestantism a capital offence. All Protestant ministers were commanded to leave France within a fortnight. This led to yet another war,

which proved disastrous in that the Protestants were heavily defeated in the battle of Jarnac, Condé being mortally wounded.

The Bravery of the Queen of Navarre and Coligny

At this point the dispirited Huguenots were rallied by the sudden appearance of the Queen of Navarre and Coligny. They again rose to fight, but in the battle of Montcountour Coligny's German troops mutinied and his army of 25,000 men was reduced to a pitiable force of only 8000. Coligny himself was badly wounded. As he was carried from the battlefield, a fellow believer, one of his counsellors also badly wounded spoke to him of the sweetness of God. This proved a tonic to him and despite his reversals in battle and despite the confiscation of his goods, the destruction of his castle, his being pronounced an outlaw and having been bereaved of his wife two years earlier, he was able to write to his children, 'For the present, it suffices that I admonish and conjure you, in the name of God, to persevere courageously in the study of virtue.' In addressing his despondent army he said, 'All is not lost; nothing is lost; we have lost a battle, it is true; but the burial trenches of Montcountour do not contain all the Huguenots; the Protestants of France have not been conquered.' A new army was raised up from the Protestants living in the south of France. This army was more numerous and disciplined than the recently defeated one and was strong enough to march on Paris and in 1570 Catherine was forced to sign a peace treaty at St. Germain-en-Laye. Protestants were given much more liberty of worship, had their confiscated properties restored and positions in government were promised.

The Duplicity of Catherine Leading to the St. Bartholomew Massacres

However, Catherine was not trusted and the Protestants returned to their stronghold of La Rochelle. It was at this point that Catherine realised that she could never defeat them in battle and decided that her ends could only be achieved by luring them into a false sense of security and returning to Paris. The plan was that they could then be butchered by the Paris mob as they relaxed in a place where they would be vulnerable to unbridled violence. Catherine made use of two devices to lull the Protestant leaders into lowering their guard and entering the trap. Firstly she offered to give her daughter, Margaret de Valois, to be wife of Henry, son of the Queen of Navarre. Secondly she promised to send a small army to fight against the Catholic Duke of Alva in the Low Countries. On the face of things her offers were highly attractive as they would unite the nation and give support to the struggling Protestants elsewhere in Europe. Although the marriage took place, the Queen of Navarre was not to witness it. Some thought that she was poisoned, but the evidence for this was lacking. However, her body was treated with little respect. Meanwhile the king pretended to have very warm affections for the Protestant leaders. Many Catholics became alarmed because of his studied friendship with their enemies.

The military expedition to the Low Countries was a failure because the Duke of Alva was warned of its intention and the expeditionary force was cut to pieces. The first Protestant leader to be attacked was Coligny. He was shot, but not fatally. It was suggested that the plot was to make the Protestants think that the Guise family had been responsible. Their retaliation



Admiral Gaspard de Coligny

would remove the Guises, but would bring their supporters, the Parisian mob, to vent their fury on the Protestants in turn. Charles IX pretended to take care of the Protestants, and closed the city gates so that the attempted assassin of Coligny could not escape and then encouraged the Protestants to group together for their mutual protection by his own troops. In reality these moves trapped the Protestants into one part of the city and the troops introduced by Charles would be employed by him to start the carnage. On St. Bartholomew's night, upon a given signal, Coligny was the first of several thousand to be murdered. The king himself joined in the carnage by shooting Protestant fugitives as they tried to escape by jumping into the River Seine and swimming to safety.

Wylie pointed out that Pope Pius V supported the plot. This Pope died just before the plot was actually carried out. The massacre was not limited to Paris alone. Other mobs in the provincial centres were encouraged to join in having

been persuaded that it was the Protestants who had been planning treachery.

These dramatic years in the history of French Protestantism were years in which politicians rather than preachers were apparently central. Some of the politicians supporting the Reformation were full of duplicity and naivety. There was always the temptation to be swayed by soft appealing, to be enticed by empty promises of power or simply to be intimidated by raw power. The essentially spiritual nature of the Reformation was opposed by extreme craft, cruelty and wickedness. No-one can read the history of this period without being convicted of the evil that motivated the greedy and power-hungry people occupying high positions, such as Catherine, the Triumvirate, the Duke of Alva and Pope Pius V. Being highly esteemed by men and occupying high office in a religious organisation does not guarantee a trustworthy character. The lesson to be learnt is that it is vain to place trust in princes.

The Outcome of the Treachery

The news of the St. Bartholomew massacres quickly spread throughout Europe. It was received with great sadness in countries such as England where Protestantism had taken root, but there was great joy in Rome and Spain. One aim of the plotters of the massacre was that of 'decapitation', the removal of the leaders of the Huguenots. The Catholic party rejoiced in the apparent success of this. Their jubilation seemed justified, but would Evangelicalism die in France because the great military genius of Coligny had been destroyed? Thousands of Protestants had been killed including so many who could be described as being the flower of the

movement. Was there a deeper principle embedded among the hundreds of thousands remaining? The unbridled joy of Catherine and her son Charles was to be shortlived and the latter was to be filled with remorse and misery for his dreadful crime.¹

The Valois dynasty ended seventeen years after the gruesome St. Bartholomew atrocity. The son of Jeanne d'Albret then ascended the throne as the first Bourbon monarch. Was he more worthy of the trust of the hard-pressed Huguenots? Events were to show that the reign of this valiant soldier king, brought up to embrace 'Protestantism' was to be a watershed in the religious and political history of France. Subsequent years were to witness the most gifted families of France fleeing on a large scale to enrich other nations. France unlike England did not benefit from the heritage of a great Puritan movement, or experience the 18th century Great Awakening, or second great evangelical revival resulting in the missionary movement of the early 19th century. France did not enjoy a third great revival to match that of 1859. Even today when Western Europe is dominated by post-modern secularism there are probably fifty times more Reformed churches in England than in France. There are no easy answers by which we can unravel the mystery as to why so much suffering of the saints in France led to such a disappointing outcome. Some clues are to be found embedded in the events following the treachery of Catherine and those supporting and encouraging her heartless butchery.

The source of information for this article is J A Wylie, *The History of Protestantism*, Vol. 2, Cassell, Petter, Galpin & Co, pages 532 – 606.

Rigging Culture so *'the Right Kind of People'* Win

By Tom Wells

John the Baptist was having none of it! Yes, he would baptize all kinds of people. That was no problem. But he did make one exception. When 'the best people' came, he turned them away. He wanted nothing to do with them. Here's the account from Matthew 3:5-9.

People went out to him from Jerusalem and all Judea and the whole region of the Jordan. Confessing their sins, they were baptized by him in the Jordan River. But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: 'You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not think you can say to yourselves, "We have Abraham as our father." I tell you that out of these stones God can raise up children for Abraham.'

Who were the best people? If you had asked around Judea and Galilee it would not have been hard to find the answer. If those you asked thought you meant, 'Whom do you most admire?' Most would have said, 'The Pharisees.' They were so obviously religious that

the common people were often overawed by them.

Others might have said, 'The best people are the Sadducees.' Traditionally Christians have thought of the Sadducees as a wealthy aristocracy. If that was true of them, we can be sure they had their admirers as the rich and famous always do. But the truth is, we know very little about them. In any case, the Pharisees and Sadducees are our best candidates in deciding who played an important role in influencing their culture. That is, they were opinion-makers in their day. We know little of their motives, but we suspect that they were looked upon by many as 'the best people'.

In recent years we've heard a great deal about the people who produced the Dead Sea scrolls. As important as they seem to us today, they were not opinion makers except within their separatist community. They thought the wrong people had a stranglehold on the Jewish nation and its temple, and they wanted nothing to do with them.

However, any and all of these groups would have been proud to say, 'We have Abraham as our father'. John could have said that as well, but instead he said, 'Out of these stones God can raise up children for Abraham'. What's going

on here? In part, we are seeing a simple fact that affects us all: the climate of opinion or the world view of any given culture is not necessarily right. In fact, due to our sinfulness it is always wrong to some large degree. Yet these are the views that seem self-evident to those within the culture. To take a frightening example from America today, more and more Americans are finding little or no connection between sexuality and morality. Thankfully the sexual abuse of children is still regarded with repugnance. In this article I want to 'listen in' to people from the past to see how they moulded their cultures by using the idea of the 'best people'.

The Best People in Sacral Societies

History shows us many examples of the best people taking charge. It is seen, for instance, in most sacral societies, past and present. A sacral society is one in which virtually all the citizens share the same religious point of view. Those who are exceptions are outcasts or in danger of their lives. The best people are the ones who share that religious point of view. Logical argument against the others might go something like this:

1. You admit that you do not share our religion.
2. But by definition the best people are those who do.
3. We would be glad to accept you into our society if you would give up your deviant views.
4. But since you will not do so, we cannot welcome you as a citizen.

How many societies have operated by this logic? Far too many! This is the logic of some Muslim states. In our church we pray regularly for a man in Malaysia who witnessed to a Muslim about Jesus Christ. He spent a year in jail for his 'folly'. Friends of mine have worked in places where the laws say that citizens who convert to Christ must be put to death along with those who convert them. The logic is clear: only the best people may be citizens. Who are the best people? Those – and only those – who share the common religion. (It is important to add that many of those living outside sacral societies – whether they personally adhere to Islam, Judaism or Christianity – reject such national laws for themselves or others!)

Because of God's command, ancient Israel was a sacral society. Its law demanded the death penalty for citizens who presumed to convert fellow citizens to Baal worship or the service of other gods. In fact, idolatry was the most obnoxious sin under the Sinai covenant. But Jesus came to change all that. It's worth a few moments to see how he set that change in motion.

Jesus' Alternative

You remember one question Jesus faced: 'Is it right to pay taxes to Caesar or not?' (Matt 22:17). The question was clever. If he said 'No' his enemies could accuse him to the Roman governor as a traitor. If he said 'Yes' the people might despise him as they despised Rome. But Jesus used the question to tell his friends and enemies of a turnaround he

was about to create. Henceforth his followers were not to be a sacral society. They would not usually be forced to choose between national citizenship and loyalty to God. As his servants they would combine the two loyalties. They would 'give to Caesar what is Caesar's, and to God what is God's' (Matt 22:21). Caesar might call on their bodies and possessions at any time. They would be loyal to Caesar in that way, so long as Caesar did not ask them to defy the laws of God. To the faithful Jew in the land when Jesus spoke, their law was filled with purely religious acts that had to be done. Jesus' people would come to live in lands where there were no such laws. They would be a worldwide community.

It's not surprising that the Jews rejected this outcome. But something else happened. The church itself was extremely slow to take it up. That's why I spoke above of Jesus setting this change in motion. Paul seconded his Master's command in Romans 13:1-2 when he wrote: 'Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. . . . Consequently he who rebels against the authority is rebelling against what God has established.' Living under the Roman authorities Paul told believers to do the very thing Jesus was asked about. He writes, 'Pay taxes!' Why? 'The authorities are God's servants!' Can you imagine any OT prophet making such a sweeping statement about governments in general? The earliest Church lived

submissively under both Jewish and Roman authorities as Jesus commanded. But that was not to last.

The Tragic Sequel

When Rome captured the visible church in the 4th century pernicious change took place. Christianity became the official religion. The result? Professed Christians became 'the best people'. Once more the culture said:

1. You admit that you do not share our religion.
2. But by definition the best people are those who do.
3. We would be glad to accept you into our society if you would give up your deviant views.
4. But since you will not do so, we cannot welcome you as a citizen.

The old gods were outlawed. The Jews were barely tolerated. The culture had been rigged so that 'the best people' were put in charge. With few exceptions this situation remained for a thousand years. Then came the Reformation.

The Reformation looms large in many minds, and rightly so. An energizing breeze blew across Europe in the 16th century that brought fresh clarity to Bible truth. We can never be too thankful for that! The vast western culture was changed forever-or was it? Sadly, in one respect, nothing changed.

Ambiguity at the Reformation

With the breakup of the older western culture the idea of sacral society

persisted. In one way it perished. There was no longer an all-encompassing government controlled by at least nominal Christians. That was gone. But in its place came a large number of sacral city-states, places where you had to confess the *right* religion and the *right* church. The alternatives were to be expelled or killed. Catholics attacked the Reformed and the Lutherans. The latter returned the favor, and turned their big guns on the Catholics and on one another. And all of them attacked a fourth group lumped together under the name 'Anabaptists.' These peoples, with one temporary exception, denounced the idea of sacral society and asked to be left in peace. Why wasn't their plea taken seriously? The answer is simple: they were not part of 'the best people'. In the providence of God their idea of religious liberty eventually prevailed in the United States but not without a struggle.

You must not suppose, however, that 'the best people' are necessarily religious in the traditional sense. All men and women have a final commitment to something that controls their actions. In that sense they are 'religious', even if they are atheists. I've used more examples of so-called 'Christian states' because I am a Christian sadly recognizing our own history of rigging cultures. But every culture that is not chaotic has been rigged by some ideology that demands allegiance or else. What 'or else' implies varies from nation to nation. Consequences may be social, economic

or political. Let me give you three 'secular' examples.

Secular Rigging – The Nazi Example

First let's consider the persecution of Jews by the Nazis. Behind this lay centuries of undoubted religious persecution that eased the way for Adolph Hitler. But Hitler's animosity against the Jews was not religious. It was racial. We may describe the situation this way.

1. You admit that you are not Aryans.
2. But by definition Aryans are the best people.
3. We would be glad to accept you into our society if you were only of Aryan blood.
4. But since you are not, we cannot welcome you as citizens.

The holocaust was the result!

Secular Rigging – An American Example

A second secular example springs to mind-black people as slaves or second-class citizens in America. Have you heard this logic? It was often applied in years gone by.

1. You admit that you are black.
2. But by definition all the best people are white.
3. We would be glad to accept you into our society if you will give up being black.
4. Since it seems you cannot do that, you will have to stay outside.

Secular Rigging – A Present Example

This third example is more subtle, but no less real and dangerous. Recently I heard it on our national public radio. Of course it was not given in the following form, but to me at least it had all the earmarks.

1. You admit that you do not believe in evolution.
2. But by definition all scientists do believe in evolution.
3. We would be glad to accept you into the society of scientists if you will give up your opposition to evolution.
4. Since you say you cannot do that, we cannot accept you as a scientist.

In a society where ‘science’ is worshiped by many, here was an unvarnished bid to make evolutionists ‘the best people’ as I have used that phrase. Though thousands of scientists around the world still reject evolution, on this view they are not scientists at all. At this point I am not arguing against evolution. I am simply making this point: whether the speaker realized it or not, he was pleading for a ‘best people’ concept that could eventually exchange the living God for chance. The consequences of that kind of change are incalculable.

In the 1850s John Henry Newman wrote a book titled *Idea of a University*. If memory serves me correctly he wrote in it something like this on the subject matter of education: ‘If God exists, that fact is the single most important fact in

the universe.’ In principle it is hard to imagine many people denying this. Yet throughout the world, among people of many religions, there is a concerted effort to keep God out of every public curriculum. On April 10, 2007, the Council of Europe issued a statement that includes the following:

Parliamentarians from the 47-nation Council of Europe have urged its member governments to ‘firmly oppose’ the teaching of creationism – which denies the evolution of species through natural selection – as a scientific discipline on an equal footing with the theory of evolution. (Council of Europe, 4/10/2007. [Http://assembly.coe.int/ASP/Press/StopPressView.asp?ID=1965](http://assembly.coe.int/ASP/Press/StopPressView.asp?ID=1965))

Here too we find rejection of people as scientists who deny evolution. They are not engaged in a ‘scientific discipline’. It follows that they cannot be in the ‘best people’ category, since ‘science’ rejects them. It follows further that they must not be allowed to influence the education of others at any public level. One way to prevent putting God as Creator ‘on an equal footing’ is to forbid mention of him in public education in any positive way. That is clearly the trend in America.

Summing Up

In each case – though the cases differ – the definition determines the outcome. To put it another way: the game is rigged. Why? To make the whole culture conform to the views of ‘the

best people.' How then can we keep the 'best people' from rigging each culture against the remaining humans? Unfortunately it can't be done. This is a fallen world. Some group of 'best people' always get the upper hand. Religious people may do so. Those who claim to oppose religion may do so. Of course, each person and each group have their own final commitments, whether we call them religion or not. There's really no difference between the two groups in this matter.

Recently I came across this useful observation by OT theologian Bruce Waltke:

On a tour through the campus of the University of Washington, I noted the architecture of its main library—a replica of a cathedral with three arches and three doors. There are also statues, visages of Voltaire, Rousseau, and other rationalists. It is a cathedral, a place of worship. But the god is Human Reason, its worldview is that of the Enlightenment, its prophets are atheists, its Bible is Nature, and sanctification is by elitist learning. The function of this monumental architecture is unmistakable: to baptize students in the cult of Secular Enlightenment. (*Old Testament Theology*, page 457).

In a democracy each citizen needs to look out for these kinds of exclusive demands. Why is that? It's not because democracy is the best form of government. It's simply the safest in a fallen world. It's like the jury system.

Anyone who thinks about it will recognize that experts of various sorts would be the best people to decide the guilt or innocence of those brought before them. Yet we don't let that happen. Why not? Because we are a fallen race. We can be captured by physical or psychological forces, even bribes. 'Experts' share that with the rest of us. By using randomly chosen jurors out of a much larger pool of citizens, we protect ourselves as much as possible against corruption.

Some day Christ will return. Then he will welcome his people and destroy his enemies. Then we will have sacral society once under the control of Infinite Wisdom. In the meantime what must we do? I have been answering that question by reminding us to be alert to threats against the truth. But there is an even more important answer that we must never forget.

The Lord Jesus has commanded us to love our neighbours as we love ourselves. That means that under the New Covenant: we must love everyone, however much we may differ with them! To love someone in biblical terms means to seriously and repeatedly seek to do them good. More than all other commandments — except the command to love God — we must keep this one! And this must apply to those we perceive to be enemies of our persons, our morality and our faith. Nothing else will show our submission to our Lord. May God help us!

Papua New Guinea

Missionary Cliff Hellar turned 80 in July. He is still translating the Word into the Keyagana language and about 30% of the OT is now complete. The work continues to grow slowly with people being saved quite regularly and more churches being planted. There are now three Keyagana speaking churches in Port Moresby, the capital. That provides the possibility of reaching other tribal peoples in the city

Accompanied by an experienced Papuan named Haki, Cliff hiked over high mountains to villages during June. Cliff writes, 'All in all Haki and I visited seven villages, staying in the ones with the largest groups of believers for five or six nights and usually preaching three times a day. I preached and Haki interpreted for me, adding to the message and exhorting and confirming the message. He is a gem. He was taught and discipled by Bernie Croxier and is a godly, faithful man. Along with preaching with me he was often speaking individually to instruct, warn, exhort and encourage with concern and love. He was of invaluable help to me. He is 75 years old, an unusual age for a Papua New Guinea man, but still able to hike for hours. One day after a few hours of hiking I was so exhausted that he even took my umbrella to help me although he was already carrying my sleeping bag. I was carrying nothing.

'Haki has been serving the Lord since about 1974 when he resigned from the police force to serve the Lord with Bernie and Ann. He goes everywhere and if he

finds even one person who desires to hear the Word he will hike over the mountains, across rivers, on trails that are often steep, muddy and slippery. He fell heavily when we were hiking together and I followed and fell in the same place, flat on my back! Neither of us was hurt and we were thankful to the Lord. All in all we preached, I think, 46 times. Many times people were moved to tears, particularly when sin or the death and love of Christ were preached. Other times they audibly rejoiced, sometimes with laughter on hearing of the gracious provisions found in the gospel. Most of our preaching was on justification and the imputation of Christ's righteousness to his people, to those born of the Spirit, repentant of sin and believing in the glorious gospel of grace.'

Ethiopia

Pastor Kurt Strassner of Cincinnatti reports that The Pastors' Training Institute, Ethiopia, completed its fifth round of training this May. Over sixty potential pioneer church planters from rural areas of Ethiopia are attending this eight-part, two year theological and pastoral course, in the capital city of Addis Ababa. Lord willing, many of them will eventually be sent out two-by-two to begin new work in unreached villages and towns.

By God's grace we were able to cover Genesis 1-11 during the first two days – emphasising the nature of sin and its effect, and demonstrating that, even in Genesis, Jesus, the remedy, is clearly

seen. The last three days we spent covering a large part of the book of Hebrews – demonstrating that Jesus is greater than the angels, Moses, the prophets, the temple, the sacrifices, and all the rituals and traditions that so often plague the church here. All these religious topics, Hebrews says, are valuable only as they lead us to heaven's favourite, Jesus. The traditions and pressures here make it easy for very many secondary (and often unbiblical) traditions to take precedence over the biblical Jesus in both the home and church.

Malawi

Missionary Frank Maxson reports that he and his family are answering a Macedonian call to start a new work in the industrial capital of Malawi, the city of Blantyre. 'A group of young adults are encouraging us to come and plant a new church among them. Percy Chisenga and his family will continue to establish Grace Baptist Church in Zomba under the oversight of Kabwata Baptist Church in Lusaka, Zambia. We will continue to work in close partnership, and we plan to keep the sister churches in closest possible association through our joint efforts.'

'Blantyre is a city of well over 600,000 people. We plan to begin the work in Chichiri which is a central location where people can congregate. We will try to find a school auditorium or classroom to rent for meetings. Those who desire this new church do not want evening services for fear of being mugged so we plan to have a morning service followed by lunch and immediately a second service after that. We will probably use the name Chichiri Baptist Church to designate who we are and where we are located.'

We value prayer for this new venture and prayer for the Chisengas who will remain to establish Grace Baptist Church in Zomba.

The Anglican Communion

The Church Society website documents that Archbishop Rowan Williams has always held liberal views on the subject of homosexual clergy which explains his supine leadership over Bishop Gene Robinson who left his wife and family for his gay relationship.

Now *The Daily Telegraph* (7 August, 2008) reports that Dr Rowan Williams refutes the Anglican Communion's traditional teaching that homosexuality is sinful. Furthermore, he expresses his hope that the Church will change its position to be more accepting of gay partnerships. This will confirm the conservatives in their view that the situation is hopeless. Many bishops boycotted the recent Lambeth Conference in protest at the presence of liberals who elected Anglicanism's first openly gay bishop.

Archbishop Rowan Williams is critical of those who have politicised the issue, 'treating it as the sole or primary marker of Christian orthodoxy'. This will be perceived as an attack on conservative Anglican leaders who have since claimed that the Church is split following the consecration of Gene Robinson.

The Most Rev Gregory Venables, a leading Anglican archbishop, said: 'It's no secret and no small matter that a significant part of the tension in the Anglican Communion is being played out in the heart of its leader.'

Reviews

The Living Church

Convictions of a lifelong pastor

John Stott

IVP 192 page paperback

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ISBN 978-1-84474-183-0

Hailed by Billy Graham as 'the most respected clergyman in the world today' John Stott retired last year at the age of 86. He is a prolific author.

In this important book John Stott lays out his material in eight chapters. Each is subdivided in a manner typical of his structured preaching style. He begins with Essentials. Any church worthy of the name must be a learning church (teaching), a caring church (fellowship and giving), a worshipping church (breaking of bread and prayer) and an evangelising church. Acts 2:42, warns Stott, needs to be read within the context of the book of Acts as a whole and Acts exemplifies the Church as an evangelising body.

Some of these themes are enlarged in the next chapters: *Worship, Evangelism, Ministry, Fellowship, Preaching, Giving and Impact* (the church as salt and light). All are rich in practical exposition.

Regarding worship 'in which we should always experience true transcendence' the author laments the fact that Evangelicals seem to have little sense of the greatness and glory of Almighty God. He deplores the mechanical and dull on the one hand and the frivolous and flippant on the other. He does not come down on either

side of the debate about contemporary or conservative worship. He maintains that it is not the musical instruments used that are significant but rather the spirit in which they are used.

The chapters on evangelism and Preaching are of outstanding quality. The church needs to be organised for evangelism but should not use up every night of the week which is detrimental to the family. Among searching questions asked two are especially relevant, 1. Is the church in reality only organised for itself? 2. Do we imprison our members in the church?

In 1982 John Stott's 350 page *magnum opus* 'I believe in preaching' was published. In *The Living Church* there is a 16 page quintessence of the larger volume presented in five paradoxes: preaching must be biblical and contemporary, authoritative and tentative (meaning that the preacher must not pretend to know everything- Deut 29:29), prophetic and pastoral, gifted and studied, thoughtful and passionate.

In a stimulating discussion on fellowship and the meaning of *koinonia* (*koinoneo* to share) there is no reference to the church prayer meeting when the church meets under the preaching of the Word but with the specific purpose of intercession. This biblical practice seems to be in gradual decline in favour of house groups. Is it not possible to foster both?

The book concludes with three appendices, 1. Why I am still a member of

the C of E., 2. I have a dream of a living church, and, 3. Reflections of an octogenarian. The first appendix is controversial especially in its reminder of the clash with Dr Martyn Lloyd-Jones in 1966. Next year is the 500th anniversary of John Calvin's birth and that may be a reminder that he held that one of three essential marks of a church is discipline which has no mention in this book by John Stott. At the beginning Stott makes clear what a Christian is but how do believers become church members? Does church discipline exist in the C of E? Is there any effort at ensuring a believing membership? And surely discipline starts at the top. If bishops can be liberals or even practising homosexuals like Gene Robinson what does that mean for the members? The present turmoil in the world-wide Anglican Communion shows that church discipline cannot be ignored. Also does having a Confession of Faith mean anything if in reality it is ignored?

This first appendix should not detract from the considerable worth of the book which is about spiritual vitality. If any church puts into practice the directions advocated in this book it certainly will be a living church.

Memoirs of an Ordinary Pastor

The Life and Reflections of Tom Carson

D A Carson

Crossway 160 page paperback

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This is a wonderful account by Don Carson of his parents Thomas Carson (1911-1992) and Margaret Carson (1909-1989). Tom Carson persevered through barren, hostile times in a small church in

French speaking Quebec. During the 1960s with no savings, no home, and no church Tom refused invitations outside the orbit of about twenty small French-speaking churches in Quebec. He entered the civil service as a translator and remained as a tent-making pastor until his retirement. When missionaries arrived from spiritually fruitful times in French-speaking West Africa they did not last longer than six months in Quebec. Don asked his Dad why he kept going. The answer came from a mind full of Scripture in both French and English, 'I have many people in this city' (Acts 18:10). And this personal faith in God's election was vindicated. Evangelical work in French-speaking Canada exploded in the 1970s. From about 40 tiny churches in 1972 the number increased to about 500 in 1980, some of them substantial (p. 23).

A number of insights are given into the godly home. Here is one: 'Music was important. We sang around the piano, usually in English sometimes in French. Usually Dad played, until Joyce outstripped him. I doubt that there was a single song in Sankey's hymnbook that we did not know – all 1,200 of them. Mum had an excellent soprano voice; all of us learned to sing parts and play instruments, though Joyce was the only one who was gifted.'

One chapter is entitled 'Marg's Alzheimer's Years' and is full of helpful instruction for those who have to walk in those paths.

Tom Carson's diaries greatly assisted Don in writing this book. Crossway have formatted the materials most attractively. Here is inspiration for every ordinary pastor.

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