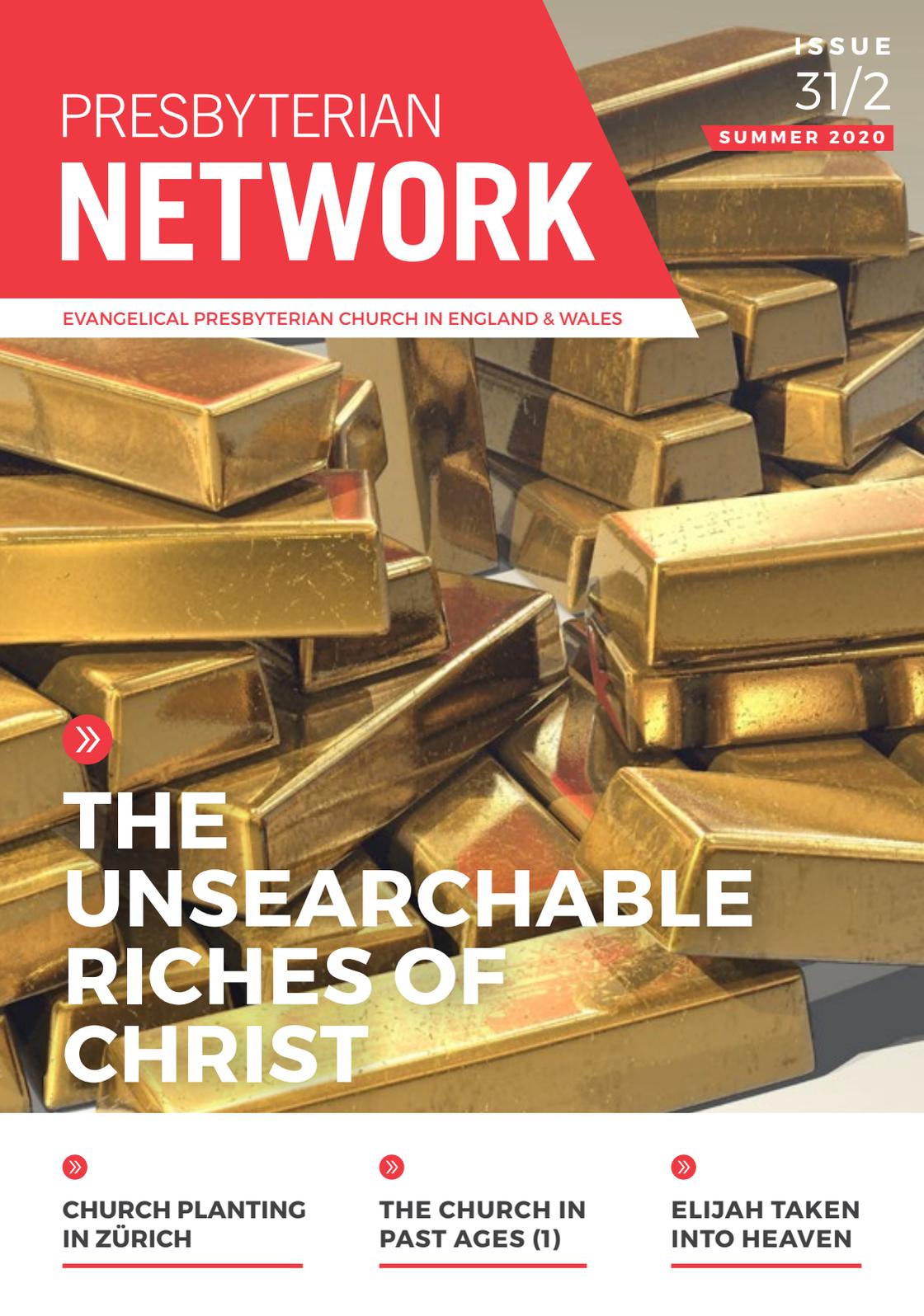


# PRESBYTERIAN NETWORK

EVANGELICAL PRESBYTERIAN CHURCH IN ENGLAND & WALES

ISSUE  
31/2

SUMMER 2020



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**THE  
UNSEARCHABLE  
RICHES OF  
CHRIST**



**CHURCH PLANTING  
IN ZÜRICH**

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**THE CHURCH IN  
PAST AGES (1)**

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**ELIJAH TAKEN  
INTO HEAVEN**

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## » INSIDE this issue



### 13 » Church planting in Zürich



### 23 » The Church in Past Ages (1)



### 19 » The Unsearchable Riches of Christ



### 27 » Elijah taken into heaven

### 3 » Spotlight

### 13 » Church planting in Zürich

### 16 » Westminster Presbyterian Theological Seminary, Newcastle

### 19 » The Unsearchable Riches of Christ

### 23 » The Church in Past Ages (1) After the Apostles

### 27 » Elijah taken into heaven

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## “ EDITOR'S NOTE

In times of stress, the church is often sifted. It has happened under persecution and it is happening this year for a different reason. God's children are under pressure and are being tried and tested. This is particularly true of the ministers of the Word. It seems that they are under spiritual attack. Some have had to stop their work; others strive to keep going. So then, how can we hold up the arms of those who preach?

One thing you can do is talk to your minister, and your elders. They need fellowship, just as much as you. Dr Martyn Lloyd-Jones, surprisingly, described himself as lonely. The work of the ministry can be isolating. **Second**, 'Be at peace among yourselves' (1 Thess. 5:12-13). What is more needful in times of trial? What can be more encouraging than to know that the children of God are knit together in love, and are supporting one another? **Third**, pray. 'Brothers, pray for us' pleads Paul (1 Thess. 5:25). Let us not leave this until it is too late.

'Are we weak and heavy-laden, cumbered with a load of care? Precious Jesus, still our refuge; take it to the Lord in prayer'. o

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## 📍 SPOTLIGHT on the Churches

### 📍 BARRY - CHRIST CHURCH

The opening words of Psalm 122 had contemporary relevance, when Christ Church re-opened its doors for public worship on 19 July. We came to thank God that for 19 weeks he had protected the congregation from the COVID 19 virus. Two vulnerable members continue to shield themselves but desire to come to God's house in the next week or so.

Rev. Andrew Goodman and his family returned to the USA and will not be back until after December. In the meantime Rev. Richard Holst joined the session and has been taking morning services on the Lord's Day, initially on-line, but now in the church. He is preaching through 1 Thessalonians. The mid-week Bible study/prayer meeting continues online and Richard is taking us through the Psalter. His ministry is well received.

The congregation is numerically small, especially with the absence of the Goodman family. We are praying for one or two families to join us. We earnestly look to the Lord to answer our prayers.

Exploratory investigations are under way to ascertain the extent of repairs needed to make the main chapel building weathertight and structurally sound. A local building surveyor has been appointed by the trustees who are meeting the cost of his fees and expenses for this initial phase of work. The findings will give a clearer picture whether its renovation is viable.

Barry is a town of some 50,000 in which there is no Reformed witness. The eldership is exercised that, notwithstanding the present fragility of the congregation, it maintain a clear vision and conviction that our presence in Barry is no accident, and that our God is the God of impossible things.

✍ Russell Young

### 📍 BERLIN

The lockdown in Germany lasted for only two months, but the regulations still make life complicated. Currently we are trying to find ways in which we can have fellowship. We cannot stay long after the service, as our rented location does not offer enough space. As we came back to our Sunday services, we were only able to meet in the mornings due to several logistical issues. We started looking for a new suitable place to worship at the beginning of this year. Rents are high and churches are not the most preferred tenants.

Nonetheless the ministry of the church continues. We were able to baptize one of our covenant children. I have just finished my series through Ephesians and will start a topical series on Reformed piety in the 21<sup>st</sup> century. We have one man in training for eldership and hope to ordain him this year.

✍ Johannes Müller

 **SPOTLIGHT** on the Churches

 **BLACKBURN**

Blackburn and Darwen have been placed under a regional lockdown. Experience is teaching us that it can be harder to come out of a lockdown situation than to be placed in one. Let us remember the congregation, and its minister, Rev. Norman Green, at this difficult time.

 Editor

 **BURY ST EDMUNDS**

After the long lockdown we are very thankful to have been able to meet again in person since July. We have been blessed by the generous help of Josh Townsend who enabled us to stream the services and thank the Lord we were able to use technology to continue the ministry of the word. We are so glad to be back together in the Lord's house. An unexpected blessing when using online communication is that former members who now live far away have even joined with us and this has been a great encouragement.

Upon returning, we have adjusted to slightly reduced numbers, to observing the social distancing guidelines, but nothing can dampen the joy of being able to meet face to face to praise the Lord.

We give thanks for the birth of Alex and Amy Fraser's first child, Zac. We would also like to thank everyone who remembered

David Hart in prayer, who thankfully has recovered from a serious bout of the COVID virus. We continue to thank the Lord and pray His glorious gospel will continue to sustain the church.

 Matthew Jolley

 **CAMBRIDGE**

During the period of lockdown we managed 'services' of worship on YouTube and times of fellowship on Zoom. Whilst we have been thankful for this and have enjoyed good ministry, we recognize what a loss it has been not to gather in the usual way. We have been so pleased therefore, with the easing of lockdown, to be able to meet together for worship, albeit with restrictions. We were unable to return to our usual venue for morning worship (a school) but have been meeting again in All Saints Church on Jesus Lane. What all the uncertainty and extra work has emphasized is the value of having one's own building. Do pray for us in this. We had formed a committee to look for a building prior to lockdown but this has not been able to meet yet.

Thankfully, our meetings for children (Adventurers) and young folk (Youth Group) have continued over Zoom but we now need leaders to replace those whose circumstances have changed and who can no longer continue to help with these groups.

There is uncertainty over what the new academic year will look like, and therefore

 **SPOTLIGHT** on the Churches

what new students we are likely to see. For us as a church this is usually an encouraging time as we look out for new folk to join with us. Do pray that present restrictions will not hinder this.

 Peter Leverton

 **CARDIFF - BETHEL**

We did not know that on 15 March, Bethel's doors would be closed because of COVID 19. But a new way of worship was introduced via Zoom and we became used to Sunday services and mid-week prayer meetings being held on-line. The 'break-out' rooms also provided an opportunity to see and speak to loved members of the congregation. Our pastor, Mark Johnston, delivered his first Zoom sermon from Habakkuk, to help us understand how the crisis could lead us to a fresh encounter with God, and to make us more deeply aware of him in order that our faith may become stronger. Sunday morning studies continued through John before we began a study of 2 Peter and also commenced a series on Job for Sunday evenings. Quiz nights were organized, again via Zoom, and proved a popular way of enjoying fellowship together.

We did not know that it would be four months before we would be able to hold services in the church building, complying with the numerous restrictions imposed by the Welsh Government, but on 19 July we rejoiced to hold services once more at Bethel. We did not know – but our Sovereign God did.

*Our breaking news*, however, is that our minister, Mark Johnston, has accepted a call from the EPC in Ireland, to return to the congregation in Richhill, which he was involved in planting some 36 years ago. Bethel has been truly blessed for the past six years under Mark's ministry and will miss him, and Fiona and Lindsay. We must now seek a new minister.

 Patricia Stowell

 **CARDIFF - IMMANUEL**

Sunday 19 July was a memorable day: we assembled once again in the Lord's house, singing praise, coming to the Lord's Table, and renewing fellowship. In preparation for this, on the previous evening we met for prayer. In the weeks since then, it has been our joy to baptize a covenant child and to welcome six new members.

Then, on 17 August, the Lord was pleased to take home to himself a much-loved brother in Christ, Mr Reg Jones. Reg had been unwell but we did not expect him to be taken so suddenly. Our prayers are for Jean and her family in their loss. During these times, we are thankful for the Lord's preservation, and also that the deacons have been able to make significant improvements to the building. The return to meeting has not been without its challenges, especially to our unity. Now we take up again the tasks given to us by the Lord, especially the need to welcome visitors and present to our district the good news of salvation.


**SPOTLIGHT** on the Churches

We feel the need for the strengthening of the offices and pray that the Lord will give gifts and move men to serve him.

 Peter Naylor


**CHELMSFORD**

Over the last few weeks we have been worshipping together through a combination of internet platforms. Although this has been a strange experience, and not one we would have chosen, we are trusting that God will have used it to strengthen and deepen our faith and to deepen our fellowship with one another.

In spite of occasional technical hitches, our morning services have run well, with Darren preaching on the book of Amos. Like many other churches we have had some online visitors. In the evening we were able to hear 'visiting' preachers, and enjoyed teaching by Ian Hamilton, Bob Letham and Paul Gardner. One week we became a 'visiting church' and joined in morning worship with Whaddon Road church, Cheltenham. In the evening we joined the congregation at Bethel, Cardiff.

Our midweek meetings continued through Zoom, and we were able to hear about mission work we support - the Rodrigues from EMF, London City Mission, Pamoja and Innovista. We also enjoyed a series of talks on 'Truth and its consequences' by Al Mohler (a Ligonier series) which were challenging and thought-provoking.

2 August saw our first return to church for an evening service. Numbers had to be limited, and restrictions were in place, but it was good to be back in the building for worship. The evening service continues to be available online for those who are unable to attend.

We have been greatly blessed in that none of our congregation has caught the virus. However, we have been praying for Hugo and the Heij family over recent weeks as they mourn the death of his brother Menso who has died of cancer.

 Ruth Ferguson


**CHELtenham - NAUNTON LANE**

Following the easing of travel restrictions in Wales, Matt and Rachel Faux and William and Joshua were able to cross the border into England on 3 July. They have moved to the Hatherley area of Cheltenham and have settled in well. While Matt prepares for his presbytery exams, there are aspects of life as a minister he will need to adjust to.

We recommenced the Sunday morning service at the church on 5 July but we still use Zoom for the evening service. As there are several in the congregation who may not be able to attend the Sunday services for the foreseeable future, a livestreaming link has been set up.

Our sister, Mrs Diane Metcalfe, was called home to be with the Lord on 4 March.


**SPOTLIGHT** on the Churches

The service of committal was conducted on 3 April under lockdown restrictions. We remember her cheerfulness, vibrant faith, and witness to all around her, and we continue in prayer for Graeme and the family.

The annual mission to Mangalia and Limanu had to be cancelled because of travel restrictions still in force.

 Tai-Tuck Yu


**CHELtenham - WHADDON ROAD**

Despite the challenges we all face, there is much to encourage us here at Whaddon Road. We have been able to maintain the regular ministry of the Word; in the mornings through Exodus and evenings in Ecclesiastes. In our midweek meetings we have gone through a series of key doctrines; the Trinity, the Person and Work of Christ, the Person and Work of the Holy Spirit, and others. It struck me, that even though times change, our God and his truth never change.

One encouragement has been to see our children write to some of the older and more isolated folk in the church. Despite our physical separation, we hope that our love for one another has grown. It has been wonderful to share in prayer together on a regular basis.

Rev. Michael Cochran has begun work in Gloucester and a core group of around 15 people are regularly meeting to hear God's Word. Michael has begun a series in Acts and hopes to supplement that with a series

in the Psalms soon. These are early days with huge challenges, but our God is great.

 David Pfeiffer


**DURHAM**

With the new year only a couple of weeks old, the church gathered for the sad and joyful occasion of the funeral of one of our members. Geoff Broom's testimony of growing enjoyment of his Saviour as he prepared to enter his eternal reward is an encouragement to those who knew him in his final illness.

Several members have subsequently also lost loved ones but the eternal God, our refuge, has graciously upheld us.

Our Sabbath preaching has come out of John (a two-year series has been completed), Revelation, Judges, Jonah, the Psalms of Ascent, and Ruth. In the mid-week meeting, we have studied the Ten Commandments, and the Pastoral Epistles, which have stirred us up to pray that the Lord would raise up further elders and deacons amongst us. The common theme in all these series has been the excellencies and glories of Christ.

We have a new YouTube channel. As well as hosting videos of Sabbath and mid-week meetings, this contains a couple of evangelistic messages and an interview with a former student. It is our prayer that this material will be widely distributed and much used by the Lord.

 Jonathan Johnson

## SPOTLIGHT on the Churches

### HEXHAM

Through the lockdown Hexham was pleased to help serve several other congregations with our live-stream, but we were very pleased to resume gathered worship at the beginning of July. At a time when most of the congregations in Hexham have not yet been able to return to worship, we have had the blessing of that privilege.

The congregation has called John Cook to serve as an elder and we are overjoyed that he will soon be installed in that position.

In August the minister's wife was diagnosed with cancer and the family is taking medical leave during treatment to be near family. Please pray for the congregation and elders in the coming months.

 Joshua Rieger

### HULL

The church re-opened on 27 July after much planning and organizing. The current plan is to have one service only on the Lord's Day. It has required some adjustment to find space in the building for all who wish to attend. We want to be able to admit everyone safely and we do not wish to turn anyone away.

During the lockdown, many of us have benefited from online ministry from Hexham, All Saints, and Cheltenham Presbyterian churches. Josh Rieger officially welcomed Hull's members for the

Lord's Days, and some of us also enjoyed taking part in midweek Zoom meetings with Hexham.

We had three deaths recently of people connected with the church. A founder member lost her daughter due to complications from COVID 19. A brother who worshipped with us for many years passed away, as did the mother of another member.

Some members are still struggling with ill health. One member who has served the church for many years is still having treatment for cancer.

 Chris Lawson

### LINCOLN

Despite the lockdown, we have been able to continue our meetings online, increasing the regularity of our worship from once a month to once a week. We praise God that there has been some growing interest in the Lincoln work even during this time. We are currently praying for a facility that would be able to host our weekly evening worship services so that we can all gather together in person again. Our prayer has not only been that we find a place to gather together in worship, but that God would add to our number as He continues to build the church here in Lincoln. Thank you for your continued prayers, encouragement and support.

 Ben Thomas

## SPOTLIGHT on the Churches



### NEWCASTLE - ALL SAINTS

Although our first anniversary celebrations since signing the lease for All Saints Church were very different than we expected, we have much to be thankful for as we look back over the months of lockdown. The live-streaming technology has allowed us to share the gospel with unsaved family and friends in all parts of the world, and we were excited to have several thousand viewers watching a recent online evangelistic concert.

As we return to worship, we are thankful for the freedom that the new building

gives us and have been encouraged to see visitors from the local area joining us over recent weeks.

We would value prayer for Florian Weicken, our minister for church planting in Zürich, and for his wife Veronica, as they finalize plans for moving to Switzerland. We would also appreciate prayer as we seek to reach the students of the several large universities in the area after the summer break.

 Peter Winch

Pictured above: Hanoq Yakub, Peter Winch, Benjamin Mitchell and David Matthes



## SPOTLIGHT on the Churches

### OXFORD

We have so much to thank God for over the last few months. Despite COVID 19 we managed to maintain a semblance of worship and fellowship through online platforms. We have been encouraged to have non-Christians join us, as well as unchurched Christians, sometimes from all over the world. It was a delight however to resume in-person worship for our evening services on 9 August and to have several new members join the church. Please pray for our location for worship, that the Lord would provide a building large enough to accommodate our growing numbers. We are losing some valued members, who are moving to pastures new. Please pray the Lord would bless them as they move and make up our loss.

Andy Young

### SALFORD, MANCHESTER

We are grateful for our Lord's extraordinary provision for us in this time of restricted access to his ordinary means of grace. We have used an online meeting app on Sundays, morning and evening, with some listening by phone. Chris continued to minister through series of sermons from John's Gospel, 1 Corinthians 15, Psalms 42-51, the Heidelberg Catechism Question 1, and themes from Luke. The Lord has blessed advertising and personal invitations to bring visitors, a number of them local and some regular. We pray that those who have not worshipped with us will soon be restored to us, and that we would grow stronger.

For those in Salford looking for Biblical resources in the crisis, we advertised a series of mini videos online locally, of plain teaching on the eternal security found in Christ, with such tried and tested forms as the Lord's Prayer and Psalm 23.

Our stranded international students variously experienced isolation, racism, the frustration of confusion in changing travel regulations, and (therefore) more Christian hospitality! Some have been able to return home for now.

We have been encouraged to keep in touch more than usual by phone. Our men have had a few virtual social times, and some of our ladies combined garden meetings with video calls to continue discussing Nancy Guthrie's *Even Better Than Eden*.

We look forward to meeting again in August, praying that the Lord would re-gather his flock, bless the ministry of his Word and add more to our number so that we cannot fit so easily into the school hall we hire!

Rosemary Statter

### SHEFFIELD

As with everyone else, the lockdown and pandemic has been a difficulty. Yet, we have much to be thankful for. We were able to resume in-person worship at Hilltop Chapel in July, and there has been an eagerness among the members as well as visitors to return to worship. God has worked in many of the members a greater longing and desire to be together in public worship.



## SPOTLIGHT on the Churches

During the lockdown, our beloved pastor, Kevin Bidwell, entered into a stage of severe burnout. He is taking time away so that his health may be restored and that he can have rest toward recovery. Ben Thomas has been leading worship on Lord's Day mornings, and we seek pulpit supply for our evening worship. (We would be glad if ministers of the churches could let us know if they are available to lead worship and preach in Sheffield at any time.)

The session would be grateful for your prayers for wisdom and godliness in this time. As the COVID regulations remain in place, our seating capacity is limited, and we wish to lead and shepherd well especially in this time. Further, we seek your prayers for Kevin's restoration. We long to see our pastor back in the pulpit and leading us in worship.

Ben Thomas

### SOLIHULL

During lockdown the building that we were renting for Sunday worship was closed down. We therefore found ourselves with nowhere to meet indoors on Sundays. However, on 26 July we had our first outdoor service in a park, which was a wonderful blessing (though we are restricted by the council to 30 people). We continue to seek the Lord to provide us with a building where we can worship and from which we can reach out to the community with the gospel.

Our minister, Stephen Dancer, is preaching through Matthew's Gospel in the mornings and has just started a new series looking at The Apostle's Creed in the evenings. We are currently continuing our mid-week Bible study and prayer meeting, our women's and men's groups and Sunday School for the children via Zoom.

Some of our members have been delivering evangelistic COVID 19 related literature to neighbours, some of whom have shown an interest in what they have read. We have also had 'visitors' to our online services, including non-believing family members. We pray that the Spirit will be at work in the lives of these people and cause them to be born again.

Rachel Morgan

### SUNDERLAND

'I was glad when they said to me, "Let us go into the house of the Lord."

These past strange months have elicited different reflections from all of us. Many of our congregation have endured anxiety, loneliness, and financial uncertainty. Hosting and attending church services online has been a challenge. Yet it has also been a time of unexpected blessing. In a sermon series on Genesis, our minister Nathan has been examining God's providence in the lives of the patriarchs. With the removal of much that we took for granted, we, like they, have been cast upon the Lord.

**SPOTLIGHT** on the Churches

We are now emerging into pseudo-normality. Our first in-person service was held on 5 July. It was a day of jubilation and gratitude to the Lord for bringing us back to His house unharmed. Furthermore, new believers have been added to our congregation. Several of our number are unable to join just yet, so we are still streaming the service. Please pray that we would bear one another's burdens in love and be brought safely to worship all together once more.

Anna Hilton

**TRANÅS,  
SWEDEN - IMMANUEL**

The situation for Immanuel Church in Tranås is very fragile. Several members have left the church or have moved or are moving away from Tranås. From October only four families are left. We have not had services since March due to coronavirus restrictions. At a church meeting on 1 July, we talked about our situation and decided to continue. Even if we are few people, we are still a church, and we resumed our Sunday services on 30 August.

We are thankful for the support from the Presbytery, for Phil Baiden as our Assessor Elder, and for your prayers.

Trygve Lundblad

**ZÜRICH,  
SWITZERLAND**

We had our first in-person Bible Study in Zürich, after the COVID 19 lockdown, at the end of June. (Switzerland allowed church meetings to take place by the end of May). On that joyful occasion we had 20 people attending. One of them was a man representing a new family. He told me that many years ago he was looking for a conservative Reformed church in Zürich but could not find one. He intends to join our worship services, which we plan to start by the end of 2020. The July Bible Study was led by Rev. Johannes Müller from our Berlin church plant. It was great to hear that he had three new people attending. May the Lord add many more.

A little fact about the Zürich Reformation (to be continued in each Network): Did you know that Huldrych Zwingli (1484-1531) was the first Reformer to adopt the *lectio continua* (preaching consecutively through Scripture)? On 1 January 1519, Zwingli broke with the habit of preaching on set texts for each Sunday and started to preach on the Gospel of Matthew. However, it took until 1525 for the city to abolish the Mass. So do not be discouraged if you do not see results within the first couple of years.

Florian Weicken

**CHURCH  
PLANTING  
IN****Zürich**

Zürich was, with Geneva and Wittenberg, one of the most important cities of the Reformation in the 16<sup>th</sup> century. It was the city of Huldrych Zwingli and Henry Bullinger. Zwingli preached his first sermon in the *Grossmünster* on 1 January, 1519. From the beginning he made clear that he would preach through the Scriptures consecutively, starting in Matthew. It was the start of the Swiss Reformation. When Zwingli died in 1531, he was soon succeeded by Henry Bullinger, who continued the Reformation. Bullinger was the co-author, with Calvin, of the *Consensus Tigurinus* (1549) and he was the author of the *Second Helvetic Confession* (1562). Bullinger is well known for being the first Reformer to define the doctrine of the covenant in 'On the One eternal Testament or Covenant of God' (1534) and 'The Old Faith' (1537).

## Zürich

Zürich is a financial centre and global city. The city's urban area has 1.3 million people. It is home to major companies such as ABB, Credit Suisse, Zürich Insurance and Swiss Re, and is close to the headquarters of Nestlé, Glencore, and UBS. After London, it is the second most competitive financial centre in Europe. It is the world's largest gold trading centre. Zürich has two leading universities: The Federal Institute of Technology (ETH) and the University of Zürich. The former is the only continental university regularly ranked in the top 10 universities of the world. Albert Einstein is one of their alumni.

## The church in Switzerland

Sadly, the economic success of Zürich and Switzerland as a whole is not matched

by a success of the gospel. Having been a centre of Reformed doctrines in the 16<sup>th</sup> and 17<sup>th</sup> centuries, the city no longer has a confessionally Reformed church. The Swiss Reformed Church has become utterly liberal and has been officially non-confessional since the 19<sup>th</sup> century. Last year, this church accepted marriage for homosexuals. Remarkably, the federal government has not yet legislated full equality in that regard.

## Our plans

We seek to establish 'The Old Faith' in Zürich again. This means that we want to plant a confessionally Reformed Presbyterian church in Zürich as a part of the EPCEW ([epcew.org.uk](http://epcew.org.uk)): a church that is rooted in the Scriptures as confessed by the Westminster Confession; a church that emphasizes an ordinary means of grace ministry; a church that seeks to love God with the whole heart and love our neighbours as ourselves. We have had 10 monthly Bible Studies so far and have been blessed with an enthusiastic core group. Check out our website: [zuerichpres.ch](http://zuerichpres.ch) - google translate may help with the German.



Website:  
[zuerichpres.ch](http://zuerichpres.ch)

## Financial Information/Donation

Zürich is consistently ranked among the ten most expensive cities in the world (currently more expensive than New York). Church planting in a largely secularized place like Switzerland is a long-term commitment and therefore, we calculate that a church plant in Zürich would require support for at least 10 years. Support for this work can be given through Global Service Network: <http://globalservicenetwork.org/give/51219002/>.





# WESTMINSTER PRESBYTERIAN THEOLOGICAL SEMINARY

## Newcastle

  
BENJAMIN MITCHELL

Since 2013, Westminster Presbyterian Theological Seminary has been training men faithfully to preach the gospel and to care deeply for the flock of Christ: 'holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict' (Titus 1:9).

### Goal and early fruit

The aim of the Seminary is to train men from across Europe to plant new churches, or to help existing gospel works. Indeed, under God, recent graduates have begun new gospel works in Sunderland and Zürich. There are currently four full-time students with more part-time students due to enrol in the autumn. For men who are considering training for the pastoral ministry, WPTS is a worthy and affordable option.

### Teaching Faculty

The Seminary offers a range of courses, including a Master of Divinity, a Bachelor of Divinity, and a Master of Ministry for ruling elders and deacons.

The entire faculty is comprised of ministers who are serving, or have served, in EPCEW churches: Rev. Dr Ian Hamilton, Rev. Dr Bill Schweitzer, Rev. Dr Peter Naylor, Rev. Dr Kevin Bidwell, Rev. Richard Holst, Rev. Drew Goodman and Rev. Dan Peters. From them students receive instruction that is not merely academic, but which is informed by their collective experience in pastoral ministry.

Alongside a rigorous teaching programme, each student will have an internship in a local EPCEW church in order to gain valuable insights and practical experience before he graduates.

### Doctrinal commitments and animating pulsebeats

The Seminary unashamedly holds to the inerrancy of Scripture and to the Westminster Confession of Faith. As a *Presbyterian Seminary* (the only one in England at the moment), it advocates the regulative principle of worship (that Scripture informs us how God is to be worshipped); and that God has given his church an unambiguous mission 'to make disciples of Jesus Christ'; and that the means to do that are the 'outward and ordinary means of grace', that is, especially the Word of God, the sacraments, and prayer. The Seminary seeks to lead students in *experiential* Calvinism, that the love of God should captivate and compel them in their calling.

### Serving the wider church: podcasts, YouTube, and a School of Theology

The Seminary is keen to serve the wider church as well as men training for the ministry.

It has a popular podcast series entitled *Communicating the Glory*, which has featured guests such as Joel Beeke, Geoff Thomas, and Maurice Roberts. Indeed Rev. Dr Ian Hamilton has recently completed a wonderful series on Church History. The episodes are just 10 minutes long and are packed with edifying truths from the past.

The Seminary will soon offer a monthly Saturday class to the wider church through the *Westminster School of Theology*. This is open to all who would like to increase their understanding of the Faith. There are moves to make these classes available online and if you would be interested in enrolling on this course then please do not hesitate to contact the Seminary.

**October conference on evangelism**

Each year the Seminary holds a conference that is open to all. It has been wonderful to share fellowship with those who have come from churches near and far.

This year our conference is planned for 15-17 October. The theme is Evangelism, and we plan to look at what the gospel is, what evangelism is, and how we evangelize. Topics include 'today's false gospels', 'prayerful dependence on our sovereign God', 'teaching our children: catechesis and youth work', and 'friendship and personal evangelism'.

(See the back cover of this issue for details and [www.reformedconferences.org](http://www.reformedconferences.org).)

**Historic location**

Perhaps you are wondering why the Seminary is located in Newcastle and not, say, London. WPTS has been born into a location with a rich Presbyterian heritage. For instance, did you know that John Knox ministered in Newcastle for a number of years before being a catalyst for Scottish Reformation? Also, Robert Morrison, the Bible translator and pioneering Presbyterian missionary to China, also plied his trade there. Newcastle was a

powerhouse of English Presbyterianism with tens of churches in the city itself (perhaps 60 church buildings in a 5-mile radius). Would it not be wonderful to

see our towns and cities full of evangelical churches once again? John Knox once prayed that his tongue would be 'governed to speak God's truth' and when Robert Morrison was asked shortly after his arrival in China if he expected to have any spiritual impact on the Chinese, he answered, 'No sir, but I expect God will!' We pray that these characteristics, and more, would be instilled in our Seminary students.

**Prayer and support**

God has been pleased to bless the Seminary thus far. We desire that many Christians would be praying for the work, that it would be a conduit for great good under God. If you would

like to know more about this, please do not hesitate to call on 0191 261 0526 or email [contact@wpts.org.uk](mailto:contact@wpts.org.uk).

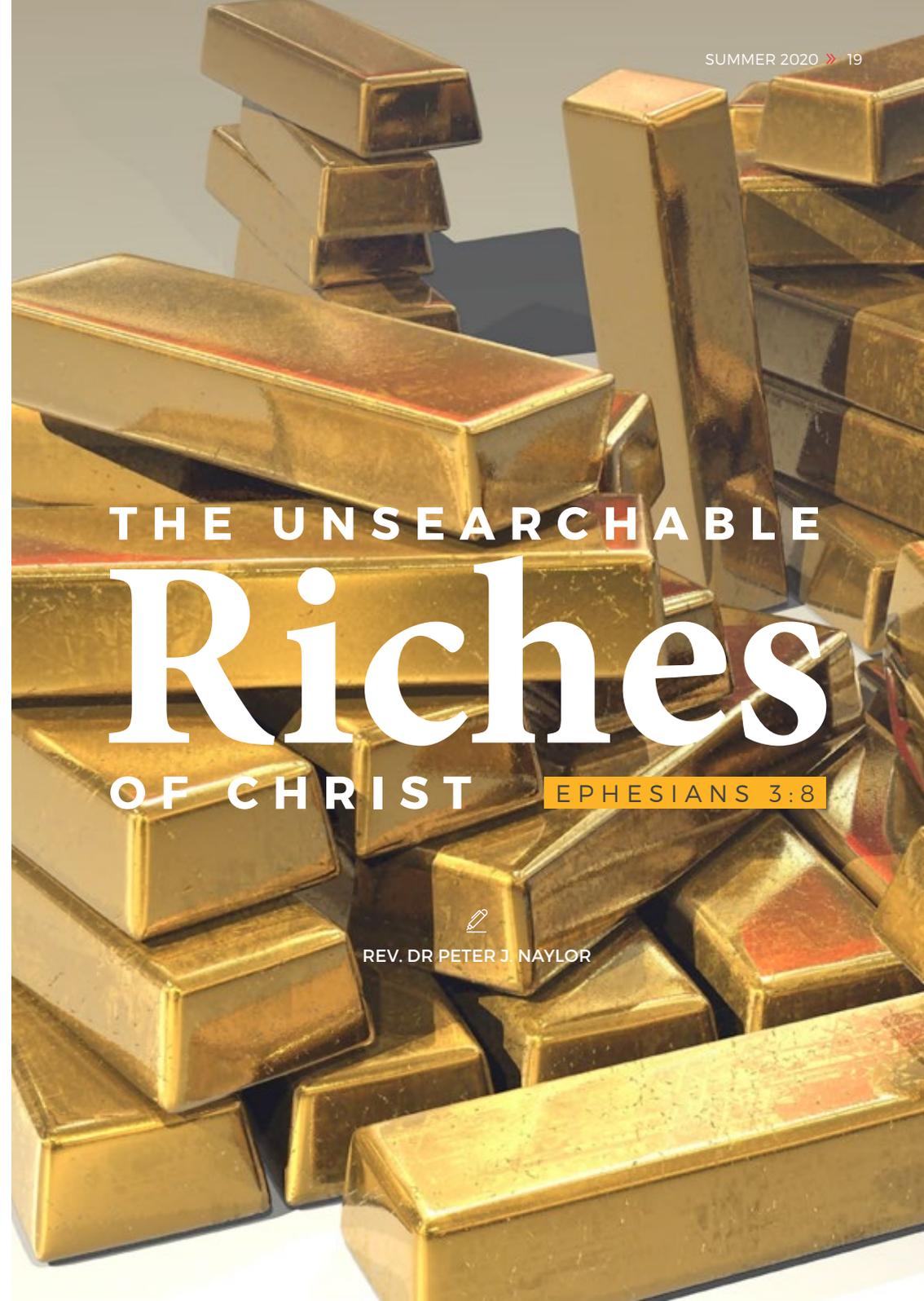
We trust that it will see men trained in the Seminary who, like Knox and Morrison, are 'bold in our God' (1 Thessalonians 2:2) in preaching the gospel to those who are without hope in the world, and in seeking to edify and care for the saints. ◦

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**God has been pleased to bless the Seminary thus far. We desire that many Christians would be praying for the work, that it would be a conduit for great good under God.**



You can watch these, along with our monthly 30 minute lunchtime lectures at:  
[www.youtube.com/c/WestminsterPresbyterianTheologicalSeminaryUK](https://www.youtube.com/c/WestminsterPresbyterianTheologicalSeminaryUK)



# THE UNSEARCHABLE Riches OF CHRIST

EPHESIANS 3:8



REV. DR PETER J. NAYLOR

‘To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles, the unsearchable riches of Christ.’

Paul was suffering. He mentions his tribulations and his imprisonment. He was suffering and the Ephesians were sad, discouraged (Eph. 3:1,13). But Paul offers them comfort in this way: he says that it is worth it. It is well worth the suffering to do the work that he has been given to do. God has favoured him with the task of preaching the gospel, of offering to the Gentiles the unsearchable riches of Christ.

#### WHAT ARE THESE RICHES?

We all understand money and possessions, even if we are poor. The world’s richest man has possessions worth 190 billion dollars, I am told. I suppose he has shares in companies, property, houses, cars, bank accounts, and other assets. But the apostle Paul is writing about a completely different sort of wealth. Our Lord Jesus contrasted treasure on earth with treasure in heaven. He spoke of the rich fool whose crops multiplied, and he built bigger barns, but he was not rich towards God (Luke 12:21). What then are the unsearchable riches of Christ?

First of all Paul is referring to Christ himself. It is not a case of receiving something *from* Christ, but of receiving Christ himself. The church is the bride of Christ. When two people marry, they do not simply give each other their ‘worldly goods’ but themselves. It is so humbling when a woman ‘gives herself’ to her beloved bridegroom: ‘I am

yours, and I give myself, and I promise to devote my life to you’. And similarly, when a man gives himself to his bride, what an honour he bestows. And Christ gives himself to his church and to every believer in particular. Such love! Christ, who is God, the eternal Son of God, without beginning and without end, the Beloved Son, the Sun of Righteousness, the King of kings, the heir of all things – he gives himself to his people.

But there is more. He gives to his people all that he has and all that he will have, and all his work is done for them. In Romans 8:32, Paul writes, ‘He who did not spare his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?’ Do we hear what Paul is saying? We can be sure that God will withhold nothing good from us since he has already sent his Son to the cross and the grave for us. In another place he writes that all the promises of God are Yes and Amen in Christ Jesus (2 Cor. 1:20). Everything that God had promised in the past – to

Abraham, Israel, David, and his covenant people – it is all made sure in Christ Jesus. None of God’s promises can fail. The great and everlasting covenant has been sealed for ever in the blood of his own beloved Son.

Earlier in his letter to the Ephesians, Paul has already written about the blessings that God has bestowed upon us *in* Christ *Jesus*: every spiritual blessing, meaning the Holy Spirit himself and the life, grace, power, and gifts that the Holy Spirit bestows; adoption, that we may call God our Father, ‘Abba, Father’; and

redemption through his blood, the forgiveness of our sins, bought back from slavery to sin and from estrangement to God, into acceptance and the freedom of the sons of God; and an inheritance (Eph. 1:3, 5, 7, 11). Like Abraham of old, we have our eyes fixed upon the heavenly country, the city which has foundations. We are looking to the skies, waiting for Christ to return. Our hopes and desires are set upon the holy city, the new heavens and the new earth. We eat our meals each day, and we come so often to the Lord’s Table, with the thought that one day we shall sit down at the marriage supper of the Lamb..

#### WHAT ARE THESE RICHES WORTH?

Paul says ‘unsearchable’. He means that you cannot trace all the good that we find in Christ. You cannot delve into the rich mercies of God in Christ and find the bottom. Explore all that he is and all that he gives and you will never arrive at the limits. No wonder it is said that only Christ can satisfy the longing soul. Only Christ can fill eternity with delight and satisfaction.

Have you noticed how Scripture often speaks in these terms? In Job 5:9, we read, ‘He does great and unsearchable things, wonders without number.’ Paul tells us that we cannot comprehend fully the love of God – it overwhelmingly defeats the capacity of our finite and feeble hearts (Eph. 3:19). The

wisdom of God and his knowledge are unsearchable, his ways are past finding out (Rom. 11:33). When we pray, the Lord bestows a peace that we cannot understand (Phil. 4:7). The Holy Spirit understands the inner motions of our hearts, reads our grief and sorrow, and is able to intercede in a way that goes beyond words (Rom.8:26). When we believe, our joy is inexpressible and full of glory (1 Peter 1:8).

Everywhere in the Scriptures, the same note of abounding goodness and grace is sounded, which comes from the God who is gracious and compassionate, abounding in mercy and truth (Exod. 34:6,7). We are now talking of everlasting love.

As far as the world’s wealthiest man is concerned, it is possible for someone to list his assets and put a figure on them. But there is no total for the wealth that is in Christ.

#### EMPHASIZING THIS TRUTH

These unsearchable riches of Christ Paul preaches to *the Gentiles of the world*. He sees his own ministry from the standpoint of history. In the past, the Lord had foretold that Christ would be given. Abraham saw his day. Moses said that the Lord would raise up for Israel a prophet like himself. David kept his lord in his view. Isaiah spoke of the Man of Sorrows and the shepherd to come. So many covenant promises, so many

“None of God’s promises can fail. The great and everlasting covenant has been sealed for ever in the blood of his own beloved Son.

“You cannot delve into the rich mercies of God in Christ and find the bottom. Explore all that he is and all that he gives and you will never arrive at the limits.

prophecies, so many types and shadows of the law. But at last the one foretold had come. And whereas the anticipatory views of him had been confined to Israel, the possession of him was being offered worldwide. It was too small a thing for the Servant of the Lord to raise up Jacob; he was a light to the nations, that God's salvation might be known to the ends of the earth (Isa. 49:6).

Another factor also highlights the wealth here. Imagine a beggar in rags being appointed to carry the crown jewels before the monarch. What a contrast. Something along these lines happened in Paul's life. The least of all the saints, the man who was once a persecutor and blasphemer, had been appointed to preach the unsearchable riches of Christ. What a contrast: the poor earthen vessel containing the treasure of heaven!

#### GOD'S OFFER

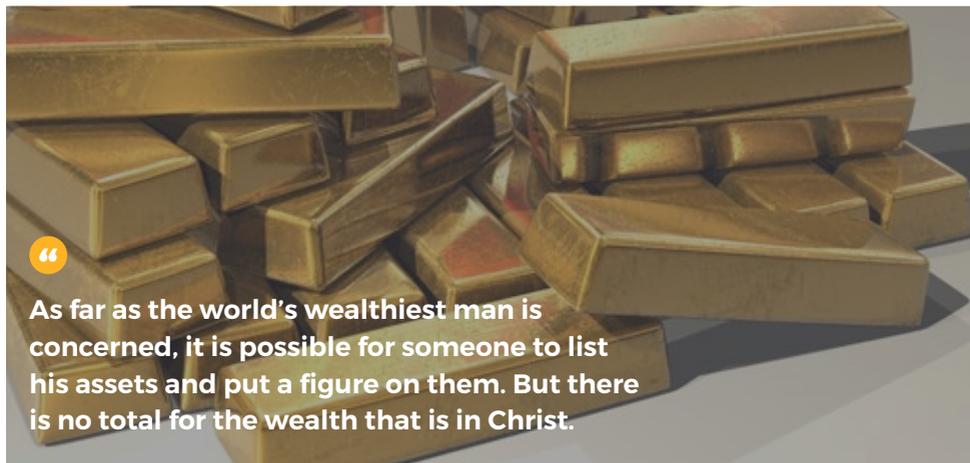
If you were to sit before Paul as he preached, you would soon know that he

was preaching Christ. 'I determined to know nothing among you except Jesus Christ and him crucified' (1 Cor. 2:2). Of course, he preached the whole counsel of God. But that whole counsel centred on the Lord Jesus Christ, the only Mediator between God and man. Without him we have nothing.

To preach Christ is more than to tell men about him. It is to present him so that he may be known, embraced and received by faith. Paul offered Christ by his preaching. He offered him to the Gentiles, to sinners. He called them to come to the Saviour, in repentance and faith.

When you come to church, what do you expect to receive? It must be Christ. Out of his great love, God sent his Son, to be crucified for sinners; 'In my place condemned he stood.' And in the church, the preachers today offer Christ.

Come to church. When you leave, will you go away as poor as you came? Or will you receive Christ and embrace him and go home the richest of men, possessing Christ and all that is his? ◊

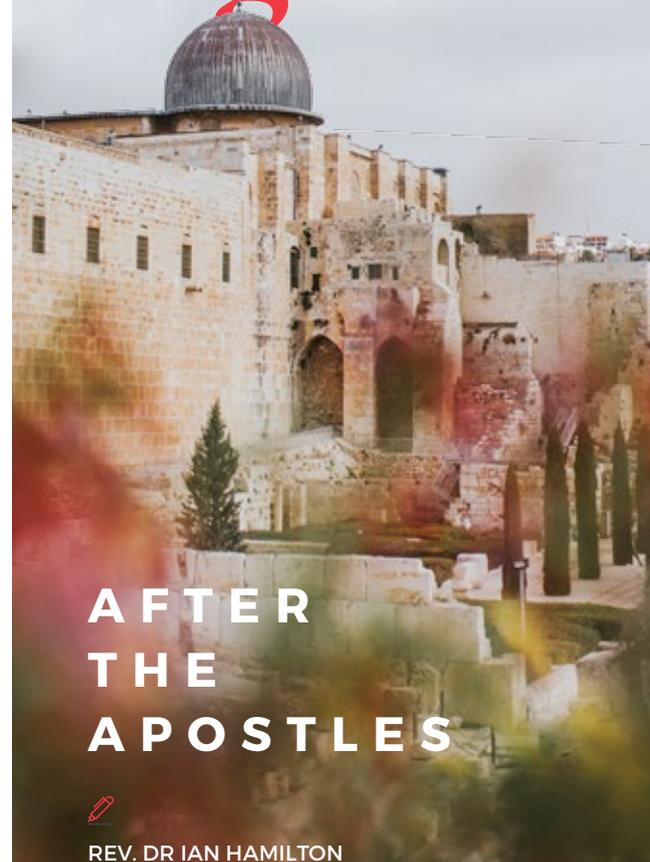


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As far as the world's wealthiest man is concerned, it is possible for someone to list his assets and put a figure on them. But there is no total for the wealth that is in Christ.

## Part 1

# The Church in Past Ages



## AFTER THE APOSTLES



REV. DR IAN HAMILTON

Between AD 100-500 the Christian church changed beyond all recognition. There were two major turning points:

- ▶ The destruction of Jerusalem in AD 70, following which Christians were no longer seen as a sect of Judaism and Christianity became a *religio illicita*, an illegal religion.
- ▶ The 'conversion' of Emperor Constantine to Christ in AD 312. Soon the church became a *religio licita*, a legal religion, and by the end of the fourth century it was the religion of the Roman Empire.

This dramatic change, for good and for ill, had several consequences. First, the adoption of Christianity as the state religion led to a massive influx of superficial converts from paganism, with all the baggage that brought. Second, the persecuted church of the martyrs became, before long, the persecuting state church. Groups within the church that deviated from the mainstream 'catholic church', and widespread pagan worship, were persecuted. The suffering servant church was becoming the oppressing church. Third, as Europe became 'Christian', Christianity was in danger of becoming 'the tribal religion of the Europeans'.

## THE ANCIENT WORLD

The world into which Christianity was born rejected Christian foundations. The philosophers rejected the teaching that a transcendent God could be directly involved with the physical world, therefore rejecting the Christian doctrines of creation, incarnation, and atonement. This often meant that the church generally, and individuals particularly, experienced great persecution. In the first three and a half centuries there were periodic waves of persecution. Even after Constantine established Christianity as a 'religio licita',



The world into which Christianity was born rejected Christian foundations... This often meant that the church generally, and individuals particularly, experienced great persecution.



Greek philosophy thought it inconceivable that God would have anything to do with this material world.

the church was not securely established within the Empire. In AD 361, Julian the Apostate attempted to convert the Empire to 'Hellenism'. He made a unique attempt to combine many disparate pagan elements into an organized pagan church. When Julian was dying, he is supposed to have said, 'You have conquered, O Galilean'.

## GREEK THOUGHT

The early Christian Fathers (leading theological and spiritual thinkers) were, in the main, Gentile Greeks and Romans. As they came to grips with their Christian faith and presented it to their contemporaries, they used the thought patterns of their society, especially Greek philosophy, to promote the gospel.

Greek thought was predominately negative about this world. The Greek mind despised the material world because it was material and changing. Greek thought in general despised the material and elevated the spiritual or the unseen. As noted above, doctrines such as the incarnation and the resurrection of the body were thought absurd. Greek philosophy thought it inconceivable that God would have anything to do with this material world, as Paul discovered at Athens (Acts 17:32).

## THE APOSTOLIC FATHERS

In this hostile world, God raised up a number of significant men to 'contend for the faith once for all delivered to the saints' (Jude 3). Two of the earliest apostolic fathers, as they came to be called, were **Ignatius** bishop of Antioch and **Polycarp** bishop of Smyrna.

While on his way to martyrdom in Rome, Ignatius wrote seven letters, five to churches in Asia Minor, one to the church in Rome, and one to Polycarp. Ignatius believed that the bishop was the focus of unity against schism and heresy. Whatever their failings, and there were many, both of these men 'feared heresy more than martyrdom'.

Polycarp was bishop of Smyrna. As a young man he sat at the feet of the Apostle John. He was martyred probably in AD 155. A stirring account of his martyrdom survives in 'The Letter of the Smyrneans on the Martyrdom of Polycarp.' When Polycarp was urged to recant his faith in Jesus, he replied, 'Eighty six years I have been his servant and he has done me no wrong. How then can I blaspheme my king who saved me?'

## JUSTIN MARTYR

Another significant figure in the church of the second century was Justin Martyr. Born of Greek parents in Palestine, he flirted with the leading philosophies of the

day, with Stoicism, and for a short time he became a Platonist. None of these satisfied him. He was drinking from 'broken cisterns' (see Jer. 2:13). In God's providence, he met an old man who pointed him to the Old Testament and to Christ. Justin became a Christian, partly through watching Christians being martyred. Justin always wore the philosopher's cloak. He saw Christianity as the highest philosophy:

'This philosophy alone is safe and profitable'. He believed Christianity was the fulfilment of all that was best in philosophy, especially Platonism. Justin was martyred c. AD 165, when he refused to renounce his faith and sacrifice to the gods.

When Justin became a Christian, he did not renounce 'philosophy', but became a better philosopher. He could be highly critical of Greek thought. He said that Christ is vastly superior to Socrates, 'For no one trusted in Socrates, so as to die for this doctrine. But in Christ... not only have philosophers and scholars believed, but also artisans and entirely uneducated people have despised glory, fear and death'.

Justin's approach of seeing continuity between his Greek past and his Christian faith was continued by Clement and Origen at Alexandria, but vehemently opposed by Tertullian at Carthage, who famously said, 'What has Athens to do with Jerusalem?'

## TERTULLIAN

Tertullian was born around AD 160 in Carthage (modern Tunis). Sometime before



**'For no one trusted in Socrates, so as to die for this doctrine. But in Christ... not only have philosophers and scholars believed, but also artisans and entirely uneducated people have despised glory, fear and death'.**

AD 197 he became a Christian. A few years later he became disillusioned with the church authorities and supported the Montanist movement. Montanism or the 'New Prophecy' began in the 170s when Montanus and two women began to prophesy in Phrygia. They taught the imminent end of the world and the need for greater austerity in the light of this: no marriage, longer fasting, no flight from martyrdom (contrary to Matt. 10:23). Irenaeus urged the church not to condemn the movement, but there came a parting of the ways and Montanism was rejected (there is no evidence Tertullian ever left the catholic church).

He was the first leading Christian teacher to write in Latin. Pagans used to read his works simply to enjoy his literary style; he was incapable of being dull (unlike many theologians). He was strongly critical of Greek philosophy: 'What indeed has Athens to do with Jerusalem? What concord between the Academy and the Church?'

Tertullian's main contribution to Christian thought and doctrine lay in his anti-Monarchian writings. Monarchians were strict monotheists; they denied that God was Trinity. They taught that the Father is the Son and the Spirit, much as I function as a father, a husband, and a son. Tertullian first used the words, God is 'one substance in three persons' (*una substantia et tres personae*). He insisted that the assertion 'there is one God' means that there is but one divine substance, though that substance is shared by three persons, Father, Son, and Holy Spirit. The term 'substance,' borrowed

from Aristotle, was used to identify the respect in which God is one: God is exactly one being, with one essential divine nature that is shared by each of the three persons of the Godhead. In all likelihood, when Tertullian used the term 'persons,' he meant something more than mere individuals, something approximating centres of self-consciousness. Tertullian cited numerous Scripture passages that use personal pronouns to indicate an I-Thou relationship among the persons of the Trinity. He noted that the use of

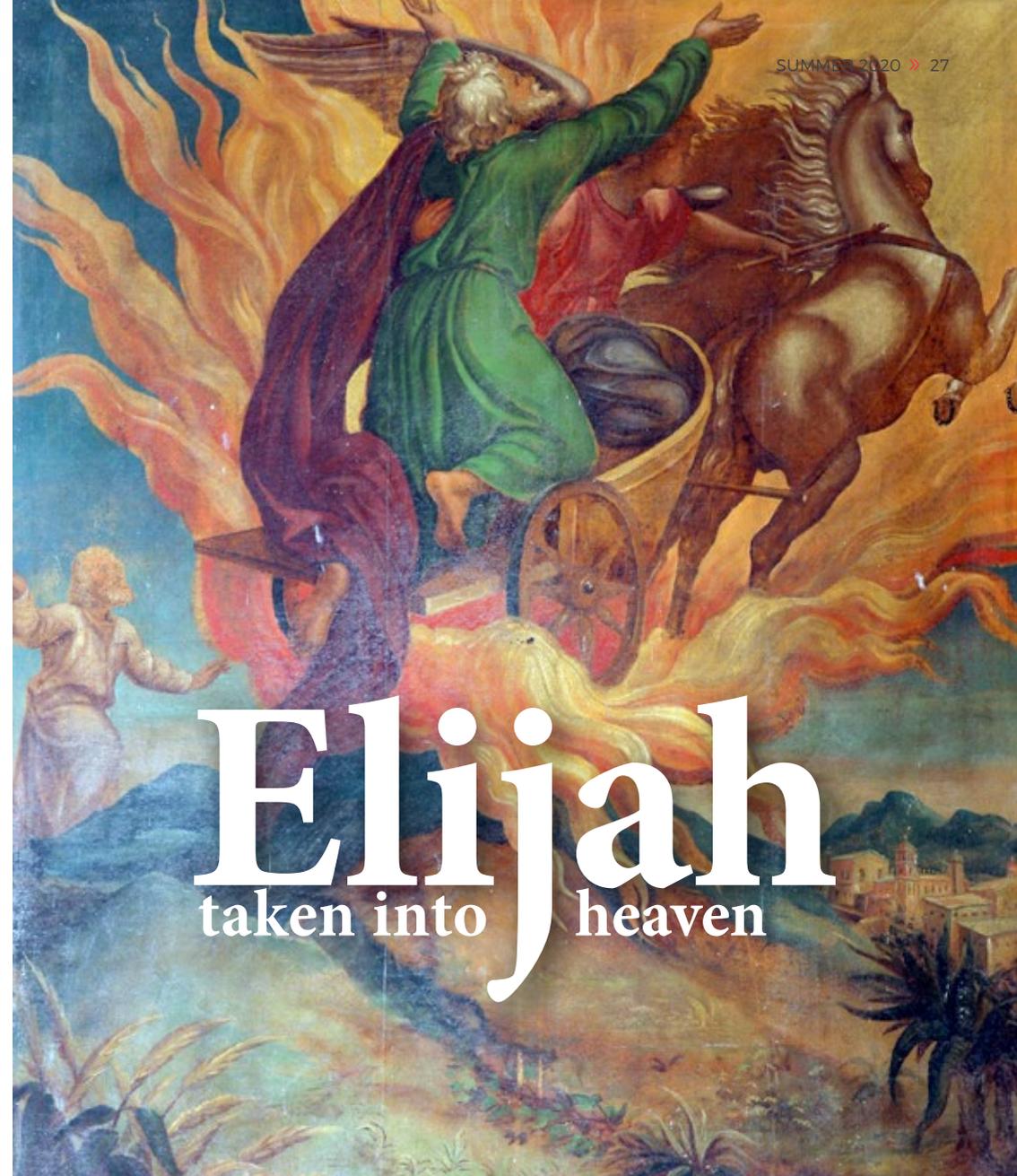
these pronouns does not fit comfortably with the idea that the persons of the Trinity are merely modes of one and the same individual. For example, Jesus' practice of referring to himself as 'I' and to the Father and Spirit as 'Thou' and 'He' entails distinctness of persons within the Godhead. With such arguments, Tertullian and other church fathers convinced the church to reject modalism in favour of tri-personal diversity within the one Godhead.

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**Above all, they feared heresy more than martyrdom. Heresy was damnable and would consign men and women to a lost eternity.**

#### LESSON TO LEARN

It is only too easy to be critical of these early church fathers. Their understanding of the cross could at times be seriously lacking. However, they were men who loved the Saviour and died horrible deaths rather than recant their faith. Above all, they feared heresy more than martyrdom. Heresy was damnable and would consign men and women to a lost eternity. They took Jesus' words in Luke 12:4-5 to heart, not to fear him who can only kill your body, but to fear God who has the power to cast body and soul into hell. ○



# Elijah

## taken into heaven



REV. DR PETER J. NAYLOR

In 2 Kings 2 we read that Elijah was taken up into heaven and Elisha succeeded him. It was a major event: 'today the Lord is taking your *master*' (verse 3).

## ELIJAH TAKEN UP

We can read what happened in verses 1-13. Chariots and horses of fire came between Elijah and his servant, Elisha, and the great man of God was taken up in a whirlwind into heaven. His coat, or mantle, fell from him – he did not need that anymore. And Elisha saw him no more.

This was surely an astonishing event and it was exceptional. We know of only one other case like this, which is Enoch (Genesis 5:24). In Hebrews, we read, 'By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God' (Heb. 11:5). The King James Version says that he was 'translated', removed from one place to another, from earth to heaven.

When God took Elijah, as when he translated Enoch, he was overriding the universal rule that 'In Adam all die', because 'all have sinned' and 'there is none righteous, no not one' (1 Cor. 15:22; Rom. 3:23, 10). This ought to startle us and make us sit up and take notice. This deliverance from death was not even granted to Abraham, Moses, Peter or Paul. They had to pass through death but Enoch 'did not see death' and neither did Elijah. There was no burial, no decay of the tomb. He was taken up bodily. And since 'flesh and blood cannot inherit the kingdom of God', it would seem that he was changed in the twinkling of an eye as we shall be one day (1 Cor. 15:50-52). There is so much that we do not know, but one day we shall

know. But because what happened to Elijah will not happen to us, we may ask how it can help us.

## WHAT HAPPENED BEFORE ELIJAH WAS TAKEN?

During his lifetime, the prophet Elijah was involved in a very hard battle. Like Paul and Timothy, and others, he was engaged in 'the good fight of faith' (1 Tim. 6:12; 2 Tim. 4:7).

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**When God took Elijah, as when he translated Enoch, he was overriding the universal rule that 'In Adam all die', because 'all have sinned' and 'there is none righteous, no not one'.**

Look at Elijah under the broom tree in the southern desert: 'It is enough! Now, Lord, take my life' (1 Kings 19:4). Elijah the Tishbite, the man of God, had suddenly appeared on the scene, to announce to king Ahab the judgment of God in a drought that lasted three and a half years (1 Kings 17). He had challenged the prophets of Baal on Mount Carmel, calling on Israel to acknowledge the Lord as God (chapter 18). He had confronted Ahab again in Naboth's vineyard (chapter 21). 'My enemy,' said the king. He was hated and hunted.

The king, Jezebel his wife, the people on the whole, were against him. He felt alone, though there was still a remnant of 7,000 unknown to him. He was jealous for the Lord and his covenant (1 Kings 19:10). Many prophets in his day had been slaughtered.

When he journeyed from Gilgal to Bethel and then to Jericho, before crossing the Jordan, he was visiting scenes of Israel's disobedience. In Bethel there was Jeroboam's golden calf. Jericho was the city that God did not want rebuilt, the place where the judgment of God upon

the cursed Canaanites first fell. It was a man called Hiel of *Bethel* who defied God and *rebuilt Jericho*.

Elijah's life was not glamorous, not a life of ease and comfort. When hidden by the brook Cherith, the Lord fed him but did so by means of ravens, unclean birds that fed themselves on carion. And after that, he was at Zarephath, outside the promised land, almost a kind of exile. Who knows what he endured during the years of his ministry? There can be no doubt that before he was taken, he had fought the good fight.

Horatius Bonar's hymn captures the pattern:

*Toil on, and in thy toil rejoice;  
For toil comes rest, for exile home;  
Soon shalt thou hear the  
Bridegroom's voice,  
The midnight cry, "Behold, I come."*

(Go, labour on...*Horatius Bonar*, 1808-1889)

## WE SEE ELIJAH AGAIN

The next time we meet Elijah it is almost 900 years later, the scene witnessed by Peter, James and John, on the mountain of the transfiguration. For a moment, the veil is drawn back and the disciples glimpse glory. Luke tells us that Moses and Elijah were seen with Christ in glory, talking with him of his coming crucifixion (Luke 9:30-31). A vision, yes, but true. Elijah was taken up to be

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Elijah's life was not glamorous, not a life of ease and comfort. There can be no doubt that before he was taken, he had fought the good fight.

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We can remember what our Lord Jesus said to his disciples: 'If anyone serves me, let him follow me; and where I am, there my servant will be also. If anyone serves me, him my Father will honour'.

with the Lord, and his angels, and the spirits of just men made perfect (Heb. 12:22,23). And we can remember what our Lord Jesus said to his disciples: 'If anyone serves me, let him follow me; and where I am, there my servant will be also. If anyone serves me, him my Father will honour' (John 12:26).

## WHAT HAS THIS TO DO WITH ME?

We can hardly compare ourselves with Elijah, that great man of God. And yet, James tells us that he was just like us, having the same human nature (James 5:17). And if we are Christians, we know that we are also called to follow Christ and serve him, and in this fallen world, that does draw us into the good fight. We may be in different stations in life, but it is the same fight (Philemon 2). It is very costly to follow Christ. Our Lord taught would-be disciples to count the cost (Luke 14:25-35).

At the same time, Christ holds out to us the same crown! 'Be faithful unto death and I will give you the crown of life' (Rev. 2:10); and to eat from the tree of life which is in the midst of the paradise of God (Rev. 2:7). As Paul wrote, 'I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me on that day, and not to me only, but to all who have loved his appearing' (2 Tim. 4:7-8). If you



'throw away your life' in serving the Lord Jesus Christ, you have not thrown it away at all. He is not so unjust as to forget your labour of love (Heb. 6:10).

The hymn writer George Duffield was right: Stand up, stand up for Jesus, the strife will not be long; This day the noise of battle, the next the victor's song. To him that overcometh a crown of life shall be; He with the King of glory shall reign eternally. ○



**Elijah was taken up to be with the Lord, and his angels, and the spirits of just men made perfect ... 'Be faithful unto death and I will give you the crown of life.'**



## EPCEW Church Directory

### **BARRY - CHRIST CHURCH**

Christ Church Presbyterian  
Jerusalem Chapel, Tynewydd Rd  
Barry, CF62 8HB  
Sun. 11am  
Minister: Rev. Drew Goodman  
☎ 029 2140 4568  
✉ agoodman@christchurchbarry.org.uk  
🌐 barryepc.org

### **BERLIN**

Luisenstrasse 39, 10117 Berlin  
Sun. 11am  
Kettinger Strasse 131, 12305  
Berlin. Midweek. 8pm  
Minister: Rev. Johannes Müller  
☎ +491763102904  
✉ johannes.mueller@epkd.de  
🌐 www.epkd.de

### **BLACKBURN**

Fecitt Brow, Blackburn  
Lancashire BB1 2AZ  
Sun. 11am & 6.30pm, Wed. 7.30pm  
Minister: Rev. Norman Green  
☎ 01254 260388

### **BURY ST EDMUNDS**

Newbury Community Centre  
St. Olaves Rd, Bury St Edmunds  
IP32 6RW, Sun. 11am & 5.30pm,  
Wed. 7.30pm  
Minister: Rev. Matthew Jolley  
☎ 01284 706123  
✉ matthewjolley@mac.com  
🌐 bse-pc.org

### **CAMBRIDGE**

Queen Emma Primary School,  
Gunhild Way (am)  
Resurrection Lutheran Church,  
Westfield Lane (pm)  
Sun. 10.30am & 6pm, Thu. 7.45pm  
Minister: Rev. Douglas McCallum  
☎ 07855 130526  
✉ dmccallum1981@gmail.com  
🌐 cambridgepres.org.uk

### **CARDIFF - BETHEL**

Michaelston Rd, Culverhouse  
Cross, Cardiff CF5 4SX  
Sun. 11am & 6pm, Wed. 7.30pm  
Minister: Rev. Mark Johnston  
☎ 029 2059 5000  
✉ revmgjohnston@gmail.com  
🌐 bethelpcr.org.uk

### **CARDIFF - IMMANUEL**

Heol Trelai, Caerau,  
Cardiff CF5 5LJ  
Sun. 10.30am & 6pm, Wed. 7.30pm  
Minister: Rev. Dr Peter Naylor  
☎ 029 2040 5750 / 07773 093738  
✉ peter.naylor@immanuelcaerau.org.uk  
🌐 immanuelcaerau.org.uk

### **CHELMSFORD**

Hall Street Methodist Church  
Chelmsford CM2 0HG  
Sun. 11.30am & 6pm, Thu. 8pm  
Minister: Rev. Darren Moore  
☎ 01245 690559  
✉ darrenmoore@chelmsfordpres.co.uk  
🌐 chelmsfordpres.org.uk

### **CHELTHENHAM**

23 Naunton Lane, Leckhampton  
Cheltenham GL53 7BJ  
Sun. 10.30am & 6pm, Wed. 7.45pm  
Minister: Vacant  
☎ 07778 530 452  
✉ ajhnst9@aol.com  
🌐 cheltenhampres.org.uk

### **CHELTHENHAM - NORTH**

Whaddon Road E.P. Church  
Rear of Claremont, Whaddon Rd,  
Cheltenham GL52 5LZ  
Sun. 11am & 6.00pm  
Minister: Rev. David Pfeiffer  
☎ 07846 858766  
✉ drpfeiffer85@hotmail.com  
🌐 whaddonevangelicalchurch.org

### **DURHAM**

The Chapel, Laburnum Avenue  
Durham, DH1 4HA  
Sun. 10.30am & 3.30pm, Thu. 7.45pm  
Minister: Rev. Phil Baiden  
☎ 07714 340 892  
✉ philbaiden@yahoo.co.uk  
🌐 durhampresbyterian.church

### **HEXHAM**

The Torch Centre, Corbridge Rd  
(near hospital) Hexham NE46 1QS  
Sun. 10am & 5pm, Wed. 7.30pm  
Minister: Rev. Joshua Rieger  
☎ 07930 016785  
✉ joshuamrieger@gmail.com  
🌐 hexhampres.uk

### **HULL**

Rear of 336 Holderness Rd  
Hull, HU9 3DQ  
Sun. 10.30am  
Contact: Rev. Joshua Rieger (Hexham)  
☎ 07930 016785  
✉ joshuamrieger@gmail.com

### **LINCOLN**

Location: Please contact us for details.  
Minister: Rev Ben Thomas  
☎ 07387 748812  
✉ bwthomas82@gmail.com  
🌐 lincolnepc.org.uk

### **CLERK OF PRESBYTERY**

Dr Falko Drijfhout, 63 Larchwood, Keele, Newcastle-under-Lyme, ST5 5BB  
☎ 01782 611280 / 07811 387438 ✉ fdrijfhout12@gmail.com

### **NEWCASTLE - ALL SAINTS**

Church address: Pilgrim Street,  
Newcastle upon Tyne, NE1 2ES  
Office: All Saints Church Office  
Third Floor, Alderman Fenwick's  
House, 98-100 Pilgrim Street,  
Newcastle Upon Tyne, NE1 6SC  
Minister: Rev. Dr William Schweitzer  
☎ 0191 261 6933  
✉ contact@allsaintspres.org.uk  
🌐 allsaintspres.org.uk

### **OXFORD**

10.30am meeting online via  
Zoom/YouTube  
5pm & 6.30pm - Friends Meeting  
House (43 St Giles', OX1 3LW)  
Minister: Rev. Andy Young  
☎ 07963 139683  
✉ andy@oxfordpres.co.uk  
🌐 oxfordpres.co.uk

### **SALFORD, MANCHESTER**

River View Primary School,  
1 Wheaters St, Salford, M7 1QZ  
Sun. 11am & 5pm.  
Minister: Rev. Chris Statter  
☎ 07914 048085  
✉ salfordEPC@gmail.com  
🌐 salfordEPC.org.uk

### **SHEFFIELD**

Hill Top Chapel, Attercliffe  
Common, Sheffield S9 2AD  
Sun. 10am (SS), 11am & 5pm  
Minister: Rev. Dr Kevin Bidwell  
☎ 0114 2431720 / 07954 546487  
✉ kevinjbidwell@me.com  
🌐 sheffieldpres.org.uk

### **SOLIHULL**

Damson Lane Park, 11am (weather  
permitting) & URC Church 741  
Warwick Road, Solihull, 4pm  
Minister: Rev. Dr Stephen Dancer  
☎ 0121 707 1826  
✉ info@solihullpres.org.uk  
🌐 solihullpres.org.uk

### **SUNDERLAND**

Fulwell Community Library,  
11 Station Road, Sunderland,  
SR6 9AA, Sun. 10.30am & 5.00pm  
Minister: Rev. Nathan Hiltton  
☎ 07960 677510  
✉ contact@sunderlandpres.org.uk  
🌐 sunderlandpres.org.uk

### **TRANÅS**

Höggatan 8,  
57333, Tranås, Sweden  
Sun. 10am  
Contact: Trygve Lundblad  
☎ +46 (0)70 238 70 75  
✉ trygve.tranas@gmail.com

ReformationUK Conference 2020

# EVANGELISM

David Strain • Geoff Thomas • Andy Young  
Bill Schweitzer • Peter Naylor • Matthew Roberts  
Donald John Maclean • George Curry

15-17 October 2020

All Saints Presbyterian Church

# NEWCASTLE

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Westminster Presbyterian  
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