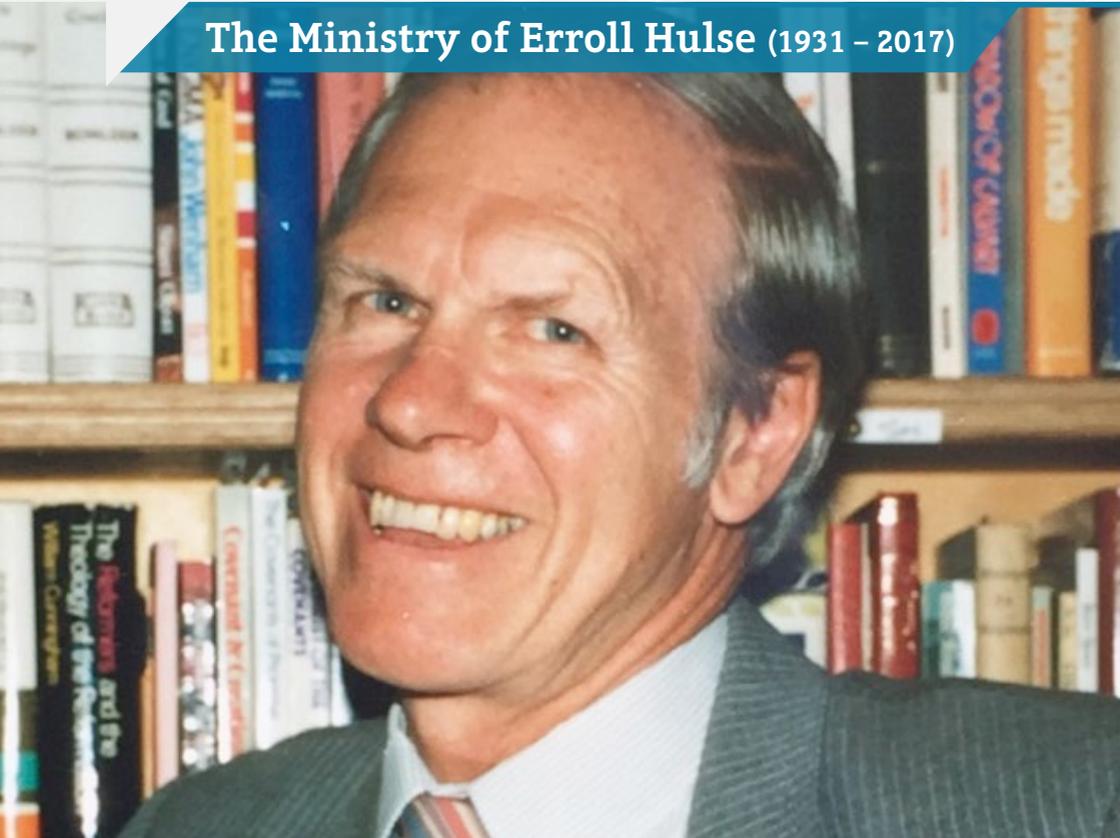


REFORMATION
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The Ministry of Erroll Hulse (1931 - 2017)





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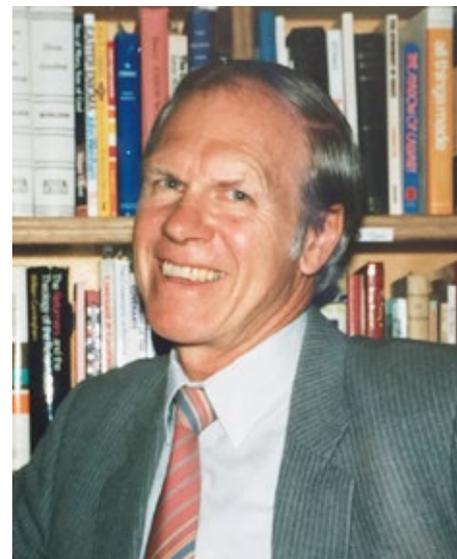
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KEES VAN KRALINGEN

Editorial

THE MINISTRY OF ERROLL HULSE

1931 – 2017



When this issue of *Reformation Today* reaches you, it is one year ago since our brother Erroll Hulse, the founding editor of this magazine, was called to be with the Lord. We have taken this occasion to commemorate his ministry which altogether spanned a period of more than 50 years. His ministry was remarkable in several ways.

The Lord called him first of all to be a pastor and a preacher of God's Word. He became a pastor of local churches but also exercised a much wider ministry right to the end of his life. This wider ministry encompassed work in the publication of Christian literature (Banner of Truth, Evangelical Press / EP Books), publication of this magazine,



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setting up regular conferences (the Carey Ministers' Conference, the African Pastors' Conferences), writing books, setting up prayer meetings for revival, and supporting reformation of local churches, mission and evangelism.

This wide and extensive ministry over these many years took place against the background of major changes in the worldwide church and society. Examples are the resurgence of interest in Reformed theology, the evangelistic campaigns of Billy Graham in the 1950s, the rise of postmodernism, the loss of Christian values in Western society with many ethical issues as a result, the spread of the Christian faith in Africa, Latin America and parts of Asia.

All of this suggests that we should be able to learn from the ministry of Erroll Hulse. Of course, our focus should be how to approach the challenges we face today. For this purpose, we can learn how others have approached challenges in their time. Moreover, we are absolutely convinced that some things do not change at all even when it seems to us that our circumstances are radically different now than they were only a few decades ago. People are still sinners and in need of the gospel. The Word of God remains for ever (1 Peter 1:25).

The articles in this issue consider various aspects of Erroll's ministry with these convictions firmly in our mind.

We are grateful for the contributions by Bill and Sharon James, Jonathan Bayes, David Bond and Conrad Mbewe. It is

highly appropriate that Conrad draws attention to Erroll's ministry for Africa. As Conrad wrote last year on his blog: 'Erroll Hulse was an African in a white skin. Although he left Africa as a young adult to pursue theological studies in the UK, his heart always yearned for the health of the African church. He invested immensely in this continent both in terms of time and money.'

With this issue we want to praise our gracious Lord for his servant. Erroll never drew attention to himself, but rather focused on encouraging others. As Tom Nettles wrote last year: 'Erroll was indefatigable in his labours for the gospel, passionate in his love of truth, persistent in his love of friends, and unceasing in his penchant for encouraging others in their labours and in the faith. I asked him one time after he had bolstered my spirits in a peculiarly fitting way, "Who encourages you?" He said, "The Puritans. They never change, they speak virtually with one voice. They are always ready with godly counsel.'"

Erroll often expressed his ultimate desire to see the name of Christ glorified in us personally, in our churches and in the world. This fuelled his visionary outlook, showing not just optimism, but an unwavering belief in the promises of God. He would often end telephone calls quoting God's promises like this one from Habakkuk: 'The earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea' (Hab 2:14). The Lord will 'bring salvation to the ends of the earth' (Acts 13:47).

We have to use these promises to plead with the Lord for their fulfilment. Erroll always was a man of prayer, but it still fills me with deep respect to have witnessed how he spent his final years, when he could do nothing else, with prayer.

Let us pray that the Lord will fill us with his Word and Spirit to continue the ministry of the everlasting gospel in the years ahead. This is the best way to remember the remarkable ministry of Pastor Erroll Hulse.

Extract from Erroll's first editorial

The following is an extract from the editorial Erroll wrote for the very first issue of *Reformation Today* in 1970:



Why Reformation Today?

Every area of life, the church, the home, civil government stands in need of continuous reformation. This will be so to the end of the age because of the destructive and retarding forces of sin. The Scriptures form our absolute, unchanging standard. To that we must conform. Since the local church is where God manifests his saving grace it follows that it is the duty of every local church to conform to Scripture in regard to worship, evangelism, teaching, discipline and literature. From such churches we can expect the principles of reformation to spread into society as a whole, with salt-like effect. Unhappily some churches

have become traditional to the extent that self-criticism is no longer possible. This magazine, emanating from a local church, seeks to extend fellowship to all churches interested in reformation in all its aspects and at the same time provide a mouthpiece for the Carey Conference.

What areas will the magazine serve?

As expressed elsewhere in these pages it is clear that there is a Reformed awakening in many countries. A new situation is developing as a result in which it is vital that there be an organ which is able, without fear of reprisal, to tackle the subject of reformation – particularly as it affects those with Baptist convictions – hence the need for associate editors in other countries.

Is there an editorial policy?

The contents of any magazine declare its policy. While we contend for truth we are earnestly concerned about evangelical unity. Baptists are years behind in their work on Covenant Theology and it is not to be inferred that we are not concerned about unity with our paedobaptist brethren with whom we have some of our most encouraging correspondence. For a long time we have enjoyed their literature and we hope that many of them will enjoy ours. Our prayer is for the prosperity of evangelical local churches everywhere, but particularly those who have had to secede from major denominations because of Modernism and Ecumenism. ■

This extract illustrates a number of points about Erroll's ministry as they appear in the articles in this issue.

BILL JAMES

Psalm 72

FUNERAL SERMON ERROLL HULSE

Erroll's Funeral and Thanksgiving Service took place at the newly-built Cuckfield Baptist Church Chapel on Monday 21 August 2017. The service was led by Will Cockram, pastor of the church, and Bill James, Erroll's son-in-law. Bill preached on Psalm 72. At Erroll's request, the service concluded with the resurrection hymn 'Christ the Lord is risen today' the final verse concluding: 'Every knee to him shall bow - Risen Christ, triumphant now!' Also at Erroll's request, it was accompanied by Will Kirkham playing the trumpet: Erroll was convinced that the trumpet is providentially designed to signify resurrection (1 Corinthians 15:52). Bill's sermon, as follows, included personal tribute to Erroll's influence and ministry.

We are gathered here today to give thanks for Erroll. Many of us enjoyed his friendship and personal encouragement. We have profited from his ministry. So we give thanks for Erroll, and all that the Lord accomplished through him. He will be greatly missed. We grieve his loss. And yet, Erroll would not want to be the centre of our attention today. He would be the first to say that if anything was accomplished through his life and testimony, it was by the grace of God alone, and to God alone belongs all the glory.

Erroll prayed in the early days that if the Lord should bless his ministry, it should be in a chapel in an obscure country lane, so that only the Lord would have all the glory. That prayer was answered in Cuckfield Baptist Church where we are today.

The whole purpose of his life and his ministry was to point us to Christ. Erroll's favourite Psalms were 2, 110, and 72, precisely because they celebrate so clearly the Kingship of Christ. Erroll's ambition and desire was that the kingdom of Christ be extended to the ends of the earth. So now we take up that theme as we turn to Psalm 72 which was read earlier in the service. We want to see something of the glory of the King, and we need to be reminded that while we his servants may falter and fail, and our lives in this world may end, yet Christ's kingdom will endure for ever, and his glory will continue for all eternity.

The glory of Christ

When we look at the glory of Christ in this Psalm the first focus of attention is his righteousness. He is just, he does what is right, he rules according to God's law. He banishes evil and oppression. And his righteous rule brings prosperity, and the blessing of the Lord (vv3,7). When I say prosperity, I don't want there to be any confusion. The Hebrew word is *shalom*, which has the sense of peace, and wholeness, contentment and tranquillity. *Shalom* encapsulates what it means to live under God's smile, and *shalom* and righteousness are inseparable. In the words of Erroll's children's catechism, we were created holy and happy. The law of God brings joy.

The righteousness of the King goes hand in hand with his love, mercy, and compassion (v12). The theme of the testimonies this afternoon has been the kindness of God. It is wonderful that in our hour of deepest need, and even as we grieve the loss of a loved one and a great friend, the Lord Jesus Christ is here with

us. He is the Saviour who wept at the tomb of Lazarus. As the Psalmist puts it: 'Precious is their blood in his sight' (v14b). The King gives the invitation: 'Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light' (Matt 11:28-30 [NIV]).

But supremely, the Lord shows his kindness and mercy towards us who by nature are lost sinners. His justice and mercy meet at the cross. This is where righteousness and love are united, and it was in such grace that Erroll rejoiced.

Even in his early diaries in teenage years, Erroll confessed his own conceit and pride. He was thrilled to discover the Lord's mercy, and ultimately to understand and appreciate the doctrines of grace. In his dying days, I tried reading some appropriate Scriptures to Erroll, but the one to which Erroll responded most warmly was: 'For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no one can boast' (Eph 2:8-9). As I read, Erroll became animated: 'Yes, Amen!' he said. In Christ he found an abundantly gracious Saviour.

That was why he was so passionate about the doctrines of grace. It was not just because it is good biblical theology, but also because he knew it to be true in his own experience. And he knew for himself that if any element of his own salvation rested on his own efforts, his own initiative, his own good works, then he was utterly lost.



Erroll, having received salvation by pure grace, had an infectious enthusiasm to share this good news with others. He loved people, and he wanted them to enjoy the blessings of salvation. He was passionate about the free offer of the gospel. He had no time for a cold-hearted clinical system of hyper-Calvinism. He was zealous to make Christ known, persevering in door-to-door evangelism even into his later years at Leeds.

Amongst believers, he had a passion for others to experience and enjoy the free grace of God. He once explained to me that his main responsibility as the first Business Manager of the Banner of Truth was to drop boxes of books, so that they would become damaged, and he could give them cheaply or freely to those who might read them.

He had a very soft heart for needy people; he did not hesitate to be generous if he had money in his pocket which he thought might do others good. Such compassion reflects the merciful heart of our Saviour who does not break the bruised reed or quench the smoking flax.

The kingdom of Christ

This Psalm describes the Kingdom of Christ extending to all peoples and all nations (vv8, 11).

If the Lord Jesus Christ is worthy of ALL honour and glory and praise, then we cannot rest while there are those who do not yet serve and worship him.

I just want us to notice how outrageous are these prophetic notions. Israel was after all just a little nation. Solomon was the greatest of the Israelite kings, in terms of

the extent of his territory, but even in his day Israel would never rank with the great empires of the world. Israel was never exceptionally populous; nor particularly formidable militarily. It was always small, always vulnerable, always under threat from the surrounding pagan nations.

And yet the Psalmist speaks of the empire of the King extending to the ends of the earth. Well, that's just ridiculous, isn't it? That's never going to happen, is it? Any right-thinking Israelite living in the reign of Solomon would surely agree. Surely this is just poetic hyperbole.

And yet, when you see this Psalm through the lens of Christ, we understand that this Psalm has in large measure already been fulfilled. In the world today, those who call themselves Christians number not in their millions or tens of millions, but in their billions, their thousands of millions. The church of Jesus Christ has grown beyond our imagination in China, and Asia, and Africa, and South America, and other parts of the world. The seed of Abraham, namely Christ and those who have faith in him, inhabit almost every nation in the globe.

It is such ambitious prophecies which have motivated the missionary effort through the centuries. And what characterised Erroll was that he believed the promises of God: "This is what the LORD Almighty says: "In those days ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'" (Zech 8:23) or Isaiah 11:9: "...for the earth will be filled with the knowledge of the LORD as the waters cover the sea."

There are so many voices to discourage us today. There are those who point to the rise of the new atheism, or the dominance of secular humanism, or the power and influence of Islam, or the moral chaos which characterises Western society. We are told that Christianity is on the way out, that we are doomed to fail.

But Erroll would never listen to those siren voices. He held tenaciously to the promises of God. He wore out countless copies of *Operation World*, as he worked through that prayer manual each day, interceding for the nations.

'Oh', but you say, 'it is so hard, and so unpromising!' Yes, but look at verse 16a. Only an idiot plants grain at the top of a mountain. There is no depth of soil to sustain it, and even if it grows, the wind will knock it flat. But it is a reminder that the Word of God will bear fruit even in the most unpromising settings and situations. Who would imagine that God's promise of a mighty nation would be fulfilled through Abraham and Sarah? They were barren, and too old in any case. And yet the promise to Abraham is fulfilled that all nations are blessed through him (v 17b). Who would imagine that God would raise up a King out of a little insignificant shepherd boy, a lad with a sling in the face of gigantic opposition? Who would imagine that victory would be won by a man stripped naked, dying in agony upon a cross?

It is through the foolish things. It is through those things that are not. It is through the preaching of the cross that the kingdom advances.

Who would have imagined that a gospel work could flourish in a run-down Strict Baptist chapel in an anonymous back lane of a quiet Sussex village called Cuckfield?

But whom will you believe: the scepticism of the world, or the promises of God? If God is for us, who can be against us?

The fact is that the kingdom of the Lord Jesus Christ will never falter or fail. At the cross, Christ has not only purchased a people from every tribe and nation, he has also defeated death. He is risen triumphant from the tomb. May he endure, or may he be feared (v5) through all generations.

Erroll is now in the immediate presence of the King; he joins the great throng of the faithful who have gone before. And now the baton falls to us, to preach Christ, to speak of Christ, to promote the cause of Christ, until all nations own his Name.

Erroll's earthly race may be finished, but the kingdom of Christ endures forever (v17a). Notice that this is the last of the prayers of King David (v20). And what would be David's final prayer? What would be the enduring prayer of our brother Erroll? We are told in verses 18-19:

*Praise be to the LORD God, the God of Israel,
who alone does marvellous deeds.
Praise be to his glorious name for ever;
may the whole earth be filled with his glory.
Amen and Amen. ■*

Bill James is the Principal of London Seminary.



SHARON JAMES

ERROLL HULSE

1931-2017

A BIOGRAPHICAL OVERVIEW

Erroll was brought up in a privileged and nominally Christian family in South Africa. His parents were affiliated with the Church of England in South Africa, but he was sent at secondary level to an excellent Roman Catholic boarding school in Pretoria, run by the Marist Brothers.

While studying architecture at the Afrikaans-speaking Pretoria University, Erroll was converted through the witness of David Cowan, a fellow student. His fiancée Lyn was dramatically, and independently, brought to repentance and faith when terrified by a tropical storm. They were baptised in 1953, joined the Central Baptist church in Pretoria and threw themselves into active service, including street evangelism and Sunday School work in one of the poorer areas of the city.

Their wedding came on 6 February 1954, 'Married in the Lord,' his diary recorded. 'All praise and thanks to our Wonderful Saviour.' Then against 6 -30 February: 'Honeymoon. Much prayer.' One subject for prayer was their future lives and a plan developed in their minds. When they had raised enough money for the cost of the voyage, they would go to England. Erroll, just graduated in architecture, would seek further experience in that profession in London, and the London Bible College had been recommended to them where they could both take evening classes.

Erroll found architectural work, and Lyn worked as a land-surveyor; they also supplemented their income by making and selling ties, in order to save up to travel to Europe. Having sailed to England in 1954, they lodged initially at

the Foreign Missions Club in Highbury, where they were invited by Iain and Jean Murray and others to hear the preaching of Dr Martyn Lloyd-Jones at Westminster Chapel. They took evening classes at London Bible College, working in the day to fund their accommodation and studies.

They were forced to examine the doctrinal basis of their Christian life and discipleship. They had previously thought that Calvinists hated the gospel and evangelism! Now they were compelled by Scripture, especially by a study of the Letter to the Romans, to acknowledge the power of sin, and the need for a mighty act of God's grace to bring sinners to himself. They had been involved in evangelistic tours around Europe with an evangelical 'faith mission'. When they explained their change of views to this group, they were expelled.

During this time a life-long friendship was formed with Iain Murray. In 1957, Iain co-founded the Banner of Truth Trust in order to reprint great Reformed literature. Erroll was appointed Business Manager.

Having completed part-time studies at London Bible College, Erroll was receiving regular invitations to preach, and he began seriously praying about moving into local church ministry. One night he was impelled to pray fervently, and at length, that if God were to call him into

ministry, it should be to a broken-down chapel down an obscure country lane, so that if there were to be blessing it would be God who got all the glory.

At this time, unbeknown to him, there was a dilapidated Baptist Chapel at the end of a muddy lane, Polestub Lane, in

the small Sussex village of Cuckfield. Since the 1940s, just one remaining member, Miss Winifred Perry, had prayed faithfully for the work to be revived. The chapel was in disrepair, the grounds overgrown. Miss Perry held occasional services in her small and humble home. In 1956 the trustees came to the decision to sell the building and close the work. However, one trustee, who had been a member twenty-one years previously of Brighton Tabernacle, prevailed on them to lodge a last-ditch plea to the Tabernacle. Could this spiritually thriving

church, sixteen miles south of Cuckfield, attempt a church restoration project?

The minister of the Tabernacle, Pastor Ben A Warburton, already had been moved to pray about attempting some sort of revival work among the Strict Baptist churches. Here, in what was to be the last year of his life, was his opportunity. That year his son-in-law Stanley Hogwood, a successful and highly able Chartered Surveyor, had been wonderfully converted and baptised. Stanley and his wife Marian became core members of a team who made regular journeys to Cuckfield

One night he was impelled to pray fervently, and at length, that if God were to call him into ministry, it should be to a broken-down chapel down an obscure country lane, so that if there were to be blessing it would be God who got all the glory.

Erroll and Lyn 2003



Photo by Stephen Collins

to open up, renovate and clean up the buildings, clear the grounds, visit all the homes in the village, and start a Sunday School. Later the team was joined by a young man called Andrew Symonds, who is still a deacon at Cuckfield in 2018.

After nine weeks of hard work, the first Sunday School meeting was held on 28 April 1957. Ten children turned up. A monthly evening service was started. When the parents of one lad followed him to Sunday School, just to check out where he was going, they were met by Stanley who invited them to the evening service. Olive and Freddy Fox had been heavily involved in left-wing politics: it had become their substitute religion. That night they heard Pastor Warburton declare with conviction that 'no political creed ever saved a soul'. This was used by the Spirit to bring about powerful

conviction of sin. In May 1959 they were baptised by immersion – the first time the Chapel baptistry had been opened for thirty years.

Following the sudden death of Pastor Warburton, Brighton Tabernacle invited supply preachers to fill the pulpit. Erroll was one. Stanley had heard him preach in Brighton, and began inviting him to take services at Cuckfield. So Erroll found the tiny country chapel down a humble lane that he had prayed for so fervently.

By 1961 there were twelve folk supporting the work, mostly members of the Tabernacle. They took a step of faith, invited Erroll to be pastor, and his ministry formally began, initially on a part-time basis, on 1 January 1962. Soon after, the work at Cuckfield was constituted as a church with twelve founder members. One

week later, Erroll was thrilled to receive his first application for baptism, from a man in his early sixties. In 1963 he baptised a young Chinese woman, Irene Troyan (now Irene Allen). Other baptisms followed.

Erroll and Stanley were convinced that the work should be rebuilt through conversions. They believed in prayer and action (including door-to-door visitation). In the early days at Cuckfield, in addition to the weekly Wednesday prayer meeting, there were meetings in different homes on Saturday nights to pray for conversions on the Lord's Day. The Lord heard! There were remarkable conversions. There were also Saturday morning prayer meetings to pray for revival. Liz Hogwood (now Liz Jones) and others invited friends to evangelistic evenings in various homes – sometimes fifty or sixty would be crowded in. The church soon had to be extended. At one memorable baptism service, when two people from mainland China were baptised, the chapel was so crowded that some had to stand outside and look in through the windows. One of those converted and baptised in these early years, Graham Slegg, was an expert builder. He organised the building project, and Erroll's architectural training came into play in drawing up designs.

Erroll believed in a gathered church made up of baptised believers. Among his many books was *The Testimony of Baptism*. He was also committed to teaching the next generation and discipling them: his *Catechism for Boys and Girls* was written initially of course to train up his own four children, Sharon, Michelle, Neil

and Joanne, and the children of chapel families. It was then published and has been widely used. He was committed to the local church. He loved the Lord's Day. He loved the prayer meeting, as the time when the church family meets to speak with their heavenly Father. He had twenty-three years of fruitful ministry at Cuckfield.

God speaks in a living way through his Word preached: Erroll was convinced that the preacher had not done his work if he delivered a 'Bible lesson'. Biblical preaching is when truth comes alive and is delivered with authority and Holy Spirit power. *The Believer's Experience* and *Crisis Experiences* developed a positive biblical and practical treatment of genuine religious experience. He was not an exclusive Psalm singer, but he was passionate about the importance of singing Psalms in worship, and collaborated with David Preston to publish *The Book of Praises – Psalms for Today* (many of which can now be found in Praise!).

In 1970 Erroll founded the annual Carey Ministers Conference, with others, as a meeting place for Reformed Baptist leaders. He also took over the *Christian's Pathway* and this was transformed into *Reformation Today*. This soon built up an international readership as Erroll travelled widely to encourage the planting of Reformed Baptist churches in places as far afield as Fiji, New Zealand, Australia, Cameroon, Southern Africa and Argentina.

Erroll was convinced, in the Reformation tradition, that the Lordship of Christ

means that biblical Christianity has something to say to art, architecture, music: all of life. He was committed to the truth of biblical creation. He loved travel, wildlife and all aspects of God's good creation, including sport. He was a great admirer of Francis Schaeffer, and helped promote the two film series *How should we then live?* and *Whatever Happened to the Human Race?* This second series, with the book that accompanied it, was instrumental during the 1980s in pushing evangelicals towards more involvement in key ethical issues, such as abortion.

Even prior to that, back during the 1960s, when a permissive lobby was introducing explicit sex education into secondary schools, Erroll, with a local GP, had taken the lead in Sussex in campaigning against this.

After twenty-three years of fruitful ministry at Cuckfield, the membership had been substantially built up. After a short pastorate in Liverpool, Erroll became an associate pastor at a Reformed Baptist Church in Leeds, which released him over many years to engage in overseas ministry. Erroll was confident that God is going to glorify his name by the extension of the kingdom of Christ in all nations. He pleaded the promises of God in prayer (Hab 2:14). I remember his excitement when the very first edition of *Operation World* came out. He used it every day. During his later years he literally wore out several copies of this prayer manual

for the nations. He never wavered in his conviction that many Jews will ultimately be converted: his second book was *The Restoration of Israel*.

...HE WAS
KNOWN BY
MANY AS
'THE GREAT
ENCOURAGER'.

He travelled widely, was willing to 'rough it', and travelled in harsh conditions right into later life. Time will show that the most strategic part of his ministries was the inauguration of the African Pastors' Conferences (APCs). During my mother's years of illness, until her death in September 2013, he not only cared for her, but worked through many nights on

the APCs. The vision was, and is, to use godly and gifted African pastors and preachers to deliver high quality training to African pastors in all the different ethnic groupings, in their own language. Conferences now take place regularly in over forty locations in southern Africa.

Erroll was out in South Africa, preaching for an APC, when, in November 2013, he suffered a massive stroke. During these latter years of weakness, he retained his irrepressible optimism, and loved to pray with the many faithful friends who visited him.

Possessed of seemingly boundless energy and relentless enthusiasm, he was known by many as 'the great encourager'. ■

Dr Sharon James works for The Christian Institute.

The Need for Reformation and Revival



Introduction

Erroll Hulse has been used by the Lord in many different ways as the biographical article in this issue shows. One particular area of his ministry was the building up of biblically healthy local churches. The reason for this was his firm conviction that the spread of the gospel

in evangelism and mission is the task of Christians brought together for this purpose in local churches. Proclaiming the gospel is a task for the church throughout the ages until the Lord returns. To accomplish this task requires churches composed of members who have come to real faith in the Lord Jesus Christ

and who show this in consistent Christian living. This in turn demands that churches 'grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love' (Eph 4:15-16). This love is the love of Christ manifest in the church and its members and shown to a lost world.

To fulfil this calling demands a process of continuous reformation and the revival of true, biblical spirituality. This is why Erroll was always so strongly interested in the themes of reformation and revival. He found his inspiration first in Scripture itself and, secondly, in the history of the church, especially in the periods of rich blessing during the time of the Reformation and the times of revival. His active interest in history and biography sprang from the desire to see these blessings again in the churches. In addition, he pursued a ministry of encouraging reformation and prayer for revival. This ministry included also the biblical foundation of local churches and its practical implications.

The aim of this article is to illustrate the continuous relevance of these themes.

A healthy church requires healthy members

The biblical view of the church is not that the church is a building or an organisation; rather, it is a living body consisting of people who have been born again and show this by a credible profession of faith in Christ. Trying to reform a church first requires such

members. Without real believers, any attempt at reform is in vain. It is therefore vitally important that we have firm biblical convictions about what real faith entails. What are biblical faith and repentance which are the hallmarks of true conversion and the new birth brought about by the Holy Spirit? How will these manifest themselves in following Christ in a life of discipleship? To address these questions remains of paramount importance for the church. Erroll had realised this as he addressed these questions both in the early and later phases of his ministry.

These issues brought him to the doctrines of grace. He realised that we have to guard ourselves on two sides: First, we have to denounce approaches over-emphasising man's responsibility and activity at the expense of divine sovereignty and the work of the Holy Spirit. Such approaches result in man-centred religion, and shallow conversions often devoid of the necessary marks of real spiritual life. At the same time, we have to reject the opposite error of neglecting the free offer of the gospel and the biblically mandated task of preaching this gospel to a lost world of sinners in need of salvation.

Erroll addressed these themes both in his early books such as *The Believer's Experience* and *The Great Invitation*, and in his later publications such as *Who Saves: God or me?* and *The Doctrine and Practice of Holiness*. These themes were also an important reason for Erroll to pursue the study of the Puritans (hence his book *Who are the Puritans?*), and the republication of the Second London Baptist Confession of Faith of 1689.

We can learn from this that these matters remain vitally important for the church also in the 21st century. Even though our time, our culture, and the situation of the church is different from the period of 1950-1970 leading to the rediscovery of the Reformed faith and the Doctrines of Grace, these themes are still essential. These matters address the real spiritual condition of people, their relationship to Christ and to one another. We still need biblically and spiritually healthy church members!

The importance of the local church

The New Testament makes it clear that God not only saves a collection of individual people, but also binds them together in the form of the church.¹ Believers are 'in Christ,' to use Paul's often repeated phrase, and this also connects them to one another. Or as Paul says: 'Christ in you' (Col 1:27), with 'you' being plural. This applies to the worldwide church of all true believers throughout the ages. But as already mentioned, this equally applies and manifests itself in the form of local churches which enjoy all the privileges of the worldwide church.

The local church must remain active in pursuing its glorious calling. The images used in the New Testament to describe the nature and calling of the church imply that continued growth and development are necessary. For this purpose, the church has to use the means ordained in Scripture to build up and lead the churches. This has been another area of active ministry by Erroll and many

others from the 1970s onwards. Three areas stand out in particular:

Church government

Biblical leadership is required for the church to fulfil its calling. The leadership of the early church as described in the New Testament did show development as the churches multiplied and grew. The instructions are found especially in the pastoral letters of Paul with other important texts in 1 Peter and in the letter to the Hebrews. The leadership is carried out by elders supported by deacons. Elders have the task of shepherding the flock, the most important element of which is the teaching and preaching of the Word of God. In this way, the church is built up in the faith, instructed in living the Christian life, and encouraged in witnessing to the gospel of Christ. The New Testament indicates that the responsibility for the task of leadership is given to a plurality of elders, some of whom are specifically called to the ministry of preaching and teaching the Word of God.

In many churches before the 1970s there was often only just the pastor together with a number of deacons. Through the work of Erroll and others, many churches came to the view that a plurality of elders is required. There are important additional tasks to those of the pastor. These tasks are all part of the necessary oversight of the church and they include pastoral care, the administration of the ordinances of baptism and the Lord's supper, and the exercise of discipline. Recognising this need and taking the necessary measure of

appointing elders to these tasks has been a real blessing.

Having said this, it remains important to think through the ways to apply the biblical principles of leadership in the churches in the 21st century.

Pastoral ministry

The ministry of the pastor as the elder responsible for preaching and helping people to apply the teaching of Scripture in their daily lives is a major task the importance of which cannot be overestimated. Erroll was convinced of this based on Scripture and supported by many years of experience, and this part of his ministry culminated in the publication in 2014 of his last book *One in a Thousand – The Calling and Work of a Pastor*. The book begins with the New Testament teaching, using the ministry of the Lord Jesus Christ as the foundational example followed by a description of the apostle Paul as a pastor. He then proceeds by illustrating how these principles have been applied by several men in the history of the church, drawing out further lessons from their lives and ministries. These men include Luther, Perkins, Baxter, Edwards, Lloyd-Jones and Martin Holdt, thus spanning a period of five centuries right up to our time, and covering the Reformation, the Puritans, and the time of the 18th-century revivals.

This material is still essential for the church in the 21st century. The prevailing cultural winds of our times still blow in postmodern directions. This implies that authoritative preaching of God's Word is

This part of his ministry culminated in the publication in 2014 of his last book *One in a Thousand – The Calling and Work of a Pastor*.

a bit deeper. What is sorely missed in this view is that listening to God's Word being read and expounded (exposition and application) is an essential act of worship. It is vitally important that we listen to the head of the church and what he has to say! Preaching is 'logic on fire' as Martyn Lloyd-Jones used to say, or to use an expression from John Piper, it is 'expository exultation'. Both expressions emphasise the essential place of preaching in the life and ministry of the church.

Such preaching should be complemented by pastoral care. Knowing the needs and cares of the congregation is necessary for applying the teaching of the gospel. Pastoral care begins in the pulpit.

Many excellent resources which address these matters are now available. Erroll's book *One in a Thousand* is a great addition to these resources and as Pastor Irving Steggle said: 'This is inspirational writing to encourage men labouring faithfully, whether in townships of Africa or great cities of Europe or America.' This leads into the need to train and encourage men for ministry.

¹ See the previous issue of *Reformation Today*, and especially Luke Jenner's article 'Christ in you.'



Conrad Mbewe visiting Erroll

Training and encouraging new leaders

This is a biblically-based mandate to the churches. The obvious and well-known examples are Paul teaching and training people like Timothy and Titus. Paul then also instructed these men to do the same: to appoint elders and to train young men for ministry (1 Tim 3; 2 Tim 2:2; Titus 1:5-9). Erroll always strongly supported such initiatives. I remember many conversations in which he mentioned his search for gifted men called to the

ministry, and to take on responsibilities in churches and in the work of mission.²

Once brothers had been entrusted with a particular task, Erroll was always actively seeking to support and encourage them. He made a real effort to keep in touch and to pray for men all around the world and for their ministry. He not only remembered these men, but also their families. He knew very well that anyone in the ministry should also minister first

of all to his family, and in turn also needs the support of his family.

As a personal testimony, I remember with deep gratitude Erroll's support for me and my family. I was deeply moved that even in the final stages of his life in a care home, he remembered the names of our children. I also have vivid memories of his active support at a time when I was called to address serious difficulties in a Dutch church by advising this church on a new constitution. One evening I was presenting the confessional basis of the local church with Erroll sitting in the

back listening to what I tried to teach the church. It turned out that Erroll's Afrikaans was good enough to understand and to check what I was teaching the church in Dutch! His support in this case was especially helpful and encouraging.

Training new people has to include encouraging them for the great commission given by our Lord. This brings me to the final point in this survey.

The ministry of the church to the world

Erroll's ministry regarding the missionary call of the church has already been mentioned in almost every article in this issue, and especially in the articles on evangelism, the African Pastors' Conferences, and the mission to the Jews. His missionary focus was truly global as exemplified by his prayerful reading through several editions of *Operation World*. Although he never made a secret of his Reformed Baptist convictions, he exhibited a truly catholic spirit praying for and supporting all biblically based gospel initiatives. His special interest did obviously focus on the Reformed Baptist cause around the world. For this purpose, he actively supported unity and cooperation.

Conclusion

In order to establish and build up biblically healthy churches, we need men, called by God and filled by the Holy Spirit and the Word of God to minister to local churches and to the wider cause of Christ in the world. We therefore must pray to our Lord, the great head of the church, to continue to bless the churches and to raise up a new generation of leaders. ■

² The report by Stephen Nowak in this issue is an example.



Prayer for REVIVAL

'Jonathan, let's pray.' Those were Erroll Hulse's opening words as I walked into his room on one occasion when I visited him in the care home in Leeds where he was living following his stroke. Immediately, before I could say anything at all, he launched into prayer, and we proceeded to pray in turn for the best part of an hour and a half. Only then did I get a chance to say, 'Hello, Erroll, how are you today?' That one incident exemplifies for me better

than anything else what a priority – and what a joy – prayer was in Erroll's life.

Gospel-focused prayer

Whenever I visited him, unless it was one of those days when he was exceptionally tired and weak, we would invariably spend time in prayer together. The themes of his praying were always gospel-focused. His regular use of *Operation World* was obvious as he prayed, and he prayed with

passionate longing that the Spirit of God would be poured out in mighty power, that the kingdom of Christ would come in this world, that the nations would be given to Christ as his heritage. But he was equally earnest as he prayed for local churches and their gospel efforts, for the young church plants around Yorkshire, and especially so as he prayed for unconverted individuals, especially those members of his own family yet to come to know the Lord.

Erroll's fervent desire to see genuine revival and to foster extraordinary prayer to that end was well known to his fellow members of the Yorkshire Reformed Ministers' Fraternal. That is why he was the person whom they decided to ask to spearhead a movement of prayer for revival involving the churches of the county.

A fresh start of prayer for revival

The meeting of the fraternal in December 2010 was one of those occasions when the discussion (helpfully) wandered from the subject of the paper which had been presented. One brother after another unburdened himself as we aired the sense of frustration at the slow progress of gospel endeavour in our churches today, the lack of fruit from our labours, the sense of uphill struggle which seemed to be getting nowhere, and the fear that our love and devotion for Christ were not as all-embracing as they ought to be. One brother in particular issued a passionate plea that we should not just air our grievances and moan to one another, but that something should be done. We knew that we needed a fresh touch from God, and the unanimous decision was taken

to invite Erroll to spearhead prayer for revival. How he should do it, we did not prescribe. That was for him to decide and initiate.

Erroll was not actually present on that occasion, so it fell to me, as Chairman at the time, to go and see him, explain what had happened at the meeting and pass on the fraternal's request for his help. The upshot was the decision to issue a call to prayer to the churches of the county, and to arrange a gathering for united prayer in Leeds, on one Saturday morning in March 2011.

A venue was secured, the churches with a link to the fraternal were notified, and a programme was prepared. We had no idea what the response was going to be. Erroll had tried to arrange prayer gatherings for revival some years previously, but there had turned out to be minimal interest back then. As the Saturday in March drew near he commented to me, in a semi-jocular way, that if we got six people it would be more than last time. Imagine Erroll's delight, then, when about 120 people turned up from all over the four regions into which Yorkshire is currently subdivided. This seemed to confirm that the time was right, that the Lord was moving his people to pray, and that bred a sense of expectancy.

It was clear that there was such an appetite for prayer that that event could not be just a one-off. We had to go on, and so further meetings were arranged, at first a bit haphazardly, but gradually the dates became more fixed, and one meeting or a round of meetings started taking place at the beginning of each quarter of the year,

Erroll in York



usually on the first Saturday of January, April, July and October, though with the provision to move backwards or forwards a week whenever necessary to avoid clashes with other events in the county. The reference to the round of meetings flags up something which Erroll

recognised: in a county the size of Yorkshire it is unreasonable to expect people to travel to one central location for every prayer meeting. Yorkshire is England's biggest county; it is over 120 miles from north to south, and about 100 miles from east to west. Erroll therefore

proposed arranging a network of more local gatherings, and sometimes as many as nine meetings have taken place across Yorkshire simultaneously, with numbers attending reaching 265 on one occasion. We have come to use the term 'Concert of Prayer', borrowed from the eighteenth-century prayer initiative by Jonathan Edwards in America in the middle of the century, and then revived by the Baptist churches of the English Midlands forty years later.

Spreading to other regions

As the years have passed, friends in other parts of England, and some in Wales and Scotland, have heard about what is happening in Yorkshire and have asked to be kept informed. Many of them have also arranged united gatherings in their own areas to pray for revival. Erroll saw to it that the Concert of Prayer was publicised beyond these shores. His hope was that it would truly become an international prayer movement, and he was excellent at reminding us constantly that our praying must never become merely parochial, but that we must keep the ends of the earth in our sights and pray with a global vision for revival.

As I write it is the first Saturday of July this year. Earlier today I was at the meeting local to me of the round of meetings which has taken place as the third quarter of the year begins. Venues on this occasion have been Whitby, Northallerton, Hull, Leeds, Bradford and Sheffield. For the first time on this occasion we also arranged a Friday evening meeting in Pickering, as an alternative gathering for those who find Saturday morning less convenient.

In the first few years of this prayer movement it was my personal joy to work alongside Erroll. Following his stroke, and recognising that he could no longer take an active part in the organisation of the Concert, he encouraged me to continue and to recruit someone else to help me. Two brothers in succession have fulfilled that role. And so the united gatherings for special prayer for the outpouring of the Spirit continue. They are one part of Erroll's legacy. The specific people taking the lead may change from time to time, but the important thing is that God's people continue to pray for revival.

A continuing need

We recognise that without an extraordinary work of God the cause of Christ in our nation will not prosper. We are living in dark and desperate days, when atheism and its evil agenda seems to be riding high and gaining momentum. As churches we often feel that we are on the back foot, fighting a losing battle. However, as Erroll would have reminded us, the promises of God stand fast, and the future is his. He calls us to participate with him in the work of the gospel. We do that, in part, by prayer – though as Erroll was always keen to remind us – not by prayer as an alternative to evangelism, but through evangelism backed up by fervent, earnest, persistent, believing prayer. ■

Editor's note: those who are interested in Erroll's views on revival and the need of prayer for revival should read his book Give Him no Rest.

Jonathan Bayes is the UK Executive Director of Carey Outreach Ministries.



The Priority of Evangelism



Erroll's own conversion

Erroll was brought up in a nominally Christian home; he was christened and later confirmed. But there was no sense of spiritual reality at home or at school, although he later looked back with gratitude at the teachers who made him memorise Scripture. At the time, however:

'I regarded religion as merely useful to further selfish interests. My idea of God was of a high being who helped one to be good.'

He was, in his own words, 'a wretched, conceited youth'. Again, looking back, he was grateful for the faithful prayers of a godly and kind aunt, whom he occasionally visited in (what was then) Rhodesia.

His family were of British background, but at the age of seventeen, in 1949 Erroll was sent to the Afrikaans-speaking Pretoria University to study architecture. There he was struck by the boldness of the Christian witness of fellow students, especially that of David Cowen, a top-performing student. Erroll accepted David's invitation to hear a Welsh evangelist preach at the Central Baptist Church. He was deeply moved by the sermon, eagerly responding to the 'invitation' at the close of the service. This new enthusiasm for Christ was short-lived. There had been no real repentance. Erroll threw himself into sport, studies, and also his courtship of Lyn.

Spiritual concern quickly dissipated. Lyn had even less biblical background than Erroll. However, caught in a fierce tropical storm one night, she was confronted with eternity, and the reality of God. She read the Gospel of John through in one sitting and repented. She tearfully pleaded with Erroll that they should 'attend to their soul's salvation'. 'Right,' he promised her, 'from tomorrow we will attend the Baptist church morning and evening every Lord's day.' At some point during 1953, Erroll was truly born again by the Spirit of God: this time repentance accompanying belief.

Divine sovereignty in salvation

Erroll and Lyn were baptised and discipled in the Central Baptist Church, Pretoria. They looked back with gratitude at the emphasis on holiness, consecration and the urgency of sharing the gospel with others. They were committed to Sunday School work, street preaching, and giving out tracts. They worked hard to save up to travel to Europe, where

they joined up with a 'faith mission', the Nurses' Christian Fellowship (very different from the present NCF), which sent teams of gospel workers into the needy countries of post-war Europe.

In London, staying at what was then the Foreign Missions Club in Highbury, they were horrified to find that some of the young people there, including Iain Murray and David Fountain, were 'infected' with the dangerous teachings of John Calvin. Erroll and Lyn were convinced that if the doctrine of human free will is denied, then evangelistic effort must cease. They threw themselves into helping with the Billy Graham campaign at Wembley in 1955.

I still have Erroll's handwritten notes on the people who went forward at Wembley, whom he had counselled, and whom he followed up. He noted their names, age, the scriptures he read with them, and then gave comments. (I've taken out the names.) Miss S L, 'likely to be pseudo. No real conviction'. Mr A H, 'likely to be pseudo. No real conviction'. Mr D S, 'bewildered'. Mr I C, 'bewildered'. Mr DT, 'very sad and doubtful'. Without questioning that some who attended the Crusades were genuinely converted, Erroll and Lyn discovered that the dropout rate was high. As Erroll looked carefully into the follow-up work of others, he found they had the same experience.

Erroll and Lyn recalled that when they preached on the streets back in South Africa and gave an appeal, the same people tended to come forward every time. They began to question the need to invite people to 'come forward'. They had found from

experience it could plant false expectation of assurance, which could in turn result in disillusionment and 'soul wreckage'.

Week by week they listened to Dr Martyn Lloyd-Jones preach at Westminster Chapel, attended excellent evening classes taught by Dr Ernest Kevan at London Bible College, and talked with Iain Murray, David Fountain and others. Against all their previous prejudices, they unwillingly came to acknowledge that God is sovereign in salvation, that the sinful human heart has to be made new by the Holy Spirit, and that genuine repentance and faith are the gracious gift of God. Today these beliefs are mainstream among Bible-believing evangelicals. Not then! Those evangelicals who had resisted modern liberal theology were predominantly Arminian, often from the 'holiness' or Pentecostal tradition. 'Calvinism' was assumed to lead to dead orthodoxy and an unconcern to reach the lost.

Billy Graham: The Pastor's Dilemma

In 1966, Erroll, aged thirty-five, wrote his first book: *Billy Graham: The Pastor's Dilemma*. It was gracious about Billy Graham himself but offered a compelling critique of the invitation system. This was an extremely controversial topic and his book attracted attention from the national secular press as well as the religious press.

The book included a strong apologetic for the biblical and Reformation doctrine of the 'bondage of the will' with regard to salvation, alongside a plea for active and energetic evangelism. The passionate

evangelistic preaching of such men as William Farel and C H Spurgeon was described, in order to demonstrate that confidence in the doctrines of grace underpins bold proclamation of the good news.

By this time, Erroll was coming to the conviction that evangelism is best conducted in the context of a local church:

*'A pastor of a flourishing church organised three coach parties every week throughout the Harringay Crusade. He followed up ninety decisions. Of these he knows only two who stand today. Over fifteen years this pastor has witnessed many conversions under his ministry, only about 5 per cent of which have fallen away.'*³

The central role of the local church in evangelism

Insisting on the importance of the local church in evangelism wasn't simply based on experience of what was most effective. It was rooted in the conviction that the local church is the visible expression of the glorious body of Christ:

*'Even though she may be dressed in the garments of mediocrity God is in the midst of her. That is her glory.'*⁴

The glory of the local church is compromised if there is a failure to engage in constant and genuine evangelism. Why?

'Evangelism is a necessity as far as the glory of a local church is concerned, because

without it the wonder of salvation is nullified. If believers are endued with a sense of the surpassing greatness of God's power towards them in opening their eyes and turning them from darkness to light and from the power of Satan to God, and forgiving their sins by the sacrifice of Christ's blood, then they will express appreciation of such amazing grace by concern for others. Absence of such concern in prayer and effort reveals absence of appreciation of the magnitude of salvation in the heart. A church lukewarm in evangelism is a lukewarm church, and a church lukewarm is a church less than glorious.

The church described in the New Testament is one which was constantly expanding. When the believers were scattered because of persecution they went everywhere preaching the word (Acts 8:4). When a time of peace followed, the church throughout all Judea and Galilee was built up and continued to increase (Acts 9:31).

*Unlike the situation today, we observe no special organisations for evangelism. Nor is there so much as one exhortation to the Christians to evangelise. We do see tremendous efforts by the unbelieving Jews to stop the witness of the Christians who filled Jerusalem with their doctrine. The truth is that if the church is filled with the life of Christ, then the love and compassion of Christ in evangelism will flow out. Nothing will be able to quench that life. The aim then should be for a virile, healthy and spiritual church, without which the evangelism will be artificial in character.'*⁵

Having spent some years pouring his efforts into a para-church evangelistic

mission, Erroll could speak from some experience when he wrote:

*'... the local church is the agent of evangelism, not fly-by-night organisations. One brother pastor known to us was sentenced to prison in a Communist country where he lives through the activity of an organisation which copied his evangelistic literature without his permission and spread it in an unwise and impersonal manner which aroused the civil authorities to apply the law. Evangelism is to be done with the background of holy Christian living as exemplified in the body of Christ, the local church. Evangelism is not machinery. It is not merely dropping books and tracts from the sky. If evangelism were simply a matter of making knowledge known apart from the personal outworking of that knowledge, the work could well be passed over to technocrats and high powered organisations consisting of business organisers... Evangelism ought to be the expression of the life of Christ flowing out of his body, and not artificial in the sense that it is merely organised activity by private organisations.'*⁶

The centrality of preaching – and the free offer of the gospel

Preaching is central to evangelism. Erroll's booklet *The Free Offer* (1973) outlined the biblical truth of human responsibility – and the need to urge unbelievers to respond to the offer of the gospel. Texts of invitation, command, reasoning and entreaty were listed, and some of the great Puritan preachers quoted. This theme was also taken up in the book *The Great Invitation* (1986/2006). This began with a

³ E Hulse, *Billy Graham: The Pastor's Dilemma* (1966), p12.

⁴ E Hulse, 'The Glory of the Church', in *Local Church Practice* (1978), p159.

⁵ E Hulse, 'The Glory of the Church', in *Local Church Practice* (1978), p171-2.

⁶ E Hulse, 'The Glory of the Church', in *Local Church Practice* (1978), p172.

warm exposition of the Great Invitation of Isaiah 55. It then went on to examine modern methods of evangelism which result in superficial professions of faith. Erroll couldn't close on a negative note: he then described the powerful ministries of four great preachers, whose ministries were blessed with many conversions, but who did not use the invitation 'system' of calling for decisions. Erroll himself loved preaching Christ as Saviour of sinners.

But Erroll also took all possible opportunities to speak to people personally. His diary entries when he was working in an office in London record his prayers for fellow workers. He engaged in conversation with them where he could, invited them to hear the gospel, and it seems that some were converted. Over the years, folk in different parts of the world have told me that he was instrumental in their conversion.

The centrality of the local church living out the reality of the gospel

Gospel preaching has to be lived out by members of the body of Christ. People will then genuinely want to know what is the reason for their changed lives. Hence the importance of love and good works:

'In Israel there are two lakes, the one called Galilee and the other the Dead Sea. The Sea of Galilee is fresh. It takes in and gives out fresh water. The Dead Sea is deadly to life. It only takes in but does not give out. So any church which is solely taken up

with the edification of its own members, without concern for outreach, is inadequate and likely to be spiritually stagnant. The command to preach the gospel to every creature, and to teach all nations, is binding upon the churches until the end of the age. Every believer, if he has a true experience of salvation, has deep desires for the conversion of his relatives, his neighbours and workmates. He longs too for the conversion of the whole world, Jews and Gentiles, to Christ.

The local church should take practical steps to ensure that the Gospel is being made known throughout the locality at all times.

The local church should take practical steps to ensure that the Gospel is being made known throughout the locality at all times. It is here that good works are important. It does not help if people get the impression that the Gospel consists of words only, or even of special evangelistic meetings arranged for their benefit. If the lives of believers do not ring true; if they are guilty of shoddy work;

if they are not zealous for good works; are not compassionate towards the needy, then evangelistic activity is likely to be fruitless. Without love the words of evangelism will be like a sounding brass. The hiring of special evangelists or the organisation of special evangelistic campaigns will little avail when the churches are in a chronic spiritual state.

In a society in which people insulate themselves from others great stress ought to be laid on hospitality. It is possible to be very lonely in a great city for the simple reason that each family is living in a water-tight compartment. . . Hospitality is essential for the office of eldership.⁷

The Lord uses different members of the body of Christ in different aspects of witness – Erroll's warm, extrovert and confident manner was well complemented by the equally warm but much quieter personality of Lyn. Her gentle, caring character meant that both believers and unbelievers were drawn to confide in her. She had a fiercely pastoral instinct, which meant she'd drop anything, and drive any distance, to go and see needy people. She had a strong sense of duty, for example, in regular visitation of elderly people and showing practical kindness to them, whether Christians or not. Erroll and Lyn took time to cultivate warm and genuine relationships with their neighbours in each of the various places they lived. Hospitality was an integral part of their life. And Erroll's fellow elder at Cuckfield, Stanley Hogwood, together with his wife Marion, became almost legendary for their ministry of hospitality, including to overseas students.

Hospitality is practical. So is godly parenting:

'The Gospel must be preached and applied to our own immediate family circle first. The Christian mother teaching the Gospel to her children is a power that has worked to the salvation of multitudes. Some of the best missionaries have emerged from Christian homes, men such as John C Paton and William Burns.⁸

Biblical evangelism includes discipleship

Having spent time in itinerant evangelism, Erroll was sceptical of

evangelistic efforts that fail to lead into ongoing discipleship:

'Evangelism is the preaching of the Gospel to every creature. There is no limit. We are to go into all the world. No kind of person is excepted, old or young, male or female, rich or poor, weak or strong. There is a priority. The Gospel is to be preached to the Jew first (Rom 1:16). But when we define evangelism we include comprehensiveness as well as contact. To have a five-minute chat about the Gospel with every creature in the world is not to evangelise the world. That is contact alone. That is an introduction and such is valuable indeed, but evangelism is much more than that. Evangelism is comprehensive. Our Lord states this comprehensiveness as follows: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you' (Matt. 28:19). The teaching is to be such that those disciples or learners that are made are prepared for baptism into the Trinity. Such baptism presupposes a thorough and detailed understanding of each of the three persons of the Trinity. Think of the colossal ignorance, the woeful darkness, the terrible deception about Creation, the Bible, God, Christ, and the Church prevalent today. The task of dispelling this ignorance and deception by way of proclamation and teaching is enormous. Until the end of the world we are to tackle this task with intelligence, courage, energy and dependence upon the Lord who is with us to the end of the age.

Evangelism, then, is the preaching of the Gospel in detail and in a thorough manner to

⁷ E Hulse, 'The Ideal Church', in *The Ideal Church* (1972), pp9-10.

⁷ E Hulse, 'The Ideal Church', in *The Ideal Church* (1972), pp9-10.

⁸ E Hulse, 'The Local Church and Evangelism', *Reformation Today*, Issue 20, July-August 1974, pp 11-23, http://www.reformation-today.org/wp-content/uploads/2016/09/RT_020.pdf.

every creature. If people will have nothing to do with it we do not give up but persevere in the knowledge that this is what our Lord has commanded and therefore in wholehearted obedience we will continue.

We must not think that if we shout out a few texts on a street corner we have fulfilled our evangelistic responsibilities. Favourable sites for open air preaching in this modern world of heavy traffic noise are rare and should be utilized wherever there is reasonable prospect of a listening audience. But if such is secured and used regularly it forms only one means of evangelism. Likewise when literature is distributed we must remember that our dropping a few printed tracts or leaflets through letter boxes, while better than nothing, falls far short of the great commission to evangelize.⁹

Erroll grounded gospel presentations in the truth of creation: all human beings have been created by God, and in the image of God. They have been endowed by their Maker with a conscience. At the Day of Judgment we have to answer to our Maker for how we have lived. On that basis, we all stand condemned. Hence the glory of the provision of a substitute to take our place, and positively provide us with his righteousness.

A shallow gospel presentation begins with 'You need Jesus'. But why? It's the reality of having to answer to our Creator for what we have done with the moral law placed on our hearts that leads to the realisation that we need a Saviour.¹⁰

A dynamic theology is the foundation of evangelism

Erroll insisted that sound theology lies behind effective evangelism:

'Our Lord in sending his disciples out to evangelise the world, declared that all power belonged to him. He alone has the power to regenerate and quicken sinners. He alone has the dynamic to create new life. A theology that does not come to grips with the sovereign power of God is less than dynamic. 'All power is given to me – go ye therefore.' Our knowledge of God (theology) and the fact that Christ is now making application of the redemption he has secured for his people forms the foundation of evangelism, the basis upon which we proceed to the work. The knowledge that our Lord has power to quicken whom he wills invests our persevering efforts with hope and expectancy. The doctrine of election, far from shutting out sinners, is the reason for their being gathered in. As we evangelize we soon discover that 'there is none that seeketh after God' (Rom 3:11). But we are encouraged by the sovereignty of God and such statements as, 'All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him' (Matt 11:27).

Modern evangelism is based on the notion that the preacher must preach to obtain man's response in order that God might then regenerate. Human response can be obtained by the exertion of pressure. By means of a call for decisions a visible result can be obtained. Our interest is in regeneration. When souls

are quickened they soon make their presence felt as they did under Peter's preaching: 'Men and brethren, what shall we do?' (Acts 2:37). Those who follow in the apostolic tradition preach for regeneration. They are not interested in a harvest of hay, wood and stubble. They look for gold, silver and precious stones.

Preaching which is vindicated by the living, dynamic, almighty regeneration of God in which souls are brought to life is magnificent. In contrast to this, evangelism in which teaching and doctrine are minimized, and man-centred religion predominates, with the emphasis on entertainment, is weak and disappointing, because those who profess to have made decisions soon fall away.¹¹

Conclusion

Throughout his life, Erroll was passionate about urging others to follow Christ. He loved Christ and enjoyed people. He was a powerful preacher, but also engaged in one-to-one conversations whenever possible. He witnessed very naturally to those he met (for instance, speaking with Nelson Mandela of the need for salvation through grace when he had opportunity at Johannesburg airport). For some years he led a team from Cuckfield in open air work at Haywards Heath Market. He led by example in weekly door-to-door visitation and wrote and published a number of evangelistic leaflets especially targeted at the local area.

As a young Christian he was so passionate

to share Christ that at times he would have come over as abrasive. His 1962 New Year greeting letter to family and friends had, alongside the customary photo of toddlers Sharon and Michelle, a fervent plea headed 'Unbelievers – the Time is Short' – telling his readers:

Unbelievers are to see and experience the community of faith as a 'worked out example' of the transforming power of Christ.

'You are not ready to meet God, not ready to die, not ready for judgment. Without repentance, without faith, without forgiveness it is high time to awake.'

As time went on, and he deepened in his convictions about the truth of common grace, his enthusiasm for sport, architecture, wild life, travel, and history meant that he more easily found common ground with non-Christians.

Some of the remarkable conversions in the Cuckfield years were as a result (humanly speaking) of his enthusiastic personal work. For example, one convert had been a regular running partner with Erroll.

There are many written resources on the doctrine of evangelism. Erroll didn't just write about it. He lived out the priority of evangelism in his own life. And he lived out the conviction that biblical evangelism is rooted in the local church. The 'glorious body of Christ' (the church) is to live as well as proclaim the gospel. Unbelievers are to see and experience the community of faith as a 'worked out example' of the transforming power of Christ. ■

⁹ E Hulse, 'The Local Church and Evangelism', *Reformation Today*, Issue 20, July-August 1974, pp 11-23, http://www.reformation-today.org/wp-content/uploads/2016/09/RT_020.pdf.

¹⁰ E Hulse, 'Mice and Men', pp35-38, *Reformation Today*, issue 11, August -October 1972. http://www.reformation-today.org/wp-content/uploads/2016/09/RT_011.pdf.

¹¹ E Hulse, 'The Local Church and Evangelism', *Reformation Today*, Issue 20, July-August 1974, pp11-23, http://www.reformation-today.org/wp-content/uploads/2016/09/RT_020.pdf.

THE RESTORATION OF ISRAEL



When I arrived in North-West London in 1985 to engage in gospel witness among the Jewish people under the auspices of Christian Witness to Israel, Erroll Hulse's book *The Restoration of Israel* was a great encouragement to me. As I soon realised, it is not easy to get a hearing for the gospel in a Jewish world that is still largely resistant to it. But this is where Erroll's book, with its positive expectation for the future of the gospel among the Jewish people, helped and encouraged me. So it is a joy and privilege for me to



have the opportunity to pay tribute to this aspect of his ministry.

As to the overall character and nature of *The Restoration of Israel*, it is neither a sensationalistic report of 'end times' prophecies supposedly unfolding day by day, nor a dry theological treatise. To the contrary, it presents an inspiring missionary vision for the Jewish nation and the nations of the world. And in this respect it expresses the missionary heart and mind of the author himself in his deep and prayerful concern for the progress of the gospel amongst both Jew and Gentile.

The Restoration of Israel is the product of careful biblical exegesis and an extensive and thorough investigation of the relevant historical and theological sources. Erroll's overall aim in the book is: to present the Bible teaching concerning the spiritual restoration of the Jewish people; to establish in Romans 11 that 'Paul really meant the Jews when he says *all Israel*'; to relate this to the position of the Jews today; and 'to quicken interest in winning the confidence of Jews in regard to the Gospel' (3rd Edition 1982, p4). In all of this, *The Restoration of Israel* is very much in accord with the views of many Puritans (John Owen included), along with many later Reformed theologians: Jonathan Edwards, Charles Hodge, David Brown, Professor John Murray and Dr Martyn Lloyd-Jones, to name but a few.

In the introductory chapter, *The Mystery of Israel*, the remarkable emergence of the modern State of Israel in the 20th century is traced, as also the restoration of Old Jerusalem to the Jewish people after the

Six-day war in 1967. Here Erroll's crucial point is that the restoration of Jerusalem to Jewish rule in 1967 brought to an end almost two thousand years of Gentile rule over Jerusalem. In the light of this, Erroll asks: Is this the fulfilment of the prophetic words of Jesus when he declared that 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled'? (p12 – Luke 21:24).

After a chapter outlining the key principles for interpreting prophecy, we come to the main focus of the book, namely Romans 11, the *locus classicus* of the New Testament concerning the Jewish nation in the New Covenant era. Erroll establishes exegetically that when Paul refers in Romans 9-11 to 'Israel', within the context of these chapters he is clearly referring to ethnic Israel – the Jewish people in contradistinction to the Gentiles. This being the case, when Paul asserts that 'all Israel will be saved', he is referring not to 'all the church' or 'all the elect', but to ethnic Israel, the Jewish people in general. Given this point, the logical development Paul's argument towards its climax now becomes clear. God has not rejected his ancient people Israel in their unbelief. The hardening is only partial and only for a time – 'until the fullness of the Gentiles be gathered in'. And then 'all Israel' will turn to its true Messiah through the gospel.

In what sense will 'all Israel' be saved? Erroll highlights that the word 'all' is often used in a general sense in Scripture. In other words, when we read 'all Israel will be saved', it 'does not mean that every single Jew in the world will be converted or that every Jew in the land of Israel will

experience personal salvation. It does mean that a sufficient number of Jews will embrace the Messiah so that the world will acknowledge that *they* as a *people* have become Christians' (p39).

What will be the effect of Israel's future conversion on the world? Romans 11:15 asserts that it will be 'life from the dead'. In the first instance, it 'will make an extraordinary impression upon Gentile believers', an impression that 'will undoubtedly astonish believers and rejuvenate their faith' (p66). But it will also herald a new era of Gospel progress worldwide, such as can only be described as 'life from the dead'. In quotation of Patrick Fairbairn, 'Were Jerusalem but effectually reached by the power of the Gospel, every nation under heaven would be stirred' (p67).

Let me add my personal reflection, namely, that if some preachers and Christians today have a rather pessimistic and disheartening view of the future, *The Restoration of Israel* redresses the balance by presenting an optimistic and encouraging view. It sets before us a biblical picture of the inexorable progress of the gospel to all nations, finally to culminate in the day when 'the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea' (Hab 2:14) – a view which has often been labelled (though not necessarily helpfully) as 'postmillennial'.

In chapter 12 Erroll discusses the remarkable regathering of Jewish people from the four corners of the earth to their ancient Jewish homeland. He argues the case for seeing this as the fulfilment of

God's promises to his people Israel in the Old Testament. But quite apart from any issue of prophecy, as Erroll also highlights, the inescapable fact is that 'Christ who rules the nations with a rod of iron (Ps 2:6), has permitted the Jews to return to the land of their fathers. It is our duty to interpret this extraordinary providence. Why has it happened?' (p91). None of this implies, however (as Erroll insists in his preface on p1, col 1, para 3), that we need to justify or excuse all that Israel has done in its conflicts with Syria and the PLO. Nor can we ignore 'the colossal moral problem of the displaced Palestinians or their cause'. As to the Palestinians, 'their own record is far from angelic'. The underlying issue in all of this? That 'Israel and the Gentile nations are not operating on a spiritual basis.'

Chapter 14 contains a sensitive and biblically balanced discussion of the responsibility of the Jewish nation in its rejection of Jesus, this in the face of the greatest possible privileges and promises given to them. Crucially, Erroll emphasises that 'It is not then the single act of crucifying Jesus that must be taken into account in determining the responsibility of the Jewish nation. The rejection of the light by the Jewish people as a whole, was the real cause of the desolation which followed' (p104). The reference here is to the destruction of Jerusalem in 70AD, as predicted by Jesus in Luke 19:43-44. But this is where Erroll's biblical balance has not always been carefully maintained by those who profess the name of Christ. Many through much of church history have sweepingly labelled all Jewish people in every generation as 'Christ Killers'. On

this charge Jewish people have often been sorely persecuted by professedly Christian people. The consequence? That Jewish people in general view Christianity as essentially anti-Semitic and so mistakenly conclude that the Christian message is not for them – an issue that I and others working among Jewish people have had to reckon with constantly.

Erroll goes on to outline the appalling atrocities of the Nazi Holocaust, when 5,700,000 Jewish people were cruelly murdered. In all of this, as Erroll highlights, we see the awful depths of evil and depravity that our fallen human nature can sink to. In it we also see an act of incredible evil that, ultimately, can only be explained by the evil reality of Satan, filling the hearts and minds of Hitler and his henchmen with a diabolical hatred towards the Jewish people.

A theme that has come much more to the fore since this book was written is that of *replacement theology* – namely, the belief that the church wholly replaces Israel in the covenants of God, and is heir under the New Covenant to all of the privileges and promises granted to Old Testament Israel (see, for example, *The Israel of God* by O Palmer Robertson). *The Restoration of Israel*, however, far from propounding *replacement theology*, propounds an *inclusion theology*. As Erroll states, 'The Gospel Church is not a different Church from that which existed in the Old Testament period.'

'The same Church of God which was confined almost exclusively to the Jews now includes believers from all nations. Believing Gentiles have been brought in and joined to believing Israel' (p26. See Rom 11:17-24). To clarify Erroll's point further, Paul reasons in Romans 11 that we Gentile believers, far from replacing God's covenant people Israel, have been grafted in and included with them (Rom 11:17-24). They are the olive tree originally cultivated by God, and we

believing Gentiles are grafted in through faith. This inclusion *theology* is Paul's perspective, a perspective that can hardly be labelled *replacement theology*.

A particularly valuable feature of *The Restoration of Israel* is Appendix Three, with its extensive bibliography of books relating to the three differing millennial views, as also dispensationalism. The books selected are from authors who present their own convictions, rather than authors critiquing the convictions of others. One interesting point that emerges

in browsing the bibliography is that not all men of Reformed persuasion share the same views about the millennium, and that the hope for a future spiritual restoration of Israel or otherwise is not peculiar to any one millennial viewpoint. Not all post-millennialists believe in a future spiritual restoration of the Jewish nation; not all amillennialists exclude the hope of a future spiritual restoration of Israel; and some highly revered Reformed expositors are premillennial. And this

Since then God has been at work in new ways among the Jewish people, this in the land of Israel and in the worldwide Jewish Diaspora.

fact cautions us against reading Romans 11 through the grid of any one of these millennial views as such.

As to current events, these have moved on since the publication of the 3rd Edition of *The Restoration of Israel* in 1982. Erroll wrote then that 'present-day conditions suggest that the conversion of the Jews to the Gospel is impossible' (p122). Since then God has been at work in new ways among the Jewish people, this in the land of Israel and in the worldwide Jewish Diaspora. As to the number of Jewish believers in Israel, a former colleague in Christian Witness to Israel, Baruch Maoz, informs me that they number somewhere between 15,000 and 20,000, meeting in some 200 congregations, with an unknown number of house groups, and many who are unchurched. Others would suggest higher figures than these, but it is difficult to be exact.

As to Jewish people in general, the seventh edition of *Operation World* (a book much loved and used by Erroll) says of the Jewish people today that: 'Globally, there is a significant response to the Gospel among the 14.5 million Jews. Even the most conservative estimates indicate an unprecedented response, and some of the more optimistic claims exceed 100,000 said to be linked with Messianic congregations. Most of these believers are in North America, as well as Russia, Ukraine and the UK. A much larger number have integrated into mainstream Christian churches' (*Operation World*, p478).

Much could be said about the progress of the gospel in the Islamic world – a

world also largely resistant to the gospel through many centuries, but in which many are now turning to the Lord. In Islamic Iran, for example, many have turned to the Lord in the face of severe persecution, and many Iranians in the UK and elsewhere have also turned to the Lord.

In conclusion to chapter 17 Erroll writes: 'What does the future hold for us and our children? The skies have long been black with clouds of judgment. What possibly can turn away the Almighty Creator from visiting us with his wrath for our sins? What, indeed, apart from his mercy, his covenant of grace, and his promises that salvation is not only to visit Israel but all the ends of the earth' (p135). Whatever our conclusions may be concerning some of the views that Erroll expresses in his book (which I for one accept), the words just quoted must surely stir us to pray much for Israel and the nations – praying in the words and spirit of the great missionary doxology of Psalm 72:

*May his name endure for ever,
his fame continue as long as the sun!
May people be blessed in him,
all nations call him blessed!*

*Blessed be the LORD, the God of Israel,
who alone does wondrous things.
Blessed be his glorious name for ever;
May the whole earth be filled with his glory!
Amen and Amen! ■*

David Bond is an elder at Kensit Evangelical Church, London, UK.

The African Pastors' Conferences

CONRAD MBEWE

I have never forgotten being on an international phone call with Erroll Hulse in 2005 in which, with his usual enthusiastic voice, he urged me to join the directors of what was clearly evolving into a network of conferences in southern Africa. 'I have been talking with Irving and he will continue to organise things on the ground. But we need to have a "proper" African director. You are the man! Having you from Zambia will make a lot of sense because that is where we have the pool of high calibre Reformed expository preachers we can draw from.' Who was I to say 'no' to Erroll? That was how I went from being a preacher at the African Pastors' Conferences to being one of the directors.

Erroll was calling from England. Although he had left Africa to settle in the United Kingdom about half a century earlier, it was evident that his heart was still on the African continent. He did everything he could to not only befriend pastors like me but also to ensure that the Reformed faith sank roots even deeper on this continent. It was this latter goal that made him

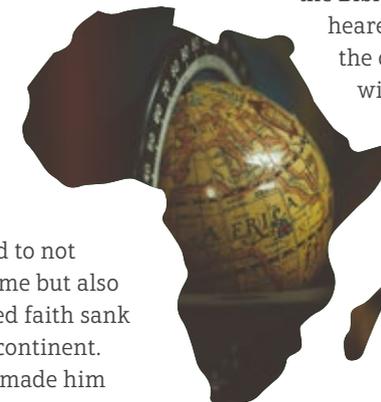
realise the need for conferences among the less well-to-do pastors where they would be exposed to expository preaching by fellow African pastors and given access to solid Reformed literature at an affordable price. He knew that such conferences would result in incalculable benefit to the pastors and the churches of Africa.

Everyone agrees that the Christian faith is growing by leaps and bounds on the African continent. The traditional way of training men for the work of pastoring churches is not coping with this phenomenal growth. This has resulted in many individuals in pulpits who are doctrinally bankrupt and who have no idea how to preach in a way that makes

the Bible come alive to their hearers. The fruit of this is the disaster that is being witnessed everywhere

on the continent. Most churches are syncretistic and others are turning into one-man cults.

When one realises that Africa is poised to become the next major missionary-sending



continent due to the growth of Christianity that is currently taking place here, one worries as to the kind of Christianity that will be exported to the rest of the world. It will certainly not be the same as that which was inherited from the pioneer missionaries, like David Livingstone, who brought the Christian faith to Africa.

It is in an effort to help with this situation that the African Pastors' Conferences were conceived. Erroll loved books. He had been one of the pioneers of the Banner of Truth Trust. He had also served on a number of boards for Christian book publishing houses. He wrote a number of books himself. Through his enthusiastic commendation of books to younger pastors, a number of them had come to the Reformed faith and sustained a fruitful ministry for the rest of their lives. The challenge with getting such books into the hands of African pastors was not only caused by distance from most good publishing houses (which are based in the USA and the UK) but also the high landed prices of the books. Those prices are well beyond the reach of most African pastors. One important role of the African Pastors' Conferences was to get these books into the hands of African pastors for as low a price as possible. In most cases, the price pastors pay for the books barely covers the cost of transporting them. In fact, a few of the books are given out freely to those who attend.

Another need for African pastors is that of role models. Too much of so-called preaching in Africa is topical preaching at

best or mere story telling at worst. If we are going to see healthy mature churches across the landscape of Africa there is need for the regular diet of most pulpits to be expository sermons. Yet, expository preaching is better caught than taught. So, from the beginning, the directors of the African Pastors' Conferences were determined to ensure that they were not only providing a centre for the distribution of good Christian literature but also a place where good expository preaching would be modelled. They

If we are going to see healthy mature churches across the landscape of Africa there is need for the regular diet of most pulpits to be expository sermons.

ensured that each conference would have at least one African preacher with above-average expository preaching skills so that fellow African pastors can see that they too can preach the Bible in this way. These preachers were initially largely from Zambia. Now, other preachers have joined these ranks from countries such as Kenya and Malawi.

So, the African Pastors' Conferences from the beginning have been characterised by good solid Christian books and good solid expository preaching. Both of these are very rare on the African continent. Initially, these conferences were limited to South Africa and only occurred in January. Over the years they have spread across the continent and are being held throughout the year. This necessitated more hands and consequently a full-time coordinator has had to be hired. There are now about 60 conferences covering South Africa, Botswana, Swaziland, Lesotho, Namibia, Zimbabwe, Zambia, Malawi, Tanzania, Kenya, Uganda, Nigeria, and Cameroon.

The conferences only last a day or two and those who register to attend need only affirm that they believe that the Bible is God's Word and that it is their final authority in all matters of faith and conduct. Last year alone (2017), there were over 12,000 individuals who attended these conferences. Since the beginning of the conferences, over 130,000 books have been distributed. Imagine the impact of this!

As stated earlier, these conferences were initially confined to South Africa and the main organisers were Dennis Hustedt, Erroll Hulse, Raymond Zulu, Irving Steggles and myself. Dennis Hustedt moved to the USA and in due season concentrated his efforts on a few conferences among the largely Asian community in KwaZulu Natal. Raymond Zulu moved out to England but remained, until recently, a regular preacher especially for the conferences that were being held in South Africa.

Erroll remained the chief ambassador of the African Pastors' Conferences for many years. He looped in some pastors and churches in the USA as supporters for the conferences. Bob Dickie, Thomas Winn, John Divito and Cary Kimbrell are some of the men who threw their weight behind these conferences in due season. At the time of writing this article, Thomas Winn and John Divito have even become APC directors.

How do the directors manage to get 60 conferences supported across the continent of Africa? The main approach is to encourage churches to adopt a conference. The cost of hosting a conference is anything between \$750 and \$9,000. Therefore, churches and individuals are encouraged to partner with the African

Pastors' Conferences by sponsoring a conference that they can afford. Where a church sponsors a conference, the pastor is encouraged to preach there or at least visit the conference from time to time. That way the church that is sponsoring can have first-hand information as to what is going on at the conference and they can feel something of the initial impact that the conference is having on those who are attending it. The directors also ensure that a report is written to the partners about the conference that they are sponsoring. When the financial burden is divided among the sponsors in this way, it becomes easier to manage. Anyone can also follow what is currently happening by simply going to the African Pastors' Conferences Facebook page (<https://www.facebook.com/africanpastorsconferences/>). There are very short reports and plenty of good photos and videos of the conferences.

Erroll has since gone on to his eternal reward but the conferences continue to grow in their influence right across the continent. ■



Conrad Mbewe is the Pastor of Kabwata Baptist Church, Lusaka, Zambia and a frequent conference speaker.



African Pastors' Conference News

The table gives an overview of recent conferences held in June 2018 and the number of books distributed.

COUNTRY	LOCATION	DELEGATES	BOOKS Sold & Free
Malawi	Lilongwe	134	1094
Malawi	Mzuzu	100	711
Malawi	Blantyre	51	245
Malawi	Zomba	44	285
Zambia	Ndola	36	697
Zambia	Kitwe	76	333
Zambia	Lusaka	201	1533

The speakers in Malawi were Michael Bwembya (Zambia) and Nico van Zyl (APC Conference Manager SA). These were happy conferences and the talks and books were well received.

The total distributed since the start of APC in 2006 now stands at 130,741. In excess of 16,484 delegates have attended APCs since their inception in 2006. There are no records for the very early years. God has blessed this ministry with growth in the number of annual conferences and the delegate numbers at them. In addition, he has supplied all our needs, for which we are so grateful.



Michael Bwembya speaking at the APC in Blantyre, Malawi



Kenya, Eldoret: New Church Building for Grace Baptist Church

Pastor Naphtally Ogallo writes in a recent newsletter that after many years of hard work, Grace Baptist church at Eldoret, Kenya has held the first service in their new building. Some building work is still in progress, but it was possible to start using it for the services.

Pastor Naphtally wrote: 'The church building came to a usable state and the first worship service was conducted in the new structure. The Lord's Day 20 May 2018 remains memorable as over three hundred people gathered to worship and

celebrate the Lord's doing. Pastor Sam Oluoch preached from Ezekiel 37:1-14 and described the new structure as an 'operating theatre' where God's Word must be preached for a drastic change in the life of sinners.

It has been a long road for GBC with many twists and turns but the Lord has remained faithful throughout. Much work still remains for the windows, doors and floor.'

May our Lord richly bless our friends in Eldoret! ■

London Seminary / Pastors' Academy

The Pastors' Academy has announced that from January 2019 their ThM course will be offered by Puritan Reformed Theological Seminary (previously by Westminster). Applications for the new course are open now. This implies that students will now be able to specialise in Biblical Studies and Systematic Theology as well as in Historical Theology.

Over the years, a number of possible ThM applicants have been daunted by

the additional language requirement for French, Latin, German or Dutch, but this will no longer apply at the ThM level.

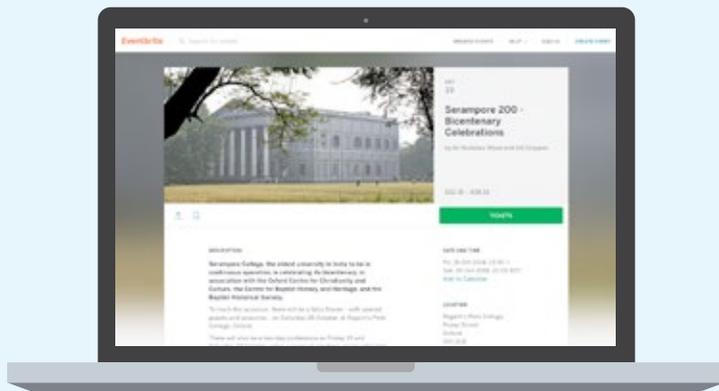
Students who do well in the PRTS ThM will be able to apply to transition from within it onto the PhD course that is already offered from PRTS.

Other news is that Malcolm McGregor will join John Benton on a part-time basis to provide pastoral support to pastors. ■

Serampore 200 Conference

A conference is taking place to celebrate the 200th anniversary of Serampore College in India, to be held at Oxford on 19-21 October. The Baptist Historical Society is one of the co-sponsors of this event. Places

at the conference and the meal occasions are limited so if you wish to reserve a place, please go ASAP to: <https://www.eventbrite.co.uk/e/serampore-200-bicentenary-celebrations-tickets-47061370827>. ■



I have had the wonderful joy and privilege of returning to Indonesia for the 6th time just recently. Our dear brother Erroll Hulse paved the way by visiting in about 2006 and passing on all the details of his contacts. Erroll encouraged me to go and visit them and the work has progressed since then. I was there from 10 May to 8 June. The reason for going was to teach in several Bible colleges and churches where a number of pastors and congregations gathered from the surrounding areas and to distribute ebooks to students and pastors in Java, Sumatra and Kalimantan.

There are many students and pastors all over Indonesia who would not really understand the theology of the Reformation. We buy our books in bulk from a Presbyterian publishing company at very generously discounted prices and they ship the books to the various islands as we need them. We also printed 900 copies of the *1689 Baptist Confession* for all students, pastors and evangelists. Amazingly they only cost 28 pence each to produce.

The main person I worked with is a brilliant translator who has started a Bible College to train young men to plant house churches among the 230 million Muslims of Indonesia. I spent three days teaching his students who are there to prepare themselves to reach out to unreached

Muslims. They are running preschools as a means of making contact with the families and communities that have no evangelical witness. When they have established a presence and acceptance within the community they then start primary schools. This is often very dangerous and slow work that needs much sensitivity to the situation. They run small house groups to evangelise and then disciple the converts. They know that they will never be pastors of large congregations but are working quietly but effectively as they reach out in a very hostile environment. As soon as they get to about ten people or so they split up so as not to attract too much attention from the surrounding community. While I was there the students and a number of the house church leaders all met together for three days of teaching, prayer and fellowship. I caught up with a number of the students at the end of my month's stay and was delighted to hear that they had all read at least three or four books each during the month. I have left enough money with their leader to buy them more books to hopefully last them till I return next year, God willing. This whole ministry is a work of faith and how the Lord provides for all of their needs every month and year is a testimony to God's faithfulness.

I then moved on to spend time with another four colleges in Java. They are mostly

preparing students to go into the churches that already exist and serve the thirty million or so Christians within Indonesia. They are preparing for a very different lifestyle and some of them will be going to towns and cities where the Islamic presence is very intimidating as Muslims and Christians coexist in the same geographical locations. Some of these churches do make a conscious effort to evangelise their Muslim neighbours but many of them are too intimidated and keep themselves to themselves. None the less, many of the churches have more than one hundred members who need to be disciplined and eight books were given to every student.

I then flew to south Sulawesi where we were chaperoned from south through central to north Sulawesi by one man. How he knew every road, track, village, town, church, Christian school and Bible college was utterly staggering. We travelled nearly 800 miles and visited over a hundred pastors. The goal was to give eight well-selected books to all the pastors and Bible college students we visited. I did preach a few times in two Bible colleges, a few evening meetings and the two Lord's Days we were there but the main aim was to deliver books. We slept on church floors and ate what the people gave us or what we could buy on the road.

We then flew from north Sulawesi to Kalimantan and spent three days with one of the church planters who is working in a predominantly Catholic part of Kalimantan. We spent the days travelling around visiting church planters, giving them books and then in the evenings speaking to the small gatherings of new believers. Many of these church planters

have had very little theological training, especially among the Pentecostal brethren, and were very thankful for the books we gave them. We then moved on into even more rural parts of Kalimantan, visiting leaders of small church planting networks. These groups will have anywhere from five to fifty evangelists/ pastors reaching out to rural villages. We gave them all a set of books each. We then finished up our work in Kalimantan, visiting a city that has about thirty evangelical churches and we gave all of the pastors four books each. How this all came about was by nothing short of a miraculous providence of God.

Finally we flew back to Java where I met with the original students for the day and then took the long journey home. When all was said and done I had done a lot of preaching, teaching, encouraging and learning. I had been once again encouraged to serve the Lord more faithfully and fervently. One of the main goals was to distribute books. The totals were about 900 sets of books given away, 400 to evangelists/ church planters, 200 to pastors of established government-approved churches and 300 to Bible college students preparing for full time ministry. All 900 received a copy of the *1689 Baptist Confession of Faith* and were light-heartedly told that it is the closest thing to the Bible they would ever read.

If you want to know more about future trips and would consider supporting us in prayer and financially, please email me at stephennowak@btinternet.com ■

Sola Scriptura, Solo Christo, Sola Fide, Sola Gratia, Soli Deo Gloria!
Stephen Nowak is the pastor of Stowmarket Baptist Church, UK.



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Further Details

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- ▶ **Augustine:**
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