

PRESBYTERIAN NETWORK

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WINTER 2022

EVANGELICAL PRESBYTERIAN CHURCH IN ENGLAND & WALES



WALK WORTHY OF YOUR CALLING



**CAMP
REPORT**



**PRAYING WITH JESUS
(PART 4)**



**THE SEED AND THE SERPENT
(PART 2)**

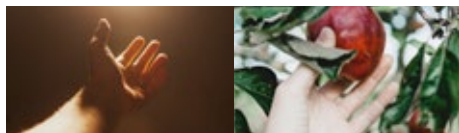


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EDITOR'S NOTE

The BBC has reported that the 2021 census recorded that less than half of the population of Wales now consider themselves to be Christian. I believe that England also shows the same picture. Somewhat ironically, at the same time, fewer people in Wales than ever before consider themselves to be Welsh, regarding themselves as British. In South Wales, there is an increase in the number of Muslims and Hindus.

It is a question of identity. How humbling it is to be known by Christ and to know him. 'Why, O Lord, such love to me?' What a challenge and an honour to live for Christ and to speak for him in this age. Our identity is Christian; our identity is Christ. As Paul, the Hebrew of Hebrews, wrote, 'there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all' (Col. 3:11; cf. Gal. 3:28). ○



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God save our King



In September, the United Kingdom entered into mourning for our Queen, who had reigned for over 70 years.

In the days following the death of Queen Elizabeth II, King Charles III visited the four parts of the United Kingdom, and in each he worshipped God.

It is noteworthy that his first acts involved the worship of God. It is also noteworthy that he swore to uphold the Protestant religion in his realms and guaranteed to preserve the Presbyterian Church in Scotland.

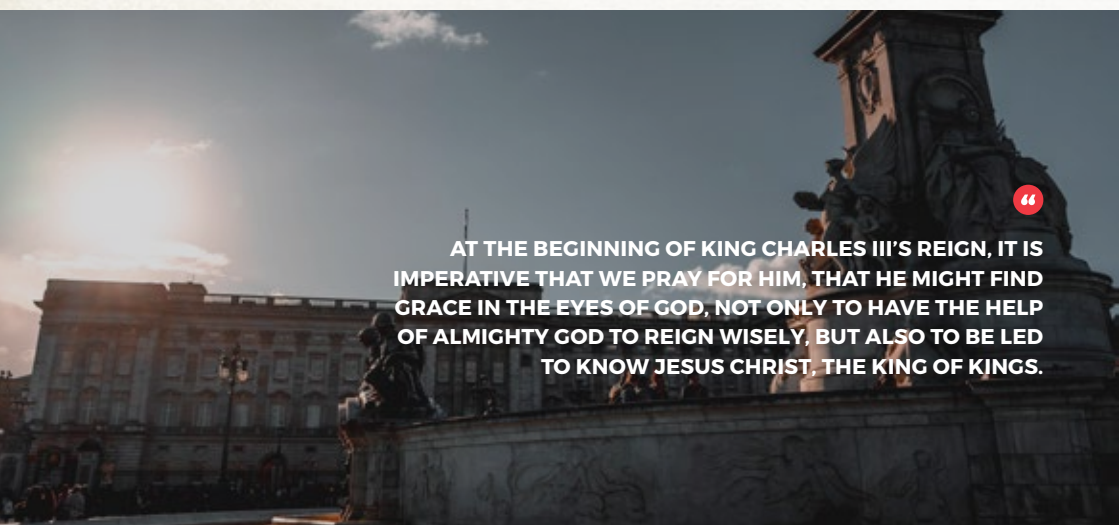
Elizabeth's Christian faith was publicly declared many times. In her Christmas broadcasts she often spoke of Jesus as her example. She let it be known that she read her Bible regularly and rarely missed worship on Sundays. In the *Spectator*, 17 September, Richard Chartres wrote of her as 'Defender of the Faith.' 'The Queen's life was anchored by Christianity.' We can be thankful that

Elizabeth so definitely promoted the name of Jesus and the truth of Christianity. It was some relief too that Charles sought the help of Almighty God for his reign.

However, sadly, when King Charles came to Llandaff Cathedral, the service involved practical contradictions of the rule of Christ Jesus and of Protestant Christianity. The current bishop of Landaff is a woman and the Church of England now has many women bishops, in flagrant disregard of Scripture. The service also involved representatives of false religions, who were called upon to pronounce their blessings on the new King. One muslim participant began his blessing with 'Rabbana' (Arabic); he was asking Allah for something! There was no representative of the Reformed Faith. One cannot be a Christian and countenance other religions. They are incompatible. Jezebel's court, with 450 prophets of Ba'al, had no room

for Elijah or Elisha, servants of the one true and living God. The world might be very pleased at the inclusiveness; but God is not pleased, of that we can be in no doubt.

Queen Elizabeth's Christmas broadcasts regularly included her acknowledgement of Jesus Christ as her example. However, Jesus is much more than an example; he is God the Son and the only Saviour of sinners, through his atoning blood. This is of the essence of the Gospel. How can a sinful man be right with God? At the beginning of King Charles III's reign, it is imperative that we pray for him, that he might find grace in the eyes of God, not only to have the help of Almighty God to reign wisely, but also to be led to know Jesus Christ, the King of kings, the Son of God, the Saviour of those who call upon him. He will be surrounded by many advisers, listening to many voices. In his mercy, may the Lord send into his life preachers of truth and open his eyes. ○



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SPOTLIGHT on the Churches

Because this issue follows so soon after the previous one, only a few churches have sent in news. Most are waiting until the first issue of 2023. However, we do have a few other items arising from the life of our churches including items from the summer camp and the seminary in Newcastle.

BURY ST EDMUNDS

Having just held our annual Thanksgiving lunch, we are particularly thankful for the American families who so enrich and enlarge our community. Fran Newby of Chelmsford joined us on that occasion to lead our service and to update us on his plans and preparations for Kosovo; for whom and for which we are keen to pray. We have been thrilled to see the hall so filled and are hopeful for the new interactions and ventures that this might afford.

Among Matthew's fully furnishing expositions we have been exhorted, in the study of Hebrews, to pursue a richer assurance of faith and have also been encouraged in our prayer meetings to dwell on the wonder of God's presence with us.

We are very glad to see Bill Matthes more regularly at meetings, notwithstanding the continuing

debilitations of his condition. We are delighted that his daughter Ellen is now engaged to be married to Daniel Hemmings of Twickenham.

 Josh Townsend

SOLIHULL

It's been busy since late summer at Solihull Presbyterian Church. A son was born in the Ritchie family, who was baptized in September and Evan Ritchie was elected and ordained as our first deacon in November. We've seen several visitors coming to our worship services, and we are putting on a membership class for those interested in membership.

We've also hosted a small team from Sovereign Grace Presbyterian Church (Charlotte NC, USA), which was a great encouragement to all of us (see photo). They provided deacon training,



SPOTLIGHT on the Churches



especially looking at the relationship between deacons and elders, which was attended by other EPCEW churches.

Stephen Dancer, our minister, has almost finished preaching from Romans in the evening services, and in the morning he is continuing a series preaching from Matthew. During our prayer meetings we are studying Joshua. We have recently enjoyed the preaching from a number of local ministers, and we've had our first fellowship lunch since COVID in November. In December Stephen will be preaching from Luke leading up to our Carol service on the 18th of December.

 Els Drijfhout



SUNDERLAND

Over his first three years in ministry, Nathan has conducted a few funerals and a couple of weddings, but had yet to preside over a baptism. This was remedied in October when one-year-old Jessica was baptised and became our newest member, along with her mother Sarra. Soon after, Nathan enjoyed a week in Namibia at the International Conference of Reformed Churches. He benefited from meeting other ministers from across the globe, and listening to the lectures and ministry.

The congregation has enjoyed a stable few months. We are growing slowly but steadily, and are blessed to have



SPOTLIGHT on the Churches

among us people with a variety of practical and relational gifts. We're currently preparing to help at the Christmas Fayre hosted by the community centre we meet in. The centre managers have been very welcoming towards us. Coming up shortly afterwards is our annual Christmas Carol Service. We are praying that the hall would be packed out with old and new faces singing praise for the Word made flesh.

 Nathan Hilton



ZURICH

At the end of October, Florian Weicken and our Intern Simeon Krumpaszky were able to attend the conference in Newcastle on 'The Mission of the Church', which enabled them to reconnect with our sending church. In mid-November, Dr Chris Richards (our ruling elder from Newcastle) came to Zurich. On a Saturday evening he gave an instructive lecture on the subject of abortion, which was well received by those attending. In addition to this, he preached a sermon on Daniel 2 and encouraged us to see God's power behind our weakness.

In mid-October, two men from our church organized a Reformation tour through Geneva! About 25 people participated. Among them were also some from outside of our church. It was impressive to see where John Calvin had influenced John Knox among others.

The services and prayer meetings continue to be well attended. A somewhat larger core is gradually forming. It is especially pleasing that the numbers in the evening service are improving. One family of five has recently started to come in the evening as well, although they live quite a distance away. At the end of October, we met again for 'Theology & Gifpeli (Croissant)', where we go through the Westminster Confession after having breakfast together on a Saturday morning.

 Simeon Krumpaszky



SPOTLIGHT on the Churches



GERMAN CONNECTIONS



Jochen Klautke and Boris Griesbrecht with Jonathan Winch

It is a great joy that the EPC in *England and Wales* has a presence in Germany (and Sweden too). In the most recent presbytery (November) it was suggested informally that our name should reflect this blessing. We shall see.

In August, another German contact arose: we received a visit from two brothers of the small reformed

congregation in Giessen, Germany. This congregation is not part of our presbytery, but we are delighted to know them. Brothers Jochen Klautke and Boris Griesbrecht made a flying visit to the UK that took in at least Cardiff and Newcastle. They are also teachers in the Academy for Reformed Theology attached to their congregation. This was an encouragement.



SPOTLIGHT on the Churches

MRS JOAN FENNE

In the 1970s a few Christians had a vision for a restored Presbyterian Church in England and Wales. For most of us they are known only by name or not at all. One of these was Mrs Joan Fenne, who died on 28 August. She and her husband Derrick, who died a few years earlier, were enthusiastic supporters of the Presbyterian Association in England, which preceded the formation of the EPCEW. Derrick and Joan had been members of Westminster Chapel in the days of Dr Martyn Lloyd-Jones – Derrick was a deacon there – and afterwards, they were members of Cole Abbey Presbyterian Church in London. While there they faithfully attended a monthly prayer meeting to pray for a new Presbyterian Church.

Our sister, Brenda Norton, writes:

Who can say how much the establishing of such a frail small body owed to that meeting, as well as to individual people here and in the US who were never part of it, but who prayed? Derrick and Joan made it their business and delight to visit each church in the small group of PAE churches several times in those early years, even us in the far flung north-east, a long drive from their home in Woking. How

encouraging to have that personal contact and fellowship. Their son Paul organized the PAE Family Conferences which brought people together and generated fellowship, with quite a number of regular attenders from churches other than PAE churches. So we today can record Joan's death with thanksgiving, and realize before God that our churches came into being partly through a number of people who were never part of one of our congregations, through their prayers and patient labours.

A book of remembrance is written in heaven of those who fear the Lord (Malachi 3:16). May the vision that inspired them be not lost but may the Holy Spirit fan the flames of love for the Lord and desire for his glory in our churches. ○





Westminster Presbyterian Theological Seminary

OCTOBER CONFERENCE, 2022



What is the mission of Christ's Church?

Two thousand years have passed since Christ tasked his apostles to make disciples of all nations, but confusion abounds! Westminster Seminary's 2022 Conference brought together speakers with a passion for mission, to bring clarity around hotly debated issues: Ought the church to transform society? What about social justice? What is the kingdom of God and how does it grow? How did the early church do mission?



It was a privilege to welcome speakers from both sides of the Atlantic; Alistair Begg joined us for the first time, and long-standing friends, Jon Payne and David Strain, lent their support once again. The UK was ably represented by Geoff Thomas, Warren Peel, Paul Levy, Simon Calvert, and Dan Peters.

A highlight this year was the number of international guests; among the 150+

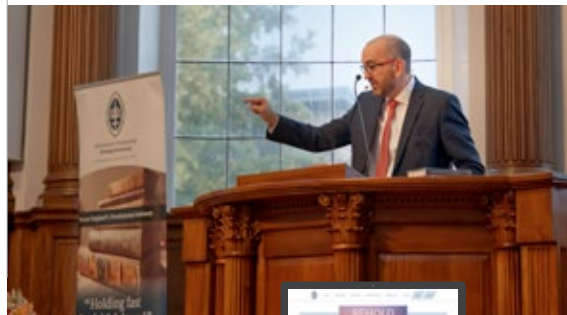
Above: Alistair Begg speaks on the Great Commission at the 2022 Conference

Right: Paul Levy speaks on 'Transforming Society And The Church's Mission'

Left: Over 150 delegates joined the conference from across the world

delegates were brothers and sisters from France, Belgium, Switzerland and the US. The conference's online audience further contributed to this international flavour. Describing the conference as a 'tremendous blessing', missionaries from Togo were amongst many who wrote to express their thanks, delighted to be reminded that at the heart of mission is the planting, nourishing and growing of Christ-centred churches.

Video recordings of the conference will soon be made available free online on the seminary's YouTube channel - www.youtube.com/@westminster_seminary. Subscribe to the channel and we'll let you know when, which brings us to 2023. Joel Beeke and Ian Hamilton are confirmed speakers, and a later date of 26-28 October 2023 means that families with school-age children should be able to attend. The theme is, 'Behold Your God!' We would be delighted to have your company as we seek together to capture afresh a vision for the loveliness of our triune God. [o](#)



2023 CONFERENCE: Find out more and take advantage of early bird prices at: reformedconferences.org





Westminster Seminary Celebrates 2022 GRADUATION

'The work of the gospel is not to be peripheral in your life. It is not even to be significant in your life. It is to be all your life.' Ian Hamilton left students with this challenge at Westminster's 2022 graduation ceremony as graduates and their families were joined by trustees and faculty to celebrate the completion of their seminary studies.



Benjamin Mitchell and Peter Winch were awarded the Master of Divinity degree, taught in Newcastle and accredited by Greenville Presbyterian Theological Seminary. It was a joy to see these two

Left: Graduates and join current students enrolled on Westminster's MDiv programme

Below left: Benjamin Mitchell celebrates graduating from Westminster's MDiv programme

Right: Ian Hamilton preaches at Westminster Seminary's 2022 Graduation Ceremony

men join the ranks of those aspiring to ministry within EPCEW. Benjamin is already serving alongside Peter Naylor in Cardiff; Peter Winch, completing postgraduate theological studies with the aim of long-term service alongside Johannes Müller in Berlin. They were joined by Roger Fay, elder at Zion Evangelical Baptist Church, Ripon, and chairman and former editor of the Evangelical Times. Roger received a Master of Theology degree for his research into John Wesley, supervised by seminary president and history professor Ian Hamilton.

It was a poignant moment in the young seminary's history - a reminder



that Christ answers prayers for labourers to be sent into the harvest field. Jonathan Winch noted, 'We want our students not just to know the truth, but to be shaped by it. Here are three very different men, called to serve in diverse fields. What they share is a love for Christ and his gospel that has gripped their hearts and minds. Our sadness to see them go is outmatched by an excitement to see what God will do with these men!' o



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Westminster offers a range of courses designed to train a new generation of men for lifelong ministry.

Find out more or get in touch via our website:

www.presbyterianseminary.org.uk



CAMP REPORT



DAVID MATTHESS

This summer saw another exciting All Saints YP camp, full of activity and fun. The camp was held at an activity centre in the beautiful Yorkshire Dales called *Peat Rigg*. The location was beautiful and there were lots of activities to stretch the abilities of the campers, such as ropes courses, archery, mountain biking, caving, canoeing, and much more! The centre was composed of two accommodation blocks with their own kitchens and dining areas, connected by a central hall, and the activity instructors at Peat Rigg made us very comfortable.

But more important than physical food was the spiritual food we received from Benjamin Wontrop and Andy Young. Benjamin taught the 11-13 year-old group valuable lessons from the book of Proverbs, showing us how radically different the wisdom of God is from the so-called wisdom of this world. These talks brought up helpful questions for discussion later, such as how we should manage our feelings and what it means to truly live in the fear of the Lord.

Andy Young, leading the older group, discussed the topic of world views

with the purpose of equipping the young people not just to hold quietly to their faith but to have those tools they need to actively defend their beliefs. He sought to provide them with biblical answers to difficult questions they may face, such as whether the Bible is reliable, what is human identity, and the problem of suffering and evil in the world. Many of the campers said these talks gave them, for the first time, real confidence to go on the front foot in defending their faith. Many left the camp excited to be a witness for Christ in their homes, schools, and neighbourhoods.

Some of the other highlights of the week included singing songs around an evening campfire, afternoon team sports, and a big game of Cops and Robbers, a camp favourite. It was a joy to see so many of the campers getting stuck in, making new friends, learning more about the Lord, and

deepening their faith. As one camper put it, 'Camp is the best place to make long lasting friendships. I met my best friend at YP camp. Although the activities are great fun, the highlight of YP camp is always spending time with friends and being surrounded by positive Christian influences which makes camp so special and unique.'

YP camp will be happening again next summer **21-25 August** at the *Peat Rigg Activity Centre*. Save the date - further details to follow. Please consider praying for this camp. Pray for those preparing to teach, that God will fill them with valuable insights to warm our hearts with love for Christ. Pray for the organizing of the camp by the various leaders. Pray for the campers who will attend, that God would cause them to grow in their faith and hopefully make good Christian friends who will encourage them for many years to come. ○



If you have any questions concerning the camp, please get in touch at aspc.ypcamp@gmail.com.



ANDREW
GRAHAM



INTERNATIONAL CONFERENCE OF REFORMED CHURCHES

The 10th quadrennial meeting of the International Conference of Reformed Churches (ICRC) took place from 13-18 October 2022, at the Windhoek Country Club Resort in Windhoek, Namibia, hosted by the *Reformed Churches in South Africa* (RCSA). The EPCEW has been a member church since 1997 and so Nathan Hilton from Sunderland and Andrew Graham from Cardiff were sent as representatives for our denomination.

THE BASIS OF THE ICRC

The basis of the ICRC is 'the Holy Scriptures of the Old and New Testaments as confessed in the Three Forms of Unity (the Belgic Confession, the Heidelberg Catechism, the Canons of Dort) and the Westminster Standards (the Westminster Confession of Faith, the Larger and Shorter Catechisms).' Its purpose is:

1. to express and promote the unity of faith that the Member Churches have in Christ;
2. to encourage the fullest ecclesiastical fellowship among the Member Churches;



3. to facilitate and promote cooperation among the Member Churches in such areas as missions, theological education, and ministries of mercy;
4. to study the common problems and issues that confront the Member Churches;
5. to present a Reformed testimony to the world.

OUR TIME IN NAMIBIA

Each day began with devotions led by a minister serving the hosting church. Throughout each day God's praise was sung in psalms and hymns. Time was set aside in the mornings

to hear reports and from the various committees of the ICRC, including the *Diaconal Committee*, the *Missions Committee*, and the *Publications Committee*. Evenings were given over to the presentation of papers centred around the theme of theological education. These papers were presented in the evening, followed by a panel discussion on the paper on the morning of the next conference day. Perhaps the most beneficial time was the time spent in the afternoons (and over meals) networking with representatives from other churches. This gave opportunity to encourage and strengthen ties and become acquainted with one another. On Saturday delegates visited a Namibian

mission station among the San People. On the Lord's Day we had the privilege of worshipping at a local congregation and enjoying rich fellowship with the Lord's people in Windhoek.

Nathan and Andrew were able to meet with representatives of other member churches, formally and informally. These included (but not limited to) the *Orthodox Presbyterian Church*, *Canadian Reformed Churches*, *Kosin Presbyterian Church in Korea*, *United Reformed Churches of North America*, *Reformed Presbyterian Church of North East India*, *African Evangelical Presbyterian Church*, and the *Presbyterian Church of Uganda*. From these discussions, opportunities were presented for future partnership in the gospel and for sister-church relationships forming, strengthening our unity with Reformed churches across the world.

SIGNIFICANT DECISIONS

The Membership of *Reformed Churches* in the Netherlands (liberated) was terminated, following its suspension in 2017, due to its continued allowance of women to be ordained as elders, which is at odds with the Basis of the ICRC. The decision was taken with a heavy heart, as the RCN(I) has been instrumental in the formation and running of the ICRC since its beginnings in 1982.

More encouragingly, the following churches were received into membership of the ICRC: Anugraha

Reformed Presbyterian Church of Bangalore, India; Evangelical Reformed Church in India; Reformed Churches Netherlands; Reformed Presbyterian Church of Africa; Reformed Presbyterian Church of Central and Eastern Europe (RPCCEE (Hungary, Ukraine, Romania)). Readers may be familiar with the RPCCEE through the ministry of Imre Szoke, who has kept us updated with regular prayer points for the churches in Ukraine. The reception of the RPCCEE into membership was a highlight, with EPCWE having supported their application.

PERSONAL REFLECTIONS

Andrew: I have personally never been to anything quite like this. It was wonderful to see churches from the Reformed world from every continent (except Antarctica) uniting to discuss how to reach the world for Jesus Christ.

Nathan: I was refreshed and encouraged through the fellowship and friendship of brothers from throughout the world. It was a blessing to enjoy cultural diversity within the bond of truth. My heart was warmed by the humility and love of church representatives. o

The next conference will be held in October 2026 in South Korea, to be hosted by the *Kosin Presbyterian Church* in Korea. The website of the ICRC is icrconline.com.



OUR EXALTED King

P S A L M 110



REV. DR PETER J. NAYLOR

God the Holy Spirit revealed Christ to David, as He did to Abraham. Abraham rejoiced to see Christ's day. David prophesied of Him (2 Sam 23:2,5). In fact the Psalms are full of Christ, but this is sometimes not understood. It is obvious for example in Psalms 2, 45, 72 and 89. But David and the Priests who wrote most of the Psalms occupied offices that ultimately belonged to Jesus Christ. David foreshadowed his greater Son; and the priests ministered in a temple patterned on the heavenly tabernacle not made with hands, which showed them Christ.

The route by which the Psalms are applied to us is not always fully seen. We should trace the Psalms from David to Christ, rather than from David to us. As a king, David carried out certain duties that do not belong to us, but they do belong to Christ. And then, since we are united to Christ, we see how the Psalms are connected to us through him.

Psalm 110 is foundational to the letter to the Hebrews (5:6,10; 6:20; 7:11, 15, 17, 20). In this Psalm we have two utterances of God the Father to his Son. The speaker is the LORD and he addresses David's Lord, the Son of God:

**'SIT AT MY RIGHT HAND
UNTIL I MAKE YOUR ENEMIES
A STOOL FOR YOUR FEET'**

This announces the *Session* of Christ, the climax of his resurrection and ascension. 'He sat down at the right hand of the Majesty on high' (Heb. 1:3; 10:12). This was revealed to John (Revelation 5). But the attention is on the action of God the Father. By command of God, Christ Jesus enters the throne of heaven. Paul writes that God has highly exalted Him (Phil. 2:9).

Christ is worthy to be exalted on account of his humiliation, his work,

his cross. But God is the one who declares him worthy. He gives the Son his reward. Isaiah says, 'It pleased the LORD to bruise him... "Therefore I will divide Him a portion with the great...."' (Isa. 53:10,12). His reward. Isaiah's familiar foretelling of his humiliation opens with the words, 'My Servant shall be highly exalted' (Isa. 52:13). So then, God has highly exalted the Lord Jesus and he is seated in the throne of heaven.

THE LORD HAS SWORN! (VERSE 4)

The reign of Christ as king and high priest is established for ever and cannot be changed. In the funeral of Queen Elizabeth II, 19 September, the moment came when the sceptre, the orb, and the crown, were taken from the coffin and laid on the cushions at the front of the church. The wand was broken; the Queen's reign was over. That will never be said of Jesus Christ.

Hebrews 13:8 says: 'Jesus Christ the same, yesterday, today, and for ever.' In context: this is not a statement of the attribute of immutability. It is a bold assertion that he reigns for ever and ever and he is our High Priest for ever and ever. His reign and his priesthood are everlasting.

The oath of Psalm 110:4 and the former oath of God to Abraham (Genesis 22:15-18) are two unbreakable things. It is impossible for God to break His word. This is an anchor for the soul – within the veil! We therefore have strong consolation in the trials and temptations of the Christian

pilgrimage, and a hope set before us (Heb. 6:13-18).

CONQUERING POWER

In Psalm 110, alongside verses 1 and 4, we are shown the conquering power of God. Verses 2-3 point to the Holy Spirit sent from heaven on the day of Pentecost to be with us for ever. The result is that when his power is applied, his people become 'freewill offerings'. It is not that they offer freewill offerings but that they are themselves those who freely devote themselves to Christ. This speaks of conversions – the Lord adding to the church daily such as should be saved.

Verses 5-7 paint a picture of a warrior-king. It is a tale of continuous victories and of endless strength. Here is a picture of history from Pentecost until Christ's return in glory. King David had many victories, Goliath among the many defeated. But Christ's victories are altogether greater, and of a higher sort. He conquers souls and obtains their love; and he will conquer.

We who serve him in the work of the kingdom cannot be discouraged. We labour in the confidence that God will subdue kings and nations before his Son. Christ goes forth conquering, and the Spirit's power is irresistible. God the Father effectually calls and draws men to his Son; God the Spirit regenerates and creates faith and repentance and spiritual fruit. God blesses with every spiritual blessing. And every knee will bow before the throne at the last. ○



PRAYING WITH JESUS

A name is more
than a name



REV. JOHANNES MÜLLER



Westminster Shorter Catechism

Question 101:

What do we pray for in the first petition?

Answer:

In the first petition, which is, Hallowed be thy name, we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

What do you think of when I mention Queen Elizabeth II, or Winston Churchill, or Martin Luther? I asked what, not who. With each name we associate a person and with each person we associate a whole lot of other things. Martin Luther was a monk, but he was above all courageous. He dared to criticize the Church's sale of indulgences. He was gifted. He translated the Bible into German. He was popular. His writings were read all over Europe and the churches were packed when he preached.

A name is more than just a name. A name describes the whole person. Think back to the last funeral you attended. Even though I wasn't there, I know exactly what happened sooner or later. You talked about the deceased, what he was like, what he did. His habits, his sayings, and more.

God's word is no different. Even in the Bible, a name is more than just an aid to identification. That is why the Catechism also tells us that the name of God is more than just a name. In this part we will see that hallowing God's name is more than lip service. It means glorifying God in everything.

GOD'S GLORY

The question, what is God's name, cannot be answered so easily. God reveals himself with different names in the Bible. When he meets Moses in the burning bush, he calls himself 'I am who I am'. When Jesus sends his disciples into the world, he gives them a name of God: 'The Father, the Son, the Holy Spirit.' Between these two events, other names of God are found in the Bible. Which name should we sanctify?

The Catechism is helpful in that regard. It tells us it is not about the name, but precisely about the things that are associated with the name. We pray 'that God would enable us, and others, to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.' So with the first petition, we ask that God be glorified, in our lives and in the lives of others.

This glorification begins with fearing God and approaching him accordingly. The third commandment can help us to do this. Our catechism says in question 54: 'What is required in the third commandment? The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, Word, and works.' You shall not take the name of the Lord your God in vain, therefore, includes God's titles, attributes, ordinances, words and works. This is exactly what we pray for in the first petition of the Lord's Prayer. We want

to honour God in everything in which he reveals himself. So we see that the first petition is a direct application of the third commandment. God demands and we understand that we need his help to do this, so we are on our knees praying that he will enable us to give him glory.

GOD'S REVELATION

The Catechism teaches us 'to glorify him in all that whereby he maketh himself known', in other words, wherein he reveals himself. Here we begin to think further. For we must inevitably ask ourselves the question: In what does God reveal himself?

Classically, we divide God's revelation into general and special revelation. Psalm 19:1: 'The heavens tell the glory of God, and the expanse proclaims the work of his hands.' Up to verse 7 David describes how the creation of God proclaims God's glory. In creation, God is recognizable. There is Paul's argument in Romans 1: 'that which is knowable of God is manifest among them, God having made it manifest to them; for his invisible nature, namely, his eternal power and Godhead, has been perceived in works by reflection since the creation of the world, so that they have no excuse' (Rom. 1:19-20). This is part of the general revelation of God. To a certain extent God can be known in creation.

This means we ask not to make the same mistake; that is, to look at creation and not recognize God's

glory. Instead, like David, we want to burst into praise when we look at the works of our Creator.

But then in Psalm 19 from verse 8 David's focus swings from creation to the law of God. We find these familiar words: 'the provisions of the Lord are truth, they are all righteous. They are more desirable than gold and much fine gold, sweeter than honey and honeycomb' (Psalm 19:10-11). God's Word is the wonderful revelation of God's will. In God's Word, our Creator tells us in detail who he is and what he wants.

We want to honour God. Therefore, we pray that God will give us a greater understanding of his Word. Paul prays for the Ephesians that the Holy Spirit would lead them into greater knowledge of God (Eph. 1:15-23). The apostle is not concerned with head knowledge itself, but with knowledge that leads to glorifying and worshipping God. The more God reveals himself to us, the more we want to glorify him. The more we know of him, the more we will grow in holiness.

But as we have already seen in the third commandment, God does not only reveal himself in creation and the Word, he also reveals himself in the works of his providence. Often in our lives it is only seen in retrospect, but we know that God directs our lives and turns everything to good. So let us pray that when we reflect on our lives, we will see God's hand in everything, and it will inspire us to praise his glory.

GOD'S EMPOWERMENT

So far we have seen that it is above all about God's glory. This does not surprise us, as the catechism has been preparing us for this since question 1. We are to glorify God and enjoy him. But our catechism is also realistic. For even when we want to glorify God we often do not succeed. We are dependent on grace in everything we do. So also in this point. We pray 'that God may enable us and others'. That means it is not so much about what we want. It is about what we cannot do. This brings us back to an important principle. God works both the desire to serve and give glory to him and the ability to do so (Philippians 2:13). So it is not surprising that we pray for this.

But how exactly can we glorify God in everything in which he makes himself known? What specifically is God to enable us to do. The Westminster divines do not give us precise details in that regard. I assume that there would have been too many points. But for us, let us stick to four things.

First, pray that God will help us to study his Word with discipline and joy. For in his Word he reveals himself so that we know everything we need to live and believe.

Second, we pray that God will enable us to praise him. For in the praise of his people God is honoured and glorified.

Third, we pray for obedience. We honour God when we live as he requires of us. Paul himself describes in Romans 7 how difficult it is, because what he wants to do he does not do, and what he does not want to do he does. God must enable us to obey, so that by the Spirit of God we put to death the works of the flesh (Rom. 8:12).

Fourth, let us pray that God will enable us to be content. 1 Timothy 6:6 says, 'It is, however, great enrichment to godliness when it is combined with contentment.' We live in an age of abundance where we are supposed to be able to have everything. Yet God's Word teaches us to be content with what we have. We give God the glory when we rest in his providence and are content with our portion

The Lord's Prayer is more than just an old prayer that has been handed down. It is the perfect prayer that our Lord and Master taught us. It is the prayer from which we learn. But it is also the prayer that we pray together. Therefore, be encouraged to pray.

GOD'S DIRECTING

The Catechism's answer ends with the interesting phrase: 'and that he would dispose all things to his own glory.' Actually, we confess that God works all things according to the counsel of his eternal will (Eph. 1:11). Why then do we pray that he may prepare all things for his glory? God's eternal counsel will not change. It remains eternal. Yet this is the right way to pray. We see

this prayer often in the Word of God (Rom. 11:33-36; Rev. 4:11). Above all, we pray this prayer for ourselves and those around us. We pray that God will guide us in such a way that we will give Him glory in all. Now we pray that he will direct our circumstances so that he gets all the glory.

This last part teaches us a fundamental truth. It is not about us. It is about God. All our prayers, as pious as they may sound, are often in danger of being selfish. I could pray for God to enable me to live rightly, to be respected. I could pray to be a good Christian so that everyone in the church respects me. That would be missing the point of all the prayer we have prayed so far. But if I pray for God to be honoured in all circumstances, I can only pray that if I really put God above everything; when he is more important than I am. Are my prayers not for my welfare but his glory? Then I may be hungry, or homeless, and still want to give him glory in all that he reveals himself.

So we pray that God will really direct everything so that he gets all the glory in the end. Let us join in the praise song of heaven, 'Worthy art thou, O Lord, to receive glory and honour and power: for thou hast created all things, and by thy will they are and were created' (Rev. 4:11).

So the first petition of the Lord's Prayer draws our focus back to what is essential. It brings us back to God himself. Him we seek and his glory we want. Therefore, let us pray together that we may give him glory in everything. ○

WALK WORTHY

OF YOUR CALLING



REV. ARTHUR J. BENTLEY-TAYLOR

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, ²with all lowliness and gentleness, with longsuffering, bearing with one another in love, ³endeavouring to keep the unity of the Spirit in the bond of peace. ⁴There is one body and one Spirit, just as you were called in one hope of your calling; ⁵one Lord, one faith, one baptism; ⁶one God and Father of all, who is above all, and through all, and in you all.

Ephesians 4:1-6

King David, the sweet Psalmist of Israel, wrote: 'Behold, how good and pleasant it is when brothers live together in unity...For there [in Zion] the LORD commanded his blessing – life for evermore' (Psalm 133).

It is good to have friends; but Christian *fellowship* is utterly unique and mysterious. It differs from friendship. And it is good and pleasant, yet it needs constant attention and hard work, as Paul discovered when Jews and Gentiles sat together in the same church. It might have been easier to establish Gentile-only churches, and

tell Jewish Christians go to one church and Gentile Christians to another. But Paul's understanding of the gospel compelled him to establish single congregations of Jews and Gentiles.

In our local congregation, we have many believers from Hong Kong. Did they want a Chinese church for themselves? No. They wanted to belong to the one local congregation, the body of Christ where all nations are blessed together. This is in line with what Paul taught: 'that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel' (Eph. 3:6,7).

The apostle Paul grounds this unity in the cross of Christ: 'Now in Christ Jesus you who once were far off [Gentiles] have been brought near by the blood of Christ. For he himself is our peace, who has made both [Jew and Gentile] one, and has broken down the middle wall of separation, ... that he might reconcile them both to God in one body through the cross' (Eph. 2:13). When Herod rebuilt the temple in Jerusalem, the court of the Jews was elevated two metres above the court of the Gentiles. Archaeologists have found two stone signs threatening death to non-Jews crossing the wall of partition. We put up 'Welcome' signs; but the Jews put up death threats warning Gentiles not to enter. They regarded Gentiles with contempt. They would not enter a Gentile home or have a meal with Gentiles. Paul refused to accept that division in the churches.

As a result, some of the Jews hated

him. They falsely accused him of taking a Gentile into the court of the Jews, and they attacked him. He was put in prison, not for offending the Romans but for offending Jews. This is one reason why Paul could speak of himself as 'the prisoner of Christ Jesus for you Gentiles' (Eph. 3:1).

In Ephesians 4:1 Paul therefore exhorts the saints at Ephesus to 'walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavouring to keep the unity of the Spirit in the bond of peace.' Several times he speaks to them of their 'walk'. 'Walk in love as Christ has loved us' (5:1). 'Walk as children of light' (5:6). Our Lord Jesus said to Peter, 'Follow Me' (Luke 9:23). 'If any one desires to come after me, let him deny himself, take up his cross and follow me.' We are exhorted to follow Christ and be worthy of him.

In our passage, Paul describes the character required of us. It is not possible to walk in unity and harmony without this character: **all** lowliness, humility, gentleness, meekness, with longsuffering, bearing with one another in love. Did you notice the word 'all'? We need to have 'all humility and meekness; all longsuffering and love!'

Surely that is beyond us? Only Jesus was perfectly humble, gentle, longsuffering and loving. This is Christian idealism? But keep your eyes on Jesus, and the Holy Spirit will conform you to Jesus, with mature humility, able to walk in harmony with fellow believers.

Hard work is required. 'Endeavour to keep the unity of the Spirit in the bond of love.' Labour at it. Do not relax your commitment to have good relations with Christian brothers and sisters.

Hear Paul's Call to Unity: 'one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all' (Eph. 4:4-6). These seven 'ones' explain the bond of peace; they are like strands wound together to form an unbreakable rope.

It is a spiritual unity, achieved by God's Spirit at work in our hearts. Unity is inward; not an outward show; it is not a national, political or denominational unity.

These seven 'ones' remind me of marriage vows. Will you love her, comfort her, honour and keep her, in sickness and in health; and forsaking all others, keep only to her, so long as you both shall live? Union with your spouse involves separation from others. So these 'ones' speak also of an exclusive relationship with God. If we acknowledge one God, we repudiate all other gods! If we serve one Lord, Jesus, we refuse to bow the knee to any other lord. Roman emperors were inventing a new religion, emperor worship. The test of loyalty to Rome was to say, 'Caesar is Lord!' Christians could not: they said 'Jesus is Lord', and many were put to death for it. If we are

taught by one Spirit, who inspired the Scriptures, we need to reject all other voices. Unity with the living God and with one another may involve painful separations, for our walk with Christ is exclusive; it separates and disunites us from all other ways.

Look at our text again: we are not told to create the unity of the Spirit, but to preserve it. We do not create unity among ourselves, but we are to keep the pre-established unity; a unity that existed before we were born; a unity that existed before creation; a unity that originates in the One God. The seven 'ones' include the one Holy Spirit, one Lord, Jesus, and one God, the Father. We did not invent Christian unity; we keep the unity of the Spirit that existed before creation in God.

Genesis 1 and John 1 teach that all things without exception were made by God: 'In the beginning God created the heavens and the earth.' So what existed before creation? No one but God. Was he lonely? Was he without love, without fellowship, without joy of relationship, without speech? No. He was not an isolate, for the three persons of the triune Godhead dwelt in perfect oneness.

The Father loved the Son and the Spirit; the Son delighted in the Father and the Spirit; the Spirit was fully satisfied in the Father and the Son. This is the mystery of the one triune God.



Keep your eyes on Jesus, and the Holy Spirit will conform you to Jesus, with mature humility, able to walk in harmony with fellow believers.

According to Scripture, the unity that we enjoy together as the body of Christ is an answer to our Lord's prayer. Before Jesus was crucified, he prayed to the Father: 'I pray for them - for those You have given me. Holy Father. Keep them in your name that they may be one as we are' (John 17:11,13). If Jesus prayed such, we should pray for it too, that we may be one as God is one. We want to be of the same mind as Christ and the Spirit. God the Father cannot refuse his Son, so we know that what he asked for will be given to us.

There is much more here: our common hope and faith bind us together. Baptism binds us together, for we are baptized not merely into water, but we are baptized into the name of the Father, the Son and the Holy Spirit.

Our unity in the church, the body of Christ is a spiritual unity; an exclusive unity that separates us from others; it originates in the One God, Father, Son and Holy Spirit, and is an answer to Jesus' prayer that 'they may be one as we are one', an extension of God's fellowship.

Concluding then, our unity is not like other natural friendships. We are united with Jesus who died for us. Jesus brings us to his Father as sons.

The Spirit is given as teacher, helper. The Spirit makes us members of the church, the body of Christ and binds us in love to one another. It is a God-first unity; because we love God, we love one another. We love those whom God loved before the creation of the world. Our commitment is: If Christ loves you, we will love you.



We did not choose to be friends; God brought us together in the local church where we obey God's command to love one another. That should make the church, as the body of Christ, the happiest and the safest place on earth.

We did not choose to be friends; God brought us together in the local church where we obey God's command to love one another. That should make the church, as the body of Christ, the happiest and the safest place on earth.

And if you are not a believer, there is good news for you: You need not be without God, without hope, separated from God's people. Hear the gospel call. Do not be deceived, thinking that

the many on the road that leads to destruction cannot all be wrong. Let me ask, Whose company do you want for eternity? Will you be content with the evil one for company? It's far better to be with Christ for ever.

Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to him be glory in the church in Christ Jesus to all generations, forever and ever. Amen (Eph. 3:20,21). ○



REV. DR PETER J. NAYLOR

THE Seed AND THE Serpent

PART 2

In Genesis 3 we first meet the serpent. As we read on, we meet him in other parts of Scripture, and finally at the end, in Revelation 12 and 20. In this article we are looking at Genesis 3.

Genesis 3:15 is a divine declaration of war. Just as the Lord said of Amalek, 'The LORD has sworn – war with Amalek from generation to generation', so it could be said that Christ will have war with the ancient serpent, a war that began in Genesis 3 and ends in Revelation 20. In this second article we are asking the question, How does the war proceed? Negatively, How does Satan attack? What is his strategy? Or positively, How does Christ overcome him?

Genesis 3:15 speaks of a line of descent – 'the Seed of the woman' is an offspring to come. And we know that he is Jesus Christ our Lord. God ordered history to prepare for the advent of Christ. Because of this, the genealogies in the Old Testament are vital: Scripture traces a lineage from Adam through Seth, on to Noah, Abraham, Judah, David... to the birth of Jesus Christ in Bethlehem, the city of David. Matthew begins his Gospel with this line of descent (Matt. 1:1-17). 'Jesus Christ, the Son of David, the Son of Abraham.' He is the Child of promise, the Heir of all the covenant promises announced to Abraham (Gal. 3:16).

What then of Satan's strategy?

SATAN RAISED UP HUMAN INSTRUMENTS TO SEEK TO DESTROY THE LINE OF PROMISE

It is quite striking how often the line from Abraham to Jesus was assailed to eliminate it.

Pharaoh gave command that every male child should be murdered (Exod. 1:22). If he had been obeyed, and he had succeeded with his devilish plan, Moses would have perished, but so also would Amminadab, Nahshon, and Salmon, and consequently Matthew 1:4 would not have been written. But faithful midwives and parents defied the order of the tyrant of Egypt, who was an instrument in Satan's hands. He failed. God's will prevailed. The line was not ended.

Athaliah, granddaughter of Omri, King of Israel, attempted to kill all the seed of David (2 Kings 11:1). If she had succeeded, there would be no 'O little town of Bethlehem', no 'Joy to the world, the Lord has come' - well, no gospel at all to sing about. But again, faithful Jehosheba, and Jehoiada the priest, hid Jehoash from her.

Later, in the Persian period, Haman hatched the plan to destroy all the Jews across the 127 provinces of the empire (Esther 3). His intention was to wipe out the Jews, and that would have included the family from which our Lord came. But God prevailed. In his providence he had already prepared Mordecai and Esther to overthrow Haman's wicked scheme. That deliverance is celebrated in the Feast of Purim.

And at the time when Jesus was born, Herod the king ordered the slaughter of the infant boys of Bethlehem and the country around it, with the single desire to destroy the newborn Messiah. He 'sought the life of the

young child.' And yes, Rachel wept for her children. But our Lord Jesus was taken into Egypt, out of his reach, and the plan failed. Herod died. Our Lord entered upon his ministry.

We could continue exploring this in the Old Testament: when the Amalekites sought to cut off Israel, when Saul threw the javelin at David, battles in which he risked his life... how often, the promise of God was threatened, but He prevailed and Christ came to conquer.

We can see how Satan was always using men and women in positions of power. This strategy is discovered again in Revelation, where 'the Beast' symbolizes the emperor, and every empire that raises itself up against Christ and his church (Rev. 11:7; 13:1; 19:20).

CHRIST JESUS CAME TO WAGE WAR AGAINST THE EVIL ONE

The Son of God took flesh to appear in the world as the Last Adam (1 Cor. 15:45). The mystery of his incarnation interrupted the line of natural descent, and so he entered the battle as the sinless and holy one. When the Catechisms ask, Did all

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Christ entered that wilderness by the power of the Holy Spirit. He was not caught there unawares, but he went into the wilderness to meet and overcome the devil.

mankind fall in that first transgression (of Adam in the Garden)? the answer includes the words 'All mankind, descending from him (Adam) by ordinary generation...', which excludes our Lord Jesus. And as the sinless, holy one, he came to render full and perfect obedience to God throughout the whole of his earthly life, from the manger to the cross. Every action, every thought was holy, righteous, perfect. He had no wrong thoughts about God. And the hymn writer was correct – 'There was no other good enough'!

If Satan could once break his devotion, if he could manipulate the Son of God into a moment of disobedience, the war would be lost. There could be no spotless Lamb of God, no acceptable sacrifice, no robes of righteousness for us, no covenant in his blood, no Yea and Amen to the promises of God, no empty tomb, no Gospel, no church.

That was the strategy in the temptations in the wilderness. He was tempted by the devil. His suggestions sought to twist Christ's mind from a heart of complete and perfect love for the Father. 'Are you hungry?' What, no bread? What does that say about your Father? Why not give up

waiting for him and provide your own bread? Satan came with that aim. But notice, Christ entered that wilderness by the power of the Holy Spirit. He was not caught there unawares, but he went into the wilderness to meet and overcome the devil.

Gethsemane! We see the agonizing struggle there. The dreadful prospect – how can we ever plumb the depths of it? As much as our Lord recoiled from the sin-bearing, the law’s punishment, the Father’s hiding his face, the darkness of those hours at Golgotha, with greater desire he sought to do the will of God and that was the will of God for him. That was the commandment he had received and he obeyed it out of pure love and devotion to God. And when the mob around the cross called him to come down from the cross, they were voicing Satan’s temptation (as Peter did when he said, This shall never happen to you, Matt.16:22). So when Christ breathed his last, his obedience was complete – it was finished. The decisive victory was won.

THE WAR IS NOT OVER

The New Testament makes it clear that Satan, having failed to overcome Christ, and having been defeated at Calvary, now turns his attention upon the followers of Jesus, the church. In this arena of battle, Christ enables his saints to enter into his victory.

He delivers sinners from the power of the evil one. His Spirit enters to give

them a new heart, no longer governed by the will of the devil (Eph. 2:1-8). They are washed in his blood, justified, adopted, so that the accuser of the brethren is cast out, his mouth is shut, he has nothing to say (Rev. 12:9).

In the period from Pentecost until history reaches its end, the war is carried on by the declaration of the Word of God: preaching, praying. Paul told Timothy to fight the good fight of faith (1 Tim. 6:12). He told him to continue in the truth that he had heard from childhood, written in the Scriptures, and to preach the word in good times and in bad (2 Tim. 3:14-4:5). John saw Christ, riding forth on a white horse (the symbol of a victorious king) with a sword – the Word of God (Rev. 19:11-16). And we follow on white horses. Jesus Christ, the Holy Spirit, and the preacher who proclaims the word of truth, are acting in harmony (notwithstanding the weakness of the human instrument – which is only so that the power of God might be magnified, and all the glory be to him alone). Preaching in the name of Jesus is waging war on the devil’s domain.

The devil deceives, blinds men with his lies, raises up teachers of error (1 John; Gal. 1:6-8). Truth is pitted against his lies. The Light of the world dispels his darkness. Men suppress the truth (Rom. 1:18ff). Christ has come that they might have the truth and deliverance.

The conflict goes on in the heart of the child of God. Redemption accomplished must be applied. The new birth brings repentance and

faith in the heart. The believer must learn to submit to God's will, to resist temptation, to mortify the deeds of the flesh, to put the old man to death, to hunger and thirst for righteousness, to be sanctified, to endure trial, and to clothe his confession with love and good works. In this he has been supplied with a full suit of armour – the panoply of God.

When we listen well to the Word of God preached faithfully, we are fighting the good fight. When we are faithful in attending the church where we are members, we are fighting the good fight, and also encouraging our fellow-soldiers in the battle. When we kneel and pray, we are fighting the good fight. We must persevere in following Christ, conscious that we are engaged in warfare. We must engage in it, conscious that it is not single combat but we are part of an army. When Paul wrote to the Philippians, he was aware that many in the city were retired soldiers. He could speak to them the language of the army. And he does, he draws on one of their most effective tactics, the phalanx. When they stood next to their neighbour, shields locked together in a solid wall, they were almost invincible. It was similar to the tactics of the British Army in conventional warfare – they formed square. Standing together in their three ranks and fighting as a unit, the square was almost never

broken. Learn this. Individualism has no place. If you are unfaithful to your commitment to your fellow members, then whose side are you on? We are a body, one body in Christ.

So much more could be written, and has been written, on this subject. It is worth mentioning John Bunyan's *Pilgrim's Progress* (Notice that there are two books, the second following *Christiana*). Frederick S. Leahy, *Satan Cast Out*, is a valuable book. Joel R. Beeke wrote *Fighting Satan. Knowing his weaknesses, strategies and defeat*. Some older books include Thomas Brooks, *Precious Remedies against Satan's devices*. And C. S. Lewis, *The Screwtape Letters* and *Screwtape Proposes a Toast*, present a study of the work of the wicked one from a different perspective. May the Lord grant us to be wise, give us grace to persevere, and to enter into the victory of our Lord Jesus.

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The conflict goes on in the heart of the child of God. The believer must learn to submit to God's will, to resist temptation, to mortify the deeds of the flesh, to put the old man to death.

AND FINALLY

The day is soon coming when Revelation 20:10 is fulfilled and this part of the last chapter of history will have taken place: 'The devil, who deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they will be tormented day and night forever and ever.' ○



EPCEW Church Directory

BARRY - CHRIST CHURCH

Christ Church Presbyterian, Jerusalem Chapel,
Tynewydd Rd, Barry, CF62 8HB.

Sun. 11am & 5pm, Wed. 4pm

Minister: Rev. Drew Goodman

☎ 07888 638224

✉ agoodman@christchurchbarry.org.uk

🌐 christchurchbarry.org.uk

BERLIN

Luisenstrasse 39, 10117 Berlin, Sun. 11am & 2pm

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

☎ 07764 939 657

BURY ST EDMUNDS

1 Charles Place, Bury St Edmunds,
IP32 6TD,

Sun. 11am & 5.30pm, Wed. 7.30pm

Minister: Rev. Matthew Jolley

☎ 07891 201748

✉ 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. Andrew Graham

☎ 029 2059 5000

✉ andrew.graham@bethelpcr.org.uk

🌐 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@immanuel.org.uk

🌐 immanuel.org.uk

CARDIFF - ELY

Archer Road, Ely, Cardiff CF5 4FR

Sun 10:30am & 5:30pm, Wed 7:00pm

Minister: Rev. Philip Haines

☎ 029 2059 6410/07703 859 258

✉ philiphaines@live.com

🌐 epcreformed.org

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

CHELTENHAM - NAUNTON LANE

23 Naunton Lane, Leckhampton

Cheltenham GL53 7BJ

Sun. 10.30am & 6pm, Wed. 7.45pm

Minister: Rev. Matt Faux

☎ 07929 527 631

✉ MattFaux@cheltenhampres.org.uk

🌐 cheltenhampres.org.uk

CHELTENHAM - 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


GLOUCESTER

10:30am The Farmers Club (Greville Cl, GL2 9RG)
5pm St Mary's Congregational Church (GL1 2QS)

Minister: Rev. Michael Cochran

 07810 268 284

 mcochran@worldwitness.org


 gloucesterpres.co.uk


HEXHAM


The Torch Centre, Corbridge Rd (near hospital)
Hexham NE46 1QS

Sun. 10am & 5pm, Wed. 7:30pm

Contact: Mr John Cook

 01434 609691

 johncookatmca@hotmail.com

 hexhampres.uk

HULL


Rear of 336 Holderness Road,
Hull, HU9 3DQ
Sun. 10.30am


Contact: Rev. Chris Kavanagh
(Naunton Lane)

LINCOLN

Location: Please contact us for details.

Minister: Rev. Dr Kevin Bidwell

 07954 546487


 lincolnepc.org.uk


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 6SG

Minister: Rev. Benjamin Wontrop

 0191 261 6933

 contact@allsaintspres.org.uk

 allsaintspres.org.uk

OXFORD

10:30am at St. Luke's Chapel (OX2 6HT)
5pm at the 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


Tudor Grange Academy, Dingle Lane,
Solihull B91 3PD

11am and 5pm.

Minister: Rev. Dr Stephen Dancer

 0121 707 1826

 info@solihullpres.org.uk

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SUNDERLAND


Fulwell Community Centre,
Sunderland, SR6 8HS

Sun. 10:30am & 5pm

Minister: Rev. Nathan Hilton

 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

ZÜRICH

Minister: Pfr. Florian Weicken


 +41763080787


 florian.weicken@zuerichpres.ch

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Titus 1.9

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